5-1999

Leadership Development In The Christian Church and Churches of Christ In Northeast Nebraska

Wayne Dykstra
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ABSTRACT

This project/thesis focuses on the leadership needs of the Christian Churches and Churches of Christ in northeast Nebraska in general and of Wakefield Christian Church in particular. The leadership context of Wakefield Christian Church was analyzed utilizing a congregational profile inventory, the presentation of a leadership development course, an evaluation instrument, and conversations and interviews of the church leadership. The success or failure of organizations will depend upon the quality of the leadership. The objective of this project was to provide a leadership course which would produce better leaders who could make a difference in the kingdom of God and provide a resource to address the leadership needs of the churches. The leadership course addresses such issues as the definitions and descriptions of the terms leader and leadership, theological foundations of leadership, the differences between leadership and management, the spiritual formation of the leader, the purpose and goals of the church including a mission statement, qualities of effective leaders and the leadership task, vision casting, and strategic planning.

The project includes an examination of available literature on the subject of leadership from both religious and secular forums with an eye towards
methods, strategies, and current research. The methodology section includes a review of the biblical interpretation of leadership emphasizing the biblical concept of servanthood and a description of the course. The leadership course, designed to meet the needs of the churches of northeast Nebraska, can be adjusted by other users of the course to fit individual church needs. The leaders of Wakefield Christian church were encouraged to select those particular topics which would meet their individual needs and were invited to discuss specific issues as the course progressed.

The evaluation of the course consisted of the administration of an evaluation instrument developed midway through the course which assessed the course methods and the instruction, conversations with participants during the last session, and an interview of the minister. The evaluation process is a means of comparing what actually took place with what ought to happen.

The concluding chapter provides some suggestions for the use of the course. Additional weekend seminars, classes at nearby Nebraska Christian College, or weekly study groups are possible methods for future use by others who may choose to use this course.

Abstract approved: Charles A. Russell
Primary advisor
Paul N. Lakey
Secondary advisor
April 18, 1999
Date
LEADERSHIP DEVELOPMENT IN THE CHRISTIAN CHURCHES AND CHURCHES OF CHRIST IN NORTHEAST NEBRASKA

A Project/Thesis

Presented to

The Faculty of the Graduate School

Abilene Christian University

In partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Wayne Dykstra

May 1999
This project/thesis, directed and approved by the candidate’s committee, has been accepted by the Graduate Council of Abilene Christian University in partial fulfillment of the requirements for the degree.

DOCTOR OF MINISTRY

Angela Brenton  
Dean of the Graduate School

5/24/99  
Date

Project/Thesis Committee

Primary Advisor

Secondary Advisor

Reader
ACKNOWLEDGMENTS

I would like to thank the Wakefield Christian Church for participating in the development of this project. Their willingness to grapple with leadership issues with a steadfast vision of the future was extraordinary. Special thanks goes to the sixteen participants who shared their valuable input and critique of the leadership course. Their examples have encouraged and assisted my own quest for quality leadership.

Appreciation is extended to my advisors, especially Dr. Charles Siburt, who helped me understand the vast subject of leadership and encouraged me to demand answers for some very difficult questions. His dedication to the leadership ministry in the local church is above and beyond.

Additionally, a special thanks to Dr. Dan Donaldson, academic dean at Nebraska Christian College, for allowing me the time to pursue the Doctor of Ministry degree, and for reading and commenting on the thesis/project. He challenged me toward excellence.

Finally, I would like to thank my wife for allowing me to commit to the Doctor of Ministry program at ACU. I owe her a debt of gratitude for her love, encouragement, and sacrifice during the journey.
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CHAPTER 1
INTRODUCTION

This project/thesis focuses on a need for leadership training in the churches of northeast Nebraska. Many churches have discovered a need to create or establish some kind of leadership training to develop existing as well as potential leaders. As Myron Rush has stated, "A shortage of leaders creates a shortage of followers. And a shortage of followers produces a shortage of future leaders."\(^1\) The members of many congregations feel this shortage. It is essential for every congregation sincere about ministry to develop an ever-enlarging base of leaders. As James MacGregor Burns states, "One of the most universal cravings of our time is a hunger for compelling and creative leadership."\(^2\) Burns declared, "Leadership is one of the most observed and least understood phenomena on earth."\(^3\) Bennis and Nanus state, "Everybody


\(^3\) Ibid., 2.
agrees that there is less of it [leadership] than there used to be.⁴ The success or failure of organizations will depend upon the quality of the leadership. Many people are not willing to step into the position of leadership, especially without training or experience. As Bill Hull has stated, "One of the contemporary church’s greatest mistakes is placing non-leaders into leadership positions."⁵

Many Christian Churches and Churches of Christ are experiencing a leadership vacuum. This phenomenon is not unique to the Christian Churches and Churches of Christ. Other denominations have felt the need to develop their leadership resources and are searching for answers. John Wilson says, "The Churches of Christ are suffering today from a crisis of identity and a crisis of leadership. These two crises are directly related to each other."⁶ Wilson goes on to say that he believes if all leaders, whether preachers, or shepherds (elders), or scholars, would concentrate on their responsibilities, the Churches of Christ would not be in a crisis.⁷ Jack Pape later asserts, "Churches of Christ


⁵ Bill Hull, Seven Steps to Transform Your Church (Grand Rapids: Fleming H. Revell, 1993), 57.


⁷ Ibid., 134.
are in the midst of a leadership crisis.\(^8\)

As churches attempt to meet the congregation's needs and as the culture of their communities changes, the leaders of the Christian Churches and Churches of Christ are challenged to guide their people into the twenty-first century. Therefore, many leaders are rethinking the leader-selection process, the management structure, and the techniques of managing their churches as they consider the future. However, this thinking does not continue without cost. Bill Hull states, "When leaders do not know how to lead because of lack of training and vision, most churches fail to face the problem. In most churches, any prerequisite training program for leadership is fiercely opposed."\(^9\) Resistance to change may be a real factor in the adoption and/or success of any leadership development.

The need for leadership is essential. Adequate leadership demands quality leaders who have a clear concept of the nature of leadership. Any study of the nature of leadership development must include the characteristics and methods of the leader. Leadership training should involve motivating others to attain even higher goals in ministry.

Recent theories stress the importance of the task of leadership, or the


\(^9\) Hull, 57.
manner in which leadership is exercised. The leaders' vision of the future should give direction to their congregations and empower their members to fulfill ministries in God's Kingdom. An analysis of the nature of leadership leads one to ask, "Is leadership the product of an individual's effort, a natural ability one is born with, or an outgrowth of the context of a group's activities?"

According to one columnist, Bob Stacy, "Leaders are made, not born."\(^{10}\) Stacy is challenging the idea that leaders are born with innate leadership characteristics. Bennis and Nanus, who agree with Stacy, call this "born-leader" idea a myth.\(^{11}\) Stacy goes on to reinforce his statement in his next article: "I fear that many potentially great leaders of men never reach their potential because they or others believe that leaders are born."\(^{12}\) The myth that "leaders are born and not made" may be a hindrance to adoption of a leadership development program, or it may be used by some as an excuse for not participating.

Not only is leadership to be judged according to the characteristics of the leader; leadership should be appraised by the manner of execution. Blanchard


\(^{11}\) Bennis and Nanus, 207.

distinguishes between leadership which does something to people versus leadership that does something with people. A study of leadership should include the following: (1) the characteristics of the leader, (2) the task to be done, and (3) the environment in which the action takes place. Some theorists emphasize one over the other two. This project addresses all three and their interrelatedness.

With the expressed need for quality leadership, it seems reasonable to present a course for educating leaders and future leaders in the church of the twenty-first century. This project/thesis describes the ministry context of northeast Nebraska, particularly Wakefield, Nebraska, and the Wakefield Christian Church. A brief statement of the problem, the purpose for this project, and a section concerning some assumptions, definitions, and limitations for the project are presented. The second chapter provides a survey of the literature related to leadership and the development of the leader. The third chapter encompasses the methodology used for the leadership course, including a description of each session of the course developed for the Wakefield Christian Church. The fourth chapter presents the results and evaluation of the course. The last chapter discusses the implications for the Wakefield Christian Church and conclusions for the future use of the course.

Problem and Purpose

Many ministers have expressed a concern about the leadership in their individual congregations. These ministers have found that they themselves have a sense of inadequacy in their own leadership skills. Many ministers also think that the leaders of their congregations are not adequately trained in those areas which will give hope and encouragement to their people and which will give vision and purpose to their ministries. Some leaders are even concerned whether their churches will survive, while others are content with status quo, believing that current programs and policies are adequate. Some people have even asked how they can get their church leaders to lead. Shawchuck and Heuser state, "Since the 1960s, a pervasive mistrust of leaders has crept into the very fiber of the American ethos." 15

The problem is a perceived need for the enhancement of leadership skills in northeast Nebraska Christian Churches and Churches of Christ including the Wakefield Christian Church. If the problem is caused by a lack of quality leaders, the question arises, "Can something be done about it?" Leaders are

14 In my position as professor of ministries at Nebraska Christian College, I travel on the weekends filling pulpits. I have the opportunity to talk with many church leaders about their churches. Their concerns have led to this project.

people with certain skills and God-given gifts. Are these leaders using or developing all the resources they have for God's Kingdom? If the problem is with leadership skills, then leaders will need the necessary tools to accomplish the purpose God intended for His church in that particular location. Of course, there are some churches which do not want change. Those churches which have reached the level of yearning to be the church God intended them to be (recognizing they are not where they should be), will seek those avenues which will fulfill their divine purposes.

The changes needed include encouraged leaders who build on their rich heritage, plant a vision, look forward to the future, and accomplish what God has called the church to do. The changes may include leaders who refocus on direction and purpose and the addition of some new practical skills in getting the church moving in the right direction. The leadership training may also include writing or revamping an existing mission statement. Good leadership training involves an assessment of the present ministry, its needs and leadership, and the spiritual development of those leaders who are the very backbone of ministry. Leadership training also involves a study of the biblical principles which Jesus used in His leadership of the twelve apostles.

This project was designed to enhance the leadership skills of leaders in the Wakefield Christian Church through a leadership development seminar.
This project can be used as a prototype for leadership development in other northeast Nebraska congregations. An assessment of this church’s ministry context in rural northeast Nebraska helped determine some of the current problems and addressed the purpose and need of leadership development in this particular context.

**Ministry Context**

In northeast Nebraska, within a seventy-five-mile driving distance from Norfolk, Nebraska, seventeen Christian Churches or Churches of Christ exist. Excluding First Christian Church in Norfolk, the other sixteen churches of northeast Nebraska can be described as rural with an average membership less than eighty-five, with only six of the seventeen claiming a membership over one-hundred.\(^{16}\) Many of the communities in which these churches are located have populations under five-hundred. Many church members are farmers. Many church members are uninvolved in church activities during the farming seasons. Many churches have survival mentality and are uninterested in the effort needed to develop a growing church. Others are ready to move forward but do not know how.

Some of these churches have part-time ministers. Some are staffed by

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college students from Nebraska Christian College in Norfolk, Nebraska, serving in weekend ministries. Leadership development is either lacking or weak at best. A need exists for leadership training in these churches.

Rather than attempting to address the leadership needs of all the churches of northeast Nebraska, this project concentrated on one church. The principles and procedures of developing leaders are general enough, yet adaptable to the specific needs of individual congregations.

Wakefield, Nebraska, is a small community of twelve-hundred people located in the middle of farmland. Wakefield Christian Church has a membership of approximately seventy-five with an average worship attendance on Sunday morning of sixty-two. Three elders along with two honorary elders guide this small congregation.

Wakefield Christian Church is located just one block from the center of this small community. Parking is presently adequate. The facilities are more than adequate considering the size of the congregation. The church's ministry includes a youth program with various activities, Bible study on Wednesday evening for all ages, King's Daughters, and Vacation Bible School. During the fall and winter months the Wednesday Bible study includes a soup supper. The congregation supports several missionary groups or organizations, including Nebraska Christian College, International Disaster Emergency Services,
Christian Student Fellowship (Campus Ministry on the University of Nebraska Campus), For God’s Children, Alpha Center, and a missionary couple, the Stringers, ministering in Colombia, South America.

In past years the congregation offered the use of its building to a Spanish-speaking congregation of thirty-five to forty members which met on Sunday evening. This Spanish group is no longer meeting at the church building because their attendance numbers have dropped to less than ten. The Spanish minister said that they are meeting in a home but may want to use the building at a future date because the attendance could go up at any time. However, since the beginning of this project a new group of Guatemalans is meeting Sunday evenings and has worshiped with the whole congregation occasionally.

The congregation also participates in cooperative ecumenical services at Easter and Christmas. The congregation has prayer “warriors” who come to the church building Monday through Saturday at 7:30 A.M. and on Sunday at 9:00 A.M. to pray for the church, its minister, its programs, and those who are sick and needy. Some people of the community have made positive comments about the church.

Glen Davis, the current minister, has been with the Wakefield Christian Church for one year, is a senior at Nebraska Christian College, and plans to
stay with the congregation after graduation. The church has allowed him flexible time to complete his schooling. The leadership of the congregation has indicated they want to advance the work of the kingdom but are not sure exactly what needs to be done, nor are they sure of how to accomplish the task of ministry. They have indicated to Mr. Davis that they want to grow. Mr. Davis, the minister, indicated that the participation in this leadership course was an answer to prayer.

This project included a survey of the Wakefield Christian Church during the summer months of 1998 using the modified *Congregational Profile Inventory* from Carroll, Dudley, and McKinney's book. The information obtained from this survey was discussed and used during the training sessions. The leadership's desire was to obtain enough current and accurate information from this survey to make future plans. They saw the survey as a tool to help in self-understanding and evaluation of the present status of the church.

Since this project/thesis involves the vast subject of leadership, a section is included on assumptions, definitions, and limitations on those items which could extend this project beyond reasonable limits. Only those items needed to narrow the subject to a short course on leadership development are addressed.

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Assumptions

The following list of assumptions is given to assist the reader. These assumptions underlie the information presented.

1. The terms leader, leadership, and church leadership do not refer just to the minister, or pastor, or to the activity of the minister, but include elders, deacons, committee chairpersons, or other ministry team leaders and their activities. This project does not discuss whether an elder or the minister is the only proper leader in the church body. Recognition is given to those who would argue convincingly on both sides of this issue.

2. The priesthood of all believers.
   a. Leadership in any congregation includes various roles and functions which can be fulfilled by any church member. The exercise of leadership is not restricted to paid staff.
   b. The role of an elder does not cancel out the role of every-member involvement in ministry.

3. The employed minister is a team member with the elders and other church leaders, both formal and informal, in the endeavor called leadership. The employed minister is a leader, not the leader. The use of the word minister, pastor, or preacher as a title is only for the purpose of distinguishing the employed person from other church leaders.
4. The minister, elders, and other church leaders have been given at least some leadership ability by God. The elder has the God-given responsibility of feeding, leading, guiding, and guarding the membership of a congregation.

5. Ministers who have been hired and other leaders who have been elected or appointed possess a sense of God’s involvement, and they sincerely desire to make a difference in God’s church.

6. The type of leadership employed will affect the outcome of the church’s ability to minister to the church and to win the lost.

7. No attempt is given to distinguish between male and female leadership positions. The assumption is that men and women are endowed with gifts from God usable by both genders for His kingdom.

Definitions and Limitations

Leadership Defined

Leadership, a term with a wide variety of meanings, is often used to refer to those who occupy the role of leader. Any discussion of the meaning of leadership will include a discussion of leadership styles. Other times, people refer to leadership as those traits of people who have demonstrated their leadership ability in generating faithfulness and confidence. At other times, the term can refer to a set of functional tasks performed by an individual or group.
Discussions on leadership usually arise in articles or books concerning organizational effectiveness.

In Stogdill's *Handbook of Leadership*, Bass has included over five-thousand bibliographic references to works dealing with leadership. On the subject of leadership, a recent scan of *Books in Print* indicates that the list is growing each year. Harris Lee examined many studies on leadership and discovered that there are over three-hundred and fifty definitions of leadership.

Leadership is difficult to define, yet if one were to ask several people in any congregation whether they could recognize leadership, most would say they could. "To an extent, leadership is like beauty: it's hard to define, but you know it when you see it." "Leadership is one of the most observed and least understood phenomena on earth."

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22 Burns, 2.
Rex Jones once said, "Leadership is what leaders do." This simplest definition does recognize that leadership is an action, not a position. Leadership is influence by one person or group upon another person or group. Leadership is not forced, though some have characterized leadership in this manner. Norman Shawchuck defines leadership as "the ability and the activity of influencing people and of shaping their behavior." 

Peter Drucker has said that leadership has little to do with "leadership qualities" and even less to do with charisma. He goes on to say that leadership is a means to accomplish something and that its essence is performance. Leadership will manifest itself in an action by some person. But leadership also includes the effort to bring that action into being, the motivation, desire, or dream.

Generally, the term leadership refers to the capacity of someone to bring together people to accomplish some task. James Burns explains:

Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse,

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23 Rex Jones, Supervised Ministry Seminar class discussion, (Johnson City, TN: Emmanuel School of Religion, 1994).


engage, and satisfy the motives of followers. This is done in order to realize goals mutually held by both leaders and followers.\textsuperscript{26}

Burns states that the substance of leadership resides in the \textit{manner} in which the leader acts upon those goals. This explanation makes leadership a \textit{process} by which people functioning as leaders influence followers to act or accomplish certain tasks to meet specific goals. These goals could embody the motivations, values, or visions mutually agreed upon by all people involved. The aspect of the relationship between leader and follower must never be forgotten in any discussion of leadership or the leader.

One of the best definitions available at this time is "the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation."\textsuperscript{27} For the purposes of this project, leadership will be viewed as this process.

\section*{Leader Defined}

The performance of a leaderless group will soon decline and the group will probably cease functioning. Leaders are people responsible for articulating the direction of the group at a particular time and helping it fulfill its task. This

\textsuperscript{26} Burns, 18.

articulation demands knowing and understanding the purposes of the group and incorporating changes in the structure or the methods in order to accomplish the goals. The leader will perform some tasks personally and delegate others. In order to accomplish its purpose and tasks, a group must manifest some type of leadership within it, whether from an individual or shared within the group.

A leader is often defined as someone with natural characteristics or traits of personality. These characteristics may include intellectual capacity, confidence, enthusiasm, persuasiveness, integrity, charm, or a dominating will. These traits may be valuable to the leadership task, but they do not seem to be requirements. Leadership qualities are a part of the individual. Many times these qualities will not necessarily be evident until the person is in a leadership position.

A leader is a person with certain characteristics or traits which empower that person. A leader must use those traits to exercise specific responsibilities related to a task to accomplish, and needs the charisma to motivate others to join in the fulfillment of the task. But research has had difficulty connecting the characteristics as a prerequisite to becoming a leader. Some leaders have some traits; others do not.

Ted Engstrom and Edward Dayton have compiled a list of characteristics,
including self-dedication, courage, decisiveness, persuasiveness, humility, competence, intelligence, and creativity.\textsuperscript{28} The list Paul gives in 1 Timothy consists of other characteristics, such as "above reproach, temperate, self-controlled, respectable, and hospitable."\textsuperscript{29} In the book of Titus, Paul lists "blameless, not overbearing, not quick-tempered, a lover of good, upright, holy and disciplined" in addition to those listed in 1 Timothy.\textsuperscript{30}

Knofel Staton\textsuperscript{31} lists fifty-six characteristics, including decisive, know-it-all, ruthless, and humble. He does admit that this list is only a partial list and that the list demonstrates how different people view a leader. The Apostle Paul outlines the qualifications of elders (see figure 1) and deacons (see figure 2) in 1 Timothy 3:1-13 and Titus 1:5-11; 2:2; Acts 6:1-6. Anyone who scans these lists will notice that these characteristics are ones seen in other people besides elders and deacons. These traits, when coupled with the tasks of ministry, will prove to be indispensable. Possibly, Paul considered these characteristics important because he realized the awesome responsibilities of leadership in God's


\textsuperscript{29} 1 Timothy 3:2, NIV.

\textsuperscript{30} Titus 1:7-8, NIV.

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<th>Qualifications of Elders (1 Tim. 3:1-7; Titus 1:5-9)</th>
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<tr>
<td>1. Positive</td>
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<tr>
<td>a. Blameless</td>
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<tr>
<td>b. Husband of one wife</td>
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<td>c. Vigilant</td>
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<td>d. Sober</td>
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<td>e. Hospitable</td>
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<td>f. Apt to teach</td>
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<td>g. Patient</td>
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<tr>
<td>h. Having obedient children</td>
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<tr>
<td>i. Lover of good</td>
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<td>j. Just</td>
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<td>k. Holy</td>
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<tr>
<td>l. Self-control</td>
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<td>m. Holding fast to the word</td>
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<td>n. Dignified</td>
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<tr>
<td>o. Gentle</td>
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<td>p. Good reputation in community</td>
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**Figure 1. Qualifications of Elders**

Any person vested with the responsibility of leadership must have certain traits and skills in order to accomplish a task.

Waymon Miller\(^{32}\) combines the biblical lists of qualifications (1 Timothy 3:1-10; Titus 1:5-11) and then divides the list into positive and negative categories (see figure 3). Miller leaves a few qualifications off of his list and fails to explain why. Miller does go on to ask whether a person can possess all of

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### Qualifications of Deacons (Acts 6:1-6; 1 Tim. 3:8-13)

<table>
<thead>
<tr>
<th>1. Positive</th>
<th>2. Negative</th>
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<tbody>
<tr>
<td>b. Full of Wisdom</td>
<td>b. Not addicted to much wine</td>
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<tr>
<td>c. Of honest report</td>
<td>c. Not greedy for gain</td>
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<tr>
<td>d. Serious</td>
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<tr>
<td>e. Hold mystery of faith with a clear conscience</td>
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<td>f. Tested</td>
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<tr>
<td>g. Blameless</td>
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<tr>
<td>h. Husband of one wife</td>
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<tr>
<td>i. Manage children and</td>
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**Figure 2. Qualifications of Deacons**

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
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<tbody>
<tr>
<td>Blameless</td>
<td>Not given to wine</td>
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<tr>
<td>Husband of one wife</td>
<td>No striker</td>
</tr>
<tr>
<td>Vigilant</td>
<td>Not greedy of filthy lucre</td>
</tr>
<tr>
<td>Sober</td>
<td>Not a brawler</td>
</tr>
<tr>
<td>Orderly</td>
<td>Not covetous</td>
</tr>
<tr>
<td>Hospitable</td>
<td>Not a novice</td>
</tr>
<tr>
<td>Apt to teach</td>
<td></td>
</tr>
<tr>
<td>Patient</td>
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</tr>
<tr>
<td>Ruling his house well</td>
<td></td>
</tr>
<tr>
<td>Of good reputation</td>
<td></td>
</tr>
<tr>
<td>A lover of good men</td>
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<tr>
<td>Having faithful children</td>
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<tr>
<td>Just</td>
<td></td>
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<td>Holy</td>
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</tbody>
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**Figure 3. Biblical Qualifications of Leaders**

these characteristics. He honestly says, "No." He further states, "Very few of these qualifications are unique with elders, which are not in fact required of every Christian. . . . Other teachings would clearly suggest these qualities will
be present in Christians who are mature in the faith."\(^{33}\) One point needs to be considered: How many of these qualities did the first disciples have when Jesus called them? We can assume that they matured just as we all must develop and mature.

Engstrom and Dayton state that leaders cannot be categorized by the task they do. Since too many styles of leadership which have been identified, Engstrom and Dayton are convinced a one-size-fits-all definition of leadership is virtually impossible. "In the complex societies in which most of us work, men who hold positions of leadership in dynamic organizations have learned to adopt their style to the situation."\(^{34}\)

Robert Kelley points out an interesting relationship between leaders and followers:

Followership is not a person but a role, and what distinguishes followers from leaders is not intelligence or character but the role they play. . . . Effective followers and effective leaders are often the same people playing different parts at different parts of the day.\(^{35}\)

There is a direct relationship between leaders and followers. They need each other. One cannot have leaders without followers.

\(^{33}\) Ibid., 100.

\(^{34}\) Engstrom and Dayton, 26.

Leadership Development

Leadership development is distinguished from leadership training or leadership education. Training focuses on the person, honing those characteristics and skills needed for a particular role. Education focuses on those skills which have been identified by many to be those skills necessary to function as a leader. But mere education has a connotation of just knowing about a subject without any practical skills on how to apply that knowledge to any given situation. Leadership development is a process of developing needed characteristics and skills through practical experiences in a particular group setting and meeting specific goals.

The mission of the church, and therefore the purpose of leadership development, is to develop mature Christians. Ted Engstrom in *The Making of a Christian Leader*, begins by giving a general definition of leadership development: "Leadership development is the key to meaningful development of modern society and the effective future of the Christian church in the world."36 Engstrom believes that leadership is a characteristic that can be developed in almost anyone. He goes on to clarify: "Leadership is an act or behavior required by a group to meet its goals, rather than a condition. It is an

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act by either word or deed to influence behavior toward a desired goal."\textsuperscript{37} One can be certain: Leadership development is not just some concept one talks about. Leadership and its development involve action, acts that can be seen by others.

Leadership development, which may involve courses on specific skills or knowledge about certain traits, is wholistic. The nature of the process addresses the equipping of the leader himself. The importance of personal spiritual growth of the Christian leader cannot be overestimated. Spiritual development must be planned and carried out consistently in order to be effective.

The leadership development process also includes the formation of the role, or function, of the leader in the leadership capacity. For people to be effective in leadership, they have to know what their basic responsibilities are. Leadership development involves a transformation of the leader every day. One cannot attend one seminar and become a leader instantly. Leadership takes time and experience to develop. Leadership development involves a teacher, a learner, the situation where action takes place, the act itself, and time for experience to develop. All five are necessary.

Leadership development assumes a context in which leadership takes place. The environment in which leaders are equipped, the skills of the

\textsuperscript{37} Ibid.
teachers, and the attitudes of the associates all contribute to the process. Leadership, including the dreams and aspirations of those involved, encompasses the positive perspectives toward the people and the task at hand. Negative attitudes will hold back, even stifle, any movement of leadership development. Effective biblical leadership calls for a servant's heart. Leadership is an all-out commitment to quality. Commitment does not mature overnight. Leadership development is an ongoing process.

Limitations

This project discusses leadership within the context of the Christian Churches and Churches of Christ which are part of the Restoration Movement begun in the nineteenth century under the leadership of Alexander and Thomas Campbell and Barton W. Stone. The assumption is that these leadership principles can be used in other settings. For the purposes of this project, the context is within the Restoration Movement.
CHAPTER 2
SURVEY OF THE LITERATURE

The current literature on the subject of leadership gives information considered by many people to be cutting-edge skills and techniques in leadership development. Included in the literature one will find theoretical ideas on leadership in general and some theological considerations of leadership described in the Bible.

There are many books on the market about leadership. Many of these are written from a secular point of view. Any researcher may feel overwhelmed by the vast amount of available resources. In recent years publishers of Christian books have increased their offerings on the subject of leadership, leadership skills and techniques, and leadership methods and styles. Some authors have attempted to incorporate secular leadership skills into the church. Others have developed some creative methods, while others have used the Bible as their sole guide. Many of these books do not contribute necessarily to the direct need in northeast Nebraska; in general, they do give some insight into the need for quality leadership. This project examines many of the current
books and articles related to leadership development. Some of their material was used to develop the course. Other material was only consulted.

Theoretical Framework

James Ladd once declared that a church will never rise above the leadership's ability to lead.¹ The effectiveness of any church can be traced to the ability of the elders and other leaders. Church members want and expect quality leadership from their leaders. God wants and expects leaders to serve His people (Matt. 10:42).

Discussions on leaders and leadership take three basic approaches. One approach is to concentrate on the leader. These studies and evaluations describe the characteristics or traits of effective leaders, their qualifications to be leaders, and how to look for these traits when recruiting leaders. The assumption behind this approach is that if one can find a person who has these qualities, that person can be a good leader. Ian Fair states the following:

Although it is difficult to isolate those characteristics that singled out these leaders from their contemporaries, we recognize that something was there, some indefinable quality that lifted these individuals above their troubled circumstances. In each case, the something in the one leader might have been different from the quality that drove the others, but the something was there!²

¹ James Ladd, Classroom discussion (Edmonds, WA: Puget Sound Christian College, 1985).
² Ian A. Fair, Leadership in the Kingdom (Abilene, TX: ACU Press, 1996), 104.
The second approach is to look at what leaders do. This involves sociology, psychology, as well as the task-oriented approaches to leadership. The assumption behind this approach involves the education of the leader. If one can be taught the skills of leadership, that person can function as a leader. At the very least, this person can accomplish the assigned task.

A third approach, which has some interest in recent years, is put forth by Paul Hersey (among others) in *The Situational Leader*. This approach concentrates on the environment in which leadership takes place. Hersey is unwilling to separate the situation from the dynamics of the leader and the followers. The human relationship factor brings attitudes and behaviors to the situation which effect the effectiveness of leadership. He discusses the dynamics of the organization, the interrelatedness of the relationships of the leaders and followers both inside and outside the context, job demands, and the time factors. All of these factors influence the ability of the leader.

Hersey goes on to describe the readiness or willingness of the leader and followers to accomplish a particular task. He is convinced the dynamics of the situation are critical to effective leadership. The four readiness levels of the leader are labeled (1) able and willing or motivated, (2) able but unwilling or insecure, (3) unable but willing or motivated, and (4) unable and unwilling or

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insecure. Whichever level or attitude possessed by the leader will influence the followers in very dynamic ways. He labels these four levels (1) delegating, (2) participating, (3) selling, and (4) telling. The effect of the level used by the leader upon followers produces either confident or insecure responses whether follower-directed or leader-directed. Hersey is convinced that "situational leadership is just organized common sense."\(^4\)

Many of the studies on leadership have been undertaken in secular circles. Until recently, little has been said about Christian ideals. Although some writers do address the relationships between leader and follower, most do not include specifically love or joy or other Christian traits.

Ralph Stogdill published an article which appeared in the *Journal of Psychology*, 1948. Bernard Bass states that before the publication of this article leadership was centered around universal traits. Stogdill advocated that "both individual traits and situational assessments as well as the interaction between them are important."\(^5\)

This survey of literature addresses the three primary approaches to the study of leadership: what a leader is (the characteristics), what a leader does (the activities), and the environment of leadership (the context). The following

\(^4\) Ibid., 70.

\(^5\) Bass, 43.
section concerns literature which discusses leadership theories regarding characteristics, traits, or styles of leadership. A later section discusses the leadership tasks as a category. An even later section describes the environment or situational theories.

Theory on Leadership -- Characteristics

Early studies of leadership concentrated on describing the characteristics of great leaders. The studies by management theorists narrowed the focus to certain traits considered to be characteristic of good leaders. Some of these became known as "great-man" theories. The basic assumption of proponents of these theories was that a certain class of people possessed a set of inherited capabilities. They believed that, if one possessed these characteristics, he or she would be a good leader. The theorists conducting these studies looked at kings, rulers, and other politicians, seeking out those unique qualities believed to be possessed by a select few.

Later, other theories began to emerge. Trait theories looked at the differences between leaders and followers, concentrating on traits of personality. In later years other theorists began to find it difficult to categorize people by these so-called traits. Today, the discussion continues concerning what makes a good leader. Do the traits make the leader? Or, do the actions? Or, maybe the environment? Church leaders who begin to study the many
surveys and findings will need to be discerning and evaluative in assessing the various theories. Church leaders can use the data gained from their study to help the church become what God intended, but they need to be careful.

James Burns has studied great men of history and modern theories of leadership. In *Leadership*, Burns has accumulated the developmental data on leadership. Burns draws a distinction between the use of sheer power and leadership.^6^ Power agents manipulate people or the situation. Leaders mingle with their followers. Burns also concentrates on developing both the leader and the follower, which many other writers fail to do. Burns centers on characteristics but introduces what he calls transactional and transformational leaders, comparing the two types. His ultimate goal is the exercise of leadership that advances the cause by analyzing what drives that leadership.

Fair gives a concise summary of Burn’s two types of leadership:

Transaction management is based on the contractual aspect of relationships, and emphasizes responsibility to maintain contractual agreements as the basis of management. Transformational leadership is based on the relational aspects of leadership and emphasizes the human, relational aspects of the leadership/management continuum.\(^7\)

Since Christians are interested in changing lives, the transformational leadership category has appeal. Fair has a comprehensive section on applying the

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^6^ Burns, 11.

^7^ Fair, 121.
leadership strategies to the church without sacrificing biblical principles. His exhaustive sections on biblical leadership and the biblical model for church leadership are superb. Fair, while discussing the qualities of leadership and authority, gives the reader an extensive section on biblical guidelines for elders and deacons. His last section on selecting and appointing elders, though biased toward the Churches of Christ, would be very helpful for someone doing a study on the biblical nature of the eldership.

In an interesting article, Billy R. Campbell relates some comments from Will Rogers’s last speech before his death on the characteristics of leadership. He lists the following: "(1) Know what you want to do, (2) Believe in what you are doing, and (3) Love what you are doing." These are good characteristics, but they do not necessarily apply to Christian leadership. In fact, they could apply to just about any person, not necessarily to a leader. Campbell does look at some biblical people, relating how they possessed and used these characteristics. These three could be added to the ever growing list of quality leadership characteristics.

Peter Drucker, considered by many to be one of the foremost spokesmen for quality leadership, has done extensive study in leadership development,

mainly in the secular circles. In an article published in *Leadership*,\(^9\) he attacks the idea that a leader has to have certain gifts or personality traits. He confirms that diversity of personality style, abilities, and interests are trademarks of leadership. In this article Drucker gives several common principles leaders have learned and several actions leaders take that make them effective. His main proposition is that leadership must be learned. The sooner leadership training gets underway, the better.

Edgar Elliston, in *Home-grown Leaders*,\(^10\) emphasizes the importance of developing other leaders. He says that some leaders view themselves as equippers. Others may view themselves as the ones being equipped. His third category covers both areas. His emphasis is on developing this third category by concentrating on basic biblical images such as servant and shepherd. Elliston does not avoid the process of interaction between leader and follower, noting that the effectiveness of leadership depends on a wide variety of contextual dynamics, some from the leader, others from the followers, and even some from the context in which they are both operating.\(^11\) He calls for leaders to


return to the Scriptures, studying the person of Jesus Christ. He refreshes our memories about Jesus, Paul, Peter, and James as examples of Christian leadership. He provides insight into biblical values and principles and calls for a return to the most important aspect of Christian leadership—servanthood.

Fair, in his extensive book on leadership, designates a chapter to characteristics, or ingredients, of effective leadership. His list includes integrity, relationships, vision, purpose and mission, and values. Fair’s book does not concentrate on leadership traits, except in his discussion on elders and deacons, but does include a discussion on leadership styles and an excellent section on leadership strategies based on biblical principles.

Edwin Friedman sets forth a helpful understanding of the leadership of the preacher/minister. Friedman is convinced there are two styles of leadership in the church: charismatic and consensus. The charismatic leader utilizes a magnetic personality, a compelling vision, and a compassionate expression to lead. The consensus model, focusing not on the leader but on the will of the congregation, has a strong emphasis upon process and agreement rather than results. Friedman, convinced that both of these types of leadership are the problems with leadership today, offers a new dimension which he calls “self-

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12 Fair, 123-40.
define and stay in touch."¹³ Setting forth goals and standards and stating what leadership will do are much healthier leadership methods. Friedman is not convinced of the situational influence upon the leader as some have defined it. His method deals more with fellowship and family than authority and delegation.

Graham, in his article "Leadership Is Not a Title,"¹⁴ sets out a limited list of characteristics of a leader. His list includes integrity, vision, love, and humility. Graham calls these critical components to leadership. He is convinced that leaders are leaders because others follow, not because leaders have certain traits. However, he does put forth his own list of traits. He believes these particular traits are the cause for followers to follow a particular person. Even though he does not conclude that traits are directly related to quality leaders, he does lean toward specific traits all leaders possess. He finishes his short article demonstrating how Jesus had these characteristics and how He was the consummate leader.

Gary Hardin¹⁵ combines the characteristics of the leader and the skill


required to be an effective leader. He groups these characteristics and skills into four categories: growth, flexibility, vision, and planning. He then presents an instrument for his readers to rate their effectiveness as a leader. His scale is 4 - all the time, 3 - most of the time, 2 - some of the time, and 1 - rarely or never. This instrument, though not too scientific, may be very useful in getting people to think about the complexity of leadership.

After a defense of the importance of leadership, Hill in his master's thesis, *A Study in Developing a Program for Training Effective Leaders in the Local Church*, 16 embarks on an attempt to convince the reader of the need for leadership training in the local church. He discusses the objectives for a leadership development program, emphasizing the characteristics of the leader in "should-have, ought-to-have" language. He does not forget the needed skills of a leader. His most valuable second section gives a solid defense for the reasons a training program is needed. The inclusion of the actual training program in the appendix would have been helpful. The author does provide more than ample reasons for having a training program.

In an interesting article, John Koenig defines leaders as "Those led into prominence as servants of Christ and endowed with special gifts of

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discernment and boldness."¹⁷ Koenig notes that two characteristics/methods, discernment and boldness, are not on the lists of charismatic gifts but are part of what it means to be a leader for Christ. It is interesting to note that these two qualities are also related to the wisdom of God. He is convinced that these two qualities are related to the involvement of the Holy Spirit in the leader's life and that the exercise of these gifts cannot be exercised effectively apart from the Holy Spirit.

Lawrence, in his article *Distinctives of Christian Leadership,*¹⁸ states, "Christian leadership is leadership that seeks to pursue the purposes of the Lord Jesus Christ."¹⁹ He describes the characteristics of Jesus' leadership, reminding his readers that Jesus is the leader and the rest of us are followers. Humans that exercise the function of Christian leadership will have certain character requirements, such as knowing the source of our ability or empowered by the Holy Spirit; self-sacrificial ambition providing the drive to carry out the responsibilities, motivated by love and concern for other people; and authority as a servant leader. Lawrence concentrates on those


¹⁹ Ibid., 317.
characteristics which are unique to Christian leadership over against leadership described as secular.

Shawn McMullen strongly believes in the importance of Christian characteristics for leadership. "The answer to this question lies not in what the Christian leader must do, but rather in what he must be." McMullen lists devoted to God, committed to the Word, and sensitive to the Spirit as required qualities of a Christian leader. These characteristics could be applied to anyone in the congregation, not necessarily a leader. McMullen comes up short in his ideal of the biblical perspective of leadership. His confusion may be a lack of distinguishing between a leader and a follower, if such a distinction can be made.

Fred Smith, a successful businessman, believes in the importance of leadership. He wants to bridge the gap between leadership as it exists and where it could be. In his book Learning to Lead, Smith defines a leader in simple terms — one who has followers. His definition may be too simplistic.

Unfortunately, Smith attempts to apply secular leadership terms to the church. He has a strong emphasis upon statistics, while neglecting the spiritual matters of growth. He has a strong emphasis upon the characteristics of the

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21 Fred Smith, Learning to Lead (Carol Stream, IL: Christianity Today, 1986).
leader, such as intelligence, flexibility, learning, and openness. The most important part of his book concerns the need for vision. If he had expanded this section, this book would have been more helpful.

Frank Stanger in *Spiritual Formation in the Local Church* describes the essential characteristics of a leader from a spiritual point of view.\(^{22}\) Concentrating on the inner growth of the leader, Stanger emphasizes the goal of every sensitive Christian – mature Christian character. His step-by-step approach will help all churches who take seriously the task of leadership.

Lowell Williams in his thesis\(^ {23}\) presents an in-depth study of the various terms which have been translated as elder in the Bible. He then follows with an even deeper study of the qualifications listed in 1 Timothy 3:1-7 and Titus 1:5-9 and the selection of elders. The only disappointment was that the author did not spend much time on the duties of elders. Today’s congregations demand more from their elders (what they do) than from their characteristics (what they are).

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In *Church Leadership and Organization*, a serious study of church leadership, specifically the eldership, Yeakley takes the position that the authoritarian style of leadership is not scriptural. At the same time he is unwilling to substitute the elder-led congregation style for others that he considers equally unscriptural. He does admit that many churches use different styles, some at the same time. He calls for the one in Scripture, which he fails to identify clearly. If we followed his thinking literally, we would need apostles appointing elders. Yeakley criticizes democracy and states that the decision-making authority resides in the eldership. He does not address clearly the fine line the elders must walk between authoritarian and democratic styles. The ideal leadership style of Scripture is important, but one cannot assume everyone understands biblical leadership without a clear definition.

Robert Young, in his doctor of ministry thesis project for Abilene Christian University, has developed a program which concentrates on training sessions centering on testing instruments to help participants discover the diversity and similarities of the leadership team, consisting of elders, deacons, and ministry leaders. Young's project evaluates the current ministry

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context, including the cohesion, readiness and individual preparedness of the participants, and then uses the testing instruments as tools to increase the skills of the ministry leaders. Copies of the assessment instruments are included with the pretest and posttest evaluations of the program. In some churches this program will be most beneficial by empowering the leaders to work with and trust each other. An evaluation instrument administered one or two years after the fact, would have been helpful. Young did indicate that after the program was implemented, there was an increased desire for more training.

Theory on Leadership – Activities

Warren Bennis and Burt Nanus’ book *Leaders: Strategies for Taking Charge*, first published in 1985, is an easy to read, updated book about the definition of leadership. The authors state, “Leadership is what gives an organization its vision and its ability to translate that vision into reality.” The opposite may also be true: an organization’s vision and ability to translate vision into reality is what gives the organization leadership. The authors offer four strategies for leadership: attention through vision, meaning through communication, trust through positioning, and the deployment of self. Building on these four strategies, the authors argue a strong case for leaders to instill vision into an organization, communicate that vision into practical, understandable terms, and

\[^{26}\text{Bennis and Nanus, 19.}\]
use the trust they have earned and self-regard they have developed by exercising these leadership skills. The authors strongly discount the power formula of leadership authority by encouraging leaders to empower others. They urge leaders to enable others to use their gifts as they exercise their leadership abilities.

A later book entitled *On Becoming a Leader*, written by Warren Bennis is about the practical aspects of leadership. Understanding that people involved in leadership roles want to be good leaders, Bennis leads his readers through the world of leadership discussing the basics, the leaders themselves, and the task of leadership. His chapter defining the differences between leadership and management is clear and concise. Bennis assumes some positive characteristics about his readers, encouraging them to read on and to discover the tasks of leadership, not as drudgery, but as opportunities for leaders to express themselves freely. His emphasis upon the development of the leader leads him to use several examples of key leaders from the secular world and a few from para church organizations. Bennis affirms, "The ingredients of leadership cannot be taught. They must be learned." Bennis is convinced that the current status of leadership in America is due to the current condition of the leaders, which he admits is apathetic. However, he concentrates on conflict

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27 Bennis, 73.
resolution and the environment of the leader rather than giving the reader those how-to techniques he promised in his introduction. The updated version of his other book, *Leaders: Strategies for Taking Charge*, is much more directed toward the actual activity of leaders. Many people consider Bennis an authority on the subject of leadership and leadership development.

Callahan’s book *Twelve Keys to an Effective Church: Strategic Planning for Mission* is designed for a local congregation to make a systematic assessment of its strengths and weaknesses. The key to the book is the word *effective*. This practical manual takes a look at several categories in which ministers and church leaders will be interested. The twelve keys can be grouped into two sections, human relationships and functional needs. The first six relationship keys need to be increased for the satisfaction or effectiveness of the church. The last six keys, if not attended to, will decrease effectiveness of the church’s program and activities. Callahan provides helpful guidelines throughout the book. For smaller congregations with limited resources, some of his suggestions may be difficult to accomplish. At the end of each chapter he does offer hope. Overall, this book can be a good place for the leadership of a particular congregation to begin.

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28 Bennis and Nanus.

A companion workbook is available for congregations to study and learn about their congregation. The author through guided questions and surveys, helps the leaders evaluate the church and its programs. Recently, the author has written a book for each of these keys, building upon the base established in *Twelve Keys to an Effective Church*.

One practical book by Kennon Callahan expands on the leadership key. *Effective Church Leadership*\(^3\) discusses the importance of the mission statement’s description of the purpose of the church from a missionary point of view. Callahan is encouraging his readers to think of “leadership as missional, not institutional.”\(^3\) The section on the nature of leadership describes the interrelatedness of a leader’s philosophy of life, a church’s theology, and the trends of a community. Callahan then expands on this foundation by discussing four types of leadership, pointing out the manner in which a leader will function under these circumstances. In the section on individuality, Callahan identifies the power-versus-individual-autonomy struggle many churches experience. Callahan directs his readers toward a balance in leadership activity, describes the central leadership tasks as power, community, meaning, and mission, and gives a full chapter to each of these tasks. The last one-third


\(^3\) Ibid., 257.
of the book, devoted to the environment in which leadership takes place, aims at transforming churches into dynamic congregations excited about ministry. This is one of the best books on church leadership.

Carroll, Dudley, and McKinney's book *Handbook for Congregational Studies* contains the culmination of years of research on various congregations. The book reports systematically on the theory and practice of leadership in the local church. This practical guide is useful for the study of the local congregation whatever its context. The authors analyze congregations in terms of four fundamental dimensions, programs, processes, social context, and identity. The most valuable part of this book is the Parish Profile Inventory in the back of the book. This assessment survey is built around his four dimensions of the congregation. The authors are attempting to help church leaders discover the culture of the congregation. The authors' ultimate goal is for the leaders to understand themselves more fully and to gather some useful information on which to make strategic judgments.

In *Models of the Church*, Dulles, a Roman Catholic theologian, explores five different models of how congregations function in society: as institution, as mystical communion, as sacrament, as herald, and as servant. Each of these

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32 Carroll.

models are analyzed, contrasting advantages and disadvantages, and are compared to the purpose of the church. Each of his models has its own set of values and priorities. He shows how the choice of model effects our approach to ministry.

One of Dulles’s major points concerns the church as a whole. In recent times the church has been shaken by a series of rapid shifts in its leadership paradigm. These rapid shifts have affected the foundations of common meaning and purpose complicating the task of leadership. The author is writing from a Roman Catholic point of view, but his information is usable for analyzing all churches and how they function. The author strongly discourages the church as institution, emphasizing people over institutions.

In *Sacred Cows Make Gourmet Burgers*, Easum, with tongue in cheek, attacks those decision controls and policies which many church leaders have grown accustomed to. He identifies attitudes, structures, and practices that many church leaders have used to maintain control of the church such as bureaucracy, regulations, and power. Easum calls for a release from these tightly controlled structures, calling our people to use their spiritual gifts. The leaders of our churches do not need to maintain control over everything that occurs in ministry. Ministry can take place in spite of the leaders’ best efforts to

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keep it from happening by manipulation or limitation of power. Easum calls for a "let go and let God" attitude in leadership, which may be too uncomfortable for some leaders.

Another helpful book written by Joe Ellis approaches the subject of leadership from the purpose of the church point of view. In *The Church on Purpose* 35 Ellis points out that unless we understand the purpose for the church, leadership will have difficulty understanding what they are supposed to do. He emphasizes the importance of dependance upon the Holy Spirit for power and guidance. He approaches the characteristics' theory from the commitment feature but moves on to defining equipping, fellowship, and means, and describing the subject of leadership as opportunity. Included in the back of the book are worksheets for those who wish to use this book for church growth seminars. His positive, down-to-earth style makes this book an asset to any leadership group desiring growth.

Ford emphasizes in *Transforming Leadership* 36 that we are in the midst of a leadership gap. In today's society young people are frightened by the size of multinational corporations. They question authority and have witnessed, more


than in any other age, the topple of respected leaders from their lofty positions. Ford writes, "What these potential leaders need is a fresh introduction to the person and principles of Jesus of Nazareth, the greatest leader in the history of the world." Ford goes on to compare the challenge of leadership to a rocket with a malfunctioning guidance system. "The result is that we hurtle at incredible speed into the future while lacking instruments that can track our course and tell us where we have been, where we are, or where we are going." Ford’s solution is a transforming leadership in which leaders allow themselves to become like Christ and in turn transform those around them through "vision, communication, trust, and empowerment." All of these are affected by whom the leader is and what the leader does.

Ford points out the various models of leadership demonstrated by Jesus. He focuses on the Christ’s leadership as son, strategist, seeker, seer, strong one, shepherd-maker, spokesperson, and sustainer. Ford does not call for leaders to become all of these elements but does encourage leaders to be as Christlike as possible. A leader needs to be sensitive to the situation and apply the model of leadership that fits.

37 Ibid., 13, 27.
38 Ibid., 15.
39 Ibid., 26.
Greenleaf, all through his book *Servant Leadership*, ⁴⁰ wrestles with the idea of the concepts of servant and leader and how they manifest themselves in one person. The author assumes that the concept of “leader,” carrying a connotation of manager, with a hint of dictator, of power and authority, or at least C.E.O., is accepted universally, and that “servant” carries a sense of slave, peasant, or common laborer. His thesis is that the nature of servant is more than slave. Servant carries a sense of vision, of “prophetic vision in the interest, the level of seeking, the responsiveness of the hearers.” ⁴¹ Later on Greenleaf adds, “This is my thesis: caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built.” ⁴² Servant leadership has interest in the follower, not the leader’s own advancement or ego. Greenleaf’s analysis of power and authority is refreshing. His emphasis upon serving fellow workers differentiates between two extremes, leader-first or servant-first. The book concentrates on developing those actions which bring out the best in others: listening, understanding, acceptance, empathy, awareness, perception, persuasion, healing, and serving. These characteristics are directed toward both individuals and institutions.


⁴¹ Ibid., 8.

⁴² Ibid., 49.
Klassen and Koessler, in their article, "Secrets of Small-Church Leadership," distinguish between the leadership model demonstrated by the business world and the model in Christian circles: business versus family. Their emphasis is upon relationships which produce effectiveness. Believing that a relationship with followers will produce results, the authors talk about change and vision, two very important aspects of effective leadership. Small churches tend to ignore the establishment of vision because of their family orientation. Small churches often suffer conflict between members caused by a tension between status-quo and evangelism. The authors do encourage the small-church leadership to venture out into establishing a vision for their church which looks outward and forward.

In an excellent article from the business world, John Kotter explains the differences between the concepts of management and leadership. "Good management controls complexity; effective leadership produces useful change." Kotter is convinced these two concepts should not oppose each other but should help each other. The challenge is to combine both management and leadership. Kotter hopes that when people who have

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authority over an organization understand the differences between management and leadership, they will be able to clarify and use the skills required. He calls for balance in the use of the two concepts.

James Means approaches leadership from the task point of view. In his book *Leadership in Christian Ministry* he discusses three aspects of leadership: definition of leadership, difficulties (including style), and decision making. This helpful book gives one word descriptions of the various answers to these three aspects of leadership. For example, under the section DECISION MAKING his chapter titles are "philosophy," "errors," "motivation," and "a case study for application." Especially helpful is his chapter "the role of leadership - service." The idea of service is at the heart of the entire book. Means' approach to leadership is grounded in Scripture.

In the article "Authority and Leadership in the New Testament," James Thompson gives an excellent overview of the leadership context from the Restoration Movement's point of view. Churches within the Restoration Movement have always wrestled with the authority of its leadership. This article assumes the priesthood of all believers. The author concludes that those

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people elected or appointed as leaders have a special responsibility in carrying out their duties as leaders. That responsibility requires some authority.

Tillapaugh argues in *The Church Unleashed* that the scriptural pattern is that "pastor-teachers are to train lay men and women to minister to the world. They in turn are to train others and the work continues." By this statement, Tillapaugh would imply that the job of the "pastor-teacher" is to raise up leaders. He does go on to challenge church leaders to look upon the people in a congregation as a natural resource for leadership and not just as workers to be told what to do. Tillapaugh's main thesis is a certain philosophy of ministry: getting people involved in church work.

In examining the religious educator's role, whether the minister or any other leader, Veverka proposes, in "Congregational Education: Shaping the Culture of the Local Church," a model of education for the whole congregation rather than just for the leadership. Convinced that the leadership of all churches needs some help, the author states some assumptions which may not apply to all congregations: (1) bureaucratic organizations may hold people back; (2) educators have lacked sufficient understanding of the dynamics

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of congregational life; and, (3) people have not thought about the processes and strategies needed to transform the congregation. Those assumptions may be too general. However the author does provide some quality approaches for answers to those assumptions, if indeed they are true. The author goes on to give some further assumptions about congregational life which probably are true in most churches: (1) congregations are an important loci for God’s activity; (2) congregations need to be challenged, (3) each congregation is unique, (4) congregations are open systems that are shaped by the interaction of various interrelated parts, (5) the congregation’s identity is dynamic, not static, and (6) congregational education takes place by the way they are organized and structured. Veverka then cites several examples of people who have purposed to improve congregations through their writings. More help could have been provided with more detail of these individual programs. The author sounded like a salesman for these programs.

Lovett Weems recognizes in *Church Leadership* the relationship between leaders and followers by concentrating on four crucial elements of leadership: vision, team, culture, and integrity. The importance of vision is stressed as “the single most common theme in leadership studies.”

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Theory on Leadership – Context

Leith Anderson, in *Dying for Change*,\(^{50}\) directs his attention to the baby boomer and baby buster groups as he helps his readers understand the purpose of the church. This book offers a good mix of sociology and practical steps for any church facing change. He explains the word “change” in terms that attempt to remove it from the black list of most church leaders. He defines several churches by their response to change and how this response affects the growth of the church and how leaders may approach the subject. Although church growth is the underlying principle in Anderson’s book, all church leaders who deal with any program involving change will need to listen to his rationale. He offers solid biblical truths to an increasingly complex world of church management. The author recognizes that the church is changing and society is changing. How church leaders handle change will make the difference in church growth. The use of case studies enhances the effectiveness of this book.

Lance Barker addresses the rural church leadership task in “Extending the Leadership of the Rural Church.”\(^{51}\) Barker believes the rural church has


many challenges similar to the larger, more urban church. He states, "The key factor is the definition of what it means to be an institutional presence in a changing cultural climate." Although Barker speaks in general terms, he does present some interesting leadership aspects such as community building, tested leadership skills, and transforming church members. He insists that involvement in the larger community is a prerequisite for leadership in the Christian Church.

Ethington in his project/thesis, concentrates on creating an awareness of personality types, by using such categories as distinctions, task behavior, relationship behavior, preferences and other various approaches to these personality types. The author concentrates on the Carlson DISC Personal Style Survey as well some other leadership style surveys, attempting to discover the participant style (the style of leadership which involves the greatest number of people) of people who occupy the position of leadership. The Situational

52 Ibid., 24.


54 The DISC model of behavior is based on the work of William M. Marston and John G. Geier. This model helps people understand their behavioral tendencies and how their particular style of behavior relates with other styles. People can take this information and modify their own style to help themselves become more effective leaders.
Leadership Model, as put forth by Paul Hersey and Kenneth Blanchard in their book *Management of Organizational Behavior* is the model studied in Ethington's project. This leadership model concentrates on the behavioral science theory which helps in the diagnoses of people behavior. The complete notes and surveys are included in the appendix for those who may want to replicate the process. The purpose of Ethington's thesis is to help leaders examine how people behave, especially in group settings. As a result of using the material in this thesis, the leadership of any church ought to be able to increase their effectiveness in group process and therefore increase their ministry effectiveness. The degree of enthusiasm for God's purposes that the leaders demonstrate will have a direct impact upon the effectiveness.

Another excellent tool for leaders is the latest edition of *The Leadership Challenge* by James M. Kouzes and Barry Posner. These authors emphasize the critical aspects of leadership. Especially written for the business world *The Leadership Challenge* presents guidelines for all segments of society regarding leadership functions. They treat the leadership task as a process looking at both sides, from the leader's point of view as well as the follower's. They distinguish the differences between management and leadership in a most refreshing way.

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55 Hersey and Blanchard.

For the authors, management involves to-do lists, working with programs, and schedules, whereas, leadership involves working with people and their relationships. Kouzes and Posner call for leaders to be honest, forward-looking, inspiring, and competent. In fact, they call these "the four most essential leadership prerequisites."\footnote{Ibid., 22-5.}

Phillip Lewis has gathered together current information concerning leadership. In his book *Transformational Leadership*,\footnote{Phillip V. Lewis, *Transformational Leadership* (Nashville, TN: Broadman and Holman Publishers, 1996).} he analyzes several theories and encourages his readers to transform the various aspects of leadership to a new biblical approach. He calls for a reexamination of Scripture. A strong characteristic of this book is his examination of human relationships, behaviors, and methods to leadership theory. Jesus had long known the connection, but today's church seems to have forgotten. Lewis strongly emphasizes the importance of vision and strategic planning in the administration of the church's programs. He includes an exceptional description of a SWOT analysis — strengths, weaknesses, opportunities, and threats to the church. These important categories provide valuable information for leaders making decisions. This book is one of the most helpful leadership books available.
In David Luecke's *New Designs for Church Leadership*, the title promises more than the book delivers. Luecke’s thesis is the development of fellowship. According to Luecke, all leadership tasks and purposes are created by people building relationships. Relationships have always been an important part of leadership. However, he has a strong emphasis upon the organization as the causal force. He talks about motivation, but his definition has a sense of manipulation rather than motivation. The author offers little in new designs which are useful.

Noting the extensive research on situational theory, Norris and Vecchio, in “Situational Leadership Theory,” attempt a replication of the testing procedures used by Paul Hersey in *The Situational Leader*. Hersey believes that the situation or context in which leadership takes place will affect the dynamics of leadership. Norris and Vecchio attempt to coordinate the results of previous testing of situational theory as closely as possible. With an enormous amount of statistics and coordinating methods, they concluded that their study did not provide much support for the theory. They claimed that the low or moderate maturity levels were predictable. However, in those cases where greater

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precision was required, leadership based on this theory failed. The authors’
application context was still in the secular world. They did admit that the term
"maturity" was very ambiguous and difficult to measure. A previous study
conducted by Goodson, McGee and Cashman\textsuperscript{61} came to the same conclusions.

In a book directed mainly at ministers, Stevens and Collins, in \textit{The
Equipping Pastor},\textsuperscript{62} remind ministry leaders to look at the church’s activity from
a systems point of view. What they mean by system approach is the
involvement of more people in leadership than just the minister. They suggest
that many activities and spiritual experiences interact and affect other
dimensions of the church. The authors describe leadership styles by relating the
relationships of the leaders to the task involvement. They believe that the leader
who has a high concern for people and a high concern for the task will be the
most successful. Admitting that many people do not fit the mode, Stevens and
Collins encourage their readers to understand the relationships. They are calling
for an integration of biblical principles and social science. However, the book
does emphasize the social sciences more than the biblical revelation. The book
is useful in understanding the interrelatedness of many dynamics of leadership.

\textsuperscript{61} Jane R. Goodson, Gail W. McGee, and James F. Cashman, "Situational
Leadership Theory: A Test of Leadership Prescriptions," \textit{Group and
Organizational Studies} 14 (December 1989): 446-61.

\textsuperscript{62} R. Paul Stevens and Phil Collins, \textit{The Equipping Pastor} (Bethesda, MD: The
Alban Institute, 1993).
Theological Aspects

The foundation of Christian leadership can be found in the Bible. "The relationship of quality leadership to the spiritual maturity and effectiveness of God's people is one of the major themes of the Bible." Very often we find God's people prospering under strong, qualified leaders and suffering under inept, evil leaders. Fair's book *Leadership in the Kingdom* is an extensive treatment of most aspects of leadership especially from the biblical point of view. He challenges the adoption into the church of many secular ideas relating to leadership. He also challenges many denominations in their use of titles and terms describing the people who ought to be leading a congregation.

The goal of this thesis/project is to provide a course based on biblical principles and committed to using those principles to shape ministry. Included in this leadership curriculum will be a study of some of the biblical passages related to leadership. This is not an exhaustive list. A few examples are given to represent some of the characteristics of God's chosen leaders.

From the Old Testament Scriptures a casual reader will soon discover the relationship between the growth of the young nation of Israel and its leadership. Very often the skill of the nation's leadership determined its future. Studying the nation of Israel reveals the importance of leadership.

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63 Fair, 220.
One characteristic of quality leadership is vision. Joseph is an example of a leader from the Old Testament who demonstrates the value of vision to leadership. Joseph got himself into trouble very early in his life because of his gift of interpreting dreams. Dreamers become thinkers, planners, and workers. Some may even label Joseph a visionary. Joseph was able to use his ability of interpreting dreams to help Pharaoh and himself. Because of his vision of a coming famine in the land, Joseph was able to delegate the work, plan the distribution of the materials, and organize the people in preparation for the famine. All of these activities are aspects of the function of a visionary leader.

Proverbs 29:18 states, "Where there is no vision . . . " Vision is an act of perception, of looking into the future and grasping what could be. Vision is a picture of what is possible. Vision allows leaders to see beyond the barriers to future reality. Vision allows leaders to plan, organize, and motivate people and programs for growth and the building up of the kingdom.

Another excellent example from the Old Testament of a strong leader is Moses who received guidance from God. As God worked through him to accomplish some great tasks, Moses never lost sight of God's purpose. Even though he faced many hardships from a hesitating and vacillating people, he

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64 Genesis 37:5, NIV.
was committed to God's plan and purposes. Moses focused on God's promises and remained faithful.

From the New Testament, Hebrews 11 lists Moses as one of the great leaders. The leadership characteristics of Moses which are listed include faith (Heb. 11:23,24), integrity (Heb.11:25), attitude (Heb. 11:25), vision (Heb. 11:26), endurance (Heb. 11:27), obedience (Heb. 11:28), and responsibility (Heb. 11:29). The one characteristic listed repeatedly is faith. He did not complain along with the people. In fact, Moses became angry when the people abandoned faith in God and placed their trust in a golden statue of an animal. Recognizing his own inadequacies, Moses placed his entire life in God's hands. Because of his faithfulness and obedience, Moses led the people through the wilderness experience.

Another Old Testament example of a great leader is David. The leaders of the tribes of Israel recognized in David the skills and strong characteristics of a quality leader. The Bible does not allow its readers to miss the main reason David was a strong leader. He was God's choice. With God on one's side, it is difficult to fail. David's characteristics included a charisma that attracted others to him. His military competence and organizational skills easily brought David to the front. David was wise in his ruling, exercising discretion and tactfulness in dealing with his neighbors. No one can read the Psalms and not appreciate
David’s desire to please God, often seeking God’s guidance. Humbly, David gave credit to God for whom he was. David was a very spiritual man, praising God and thanking Him for all his blessings. David did not claim divine respect as later Roman Caesars would do. He recognized his position related to God and sought to stimulate and challenge his people to follow God exclusively.

Another example of a leader from the Old Testament is Nehemiah. In his exile in Babylon, Nehemiah heard that the wall of Jerusalem was in ruins and the city’s inhabitants were greatly afflicted. He listened to God and felt a strong burden for the condition of Jerusalem. “Now it came about when I heard these words, I sat down and mourned for days: and I was fasting and praying before the God of heaven” (Neh. 1:4). Nehemiah was overwhelmed. He was eager to plant a vision in the people’s heart, dreaming of the restoration of Jerusalem as the mighty city it once was. Nehemiah was able to demonstrate the leadership skill of organization. He was able to develop a strategy which arose not from a desire to elevate himself, but from a love for God, His people, and the city of Jerusalem (Neh. 2:12-17). Nehemiah analyzed the situation, planned the project, delegated responsibility, and supervised the task. Nehemiah truly was a leader’s leader.

The biblical model of leadership is expressed in many ways, but the best comes from Jesus Himself recorded in the New Testament. The biblical model
is a shepherd leading his sheep. A shepherd knows his sheep and is concerned about their welfare. Three times, Jesus commissioned Peter to "feed My sheep."

This model is expressed by the people who want to follow a leader. They want to help in the process but need only to learn how. Also, when more people are taught how to lead, the burden of the ministry is spread across more people, placing the responsibility of leading into the hands of other qualified people and enhancing and broadening the task of ministry.

Jesus is the model of leadership for this project. Jesus was able to look at people and envision what they could be. He was able to envision a "church built upon the Rock" (Matthew 16:18). He embodied the essential leadership characteristics and skills needed for the church. A major portion of His ministry was directed toward training twelve men to be leaders who carry out God's purpose on earth. The goal of all Christian leadership is to guide the church as it carries out the purposes of God. Jesus challenged His apostles by commanding them to "make disciples." Jesus told His disciples to go to the ends of the earth, taking the Gospel to all people. His vision transformed them, challenging them with the vision of what could be.

Jesus spent most of his ministry teaching and training his disciples to be the leaders of the church. He provided Himself as an example and gave them

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Matthew 28:19, NIV.
guidelines of how God wanted them to live by godly principles. A brief look at
the Sermon on the Mount will reveal the essence of the godly principles Jesus
expected from His followers. The Sermon on the Mount is not a list of rules to
judge people but a set of principles which, when adopted, will fulfill the life of
the Christian, especially the Christian leader.

One characteristic of Christian leadership exemplified by Jesus is service
to other people (Mark 10:45). Jesus said that the person who serves best will
lead best: “It is not so among you, but whoever wishes to become great among
you shall be your servant, and whoever wishes to be first among you shall be
your slave; just as the Son of Man did not come to be served, but to serve, and
to give His life a ransom for many” (Matthew 20:26-28, NASB). Jesus contrasted
the desire for power and prestige of the Gentiles and the Jewish leaders to the
servant values of God’s Kingdom.

Jesus describes servanthood as more a matter of attitudes than actions.
The night before His crucifixion, Jesus demonstrated service to others by taking
a towel and washbasin and washing the feet of His Disciples. Nothing was to
stand in the way, not attitude, nor pride, nor position. God will use the person
with a servant’s attitude. The more one serves others, the more Christian
leadership is exercised. We were created for service. Our leadership service to
others has always been part of God’s plan. “For we are His workmanship,
created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Ephesians 2:10, NASB). Service to others is proof of the lordship of Jesus in our lives.

Also in the New Testament the apostle Paul challenged the church at Ephesus to grow “attaining to the whole measure of the fullness of Christ” (Ephesians 4:13). Paul calls for “the equipping of the saints for the work of service” (Ephesians 4:12). Today’s church faces a similar challenge of equipping leaders.

Service to others is service to God. Paul stated in Colossians 3:23-24, “Whatever you do, do your work heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.” God is well pleased in our service to others. Robert Adams emphasizes service to others by recounting the motivation behind our actions:

1. We must be motivated by love for Jesus.
2. We must see all people as sacred.
3. We must focus on others, not self.
4. We must measure success by what is offered to the Father, not what is achieved in the organization. 66

Paul was a strong leader in the New Testament. He was transformed by a vision from Jesus Himself. Jesus convinced Paul of a vision of a transformed

66 Robert L. Adams, "Follow the Leader! (Not me)," *Church Administration* 35 (November 1993): 22-23.
people (Rom. 12:1,2). He was convinced that God’s plan involved the church (Eph. 2). He was also convinced that the church was the instrument for bringing the world back into a relationship with God (2 Cor. 5:18-20). Paul equipped leaders such as Timothy and Titus and encouraged them to equip others in the skills of leadership with the ultimate purpose of winning people to Christ (2 Timothy 2:2).

The launch of the church on the day of Pentecost required leaders. The apostles led the church as it struggled to gain a foothold in the Jewish and pagan worlds. As time passed, other leaders were needed. At first, choices were practical choices. Duties of serving everyone who needed help demanded that the apostles and the church choose able men to help in serving the church in the distribution of goods (Acts 6).

As the church continued to grow and spread throughout the Roman empire, leaders were chosen and appointed in the various church locations. Several terms are used in the New Testament for these leaders – elders, bishops, shepherds, deacons, and pastors. These terms are descriptive terms used to describe people charged with diverse aspects of ministry.

Ephesians 4 reveals a diverse list of "ministers" – apostles, prophets, evangelists, pastors, and teachers, given by God for "equipping of the saints for the work of service" (Eph. 4:11,12). The dominant thought in this passage
concerns the spiritual abilities and gifts of God's chosen servants. All of these leaders had the tasks in planting churches, preaching God's word, and building up of the church. Paul discusses the diversity of the abilities of these leaders after an extensive discussion on unity in Christ. All people are needed in the church. The church is not the same without its diversity of leaders.

Acts 15 describes apostles, elders, and prophets doing the acts of preaching and teaching, and conflict management for the good of the church. These leaders were recognized as men with spiritual gifts which they used in proclaiming God's word in the church. Together with the Holy Spirit, they solved a conflict of doctrine and practice which had the potential of destroying the church.

In 1 Timothy 3:1-7, Paul lists the qualifications for elders and deacons in Christ's Church. This list is not an exhaustive list of desirable traits, but can be used to analyze one's own leadership character. Any church's leadership can use this list as a basis for judging the adequacy of potential leaders. Many churches have this passage along with Titus 1:5-10 included in their bylaws.

1 Peter 5:1-4 speaks about how people are to function as a church leaders. Peter undoubtedly had elders in mind when he wrote these principles, but these principles are broad enough to apply to all leaders in the church. Peter recognizes the need for quality leadership. This passage contains all three
Greek words which have been translated into English "elder," – *presbuteros*, *poimein* (as a verb), and *episkopos*. In verse two, Peter says the leaders are to *poimein*, to "shepherd" the flock, feed them and take care of them. The action of shepherding and the shepherd are explicitly connected. A leader in Christ’s church needs to be a shepherd, taking care of the sheep.

The balance of Peter’s passage indicates what he means by shepherding the flock. The leader must have a discerning sense of God’s purpose, not his own. His motivations must be genuine and pure, and not as if the leader wanted to gain something from his leadership actions.

Peter goes on to state the importance of humility as a characteristic of a leader. Humility does not allow a person to dominate another, or as the New International Version puts it, "lording it over." This passage addresses the humble manner in which leaders carry out their duties. These characteristics are not necessarily reserved for elders. All leaders are better leaders if they demonstrate these qualities.

An excellent summary of the theology behind Christian leadership is presented by Dale in *Pastoral Leadership*. He calls these "bedrock themes":

1. God’s reigning in individuals and over their organizations is the kingdom in action. The enacted kingdom demonstrates God’s sovereign work in redeeming persons and in establishing a new human order.
2. The king of Jesus’ kingdom is a father. That’s the primary paradox of the God movement.
3. The kingdom builds toward a community we call the church.
(4) Jesus himself defines the kingdom.
(5) Citizens of the kingdom adopt a new lifestyle. Christians express love in practical acts. 

It is quite clear from Scripture that leadership in God’s kingdom is necessary to carry out the function of the church but is different in the manner exercised. The needed characteristics of the people who fulfill the functions add to the effectiveness of the task and the manner in which the roles are carried out. The term “authority” has caused many people to reexamine the role of the church’s leadership. Jesus taught His disciples that they must not function the way the worldly leaders do, “lording it over the people” (Luke 22:25).

According to the New Testament elders were most often listed as leaders of the different churches. Their authority was assumed. However, the manner in which they exercised that authority was different from the familiar gentile leaders. Respect and honor were given to the leaders by the people, and humility, gentleness, and love were traits of the function of leadership toward the people. Other characteristics are given throughout the New Testament, but love was the overarching trait which governed all activities.

A major responsibility of the leaders of the first century church was to equip others for ministry and maturity (Eph. 4:12). The vast extent of ministry demand more workers and leaders. If the church is to be effective, the

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administration of human resources is imperative. Equipping others to exercise their gifts, grasping the opportunities as they come, seems to be an ongoing responsibility of the early church's leadership. Today's church seems no less needful.
CHAPTER 3

METHODOLOGY

This project addressed the general leadership needs of the churches in northeast Nebraska by developing a pilot leadership course in a specific church in northeast Nebraska, Wakefield Christian Church. The purpose of the course was to enhance leadership skills in order to increase effective ministry in Wakefield, Nebraska, with the intent of replicating the course in other churches.

The course consisted of eight sessions with suggested homework assignments after sessions two, four, and six. A packet of handouts and worksheets was developed. This packet was copied and given to each participant in three-ring binders. Included in the packet were copies of many of the overhead transparencies used throughout the course. An evaluation instrument designed to assess the entire course was given to the participants during the last session.

After a telephone call was made to Glen Davis the minister of Wakefield Christian Church, he discussed the opportunity of having this course
developed in his church with his leaders. They agreed and set the dates for two weekends in September 1998. They chose the two-weekend format rather than a once-per-week over a period of eight-week format because increased farming activity which occurs near the end of September and all of October would limit attendance. A letter was sent to the church acknowledging the acceptance of the proposal (see appendix A), including a copy of a brochure explaining the purpose and the suggested schedule of events (see appendix B).

A modified Congregational Profile Inventory\(^1\) was distributed to the congregation in August 1998 (see appendix C). The results were tabulated and evaluated before the first session (see appendix D). Participants of the leadership course analyzed and discussed the results of the CPI during the first session. The discussion included an interpretation of the raw data. The participants searched for reasons why some questions elicited the answers given. A few participants offered different interpretations of the data.

The Congregational Profile Inventory was administered to the church to emphasize to the course participants how important quality leadership is to the overall program of the church. The CPI was used to launch further discussion on the various elements of leadership. The inventory helped determine the members' appraisal of the quality of existing programs. The participants were

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\(^1\) Carroll, 182-90.
able to see how members of their congregation discerned how leaders function in the church. They were also able to ascertain the members’ perception of the current leadership.

Leadership development can take place within a flexible agenda that takes into account the context, the people, and the desired goals. During the first session, after the discussion of the survey, the participants were offered a selection of topics. Two topics were required for the course: (1) a discussion of the need for and definition of the terms “leader” and “leadership,” and (2) a discussion of the theological foundations of leadership. The participants were given the opportunity to choose four additional elective topics from among the following: (1) the need for quality leadership in today’s churches, (2) spiritual formation and renewal, (3) biblical qualifications for leadership, (4) models of leadership, (5) qualities of effective leaders, (6) differences between management and leadership, (7) qualities of the effective leadership task, (8) the task of Christian leadership, (9) transforming leadership, (10) decision making, (11) conflict management, (12) authority, (13) motivation, and (14) strategies for the future. A brief outline of each topic of the suggested course was presented.

The leadership development sessions were designed to achieve eight goals: (1) to discover the need for quality leadership, (2) to evaluate the present condition of leadership in the Wakefield Christian Church, (3) to encourage the
use of spiritual disciplines, (4) to survey the biblical foundations of God's
design for leadership, (5) to discuss the qualifications of biblical leadership, (6)
to assess the participants' leadership skills and cultivate them beyond their
present level, (7) to discover the responsibilities of biblical leaders and
leadership, and (8) to develop a strategy for the future of the Wakefield
Christian Church. As the participants prepare their church for the twenty-first
century, the hope was that they would model Christ-centered leadership skills
in their church and everyday life. The last session included a discussion of the
implications of this course for the future and evaluation procedures.

This course had a twofold strategy. Both elements were equal in
importance. The first strategy focused on developing the leaders spiritually. The
desire was for every leader or potential leader who participated in this course to
analyze the biblical characteristics of a leader, to learn the importance of
spiritual formation and the application of biblical principles to everyday life, and
to discover their personal spiritual and leadership characteristics. Leadership
development will occur when consideration is given to the purposeful shaping
of character and skills so that the task of leadership is exercised in a wise and
meaningful manner. For the Christian leader, development occurs when the
leader assesses his/her own characteristics and God-given talents and gifts, and
learns how to employ those gifts to God's glory. Various exercises such as
small group discussion, question and answer, and case studies were utilized throughout the course to increase the desire for quality leadership ability in light of biblical standards. All participants were encouraged to become aware of the underlying principles and values of effective spiritual leadership.

The second strategy was designed to develop leadership skills involving leaders sharpening their own existing skills, fulfilling purposes, getting jobs done, and accomplishing goals. The objective of leadership is to accomplish a task. Within the Christian context, the leader’s task focuses on the central role in God’s purposes for humankind. God’s intentions are fulfilled as the hungry are fed, the naked are clothed, and prisoners are visited (Matt. 25:31-46). In addition Jesus calls for all His disciples to fulfill the great commission (Matt. 28:18-20). From the creation of the church to Jesus’s second coming, leadership is required as we fulfill our Lord’s commands for humankind. These two primary strategies are interdependent and interrelated. The skills required must be developed, honed, and offered to God as living sacrifices (Rom. 12:1-2). This course had these objectives throughout every session.

The participants took part in leadership skill assessment by participating in various instruments which helped them discover those areas where additional growth was needed. They were asked to put into action those basic leadership skills needed for effective ministry -- including the evaluation of the
church's programs. Included in the instruments administered were some exercises defining leadership, describing styles of leadership, role-modeling Jesus, developing communication skills, learning how to make decisions, setting vision and goals, planning, delegating, and strategizing. A discussion was also included on how to replicate the process. Overheads, a packet of handouts, discussion starters, and homework assignments were used. During the last session, a "barnstorming" session challenged the leaders to apply the lessons learned.

The subject of spiritual formation was addressed at two different times during the course. Spiritual formation was introduced early in the course. After significant discussion during the first weekend sessions and a week to digest considerable material, the subject was discussed again during the second weekend. The importance of applying the biblical principles of leadership and the spiritual development of leaders was stressed throughout the course.

Included in the course was more material than could be used in the allotted time. During Friday evening of the opening session the participants were allowed to address their leadership concerns of the Wakefield Christian Church. The plan involved an adjustment in the class work to those subjects that would meet the needs of the Wakefield Christian Church. Some discussions were allowed to stray off-course briefly to deal with individual
questions as they related to the Wakefield Christian Church. The discussion helped in choosing only the course material that was relevant.

Since most of the participants had never taken part in a leadership training course of any kind, they had difficulty determining what areas to choose. The outline of the various topics and reasons for the inclusion of such material was shared with them.

The participants were still unsure. They elected to allow me to choose the essentials, and they would bring up topics as desired. A discussion on the differences between motivation and manipulation, perceived to be a need by some of the leaders, was disregarded. The discussion on vision was cut short and the section on developing a mission statement was referred to the elders.

This course was delivered over a period of two weekends, Friday evenings and Saturday mornings. The course could also be managed in a series of weekly workshop formats. There are eight sessions to the course, each designed for one and one-half to two hours of class time. The first session on Friday evening included an introduction and analysis of the CPI, including foundational work on leadership development.

During the course there were sixteen participants comprised of twelve males, four females, the minister, elders, deacons and other ministry leaders. Because of busy schedules, not all people were able to participate in all
sessions. However, at no time were there less than nine participants during any one session. All elected elders were in attendance at least part of the time. The balance of this chapter includes a description of the course sessions.

THE COURSE

Session One

The aims for session one were these: (1) to recognize the leadership needs of the church, (2) to define leader and leadership, (3) to make a decision to pursue efforts to develop leaders, (4) to begin discussions on the nature of the church, and (5) to understand the differences between the various models of the church.

After a period of time given for introductions of the fourteen participants from the leaders of the Wakefield Christian Church, the first session was devoted to an analysis of the results of the CPI survey given to the church in August 1998 (see appendix D for complete results). Each participant was given a copy of the tabulated results. They were asked to look at those areas which particularly would affect future leadership decisions.

Forty-five CPI forms were distributed to the adult members of the congregation. Twenty-five completed survey forms were returned to the church office. The report indicated to the participants that the elders and minister were adequately administering the business of the church. Several participants
responded that the church could do better in evangelism and community projects. Only a few participants offered any practical suggestions for improvement.

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Figure 4 Ministry Involvement

Most participants thought that the minister and elders were doing what needed to be done. The participants did notice that several survey respondents had not given the elders and minister high marks on stewardship development, evangelism, community involvement, and worship (see figure 4). Most participants agreed that more could be done in those areas.

Figure 5 Worship and Lord's supper
Several participants noticed that the survey results indicated most people were not completely satisfied with the performance as compared to the importance placed in the categories of worship and Lord's supper (see figure 5), missions and outreach (see figure 6), spiritual development (see figure 7), and caring and community (see figure 8). Many comments were made concerning the amount of work still needing done.

![Figure 6 Missions and Outreach](image)

The participants were encouraged to keep their focus on leading. Leadership involves training and helping others to give their best effort in accomplishing ministry. The survey results did not indicate that the leaders were to do all the work. Overall, the survey results did show that the Wakefield Christian Church was accomplishing plenty of ministry in their small community and that they could be proud.

Most participants agreed that the CPI was well worth the time invested and thanked me for tabulating the survey results. They concluded that the
survey would provide valuable information for future planning and that the CPI was a constructive first step in the transformation of their leadership skills. They also commented how sad they felt that more surveys were not completed and returned.

During the evening most participants indicated the value and importance of quality leadership. They all seemed to recognize leadership even though at times they struggled with the ability to define leadership adequately. As the
material from Means, Maxwell, Burns, Hersey, and Blanchard was shared (see overheads 5-7 in appendix F), the participants began to see the complexity of leadership. However, some participants commented that leadership was an opportunity for service. Leading people to accomplish ministry can be both a means and an end in the leader’s service to the congregation.

The group discussed the need for quality leadership and why leadership is important and necessary. After a short discussion of what leadership is not, students were asked to give descriptions of those people who they considered to be leaders both from within the church and without. From this discussion, the students began to see that both the characteristics of leaders and the accomplishment of tasks by those leaders are related under the general topic of quality leadership.

The discussion then shifted to specific concerns which are common to most leaders. The discussion moved toward a realization of the challenge leaders face today in Christian ministry with such topics as church loyalty, recruiting volunteers, and decision making. Following a discussion of the requirements of a leadership course in order to prepare people to meet the challenge of Christian ministry, the participants were asked to define leadership. Several resources such as James Mean’s book\(^2\) and John Maxwell’s

\(^2\) Means, 7.
were presented. The discussion helped the students come to a clear understanding of the task of leadership — winning people to Christ and nurturing them to maturity, all to the glory of God.

Session Two

The aims for session two were as follows: (1) to discuss the importance of spiritual formation of leaders and followers, (2) to discover the biblical guidelines and qualifications of leaders, and (3) to formulate a description of what leaders are supposed to do and to begin making plans of putting these into action. After a short break, the second session began with a definition of spiritual formation and continued with discussion of the importance of spiritual development of the church’s leaders. Many of the students had difficulty understanding the term spiritual formation. A few participants did not understand why this subject was included. After the importance of spiritually mature leaders who could mentor and guide others toward maturity was stressed, the participants soon realized how maturity involves commitment, discipline, spirituality, and accountability. They also began to see that worship, prayer, and meditation were essential to the spiritual development of leaders.

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As they began to grasp the concepts of worship, prayer, and meditation most students agreed how these concepts must be a part of every Christian's life, especially a leader. They were able to see why Paul set forth such rigid guidelines for leaders of the church (1 Timothy 3:1-13; Titus 1:5-9). Biblical guidelines from several bible characters, such as Moses, Joshua, David, Nehemiah, Jesus, and Paul were discussed. Both characteristics and task accomplishments of these biblical leaders presented and discussed. This discussion lead into a lengthy discussion of God's overall design for leadership—servanthood.

The different approaches to the study of leadership were discussed. Some participants thought the study of leadership from the secular point of view should not be included in the material; however, other participants commented how they learned most of what they already knew about leadership from the business world. Most participants agreed that biblical leadership was important and should be emphasized throughout the course.

Most of the group expressed concern that for the church to continue to be relevant, leaders must consistently redefine how they accomplish leadership. In order for the task of the church to be accomplished qualified leaders would have to be identified and urged to participate in the task of leadership. In an attempt to help the participants define the term "qualified," the group created a
list of characteristics of leaders they have known. After the list was generated, the group analyzed the lists given in principle biblical passages on leadership (1 Timothy 3:1-13 and Titus 1:5-9). Even though some suggested that the biblical lists were cultural, most of the students agreed that the characteristics of 1 Timothy and Titus were essential to quality leadership in the church. A few people remarked how much better the biblical list was compared to the generated list.

The evening closed with a homework assignment. The students were asked to fill out the models of the church exercise (packet 10 in appendix G) and fill out the inventory of needs for church leaders (packet 8-9 in appendix G). The homework assignments allowed coverage of more material in less time.

Session Three

The aims for the third session were five: (1) to discover some characteristics of biblical leaders, (2) to understand the differences between leadership and management, (3) to explain the differences between leadership styles, (4) to take the personality profile inventory, and (5) to begin discussing the situational dynamics of leadership. On Saturday morning the third session began with a discussion of the homework assignments, the models-of-the-church quiz and the inventory-of-church-needs. The models-of-the-church exercise given to the participants helped them discover the various models of
church ministry (institution, mystical communion, herald, and servant). The results of the models-of-the-church quiz produced seven out of ten participants believing the church functioned as herald in the community. The other four people saw the church as institution. However, one participant said that his score tied with the church as servant. All participants placed the model of the church as mystic communion last in their choices. The discussion that followed helped the participants to look at the functioning of their own church.

Most of participants did not complete the inventory-of-church-needs. Several commented that the questions were too complicated and puzzling. During the discussion of the inventory of church needs, the participants demonstrated interest in some of the specific concerns of the Wakefield Christian Church, rather than generic concerns which might be about any church. Of course, the intention of the assignments was to get them to start thinking about their own church and its problems and opportunities.

As the discussion continued seeds of curiosity concerning the task of leaders were planted. During the discussion concerning the CPI, some comments were made about what church leaders were supposed to do. These comments came from those who wondered if they were doing the right things as leaders. Other comments were mainly in the form of remarks rather than

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5 Dulles, 39-95. See also appendix G.
questions but indicated that the course was on the right track meeting the needs of the Wakefield Christian Church.

The discussion then moved into an appraisal of the responsibilities of leaders. The intention was to motivate the students to see the value of service to God’s people as a responsibility of a Christian leader. A few comments were made concerning deacons who do not function. A consensus was not reached concerning possible solutions to the deacon problem.

The group discussed the various approaches to the leadership task. Emphasis was placed on distinguishing between the one-dimensional approach and the two-dimensional approach to leadership (packet 15 in appendix G). The students were asked if they could label the functioning of the church board with one of the labels: people oriented, production oriented, passive involved, or active involved. No consensus was reached. A few students did admit that the board did function differently at times. This led to a discussion of the differences between leadership and management.

After the coffee break, the discussion continued about the differences between leadership and management. Included in that discussion was an application to the church’s board system. The continuum of leadership behavior\(^6\) (overhead 17 in appendix F) brought the most discussion. The

participants began to see how some people in the past had led the church and how others had managed the church. This session's goal was accomplished by bringing the participants to a better understanding of leadership.

After another short break, the final hour was given over to the various leadership styles, person-oriented versus task-oriented. The students were asked to compare one other person's leadership style with the overhead on four leadership styles (overhead 20 in appendix F). They then were asked to compare themselves, being as honest with themselves as they could.

At the end of the Saturday session, homework assignments were distributed. The students were asked to fill out the personality profile inventory,7 and to answer the questions on "Proposed Questions for Church Leaders," in their packet, pages 68-9. The students were challenged to begin thinking about the task of leadership in Wakefield Christian Church. They were asked to compile and bring a list with them the following week of individual tasks they thought an elder would do, what a deacon would do, and what others involved in ministry would do. The session closed with prayer.

The presentation of the material fell behind schedule. After a meeting with the minister Glen Davis, a decision was made that a shortened version of session four would be acceptable. Glen did not want to shorten the material in

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7 *Personal Profile Preview* (Minneapolis, MN: Carlson Learning Company, 1994).
session five — qualities of effective leadership, or session seven — strategies for the future. The schedule was modified because of time limitations.

Session Four

The aims for session four were only two: (1) to generate a list of traits of quality leaders, and (2) to explain the characteristics of a leader as a growing person, visionary, influencer, and equiper. On Friday evening after prayer and a brief review, the class began with a discussion of the qualities of effective leaders. The participants were asked to think about those with whom they had worked, both ministers and leaders in the church as well as secular leaders. The participants were asked to describe the style of those leaders. Reference was made to the list generated by the group last week. Material was presented from Bennis and Nanus (see overhead 23 in appendix F), Engstrom (see overhead 24 in appendix F), and Maxwell (see packet 35 in appendix G). Time was allowed for the students to fill out the quiz from Maxwell (see packet 35 in appendix G) with discussion following. A problem arose with some students answering the quiz with an optimistic response rather than reality. Two students, believing the quiz was directed toward the elected officials of the church, failed to fill out the quiz. Instructions were given to them that the leadership strengths were common to all leaders, not just elected officials. The church’s leaders shared that there had been quite a variety of styles of
leadership in the history of the church. A few participants wondered which style was the best. Time did not allow this discussion to conclude adequately. Further discussion would have to wait for the following day.

The course’s outline included giving the personality profile test near the end of the fourth session, but time was not available. The test was given as a homework assignment to be discussed the following Friday evening. During the week between workshops, the material which needed to be presented was reevaluated. Important decisions had to be made concerning the beneficial material which would meet the needs of the Wakefield Christian Church. Any further discussion on the biblical qualifications of leaders became expendable because of the solid biblical background of the elders who were participating and their familiarity with the Timothy and Titus passages. These passages could be referred to without the necessity of discussion of all the details. The section on vision was only referred to and postponed to the last session on planning.

**Session Five**

The aims for session five were these: (1) to generate a list of leadership characteristics, (2) to take the leadership qualities-skills test and discover those personal leadership characteristics, (3) to discover leadership characteristics needed for quality leadership and application of those characteristics, (4) to look
at the leadership role model of Jesus, (5) to seek application of possible leadership methods. The fifth session on Friday evening of the second weekend began with a discussion on the results of the homework assignments. After a discussion on the personality profile test, the participants began to see the importance of relationships in leadership. A few participants commented how skillfully the test was able to reveal each personality. Some participants were surprised with the results of this test.

A discussion on the characteristics of effective leadership followed. The leader as a person was distinguished from the task a leader must accomplish. The use of the word “leadership” needed to be made clear. Even though some authors use the term “leadership” to refer to a group of leaders, we elected to use the term to refer to the activity of leaders performing a task.

During the discussion on the characteristics of leadership, the participants’ thinking was redirected toward the task of leading the Wakefield Christian Church. The participants were asked to begin dreaming about the possibilities for their church in the Wakefield community. The subject of a mission statement was introduced. The intention was to make the participants aware of the need for such a statement: A mission statement helps define the reason for the church’s existence and serves as a standard of measurement for all activity. The mission statement will influence the church’s programming and
its ministry.

After the coffee break, session five continued with an examination of the tasks of the leaders of the Wakefield Christian Church. The students generated a list consisting of prayer, serving during worship including serving communion, visiting the sick, and attending board meetings. The question was asked, “What do leaders do?” The students were encouraged to list skills of effective leaders, to consider the tasks related to the mission of the church, and to begin thinking about the possibilities for the church.

Part of the evening was devoted to a discussion of specific characteristics of the leadership task in the Wakefield Christian Church. Material from Fair’s work on mission and purpose (see packet 39 in appendix G) and Kouzes and Posner’s five fundamental practices of exemplary leadership (see packet 40 in appendix G) were examined. One participant expressed the opinion that some people do not want to accept a position of leadership because they do not want the responsibility. Others in the group maintained that different people do not mind the extra responsibility required of leaders. The discussion confirmed the conviction that there are many leadership styles.

Near the end of the evening, homework assignments were given to each participant. If they had not answered the proposed questions for church leaders (see packet 68-9 in appendix G) they were to finish before Saturday morning.
They were given a copy of "The Jogging Monk" to read and think about before they went to bed. They were also to complete the leader qualities-skills test (see packet 44-7 in appendix G) before the next session. This homework was chosen to help the participants think about the future possibilities for the Wakefield Christian Church. They began to see how establishing vision, motivation, communication, and teaching others were essential tasks of a leader. Jesus was emphasized as the most effective role model leaders need to emulate. The session closed with prayer.

Session Six

The aims of session six were four: (1) to discover the spiritual nature of leadership, (2) to compare the purpose, responsibilities, and role of leadership to existing leaders, (3) to seek ways to change or modify leadership tasks, and (4) to discover the differences between motivation and manipulation. The Saturday morning session began with a short devotion and prayer. A response was asked for from the participants to the "Jogging Monk" article. Most liked the article. One student asserted that he had to read it twice before he understood what the writer was trying to say. A discussion followed concerning how to teach others the importance of spiritual formation. The

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purpose of this discussion was to help the students discover the spiritual nature of leadership and to introduce the subject of spiritual disciplines. An overhead of the essential areas of spiritual formation was shared with the group and discussed (overhead 30 and packet 53). They began to compare the habits and characteristics of the existing leaders of the Wakefield Christian Church and began thinking about ways they could change those areas which seemed to be lacking. However, a few students were reluctant to be specific on what those areas might be.

The participants were asked to take another look at the qualities-skills test they were to do for homework. The value of this assignment was limited. Several students expressed concern that they did not have time to do the test. Some of the participants had not completed the test because they felt some of the questions did not pertain to them. A few participants who were unable to attend the session on Friday did not get the instructions about doing the homework. They were willing to talk about the test if the group could reflect upon it. Because time was short, the group did not discuss the other homework assignment -- proposed questions for church leaders.

Perhaps giving all the assignments at the beginning of the course would be more advantageous. Perhaps letting the participants know the completion of each assignment, including the importance of its discussion to the overall
understanding of leadership and leadership’s accomplishment in the church, will help improve the homework effectiveness.

The students then looked at the spiritual wheel indicator (see packet 55-8 in appendix G) and were asked to complete the diagram indicating their personal style preferences in the eight categories. When the students were encouraged to look at page 58 of their packet, they discovered how their preferences vary from others’. They brought up the question concerning the choice of worship songs and the whole issue of music in worship. They were unable to spend as much time as some were wanting to spend on this topic, but they did realize that personal preferences in leadership can affect the manner in which leadership is carried out.

Philip Lewis’s list of expectations of effective leaders⁹ was presented and the students were asked to compare this list with their own church. The students were then asked to look at the list of responsibilities of elders and deacons (see packet 64 and 70 in appendix G). They were asked to compare those responsibilities with the goals of the Wakefield Christian Church. This brought up the subject of a mission statement for the church. Several members thought that the church had a mission statement at one time but no one was able to state it. The leaders were encouraged to spend some time in the next

⁹ Lewis, 88-91.
several weeks thinking about the possibility of writing a statement. The intention was for the leaders to spend time in prayer and compare statements from other churches. Time was not available for the group to write a statement that day.

Session Seven

The aims for session seven were as follows: (1) to participate in a SWOT analysis of the Wakefield Christian Church, (2) to develop vision and mission statements, and (3) to formulate plans to apply what has been learned to strategize for the future. After the coffee break, the students were asked to turn to their packet page 72 -- SWOT analysis (SWOT stands for strengths, weaknesses, opportunities, and threats). The group suggested various strengths and weaknesses of the Wakefield Christian Church to fill in the blanks on the form. Each student had some difficulty filling in the opportunities and threats sections. After a few suggestions, they were able to come up with a few opportunities. They could not think of any threats to the church at the moment. Each participant was encouraged to fill in the boxes of the SWOT Matrix and was asked to share what he or she wrote with the rest of the group. The SWOT analysis session proved to be the most valuable to the Wakefield Church leaders. They were able to see in picture form how to analyze a church's program and what to think about in future planning. A short
discussion on the subject of a mission statement was included. The elders and minister indicated they wanted to work on the mission statement at a later time.

With the SWOT analysis fresh in the participants' minds, an overhead containing six questions (see overhead 37 in appendix F) was shared with them. Without response, the participants were asked just to reflect on the answer to each question in their own minds. After a discussion defining vision, Robert Dale's vision establishing process (see overhead 38 in appendix F) was presented. The group was then asked to barnstorm what might be the possibilities and opportunities for the Wakefield Christian Church. The participants were urged to dream about the possibilities of what the church could do to address some of the issues raised during the last two weekends and to offer some practical solutions. They struggled to be specific, stating only general statements such as, "win the world to Christ," and "offer meaningful worship times." A few participants mentioned that Wakefield was a small community and not many people or activities were available for churches. One participant did say that the SWOT analysis had caused him to begin thinking of the opportunities for the Wakefield Christian Church. When only a few suggestions were offered, the minister suggested that the elders meet in the next few weeks to formulate some ideas and plans. Since not enough time was
available to complete the analysis, the elders offered to have another meeting and discuss some of the concerns. They liked the planning session but felt they needed more time to think about the application of some of the principles discussed.

The contrasting viewpoints of the world's way and scriptural strategy overheads (see overheads 41 and 42 in appendix F) were displayed. After reviewing these models, most agreed that the scriptural strategy would be the most effective. Discussion followed comparing the minister's tasks and those of the elders particularly regarding setting goals, solving problems, making decisions and managing the church. The group then discussed Robert Dale's planning process (see overhead 42 in appendix F). Each question stirred thinking about the church and the ministry opportunities.

The group was asked to begin to formulate plans to apply what they have learned during these two weekends. The students then participated in an idea sharing session. Commentary was discouraged on the suggested ideas until the end of the session. The elders agreed to discuss these suggestions at a later time.

Session Eight

The aims for session eight were but two: (1) to discuss ministry plans, and (2) to evaluate the course. The eighth session was to involve application
and strategy for the future of the Wakefield Christian Church and a written evaluation given to the students to be filled out during a soup and sandwich lunch. Time constraints forced several members not to stay for the lunch. They were allowed to take the evaluation forms home and return them as soon as possible.

Three strategies were used to measure the results of the leadership development course: (1) small group discussion during a provided lunch, (2) an evaluation instrument developed midway through the course, and (3) interview of the minister Glen Davis. These three strategies were not intended to simulate scientific inquiry, but to produce as much accurate and relevant information as possible which could be used in future leadership development sessions. The intent of these strategies was to confirm or deny the value of the leadership course in developing the leaders of Wakefield Christian Church and to determine whether the leaders benefitted from the course. An additional desire was to determine whether the course would be useful in meeting the leadership needs of other churches Christian Churches and Churches of Christ in northeast Nebraska.

The first strategy during the eighth session consisted of several small groups sitting around tables, sharing soup and sandwiches, and discussing the material of the course. Each group discussed briefly several of the topics
discussed that day. The small group discussions allowed some time for two approaches to evaluating the course: (1) specific questions directed at the participants which would summon answers that would evaluate the material presented, and (2) filling out the prepared evaluation instrument (see appendix H). Several questions were raised during the time the participants were filling out the forms. Most of the answers involved a clarification of the questions.

The content of the evaluative form was developed near the end of the course. Several topics had to be overlooked because of time constraints. The evaluation survey included questions on content and whether all avenues of leadership were considered in the material. The evaluation form was designed to measure the effectiveness of the course, the teacher, and the methodology. How helpful the material presented to the Wakefield Christian Church was the concern. The purpose of the course was to enhance the leadership skills of the leaders in the Wakefield Christian Church. The evaluations of the course measured how effectively the leaders perceived improvement in their leadership skills.

Because of the extensiveness of the subject, not all material was covered in the time allowed. However, all material prepared for the course is included in the instructor’s notes in appendix E. The evaluation instrument was designed to evaluate the material presented rather than all the material included
in the course and to measure the effectiveness upon the participants. The evaluation instrument allowed for the participants to evaluate the course in a formal manner.

The evaluation process was designed to gather descriptive information about the course and the instruction. The intent of the instrument was to evaluate only the material addressed during the sessions and to seek out advice on improving the presentation. Since several participants were not present during all sessions, an accurate evaluation of the course proved difficult using the written form. Verbal comments aided the overall evaluation.

Additionally, not all participants were present during the last session when the evaluation forms were given out (seven of the sixteen participants were not present for the final session). A few participants could not stay for the meal and others wanted some time to think about their responses. The participants were allowed to take the evaluation forms home with them to be filled out at a later time.

Since evaluation of the course was a vital part of this project, allowing the participants to take the form home and not remaining present may have been a miscalculation. Evaluation results were limited because not all evaluation forms were returned. A few participants felt their limited participation restricted the quality of their opinions. The minister later urged all participants to fill out
a form at a later date. The minister attempted to place the forms into the hands of those who were not present during the last session. From the pulpit, he requested all forms be returned. Eight out of sixteen participants returned a completed form.

Perhaps the evaluation form could have been included in the packet of material handed out to each student at the beginning; however, because the evaluation instrument was developed between the first and last sessions, inclusion of the evaluation instrument in the packet was not workable. Two participants, present only during one evening session, did not think their evaluation would have been helpful. An analysis of the results of the evaluation survey follows in chapter four both objectively and subjectively.

The third strategy in evaluation of the course involved asking Mr. Davis the following questions:

1. What did you (your leaders) think about the course?
2. Did your leaders understand that leadership was one of the keys to making the church move forward?
3. What were the strengths or weaknesses of the course?
4. When evaluating a course such as this would a follow-up session be helpful to you? If yes, what would you expect from this session?
5. Has the course made an impact on your church? How?
6. Overall, was this course the vehicle that accomplished what you had envisioned or should it be changed or modified?

7. Was there anything in the course that seemed to you as irrelevant to your church or should be changed?

8. The subject of leadership is so broad. What would you consider the one essential most valuable element that you would not leave out? Why?

9. What one area in the course do you think made the greatest impact on your leaders? Why?

10. Did the leaders understand the mission statement segment? How about the vision segment?

11. Was the planning segment valuable in your future planning?

12. Did this course help meet the needs of your congregation? How?

13. As you now stand back and reflect upon the course, what are the implications this course will make in your ministry in Wakefield?

A full transcript of the interview with Mr. Davis is included in the appendix (see appendix J). A summary of the comments made which concern the evaluation of the course is included in chapter four.
CHAPTER 4

EVALUATION AND RESULTS OF THE COURSE

During the eighth session the participants were encouraged to give as much critical analysis as possible, and to offer suggestions for improvement of the effectiveness of the course. This chapter summarizes the information gathered from the three strategies of evaluation: (1) a small group discussion during a provided lunch, (2) an evaluation instrument developed midway through the course, and (3) an interview of the minister Glen Davis.

Evaluation

The effects of this project upon the Wakefield Christian Church were discussed during the last session. The first strategy of evaluation involved discussion of the course during a soup and sandwich lunch. Several participants could not remain for the lunch. Those participants who remained and participated in the meal discussed the leadership course and its value to the Wakefield Christian Church.

Several participants commented that the course raised issues they had not thought about before such as personality traits and casting a vision. They
thought the issues raised during the SWOT analysis deserved more adequate
attention. A few were disappointed that more discussion time was not
available. They did admit that this type of analysis was useful in getting people
to stop and take a look at the church.

Two participants commented they did not understand the purpose of the
models of the church quiz. After explaining that comprehension of how a
church functions effects how a person makes decisions, these two participants
understood the purpose of the quiz. They commented that they had not
thought about the church in terms of the mystic communion or herald models.

Another participant suggested a couple of additional sessions to cover
the material they felt needed further attention. He suggested additional sessions
could be offered on a semi-regular basis in order that material not covered
could be studied in depth. Mr. Davis commented that the weekly format would
allow time for the presented material to be assimilated during the week
between each session. Most participants agreed but also indicated that busy
schedules would limit productiveness.

A few other participants commented that the leadership course included
too much material to be handled in two weekends. One participant suggested a
follow-up session would be valuable. One participant commented that the
section on personality traits helped him understand why conflict arises so
frequently. Another participant stated that this course was the best thing to happen at Wakefield in a long time. Another commented that the course forced the leaders to look at themselves and challenge each other to renewed commitment to excellence in leadership.

A few participants, reflecting later upon the leadership course, commented that the discussion on leadership styles helped them to understand why some people behave differently than others. To think about personality types, to analyze methods or choices of accomplishing a task, and to critique techniques of working in relationship were all new elements for consideration. The Wakefield Christian Church has had some difficulty working with some leaders in the past. Not everyone was aware of the dynamics of personality and how that affects our response to each other. The leadership style study helped all participants to understand each other in a more effective manner.

The second strategy involved filling out the evaluation instrument. The tabulated results of the formal evaluation confirmed the informal comments made around the lunch tables. First, we asked the participants to answer a few questions about content, methods, and goals. The options for most questions were "strongly agree," "agree," "disagree," "strongly disagree," and "unknown." Eighty-seven percent indicated "strongly agree," or "agree" for each of the first seven questions, with the exception of the question concerning
the models of the church quiz (see Figure 9). A possible misunderstanding occurred through inadequate communication at the time the *models of the church quiz* was assigned. Questions eight through twelve asked for written responsive answers. Most respondents indicated the elements of the course were very important to leadership development.

Questions thirteen through eighteen again asked for specific response to agree/disagree options concerning methods used during the course (see Figure 10). Several of these responses indicated unknown information. A possible explanation could be the varied attendance during the course workshops. These individual subjects could be added or subtracted as the instructor interprets the relevancy.

The last few questions sought written suggestions for improvement to
the course. The responses were most helpful because they substantiated other comments and observations. The issues raised by the SWOT analysis, the variety of the subjects considered during the course, and the lack of time for the presentation of all material were mentioned. The extra comments given after each question were especially helpful in evaluating the course (These comments are included in the tabulated results in appendix I).

According to respondents, the weaknesses of the course included not enough time for the amount of material, the use of unfamiliar terms, and the inability to adjust to the busy schedules of the participants. The strengths of the course included the quality of the charts, overheads, questions for thought, the conviction of the instructor, and the relevant material adjusted for the particular needs of the Wakefield Christian Church.
The evaluation results of the CPI confirmed the need for more strategic planning, evaluation of programs, and communication by the leaders with the congregation. The course was able to elicit from the elders a desire to put into action some of the principles of quality leadership in meeting the needs of Wakefield Christian Church. The evaluation results of the course indicated how important the participants consider these principles.

The evaluation process was limited to the course presentation and content. More questions should have been included in the evaluation that would have elicited from the participants their thoughts about how the course will help the church specifically in the future. Since follow-up is important to the overall evaluation, an additional survey given at a later date might help in evaluating the effectiveness of the course.

The third strategy used to evaluate the course included an interview held with the minister Glen Davis. Mr. Davis expressed that the leadership course was offered to the church at the right time. He has been the minister of this church for one year and had been discussing the possibility of expanding the ministry of Wakefield Christian Church through the use of ministry teams. The concept of ministry teams depends upon trained leaders. The elders expressed that the offer of this course was an offer they could not refuse. Mr. Davis expressed that the acceptance of this offer was a sign to him that the church
was on the right course and ready to move forward.

Mr. Davis commented that the leaders understood that leadership was one of the vital keys to a healthy church and was a reason why they accepted the offer so quickly. During the evaluation session, several elders commented that the course was exactly what they needed.

When asked about the most important part of the course, he expressed that the course brought home to the group that we can do these things together. The church has had a history of turnover in minister leadership. Along with the short-term ministers, many people feel the church has a bad reputation in the community. When they discussed the situation at a later midweek Bible study they felt a new sense of unity in wanting to change and were willing to do whatever it takes. Several participants indicated that the result of the leadership course was unity of mind and purpose.

Results

Since the presentation of the leadership development course, additional comments were given by Glen Davis which confirmed that the topics chosen were very relevant to the church’s needs. He also confirmed the impact this course has already had on the leaders of Wakefield Christian Church. The leaders are working on a mission statement and individual objectives for each ministry team. He confirmed his conviction that leaders who take seriously
their responsibility of equipping God’s people for the work of ministry are biblical leaders and involved most of those who participated in the leadership course. He thinks that his leaders are willing to initiate programs that will contribute to the maturity of the congregation and the ministry of God’s kingdom. He also believes his leaders are willing to eliminate or change those programs which are nonproductive. He also shared that he is pleased to notice that his leaders have an increased desire for spiritual development.

After the course was completed, a small task force was established to implement the ministry teams. This task force looked to the participants of the course as potential leaders of the individual ministries. They indicated that the course equipped the people with the necessary information to lead the ministry teams. Mr. Davis also commented that his concern in establishing the ministry teams was that people would get along with each other. The segments on personality types and leadership styles were able to help the participants understand why some people may not respond the same way or do something in the same manner as everyone else. There are different kinds of people, from different walks of life, who respond in different ways. He stated that the personality segment was the one segment that he felt was the key to the whole course for his people.

Mr. Davis remarked that the spiritual formation emphasis was exactly
what he felt the leaders needed. He is convinced that spiritual leaders are meant to influence opinion, induce belief and lead people to action. The proper authority of spiritual leaders is demonstrated in the conduct of their lives. Several people had commented to Mr. Davis that under his leadership the congregation was finally getting spiritual food rather than entertainment. With the emphasis upon spiritual development in the leaders during the course, the important message was communicated to the leaders in a most profound way.

The leadership development course presented to the Wakefield Christian Church challenged the elders to begin a continuous process of leadership development. The leaders discovered the necessary skills and resources necessary for quality biblical leadership. They are committed to continued involvement in prayer and biblical studies in order to increase the spiritual maturity of both themselves and their congregation. Almost every participant mentioned that the course sessions helped them understand the importance of quality leadership and the awesome task at hand.
CHAPTER FIVE

CONCLUSIONS AND IMPLICATIONS

While critics of leadership even within Christian organizations may not agree on the fundamentals that make leadership development possible, the search for a better means of leadership development must never be abandoned. Churches need transformed leaders and quality leadership. Churches need a full appreciation of the values of leadership performed, not in a vacuum or behind closed doors, but leadership centered on the spiritual matters of God's plan for His church. Christian leaders must ask the question, "To what end and for whom is quality leadership meant to serve?"

The presentation of the leadership development course and the discussions during the presentation confirmed the need for further development of leaders in the churches of northeast Nebraska. The impact of the course upon the leaders of the Wakefield Christian Church confirmed the value of the material presented during the sessions. If the purpose of the church is to equip its people for ministry, this course became a tool for the leaders of the Wakefield Christian Church to equip themselves for service. As
church leaders understand, accept, and practice the concept of an equipping ministry, the church will move toward fulfilling its purpose and objectives.

Conclusions

During the course, the leaders of the Wakefield Christian Church recommitted themselves to develop further the spiritual disciplines. The leaders continue to be committed to reexamining the present direction and focus of all activities of the church looking for opportunities to fulfill the great commission (Matt. 28:18-20). Although it was not stated in so many words, some leaders remarked that the leadership in the past could be labeled as lazy, doing only what maintained the church. It is often tragically true that the leaders are blamed for everything that goes wrong in the churches. However, in most cases, the leaders are victims of a system that has not provided adequate training in leadership. Several participants commented that the task of leadership requires considerable effort. They now understand that the church will only move forward with more effort than has been expended in the past. The participants were thankful for the opportunity to evaluate their church and its programs and for planting the seeds for future development of their leadership.

Encouraged about the possibilities in the future, Glen Davis reported at a later date that the elders have begun to refine their mission statement, have laid
plans for more effective input from the congregation, and are anxious to see the outcome of their work on applying the newly developed mission statement to all church programs. The elders understand the critical role leaders play in the accomplishment of God’s work through His people in Wakefield, Nebraska.

Two participants reflected that this course has made them aware of the process of assessing the needs of the church. They went on to say that knowing the needs and wants of the congregation will help in establishing some goals for the future. One participant stated that the CPI survey provided an overview of the whole congregation, its programs, and its leadership. Another participant commented that the SWOT analysis was the most valuable activity he had participated in because it provided a broad perspective of how to approach planning and decision making.

The leaders commented that they now understand the differences between management and leadership. Management is maintaining the existing programs and methods as they are. Leadership is moving forward with an excitement of what God can do through the hearts of people dedicated to Him. Management is interested in sustaining status quo, while leadership challenges the status quo. One participant stated that he was ashamed that the leaders had forgotten the differences.

The concepts of vision and strategic planning are fresh on their minds.
Glen Davis is excited about the enthusiasm of his elders. He commented after the last session that the elders are talking about how to implement some of the principles learned during the course. He stated that the elders are now looking forward instead of the past and are willing to make necessary plans to accomplish more ministry in Wakefield, Nebraska. Glen is convinced that the elders now understood how God can work through the leadership of the Wakefield Christian Church to bring about His plan in a more effective way. His leaders now have a sense of where the congregation is and where it must go. They are open to God’s leading as He works through the ministry teams.

The conviction that quality leadership is absolutely necessary to the development and movement of the church led to this project. The objective of this project was to provide a leadership development course which would produce better leaders who could make a difference in the kingdom of God. Working with people in positions of leadership in small churches involves a considerable amount of relationship building. As relationships are built, Christians are motivated to accomplish more ministry in the kingdom by using the talents and abilities of all members.

Extra time must be built into each session to help all participants. Part of the reason that some sessions of the course seemed to run short of time was that some members of the workshop had not grown in their conviction that
leadership was absolutely essential to the growth of the church. Time was taken to help them reach that conviction.

No matter how excited one is about the advantages of leadership development, the amount of information prepared for this course on leadership could not be included in two weekends of workshops. Selection of relevant subjects to be included in the presentation proved difficult. Since the course had just been developed, the amount of discussion time needed for each topic was underestimated. The importance of committed attendance in all eight workshops and the interest, or lack of interest, in some topics was misjudged. Three weekends would be better than two. A weekly format, a minimum of ten weeks, is recommended.

The evaluation process is a means of comparing what actually took place during the course with what ought to have happened. Evaluation should consider both the strengths and weaknesses of the course from as many viewpoints as possible. The ultimate question which demands an answer is, "Did this program contribute to achieving the goals and purpose set forth at the beginning of the project?" The evaluation instrument proved to be useful, but limited, in gathering specific information concerning the course. Verbal comments after the sessions and later conversations with a few elders and the minister provided data of equal value in evaluating the course. Perhaps specific
statements encouraging *reasons* for responses after each question would have helped gain more definitive responses. Some participants did not want to answer the evaluation survey because of the amount of time required. Written surveys do require large amounts of time to complete. Ministers and workshop leaders will need to be very time-conscious in a society where people are challenged to have enough time available for all desired activities. Participants in this course will need to understand at the beginning that all participants will need to commit to the entire course in order to benefit fully.

Attempting to present so much material in such a short amount of time proved frustrating. Intentional selection of smaller or fewer elements will result in less material covered but could improve the quality of time spent on each topic. The sessions need to be divided into ten or twelve sessions rather than eight (a minimum of ten). Each session’s material could be examined more fully with each student allowed to participate more. Perhaps more small group situations, rather than the lecture/discussion format, would be helpful. Lecture/discussion formats cover large amounts of material. Small group formats encourage more individual participation but take more time. The instructor must weigh the advantages and disadvantages of each method.

A possible solution to the time problem could be to scale down the course. The maturity level of the participants would be a factor in choosing
what parts of the course are less important than others. The following essential parts of the course must never be neglected: (1) definitions and descriptions of the terms leader and leadership, (2) differences between leadership and management, (3) spiritual formation of the leader; (4) purpose and goals of the church including a mission statement, (5) establishing a vision, (6) a SWOT analysis, (7) strategic planning, and (8) evaluation for future leadership development.

A one-year follow-up workshop to review some of the essential points covered in the course could remind the leaders that leadership development is never ending. The process of developing leaders will require a continuing commitment to the vision and mission of the church. The key to growth resides with the leadership of our churches. If church leadership teams are unwilling to break the bad habits of the past, their churches will not grow. If the leaders are seeking their own personal spiritual growth, then mature spiritual congregations will follow.

Implications

The level of commitment of the leaders of the Wakefield Christian Church for additional leadership development will determine the effectiveness of this course. Their commitment will make the difference in the growth of the church. Their determination to do everything within their power to help the
church grow will bear fruit. The leadership development course is the first of two processes – the assimilation of the theories and techniques of the content by the participants. The second process, the application of the content, can only be measured after some time has passed. The leaders of Wakefield Christian Church are taking the material learned and applying it to their ministries.

This project confirmed the need for an advanced leadership course which could be provided the churches of northeast Nebraska. The comment made by Glen Davis about the timing of the course emphasized the importance of an available resource (see appendix J). In discussing this project with other church leaders, two ministers have indicated they would like to see the completed printed project.

The availability of the course may be an obstacle that could be overcome by the participation of Nebraska Christian College. Discussions are underway whether to insert this course into future catalogs as an elective course. One suggestion was made that an evening course could be offered as a continuing education course for all church leaders. Whether this course was taken for credit or not would have to be decided by the administration of the college.

Nebraska Christian College has always offered to the churches various seminars and workshops at both Nebraska and Iowa’s State Conventions. This course could be broken into several small segments and offered in those
settings. The extensive nature of the subject of leadership will limit its
effectiveness in these formats. Several elements offered at the same time would
allow the leaders of the churches to choose those topics that would fit the
individual needs of their churches.

Selected elements could be offered to individual churches on a
continuous basis or in a week-end on-sight workshop format. The choice of
topics would have to be discussed with the minister and leaders of the
individual churches before the presentation. The effectiveness of the course will
be limited to the amount of material included.

Regardless of where a leader may be on the leadership journey, God is
the leader's power and strength. God calls leaders and bestows the necessary
gifts upon them for the leadership task. The leaders of Wakefield must continue
to be in tune with God's leading. As in the parable of the talents (Matt. 25:15-
30), God will ask us one day how we have used the gifts He has given us. The
words of Jesus in this parable remind all leaders that they carry a tremendous
responsibility in the church. The leaders of the Wakefield Christian Church
understand God's call and the responsibility He has placed upon them. They
are committed to the ministry of leadership in Wakefield, Nebraska and other
parts of the world. I pray they will continue on their journey of seeking
excellence in leadership.
BIBLIOGRAPHY

Personal Profile Preview (Minneapolis, MN: Carlson Learning Company, 1994).

Adams, Robert L. “Follow the Leader! (Not me).” Church Administration 35 (November 1993): 22-23.


Dear Glen,

As you know per our telephone conversation, I am developing a pilot leadership development course for my project/thesis in my Doctor of Ministry program at Abilene Christian University. The point of contact of this project is the local church. I would like the opportunity to invite your church and its leadership to become involved.

The process of the course involves an analysis of your local ministry in Wakefield through the use of a survey before the course begins. During the class sessions we will analyze the survey's data, the programs you offer, the types of leadership and potential leadership your church has, and to discuss and strategize for future development of your congregation through development of your leaders. We will be looking at biblical foundations, various models or images of leadership, qualities of leaders and effective leadership, the spiritual formation of leaders and what this all means for your future. We will even have a session of developing a strategy for your future.

This may sound like a huge endeavor, and in some ways it is, but I believe this is an opportunity for your church to be in on the development of a program that could be used in other churches in Northeast Nebraska.

I envision this program to take eight sessions, meeting once a week for 1 to 1 1/2 hours, or a Friday night, Saturday morning format for two weekends. This will, of course, be your choice depending upon your leadership's busy schedules. I anticipate that we could begin the survey as soon as possible and to begin the classes sometime in September or possibly October, 1998.

Please discuss this with your leadership people and I will get back with you during the last week of June when I get back from my course work in Abilene. We can work out the details of the survey and the scheduling then. Thank you, Glen, for considering this. As you stated on the phone, this is an answer to prayer, and I believe God was involved on both ends of this project.

Sincerely in His Service,

Wayne Dykstra, Assoc. Professor
Pastoral Ministries
Recognizing the Need

At a time when our society questions many religious practices, the church of the 21st century must respond to the challenge of Jesus to “Make Disciples.” Our world seems to be in a constant mode of transformation. Change, which is all around us, will alter the methods church leaders use to meet the needs of a lost world. The changes occurring often seem overwhelming. But Christian leaders who are up to the challenge will make an eternal difference.

God is calling His church to new efforts. This demands that a church’s leadership be transformed into a creative body energized with new thinking and actions. Today’s busy leaders must face challenges that yesterday’s leaders did not face. They must be people of vision, equipped and inspired to lead. They will need to be willing to be transformed by God and able to search out opportunities to transform others.

All leaders and potential leaders are invited to become a part of this leadership development opportunity.
The Paradox of Success

To lead by example toward a deeper spiritual journey is a worthwhile challenge yet a rare occurrence. Too often leaders are discouraged and suffer from a loss of perspective. Low demographics, spiritual apathy, lack of vision all take a toll on the clarity of a leader's understanding of the present and the future. Warren Bennis once stated, "If you're not confused, you don't know what's going on." The rapid pace of change and the absolute necessity of change facilitates a downward spiral in the realms of perspective and leadership.

Can anything be done to change this downward spiral? YES! Workshops on leadership development are being offered by Wayne Dykstra from Nebraska Christian College. Wayne is Associate Professor of Pastoral Ministries and is concerned about leadership development in the local church. These workshops are offered free of charge and are your opportunity to discover some new techniques which will help our church be better prepared for the 21st century.

The Itinerary

LEADERSHIP DEVELOPMENT IN THE LOCAL CHURCH SEPTEMBER 11-12, 18-19, 1998

Friday, Sept. 11
I. Intro & Analysis of Congregational Profile Inventory and Exploring the Need for Quality Leadership
II. Theological Foundations, Spiritual Renewal, and Biblical Qualifications for Leadership

Saturday, Sept. 12
I. Models of Leadership and Qualities of Effective Leaders
II. Differences Between Management and Leadership
III. What Does a Leader DO?

Friday, Sept. 18
I. Qualities of Effective Leadership
II. The Task of Christian Leadership

Saturday, Sept. 19
I. Transforming Leadership
II. Strategies for the Future
III. Implications and Challenge
APPENDIX C

Congregational Profile Inventory

What follows is a congregational assessment instrument adapted from the Parish Profile Inventory. The purpose of the questionnaire is to 1) increase the quality of ministry for the staff, Eldership, and other servants of the congregation; and 2) increase the quality of congregational life at the Wakefield Christian Church. Your input is extremely important in our efforts to continue moving toward increasing effectiveness. Please take the time to make this contribution to the life of this congregation. Thank you very much for your contribution.

Glen Davis

I. TASKS OF THE CHURCH

Listed below are tasks a local congregation is likely to perform in expressing its unique understanding of Christian ministry. Please respond to each task in two ways:

(1) In your judgment, how important should the task be in your congregation?
(2) How satisfied are you with the congregation’s current performance of the task?

Worship and Lord’s Supper

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<thead>
<tr>
<th>Task</th>
<th>Very Importance</th>
<th>Some</th>
<th>Little</th>
<th>Very Satisfaction</th>
<th>Some</th>
<th>Little</th>
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<tbody>
<tr>
<td>1. Providing worship that deepens members’ understanding of the meaning of the Bible, the Church, and Christianity.</td>
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<td>2. Providing worship that nurtures, uplifts, and strengthens individuals for daily living.</td>
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<td>3. Providing worship which challenges members to connect the Gospel to the issues and situations they face in the world.</td>
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<td>4. Providing worship that helps members share each other’s faith, doubt, joy and sorrow.</td>
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<td>5. Providing worship that reaffirms our connection to the Christian Church fellowship, e.g., songs, prayers, format, etc.</td>
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<td>6. Providing worship expressing the Gospel in contemporary language and ways.</td>
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<td>7. Providing worship that helps members express their joy and thanksgiving for God’s gifts.</td>
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<td>8. Providing worship that praises and glorifies God expressing thanksgiving toward Him.</td>
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</table>
Mission and Outreach

1. Encouraging members to view their daily life and work as a place for ministry.

2. Doing acts of love to needy persons.

3. Involvement in community issues.

4. Supporting the world mission of the church through study and giving.

5. Encouraging members to understand and act on the relationship of the Christian faith to social, political, and economic issues.


Spiritual Development

1. Providing guidance and growth for members' spiritual lives.

2. Helping members develop practices of prayer and meditation.

3. Helping members develop a stronger personal relationship with God.

4. Helping members to encounter God through service to others.

Stewardship

1. Educating and challenging members to support the work of the church.

2. Helping members understand and view their use of money, time and talents in all areas of their life as expressions of Christian stewardship.
Caring and Community

1. Developing fellowship opportunities in which members can be with and get to know one another.
2. Encouraging members to care for and support one another.
3. Providing ministerial care and counseling to help members deal with their problems.
4. Providing eldership care and counseling to help members deal with their problems.
5. Providing a caring ministry to sick and shut-in persons, e.g., hospital visitation.

Education

1. Teaching children and youth about the Bible, the church, and Christianity.
2. Providing education for children and youth that encourages an open search for a faith that provides an explanation for their lives.
3. Providing fellowship opportunities for youth to be together in a Christian context.
4. Providing educational events that allow children, youth and adults to share with each other.
5. Providing adult education that teaches about the Bible, church and Christianity.
6. Providing adult education that deals with contemporary issues, topics and problems.
II. ORGANIZATIONAL CHARACTERISTICS:
In order to carry out its tasks effectively, every church must deal with certain organizational issues, such as making decisions and sharing information. Listed below are a number of statements describing how a variety of such issues might be handled. To what extent do you agree or disagree that each statement describes your congregation? A "don't know" response is provided, but please use it only when necessary.

Communication

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<tr>
<th></th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
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<tr>
<td>1. There is ample opportunity for members to make known their concerns and hopes for the congregation to leaders and other members.</td>
<td>□</td>
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<td>2. Members are well informed about activities taking place in the congregation.</td>
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<td>3. Members are well informed about what the various ministry teams and groups in the congregation are doing.</td>
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<tr>
<td>4. The community around the church is well informed about the activities taking place in the congregation.</td>
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<tr>
<td>5. Members are well informed about the concerns, needs and activities of the neighborhood/community around the church.</td>
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6. Do you consistently read the church bulletin?
   □ Yes □ No

7. Do you read all of the bulletin or only a part of it?
   □ All □ Part

7a. If you only read part of the bulletin what part do you tend to read?

8. Think of your communications with people at church during the last twelve months (include notes, face-to-face contacts, or telephone conversations). To whom have you most frequently gone for advice and counsel? for news about church events or decisions? for friendly contact or social activities? (You need not choose a different person for each situation, but you may do so.)
   List their names:

8a. If more than one, who was the most frequently contacted by you?

8b. If there is a common element that brings (brought) you together (geography, age of children, etc.), please describe it:
Assessment and Planning

1. The congregation has a clear statement of goals and a plan for meeting them.

2. Study of the needs of the congregation and the community is regularly undertaken as the basis for church planning.

3. Ministry teams and group chairpersons regularly attempt to discover how members feel about the way their ministry team or group is functioning.

4. There is a regular process for members to give feedback to the staff about their service.

5. There is a regular process for members to give feedback to the elders about their service.

Decision Making

1. Those who make important decisions about the life of our church consistently represent the thinking of the majority of members.

2. Important decisions about the life of the church are rarely made without being openly discussed and debated by a broad spectrum of church leaders and members.

3. The theological and biblical implications of important decisions are always thoroughly and explicitly discussed.

4. It cannot be said of our church that "some" members seem to have a lot more influence over policy than others."
Resource Development

1. The congregation has an effective stewardship program.

2. The congregation has an effective program of new member recruitment.

3. Members are provided the training they need for their ministry team and task assignments.

4. Members are encouraged to discover their particular gifts for ministry and services to the church and provided the necessary training and resources to development them.

5. It is important in our congregation for the minister(s) to participate regularly in continuing education.

Church Identity

1. It is easy to summarize for visitors and non-members how our congregation differs from other congregations in the area.

2. There is common agreement among members as to what our congregation stands for.

3. There are clear expectations for being a member of this church (for example, belief, participation, giving, etc.)

4. When I think of this congregation, I usually think of "we" rather than "they".
Church 'Climate'

1. Disagreements and conflicts are dealt with openly rather than hushed up or hidden behind closed doors.

2. The predominant attitude of the membership is that conflict and disagreement can be a positive force toward growth rather than something to be avoided or suppressed.

3. There is considerable acceptance and appreciation of differing opinions and beliefs among members.

4. All things considered - worship, programs, policies, people - our church appears much the same today as it did four years ago.

5. Most members view change in policies and programs as a necessary and desirable dynamic in our church's life.

6. There would be little negative reaction among members to experimenting with the style or order of Sunday worship.

7. Members place considerable importance on doing things in the church in traditional ways.

8. The current morale of our church members is high.

9. There is a sense of excitement among members about our church's future.

10. The church leadership has the full confidence and support of the membership.
III PERSONAL BELIEFS

1. Which of the following best expresses your belief about God?
   - I do not believe in God.
   - I really don’t know what to believe about God.
   - I do not believe in a creating, saving God, but I do believe in a higher power of some kind.
   - God is the creator of an orderly world, but does not now guide or intervene in its course of affairs or the lives of individuals.
   - Although God has and can act in history and communicate with persons directly, it is not something that happens very often.
   - God is constantly at work in the world from “above” directing people, nations and events.
   - God is constantly at work in the world working through His people to affect people, nations and events.
   - God is the world and is in every person, thing and event.

2. Which one of the following best expresses your view of the Bible?
   - The Bible was written by men who lived so long ago that it is of little value today.
   - The Bible is a valuable book because it was written by wise and good persons, but I do not believe it is actually God’s Word.
   - The Bible is the record of many different persons’ response to God. Because of this fact, persons and churches today are often times forced to adjust the Bible’s basic moral and religious teachings for themselves.
   - The Bible is the inspired Word of God and its basic moral and religious teachings are clear and true, even if it does contain some human error.
   - The Bible is the actual Word of God and is to be taken as the final authority for Christians.
   - The Bible, which is the Word of God, says what it means and means what it says. It is really pretty simple to understand if you are just honest.

3. Which of the following best expresses your belief about sin and salvation?
   - Sin and salvation really don’t have much meaning to me personally.
   - Sin is a helpful way of talking about people’s capacity to harm themselves and others, and salvation is a helpful way of talking about hope for a better future.
   - I believe all people are inherently good, and to the extent sin and salvation have meaning to all, it has to do with people realizing or not realizing their human potential for good.
   - Although people are sinful, all people participate in God’s salvation regardless of how they live their life, even if they do not believe in God.
   - All people are sinful but need only to believe in and ask for God’s forgiveness to be saved.
   - All people are sinful and if they are to be saved must earn it through living a good life, devoted to God.
   - One thing humans have in common is that all are sinners and are lost unless they receive God’s grace through a faith which repents of sin.

4. Place a check mark by EACH TRUE statement.
   - I received the Holy Spirit when I was immersed into Christ.
   - I received the forgiveness of sins when I was immersed into Christ.
   - I believe baptism must be by immersion.
   - I believe one must be immersed to be saved.
   - I believe that since God is the judge we can’t know if others must be immersed to be saved.
   - I believe one can become a Christian by asking Jesus into his/her heart in prayer to God.
   - I don’t know if I have ever received the Holy Spirit and the forgiveness of my sins.
   - I know that I am in a saved relationship with God.
   - I would like to be more active and involved in the congregation.
   - I would like to eventually serve as an Elder in this congregation.
   - I would like to serve in a leadership capacity other than the Eldership.
   - In decision making the fact that Christ is my Lord is the strongest factor in the decision outcome.
IV. BIBLE IMAGES
The Bible presents a variety of images of faith in action and our understanding of God and His relationship to each of us. In many ways life is pictured as a journey. How descriptive of your current faith journey is each of the following passages? (If you have difficulty understanding the statement refer to the biblical passage listed).

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<td></td>
<td>Very</td>
<td>Somewhat</td>
<td>A Little</td>
<td>Not at all</td>
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1. Oh that I knew where I might find God. (Job 23)
2. Love the Lord with all your hearts ... and your neighbor as yourself. (Mat. 22)
3. Go therefore and make disciples. (Matt. 28)
4. Come unto me all you who are heavy laden and I will give you rest. (Matt. 11)
5. Do not love the world or the things in the world ... all that is in the world is not of the Father ... and passes away. (John 2)
6. What does the Lord require of me, but to do justice. (Micah 6)
7. Day and night you punished me, Lord; then I confessed my sins to you ... The wicked will have to suffer, but those who trust in the Lord are protected by God's constant love. (Ps. 32)
8. As long as you have done it to one of these the least of my people, you have done it unto me. (Matt. 25)
9. The best thing people can do is eat and drink and enjoy what they have earned. Even this comes from God who gives happiness to those who please him. (Ecc. 2)
10. The Lord is my shepherd, I shall not want ... I will fear no evil for thou art with me ... (Ps. 23)
V. TASKS OF THE MINISTERS

In your judgment how high or low a priority would you like each of the following tasks for the minister of this church. It may be very helpful if you would read all the statements first before you make your judgments. Remember, not every task can be highest priority.

<table>
<thead>
<tr>
<th></th>
<th>Very High</th>
<th>High</th>
<th>Moderate</th>
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<tbody>
<tr>
<td>1. Handling administrative tasks effectively and efficiently.</td>
<td>□</td>
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<td>2. Stewardship development.</td>
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<td>3. Involving members in planning, participating in, and leading church events.</td>
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<td>4. Bringing new members into the church fellowship.</td>
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<tr>
<td>5. Involvement in local community activities, issues, and problems.</td>
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<td>6. Planning and leading worship sensitive to the needs of the church.</td>
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<tr>
<td>7. Preaching the Word of God with urgency and conviction.</td>
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<td>8. Attending the spiritual development of members.</td>
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<td>9. Visiting the sick and bereaved.</td>
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<td>10. Being a caring and encouraging counselor.</td>
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<td>11. Developing a strong sense of community among members.</td>
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<td>12. Supporting the world mission of the church.</td>
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<tr>
<td>14. Holding before members critical issues of social justice and concern.</td>
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<tr>
<td>15. Deuteronomy 29:29 indicates that some things are secret and belong to God but He has revealed certain things for us. Therefore, we can’t know everything. Yet, in an effort to provide helpful sermons please complete the following. &quot;If I could ask God anything I would ask Him . . . &quot;</td>
<td>□</td>
<td>□</td>
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</tbody>
</table>
VI. TASKS OF THE ELDERS
In your judgment how high or low a priority would you like each of the following tasks for the Elders of this church. Again, it may be very helpful if you would read all the statements first before you make your judgments. Remember, not every task can be highest priority.

<table>
<thead>
<tr>
<th>Task</th>
<th>Very High</th>
<th>High</th>
<th>Moderate</th>
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<tbody>
<tr>
<td>1. Handling administrative tasks effectively and efficiently.</td>
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<tr>
<td>2. Stewardship development.</td>
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<td>3. Involving members in planning, participating in, and leading church events.</td>
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<tr>
<td>4. Bringing new members into the church fellowship.</td>
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<tr>
<td>5. Involvement in local community activities, issues, and problems.</td>
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<tr>
<td>6. Planning and leading worship sensitive to the needs of the church.</td>
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<tr>
<td>7. Preaching the Word of God with urgency and conviction.</td>
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<td>8. Attending the spiritual development of members.</td>
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<td>9. Visiting the sick and bereaved.</td>
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<td>10. Being a caring and encouraging counselor.</td>
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<td>11. Developing a strong sense of community among members.</td>
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<td>12. Supporting the world mission of the church.</td>
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<tr>
<td>14. Holding before members critical issues of social justice and concern.</td>
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</tbody>
</table>
VII. STYLE OF MINISTRY
Listed below are 7 PAIRS of characteristics of a good preacher. You will probably agree that both traits in each pair are desirable. But if you had to choose, which one characteristic in each pair would you prefer in your preacher. Would you prefer the trait on the right, or would you prefer the trait on the left. CHECK ONE ANSWER FOR EACH PAIR.

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Prefer</th>
<th>Prefer</th>
<th>OR</th>
<th>Prefer</th>
<th>Prefer</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Expertise in Biblical and theological matters.</td>
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<td>2.</td>
<td>A good standing within the fellowship of the Christian Churches/Churches of Christ brotherhood.</td>
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<td>3.</td>
<td>Works hard at accomplishing tasks and responsibilities.</td>
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<td>4.</td>
<td>Tends to be provoking and challenging.</td>
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<td>5.</td>
<td>In preaching and teaching usually emphasizes the Bible.</td>
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<td>6.</td>
<td>Helps people figure things out for themselves.</td>
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<td>7.</td>
<td>Is a strong administrator.</td>
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High degree of spirituality.
A warm, outgoing, and engaging personality
Places feelings of others above “getting things done” or accomplishing goals.
Tends to be comforting and assuring.
In preaching and teaching usually emphasizes contemporary issues.
Advises people on what to do.
Is a strong preacher.

VIII. YOUR CHURCH PARTICIPATION
1. How long have you been a member of this church? _____ Years
   □ I am not a member
2. How long have you been an immersed believer? _________ Years
   □ I have not been immersed
3. How far do you live from this church? About ____ miles
4. On the average, about how many times did you attend church worship the past year?
   □ None
   □ About once or twice a year
   □ About three or four times a year
   □ About once a month
   □ Four times a month or more.
5. When you attend services which of the following do you attend?
   □ Sunday School    □ Morning Worship    □ Wednesday Bible Study
6. In how many congregational groups and/or committees do you participate?
☐ None ☐ One ☐ Two ☐ Three ☐ Four or more

7. How many leadership positions, if any, do you hold in these activities?
☐ None ☐ One ☐ Two ☐ Three ☐ Four or more

8. How much time would you say you spend during the course of an average month in church activities?
(Including time for meetings, committee work, travel, study, worship, etc.)
☐ Less than one hour ☐ 6-10 hours ☐ 16-20 hours
☐ 1-5 hours ☐ 11-15 hours ☐ Over 20 hours

9. Has your involvement in the congregation increased, decreased, or remained about the same in the last few years?
☐ Increased ☐ Remained the same ☐ Decreased

9a. If your participation has increased, which one of the following is the most important reason for that:
☐ More time available ☐ Better health
☐ Because of children ☐ Stronger faith
☐ Accepted office or other responsibility in the church ☐ Other __________
☐ More positive attitude toward the church.

9b. If your participation has decreased, which one of the following is the most important reason for that:
☐ Less time available ☐ Health problems
☐ Children are less involved ☐ Decreased faith
☐ Given up office or other responsibility in the church ☐ Other __________
☐ More negative attitude toward the church.

10. Think for a moment of your five closest friends (individuals or couples) with whom you have social and recreational life. Do not include close relatives. How many are members of this congregation?
☐ None ☐ One ☐ Two ☐ Three ☐ Four ☐ Five +

11. Suppose your congregation were in real danger of closing because of financial problems. How much would you be willing to increase your giving to the church in order to prevent this from happening?
☐ None ☐ A moderate amount ☐ A great deal
☐ A little ☐ A good bit ☐ A very great deal

12. How many persons or families have you invited to visit or join your church in the past year?
☐ None ☐ One ☐ Two or Four ☐ Five or more

13. If you could choose any role or job in the church to do and ability, training, or finances were all available, what would that role/job be?

14. Do you have a desire to teach or be an assistant teacher?
☐ Assistant Teacher ☐ Teacher ☐ No, I feel that my gifts are more in the area of
IX. FINALLY, WE NEED A FEW ITEMS OF BACKGROUND INFORMATION ABOUT YOURSELF.

1. Gender?
   □ Male
   □ Female

2. Age? ________________

3. Marital status:
   □ Single □ Widowed
   □ Separated or divorced □ Married

3a. If married, is your spouse a member of this church? □ Yes □ No
3b. If married, is your spouse employed? □ Yes, full time □ Yes, part time □ No □ Retired

4. How many children do you have in each of the following age groups?
   _______ 0-4 years _________ 5-12 years _________ 13-17 years

5. What is your highest level of formal education?
   □ Less than high school □ Some college
   □ Some high school □ College degree
   □ High school graduate □ Masters degree
   □ Trade or vocational school □ Doctorate

6. Are you (check one)?
   □ Retired □ Employed part time
   □ Full-time "homemaker" □ Employed full time

7. Is your spouse (check one)?
   □ Retired □ Employed part time
   □ Full-time "homemaker" □ Employed full time

8. How many years have you lived in this general area? ________________

9. How likely is it that you might move out of this general area within the next three years?
   □ Definitely will move □ Probably will not move
   □ Probably will move □ Very unlikely to move
   □ Might move (50/50 chance)

10. In how many community clubs or organizations (social, political, civic, service, recreational, etc.) do you hold membership?
    □ None □ One □ Two □ Three □ Four or more
PLEASE WRITE ANY ADDITIONAL THING TO THE ELDERSHIP OR STAFF WHICH YOU WOULD LIKE FOR THEM TO HEAR ON THE FOLLOWING PAGE.

Eldership:

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APPENDIX D

Congregational Profile Inventory

What follows is a congregational assessment instrument adapted from the Parish Profile Inventory. The purpose of the questionnaire is to 1) increase the quality of ministry for the staff, Eldership, and other servants of the congregation; and 2) increase the quality of congregational life at the Wakefield Christian Church. Your input is extremely important in our efforts to continue moving toward increasing effectiveness. Please take the time to make this contribution to the life of this congregation. Thank you very much for your contribution.

Glen Davis

I. TASKS OF THE CHURCH

Listed below are tasks a local congregation is likely to perform in expressing its unique understanding of Christian ministry. Please respond to each task in two ways:

1. In your judgment, how important should the task be in your congregation?
2. How satisfied are you with the congregation's current performance of the task?

Worship and Lord's Supper

<table>
<thead>
<tr>
<th>Task Description</th>
<th>Very Much</th>
<th>Much</th>
<th>Some</th>
<th>Little or None</th>
<th>Very Much</th>
<th>Much</th>
<th>Some</th>
<th>Little or None</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Providing worship that deepens members' understanding of the meaning of the Bible, the Church, and Christianity.</td>
<td>21</td>
<td>1</td>
<td>1</td>
<td>0</td>
<td>84%</td>
<td>12.5%</td>
<td>4%</td>
<td>0</td>
</tr>
<tr>
<td>2. Providing worship that nurtures, uplifts, and strengthens individuals for daily living.</td>
<td>19</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>79.2%</td>
<td>12.5%</td>
<td>8.3%</td>
<td>0</td>
</tr>
<tr>
<td>3. Providing worship which challenges members to connect the Gospel to the issues and situations they face in the world.</td>
<td>14</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>60.8%</td>
<td>30.4%</td>
<td>4.4%</td>
<td>4.4%</td>
</tr>
<tr>
<td>4. Providing worship that helps members share each other's faith, doubt, joy and sorrow.</td>
<td>15</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>62.5%</td>
<td>25%</td>
<td>8.3%</td>
<td>4.2%</td>
</tr>
<tr>
<td>5. Providing worship that reaffirms our connection to the Christian Church fellowship, e.g., songs, prayers, format, etc.</td>
<td>12</td>
<td>6</td>
<td>4</td>
<td>0</td>
<td>54.6%</td>
<td>27.3%</td>
<td>18.2%</td>
<td>6.1%</td>
</tr>
<tr>
<td>6. Providing worship expressing the Gospel in contemporary language and ways.</td>
<td>10</td>
<td>9</td>
<td>3</td>
<td>1</td>
<td>43.5%</td>
<td>39.1%</td>
<td>19%</td>
<td>4.4%</td>
</tr>
<tr>
<td>7. Providing worship that helps members express their joy and thanksgiving for God's gifts.</td>
<td>15</td>
<td>7</td>
<td>1</td>
<td>0</td>
<td>65.2%</td>
<td>30.4%</td>
<td>4.4%</td>
<td>4.4%</td>
</tr>
<tr>
<td>8. Providing worship that praises and glorifies God expressing thanksgiving toward Him.</td>
<td>20</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>83.3%</td>
<td>12.5%</td>
<td>4.2%</td>
<td>4.2%</td>
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</table>
Mission and Outreach

1. Encouraging members to view their daily life and work as a place for ministry.
   - Importance: 15 Very Much, 5 Much, 3 Some, 0 Little
   - Satisfaction: 4 Very Much, 8 Much, 9 Some, 1 Little

2. Doing acts of love to needy persons.
   - Importance: 14 Very Much, 9 Much, 1 Some, 0 Little
   - Satisfaction: 4 Very Much, 12 Much, 4 Some, 0 Little

3. Involvement in community issues.
   - Importance: 6 Very Much, 11 Much, 3 Some, 1 Little
   - Satisfaction: 2 Very Much, 7 Much, 10 Some, 1 Little

4. Supporting the world mission of the church through study and giving.
   - Importance: 11 Very Much, 6 Much, 4 Some, 0 Little
   - Satisfaction: 6 Very Much, 9 Much, 5 Some, 0 Little

5. Encouraging members to understand and act on the relationship of the Christian faith to social, political, and economic issues.
   - Importance: 9 Very Much, 11 Much, 2 Some, 1 Little
   - Satisfaction: 2 Very Much, 8 Much, 11 Some, 1 Little

   - Importance: 18 Very Much, 4 Much, 1 Some, 0 Little
   - Satisfaction: 2 Very Much, 5 Much, 15 Some, 0 Little

Spiritual Development

1. Providing guidance and growth for members' spiritual lives.
   - Importance: 14 Very Much, 7 Much, 1 Some, 0 Little
   - Satisfaction: 6 Very Much, 8 Much, 6 Some, 0 Little

2. Helping members develop practices of prayer and meditation.
   - Importance: 13 Very Much, 7 Much, 0 Some, 0 Little
   - Satisfaction: 4 Very Much, 10 Much, 7 Some, 0 Little

3. Helping members develop a stronger personal relationship with God.
   - Importance: 18 Very Much, 2 Much, 0 Some, 0 Little
   - Satisfaction: 6 Very Much, 8 Much, 7 Some, 0 Little

4. Helping members to encounter God through service to others.
   - Importance: 13 Very Much, 6 Much, 1 Some, 0 Little
   - Satisfaction: 3 Very Much, 8 Much, 8 Some, 1 Little

Stewardship

1. Educating and challenging members to support the work of the church.
   - Importance: 12 Very Much, 5 Much, 4 Some, 0 Little
   - Satisfaction: 6 Very Much, 9 Much, 5 Some, 1 Little

2. Helping members understand and view their use of money, time, and talents as all areas of their life as expressions of Christian stewardship.
   - Importance: 13 Very Much, 5 Much, 3 Some, 0 Little
   - Satisfaction: 3 Very Much, 8 Much, 11 Some, 0 Little
### Caring and Community

<table>
<thead>
<tr>
<th></th>
<th>Very Much</th>
<th>Importance</th>
<th>Much</th>
<th>Some</th>
<th>Little</th>
<th>or None</th>
<th>Very Much</th>
<th>Satisfaction</th>
<th>Much</th>
<th>Some</th>
<th>Little</th>
<th>or None</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Developing fellowship opportunities in which members can be with and get to know one another.</td>
<td>10</td>
<td>11</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>4</td>
<td>7</td>
<td>10</td>
<td>1</td>
<td>18.2%</td>
<td>31.8%</td>
</tr>
<tr>
<td>2. Encouraging members to care for and support one another.</td>
<td>72</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>11</td>
<td>5</td>
<td>1</td>
<td>19.1%</td>
<td>52.4%</td>
<td>23.8%</td>
</tr>
<tr>
<td>3. Providing ministerial care and counseling to help members deal with their problems.</td>
<td>11</td>
<td>13</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>13</td>
<td>1</td>
<td>0</td>
<td>8</td>
<td>8</td>
<td>4</td>
</tr>
<tr>
<td>4. Providing eldership care and counseling to help members deal with their problems.</td>
<td>50</td>
<td>11</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>14</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>14</td>
</tr>
<tr>
<td>5. Providing a caring ministry to sick and shut-in persons, e.g., hospital visitation.</td>
<td>13</td>
<td>9</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>5</td>
<td>8</td>
<td>0</td>
<td>40.9%</td>
<td>22.7%</td>
<td>36.4%</td>
</tr>
</tbody>
</table>

### Education

<table>
<thead>
<tr>
<th></th>
<th>Very Much</th>
<th>Importance</th>
<th>Much</th>
<th>Some</th>
<th>Little</th>
<th>or None</th>
<th>Very Much</th>
<th>Satisfaction</th>
<th>Much</th>
<th>Some</th>
<th>Little</th>
<th>or None</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teaching children and youth about the Bible, the church, and Christianity.</td>
<td>22</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>22</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>91.7%</td>
<td>8.3%</td>
</tr>
<tr>
<td>2. Providing education for children and youth that encourages an open search for a faith that provides an explanation for their lives.</td>
<td>15</td>
<td>8</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>10</td>
<td>7</td>
<td>0</td>
<td>22.7%</td>
<td>45.5%</td>
<td>31.8%</td>
</tr>
<tr>
<td>3. Providing fellowship opportunities for youth to be together in a Christian context.</td>
<td>19</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>13</td>
<td>4</td>
<td>0</td>
<td>22.7%</td>
<td>59.1%</td>
<td>18.2%</td>
</tr>
<tr>
<td>4. Providing educational events that allow children, youth and adults to share with each other.</td>
<td>11</td>
<td>8</td>
<td>4</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>5</td>
<td>14</td>
<td>1</td>
<td>22.7%</td>
<td>58.3%</td>
<td>4.2%</td>
</tr>
<tr>
<td>5. Providing adult education that teaches about the Bible, church and Christianity.</td>
<td>17</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>14</td>
<td>1</td>
<td>0</td>
<td>22.7%</td>
<td>26.1%</td>
<td>58.3%</td>
</tr>
<tr>
<td>6. Providing adult education that deals with contemporary issues, topics and problems.</td>
<td>5</td>
<td>12</td>
<td>5</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>10</td>
<td>1</td>
<td>21.7%</td>
<td>52.2%</td>
<td>4.4%</td>
</tr>
</tbody>
</table>
II. ORGANIZATIONAL CHARACTERISTICS:
In order to carry out its tasks effectively, every church must deal with certain organizational issues, such as making decisions and sharing information. Listed below are a number of statements describing how a variety of such issues might be handled. To what extent do you agree or disagree that each statement describes your congregation? A "don't know" response is provided, but please use it only when necessary.

Communication

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. There is ample opportunity for members to make known their concerns and hopes for the congregation to leaders and other members.</td>
<td>0</td>
<td>18</td>
<td>3</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>2. Members are well informed about activities taking place in the congregation.</td>
<td>6</td>
<td>9</td>
<td>7</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>3. Members are well informed about what the various ministry teams and groups in the congregation are doing.</td>
<td>5</td>
<td>8</td>
<td>7</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>4. The community around the church is well informed about the activities taking place in the congregation.</td>
<td>3</td>
<td>6</td>
<td>7</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5. Members are well informed about the concerns, needs and activities of the neighborhood/community around the church.</td>
<td>2</td>
<td>6</td>
<td>11</td>
<td>0</td>
<td>3</td>
</tr>
</tbody>
</table>

6. Do you consistently read the church bulletin?
   Yes 22  No 2
   91.7% 8.3%
7. Do you read all of the bulletin or only a part of it?
   All 20  Part 4
   83.3% 16.7%
7a. If you only read part of the bulletin what part do you tend to read?

8. Think of your communications with people at church during the last twelve months (include notes, face-to-face contacts, or telephone conversations). To whom have you most frequently gone for advice and counsel? For news about church events or decisions? For friendly contact or social activities? (You need not choose a different person for each situation, but you may do so.)
List their names:

8a. If more than one, who was the most frequently contacted by you?

8b. If there is a common element that brings (brought) you together (geography, age of children, etc.), please describe it:
Assessment and Planning

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The congregation has a clear statement of goals and a plan for meeting them.</td>
<td>2</td>
<td>10</td>
<td>5</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
<td>41.7%</td>
<td>20.8%</td>
<td>8.3%</td>
<td>20.8%</td>
</tr>
<tr>
<td>2. Study of the needs of the congregation and the community is regularly undertaken as the basis for church planning.</td>
<td>1</td>
<td>7</td>
<td>6</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>4.2%</td>
<td>29.2%</td>
<td>25%</td>
<td>12.5%</td>
<td>29.2%</td>
</tr>
<tr>
<td>3. Ministry teams and group chairpersons regularly attempt to discover how members feel about the way their ministry team or group is functioning.</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>4.6%</td>
<td>9.1%</td>
<td>40.9%</td>
<td>13.6%</td>
<td>31.8%</td>
</tr>
<tr>
<td>4. There is a regular process for members to give feedback to the staff about their service.</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
<td>12.5%</td>
<td>20.8%</td>
<td>16.7%</td>
<td>41.7%</td>
</tr>
<tr>
<td>5. There is a regular process for members to give feedback to the elders about their service.</td>
<td>2</td>
<td>3</td>
<td>7</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
<td>12.5%</td>
<td>29.2%</td>
<td>20.8%</td>
<td>29.2%</td>
</tr>
</tbody>
</table>

Decision Making

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Those who make important decisions about the life of our church consistently represent the thinking of the majority of members.</td>
<td>3</td>
<td>10</td>
<td>4</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>13.6%</td>
<td>45.5%</td>
<td>18.2%</td>
<td>4.6%</td>
<td>18.2%</td>
</tr>
<tr>
<td>2. Important decisions about the life of the church are rarely made without being openly discussed and debated by a broad spectrum of church leaders and members.</td>
<td>5</td>
<td>4</td>
<td>7</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>21.7%</td>
<td>17.4%</td>
<td>30.4%</td>
<td>17.4%</td>
<td>13%</td>
</tr>
<tr>
<td>3. The theological and biblical implications of important decisions are always thoroughly and explicitly discussed.</td>
<td>2</td>
<td>7</td>
<td>6</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
<td>29.2%</td>
<td>25%</td>
<td>16.7%</td>
<td>20.8%</td>
</tr>
<tr>
<td>4. It cannot be said of our church that &quot;some&quot; members seem to have a lot more influence over policy than others.&quot;</td>
<td>3</td>
<td>8</td>
<td>4</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>12.5%</td>
<td>33.3%</td>
<td>16.7%</td>
<td>25%</td>
<td>12.5%</td>
</tr>
</tbody>
</table>
Resource Development

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The congregation has an effective stewardship program.</td>
<td>8</td>
<td>10</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>32%</td>
<td>40%</td>
<td>20%</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>The congregation has an effective program of new member recruitment.</td>
<td>2</td>
<td>4</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8.7%</td>
<td>17.4%</td>
<td>43.5%</td>
<td>21.7%</td>
</tr>
<tr>
<td>3</td>
<td>Members are provided the training they need for their ministry team and task assignments.</td>
<td>2</td>
<td>6</td>
<td>7</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8.7%</td>
<td>26.1%</td>
<td>30.4%</td>
<td>21.7%</td>
</tr>
<tr>
<td>4</td>
<td>Members are encouraged to discover their particular gifts for ministry and services to the church and provided the necessary training and resources to development them.</td>
<td>3</td>
<td>9</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>13%</td>
<td>39.1%</td>
<td>30.4%</td>
<td>8.7%</td>
</tr>
<tr>
<td>5</td>
<td>It is important in our congregation for the minister(s) to participate regularly in continuing education.</td>
<td>13</td>
<td>9</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>52%</td>
<td>36%</td>
<td>0</td>
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</tbody>
</table>

Church Identity

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>It is easy to summarize for visitors and non-members how our congregation differs from other congregations in the area.</td>
<td>8</td>
<td>10</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td>32%</td>
<td>10%</td>
<td>20%</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>There is common agreement among members as to what our congregation stands for.</td>
<td>7</td>
<td>12</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>26.9%</td>
<td>46.2%</td>
<td>7.7%</td>
<td>7.7%</td>
</tr>
<tr>
<td>3</td>
<td>There are clear expectations for being a member of this church (for example, belief, participation, giving, etc.)</td>
<td>7</td>
<td>12</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>28%</td>
<td>48%</td>
<td>16%</td>
<td>4%</td>
</tr>
<tr>
<td>4</td>
<td>When I think of this congregation, I usually think of &quot;we&quot; rather than &quot;they&quot;.</td>
<td>16</td>
<td>3</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>64%</td>
<td>12%</td>
<td>12%</td>
<td>4%</td>
</tr>
</tbody>
</table>
### Church 'Climate'

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Moderately Agree</th>
<th>Slightly Agree</th>
<th>Disagree</th>
<th>Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Disagreements and conflicts are dealt with openly rather than hushed up or hidden behind closed doors.</td>
<td>4</td>
<td>5</td>
<td>8</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>16%</td>
<td>20%</td>
<td>32%</td>
<td>24%</td>
<td>8%</td>
</tr>
<tr>
<td>2.</td>
<td>The predominant attitude of the membership is that conflict and disagreement can be a positive force toward growth rather than something to be avoided or suppressed.</td>
<td>2</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>8.3%</td>
<td>20.8%</td>
<td>25%</td>
<td>29.2%</td>
<td>16.7%</td>
</tr>
<tr>
<td>3.</td>
<td>There is considerable acceptance and appreciation of differing opinions and beliefs among members.</td>
<td>0</td>
<td>12</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>48%</td>
<td>24%</td>
<td>12%</td>
<td>16%</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>All things considered - worship, programs, policies, people - our church appears much the same today as it did four years ago.</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>16.7%</td>
<td>25%</td>
<td>20.8%</td>
<td>16.7%</td>
<td>20.8%</td>
</tr>
<tr>
<td>5.</td>
<td>Most members view change in policies and programs as a necessary and desirable dynamic in our church's life.</td>
<td>4</td>
<td>6</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>16%</td>
<td>24%</td>
<td>24%</td>
<td>12%</td>
<td>24%</td>
</tr>
<tr>
<td>6.</td>
<td>There would be little negative reaction among members to experimenting with the style or order of Sunday worship.</td>
<td>4</td>
<td>8</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>16%</td>
<td>32%</td>
<td>28%</td>
<td>12%</td>
<td>12%</td>
</tr>
<tr>
<td>7.</td>
<td>Members place considerable importance on doing things in the church in traditional ways.</td>
<td>4</td>
<td>7</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>16.7%</td>
<td>29.2%</td>
<td>25%</td>
<td>20.8%</td>
<td>8.3%</td>
</tr>
<tr>
<td>8.</td>
<td>The current morale of our church members is high.</td>
<td>8</td>
<td>10</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>33.3%</td>
<td>41.7%</td>
<td>16.7%</td>
<td>8.3%</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>There is a sense of excitement among members about our church's future.</td>
<td>4</td>
<td>10</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>16%</td>
<td>40%</td>
<td>32%</td>
<td>4%</td>
<td>8%</td>
</tr>
<tr>
<td>10.</td>
<td>The church leadership has the full confidence and support of the membership.</td>
<td>9</td>
<td>8</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>36%</td>
<td>32%</td>
<td>16%</td>
<td>16%</td>
<td></td>
</tr>
</tbody>
</table>
III PERSONAL BELIEFS

1. Which of the following best expresses your belief about God?
   0 I do not believe in God.
   0 I really don't know what to believe about God.
   3 12% God is the creator of an orderly world, but does not now guide or intervene in its course of affairs or the lives of individuals.
   2 8% Although God has and can act in history and communicate with persons directly, it is not something that happens very often.
   6 24% God is constantly at work in the world from "above" directing people, nations and events.
   20 80% God is constantly at work in the world working through His people to affect people, nations and events.
   8 32% God is the world and is in every person, thing and event.

2. Which one of the following best expresses your view of the Bible?
   0 The Bible was written by men who lived so long ago that it is of little value today.
   0 The Bible is a valuable book because it was written by wise and good persons, but I do not believe it is actually God's Word.
   1 4% The Bible is the record of many different persons' response to God. Because of this fact, persons and churches today are often times forced to adjust the Bible's basic moral and religious teachings for themselves.
   6 24% The Bible is the inspired Word of God and its basic moral and religious teachings are clear and true, even if it does contain some human error.
   19 76% The Bible is the actual Word of God and is to be taken as the final authority for Christians.
   12 48% The Bible, which is the Word of God, says what it means and means what it says. It is really pretty simple to understand if you are just honest.

3. Which of the following best expresses your belief about sin and salvation?
   0 Sin and salvation really don't have much meaning to me personally.
   0 Sin is a helpful way of talking about people's capacity to harm themselves and others, and salvation is a helpful way of talking about hope for a better future.
   1 4% I believe all people are inherently good, and to the extent sin and salvation have meaning to all, it has to do with people realizing or not realizing their human potential for good.
   0 Although people are sinful, all people participate in God's salvation regardless of how they live their life, even if they do not believe in God.
   4 16% All people are sinful but need only to believe in and ask for God's forgiveness to be saved.
   5 20% All people are sinful and if they are to be saved must earn it through living a good life, devoted to God.
   21 84% One thing humans have in common is that all are sinners and are lost unless they receive God's grace through a faith which repents of sin.

4. Place a check mark by EACH TRUE statement.
   19 76% I received the Holy Spirit when I was immersed into Christ.
   19 76% I received the forgiveness of sins when I was immersed into Christ.
   19 76% I believe baptism must be by immersion.
   14 56% I believe one must be immersed to be saved.
   12 48% I believe that since God is the judge we can't know if others must be immersed to be saved.
   6 24% I believe one can become a Christian by asking Jesus into his/her heart in prayer to God.
   2 8% I don't know if I have ever received the Holy Spirit and the forgiveness of my sins.
   19 76% I know that I am in a saved relationship with God.
   8 32% I would like to be more active and involved in the congregation.
   2 8% I would like to eventually serve as an Elder in this congregation.
   2 8% I would like to serve in a leadership capacity other than the Eldership.
   19 76% In decision making the fact that Christ is my Lord is the strongest factor in the decision outcome.
IV. BIBLE IMAGES
The Bible presents a variety of images of faith in action and our understanding of God and His relationship to each of us. In many ways life is pictured as a journey. How descriptive of your current faith journey is each of the following passages? (If you have difficulty understanding the statement refer to the biblical passage listed).

<table>
<thead>
<tr>
<th></th>
<th>Very</th>
<th>Somewhat</th>
<th>A Little</th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Oh that I knew where I might find God. (Job 23)</td>
<td>6</td>
<td>3</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>33.3%</td>
<td>16.7%</td>
<td>16.7%</td>
<td>33.3%</td>
</tr>
<tr>
<td>2. Love the Lord with all your hearts... and your neighbor as yourself. (Mat. 22)</td>
<td>16</td>
<td>5</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>72.7%</td>
<td>22.7%</td>
<td>4.6%</td>
<td>0</td>
</tr>
<tr>
<td>3. Go therefore and make disciples. (Matt. 28)</td>
<td>10</td>
<td>6</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>47.6%</td>
<td>28.6%</td>
<td>19.1%</td>
<td>4.8%</td>
</tr>
<tr>
<td>4. Come unto me all you who are heavy laden and I will give you rest. (Matt. 11)</td>
<td>16</td>
<td>4</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>76.2%</td>
<td>19.1%</td>
<td>4.8%</td>
<td>0</td>
</tr>
<tr>
<td>5. Do not love the world or the things in the world... all that is in the world is not of the Father... and passes away. (John 2)</td>
<td>15</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>71.4%</td>
<td>14.3%</td>
<td>9.5%</td>
<td>4.8%</td>
</tr>
<tr>
<td>6. What does the Lord require of me, but to do justice. (Micah 6)</td>
<td>8</td>
<td>8</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>47.1%</td>
<td>47.1%</td>
<td>5.9%</td>
<td>0</td>
</tr>
<tr>
<td>7. Day and night you punished me, Lord; then I confessed my sins to you... The wicked will have to suffer, but those who trust in the Lord are protected by God's constant love. (Ps. 32)</td>
<td>15</td>
<td>4</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>71.4%</td>
<td>19.1%</td>
<td>9.5%</td>
<td>0</td>
</tr>
<tr>
<td>8. As long as you have done it to one of these the least of my people, you have done it unto me. (Matt. 25)</td>
<td>13</td>
<td>7</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>61.9%</td>
<td>33.3%</td>
<td>4.8%</td>
<td>0</td>
</tr>
<tr>
<td>9. The best thing people can do is eat and drink and enjoy what they have earned. Even this comes from God who gives happiness to those who please him. (Ecc. 2)</td>
<td>5</td>
<td>4</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>31.3%</td>
<td>25%</td>
<td>37.5%</td>
<td>6.3%</td>
</tr>
<tr>
<td>10. The Lord is my shepherd, I shall not want... I will fear no evil for thou art with me... (Ps. 23)</td>
<td>18</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>81.8%</td>
<td>13.6%</td>
<td>4.6%</td>
<td>0</td>
</tr>
</tbody>
</table>
V. TASKS OF THE MINISTERS

In your judgment how high or low a priority would you like each of the following tasks for the minister of this church. It may be very helpful if you would read all the statements first before you make your judgments. Remember, not every task can be highest priority.

<table>
<thead>
<tr>
<th>Task</th>
<th>Very high</th>
<th>High</th>
<th>Moderate</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Handling administrative tasks effectively and efficiently.</td>
<td>6</td>
<td>8</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>27.3%</td>
<td>36.4%</td>
<td>36.4%</td>
<td></td>
</tr>
<tr>
<td>2. Stewardship development.</td>
<td>3</td>
<td>9</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>13.6%</td>
<td>40.9%</td>
<td>40.9%</td>
<td>4.6%</td>
</tr>
<tr>
<td>3. Involving members in planning, participating in, and leading church events.</td>
<td>8</td>
<td>12</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>34.8%</td>
<td>52.2%</td>
<td>13%</td>
<td></td>
</tr>
<tr>
<td>4. Bringing new members into the church fellowship.</td>
<td>9</td>
<td>8</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>37.5%</td>
<td>33.3%</td>
<td>25%</td>
<td>4.2%</td>
</tr>
<tr>
<td>5. Involvement in local community activities, issues, and problems.</td>
<td>3</td>
<td>6</td>
<td>13</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>13.6%</td>
<td>27.3%</td>
<td>59.1%</td>
<td></td>
</tr>
<tr>
<td>6. Planning and leading worship sensitive to the needs of the church.</td>
<td>12</td>
<td>5</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>54.6%</td>
<td>22.7%</td>
<td>22.7%</td>
<td></td>
</tr>
<tr>
<td>7. Preaching the Word of God with urgency and conviction.</td>
<td>19</td>
<td>3</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>82.6%</td>
<td>13%</td>
<td>4.4%</td>
<td></td>
</tr>
<tr>
<td>8. Attending the spiritual development of members.</td>
<td>10</td>
<td>10</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>45.5%</td>
<td>45.5%</td>
<td>4.6%</td>
<td>4.6%</td>
</tr>
<tr>
<td>9. Visiting the sick and bereaved.</td>
<td>9</td>
<td>12</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>37.5%</td>
<td>50%</td>
<td>12.5%</td>
<td></td>
</tr>
<tr>
<td>10. Being a caring and encouraging counselor.</td>
<td>8</td>
<td>14</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>34.8%</td>
<td>60.9%</td>
<td>4.4%</td>
<td></td>
</tr>
<tr>
<td>11. Developing a strong sense of community among members.</td>
<td>5</td>
<td>13</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>22.7%</td>
<td>59.1%</td>
<td>18.2%</td>
<td></td>
</tr>
<tr>
<td>12. Supporting the world mission of the church.</td>
<td>4</td>
<td>9</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>21.1%</td>
<td>47.4%</td>
<td>26.3%</td>
<td>5.3%</td>
</tr>
<tr>
<td>13. Development and support of Christian education for all ages.</td>
<td>9</td>
<td>9</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>37.5%</td>
<td>37.5%</td>
<td>20.8%</td>
<td>4.2%</td>
</tr>
<tr>
<td>14. Holding before members critical issues of social justice and concern.</td>
<td>3</td>
<td>8</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>15%</td>
<td>40%</td>
<td>35%</td>
<td>10%</td>
</tr>
</tbody>
</table>

15. Deuteronomy 29:29 indicates that some things are secret and belong to God but He has revealed certain things for us. Therefore, we can't know everything. Yet, in an effort to provide helpful sermons please complete the following. "If I could ask God anything I would ask Him ..."

* To help me and other Christians to help win more souls for Him; Help me to speak the right words at the right time.
VI. TASKS OF THE ELDERs

In your judgment how high or low a priority would you like each of the following tasks for the Elders of this church. Again, it may be very helpful if you would read all the statements first before you make your judgments. Remember, not every task can be highest priority.

<table>
<thead>
<tr>
<th>Task</th>
<th>Very High</th>
<th>High</th>
<th>Moderate</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Handling administrative tasks effectively and efficiently.</td>
<td>5</td>
<td>11</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>25%</td>
<td>55%</td>
<td>20%</td>
<td></td>
</tr>
<tr>
<td>2. Stewardship development.</td>
<td>4</td>
<td>12</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>19.1%</td>
<td>57.1%</td>
<td>23.8%</td>
<td></td>
</tr>
<tr>
<td>3. Involving members in planning, participating in, and leading church events.</td>
<td>9</td>
<td>9</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>42.9%</td>
<td>42.9%</td>
<td>14.3%</td>
<td></td>
</tr>
<tr>
<td>4. Bringing new members into the church fellowship.</td>
<td>8</td>
<td>9</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>38.1%</td>
<td>42.9%</td>
<td>19.1%</td>
<td></td>
</tr>
<tr>
<td>5. Involvement in local community activities, issues, and problems.</td>
<td>2</td>
<td>8</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>10%</td>
<td>40%</td>
<td>40%</td>
<td>10%</td>
</tr>
<tr>
<td>6. Planning and leading worship sensitive to the needs of the church.</td>
<td>6</td>
<td>12</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>28.6%</td>
<td>57.1%</td>
<td>14.3%</td>
<td></td>
</tr>
<tr>
<td>7. Preaching the Word of God with urgency and conviction.</td>
<td>8</td>
<td>7</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>40%</td>
<td>35%</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>8. Attending the spiritual development of members.</td>
<td>5</td>
<td>12</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>26.3%</td>
<td>63.2%</td>
<td>10.5%</td>
<td></td>
</tr>
<tr>
<td>9. Visiting the sick and bereaved.</td>
<td>7</td>
<td>12</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>33.3%</td>
<td>57.1%</td>
<td>9.5%</td>
<td></td>
</tr>
<tr>
<td>10. Being a caring and encouraging counselor.</td>
<td>7</td>
<td>8</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>35%</td>
<td>40%</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>11. Developing a strong sense of community among members.</td>
<td>9</td>
<td>7</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>42.9%</td>
<td>33.3%</td>
<td>23.8%</td>
<td></td>
</tr>
<tr>
<td>12. Supporting the world mission of the church.</td>
<td>3</td>
<td>9</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>30%</td>
<td>45%</td>
<td>15%</td>
<td>10%</td>
</tr>
<tr>
<td>13. Development and support of Christian education for all ages.</td>
<td>11</td>
<td>7</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>47.8%</td>
<td>30.4%</td>
<td>17.4%</td>
<td>4.4%</td>
</tr>
<tr>
<td>14. Holding before members critical issues of social justice and concern.</td>
<td>2</td>
<td>10</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>10.5%</td>
<td>52.6%</td>
<td>21.1%</td>
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</tr>
</tbody>
</table>
VII. STYLE OF MINISTRY
Listed below are 7 PAIRS of characteristics of a good preacher. You will probably agree that both traits in each pair is desirable. But if you had to choose, which one characteristic in each pair would you prefer in your preacher. Would you prefer the trait on the right, or would you prefer the trait on the left. CHECK ONE ANSWER FOR EACH PAIR.

<table>
<thead>
<tr>
<th></th>
<th>Expertise in Biblical and theological matters.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>High degree of spirituality.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>5 Strongly Prefer</td>
<td>1 Slightly Prefer</td>
<td>4 Slightly Prefer</td>
<td>16 Strongly Prefer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>A good standing within the fellowship of the Christian Churches/Churches of Christ brotherhood.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>A warm, outgoing, and engaging personality</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>7 Slightly Prefer</td>
<td>5 Slightly Prefer</td>
<td>3 Slightly Prefer</td>
<td>9 Strongly Prefer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Works hard at accomplishing tasks and responsibilities.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Places feelings of others above ‘getting things done’ or accomplishing goals.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>14 High OR</td>
<td>2 Slightly OR</td>
<td>3 Slightly OR</td>
<td>7 High Prefer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Tends to be provoking and challenging.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Tends to be comforting and assuring.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>2 Slightly Prefer</td>
<td>9 Slightly Prefer</td>
<td>1 High OR</td>
<td>12 High Prefer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>In preaching and teaching usually emphasizes the Bible.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>In preaching and teaching usually emphasizes contemporary issues.</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>18 High OR</td>
<td>2 Slightly OR</td>
<td>3 Slightly OR</td>
<td>1 High Prefer</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Helps people figure things out for themselves.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Advises people on what to do.</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>12 High OR</td>
<td>6 Slightly OR</td>
<td>1 High OR</td>
<td>5 High OR</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Is a strong administrator.</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Is a strong preacher.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>2 Slightly OR</td>
<td>3 Slightly OR</td>
<td>2 High OR</td>
<td>17 High OR</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VIII YOUR CHURCH PARTICIPATION

1. How long have you been a member of this church?
   - Less than 1 year 1
   - 1-5 years 6
   - 6-10 years 0
   - 10-20 years 2
   - 20-30 years 3
   - 30+ years 5
   - I am not a member 2

2. How long have you been an immersed believer?
   - Less than 1 year 1
   - 1-5 years 2
   - 6-10 years 2
   - 10-20 years 3
   - 20-30 years 2
   - 30+ years 9
   - Not immersed 1
3. How far do you live from this church?
   0-1 mile  7
   1-2 miles  1
   2-5 miles  0
   5-10 miles 3
   10+ miles 7

4. On the average, about how many times did you attend church worship the past year?
   0 None 0
   1 About once or twice a year
   2 About three or four times a year
   3 About once a month
   4 About twice every three months
   5 About four times a month or more

5. When you attend services which of the following do you attend?
   18 Sunday School
   22 Morning Worship
   18 Wednesday Bible Study
   72% 88% 72%

6. In how many congregational groups and/or committees do you participate?
   4 None 16%
   6 One 24%
   5 Two 20%
   5 Three 20%
   1 Four or more 4%

7. How many leadership positions, if any, do you hold in these activities?
   12 None 48%
   3 One 12%
   4 Two 16%
   0 Three 4%
   1 Four or more 4%

8. How much time would you say you spend during the course of an average month in church activities?
   (Including time for meetings, committee work, travel, study, worship, etc.)
   2 8% Less than one hour
   1 4% 1-6 hours
   4 20% 6-10 hours
   8 32% 11-15 hours
   3 12% Over 15 hours

9. Has your involvement in the congregation increased, decreased, or remained about the same in the last few years?
   9 Increased
   6 Remained the same
   7 Decreased

9a. If your participation has increased, which one of the following is the most important reason for that:
   0 More time available
   1 4% Better health
   0 Because of children
   2 8% Stronger faith
   1 4% Accepted office or other responsibility in the church
   2 8% Other
   4 16% More positive attitude toward the church.

9b. If your participation has decreased, which one of the following is the most important reason for that:
   0 Less time available
   2 8% Health problems
   1 4% Children are less involved
   0 Decreased faith
   2 8% Given up office or other responsibility in the church
   5 20% Other
   0 12% More negative attitude toward the church.

10. Think for a moment of your five closest friends (individuals or couples) with whom you have social and
    recreational life. Do not include close relatives. How many are members of this congregation?
    2 None 8%
    3 One 12%
    8 Two 32%
    4 Three 16%
    2 Four 8%
    3 Five or more 12%

11. Suppose your congregation were in real danger of closing because of financial problems. How much would you
    be willing to increase your giving to the church in order to prevent this from happening?
    0 None
    12 A moderate amount
    3 A great deal
    48% 12%
    3 A little
    2 A good Bit
    12%
    2 A very great deal
    12%
    0 A very great deal

12. How many persons or families have you invited to visit or join your church in the past year?
    3 None
    6 One
    8 Two or Four
    4 Five or more
    12%
    24%
    32%
    16%
13. If you could choose any role or job in the church to do and ability, training, or finances were all available, what would that role/job be?
* I'm not sure, although I do like to teach.

14. Do you have a desire to teach or be an assistant teacher?
- 7 28% Assistant Teacher
- 4 16% Teacher
- 5 20% No, I feel that my gifts are more in the area of

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IX. FINALLY, WE NEED A FEW ITEMS OF BACKGROUND INFORMATION ABOUT YOURSELF.

1. Gender?
- 10 40% Male
- 12 48% Female
(A few did not answer this question)

2. Age?
- 16-20 1 4%
- 21-29 0
- 30-49 8 32%
- 50-65 6 24%
- 66-79 4 16%
- 80+ 1 4%

3. Marital status:
- 1 4% Single
- 2 8% Widowed
- 4 16% Separated or divorced
- 15 60% Married

3a. If married, is your spouse a member of this church? 10 Yes 2 No
3b. If married, is your spouse employed? 6 Yes, full time 2 Yes, part time 1 No 3 Retired

4. How many children do you have in each of the following age groups?
- 0-4 years 7
- 5-12 years 8
- 13-17 years

5. What is your highest level of formal education?
- 0 Less than high school 10 40%
- 1 4% Some high school
- 5 20% High school graduate
- 2 8% Trade or vocational school
- 8 32% Some college
- 4 16% College degree
- 0 Masters degree
- 5 20% High school graduate
- 2 8% Some college
- 4 16% College degree
- 0 Masters degree

6. Are you (check one)?
- 7 28% Retired
- 3 12% Full-time "homemaker"
- 2 8% Employed part time
- 8 32% Employed full time

7. Is your spouse (check one)?
- 6 24% Retired
- 3 12% Full-time "homemaker"
- 1 4% Employed part time
- 5 20% Employed full time

8. How many years have you lived in this general area?
- less than 1 year 1 4%
- 1-5 years 5 20%
- 6-10 years 1 4%
- 10-20 years 0
- 20-30 years 9 36%
- 30+ years 7 28%
9. How likely is it that you might move out of this general area within the next three years?

- 0 Definitely will move 7 28% Probably will not move
- 2 8% Probably will move 11 44% Very unlikely to move
- 2 8% Might move (50/50 chance)

10. In how many community clubs or organizations (social, political, civic, service, recreational, etc.) do you hold membership?

- 12 None 4 16% One
- 3 Two 2 12% Three
- 3 8% Four or more

PLEASE WRITE ANY ADDITIONAL THING TO THE ELDERSHIP OR STAFF WHICH YOU WOULD LIKE FOR THEM TO HEAR ON THE FOLLOWING PAGE.

Eldership:
I would like to thank them for their care and concern, and to ask them to continue watching over the flock and being there for us. May God help them. I would encourage them also to continue to mature growth, as that is a life-long process.

Staff:
* same as above - keep up the good work. May God continue to use you to His glory and honor.
APPENDIX E

The following pages are the instructor's notes used in the leadership course.
LEADERSHIP DEVELOPMENT
Session 1

Session Aims: After this session the student should be able to:
1. Recognize the leadership needs of the church
2. Define leader and leadership
3. Make a decision to pursue efforts to develop leaders
4. Begin discussions on the nature of the church
5. Understand the differences between various models of the church

[Begin with Overhead.01 as students arrive]

I. Introduction and Analysis of Survey Needs
A. Discussion and assessment of CPI - administered in August, 1998 with the results tabulated before this first session.
B. Discuss the results and implications.

II. The Need for Quality Leadership
A. Questions for class discussion:
   1. Why such a need for outstanding Christian leaders today?
   2. Why is leadership in the church so important?
   3. Do you think a church can rise above its leaders? Why or why not?
   4. When you think of the word “Leadership” what comes to mind?

[Show Overhead.02, “Spiritual Leadership is Not Just:” (Packet 01)]
Discuss briefly.

[Show Overhead.03, “Leadership?” (Packet 02)] Discuss briefly.

B. (Packet 03) Leadership continues to rank at or near the top of everyone’s list of key success factors.
   1. Demands of the information age are causing us to reframe the way we think about leaders and leadership
2. In the secular world, leadership has generally been considered the province of the CEO, or at best, a few people at the top of the organizational hierarchy.

3. When we think of the world of the church we are discovering that things are changing there also.
   a. More better educated people.
   b. The rapid changing society causes our people to make some serious choices; choices about their church involvement, time constraints, etc.
   c. Increased competition among churches for members.
   d. All of these things are causing the church’s leadership to ask, “What can we do?”
   e. As we begin to talk about leadership I want to begin by saying there are three kinds of people:

   [Show Overhead.04, ”Three Kinds of people”] Discuss briefly.

4. In the church there are several concerns\(^1\) which are common to all involved in leadership development:
   a. Established and clearly-articulated values
   b. Creative leadership
   c. Teamwork
   d. Flexibility
   e. Vision
   f. A sense of mission and purpose
   g. Well-defined goals
   h. Faith
   i. Courage
   j. Sensitive concern for people before tasks

5. Leadership training will involve several things:
   a. Discovering the necessary skills for leadership and future needs
   b. Developing all resources
   c. Encouraging existing leadership

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d. **Developing spiritually all leaders**
e. **Reexamination of present direction and focus and purpose**
f. **May involve rewriting or revamping existing mission statement**
g. **An assessment of present ministry**
h. **Stressing biblical principles leadership**

C. **Assumptions I am making:**
   1. The terms leader, leadership, and church leadership do not refer just to the minister or pastor or the activity of the minister, but include elders, deacons, committee chairpersons, or other ministry team leaders and their activities.
   2. The priesthood of all believers.
   3. Leadership in any congregation includes various roles and functions which can be fulfilled by any church member. The exercise of leadership is not restricted to paid staff.
   4. The position called *elder* has the God-given responsibility of feeding, leading, guiding, and guarding the membership of a congregation.
   5. The role of an elder does not usurp the responsibility of every-member involvement in ministry.
   6. The use of the word minister, pastor, or preacher as a title is only for the purpose of distinguishing the employed person from other church leaders.
   7. The employed minister is a team member with the elders and other church leaders, both formal and informal, in the endeavor called *leadership*. Employed minister is a leader, not the leader.
   8. The minister, elders, and other church leaders are gifted by God with at least some leadership ability.
   9. Ministers who have been hired, and other leaders who have been elected or appointed, possess a sense of God’s involvement and they sincerely desire to make a difference in God’s church.
   10. The type of leadership employed will affect the outcome of the church’s ability to minister to the church and to win the lost.
III. {Packet 04} Leadership Defined

A. Any study of leadership must involve a study of three areas:
   1. Characteristics of the leader.
   2. The task to be done.
   3. The environment in which the action takes place.

B. Some theorists emphasize one over the other two.
   1. Churches have been accused of emphasizing just the characteristics area.

C. One thing I want to make clear at the very beginning — Leadership involves change; it implies moving from here to there. Leading implies a person is out front, guiding the followers toward a goal. This is change. They will no longer be where they were but will be going somewhere else. It also implies the leader knows where he/she is going. In order to define leadership we must understand this. Unless the church is willing to follow its leaders, leadership cannot take place.


[Show Overhead.07, “Definitions of Leadership”] Reveal one at a time.

D. {Packet 04} Leadership is a term with a wide variety of meanings.
   1. Leadership often refers to those who occupy the role of leader.
      a. Included in these discussions are leadership styles.
   2. Other times traits of people. These are people who have demonstrated their leadership ability in generating faithfulness and confidence.
   3. Can also refer to a set of functional tasks.
   4. Discussions on leadership usually arise in articles or books concerning organizational effectiveness.

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E. In his book Stogdill's Handbook of Leadership, Bass has included over 5,000 bibliographic references to works dealing with leadership.

F. Harris Lee examined many studies on leadership and discovered that there are over 350 definitions of leadership.

G. Leadership is difficult to define, yet if one were to ask several people in any congregation whether they could recognize leadership, most would say they could.

H. "To an extent, leadership is like beauty: it's hard to define, but you know it when you see it."

I. "Leadership is one of the most observed and least understood phenomena on earth."

J. {Packet 04} Someone has said, "Leadership is what leaders do." This simplest definition does recognize that leadership is an action, not a position.

K. Leadership is influence by one person or group upon another person or group.
   1. Leadership is not forced, though some have characterized leadership in this manner.

L. Norman Shawchuck defines leadership as "the ability and the activity of influencing people and of shaping their behavior."

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5 Harris W. Lee, Effective Church Leadership (Minneapolis: Augsburg Press, 1989), 12.


8 Norman Shawchuck, How to Be a More Effective Church Leader (Glendale Heights, IL: Organizational Resources Press, 1981), 6.
M. Peter Drucker\(^9\) says that leadership is a means to accomplish something and that its essence is performance.

1. Leadership will manifest itself in an action by some person.
2. But leadership also includes the effort to bring that action into being, the motivation, desire or dream.

N. (Packet 05) Generally, the term leadership refers to the capacity of someone to bring together people to accomplish some task.

O. James Burns explains leadership as: "Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers. This is done in order to realize goals mutually held by both leaders and followers."\(^10\)

1. Burns would state that the substance of leadership resides in the manner in which the leader acts upon those goals.
2. This explanation makes leadership a process by which people functioning as leaders influence followers to act or accomplish certain things to meet specific goals.
3. These goals could embody the motivations, values, or visions mutually agreed upon by all people involved.
4. The aspect of the relationship between leader and follower must never be forgotten in any discussion of leadership or the leader.

P. Joe Ellis says, "Leadership is the function that fosters and maintains a congregation's focus on divine purpose, promotes rational efforts to achieve it, and keeps counterproductive processes in abeyance."\(^11\)

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\(^10\) Burns, 18.

Q. One of the best definitions available at this time is: "the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation."\(^\text{12}\)

1. For the purposes of this course, leadership will be viewed as this process.

R. Before we go too far, I want to back-up and take a look at the big picture, of how leadership fits into the larger context of society, particularly the church.

[Show Overhead.08 (Packet 06) with four circles, "Nature of Leadership"]
Discuss briefly.

IV. (Packet 07) A Conscious Decision to Develop Leaders - not only themselves but those around them, by participating in all sessions.

[Show overhead.09, "What might be some limitations of leaders?"] Discuss

V. The Nature of the Church - evangelism and nurture
A. Who is the founder of the church? Christ.

B. [Look up and read Matt. 16:16] - One can almost imagine a hush coming over the group and even in heaven. The words had been uttered. Soon the whole world would know.

C. [Look at verse 18]. These words are critical for understanding the nature of the Christian faith. In direct response to Peter’s confession, Christ announced “On this rock I will build my church.”

D. There was to be a solid Foundation for this church but what is the foundation? Christ himself.

E. Now I understand that many scholars argue over whether Jesus meant He would build His church upon Peter himself or upon Peter’s confession of faith. But the historical fact remains: Jesus’ response to Peter’s confession was to announce that He would build His church.

F. Christ promised a great amount of authority to the church. He used the term "keys of the kingdom". He also said that "What ever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

G. The church was to be His instrument on earth, and whatever was done according to His will would have eternal significance.

H. (Packet 07) What were some of the Activities of the early church? - Acts 2:38-42
1. 4 Things — "devoted themselves to:
   a. apostles teaching
   b. fellowship
   c. breaking of bread
   d. prayer

2. Is this all the church is or does?

3. How does evangelism fit in here?

I. Definition - Acts 20:28 (Ecclesia) "Assembly of the Called ones"
From this definition and Jesus response to Peter we learn:
1. That the church is not a building, it is people.
2. It is a different kind of group, new and unique, a community.
3. The church belongs to Christ, He is the head.
4. The church will triumph in the end. Jesus said He would build His church; nothing will stand in its way.

J. Two-Fold Purpose of the Church
[Read Eph. 4:11-16; 2 Cor. 5:17-21].
1) Nurture 2) Evangelism

1. So everything we do and exist for, the reason for our being is nurture and evangelism.
2. Nurture covers those who are already in the fold
3. Evangelism covers those not yet in the fold.
4. All our plans and operating procedures ought to aim at and be governed by this two-fold purpose of why we exist in the first place — nurture and evangelism.
VI. {Packet 10} Model of the church test
A. So how much do you understand about the church?
B. This exercise is based on Avery Dulles' book *Models of the Church* and is designed to reveal the model of church that you use in making decisions about church life. This exercise should prove beneficial in determining the extent to which the vision of a particular church leadership matches the vision of the congregation that it serves.
C. This exercise asks you to rank four items as to their importance to the church, as it should be, from your perspective. There are seven samples that are in vertical columns. Each sample contains four words or concepts that you are to rank. There is a box corresponding to each concept where you will record your ranking. At the top of each column there are four numerals that are the values you should record in each box. The most important word should receive the highest number. All responses are good and it may be difficult for you to rank them in importance. Do your best, however, to rank them in importance. Often the best way to get your truest responses is not to reflect at great length on the nuances of each word or phrase. Your first reactions may be your truest feelings. None of the items are negative. All play a positive role in the life of the church.
D. [Do the exercise].
E. Scoring – To score the exercise, simply add the numbers in the boxes across the columns and enter the total in the appropriate box in the scoring table. Then add down the columns in the scoring table and put those totals on the line below. You should end up with four numbers. The first number corresponds to the model of Church as Institution; the second, Church as Mystical Communion; the third, Church as Herald; and fourth, Church as Servant. The higher the number, the more predominant that model in your concept of the church.
F. Discuss what this means to leadership.

[Give out as homework, {Packet 08 and 09} "Inventory of Needs for Church Leaders"]]
LEADERSHIP DEVELOPMENT
Session 2
Theological Foundations

Session Aims: After this session the student should be able to:
1. Discuss the importance of spiritual formation of leaders and followers
2. Discover the biblical guidelines and qualifications of leaders
3. Formulate a description of what leaders are supposed to do and begin to make plans of putting these into action.

[Begin session with Overhead.10 {Packet 11} “Content of Leadership Development” as students arrive]. Discuss. Number 4 includes spiritual formation.

I. {Packet 11} Spiritual Formation of the Leader
   A. Spiritual Disciplines for Leaders are absolutely essential. __________
      1. This involves developing a prayer and devotional lifestyle.
      2. I cannot overestimate the importance of such discipline to leadership.

[Write on board: powerful, nowhere, positive, decent, empty, fate, weak]

3. Which of the above words best describes your prayer life?
   a. What is it about that word and the reasons why you chose it?
   b. Would anyone like to share their word & why chosen?

4. {Packet 11} Complete the following sentence: "If I could pray for one thing, it would be . . . .
   [Make a master list]

5. Ask volunteers, "If you were God, how would you answer this particular request?"

6. {Packet 12} Rate yourself from 1 to 10 on the scales below by placing an X on the place best describing what you believe about prayer.
7. As for the first question, our only certainty is that God hears our prayers, loves us, and is concerned about our problems and struggles.
   a. We bring them to Him in prayer. Though we may not get the result we are expecting this doesn’t mean God doesn’t answer.
   b. Someone once told me, that God will answer our prayers with “Go,” “No,” or “Grow.”
      (1) Go means yes
      (2) No means God does not want this for us
      (3) Grow means wait. God will work things out in His perfect time.

8. As for the second and third questions, they are questions intended to make you reflect on your personal prayer life.
   a. For those of you who do not struggle in your prayer life, do you have any suggestions to help the rest of us improve our prayer life.
   b. [Packet 12] What do the following verses say about prayer?
      (1) 1 Thes. 5:16-18
      (2) 1 Tim. 2:1-4
      (3) Heb. 4:14-16
   c. So after looking and talking about prayer, what do you think a prayer life means to leadership development?
      (1) Look up 2 Tim. 2:2. Discuss as an answer to above question.

9. Remember – a mature Christian is a person who is reaching out to others. This is certainly true of leaders of other Christians.
II. Biblical Guidelines of Leadership

A. Old Testament - Abraham, Moses, Joshua, David, Nehemiah

1. Who can doubt the faith of Abraham?
2. Even in the New Testament, Abraham is lifted up as a supreme example of a faith that leads God’s people out of an environment which was safe and comfortable into a world of the unknown, a land far off that no one knew.
3. Abraham so trusted in God that he risked everything and just trusted God.

4. Or look at Moses — After Moses learned some new lessons in the desert, God called him as the person to lead God’s people out of a world of slavery into a land long since promised to the Israelites. Moses learned to trust God and not his own ability or skill.
5. Moses learned that leading a people which some people estimate was in the millions, was no easy task. He had learned patience, service and love, but most importantly, faithful trust in God — all necessary traits of a leader.
6. As you study the Old Testament, you’ll soon discover that Israel prospered when they had quality leadership; suffered when they did not.

7. Joshua did what God wanted him to do (with a few exceptions) and the people of God were able to take back the Promised land.
8. Apart from Israel’s relationship with her leaders, Israel’s development as a nation would have been impossible.
9. No matter what you might say about David, he was a man after God’s own heart.

10. In David we see what a human being can do when he pursues God’s plan or his own.
11. Unfortunately, after the zenith of Israel’s history was achieved under Solomon, the nation reverted back to their old ways and continued declining until they were destroyed and carried off into captivity.
12. Only under the guidance of Nehemiah was the nation of Israel able to come back and restructure itself, but never in its glory years.
13. Nehemiah was committed to God's way and struggled to bring the relationship with God back into the daily lives of the people.

14. Nehemiah reintroduced Scripture and was instrumental in reestablishing covenant with God as the one and only God of the nation Israel.

15. Nehemiah was a man of prayer and faithful service to God and His people.

B. New Testament - Paul, Jesus

1. As brash as you might think he was, Paul used himself as an example for others to follow (1 Cor. 11:1; Phil. 3:17)

2. He could only do that if he was sure it was an example worthy.

3. And as you look in the New Testament at the life of Paul it is easy to see how dedicated and committed to the cause of Christ he was.

4. But, as one looks at the New Testament, who can doubt the supreme leader of all time, Jesus.

5. Jesus came to demonstrate the ultimate model of leadership, service to humankind.

6. No one passage talks about the leadership characteristics of Jesus, but woven within his life is a pattern of servanthood.
   b. In order to be great in the Kingdom, one must be a servant of others.
   c. Servanthood is basic to Jesus' leadership.
d. Jesus set out three principles of leadership in the Kingdom in this Mark 10:35-44 passage:
   (1) The world’s view of leadership is not success or greatness as Jesus defines it.
   (2) Service is the criteria for greatness in the Kingdom.
   (3) Servanthood is defined by what Jesus has done.

7. I think most of us will agree that being a servant of others is what Jesus has called us all to do.

8. But what does that mean practically?¹³
   a. Servants lead out of relationships, not by coercion
   b. Servants lead by support, not by control
   c. Servants lead by developing others, not by doing all the ministry themselves
   d. Servants guide people, not drive them
   e. Servants lead from love, not domination
   f. Servants seek growth, not position

9. What this means is that one will have to work at being a leader; it is not easy to be a Christian leader.

III. {Packet 12} Qualifications of Biblical Leaders
   A. Do you remember when I said that a study of leadership involves a study of three areas?
      1. Characteristics of the leader
      2. The task to be done
      3. The environment in which the action takes place.

   B. I want to look at Scripture to see what characteristics are offered.

   C. Elders - Acts 20:28; 1 Timothy 3:1-7; 2 Timothy 2:2; Titus 1:5-9; 1 Peter 5:1-4;

These are not exhaustive lists but they give a healthy overview of character traits essential for Christian leadership.

D. {Packet 13} Deacons - 1 Timothy 3:8-13; 2 Timothy 2:2; 1 Peter 5:5-11

E. Servants - Matthew 20:28; John 13; Galatians 5:16-6:12; Ephesians 4:11-16

IV. {Packet 13} Responsibilities of Biblical Leadership (What are leaders supposed to do?)

A. We will talk about the differences between management and leadership more at a later time but before we go too far I want to give you a quick definition of these two terms:
   1. Management is planning, organizing, budgeting, and controlling.
   2. Leadership is setting a vision, building relationships, creating strategies, and motivating.¹⁴

B. Leading and management are not necessarily opposing terms but different. However, very often the terms are used interchangeably when they probably should not be. For example, have you ever heard of a world manager? a political manager?
   1. The same person could do both but they are not necessarily the same function.

May I suggest there are four things all Christian leaders are to do:

1. Leading - do you remember our definition of leadership? "the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation."  
   a. Leaders will be influencing the activities of others, but toward a common goal of the group.  
   b. What would that goal be in the church? Service to others and to Christ.  
   c. What kind of activity would a leader do to influence someone?

2. Administration - managing what God has given us; I think of the Parable of the Talents.  
   a. We are not simply to take what He has given us and sit back and wait till He comes again; we are to use it.  
   b. Managing a church's programs and taking care of the many needs of His people is a difficult job, so we need those people who are good at organization and administration. In fact it is a Spiritual Gift!  
   c. What kind of activity would a leader do to manage someone or something?

3. Ministering - meeting the needs of people, getting our hands dirty, down in the trenches with our people, hurt when they hurt, cry when they cry, feeding those who need food, visiting those in prison, are all things Jesus expects from His people.  
   a. What kind of activity would a leader do to minister to someone?

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15 Hersey and Blanchard, 86.
4. Communicating - telling the world about God's mighty act in history, the coming of Jesus, the plan for the future, the responsibilities of His people - all are part of the responsibilities of His leaders.

a. How do we know what the other person is thinking, or why they are doing the things they are doing unless there is some communication?

b. The vision of God's leaders must be communicated.

c. What kind of activity would a leader do to communicate God's purpose?

D. How do these four things fit into our lists of qualifications for leaders from Scripture?
LEADERSHIP DEVELOPMENT
Session 3
Models or Images of Leadership

Session Aims: After this session the student should be able to:
1. Discover some characteristics of biblical leaders
2. Understand the differences between leadership and management
3. Explain the differences between leadership styles
4. Take the Personality Profile Inventory and discuss
5. Begin discussing the situational dynamics of leadership

[As students arrive show Overhead.12, "Quote from Bennis and Nanus"]

I. {Packet 14} MODELS OF LEADERSHIP
A. Studies of leadership
   1. Studying leadership effectiveness is a fairly new endeavor.
   2. Studies began in the early 1920s.
   3. Early studies concentrated on traits of effective leaders, believing that if you could identify these traits in a person, they would be a good leader.
   4. By the 1940s the emphasis shifted to behavior, what leaders did that made them effective.
   5. Studies by Sashkin and Lassey identified a third approach called situational theory.
   6. Hersey has done extensive study on this third area in recent years.

[Overhead.13 "Approaches to Leadership"]
B. {Packet 14} Approaches to leadership
   1. One-Dimensional Approach

<table>
<thead>
<tr>
<th>People Oriented</th>
<th>Production Oriented</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supportive, friendly, concern for subordinates welfare</td>
<td>Directive, distant, concern that work be accomplished</td>
</tr>
</tbody>
</table>

   a. The ability to move along these two dimensions has been called situational leadership.
   b. Ian Fair labels the people-oriented end "Leadership" and the Production-oriented end as "Management."
2. (Packet 15) Two-Dimensional Approach

![Diagram showing two-dimensional approach]

- Production Oriented
- People Oriented

a. The two-dimensional approach acknowledges a relationship between people and task.

b. They understood high people-oriented people could also be high-production people, and visa-versa.

3. Situational theories

a. These theories acknowledge that both people oriented and task oriented activity are important, but in different proportions, depending upon some variables:
   (1) quality of leader-follower relationships
   (2) Amount of task structure or organization
   (3) Leader's authority
   (4) Lately a fourth variable has been added - the amount of follower maturity, both mentally and physically and I might add spiritually.

b. These theories have an objective of increasing the maturity of the followers.

c. Does this sound like Scripture? Eph. 4.

4. All of these theories understand the relationships between leaders, followers and structure.

5. We'll talk about the situational leadership theory more in a few minutes.
II. BIBLICAL MODELS OF LEADERSHIP

A. We have already briefly looked at some characters as examples of Biblical leaders. I want to look again at them just for a moment. What I would like for you to do is tell me what it is that makes each character a leader (following as just a few; any others?):

1. Moses - priority choices, delegation, constructive relationships

2. Joshua - team support, modeling

3. Nehemiah - realism, possibility thinking, action

4. Paul - lots of teaching, delegating, self-actualization

5. Barnabas - encouragement, nurture of others

6. Jesus - encouragement, determinism, integrity

B. Notice that some of these are not just characteristics but examples of what they did that distinguishes them as leaders. I want to now look at some Scriptures to determine what they say about the leadership of Jesus (Divide up into groups)

1. Mark 1:35-39


3. Mark 4:1-20

4. Mark 7:1-23

5. Mark 9:2-13

6. Come back together and discuss findings.
C. Now look at Eph. 4:13 - What does this say about leadership?
1. The Apostle Paul challenged the church to measure itself by Christ.
2. Today’s Christian leaders have the same challenge.
3. How do we measure up?
4. Jesus places the responsibilities of overseeing His church into the hands of its leaders; we are to follow His example.

D. So what does this mean to leadership?
1. Delegated - Leadership in the church is an assignment from the King of Kings; it is an important job.
2. Stewardship - Leadership involves stewardship; stewardship of His resources.
3. Sacrificial - Leadership demands responsibility; we may have to give up some of our time.
4. Faithfulness - Leadership involves faithfulness;
5. Oversight - Leadership involves a watchful eye, careful attention.
6. Submission - Leadership involves the spiritual concept of submission.
III. Differences between Management and Leadership

A. Do you remember the quick definitions of management and leadership? [Packet 13]

[Look at [Packet 17], "Figure 17.1 Leadership and Management Elements, Tasks, Functions, and Activities"] Discuss, especially the administration and leadership sections.

[[Packet 18] Overhead.14 “Manager or Leader” Box 1.1] Discuss briefly.

[[Packet 19] Overhead.15 “Manager or Leader by Warren Bennis”] Discuss.


IV. [Packet 16] Leadership Styles

A. Leadership style is determined by three factors:
   1. Personality of the leader, his/her character
   2. The group’s expectations or needs
   3. The context or situation

B. It would be a mistake to assume that a Christian leader will be automatically committed to a specific style of leadership.
   1. Almost every style has advantages and disadvantages.
   2. You can expect that every style has at one time or another emerged in the church.

C. Leadership style includes how a person functions or operates within a context of the group or organization.
   1. May be as many styles as there are people but research has been able to categorize them into several main types.
   2. [Packet 25] Ted Engstrom has five basic categories.16
      a. Autocratic-bureaucratic - activities of group are strictly structured; participation by group is totally discouraged; little if any delegation; supervision is authoritarian and autocratic; policies are determined by the leader; questioning of leader or his/her orders is frowned upon; rules and regulations are referred to often. A strong drawback here is that it stifles creativity, innovation, and change.

b. Benevolent-autocratic - activities are largely structured; close supervision; subordinates are encouraged to make suggestions concerning goals and working conditions; leader is fatherlike character; desire is to keep everyone happy.

c. Manipulative-inspirational - some structure, usually confused and ambiguous; goals are set by management with little participation by group; acceptance of goals sought after by "hard sell" tactics.

d. Democratic-participative - some structure and guidelines within which the group works, but members usually set the goals and standards; leader has minimum authority giving assistance and suggestions. Leader's power is granted by the group.

e. Laissez-faire - no structure or supervision given; members have maximum freedom to set own goals and standards; leader has no more authority than a member, giving minimum direction.

[[Packet 21] Overhead.17, "Continuum of Leader Behavior"]

D. This overhead presents the continuum or range of possible leadership behavior available to a manager or leader.

1. Each type of action is related to the degree of authority used by the manager and to the amount of freedom available to his subordinates in reaching decisions.

2. The actions on the extreme right characterizes the manager who maintains a high degree of control.

3. The actions on the extreme left characterize the manager who releases a high degree of control.

4. Neither extreme is absolute; authority and freedom are never without their limitations.

Questions:
1) Can a boss ever relinquish his responsibility by delegating it to someone else?

2) Should the manager participate with his subordinates once he has delegated responsibility to them?

3) How important is it for the group to recognize what kind of leadership behavior the boss is using?
4) Can you tell how "democratic" a manager is by the number of decisions his subordinates make?

E. Another way to look at styles is to narrow the field to two different categories - people or relationships, and task oriented.


F. The term Leader Initiating Structure is used to describe the degree to which the leader determines structure for subordinates by doing such things as assigning particular tasks, specifying procedures to be followed, clarifying his expectations of subordinates, and scheduling work to be done.
1. This dimension of leader behavior describes leaders who are similar to those prescribed by classical management theorists, that is, leaders who plan, organize, direct, and control.

G. The term Leader Consideration is used to describe the degree to which the leader creates a supportive environment of psychological support, warmth, friendliness, and helpfulness by doing such things as being friendly and approachable, looking out for the personal welfare of the group, doing little things for subordinates, and giving advance notice of change.


V. Situational Leadership
A. In recent years tremendous research has taken place regarding the situational aspects of leadership.
1. One person who has been on the cutting edge is Paul Hersey.


2. At the extreme right of the chart the congregation depends upon leadership.
3. At the extreme left the followers are given the power to accomplish ministry.

4. The curve represents the maturity of the leadership.

5. In the extreme right-lower quarter of the chart (S1) will be found lots of telling, or preaching, characterized by one-way communication with the leadership telling the congregation what to do.
   a. This style is needed if the maturity level of the congregation is low, with little knowledge of how to do ministry.
   b. They need direction and supervision.

6. In the upper right quarter of the chart (S2) is called "selling" or maybe teaching.
   a. Here we have higher maturity levels in the congregation.
   b. They are willing to take responsibility for specific tasks, but maybe don’t know how.
   c. This style needs lots of direction and personal support.
   d. This style is characterized by two-way communication, with some input from the followers.
   e. Encouragement is the name of the game.

7. In the upper right quarter (S3) we find "Participating".
   a. Here the leaders are coaches.
   b. Some learning is taking place but much more modeling is shared.
   c. The level of maturity is high, relationships are high and task accomplishment is also high.
   d. Here the leadership encourages followers to do things their own way.
   e. Less direction takes place, allowing for mistakes, but giving lots of encouragement.

8. The fourth quarter, lower left, (S4) is called delegating.
   a. This is the highest maturity level of the congregation, able and willing to perform ministry as a natural expression of the faith.
   b. Relationship levels between leaders and followers is low, because leaders do not need to give directions.
   c. Some support is still needed, but not a requirement.
B. I believe that an effective church will need all four of these styles at different times, with different people and groups.

1. There will be times when you will need to give a high level of telling, new Christians, or people who are insecure about their abilities.

2. Persons possess different maturity levels.

3. There will be times when a high level of teaching will be needed, with highly willing people who don’t know how.

4. There will be times when some encouragement from the leaders, and a shared ministry mentality, lots of ministry will be done.

5. There will be times when you can ask some people to do something that needs to be done and you can rest knowing it will be accomplished quickly and efficiently.

6. This is how the maturity level of the congregation rises.

7. At times this will vary as to speed that it occurs.

8. If the maturity level of a congregation never moves out of the telling quarter, you may find the paid staff doing all the work and very few people learning the joy of serving others in ministry.

9. If a congregation spends most of its time in the teaching quarter, people will never learn how to exercise their gifts and only a small amount of ministry will be done.

10. If a congregation’s leadership only delegates, they may find that ministry will flounder without direction or that the people will decide to do some that may take the congregation in a different direction or deplete resources.

11. People who come to your congregation from other faiths may be teaching doctrine that may not coincide with the church’s doctrine.

12. How do you think the different styles of ministers will affect this whole picture? Discuss.
Now I want to shift gears.

VI. {Packet 28} Personality Profile Inventory
   A. Underlying all these styles are the personalities of the leader and the followers.
      1. Generally the personality is what determines the choice of leadership style used; this is not always the case, but the personality does have a lot to do with it.
   B. There is a system that has been used by many different consulting companies to help in leadership training; this system is called DISC.
   C. This little quiz will help in determining your personality type.

   [Give Personality Profile Inventory]

   [{Packet 29} "The Styles"] Discuss briefly.

   [{Packet 30} "Personality Principles"] Discuss briefly.

   [{Packet 31} "Strengths"] Discuss briefly.
LEADERSHIP DEVELOPMENT
Session 4
Qualities of Effective Leaders

Session Aims: After this session the student should be able to:
1. Generate a list of traits of quality leaders
2. Explain the characteristics of a leader as a growing person, visionary, influencer, and equipper.

I. (Packet 32) Characteristics of Effective Leaders
A. Why do we follow certain people? What is it that makes them leaders?
   1. Early studies of leadership began by examining qualities of the so-called great men. (Great-Man Theories)
   2. Later studies concentrated on leadership “traits” and we have looked at some of these already.
   3. After many years researchers threw up their hands and said that they could not define leadership by the traits that make one person rather than another a leader.
   4. Even later studies began to look at situations and we have looked at some of those.
   5. Situational studies focused on the question, “What do people called leaders do to change those situations?”
   6. Two factors began to emerge:
      a. Leaders take the lead, initiating ideas and plans.
      b. Leaders move people to follow them, establishing relationships.

B. As one begins to look at the Bible we find the common passages related to elders and deacons in 1 Timothy and Titus, focusing on CHARACTERISTICS of the leader.
   1. Does this mean that the Bible is behind the times?
   2. I believe the Bible gives characteristics of leaders its primary status because of the importance of these characteristics to the function we call leadership.
   3. I don’t believe that because a person has these characteristics that automatically makes them a good leader.
   4. But in order to sort this all out let’s look at a couple of other Scriptures and see what we can discover.
C. First I want you to make a list of the characteristics that you think an effective leader should have.

1. Now circle the characteristic that you feel is your strongest one.

2. Underline the one you feel is your weakest. Share??

[Look up and have someone read Matt. 20:25-28 and 1 Peter 5:1-5]

3. What are the characteristics of leadership in these passages?

[Make a master list on the board] Following is my list.

Servant gives of self, others first, willingness, servanthood, willing to give up life for someone else, voluntary not under compulsion, eagerness, example to others, subject to elders, humility, not prideful, submissive, overseer (elder), shepherd, joyful, cheerful, not greedy, not dishonest gain, example.

a. Additional traits - strength of character, imaginative, decisiveness, courageous, enthusiastic, creative, organized, intelligent, goal-conscious, sensitive, communicative, desire, self-confidence, humility, vision, knowledgeable, sharing spirit.

4. What are the characteristics of Jesus as far as leadership is concerned?
Full of grace and truth, Committed, Inflexible (about God's Will?)
Flexible (about methods), Compassionate, A Servant

[Overhead.23 Packet 33] "What Great Leaders have in common" Discuss.

5. The only problem with this list is distinguishing between the common things leaders are and the common things leaders do. We'll talk more about what they do later but for now let's just concentrate on personal qualities.
D. Ted Engstrom gives a list of Personal Characteristics of Leaders that I think is pretty good.

[Overhead.24 {Packet 34} “Personal Characteristics of Leaders”] Discuss briefly.
1. Desire for Achievement
2. Acceptance of authority
   a. Authority of Competence
   b. Authority of Position
   c. Authority of Personality
   d. Authority of Character
3. Self-discipline
4. Creativity
5. Delegation
6. Decisiveness
7. Persistence
8. A balanced Life
9. Faith and Prayer
10. Ability to move and influence people

The following are four categories that are general in nature that apply to all Christian leaders.

II. {Packet 32} The Leader as a GROWING PERSON
A. We have already talked about the spiritual formation of the leader, the importance of Bible Study and a regular prayer life.
B. Additionally, I want to emphasize the importance of continual growth spiritually.
C. Growth habit - Leadership for Christ is not an accomplishment, it is a process. When the process stops, leadership deteriorates.
D. Life implies change. A congregation can have a reputation for being alive and active; yet if they are just satisfied with this, Jesus says they are dead (Rev. 3:1).
E. A dynamic leader cannot achieve as if to finally reach a goal. He is always in a process of change. Leadership is about change, and that often makes us uncomfortable.
   1. We cannot become what we need to be by remaining what we are.
   2. If that is true, what changes?
F. Discuss the saying, “You can’t teach an old dog new tricks.” Do you agree?
G. Basically we are to be growing as Christians, maturing in our faith, our commitment to Christ, and skills in doing His work, etc.

H. How are we to do that? Bible Study, prayer, service to the church and others, stewardship, and involvement in each others lives.

III. (Packet 32) The Leader as a VISIONARY (Prov. 29:18 KJV) "No vision, people perish."

A. One of the great temptations of our day is to be satisfied with a mediocre vision or the status quo.

B. Describe Vision. [Get a few ideas]

1. Lovett Weems, quoting Bishop Rueben Job, defines vision:
   Vision is a gift from God. It is the reward of disciplined, faithful, and patient listening to God. Vision allows us to see beyond the visible, beyond the barriers and obstacles of our mission. Vision ‘catches us up,’ captivates and compels us to act. Vision is the gift of eyes of faith to see the invisible, to know the unknowable, to think the unthinkable, to experience the not yet. Vision allows us to see signs of the kingdom now, in our midst. Vision gives us focus, energy, the willingness to risk. It is our vision that draws us forward. The vision represents the story through which one sees reality. It gives meaning, direction, and life to one’s efforts.¹⁷

[Overhead.25 (Packet 35) “Characteristics of Vision”

2. Weems goes on to list several Characteristics of a Vision:
   a. A Vision is related to mission but different.
   b. A Vision is unique.
   c. A Vision focuses on the future.
   d. A Vision is for others.
   e. A vision is realistic.
   f. A vision is lofty.
   g. A vision is inviting.
   h. A vision is a group vision.
   i. A vision is good & bad news (both promise & judgment).
   j. A vision is a sign of hope (No hope, no leadership).

C. So how can a leader be a visionary?
   1. Dream, communicate, and help in anyway to make it happen.

IV. {Packet 32} Leader as an INFLUENCER
   A. We are going to talk later about the differences between motivation and manipulation.
   B. Word “influence” sometimes has negative connotation, manipulation
   C. But I want us to think of the positive nature of influence.
      1. If we were to share our testimony with someone, with the idea of trying to get them to accept Jesus as Lord and Savior, we are in fact influencing them to make a decision.
      2. The same is true, if we are working with a group and want the people in that group to make a decision for the benefit of the group’s task or well-being, we are influencing them.

   D. Leadership is influence, an attempt to influence the activities of people toward a goal.
      1. Leaders must inspire others to see the exciting future possibilities of this new vision.
      2. Why is this important? In order to accomplish the goals you have established, changes will be made. Inspiring others will make those changes seem less bothersome or annoying.
      3. What is the negative side to this? Resistance, anxiety, risk.
      4. Leaders have a responsibility to identify those things which may cause someone to block change. Influence from the leader will remove these blockages.

V. {Packet 32} Leader as EQUIPPER
   A. Leadership seems to have a connotation that a leader is a lone ranger, working by himself back in some office somewhere.
      1. Research has shown that a solo leader is rarely associated with a successful organization.
      2. This is part of the reason churches who rely on their minister to do everything are not as successful as other churches who have a team of working all functioning together toward a common goal.
B. In successful organizations team effort is a trademark.
   1. Leaders understand the importance of team effort and go out of their way to build teamwork.
   2. This involves recruiting and training where needed those who can function in leadership roles.
   3. The Apostle Paul had it right when he talked about feet, hands, ears and eyes as all part of the body. (1 Cor. 12:14-31)
      a. We need the prophets, teachers, healers and administrators.
      b. It is also extremely important to note that Paul admits a foot cannot do the things hands or eyes can. He states that we need each other. We must never forget that.

C. What this means is that we recruit people who have potential to be leaders and rely on leaders to train them so that they in turn can train others as well as do the work of ministry.
   1. This applies to all Christians.
   2. We are to equip each other for the work of the Kingdom.
   3. Eph. 4:12 speaks of the various parts of the Body having purpose:
      a. "for the equipping of the saints...; purpose?
         (1) "For the work of service...;" for what purpose?
         (2) "To the building up of the Body of Christ."
   4. There, I believe, is the marching orders for leadership.
   5. We are to equip the saints - so they know how to become better kingdom citizens.
   6. What are they supposed to do? - the work of service.
   8. That is why leadership is so important! Building up of the Body of Christ depends upon it!
   9. Leaders are to take care of those members and non-members who need help, meet their needs.
   10. Leaders are also to teach them about what it means to have a relationship with Jesus.
   11. Leaders are to teach them how to minister to others they may meet on their spiritual journey. In others words, teach others how to do the job of leading.
D. Therefore, leaders are to concentrate on the job of equipping the members to the work of service.
1. The question is what would you do to equip your church members? [Discuss]
2. What other things could you do that might increase the effectiveness of your program? Discuss.

I gave you some homework last week (Inventory of Needs for Church Leaders {Packet 8-9}). If you brought that, let's take a look at it right now. [Discuss as time permits]

[List priority results on the board] [Have someone write these down.]
LEADERSHIP DEVELOPMENT
Session 5
Qualities of Effective Christian Leadership

Session Aims: After this session the student should be able to:
1. Generate a list of leadership characteristics
2. Take the Leadership Qualities-Skills Test and discover those personal leadership characteristics
3. Discover leadership characteristics needed for quality leadership and application
4. Look at the Leadership role model of Jesus
5. Seek application of possible leadership methods

I. (Packet 36) Leadership Characteristics
A. As Christian Leaders in the Church of Jesus Christ, what are the characteristics about our activities that would tell the world we are doing what God will?
   1. Follow-up question - How would we know it is leadership and not management or something else?
B. Christian Leadership is action, not position.
   1. Christian Leadership emanates from our character, from who we are.
   2. Christian Leadership concerns people, not possessions.
   3. As someone has said, "We're teaching people how to count, but not teaching that people count."
   4. By contrast, a servant leader knows that it is his main responsibility to set the stage so that the work of other people can be effective.
      a. His/her role is to provide:
         (1) vision,
         (2) the motivation,
         (3) the direction,
         (4) the tools for them to do their job.
   5. Of course, there is very little new in these propositions. This is the very style of Jesus.
      a. He counted not his position with God a thing to be grasped, but emptied Himself in service to others.
      b. Through His servant leadership, He drew the very best from those who followed.
"Keys to Leadership"] Discuss briefly.

C. Characteristics of LEADERSHIP (These are noted for effective leadership. Some of these are from Ian Fair's book. You will note that some of these are characteristics of the manner leadership is carried out; others are characteristics of the leader; It is difficult to separate).

1. Integrity - How would you define integrity?

[Overhead.26 "Quotes"] Discuss briefly.

a. Ian Fair lists several values associated with integrity, "honesty, sincerity, fairness, trust, loyalty, consistency in thought and behavior, a well-identified ethical system, a consistent standard of morality, sincere desire for the well-being of others and a lack of malice and manipulation." 19

b. How much does integrity play in leadership of our country? Our church? Discuss.

2. Relationships

a. Since leadership can not be carried out outside of community, it must involve relationships with other people: followers.

b. We are talking about influencing others to work toward a goal.

c. In order for people to respond in a positive way, a positive relationship will need to exist.

d. Leadership takes place when people do the things a leader advocates.

e. Ian Fair states, "Leadership is a matter of developing relationships with others through which the leader is able, by personal example and interpersonal skill, to influence them to work toward a commonly shared goal." 20

f. Fair goes on to add that "trust" is a key ingredient.

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18 Fair, 123-134.

19 Ibid., 126.

20 Ibid., 127.
3. Packet 36) Vision
   a. What is vision?
   
   b. Vision is a view of what is possible, based upon current information and circumstances.
   c. Vision allows us to see into the future.
   d. When we talk about planning, aren't we talking about the future?
   e. Vision is a description of what the future looks like, i.e., reality.

[If group seems to grasp what vision is, skip next section]

f. Weems\textsuperscript{21} gives several characteristics of vision that may help in our understanding:

   (1) A vision is related to mission but different.
       (a) Many times vision is much clearer especially if articulated positively and forcefully.
       (b) Mission statements are often very general.
       (c) Weems says, "One way to think about the distinction between a mission and vision is to think of the mission as 'what we exist to do' and a vision as 'what God is calling us to do in the immediate future (next year, next three years, or some other time period)."\textsuperscript{22}
       (d) We'll talk more later about mission and mission statements.

   (2) A vision is unique.
       (a) Usually only fits this particular church, where a mission statement may be generic enough to fit many churches.

   (3) A vision focuses on the future.
       (a) Vision relates to possibilities, that means future.

\textsuperscript{21} Weems, 41-45.

\textsuperscript{22} Ibid., 42.
(4) A vision is for others.
   (a) It concentrates on meeting needs, particularly those of those outside the immediate church, which is what Jesus called us to do anyway.

(5) A vision is realistic.
   (a) It centers on the people involved in making the vision a reality, their abilities and concerns.

(6) A vision is lofty.
   (a) Sets a high standard. We may not make it, but it’s worthy aim.

(7) A vision is inviting.
   (a) Vision is so clear that it compels us to become involved. Possibilities are endless.

(8) A vision is group vision - shared.

(9) A vision is good news and bad news.
   (a) It holds both promise of great things; it also can serve as judge as it points out the need for change. Points out that God is not through with us yet.

(10) A vision is a sign of hope.
    (a) Vision points out what is possible if people work together.
    (b) Hope helps carry us forward.

**g. How does one go about developing a vision?**

(1) Getting to know each other is a start.
(2) Look for those areas of opinion, or perceptions of what the church is about such as the Bible or other good writers.
(3) Gather ideas and feedback about the current problems and needs.
(4) Conversations among groups such as this.
(5) Maybe focus groups, sometimes called long-range planning groups.
(6) Town-hall meetings open to brainstorming from all people.

**h. It is important to remember that vision is usually a shared set of values and purposes.**
4. {Packet 36} Purpose and Mission
   a. This is a back-to-the-basics step that needs to be visited once in a while.
      (1) We need to ask ourselves, "What are we about? What is our purpose here in this location? What does God intend for us?
      (2) Unless we are clear at this step we will often go off in many directions, spreading our resources too thin, or try to cater to many worthy interests beyond our strength.
   b. We'll talk more about this step a little later; I just want you to be thinking about what we are about and the possibilities.

[Here is Ian Fair's definitions of purpose, mission and vision statements. Show Overhead.27 {Packet 39}] Discuss briefly.

5. {Packet 36} Goals
   a. Goals are more short term mile-post markers along the journey.
   b. They need to be measurable so that we will know when we have achieved them.
   c. They are descriptions of "how" we are going to achieve our mission, completing our vision.
   d. They say, "By doing this and this we will fulfill this mission."
   e. On our last day we will be doing some of goal setting.

6. {Packet 36} Motivation
   a. Well, this is all well and good, how do we motivate people to move and become involved?
      (1) I believe that if you do your homework, and establish some clearly articulated mission statement and goals, followed by communicating the vision of the future, motivation is half done.
      (2) I'll give you some more info on the subject of motivation later.
      (3) But let me say, motivation is a responsibility of the leaders.
7. {Packet 36} Communication - motivation will not happen without communication; in fact, not much of anything will happen without communication.
   a. God gave us the gift of speech for a purpose - we are to carry out His plan within community, a group that communicates.
   b. We find out about each other's thought only through communication.
   c. Communication takes many forms, verbal, with words; visual, with bodily movements, blink of eye, shrug of shoulder, shifting of feet, etc.
   d. Communication takes place by actions such as feeding the poor, healing the sick, a hug, a kiss, an arm around the shoulder.
   e. Communication takes place by "enduring actions" such as paintings, architecture, empires, etc.
   f. The vision of the church is COMMUNICATED to the people in many ways, verbally, visually, long-term.
   g. The important thing is that some thought needs to go into the communication of the vision.
   h. Vision must be clear in the leader's mind first. Then it must be made clear to others - communicated.
   i. Another important step in communication - feedback.
   j. One must be sure that what has been heard is the same as what was said. Sometimes it is not.

II. {Packet 36} Role Model - Jesus the Ultimate Role Model
   A. Jesus - encouragement, determinism, integrity
      1. When Jesus talked of His relationship with His sheep, He gave the impression of knowing much more than their names. For Jesus, knowing them meant loving them.
         a. That means we are to get into each other's lives.
         b. We are to get to know each other as we do our own family.
      2. Jesus Christ calls leaders to serve, though most of us prefer to lead and let the sheep follow IF THEY CHOOSE.
      3. While He calls us servants, we prefer to give orders and expect compliance.
4. Wise shepherds constantly lead toward greener pastures and better opportunities.

5. Jesus had a plan of action.
   a. He never intended for His followers to remain huddled in a small group in Jerusalem nor for us to huddle in our churches.
   b. Yet they either didn’t understand His Great Commission or they didn’t want to obey it right away.
   c. The apostles might never have moved out and taken risks unless Jesus Christ allowed the persecution to push them out. (Acts 8:1).
   d. That has always been a warning to me; if I don’t begin doing what God wants us to do, will persecution come to force me? What about the church in general?

6. The New Testament uses a number of names for elder, such as overseer, presbyter, bishop, pastor and shepherd.
   a. All are scriptural.
   b. However, the word shepherd is a metaphor often used in scripture to refer to Jesus.
   c. Jesus is referred to as the good, great, and chief shepherd.
   d. He, therefore, becomes the model and example for all who serve as shepherds among God’s sheep today.

7. The more we become like Jesus, the more effective leaders we will be.

8. Jesus spent time reading and meditating on God’s word.

9. He spent time in prayer concerning the disciples, later apostles, whom He shepherded for almost three and a half years. (The Apostles in Acts 6 got some help so that they could continue to do spiritual things).

10. Shepherds and other leaders today need to spend time listening to God as He speaks to us through His Word, and much more time in prayer on behalf of His sheep. (Acts 20:28)

11. As elders we need constantly to take inventory of ourselves to know where we are spiritually so we might better feed and serve the flock where we worship.
12. How should elders spend their time?
   a. We can spend much time in elders meetings or we can spend time shepherding.
   b. It is my firm conviction based on scripture and on the shepherding model of Jesus, that elders must spend most of their time shepherding.
   c. Look up and read - John 10:3-4

III. (Packet 36) Caring and Encouraging Environment
   A. Christians have a spiritual need for one another.
      1. The biblical term for the ideal relationship among Christians is fellowship.
      2. This is a term that is closely connected to one of the purposes of the church - nurture.
      3. The amount of fellowship is directly related to the degree in which the church meets people’s needs, thus fulfilling its purpose for existing.
      4. Therefore, since different Christians have different abilities and needs and non-Christians have even more different needs, ministry is shared among God’s people as we struggle to be all that God wants us to be.
   B. Here is just an example of what it takes to create a caring and encouraging environment:
      1. Love one another (1 John 3:11)
      2. Instruct one another (Rom. 15:14)
      3. Encourage one another (1 Thess. 5:11)
      4. Provoke one another to love and good works (Heb. 10:24)
      5. Rejoice with one another (Rom. 12:15; 1 Cor. 12:26)
      6. Weep with one another (Rom. 12:15)
      7. Forgive one another (Eph. 4:32)
      8. Forbear one another’s burdens (Eph. 4:2)
      9. Confess their faults to one another (Jam. 5:16)
     10. Pray for one another (Jam. 5:16)
   C. Do you see the relationships?
      1. Caring for one another, encourages.
      2. Encouraging one another, cares.
   D. How might we practically carry out these things? What are you doing now to accomplish these?
IV. {Packet 36} Characteristics of the Task of Leadership

In order to accomplish your goals, the manner that you undertake these characteristics will determine your effectiveness.

A. Communication - what is being done now to communicate the vision and purpose of the church? What else can be done?

B. Commitment - This is a conscious decision to do something. It is a will factor. Do you “will” to do this or that?

C. Decision-Making - Who makes the decisions? Does that help or hinder the purpose of the church?

D. Risk-Takers - Has this church taken a risk lately? (Relate the changes at SouthEast Christian Church in Louisville “Plan something so big that it will not happen unless God is in it.” Bob Russell.

V. {Packet 40} Summary

A. Kouzes and Posner state that there are Five Fundamental Practices of Exemplary Leadership:
   1. Challenge the process
   2. Inspire a shared Vision
   3. Enable others to act
   4. Model the Way
   5. Encourage the heart

Out of these they produced the Ten Commitments of Leadership.

[Overhead.

6. These relate to the four we just talked about, growing, vision, influence, equip.

7. These qualities have stood the test of time, and seem to be what it takes to lead.

8. Question is, “How can we get this church equipped with these characteristics?”

VI. {Packet 40} Situational Aspects - leave this open to allow for specific discussion of the current situation and how things might be changed if needed.

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VII. {Packet 40} Assessment of participants leadership skills
   A. {Packet 42} "5 Levels of Leadership" by John Maxwell.
      [Answers to this handout starting at lower left-hand corner: Rights
       and have to; Relationship and want to; Results and organization;
       Reproduction and them; Respect].
      1. Discuss.
   B. Quiz {Packet 43} “Common Strengths” Allow time and discuss.
   C. Homework:
      1. {Packet 44-47} Leadership Qualities-Skills Test
         a. Do this as homework; Discuss the next day.
      2. {Packet 59-61} Have them read “The Jogging Monk” and be
         ready to discuss the next day.
      3. {Packet 68-69} “Proposed Questions for Church Leaders.” Be
         ready to discuss the next day.
LEADERSHIP DEVELOPMENT
Session 6
Spiritual Formation and Transforming Leadership

Session Aims: After this session the student should be able to:
1. Discover the spiritual nature of leadership
2. Compare the purpose, responsibilities, and role of leadership to existing leadership
3. Seek ways to change or modify leadership tasks
4. Discover the difference between motivation and manipulation

I. {Packet 48} Discuss the Leadership Qualities Test [{Packet 44-47} Assigned as homework]

[Overhead.29 "Maintainers Rather Than Leaders"] Discuss briefly.

II. {Packet 48} Transforming the Leader - Spiritual Formation
   A. Back in session 2 we talked about spiritual disciplines, such as prayer and devotions.
      1. There is another term that has been used of more recent years - spiritual formation.
      2. What do you think this means?

      [{Packet 49-51} Different definitions of spiritual formation from Cunningham’s Christian Spirituality, pages 22-28]. Discuss.

      3. So what does spiritual formation have to do with leadership? Is it necessary? Why or why not? Discuss.

      4. So how does one become more spiritual?

   B. For purpose of clarity the following list includes areas essential to spiritual formation\(^{24}\):

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\(^{24}\) Frank Bateman Stanger, Spiritual Formation in the Local Church (Grand Rapids: Francis Asbury Press, 1989), 84-85.
1. **BIBLE STUDY** - taking advantage of opportunities to study God's word in order to be guided in wholesome spiritual growth.

2. **THEOLOGICAL STUDY** - gaining an understanding of the essentials of the Christian faith and the distinctive doctrines of one's denomination.

3. **DEVOTIONAL LITERATURE** - developing one's personal devotional life through a study of the writings of spiritual leaders of the Christian centuries.

4. **PRAYER** - Learning how to pray and to practice prayer.

5. **SPIRITUAL DISCIPLINES** - practicing disciplined living as the divinely appointed means of spiritual growth.

6. **COMMUNITY** - learning that we need one another in the process of spiritual growth and ways to build community in the Body of Christ.

7. **STEWARDSHIP** - understanding and demonstrating the lordship of Jesus over all aspects of one's life.

8. **WITNESSING AND EVANGELISM** - enabling the born-again Christian to experience spiritual growth through personal obedience to Christ's Great Commission.

9. **SERVICE** - manifesting the servant stance of Jesus Christ as the evidence of spiritual growth.

10. **PSYCHO-SOCIAL GROWTH** - using the insights of psychology and sociology as a means to enhance the spiritual life of individuals and through them the family and community.

C. You'll notice the first five involve inner growth of the believer.

1. The second five involve out-reach, growth of others, and in effect growth of individual.
D. It is essential that all these areas be addressed at one time or another in the church program.

1. It would probably not be a good idea to attempt to begin to address all of these in any particular program emphasis.
2. In fact, every area in the church ought to be focused on spiritual growth.
3. What ought to happen is that an increased awareness of the importance of spiritual formation will keep the church from never losing sight of its purpose. Keep the question, “How are you doing in your spiritual life?” always present.
4. But I would like to think about which of these are specifically important to the leader himself/herself? Why?
5. How would we begin to challenge people to grow in some of these areas?

[Overhead.31 {Packet 54} “Reasons...”] Discuss briefly.

6. A leader will benefit from study, but probably everyone would benefit from getting into the Word.
7. I don’t want to spend time making you feel guilty but I do want to show you how important it is for the leaders of a dynamic church to be involved in getting your people, including yourselves, involved in spiritual growth, both individually as well as the church as a whole.

E. Now I want to see if you understand how this all fits.

1. Spiritual Wheel Indicator — Personal Preferences for Spiritual fulfillment quiz.

[[Packet 55-57] “Spiritual Wheel Indicator”] Allow enough time for students to do the quiz and discuss afterwards.

F. Did you all get a chance to read the Jogging Monk {Packet 59-61}? Discuss their reactions.

G. The Leader’s Devotional Life

1. What is it? — One of the major obstacles to establishing and maintaining a devotional life for a church leader is a basic misunderstanding of what a devotional life really is.
2. Is it just Bible study? – Many Christians in general and leaders specifically, believe they have an active devotional life because they spend time in Bible study.

3. This is not necessarily true.

4. Involves relationship – There is a distinct difference between studying God’s word to prepare for teaching, and studying to develop a relationship.

5. In my experience, preparation for teaching a class makes an impact on my mind as I determine the most effective way of presenting a biblical message.

6. But a devotional life goes far beyond that.

7. Involves the inner life – A rich devotional life involves the inner life of the Christian and is the result of study, prayer, fasting, confession, meditation, solitude, and submission.

8. It is a two-way relationship: as I open my heart to God, as I become more and more like a little child before Him, he touches my heart through His word in ways I haven’t seen or understood before.

9. These disciplines should be a part of the life of each person who claims God as Father.

H. How does it happen?

1. The kind of devotional life I’m talking about doesn’t just happen, or by accident.

2. It comes from seeking God— a change of heart, a conversion.

3. Conversion to a spiritual life may come about suddenly, or it may result from a long process of transformation.

4. More than just seeking knowledge – it is seeking communion, a relationship.

5. How better could this be done than by a daily encounter with the Lord through Scripture, prayer and listening?

6. The spiritual life must be nurtured.

7. Why needed? – is there such a need for a devotional life to help in this nurturing?

8. Why does the word of God not produce the same result in every heart all at once?

9. Perhaps because the nature of the response is dictated by the nature of the heart that receives it.
10. The devotional life seeks an inner righteousness that comes from God rather than self, then shares that life with others at every opportunity.

11. It is the kind of life Jesus had and wants every follower to develop.

III. Transforming the Leadership Task - Spiritual Purpose and Growth; Responsibilities and Roles.

[Overhead.32 {Packet 63} “The Need to Keep Dreaming Box 7.1”] Discuss.

A. Leaders must dream and be creative.
   1. Dreaming by itself is not enough.
   2. For dreams to become reality leaders must involve others.

B. What kind of dreams do you have for this church? [Discuss]
   [In Packet 68, question #5 may help answer this].
   1. Now in order for some of these dreams to become reality, what do you think needs to be done?

IV. {Packet 64} Transforming the Church’s Leadership Task

[Overhead.33 {Packet 66} “Achievement and Goals”] Discuss.

A. {Packet 64} Phillip Lewis lists several expectations of effective leadership that become a part of how a leader functions.25
   1. Communication
      a. In today’s society, communication has become blurred.
      b. We are bombarded with all kinds of information.
      c. Some have said we are in an information age.
      d. The advertising field states that it takes at least six exposures to an ad before people will respond.
      e. That is why you see the same ad so many times.
      f. Many children have grown up in a home where the parents say, “I’m not going to tell again,” for the hundredth time.

25 Lewis, 88-91.
g. We have discovered that many times in order for the announcements at church to be heard we need to start giving them three weeks in advance, use the pulpit, print it in the bulletin and again in the church newsletter.

h. We are so busy that it takes all these avenues in order for our message to get through.

i. But let us play devil’s advocate for a moment. Why does one ad on the Super Bowl make such an impact?

j. Quality; You’ve got their attention; Creativity; Type of audience; Nature of the product.

k. What does this say about our church’s program?

2. {Packet 64} Results Orientation
   a. Leaders are interested in results.
   b. They are willing to change what needs to be changed in order to get results.
   c. They will work to get people to stay the course, keep morale up, and provide results.

3. {Packet 64} Innovation
   a. Willing to try new things if it will work.
   b. They explore all possibilities, searching for answers.

4. {Packet 64} Priority Setting
   a. This I believe is the most important aspect as far as small churches are concerned.
   b. Too many times some leaders management by crisis, putting out this fire or that fire.
   c. We become activity oriented – keep busy, but lose sight of our purpose and direction.
   d. Leaders will work to set priorities, always looking into the future, and looking back comparing to the goals set.
e. Lewis lists some questions that need to be asked as priorities are being set (At least these ought to be in the back of the mind).
(1) Does this activity have any relationship to helping the leadership or anyone else become more like Christ?
(2) Will this activity bring glory to God?
(3) Does this activity contribute to the church’s task of leading people to Christ and helping others become like Christ?
(4) Does this activity alleviate suffering, and thereby give dignity to human beings who are made in the image of God?
(5) Can this activity be redesigned so that it will serve the purpose for which Jesus established the church?

f. Lewis goes on to add that “Unless the answer to at least one of these questions is yes, the activity should be abandoned. It has no spiritual destination.”

5. [Packet 64] An Empathetic Attitude
a. This is the placing of oneself in the other person’s position. “Walking a mile in the other’s shoes.”

b. These leaders know how certain projects or information will be received by the congregation, whether rejected, accepted, ignored, or understood and acted upon.

c. These leaders will be approachable, and sensitive to people’s needs.

6. [Packet 64] Supportive Attitude
a. This kind of attitude will focus on relationships.
b. They want encouragement, and purpose.
c. They want to work in a climate of growth.

26 Ibid., 90.
B. {Packet 64} Now let's look at some people in the church. What are the responsibilities and roles of the following?

1. Elders
   a. Shepherding
   b. Guiding
   c. Strategizing
   d. Overseeing
   e. Communicating
   f. Serving
   g. Any others?

2. Deacons
   a. Leading
   b. Serving
   c. Equipping
   d. Encouraging
   e. Supporting
   f. Ministering
   g. Any others?

3. Ministry leaders {Packet 65}
   a. Developing objectives and strategies
   b. Leading
   c. Equipping
   d. Managing resources
   e. Serving
   f. Evaluating
   g. Ministering
   h. Any others?

4. Do these activities help toward our goals?

5. What is it about the word "equipping" that most people miss?
   a. It assumes that you have people to "equip".
   b. What this means is that one must be recruiting all the time.
   c. Many ministers tell me this is the most difficult job they have.
d. They understand that many people are busy, so they hesitate to ask someone to do "one more thing."

e. Therefore many times that something is left undone.

f. Leadership involves equipping others to share the load.

V. Transforming the Church’s Leadership Task

A. Be as specific as you can — what do Leaders do?
   Write down [packet page 67] what you think leaders in churches do. [Give a few minutes to accomplish this]. Discuss.

B. [Packet 65] Look up John 10:1-6, 11-18
   1. What characteristics of the Good Shepherd are listed here?
      a. The Good Shepherd Knows His sheep (3,4,14)
      b. The Good Shepherd Leads His sheep (3,4)
      c. The Good Shepherd Lays down His life for His sheep (11,15,17)
      d. The Good Shepherd Unites His sheep (16)
   2. Do you think these characteristics of the Good Shepherd are characteristics of a Christian Leader?
   3. The foundation under these concepts is “commitment to the sheep.”
   4. The Good Shepherd would not do these things unless there was some sort of relationship.

VI. Motivation Verses Manipulation

A. INTRODUCTION
1. The work of a leader is measured not so much by how much he can do, but by how much he can get others to do.

2. The minister's biggest task is to get every member involved in the church's program.
   a. This is also the source of some minister's biggest frustrations.
   b. How many times have pastors lamented,
      (1) "I just can't get my people involved"
      (2) or "Nobody wants to do anything"
      (3) or "Everybody wants to let someone else do it."

3. I firmly believe that if people are motivated to do a job, they will find a way to get it done.

4. I also believe that teaching people techniques without motivating them, gets nothing done.
Example: Evangelism and the failure of soul-winning classes to turn out soul-winners.

B. WHAT IS MOTIVATION? 27
1. Motivation is getting people to do something out of mutual advantage.
2. Manipulation is getting people to do what you want them to do, primarily for your advantage.
   a. Motivation carries an open agenda.
   b. Manipulation carries a hidden agenda.
3. If we all agree that motivation is good and manipulation is bad how do we tell the difference?
   a. It often is a fine line.
   b. One way is to allow the other person to know what you are doing.
      (1) Whenever we try to motivate without the other person knowing what we are doing we need to be careful.

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27 Much of the following comes from Fred Smith, Learning to Lead (Waco, TX: Word Publishing, 1986).
(2) We can try to bring out a desire that the person doesn’t know they have.

(3) We need to remember three things:
   a. Recognize how close we are to manipulation
   b. Set a check-point, and if the technique doesn’t produce a genuine thirst, stop it.
   c. Never resort to immoral means even for righteous ends.

4. In most cases, manipulation is the prostitution of motivation.
   a. Prostitution is always easier than the real thing.

5. Ways we see manipulation in the church:
   a. Proof-texting - this is taking a statement which sounds real positive, and finding three or four scripture passages that will “prove” the statement. I.e. God wants you in a Rolls Royce, verses that say God will supply your deepest desire.

   b. Appealing to human gratification - anything that appeals primarily to human desire is manipulation; anything that satisfies divine desires is motivation.

   c. Relying on recognition - doing something so they will be recognized by man, rather than God.

   d. Selective appreciation - when we recognize someone for something, when they really have not contributed that much, because they are a wealthy person who gives a lot to the church.

   e. Misuse of “ministry” - this is saying that this is ministry when it may not be more than slave-labor; A job for a secretary was listed with, “The pay is low because it is ministry.” That is manipulation.
C. {Packet 65} MOTIVATION IS THE ENERGY OF LIFE
1. Motivation is achieved in childhood; changed slowly in adulthood.
2. All behavior has meaning.
   a. A man's life can be evaluated by the goals for which he works and the energy he spends in achieving them.

D. THE PERFORMANCE EQUATION [Draw this on board]

PERSON
1. Capability
2. Spirituality +
3. Motivation

JOB SITUATION
1. Tasks
2. Social climate
3. Goals

PERFORMANCE
EFFECTIVENESS

E. THE MOTIVATING DIAGRAM [Draw this on board]

NEED ————> DRIVE ————> GOAL

|<—— SATISFACTION<——|

F. {Packet 70} BASIC AREAS OF HUMAN NEED
1. Physiological
2. Security and maintenance
3. Order
4. Personal Interaction
5. Achievement
   a. Personal achievement
   b. Group Achievement

G. What motivates people? Why do people do the things they do?
1. A good advertizing man will tell you why people do things - how to sell your product.

2. MOST EFFECTIVE APPEALS (From the world's point of view)
   a. Status - why do Cadillacs, or any other name brand, sell?
   b. Profit - what something is worth to you, is often an appeal
c. Power - Charles Atlas body-building course; showing muscles, look what they can do for you.
d. Sympathy - United Fund, World Vision campaigns
e. Meaning - How a set of encyclopedias will increase your meaning in life.
f. Guilt - you should have done this before, but it’s not too late - life insurance.
g. Pleasure (sex) - pure enjoyment; beer, smoking.
h. Fear - what sells bomb shelters, pad-locks, smoke detectors, etc.

H. (Packet 70) Why do people work in the church? For many, of the same reasons just mentioned above.
   a. Status - Eldership; (1 Tim. 5:17), elders worthy double honor.
   b. Profit - Some people come to church in an effort to gain an advantage in their businesses. (Earn Brownie points in heaven)
   c. Power - Some want to be leaders so they can "Lord it over" some people.
   d. Sympathy - What is the appeal for benevolence, missions.
   e. Meaning - "You can help change the world." or The greatest work in the world."
   f. Guilt - By good works some think they can atone for past sins.
   g. Pleasure - The joy of being God’s partner
   h. Fear - to escape Hell.

I. (Packet 70) Jesus added a new dimension to motivation - LOVE
   1. For God - "If you love Me you will keep my commandments." (John 14:15)
   2. For Christ - "For the love of Christ controls us." (2 Cor. 5:14)
   3. For brethren - Service to others
   4. For self - it helps in restoring our self-esteem.

   a. [Ask class for other scriptures indicating that love is the Christian motivation.]
5. Too often, people conceive of motivation as something done to another person - applying certain techniques or formulas that supposedly energize behavior.
   a. Motivation is looked upon as a faucet that can be turned on and off at will.
   
b. This naive "spigot" model overlooks the crucial reality of relationship-building with others.
   
c. Consider how Jesus worked with His disciples.
   (1) He built them up by building Himself into them.
   (2) Jesus recognized their needs and aspirations and helped fulfill their potential through patient encouragement and trust.
   (3) He led by example, gently motivating through relationship building.

J. [Packet 70] SPIRITUAL PRINCIPLES OF MOTIVATION

1. Team members should have a clear sense of how their work benefits others.
   a. Idealistic Christians, especially volunteers, have a strong need to make a difference in the world.
   b. They are greatly encouraged when shown how their efforts help others and advance the ministry’s mission.

2. The ministry leader must discern which team members are motivated more by ends and which by means.
   a. Some people heavily identify with goals of the ministry, its vision and quest. They are motivated by the sense of purity and idealism.
   b. Others are more conscious of how the ministry operates and are motivated by being in the action and implementing the programs.
   
c. Both orientations are essential, but they call for different team roles.
3. Recognize the importance of personal accountability.
   a. Team members must know they are accountable for their efforts not only to God, but also to one another.
   b. They must see how their individual efforts are crucial to ministry success.
   c. Knowing that they must report to other team members can be a strong motivating force.

4. Nothing motivates us more than making a voluntary sacrifice on behalf of others.
   a. This is the very essence of being a Christian
   b. Leaders need to give members ample opportunity to serve sacrificially.
   c. Coercive tactics ought to be avoided (appeals based on guilt, strong peer pressure, or understanding the real costs of doing something)

K. [Packet 70] PRACTICAL SUGGESTIONS ON HOW TO MOTIVATE PEOPLE
   1. Worthwhile goals - set goals and review along the way.
      a. The central challenge of motivation is to give people a compelling reason to work enthusiastically for the organization.

   2. Careful plans - Let them be in on the decision-making process.

   3. Challenge to give the best; enjoy their uniqueness, but know their capabilities.

   4. Recognition and honor - Offer meaningful rewards (Pins, certificates, public recognition)
      a. Be careful here - Human incentives and rewards, such as money, status, or power, tend to promote self-serving behavior and lack staying power.

   5. Be enthusiastic but be honest about your goals
6. Be personal - face-to-face appeal. Being friendly helps develop a relationship which often is a good motivator in itself.

7. Compliment with credibility - compliments mean more when you know what you’re talking about, and they come from a genuine heart.

8. Any others?

VII. What about Authority?

On packet 71, list the things you feel ought to be top priority at this church. This would be those things that should be done maybe within the next year.
LEADERSHIP DEVELOPMENT
Session 7
Strategies For the Future

Session Aims: After this session the student should be able to:
1. Participate in a SWOT Analysis of the church
2. Develop vision and mission statements
3. Formulate plans to apply what has been learned to strategize for the future

I. [Packet 72] SWOT Analysis
A. A SWOT Analysis refers to the Strengths, Weaknesses, Opportunities, and Threats that may affect an Organization.
   1. The purpose is to identify those things which are considered strengths and opportunities, capitalizing on these, AND minimizing those things considered weaknesses and threats.
   2. This analysis will help in planning for the future, by looking at the community, the church, and the capabilities of the church and its resources to carry forth a program.

B. A **Strength** is any resource that will help a church fulfill its goals.
   1. Examples - strong adult education classes, active youth program, maturity of membership.

C. A **Weakness** is any limitation that will hinder or keep a church from fulfilling its purpose.
   1. Examples - untrained people, limited facilities, no vision, limited financial resources.

D. An **Opportunity** is any promising situation that externally that will invite the church to enhance its position.
   1. Examples - community need for preschool, evangelistic expansion rallies or emphasis, experienced people come your way.

E. A **Threat** is any undesirable situation that may be potentially dangerous to the church.
   1. Examples - sudden increase in unemployment, company transfers, government regulations, changes in demographics in the neighborhood.
[Divide up into groups to discuss the items and put them on their [Packet 73] handout charts]

[Come back together and take time to list from students the strengths, weaknesses, opportunities, and threats from their church; put them on Overhead.34 {Packet 73} “SWOT Analysis Box 10.3”] Discuss.

[Overhead.35 “SWOT Sample”] Discuss briefly.

[Transfer list to solutions to Overhead.36 {Packet 74} “SWOT Matrix Box 10.5 as a group] Discuss.

II. {Packet 72} What is Vision and why Necessary?

A. Do you remember the “Proposed questions” {Packet 68} I sent home with you?
   1. What did you answer on question #5?

[Overhead.37 “Six Questions”] No discussion, just reflection.

B. Here are some questions to get your to thinking about vision:
   1. What is God’s vision for the world?
   2. What part of Himself did He invest to complete His vision?
   3. To what degree do you share God’s vision?
   4. What proportion have you invested to complete God’s vision?
   5. Are there things going on in my life that are interfering with my successfully carrying out God’s mission?
   6. In light of other questions, is there a special commitment I need to make?
   7. Where in the world does God want me to serve? How does He want me to serve?

C. What is vision?
   1. It is a dream. It is a picture of what is possible.

   2. Vision allows us to look beyond ourselves, beyond the barriers.

   3. It is a gift of faith and compels us to act.

   4. Vision gives us energy and willingness to risk, giving meaning and direction.
5. Vision is the very essence of leadership.
6. But it only becomes clear to the people if it is articulated clearly.

7. Vision answers the question, "What is possible?"

8. Vision is different than mission.
   a. Mission is "what we exist to do."
   b. Vision is "what God is calling us to do in the immediate future.
   c. The mission may say, "To bear witness to Jesus Christ in our community and beyond."
   d. Vision says, "To move from what people experience as a cold and impersonal church to a warm and caring church."

9. Look up and read Habakkuk 2:3. Discuss briefly.

D. Why is vision necessary?
   1. It unites the congregation toward the same goal with similar priorities.
   2. It gives new energy to the congregation.
   3. It functions as a standard of measurement for all activities.
   4. It provides hope for the future
   5. It invites others to join in.

E. Robert Dale gives a step-by-step process that helps in establishing a vision.\(^2^8\)

[Overhead.38 "Vision Establishing Process." Work through as a single group]
   1. How can the congregation be effectively involved in the dreaming process?

   2. What is our basic purpose?
      a. Complete this sentence: Our congregation's basic reason for being is. . . .

\(^2^8\) Dale, 97-102.
b. Complete this sentence: Because of our congregation's dream, we will minister by.

c. Complete this sentence: The special people we will minister to are.

3. What are the unique resources of this congregation?

4. What are the unusual needs of your constituency?

5. How can we focus your dreams?

6. How do we anticipate making your ministry dream come true?

F. Write your vision for your church as you understand it today: one sentence that reflects what you feel God is calling your church to do now given your mission and values.

[See if can combine and make one vision statement for the church]

III. (Packet 75) Developing a Mission Statement
   A. A mission statement should be one simple sentence that states clearly and succinctly what an organization exists to do. The mission represents an organization's reason for being.

[Overhead.39]

The Four Components of Ministry and Relationships

<table>
<thead>
<tr>
<th>Reason for being</th>
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<tbody>
<tr>
<td>Organization</td>
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B. You may have a mission statement that was made several years ago; Could it be updated or revised to mean new challenges?
C. Take a look at current mission statement.
   1. Does it say what this church is all about?
   2. Is there anything that should be changed?

D. [See if can write a new mission statement if the old one seems to not fit.]

IV. (Packet 75) Leadership Development Plan - Enabling Others to Act
   A. With all this information, how do we go about developing a plan to make the vision become a reality?
      1. Before we answer that question, let’s back up a bit and take a look at a couple of overheads.


[Overhead.41 “Scriptural Strategy”] Discuss briefly.

B. I believe if you are going to develop a plan that will get your church moving in the direction you want it to go you’ll need to do the following:
   1. Kindle a vision - we’ve talked about vision
   2. Evoke enthusiasm - how can you do that?
   3. Communicate - what can you do to improve communication?
   4. Action oriented - we can sit here and talk about it; but what actions can you take that would indicate movement?
   5. Specific planning - this is where it becomes reality.

[Overhead.42 “Planning Process”]

C. Now if you are not sure where you want to go, here are some questions that might help (Again from Dale “The Planning Process”29)
   1. Who are we?

29 Dale, 109-110.
2. Where are we?

3. Where do we want to go?

4. How are we going to get there?

5. When will we get there?

6. How much of our resources will we expend?

7. How will we know we've successfully implemented our plan (Evaluation)?

V. Making a Difference
   A. What did Jesus say was the greatest commandment?

      1. LOVE God and neighbor.
      2. Love is an integral part of the Christian faith.
      3. In order for any church to grow is must so love to all of God’s creatures.
      4. This is not just a talk about it religion; this is an action thing.

   B. So how do we make a difference?
      1. Service and this means a leadership that is service minded.

      2. Everything the church does ought to be service minded, with love as the foundation

   C. And why do we do this?
      1. Because God loves us and He wants His church to work with Him to redeem all the world.
      2. God did not fabricate a different plan for redemption.
      3. His plan is through the church the world will know His love.

   D. That’s how we will make a difference!!
LEADERSHIP DEVELOPMENT
Session 8
Strategies For the Future

Session Aims: After this session the student should be able to:
1. Discuss ministry plans made and discover ways to implement
2. Evaluate the course

I. Implications and Evaluation
A. Begin an open-ended discussion to apply what is learned from the course to the strategy of Wakefield Christian Church. (What now?) [This can be a "brain-storming" session as to future plans. Get them to begin thinking about a one-year plan and a five-year plan].

B. Means of Evaluation
   The following evaluation form can be used as an evaluation of both the content and the instructor. Other items can be added to the form depending upon the material covered.

C. Administer evaluation instrument (see appendix H)
APPENDIX F

The following pages are the overheads used during the course. Each overhead is identified in the footer on the lower right hand corner of the page. This identification is referred to in the instructor's notes.
LEADERSHIP

is the Key to

EFFECTIVE Congregations

Joe Ellis

\[30 \text{ Ellis, 130.}\]
SPIRITUAL LEADERSHIP IS NOT JUST:

Cognitive input

Skill development

Affective development

Selecting the right people

Providing the right experience

Spiritual or character development

Motivation

Spiritual leadership development is a COMPLEX set of functions overseen by the Holy Spirit in which the Holy Spirit, the emerging leader, existing leaders, and followers ALL interact over time in a CONTEXT or variety of contexts. Each person’s role differs in this PROCESS.  

---

LEADERSHIP?

1. What do you think of when someone speaks of LEADERSHIP?

   a. Taskmaster or slave-driver; maybe a Frankenstein-like creature, whip in hand, ready to crack the whip at the slightest provocation.

   b. A person climbing a ladder - pushing aside others, caring not whom he hurts or steps on, on the way up.

   c. A person with no face - sending out memos, never seen or heard from; maybe an occasional growl; little association with those whom he leads.

   d. Benevolent person with little to do; pats people on the head, seems afraid to correct faults, or is fearful of confrontation; followers lack a sense of respect.

   e. A person who cannot tolerate those who do not perform tasks as they would; watches every move a person makes; criticizes.

   f.

   g.
THERE ARE 3 KINDS OF PEOPLE IN THE WORLD:

- Those who do not know what is happening!
- Those who watch it happen!
- Those who make it happen!
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Part 1 Definition of Leadership in the Church

1. The Leadership of the Church 17
2. The Imperative of Leadership: Reputation 31
3. The Role of Leadership: Service 43
4. The Task of Leadership: Enablement 57

Part 2 Difficulties of Leadership in the Church

5. The Style of Leadership: Flexibility 73
6. The Delicacy of Leadership: Balance 91
7. The Struggle of Leadership: Authority 105
8. The Test of Leadership: Effectiveness 123

Part 3 Leadership and Decision Making in the Church.

9. Leadership in Decision Making: Philosophy 139
10. Leadership in Decision Making: Errors 153
11. Leadership in Decision Making: Motivation 167
12. Leadership in Decision Making: A Case Study 185

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32 Means, 7.
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1. The Definition of Leadership:
   INFLUENCE 1

2. The Key to Leadership:
   PRIORITIES 19

3. The Most Important Ingredient of Leadership:
   INTEGRITY 35

4. The Ultimate Test of Leadership:
   CREATING POSITIVE CHANGE 49

5. The Quickest Way to Gain Leadership:
   PROBLEM-SOLVING 75

6. The Extra Plus in Leadership
   ATTITUDE 97

7. Developing Your Most Appreciable Asset:
   PEOPLE 113

8. The Indispensable Quality of Leadership
   VISION 139

9. The Price Tag of Leadership
   SELF-DISCIPLINE 161

10. The Most Important Lesson of Leadership
    STAFF DEVELOPMENT 179

33 Maxwell, vii.
DEFINITIONS OF LEADERSHIP

Leadership is a term with a wide variety of meanings.
1. Refers to those who occupy the role of leader.

2. Leadership is what leaders do.

3. Leadership is influence by one person or group upon another person or group.

4. Leadership is the ability and the activity of influencing people and of shaping their behavior.

5. Leadership is a means to accomplish something and that its essence is performance.

6. Leadership often refers to the capacity of someone to bring together people to accomplish some task.

7. James Burns explains leadership as: "Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers. This is done in order to realize goals mutually held by both leaders and followers." 34

8. One of the best definitions available at this time is: "the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation." 35

9. "Leadership is the function that fosters and maintains a congregation’s focus on divine purpose, promotes rational efforts to achieve it, and keeps counterproductive processes in abeyance." 36

34 Burns, 18.

35 Hersey and Blanchard, 86.

36 Ellis, 129.
Figure 11 Nature of Leadership Correlation

37 Kennon Callahan, Effective Church Leadership (San Francisco: Jossey-Bass, 1990), 38.
WHAT MIGHT BE
SOME LIMITATIONS OF
CHRISTIAN LEADERS?
CONTENT OF LEADERSHIP DEVELOPMENT

1. Basic Bible Doctrine

2. Biblical Concept of Leadership

3. Organizational Dynamics

4. Personal Leadership Skills
RESPONSIBILITIES
OF
BIBLICAL LEADERS

i. Leading

ii. Administration

iii. Ministering

iv. Communicating
Managers are people who do things right,
and leaders are people who do the right thing.

Bennis and Nanus\textsuperscript{38}

APPROACHES TO LEADERSHIP

1. One-Dimensional Approach

<table>
<thead>
<tr>
<th>People Oriented</th>
<th>Production Oriented</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supportive, friendly, concern for subordinates' welfare</td>
<td>Directive, distant, concern that work be accomplished</td>
</tr>
</tbody>
</table>

2. Two-Dimensional Approach

![Diagram showing the relationship between People Oriented and Production Oriented leadership styles.](Image)
Box 1.1
MANAGER OR LEADER

1. Managers make sure that things work well. Leaders create that which works better.

2. Managers solve today's problems by fixing the difficulties caused by changing events. Leaders create a better future by seizing opportunities stimulated by changing events.

3. Managers focus on the process. Leaders focus on the product.

4. Managers make sure the details are taken care of. Leaders set broad purposes and directions.

5. Managers make sure that people put in an honest day's work for their pay. Leaders inspire people to do more than expected.

6. Managers organize and plan to meet this year's objectives. Leaders create a vision of the years down the road.

7. Managers create efficient policies and standard operating procedures. Leaders go beyond the need for standard procedures and create a more efficient system.

8. Managers focus on efficiency. Leaders focus on effectiveness.

9. Managers focus on problem behavior and try to improve it through counseling, coaching, and nurturing. Leaders focus on what is going right and praise it.

10. Managers worry about the present. Leaders look forward to the future.

Adapted from R. Lynch, "Are you a manager or a leader?" The Non-profit Board Report, 3 (4), (February 1, 1995), 14.
MANAGER OR LEADER

by

Warren Bennis^

The manager administers; the leader innovates.

The manager is a copy; the leader is an original.

The manager maintains; the leader develops.

The manager focuses on systems and structure; the leader focuses on people.

The manager relies on control; the leader inspires trust.

The manager has a short-term view; the leader has a long-term view.

The manager asks why and how; the leader asks what and why.

The manager has an eye on the bottom line; the leader has an eye on the horizon.

^Bennis, 45.
LET'S GET RID OF MANAGEMENT

People don't want to be managed. They want to be led. Whoever heard of a world manager? World leader, yes. Educational leader. Political leader. Religious leader. Scout leader. Community leader. Labor leader. Business leader. They lead. They don't manage. The carrot always wins over the stick. Ask your horse. You can lead your horse to water, but you can't manage him to drink. If you want to manage somebody, manage yourself. Do that well and you'll be ready to stop managing. And start leading.

A message as published in the Wall Street journal by United Technologies Corporation, Hartford, Connecticut 06101. 41

41 Bennis and Nanus, 21.
CONTINUUM OF LEADER BEHAVIOR

by

Robert Tannenbaum and Warren H. Schmidt

(Democratic) ←------------------------(Authoritarian)

Relationships Oriented ←-------------------------Task Oriented

Area of Freedom for Subordinates

Use of Authority by the Leader

Leader permits subordinates to function within limits defined by superior

Leader presents problem; gets suggestions, and makes decision

Leader presents ideas and invites questions

Leader makes decision and announces it

Leader defines limits; asks group to make decision

Leader "sells" tentative decision

Leader to change
The Four Basic Leadership Styles

![Diagram of leadership styles]


Figure 12 The Four Basic Leadership Styles

---

Box 6.1
Church Leadership Continuum: When Your Walk Does Not Match Your Talk

<table>
<thead>
<tr>
<th><strong>Task-Oriented Behavior:</strong></th>
<th><strong>Relationship-Oriented Rhetoric:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I supervise my group closely so that the members work harder and do better work.</td>
<td>1. My door is always open.</td>
</tr>
<tr>
<td>2. I decide on appropriate goals and objectives for my group and convince the members of the value of my plans.</td>
<td>2. Let's hear your ideas.</td>
</tr>
<tr>
<td>3. I establish controls to make my group accomplish its tasks.</td>
<td>3. I believe in strong incentive plan.</td>
</tr>
<tr>
<td>4. I plan my group's work load for them.</td>
<td>4. Let's keep the lines of communication open.</td>
</tr>
<tr>
<td>5. I meet with my group to find out if they are following my plan.</td>
<td>5. Our employee-development program is there for you.</td>
</tr>
<tr>
<td>6. I require my group members to make frequent progress reports.</td>
<td>6. I value diversity.</td>
</tr>
<tr>
<td>7. I set up new controls immediately if the quality of my group's work drops.</td>
<td>7. Let me know how I can help.</td>
</tr>
<tr>
<td>8. I push my group to meet deadlines and production schedules that I set up for them.</td>
<td>8. My group is a team.</td>
</tr>
<tr>
<td>9. I restrict my group from establishing their own goals.</td>
<td>9. I like a person who shows initiative.</td>
</tr>
<tr>
<td>10. I prohibit my group from making decisions without consulting me.</td>
<td>10. This will be great for morale.</td>
</tr>
</tbody>
</table>


Figure 13 Leadership Behavior

---

43 Lewis, 64.
Box 6.2

A Combination of Consideration and Initiating Structure

<table>
<thead>
<tr>
<th>High Initiating Structure</th>
<th>High Initiating Structure</th>
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</thead>
<tbody>
<tr>
<td>Low Consideration</td>
<td>High Consideration</td>
</tr>
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</table>

PEOPLE LEADERSHIP

<table>
<thead>
<tr>
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<th>High Initiating Structure</th>
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<tbody>
<tr>
<td>Low Consideration</td>
<td>High Consideration</td>
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TEAM LEADERSHIP

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MINIMUM LEADERSHIP

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<tbody>
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<td>High Consideration</td>
<td>Low Consideration</td>
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TASK LEADERSHIP

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<thead>
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<th>Low Initiating Structure</th>
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<tbody>
<tr>
<td>High Consideration</td>
<td>Low Consideration</td>
</tr>
</tbody>
</table>

Low Initiating Structure

44 Lewis, 67.
Leadership Style

MANAGEMENT LEADERSHIP

PARTICIPATIVE LEADERSHIP

TEAM LEADERSHIP

Direct People

Involve People

Work with People

Build Team

Figure 15 Leadership Style
Figure 16 Situational Leadership Model

The Situational Leader (Escondido, CA: Center for Leadership Studies, 1984), 63.
WHAT GREAT LEADERS HAVE IN COMMON

A recent study of ninety of America's most effective leaders has revealed that they have four major strategies or ways of leading in common:

(1) They attract the attention of followers through their vision of what is possible, which gives purpose and inspires action.

(2) They communicate their vision by using images and actions that give their followers a framework of meaning and thereby trigger enthusiasm and commitment to the vision.

(3) They win the trust of their followers by positioning, i.e., by constantly modeling a set of actions that demonstrate the vision and show what it looks like.

(4) They have a positive self-regard and confidence because they know their own strengths and weaknesses, and they concentrate on developing their strengths while making wise compensations for their weaknesses.

---

47 Bennis and Nanus, 18-79.
PERSONAL CHARACTERISTICS OF LEADERS

i. Desire for Achievement

ii. Acceptance of authority
   (1) Authority of Competence
   (2) Authority of Position
   (3) Authority of Personality
   (4) Authority of Character

iii. Self-discipline

iv. Creativity

v. Delegation

vi. Decisiveness

vii. Persistence

viii. A balanced Life

ix. Faith and Prayer

x. Ability to move and influence people

---

CHARACTERISTICS OF VISION

a. A vision is related to mission but different.
b. A vision is unique.
c. A vision focuses on the future.
d. A vision is for others.
e. A vision is realistic.
f. A vision is lofty.
g. A vision is inviting.
h. A vision is a group vision.
i. A vision is good news and bad news (both promise and judgment).
j. A vision is a sign of hope (No hope, no leadership).

---

49 Weems, 41-45.
QUOTES

There are absolutes for leadership: namely, [sic] integrity, information, innovation, and incisiveness.


...integrity is consistency between what a manager believes, how a manager acts, and a manager's aspiration for his or her organization...But certain beliefs, actions, and aspirations are much more likely than others to lead to outstanding results...The concept of integrity is a nexus of ideas and guidelines that is central to business leadership...Integrity lies at the very heart of understanding what leadership is.

Badaracco and Ellsworth, Leadership and the Quest for Integrity, 1989

In a study about leadership values sponsored by the American Management Association, the most frequent responses, in order of mention, were (1) integrity (is truthful, is trustworthy, has character, has convictions), (2) competence (is capable, is productive, is efficient), and (3) leadership (is inspiring, is decisive, provides direction).

Kouzes and Posner, The Leadership Challenge

---

50 Fair, 123, 125.
Purpose Statement - The purpose of _________________ Church is to bring glory to God through Christ Jesus and His church.

Mission Statement - The mission of _________________ Church is to be with God in heaven and to take as many people with us as possible. We plan to do this by making positive efforts to meet the needs of people through evangelism, fellowship, worship, and benevolence.

Vision Statement - The vision of _________________ Church is to be a community of Christians who are friendly and family-oriented with a passion for people who are hurting, who are sensitive to people’s needs, and who reach out to all of God’s creation in a commitment to world evangelism.
TEN COMMITMENTS OF LEADERSHIP

PRACTICES
Challenging the Process
1. Search out challenging opportunities to change, grow, innovate, and improve.
2. Experiment, take risks, and learn from the accompanying mistakes.

Inspiring a Shared Vision
3. Envision an uplifting and ennobling future.
4. Enlist others in a common vision by appealing to their values, interests, hopes, and dreams.

Enabling Others to Act
5. Foster collaboration by promoting cooperative goals and building trust.
6. Strengthen people by giving power away, providing choice, developing competence, assigning critical tasks, and offering visible support.

Modeling the Way
7. Set the example by behaving in ways that are consistent with shared values.
8. Achieve small wins that promote consistent progress and build commitment.

Encouraging the Heart
9. Recognize individual contributions to the success of every project.
10. Celebrate team accomplishments regularly.

Kouzes and Posner, 18.
The maintainer as a leader has done us great damage. The manager/maintainer is the inevitable result of the institutional church environment. When a church produces executives rather than disciples and politicians rather than ministers, then it will be led by maintainers rather than leaders.

Managers follow leaders like form follows function. When managers lead, few follow. No one needs to follow because managers maintain the status quo; they are gifted at keeping things the way they are. Take the example of a group of managers cutting their way through a jungle. They plot the path, use the best machetes and the proper techniques. A leader comes along and climbs a tree. After viewing the larger landscape, he calls down to the managers, "Wrong Jungle!"

---

53 Stephen Covey, *Seven Habits of Highly Effective People*; quoted in Bill Hull, *7 Steps to Transform Your Church* (Grand Rapids: Fleming H. Revell, 1993), 60.
ESSENTIAL AREAS
TO SPIRITUAL FORMATION

1. BIBLE STUDY
2. THEOLOGICAL STUDY
3. DEVOTIONAL LITERATURE
4. PRAYER
5. SPIRITUAL DISCIPLINES
6. COMMUNITY
7. STEWARDSHIP
8. WITNESSING AND EVANGELISM
9. SERVICE
10. PSYCHO-SOCIAL GROWTH

---

54 Stanger, 84-85.
GIVE ME SOME

REASONS WHY A PERSON

OF GOD SHOULD STUDY
Box 7.1 \textsuperscript{55}

THE NEED TO KEEP DREAMING

1. Churches must constantly be revitalized. They must dream again! Stagnation is the death of any organization, especially a church. Weekly worship and study offer a regular opportunity for individual and corporate refreshment and to refocus on the dream.

2. Pastors help congregations keep their vision clear. They empower their organizations to refine "here is who we are" and "here is how we work together best" norms. They enable their congregations to turn dreams into reality. They help build morale by focusing on the energy and hope generated by a new vision of the dream.

3. Structure grows out of the dream, beliefs, and goals of a church and exists to implement and extend the vision. A warning may be appropriate for new ministers: The honeymoon period is a time when restructuring is easier than later. But do not restructure before understanding the church's dream.

4. A church needs to be committed first to its vision, and second, to its program structure. Programs too weak to develop the dream should be allowed to die; innovative programs energized by the dream must be created.

5. A dream is a necessary foundation for a healthy organization. Nothing less than a kingdom dream will turn a church toward aggressive ministry.

6. A planning cycle rooted firmly in the dream is an indispensable aid to organizational health. Each cycle renews and stretches the organization. Kingdom ministry thrives on dream planning.

7. Organizations contain the seeds of their own lives and deaths. Even congregations founded on healthy dreams can drift into destructive patterns. When organizations become aware of their decline, they can decide to dream again. This decision is a life-or-death choice.

Leadership begins with the desire to achieve, the desire to raise the standard, the desire to attain goals.

To achieve, the leader must **set goals**
To set goals, he must **make decisions**
To reach goals, he must **plan**
To plan, he must **analyze**
To analyze, he must **implement**
To implement, he must **organize**
To organize, he must **delegate**
To delegate, he must **administrate**
To administrate, he must **communicate**
To communicate, he must **motivate**
To motivate, he must **share**
To share, he must **care**
To care, he must **believe**
To believe, he must set goals that inspire belief and the desire to achieve

Thus, the "process of leadership" begins and ends with goals!

---

56 Engstrom, 141.
**Box 10.3**

**SWOT Analysis**

<table>
<thead>
<tr>
<th><strong>STRENGTHS</strong>: What makes your church strong?</th>
<th><strong>WEAKNESSES</strong>: What weakens your church's mission?</th>
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<table>
<thead>
<tr>
<th><strong>OPPORTUNITIES</strong>: What opportunities exist for strengthening your church?</th>
<th><strong>THREATS</strong>: What are potential threats to your church's mission?</th>
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57 Lewis, 117.
A Church's SWOT Analysis
Sample

STRENGTHS: What makes your church strong?

Talented, educated people
Restorationist doctrinal position
Commitment to caring for others
Warmth of people; acceptance of others
Metro area wide-open for evangelism
Vision of leadership
Strong sense of members bonding together
Commitment to giving
All voices can be heard
Cultural diversity; accepted and welcomed
Awareness of need for change
Readiness for worldwide awareness

OPPORTUNITIES: What opportunities exist for strengthening your church?

Opportunities (Hispanics)
Help the poor and needy
Building used daily (child care/youth)
Campus ministry (11 colleges nearby)
Children, youth, single ministries
Examine practices; shed traditions
Build relationships; grow closer together
Community service

WEAKNESSES: What weakens your church's mission?

Need heightened spirituality
Need active female members
Reluctance to show exuberance in worship
No full-time minister; not growing
Need more open and regular meetings
Not reaching the hurting people
Too much emphasis on youth
Lack of young families and teenagers
Too many differing opinions
Tied to a building/one location

THREATS: What are potential threats to your church's mission?

Lack of permanent facility
Changing community; seedy environment
Society's negative attitude toward religion
Satan; beaches, mountains, rivers, etc.
Media treatment of Christianity
Anti-church government legislation
Return to past (traditional thinking)
Unwillingness to change
Complacency; stagnation; inferiority
Lack of evangelism
Disunity/loss of unity
Focus on technique; loses sight of principle

58 Lewis, 118.
### BOX 10.5

**The SWOT Matrix**

<table>
<thead>
<tr>
<th>Strengths (S)</th>
<th>Weaknesses (W)</th>
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<table>
<thead>
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<th>SO Strategies</th>
<th>WO Strategies</th>
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<tbody>
<tr>
<td><strong>List Opportunities</strong></td>
<td>List ways to use strengths</td>
<td>List ways to overcome weaknesses by taking advantage of opportunities</td>
</tr>
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<th>ST Strategies</th>
<th>WT Strategies</th>
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<tbody>
<tr>
<td><strong>List Threats</strong></td>
<td>List ways to use strengths to avoid threats</td>
<td>List ways to minimize weaknesses and avoid threats</td>
</tr>
<tr>
<td>1</td>
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<td>10</td>
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</tr>
</tbody>
</table>
SIX QUESTIONS

a. Here are some questions to get your to thinking about vision:

i. What is God's vision for the world?

ii. What part of Himself did He invest to complete His vision?

iii. To what degree do you share God's vision?

iv. What proportion have you invested to complete God's vision?

v. Are there things going on in my life that are interfering with my successfully carrying out God's mission?

vi. In light of other questions, is there a special commitment I need to make?
VISION ESTABLISHING PROCESS

i. How can the congregation be effectively involved in the dreaming process?

ii. What is our basic purpose?

(1) Complete this sentence: Our congregation’s basic reason for being is. . . .

(2) Complete this sentence: Because of our congregation’s dream, we will minister by. . . .

(3) Complete this sentence: The special people we will minister to are. . . .

iii. What are the unique resources of our congregation?

iv. What are the unusual needs of our constituency?

v. How can we focus our dreams

vi. How do we anticipate making our ministry dream come true?

59 Dale, 97-102.
Figure 17 Components of Ministry
The congregation hires a minister to do its work of ministry and evangelism. The pastor is charged with the full-time task of shepherding and teaching the flock. The members are not involved in identifying one another. The pastor does the work of evangelism. The members are not involved in direct or personal evangelism.
Pastor equips, teaches, trains, and inspires members of the church. Church members build up one another. Church members witness and lead the lost to Christ. Pastor, as a Christian, personally witnesses. He is an example to the church in witness.
THE PLANNING PROCESS

i. Who are we?

ii. Where are we?

iii. Where do we want to go?

iv. How are we going to get there?

v. When will we get there?

vi. How much of our resources will we expend?

vii. How will we know we’ve successfully implemented our plan (Evaluation)?

---

60 Dale, 109-110.
APPENDIX G

The following pages are the handouts given as a packet to participants during the course. Each page is identified in the footer on the lower right hand corner of the page. This identification is referred to in the instructor's notes.
LEADERSHIP

is the Key to

EFFECTIVE Congregations

Joe Ellis

Packet Cover
SPIRITUAL LEADERSHIP IS NOT JUST:

Cognitive input
Skill development
Affective development
Selecting the right people
Providing the right experience
Spiritual or character development
Motivation

Spiritual leadership development is a COMPLEX set of functions overseen by the Holy Spirit in which the Holy Spirit, the emerging leader, existing leaders, and followers ALL interact over time in a CONTEXT or variety of contexts. Each person’s role differs in this PROCESS. 61

---

LEADERSHIP DEVELOPMENT
Session 1

Session Aims: After this session the student should be able to:
1. Recognize the leadership needs of the church
2. Define leader and leadership
3. Make a decision to pursue efforts to develop leaders
4. Begin discussions on the nature of the church
5. Understand the differences between various models of the church

I. Introduction and Analysis of Survey Needs

A. Presentation and assessment of CPI

B. Discuss the results and implications.

II. The Need for Quality Leadership

A. What do you think of when someone speaks of Leadership?

1.

2.

3.

4.

5.

6.
B. Leadership continues to rank at or near the top of everyone’s list of key success factors. Why?
1. Demands of the _____________ _____.

2. In the __________ world

3. The world of the church is __________

4. In the church there are several concerns\(^6^2\) common to all involved in leadership development:
   a. 
   b. 
   c. 
   d. 
   e. 
   f. 
   g. 
   h. 
   i. 
   j.

5. Leadership training will involve several things:
   a. Discovering necessary skills for leadership and future needs
   b. 
   c. 
   d. 
   e. 
   f. 
   g. 
   h.

---
III. Leadership Defined

A. Any study of leadership must involve a study of three areas:
   1. 
   2. 
   3. 

B. Some theorists emphasize one over the other two.

C. Leadership is a term with a wide variety of meanings.
   1. Leadership often refers to ____________________________.
   2. Other times ____________________________.
   3. Can also refer to ____________________________.

D. Someone has said, "Leadership is what leaders do." — an action, not a position.

E. Leadership is ____________ by one person or group upon another person or group.

F. Norman Shawchuck defines leadership as "the _________ and the _________ of influencing people and of shaping their behavior."\(^{63}\)

G. Peter Drucker\(^{64}\) says that leadership is a means to ____________ something and that its essence is performance.

---


H. Generally, the term leadership refers to the __________ of someone to bring together people to __________ some task.

I. James Burns explains leadership as: "Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers. This is done in order to realize goals mutually held by both leaders and followers."65

J. One of the best definitions available at this time is: "the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation."66


Figure 21 Nature of Leadership Correlation

67

IV. A Conscious Decision to Develop Leaders

V. The Nature of the Church
Quotes:
"The church is that concrete reality by which Christ becomes manifest to the world, and by which He acts in history."
(Wm. Robinson, Biblical Doctrine of the Church, p. 115).

"The holiest moment of the church service is the moment when God’s people – strengthened by preaching and sacrament – go out of the church door into the world to be the church. We don’t go to church; we are the church.”
Ernest Southcott, from Charles Colson’s The Body, p. 275.

A. What were some of the Activities of the early church? - Acts 2:38-42
1. 4 Things – “devoted themselves to:
a. b. c. d.

B. Two-Fold Purpose of the Church
[Read Eph. 4:11-16; 2 Cor. 5:17-21].
1.
2.

VI. Model of the church test
Inventory of Needs for Church Leaders

Each of the following statements describes a condition or state of affairs. Does it describe you or your congregation? For each statement, circle the number if you feel that you or your congregation needs to improve in this area. Then reconsider all the items you have circled and number them according to priority for attention.

1. I clearly understand the purposes and objectives of the church.

2. I am able to increase my competence in church leadership through a program of continuing education.

3. I am able to identify the causes of problems in my congregation, especially the non-theological causes.

4. I am able to develop strategies for eliminating the causes of problems that hinder my congregation.

5. The congregation and I understand clearly the scope of my authority and responsibility in carrying out the work of the church.

6. I am able to relate the content of Biblical preaching to the goals and programs of my congregation.

7. I am able to lead in the planning and administration of programs to meet specific goals.

8. I have good relationships with the people in the congregation.

9. I am able to resolve interpersonal conflicts by redirecting people toward goals.

10. I am able to motivate our members to service.

11. I know where to find outside help for solving problems, and meeting needs.

12. I am able to recruit, equip, and deploy members into goal-oriented tasks.

13. I am able to harmonize the organizational structure of the church so that we move directly toward the defined goals of the church.

14. I am able to help my congregation make necessary changes in our programs.

15. I have a supportive, stimulating relationship with my fellow preachers.

16. In addition to public presentations, I am able personally to win people to Christ.

17. The positions and functions of the officers in our congregation are understood and accepted by the general congregation.

18. Elders, deacons, boards, and committees in our church understand that they exist to help reach new people for Christ.

19. The elected officers of the church see their major task as helping others work for Christ effectively.

20. Our church conducts regular in-service retraining in goal-oriented church leadership for all the officers.

21. The organizational structure of our church minimizes interpersonal friction.

22. Program difficulties are viewed not as failures, but as opportunities for feedback for reprogramming.

23. The officers of our congregation understand how organizations function. They exert the kind of leadership that moves us toward our goals.

24. The congregation is constantly adding new classes or groups that play an active part in the church.

25. The church is constantly developing leadership for the new classes or groups that are created.

26. The buildings and equipment of the church are constantly expanding to allow the addition of new classes and groups.

27. Our congregation understands the relationship between the number of paid staff and our church's growth potential.

28. Our congregation constantly evaluates its activities in order to effectively carry out Christ's purposes.

---

29. The church readily abandons programs that do not promote growth.

30. The church members see themselves as unpaid coworkers with the paid staff in carrying out the mandate of Christ.

31. Each individual church member knows what "gift" of ministry he possesses and uses it joyfully in the church.

32. Our people demonstrate lives marked by prayer, faith, and the fruit of the Spirit.

33. Our worship services are planned, Spirit-filled, and effective in reaching our goals.

34. Our Christian education program is built to meet the needs of our own local situation.

35. Our Christian education program equips our people to act effectively as agents of Christ.

36. Our people take the initiative and find tangible ways to put their commitment to Christ into action.

37. When a person is given a responsibility in our church, we are confident that he will perform on a consistently high level.

38. Our people practice stewardship in such a way that needed activities are adequately financed.

39. Our church understands and is committed to the restoration of the Biblical model for the church.

40. Our congregation is committed to the worldwide mission of the church in terms of recruits and money.

41. Our people understand the differences among biological growth, transfer growth, and conversion growth.

42. Our congregation feels a responsibility for the welfare and success of its sister congregations.

43. The rank and file of the church personally study the Bible and are able to discuss intelligently major Biblical doctrines.

44. The people of our congregation are able to use the Bible to convey the gospel to non-Christians.

45. Our people understand the field of apologetics and are able to defend rationally attacks on the Christian faith.

46. Our people individually use sound principles of Biblical interpretation in order to draw valid conclusions.

47. Our people are able to discriminate between Biblically mandated functions and those that are traditional or institutional.

48. Our people realize the Holy Spirit wants to lead the church into dynamic growth.

49. Our people are vitally committed to the primary duty of reaching the lost for Christ.

50. Our congregation develops leadership and programs to meet specific needs of the non-Christians in our community.

51. The church gives more concern to outreach than to the maintenance of the institution.

52. New converts are put to work immediately in systematic outreach.

53. The church concentrates on winning the friends and relatives of the recently saved.

54. The church tends to concentrate upon reaching one homogeneous unit, or one socioeconomic level, in the community.

55. The leaders of our congregation know how to analyze our community for outreach efforts.

56. There exists in the church a free, positive, and open exchange of ideas and cooperation in developing and executing programs.

57. Our people are bound together in a fellowship marked by deep caring and concern.

58. In the families of our congregation, togetherness is based on each member's participating in building Christ's kingdom.

59. Our congregation adequately uses resources provided by colleges, camps, associations, and in-service training programs.

60. The growth of our people as individuals toward Christlikeness is obvious.
MODELS OF THE CHURCH EXERCISE

<table>
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<tr>
<th>8,6,4,2</th>
<th>8,6,4,2</th>
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<tbody>
<tr>
<td>truth</td>
<td>obedience</td>
<td>bride</td>
<td>Christ as king</td>
<td>order</td>
</tr>
<tr>
<td>communion with God</td>
<td>spiritual gifts</td>
<td>new creation</td>
<td>Christ as Reveal</td>
<td>spontaneity</td>
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<td>proclamation</td>
<td>stewardship</td>
<td>light</td>
<td>Christ as content</td>
<td>proclaimer</td>
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<tr>
<td>ministry</td>
<td>thankfulness</td>
<td>salt</td>
<td>Christ as flexibility</td>
<td>Healer</td>
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<th>8,6,4,2</th>
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<td>standard participation (baptism, Lord's supper) for the world sacraments</td>
<td></td>
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<tr>
<td>unstained by fruit of the world Spirit</td>
<td></td>
</tr>
<tr>
<td>changing confession, the world acceptance of Christ</td>
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<tr>
<td>serving the world &quot;washing feet&quot;</td>
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</table>

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Packet 10
LEADERSHIP DEVELOPMENT
Session 2
Theological Foundations

Session Aims: After this session the student should be able to:

1. Discuss the importance of spiritual formation of leaders and followers
2. Discover the biblical guidelines and qualifications of leaders
3. Formulate a description of what leaders are supposed to do and begin to make plans of putting these into action.

I. Content of Leadership Development
   A.
   
   B.
   
   C.
   
   D.

II. Spiritual Formation of the Leader
   A. Spiritual Disciplines for Leaders are absolutely essential.

      1. Complete the following sentence: "If I could pray for one thing, it would be . . . .

      2. If you were God, how would you answer this particular request?
3. Rate yourself from 1 to 10 on the scales below by placing an X on the place best describing what you believe about prayer.

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<th>4</th>
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<th>7</th>
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<td>X</td>
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<table>
<thead>
<tr>
<th>I Pray...</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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<table>
<thead>
<tr>
<th>Praying for me, is...</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
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<td>Easy</td>
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<td>Not very hard</td>
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</tbody>
</table>

4. What do the following verse say about prayer?
   a. 1 Thes. 5:16-18
   b. 1 Tim. 2:1-4
   c. Heb. 4:14-16

B. Spiritual Maturity of the followers

III. Biblical Guidelines of Leadership
   A. Old Testament - Abraham, Moses, Joshua, David, Nehemiah

   B. New Testament - Paul, Jesus

IV. Qualifications of Biblical Leaders
   A. Elders - Acts 20:28; 1 Timothy 3:1-7; 2 Timothy 2:2; Titus 1:5-9; 1 Peter 5:1-4;
B. Deacons - 1 Timothy 3:8-13; 2 Timothy 2:2; 1 Peter 5:5-11

C. Servants - Matthew 20:28; John 13; Galatians 5:16-6:12; Ephesians 4:11-16

V. Responsibilities of Biblical Leadership (What are Leaders supposed to do?)
A. Quick definition of two terms - management and leadership
   1. Management is:
   2. Leadership is:

B. Leading and management are not necessarily opposing terms but different.

C. May I suggest there are four things all Christian leaders are to do:
   1.
   2.
   3.
   4.
LEADERSHIP DEVELOPMENT
Session 3
Models or Images of Leadership

Session Aims: After this session the student should be able to:
1. Discover some characteristics of biblical leaders
2. Understand the differences between leadership and management
3. Explain the differences between leadership styles
4. Take the Personality Profile Inventory and discuss
5. Begin discussing the situational dynamics of leadership

I. MODELS OF LEADERSHIP
A. Studies of leadership

B. Approaches to leadership
   1. One-Dimensional Approach

1. One-Dimensional Approach

<table>
<thead>
<tr>
<th>People Oriented</th>
<th>Production Oriented</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supportive, friendly, concern for subordinates' welfare</td>
<td>Directive, distant, concern that work be accomplished</td>
</tr>
</tbody>
</table>
2. Two-Dimensional Approach

3. Situational theories
II. BIBLICAL MODELS OF LEADERSHIP

A. In the following passages look for examples of what they did that distinguishes them as leaders.
   1. Mark 1:35-39
   3. Mark 4:1-20
   4. Mark 7:1-23
   5. Mark 9:2-13

B. Now look at Eph. 4:13 - What does this say about leadership?

III. Differences between Management and Leadership

IV. Leadership Styles

A. Leadership style is determined by three factors:
   1.
   2.
   3.

B. Do not assume that a Christian leader will be automatically committed to a specific style of leadership.
Figure 22 Leadership and Management Elements, Tasks, Functions, and Activities

Box 1.1

MANAGER OR LEADER70

1. Managers make sure that things work well. Leaders create that which works better.

2. Managers solve today’s problems by fixing the difficulties caused by changing events. Leaders create a better future by seizing opportunities stimulated by changing events.

3. Managers focus on the process. Leaders focus on the product.

4. Managers make sure the details are taken care of. Leaders set broad purposes and directions.

5. Managers make sure that people put in an honest day’s work for their pay. Leaders inspire people to do more than expected.

6. Managers organize and plan to meet this year’s objectives. Leaders create a vision of the years down the road.

7. Managers create efficient policies and standard operating procedures. Leaders go beyond the need for standard procedures and create a more efficient system.

8. Managers focus on efficiency. Leaders focus on effectiveness.

9. Managers focus on problem behavior and try to improve it through counseling, coaching, and nurturing. Leaders focus on what is going right and praise it.

10. Managers worry about the present. Leaders look forward to the future.

Adapted from R. Lynch, "Are you a manager or a leader?" The Non-profit Board Report, 3 (4), (February 1, 1995), 14.

The manager administers; the leader innovates.

The manager is a copy; the leader is an original.

The manager maintains; the leader develops.

The manager focuses on systems and structure; the leader focuses on people.

The manager relies on control; the leader inspires trust.

The manager has a short-term view; the leader has a long-term view.

The manager asks why and how; the leader asks what and why.

The manager has an eye on the bottom line; the leader has an eye on the horizon.

---

LET'S GET RID OF MANAGEMENT

People don’t want to be managed. They want to be led. Whoever heard of a world manager? World leader, yes. Educational leader. Political leader. Religious leader. Scout leader. Community leader. Labor leader. Business leader. They lead. They don’t manage. The carrot always wins over the stick. Ask your horse. You can lead your horse to water, but you can’t manage him to drink. If you want to manage somebody, manage yourself. Do that well and you’ll be ready to stop managing. And start leading.

A message as published in the Wall Street journal by United Technologies Corporation, Hartford, Connecticut 06101.

CONTINUUM OF LEADER BEHAVIOR
by
Robert Tannenbaum and Warren H. Schmidt

(Democratic) <-> (Authoritarian)

Relationships Oriented <-> Task Oriented

<table>
<thead>
<tr>
<th>Area of Freedom</th>
<th>Use of Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>for Subordinates</td>
<td>by the Leader</td>
</tr>
</tbody>
</table>

- Leader permits subordinates to function within limits defined by superior
- Leader presents problem, gets suggestions, and makes decision
- Leader presents ideas and invites questions
- Leader makes decision and announces it

- Leader defines limits; asks group to make decision
- Leader "sells" decision
- Leader defines subject to change
- Leader defines subject to change
The Four Basic Leadership Styles

PEOPLE

(People-Oriented)
Low Relationships and Low Tasks

Passive Involvement
Low Task and Low Relationships

Task Oriented
High Task and Low Relationships

Total Involvement
High Task and High Relationships

(Total Involvement)
High Relationships and Low Tasks

Concern for People (High)
1 2 3 4 5 6 7 8 9

Concern for Task (Low)
1 2 3 4 5 6 7 8 9

Adapted from Robert B. Blake and Jane S. Mouton, The Managerial Grid (Houston: Gulf Publishing Co., 1964). (Permission Granted)

Figure 23 The Four Basic Leadership Types

73

73 R. Paul Stevens and Phil Collins, The Equipping Pastor (Bethesda, MD: The Alban Institute, 1993), 64.
Box 6.1  
Church Leadership Continuum:  
When Your Walk Does Not Match Your Talk

**TASK** <------------------> **PEOPLE**

<table>
<thead>
<tr>
<th>Task-Oriented Behavior</th>
<th>Relationship-Oriented Rhetoric</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I supervise my group closely so that the members work harder and do better work.</td>
<td>1. My door is always open.</td>
</tr>
<tr>
<td>2. I decide on appropriate goals and objectives for my group and convince the members of the value of my plans.</td>
<td>2. Let's hear your ideas.</td>
</tr>
<tr>
<td>3. I establish controls to make my group accomplish its tasks.</td>
<td>3. I believe in strong incentive plan.</td>
</tr>
<tr>
<td>4. I plan my groups' work load for them.</td>
<td>4. Let's keep the lines of communication open.</td>
</tr>
<tr>
<td>5. I meet with my group to find out if they are following my plan.</td>
<td>5. Our employee-development program is there for you.</td>
</tr>
<tr>
<td>6. I require my group members to make frequent progress reports.</td>
<td>6. I value diversity.</td>
</tr>
<tr>
<td>7. I set up new controls immediately if the quality of my groups' work drops.</td>
<td>7. Let me know how I can help.</td>
</tr>
<tr>
<td>8. I push my group to meet deadlines and production schedules that I set up for them.</td>
<td>8. My group is a team.</td>
</tr>
<tr>
<td>9. I restrict my group from establishing their own goals.</td>
<td>9. I like a person who shows initiative.</td>
</tr>
<tr>
<td>10. I prohibit my group from making decisions without consulting me.</td>
<td>10. This will be great for morale.</td>
</tr>
</tbody>
</table>


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*Figure 24 Church Leadership Continuum*
Leadership Behavior

Box 6.2

A Combination of Consideration and Initiating Structure

<table>
<thead>
<tr>
<th>High Consideration</th>
<th>Low Consideration</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Initiating Structure</td>
<td>Low Initiating Structure</td>
</tr>
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</table>

PEOPLE LEADERSHIP

<table>
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<th>High Consideration</th>
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TEAM LEADERSHIP

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MINIMUM LEADERSHIP

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TASK LEADERSHIP

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Figure 25 Leadership Behavior

75

a. Leadership style includes how a person functions or operates within a context of the group or organization.
   i. Ted Engstrom has five basic categories.  
      (1) Autocratic-bureaucratic -
      (2) Benevolent-autocratic -
      (3) Manipulative-inspirational -
      (4) Democratic-participative -
      (5) Laissez-faire -

11. Situational Leadership

12. Personality Profile Inventory

[Handout "The Styles"]

---

Figure 26 Leadership Style

Direct People
Involve People
Work with People
Build Team

77 Paul Hersey, The Situational Leader (Escondido, CA: Center for Leadership Studies, 1984), 63.
Figure 27 Leader Behaviors

78

78 Paul Hersey, The Situational Leader (Escondido, CA: Center for Leadership Studies, 1984), 63.
PERSONAL PROFILE

Look at the word groups below. In each group, select the word that is most like you, least like you, and in-between. Write the number in the blanks to the left of the words. Give four (4) points to the word most like you, three (3) points to the word that is like you, two (2) points to the word that is somewhat like you, and one (1) point to the word that is least like you.

1. ___ Enthusiastic ___ 6. ___ Competitive ___
   ___ Bold ___        ___ Even-tempered ___
   ___ Conscientious ___        ___ Good mixer ___
   ___ Friendly ___        ___ Thorough ___
2. ___ Logical ___ 7. ___ Sociable ___
   ___ Attractive ___        ___ Dominant ___
   ___ Good-natured ___        ___ Controlled ___
   ___ Outspoken ___        ___ Easy-going ___
3. ___ Agreeable ___ 8. ___ Reserved ___
   ___ Outgoing ___        ___ Appealing ___
   ___ Daring ___        ___ Kind ___
   ___ Careful ___        ___ Direct ___
4. ___ Strong-willed ___ 9. ___ High-spirited ___
   ___ Tactful ___        ___ Amiable ___
   ___ Sympathetic ___        ___ Vigorous ___
   ___ Charming ___        ___ Accurate ___
5. ___ Gentle ___ 10. ___ Restless ___
   ___ Well-disciplined ___        ___ Expressive ___
   ___ Talkative ___        ___ Diplomatic ___
   ___ Pioneering ___        ___ Considerate ___

____D _____I _____S _____C
THE STYLES

DOMINANCE STYLE
STYLE DESCRIPTION
This person tends to: WANT immediate results ACT decisively.
The dominance style tends to be determined and assertive in meeting their needs through direction of others. This style like all four, can range from more positive-to-negative energized behavior which may be described as "decisive" at one end and "defiant" at the other end.

MOTIVATION
Personal control through a direct style.

FEAR
Being taken advantage of by others.

EFFECTIVENESS
When more effective, this style tends to be persuasive, spontaneous and accessible or open to others. When less effective, this style is likely to be overly subjective, extremely emotional and superficial in their approach.

Increase effectiveness by developing further patience through accepting themselves and others. This includes accepting the limitations each of us possess as part of our human nature.

INFLUENCING STYLE
STYLE DESCRIPTION
This person tends to: WANT contact with people ACT enthusiastically.
The influencing style tends to be entertaining and motivated to interact with others. They are people focused. This tendency can range from being "invigorating" at best to impulsively "indiscriminate" when negatively motivated or distressed.

MOTIVATION
Personal approval from others through a direct style.

FEAR
Loss of influence with others.

EFFECTIVENESS
When more effective, this style tends to be persuasive, spontaneous and accessible or open to others, when less effective, this style is likely to be overly subjective, extremely emotional and superficial in their approach.

Increase effectiveness by developing additional tendencies towards being objective, analytical and organized in dealing with situations which do not naturally match the approach of their style.

STEADINESS STYLE
STYLE DESCRIPTION
This person tends to: WANT stability ACT systematically.
The steadiness style tends to approach situations in a slower, more planned manner which is more likely to insure known actions and results. This can take the form of "servicing" tendencies when positively motivated and at the other extreme, passive resistance through a "stern" response which involves holding onto what is already possessed and certain.

MOTIVATION
Personal stability through an indirect style.

FEAR
Loss of stability (such as predictable conditions, actions and relationships in their environment).

EFFECTIVENESS
When more effective, this style tends to be deliberate, objective and consistent. When less effective, this style is likely to be indecisive, overly systematic in their concern about all details and procedures, and not expressive of their thoughts and feelings. Increase effectiveness by developing greater comfort and ability to deal with required change in situations, including growth in their own level of assertiveness.

CONSCIENTIOUS STYLE
(Compliance to their standards)
STYLE DESCRIPTION
This person tends to: WANT accuracy ACT cautiously. The cautious style tends to be precise, reserved and concerned with the appearance of conditions. This combines to explain their motivation by self-direction through an approach which tends to involve compliance to critical conditions (situations, individuals, work relationships). This can lead to difficulties if not resolved or otherwise controlled. This style can range from being "contemplative" and appearing courteous at best, to being excessively courteous at worst.

MOTIVATION
Accuracy in achieving their goals through an indirect style.

FEAR
Criticism of their efforts or actions by others.

EFFECTIVENESS
When more effective, this style tends to be creative, inquisitive and discrete. When less effective, this style is likely to be seen as overly-perfectionistic, "nitpicking," overly demanding of themselves and others and detached or aloof.

Increase effectiveness by developing further acceptance of the realistic limitations on us. This is part of an attitude of increasing progress towards approximating the perfection which they desire to achieve.

---

79 Carlson Learning Company (Minneapolis, Minnesota, Reprinted 1992).
Figure 28 Personality Principles
### THE TALKER

**INFLUENCING**
- Appealing personality
- Talkative, storyteller
- Good sense of humor
- Memory for color
- Physically holds onto listener
- Emotional & demonstrative
- Enthusiastic/expressive
- Cheerful & bubbling over Curious
- Good on stage
- Wide-eyed & innocent
- Lives in the present
- Changeable disposition
- Sincere at heart
- Always a child

**STRENGTHS**
- Volunteers for jobs
- Thinks up new activities
- Looks great on surface
- Creative & colorful
- Has energy & enthusiasm
- Starts in a flashy way
- Inspires others to join
- Charms others to work

**WORK**
- Goal-oriented
- Sees the whole picture
- Organizes well
- Seeks practical solution
- Moves quickly to action
- Delegates work
- Insists on production
- Makes the goal
- Stimulates activity
- Thrives on opposition

**FRIENDS**
- Makes friends easily
- Loves people
- Thrives on compliments
- Seems exciting
- Envided by others
- Doesn't hold grudges
- Apologizes quickly
- Prevents dull moments
- Likes spontaneous activities

### THE WORKER

**DOMINANCE**
- Born leader
- Dynamic and active
- Must correct wrongs
- Strong-witted & decisive
- Unemotional
- Not easily discouraged
- Can run anything
- Independent & self-sufficient
- Exudes confidence
- Compulsive need for change

**WORK**
- Goal-oriented
- Sees the whole picture
- Organizes well
- Seeks practical solution
- Moves quickly to action
- Delegates work
- Insists on production
- Makes the goal
- Stimulates activity
- Thrives on opposition

**FRIENDS**
- Makes friends cautiously
- Content to stay in bkgd
- Avoids causing attention
- Faithful & devoted
- Will listen to complaints
- Can solve other's prob.
- Deep concern for others
- Moved to tears with comp
- Seeks ideal mate

### THE THINKER

**COMPLIANCE**
- Deep and thoughtful
- Analytical
- Serious and purposeful
- Artistic or musical
- Philosophical & poetic
- Appreciative of beauty
- Sensitive to others
- Self-sacrificing
- Conscientious
- Idealistic
- Talented & creative

**WORK**
- Schedule-Oriented
- Perfectionist, high standards
- Detail-conscious
- Persistent & thorough
- Orderly & organized
- Neat and tidy
- Economical
- Sees the problems
- Finds creative solutions
- Needs to finish what's started
- Likes charts, graphs, figures

**FRIENDS**
- Makes friends cautiously
- Content to stay in bkgd
- Avoids causing attention
- Faithful & devoted
- Will listen to complaints
- Can solve other's prob.
- Deep concern for others
- Moved to tears with comp
- Seeks ideal mate

### THE WATCHER

**STEADINESS**
- Low-key personality
- Easy-going & relaxed
- Calm, cool & collected
- Consistent life
- Quiet, but witty
- Sympathetic & kind
- Keeps emotion hidden
- Happily reconciled to life
- All-purpose person
- Patient, well-balanced

**WORK**
- Competent & steady
- Peaceful & agreeable
- Has administrative ability
- Mediates problems
- Avoids conflicts
- Good under pressure
- Finds the easy way

**FRIENDS**
- Makes friends cautiously
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LEADERSHIP DEVELOPMENT
Session 4
Qualities of Effective Leaders

Session Aims: After this session the student should be able to:
1. Generate a list of traits of quality leaders
2. Explain the characteristics of a leader as a growing person, visionary, influencer, and equipper.

I. Characteristics of Effective Leaders
   A. Common Biblical passages related to elders and deacons
      1. 1 Timothy and Titus focus on characteristics of the leader.

         Matt. 20:25-28 and 1 Peter 5:1-5]

      2. What are the characteristics of leadership in these passages?

The following are four categories that are general in nature that apply to all Christian leaders.

II. The Leader as a GROWING PERSON

III. The Leader as a VISIONARY (Prov. 29:18 KJV) "No vision, people perish."
   A. Describe Vision.

IV. Leader as an INFLUENCER
   A. Leadership is influence, an attempt to influence the activities of people toward a goal.

V. Leader as EQUIPPER
WHAT GREAT LEADERS HAVE IN COMMON

A recent study of ninety of America’s most effective leaders has revealed that they have four major strategies or ways of leading in common:

(1) They attract the attention of followers through their vision of what is possible, which gives purpose and inspires action.

(2) They communicate their vision by using images and actions that give their followers a framework of meaning and thereby trigger enthusiasm and commitment to the vision.

(3) They win the trust of their followers by positioning, i.e., by constantly modeling a set of actions that demonstrate the vision and show what it looks like.

(4) They have a positive self-regard and confidence because they know their own strengths and weaknesses, and they concentrate on developing their strengths while making wise compensations for their weaknesses.

---

PERSONAL CHARACTERISTICS OF LEADERS

1. Desire for Achievement

2. Acceptance of authority
   a. Authority of Competence
   b. Authority of Position
   c. Authority of Personality
   d. Authority of Character

3. Self-discipline

4. Creativity

5. Delegation

6. Decisiveness

7. Persistence

8. A balanced Life

9. Faith and Prayer

10. Ability to move and influence people

---

CHARACTERISTICS OF VISION

1. A Vision is related to mission but different.
2. A Vision is unique.
3. A Vision focuses on the future.
4. A Vision is for others.
5. A vision is realistic.
6. A vision is lofty.
7. A vision is inviting.
8. A vision is a group vision.
9. A vision is good & bad news (both promise & judgment).
10. A vision is a sign of hope (No hope, no leadership).

---

LEADERSHIP DEVELOPMENT  
Session 5  
Qualities of Effective Christian Leadership

I. Leadership Characteristics – characteristics about our activities  
A. Leadership is action, not position.  
B. Characteristics of LEADERSHIP  
1.  
2.  
3.  
4.  
5.  
6.  
7.  

II. Role Model - Jesus the Ultimate Role Model  
A. Jesus - encouragement, determinism, integrity  

III. Caring and Encouraging Environment  
A. Christians have a spiritual need for one another.  

IV. The Task of Leadership - Characteristics
Keys to Leadership

The Bible has a great deal to say about leadership and the qualities of the godly leader.

**Key one--God calls you--Philippians 2:13.** Let neither a sense of inadequacy nor a "poor background" hinder you from following His lead.

**Elements of fellowship-Philippians 4:13; 2 Samuel 22:33.**

God Himself is our source of power, but fellowship with God is that which throws the switch. Three elements of fellowship are:

1. **Word**--2 Timothy 3:16-17; Psalm 119:97
2. **Prayer**--Luke 18:10-14; James 5:16

Your inner life will either make or break you-2 Chronicles 16:9.

You need to cultivate:

1. **Purity**--Daniel 1:8; 1 Samuel 16:7
2. **Humility**--Proverbs 6:16-17
3. **Faith**--Hebrews 11:6; Philippians 4:19

**Servant Heart and sensitive spirit--1 Kings 3:9-10**

1. The Bible teaches that to lead is to serve
2. Get acquainted with your people as individuals

**TO**

**Lessons from the Lord:**

1. **A sense of excellence--Isaiah 12:2-5; Psalm 36:7**
2. **Initiative--Isaiah 6:8; Romans 5:8**
3. **Creative spirit--Mark 2:2-5**

**Essential principles needed in making an impact--2 Chronicles 30:26**

1. **Whole-hearted--2 Chronicles 31:21; Colossians 3:23**
2. **Single-minded--2 Chronicles 29:3-5; 2 Peter 3:10**
3. **Fighting spirit--2 Chronicles 30:10; 31:20**

And let's get busy--

1. **Plan a good beginning--1 Samuel 10:21-22,27**
2. **Do your homework--Nehemiah 1:3-4; 2:2; 4:8**
3. **Plan the work (POLE)--Plan, Organize, Lead, Evaluate**

**Dare to--**

1. **Do it now--Numbers 1:13,17-18**
2. **Trust God for the help you need--Exodus 40:12-13; Numbers 3:5-6**
3. **Focus on objectives, not obstacles--Mark 8:1-4; 16:24**

**Each one reach out to new opportunities. Be willing to TRY NEW THINGS--Isaiah 43:18-19**

**Resolve Difficulties--Exodus 15:27**

**Surviving Dangers--Matthew 6:24; Philippians 3:17-19**

1. **Covetousness**
2. **Self-glory**
3. **Discouragement**

**How to Communicate Effectively--2 Corinthians 3:5-6**

It takes one to make one--1 Chronicles 20:4-8

**Practical helps from you.**
QUOTES

There are absolutes for leadership: namely, [sic] integrity, information, innovation, and incisiveness.


...integrity is consistency between what a manager believes, how a manager acts, and a manager's aspiration for his or her organization...But certain beliefs, actions, and aspirations are much more likely than others to lead to outstanding results...The concept of integrity is a nexus of ideas and guidelines that is central to business leadership...Integrity lies at the very heart of understanding what leadership is.

Badaracco and Ellsworth, Leadership and the Quest for Integrity, 1989

In a study about leadership values sponsored by the American Management Association, the most frequent responses, in order of mention, were (1) integrity (is truthful, is trustworthy, has character, has convictions), (2) competence (is capable, is productive, is efficient), and (3) leadership (is inspiring, is decisive, provides direction).

Kouzes and Posner, The Leadership Challenge

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82 Ian Fair, Leadership in the Kingdom (Abilene, TX: A.C.U. Press, 1996), 123, 125.
MISSION AND PURPOSE

Purpose Statement - The purpose of ________________ Church is to bring glory to God through Christ Jesus and His church.

Mission Statement - The mission of ________________ Church is to be with God in heaven and to take as many people with us as possible. We plan to do this by making positive efforts to meet the needs of people through evangelism, fellowship, worship, and benevolence.

Vision Statement - The vision of ________________ Church is to be a community of Christians who are friendly and family-oriented with a passion for people who are hurting, who are sensitive to people’s needs, and who reach out to all of God’s creation in a commitment to world evangelism.

---

V. Summary

A. Kouzes and Posner\textsuperscript{84} state that there are Five Fundamental Practices of Exemplary Leadership:

1.

2.

3.

4.

5.

VI. Situational Aspects

VII. Assessment of participants leadership skills

TEN COMMITMENTS OF LEADERSHIP

PRACTICES
Challenging the Process

COMMITMENTS
1. Search out challenging opportunities to change, grow, innovate, and improve.

2. Experiment, take risks, and learn from the accompanying mistakes.

Inspiring a Shared Vision

3. Envision an uplifting and ennobling future.

4. Enlist others in a common vision by appealing to their values, interests, hopes, and dreams.

Enabling Others to Act

5. Foster collaboration by promoting cooperative goals and building trust.

6. Strengthen people by giving power away, providing choice, developing competence, assigning critical tasks, and offering visible support.

Modeling the Way

7. Set the example by behaving in ways that are consistent with shared values.

8. Achieve small wins that promote consistent progress and build commitment.

Encouraging the Heart

9. Recognize individual contributions to the success of every project.

10. Celebrate team accomplishments regularly.

---

5 LEVELS
OF LEADERSHIP
by John Maxwell

People follow because they
NOTE: People will follow you beyond your stated authority.
This level allows work to be fun.

People follow because they
NOTE: This step is reserved for leaders who
because of have spent years growing people and
who you are organizations. Few make it. Those who
and what you do are bigger than life.
represent.

People follow because of what
you have done for
NOTE: This is where long range growth occurs. Your commitment to developing
leaders will insure ongoing growth to the
organization and to people. Do whatever you can to
achieve and stay on this level.

People follow because of what
you have done for
NOTE: this is where success is sensed by most people. They
like you and what you are doing. Problems are fixed
with very little effort because of momentum.

People follow because they
NOTE: Your influence will not exceed beyond the lines of your
job description. The longer you stay here, the higher
the turnover and the lower the morale.
COMMON STRENGTHS OUTSTANDING LEADERS SHARE

Take a moment to consider your strengths as a leader. This evaluation will allow you to review those areas of importance to a leader. Circle the number that corresponds with how you see your ability, right now, not how you wish it would be. 1=LOW; 5=HIGH

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THE TOP 20 IN LEADERSHIP QUALITIES-SKILLS

Effective leaders master 4 skill areas, including a cluster of 20 qualities-abilities enhancing their leadership effectiveness. I consider these 20 to be the "top 20" in leadership.

- Growth. An effective leader grows personally and spiritually.
- Flexibility. An effective leader adjusts to meet people's needs.
- Vision. Effective leaders cast and direct vision that motivates others toward a preferred future.
- Planning. Effective leaders develop strategies, projects, and plans that accomplish goals.

Effective Leadership

Growth  Vision  
Self-awareness  Dreaming  
Faith  Risk-taking  
Attitude  Communicating  
Managing Change  Love  
Perseverance  Motivating

Discipline/Accountability

Flexibility  Planning  
Understanding People  Prioritizing  
Strategic Thinking  Goal Setting  
Appreciating People  Problem Solving  
Building People  Team building  
Delegating

RATE YOUR LEADERSHIP EFFECTIVENESS

Instructions: Read each statement. Give yourself a rating of 4, 3, 2, or 1, according to this rating scale:

4 = All the time 3 = Most of the time 2 = Some of the time 1 = Rarely or Never

GROWTH

1. Self-Awareness
   ___ I know who I am; I like who I am; I try to be who I am.
   ___ I develop systems that work for me.
   ___ I know and understand my particular leadership style.
   Self-discovery shows us honestly which leadership skills will be easiest for us to develop.
   Our particular leadership style impacts how we work with people. None of us are positioned to take the reigns of leadership until we know who we are.

2. Love
   ___ I love everyone unconditionally
   ___ I am other-centered, rather than self-centered.
   ___ I believe the best about people.
   An effective leader loves and accepts people where they are, then takes them somewhere, if we do not love people enough to be concerned about their development, we fail at leadership.

3. Attitude
   ___ I convey optimism and a positive outlook an life.
   ___ I refrain from complaining about my circumstances.
   ___ When confronted with a challenge or problem, I immediately explore optional solutions.
   A positive, visionary attitude gives a leader attractiveness. Are you as attractive as you can be? A leader doesn't have to create an image, he or she already has one. An enthusiastic, vibrant attitude clarifies the leader's image.

4. Faith
   ___ I refuse to be a safe, and timid plodder who tiptoes through life.
   ___ I envision what needs to be done and trust God to accomplish it.
   ___ I make tough decisions and forge trails for my congregation to follow.
   Great leaders understand they are called and set apart by God for specific purposes. A leader, therefore, works by faith, not by sight. A leader refuses to plan ministry on the basis of limited human resources, but on the unlimited resources of God.

5. Perseverance
   ___ When confronted with obstacles or criticism, I fight off the temptation to throw in the towel and quit.
   ___ I manage to get things done amid adverse circumstances.
   ___ I maintain good personal physical conditioning.
One who assumes the position of leadership has assumed the position of being in front of the crowd. Chances are you will have criticism and grumbling hurled at you. To maintain a persevering spirit, leaders must stay level-headed and realistic. These qualities allow a leader to act, instead of react, to criticism and other efforts to thwart the vision.

6. Discipline/Accountability
___ I teach others by my example.
___ I welcome personal responsibility for my growth as a leader.
___ Self-mastery is evident in my life.

Self-discipline might be called the leader's price tag. Great people usually win victories over themselves. A leader who cannot master himself probably won't lead others. Disciplined leaders welcome both accountability and responsibility.  

Total “Growth” score
A score of 20 to 24 shows you are a growing leader who takes seriously the personal side of your leadership. A score of 12 to 19 indicates some personal growth is needed. A score of 11 or below shows neglect of personal growth toward leadership effectiveness.

FLEXIBILITY
7. Understanding people
___ I actively discern the major strengths and weaknesses of a person.
___ I appreciate the differences in people.
___ I try to understand a person's ideas, opinions, and needs before trying to get that person to understand me.

Remember, God makes every person in His image, that is, unique. He doesn't roll out cookie cutter human beings. Leaders study people. A leader's thoughtful study of people helps the leader to adjust his or her behavior to meet people's needs. An understanding of people enables the leader to communicate, motivate, and lead people toward change.

8. Appreciating people
___ I believe everyone wants to make an important difference.
___ I find ways to make people feel valuable.
___ When someone does a good job I say, “Thanks.”

Leaders who raise the standard are known for saying, “Thank You.” The leader's genuine appreciation for people's hard work and efforts builds relationships between the leader and his followers. Most people will buy into you before they buy into before they buy into your leadership. When you show appreciation you enhance this process.

9. Building people
___ I confront people when they really need it.
___ I magnify people more than I magnify projects, events, or programs.
___ I look for opportunities to train and equip people.

Great leaders grow people. They accomplish this goal through constant encouragement, regular affirmation, and ongoing equipping for ministry. The greatest leadership transformation that needs to take place in most churches is the mobilization of the laity.

Total “flexibility score
A score of 10 to 12 shows you have strong abilities to be flexible and adaptable when working with people. A score of 6 to 9 indicates some need for improvement. A score of 5 or less reflects a leader who is too rigid.

VISION
10. Dreaming
___ I ask myself mind-stretching questions.
___ I offer a dream that shapes the thinking and doing of my congregation.
___ I set aside time to think and dream about the future.

A vision is a picture of a preferred future. Dream great dreams. Big dreams give you places to go and things to do. What limits most leaders is the size of their dreams and vision.

11. Risk-taking
___ I show willingness to get out in front of the crowd and become a target.
___ I boldly take swift/aggressive actions when the situations calls for it.
___ I relish the opportunity to try something different.

Leaders operate by the motto: Do something significant, or get out of the way. The term “risk-taking” does not refer to reckless abandon.
A helter-skelter leader is dangerous. A leader who knows where he is going takes managed risks, but they are risks, nevertheless. Here are two questions that usually relieve the fear of risk-taking. First ask, What is the worst thing that can happen? Second, ask, What is the best thing that can happen? Somewhere between the answers to those two questions is the risk you should take.

12. Communicating
___ I focus less on content and more on truly connecting and communicating with my audience.
___ I keep people informed of what is taking place.
___ Communication is an obsession of my leadership.

Leaders are not allowed the luxury of separating their communication skills from their leadership skills. Follow these guidelines: (1) Never assume that everyone knows what is going on. (2) The larger your congregation, the more attention you will have to give to communication. (3) Keep people informed. People who are left in the dark usually create rumors. (4) Improve your communication skills by becoming an avid listener. Good communicators are also good listeners.

13. Managing Change
___ I strive to develop trust with people before making wholesale changes.
___ I create urgency for making positive changes.
___ I welcome the opportunity to be flexible and adaptable toward needed change.

Effective leaders minimize this resistance to change by not springing surprises on people, viewing change as a sequence of managed events in which you involve people at all levels, explaining all the reasons for a change, allowing people to express their fears and hangups about a proposed change, then moving forward.

14. Motivating
___ I internalize the goals of our congregation and organize everyone’s energies around those goals.
___ I make high congregational morale a priority of my leadership.
___ I encourage ministry by anyone, anywhere, and at any time.

Congregations that are plateaued, coasting, inactive, and not seeing much happen typically are congregations that have lost sight of their original goals. View motivation as an effort to remove the obstacles that are preventing your congregation from achieving its goals. Leaders create a goal-focused motivational climate marked by trust, urgency and enthusiasm.

___ Total “Vision” score

A score of 17 to 20 shows you know how to do the “vision thing.” If you scored between 12 and 16 read some books on the role of vision in leadership. If you scored 11 or less you have overlooked the role vision plays in effective leadership.

PLANNING
15. Strategic Thinking
___ I see the big picture of my church’s ministry.
___ I design a process of strategies that propel the church forward.
___ I have a master plan that includes short-range and long-range goals.

Churches that grow plan to grow. The design process for growth planning begins with a strategic thinker who fashions (with a team of people) the church’s mission, goals, priorities, values, and strategies. A leader must provide the congregation with direction.

16. Prioritizing
___ I identify the actions that will have the most significant and beneficial impact and do those first.
___ I do things in the order of their importance.
___ Major priorities occupy the bulk of my time.

All the vision, dreaming, strategic thinking and planning in the world won’t get the job done until priorities actually influence the leader’s day-to-day work. Without priorities a leader’s personal direction is at best ambiguous.

17. Goal Setting
___ I know what I want for the church and what it will cost.
___ I maintain a clear picture of why our church exists and what God has called us to be.
___ I concentrate the church’s resources and energies toward several specific areas.
Goals keep our eyes on the prize. Goals form the reason we work hard.

18. Problem Solving
   I recognize problems before they create crises and emergencies.
   When confronted with a challenge I make a list of all possible solutions.
   When I face problems I turn to people who can help me solve them.
   It is natural for a church to grow. Problem solving skills are all about identifying and removing the obstacles to growth. Because effective leaders must possess the big picture, they tend to see problems arising before anyone else in the church does.

19. Team Building
   I create an environment of team spirit.
   I develop communication systems that keep our leadership teams informed.
   Everyone on our team is aware of our master plan.
   Effective teams form a communication plan to keep everyone on the team informed. Effective teams know the master plan.

20. Delegating
   Most of my work consists of things only I can do.
   I macro-manage rather than micro-manage.
   I empower people for ministry.
   All leaders must ask these questions from time to time: Am I doing what I was called to do? Am I doing work that someone else is capable of doing if they were equipped for the task? Am I really working on my priorities? Overmanaging people is a sign of poor delegation skills.

   Total "Planning" score
   A score of 20 to 23 reflects good planning skills. If you scored 12 to 19 give more attention to planning and follow through in your ministry. If you scored 11 or less your planning skills are limiting your effectiveness as a leader.

   This quality-skills test is from:
   Gary Hardin, Church Administration 39 (January, 1997), 21-23.
LEADERSHIP DEVELOPMENT
Session 6
Spiritual Formation and Transforming Leadership
Session Aims: After this session the student should be able to:
1. Discover the spiritual nature of leadership
2. Compare the purpose, responsibilities, and role of leadership to existing leadership
3. Seek ways to change or modify leadership tasks
4. Discover the difference between motivation and manipulation

I. Discuss the Leadership Qualities Test

II. Transforming the Leader - Spiritual Formation

[Handout - "Spiritual Wheel Indicator"]

A. The Jogging Monk

B. The Leader’s Devotional Life

III. Transforming the Leadership Task - Spiritual Purpose and Growth; Responsibilities and Roles

A. What kind of dreams do you have for this church?
Some Definitions/Descriptions of Christian Spirituality

My spirituality is my Christian living as guided by the Holy Spirit. Each [spirituality] is a living out of the Christian life under the inspiration of the Holy Spirit, through the gifts the indwelling spirit produces in us for our own personal sanctification and our contribution to the life of the community.


"A spirituality or a spiritual direction is a certain, symbolic way of hearing and living the Gospel. This ‘Way’ is conditioned by a period, a ‘fertilized soil’ the particular influence of a specific milieu. It can be incarnated in a clearly identified group of human beings and can continue, historically, enriched or impoverished...In this way, a ‘spiritual tradition’ or a ‘school’ of spirituality comes to be. There are a number of elements that describe a school of spirituality:

1) The most noteworthy characteristic is a given number of emphases or constants regarding one or another aspect of Christian Faith or Life in the Spirit....
2) Each spiritual school or tradition is characterized by a certain way of praying and a specific understanding of mission....
3) Schools of spirituality nearly always have their own pedagogical methods, implicit or explicit....
4) Each school has its preferred biblical texts that call for close attention.
5) Finally, schools of spirituality are rooted in an intense spiritual experience....In general, the experience that gives birth to a new spiritual school is twofold: the experience of the personal interior life of the founder and the experience of spiritual formation of the first disciples, but successfully achieved in a new form.*


"The term spirituality refers to the Spirit at work in persons 1) within a culture 2) in relation to a tradition, 3) in memory of Jesus Christ, 4) in the light of contemporary events, hopes, sufferings and promises, 5) in efforts to combine elements of action and contemplation, 6) with respect to charism and community, 7) as expressed and authenticated in praxis."


"Christian spirituality is the daily communal, lived expression of one’s ultimate beliefs, characterized by openness to the self-transcending love of God, self, neighbor, and world through Jesus Christ and in the power of the Holy Spirit."


"A way of being a Christian, that has as its foundation an advance through death, sin, and slavery, in accordance with the Spirit, who is the life-giving power that sets the human person free...Christian spirituality consists in embracing the liberated body and thus being able to say 'Abba--Father!' and to enter into comradely communion with others."

Gustavo Gutierrez, We Drink from Our Own Wells (Maryknoll: Orbis, 1984), 70.

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"One of the essential features of biblical spirituality is the importance of the community, the church. Another is integrating one's life in the world with one's relationship with God. A third, among many, is the personal interaction with God through all sorts of prayer. Christian spirituality includes more than an introspective search for psychological health; ideally it integrates relationships to God and creation with those to self and others."

"Spirituality is a lived experience, the effort to apply relevant elements in the deposit of Christian faith to the guidance of men and women toward their spiritual growth, the progressive development of their persons which flowers into a proportionately increased insight and joy in the beatific vision."

"The specific Christian spirituality, then, is one that is centered on the experience of God as savior through Jesus. We acknowledge that the gift of life, of peace, of reconciliation, and of righteousness, comes from the crucified and resurrected Messiah. And in the messianic pattern enacted by Jesus' life and death, we recognize as well the model for our own acceptance of that gift. In every situation, our instinct is to 'look to Jesus' (Heb 12:2). From beginning to end, the form of spirituality is the imitation of Christ."

"Spirituality has to do with our experiencing of God and with the transformation of our consciousness and our lives as outcomes of that experience. Since God is in principle available to everyone, spirituality is not exclusively Christian.
Christian spirituality is life in the Holy Spirit who incorporates the Christian into the Body of Jesus Christ, through whom the Christian has access to God the Creator in a life of faith, hope, love, and service. It is visionary, sacramental, relational, and transformational."

"Literally, spirituality means life in God's Spirit and a living relationship with God's Spirit. Talk about Eastern or African spirituality unfortunately blurs this precise sense of the word and reduces it again to 'religiousness.' In a strict Christian sense, the word has to mean what Paul calls the new life 'en pneumati.'" Jurgen Moltmann, *The Spirit of Life* (Minneapolis: Fortress, 1992), 83

"A process of being conformed to the image of Christ for the sake of others."

"There are three major factors combined together in the living unity of the Christian religion: doctrine, worship and deeds....The strength of the Christian religion lies in this complex structure embracing the whole of human life."
'In its fundamental sense, spirituality is concerned with the shaping, empowering and maturing of
the 'spiritual person' (1 Cor 2:14-15)--that is, the person alive to and responsive to God in the world,
as opposed to the person who merely exists within and responds to the world.'

"Christian Spirituality is the lived experience of the Christian belief in both its general and more
specialized forms....It is possible to distinguish spirituality from doctrine in that it concentrates not
on faith itself but on the reaction that faith arouses in religious consciousness and practice. It can
likewise be distinguished from Christian ethics in that it treats not all human actions in their relation
to God but those acts in which the relation to God is immediate and explicit."
Introduction to *Christian Spirituality: Origins to the Twelfth Century*, edited by Bernard
McGinn et al. (New York: Crossroad, 1985) xv-xvi.

"Spirituality is understood to be the way of life of a people, a movement by the Spirit of God, and
the grounding of one's identity as a Christian in every circumstance of life. It is the struggle to live
the totality of one's personal and communitarian life in keeping with the Gospel; spirituality is the
orientation and perspective of all the dimensions of a person's life in the following of Jesus and in
continuous dialogue with the Father."

"'Spirituality' refers to the unfolding, day by day, of that fundamental decision to become or to
remain a Christian which we make at baptism, repeat at confirmation, and renew each time we
receive the eucharist...."
William Reiser, S. J., *Looking for a God To Pray To: christian Spirituality in Transition*

"A distinctive Christian spirituality focuses on God's self-giving in Christ, animated by the Holy
Spirit. Spirituality refers to a lived experience and a disciplined life of prayer and action, but it
cannot be conceived apart from the specific theological beliefs that are ingredients in the forms of
life that manifest authentic Christian faith. Love of God and neighbor are at the heart of all
Christian prayer and action."
Don E. Saliers, "Spirituality," in *A New Handbook of Christian

"Christian spirituality, then, is personal participation in the mystery of Christ begun in faith, sealed
by baptism into the death and resurrection of Jesus Christ, nourished by the sharing of the Lord's
Supper, which the community celebrated regularly in memory of Him who was truly present
wherever his followers gathered, and was expressed by a simple life of universal love that bore
witness to life in the Spirit and attracted others to faith."
Sandra Schneiders, "Scripture and Spirituality," in *Christian Spirituality: origins to the
"A friend once described spirituality to me as 'theology on two feet.' In other words, spirituality (at least in a Christian context) is a useful term to describe how, individually and collectively, we personally appropriate the traditional Christian beliefs about God, humanity, and the world and express them in terms of our basic attitudes, life-style, and activity. On a personal level, spirituality is how we stand before God in the context of our everyday lives. For Christians, this involves two complementary dimensions: our tradition and our experience of the culture and the world in which we live, by which we are influenced, and to which we respond. The question of how these two dimensions relate to each other is a complex one."


'I would suggest that what the word 'spirituality' seeks to express is the conscious human response to God that is both personal and ecclesial. In short: 'life in the Spirit.'"


"Spirituality as associated with breath suggests two things. First, spirituality in this sense is an animating life principle. Second, the spirit is the human person in his or her devotional aspect. Thus in the biblical sense the "spiritual person" is one attracted to and in communion with the reality within and beyond the visible one. She or he is attracted to 'things of the spirit.' Spirituality in this sense is the practice of religion. What a person does with what that person believes is 'spirituality.'...Spirituality is what the early Christians did to put into practice what they believed. It was what they did to respond to a world filled with the presence of God and the risen Christ."


"And if 'spirituality' can be given any coherent meaning, perhaps it is to be understood in terms of this task: each believer making his or her own that engagement with the questioning of the heart of faith which is so evident in the classical documents of Christian belief...The questioning involved here is not our interrogation of the data, but its interrogation of us....And the greatness of the Christian saints lies in their readiness to be questioned, judged, stripped naked, and left speechless by that which lies at the center of their faith."


"God's presence in Christ, in the body of believers who unite in his name and teaching and in each person not only as disciples but as a human being...."

ESSENTIAL AREAS TO SPIRITUAL FORMATION

1. BIBLE STUDY
2. THEOLOGICAL STUDY
3. DEVOTIONAL LITERATURE
4. PRAYER
5. SPIRITUAL DISCIPLINES
6. COMMUNITY
7. STEWARDSHIP
8. WITNESSING AND EVANGELISM
9. SERVICE
10. PSYCHO-SOCIAL GROWTH

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GIVE SOME

REASONS WHY A PERSON

OF GOD SHOULD STUDY
Spiritual Wheel Indicator

Directions:

This exercise will be done twice. From each category choose your personal preference by marking an "X" by the number of your choice. The first time is to indicate your own personal style of being nurtured spiritually -- your preferences for being fulfilled spiritually. You may select one or more under each category that indicates the way you personally respond to spiritual enrichment.

For your personal preferences, mark the circle at the top of the page. For each one you select, make a mark on the outer circle in the quadrant that is numbered with the number on the description you have chosen.

After you have completed your personal preferences, go back through the choices, select and mark the ways you believe your congregation expresses its spiritual nurturing for the entire church family/community in the second circle -- marked "How does your congregation..." with an "O". Again, you may select more than one in each category.

When you have completed the exercise, total your marks and write that number in the appropriate quadrant on the circle -- with your personal number first and the congregational number second -- as 4/2; 3/5; 1/0; 0/6.

THE ORDER OF WORSHIP
1. A carefully planned and orderly worship program is a glory to God.
2. A deeply moving and spontaneous meeting is a glory to God.
3. Simplicity and some silence are important elements needed for worship.
4. It is not a service, but ordering ourselves to God's service that is important.

TIME
1. Stick to announced beginning and ending times of worship services.
2. It is important to extend the meeting time if one feels led to do so.
3. All time is God's time. A sense of timelessness is important.
4. Gather whenever and as long as you need to in order to accomplish the task.

PRAYER
1. Words express poetic praise; we ask for knowledge and guidance.
2. Let words and feelings evoke God's presence in this moment.
3. Empty the mind of distractions and simply BE in the presence of the Holy.
4. My life and my work are my prayer.

MUSIC
1. Music and lyrics express praise to God and belief about God.
2. Singing warm and unites us and expresses the soul's deepest heart.
3. Chant and tone bring the soul to quietness and union with God.
4. Songs can mobilize and inspire to greater effort and dedication.
PREACHING
1. The Word of God, rightly proclaimed, is the centerpiece of worship.
2. The gospel movingly preached is the power of God to change lives.
3. Proclamation is heard when the Spirit of God speaks to the inward heart.
4. What we do is our "preaching" and speaks louder than anything we say.

EMPHASIS
1. A central purpose is that we fulfill our vocation (calling) in the world.
2. A central purpose is that we learn to walk in holiness with the Lord.
3. A central purpose is that we be one with the Creator.
4. A central purpose is that we obey God’s will completely.

SUPPORT OF CAUSES
(If necessary, circle the words that apply and select categories with the most circles).
1. Support seminaries, publishing houses, scholarship, preaching to others.
2. Support evangelism, missions, spreading the word on television and radio.
3. Support places of retreat, spiritual direction, liturgical reform.
4. Support political action to establish justice in society and its institutions.

CRITICISM
1. Sometimes we (I) are said to be too intellectual, dogmatic, and “dry.”
2. Sometimes we (I) are said to be too emotional, dogmatic, anti-intellectual.
3. Sometimes we (I) are said to be escaping from the world and are not realistic.
4. Sometimes we (I) are said to have tunnel vision and are too moralistic.
PERSONAL PREFERENCES FOR SPIRITUAL FULFILLMENT

Figure 29 PERSONAL PREFERENCES FOR SPIRITUAL FULFILLMENT

HOW DOES YOUR CONGREGATION "DO" WORSHIP

Figure 30 Congregational Worship
FACTS

4 - VISIONARY/DREAMER

Spurred by biblical cries of outrage in the face of injustices and sufferings of humanity - particularly the poor & powerless. Ready to tackle every force that stands in the way of peace, justice and human rights.

martyr (may be civilly disobedient/cause)
has intense urgent sense of conflict and stress (no peace till wars cease)
little gratification in reaching goal of feeding hungry for there are still hungry "out there"

Focus: Social Regeneration/Refinement
'see' possibilities/ways/means to provide wholeness, health, overall completeness. Hits lots of bases at once to improve the whole
Yes, we're going to heaven, but we live here NOW, so let's make it heavenly here.

Sees problems and their root and in totality - visionary Believes he/she really can do all things through Him who gives him/her strength.
Can accomplish a lot if others accept him/her and his/her vision.
Frequently works on civic good works -- i.e. Habitat for Humanity.
Growing edge: opposite quadrant (type 2)

We are not engaged in a competition... but

3 - MYSTIC - FEELERS

Monastic/ascetic movement (monks, desert fathers, John the baptist) marked by a disciplined pursuit of an inner consciousness of God.

Wants to live away from the world (might just withdraw a lot)
feelings are primary
desire much prayer and quiet in corporate worship
ever seeking for deep relationship with God.
Spends much of life seeking that wonderful (perhaps mystical) union with God. Doesn't give up seeking -- though seldom experiences a spiritual high; may wish for enthusiasm of Types 1 & 2

Excess is quietism -- tendency to close others out in effort to be focused on God.

Directed inward:
if overwhelmed or bewildered by life's struggles, they look again for the comfort of being with God may not communicate as others -- think it's important for feelings to be understood.

Makes most contributions to devotional literature; is most at home in nature/Psalms. Attracted to solitude, fasting, simplicity.

Growing edge: Type 1 -- seek more facts...

1 - HEAD - THINKERS

Intellect is dominant

Involvement in the world -- with more desire to understand it than to change it.

Little focus on personal piety, inner reflection, or pursuit of moral righteousness. Focus is on the cross. What Jesus is doing through His death -- causing the death of the old me.

Doesn't internalize battle between goof & evil.
Focuses on the cross as the solution to that conflict for all mankind -- you have the cross or your don't

Needs to recognize that the frantic frenzy of piety and righteous works may well be the old self resisting its own destruction by that objective event of God's doing.

Needs for Spiritual direction -- go to the Word! Let the Word of God interpret Christ.

Excesses: rationalism; exaggerated concern for reason & right thinking; dogmatic.

To grow: Needs opposite quadrant -- their growing edge need... to be still & know...

we are on a journey...

2 - HEART - FEELERS

Engages the senses through words, images and the like, but allowing the affect to dominate. Wants to feel their religion.

Suspicious of doctrinal formalism -- wants the church to stay away from a stiff, spiritual intellectualism.

insists on an outward expression of an inner change.
Believes commitment to Christ is transforming and will be revealed in the life of the believer.

Presses for no isolation from society. Everything should happen in community. Quiet time for an inner spiritual development is not encouraged.

Excess is Pietism -- (holier than thou, smugness). Dependent on outward stimuli to feel religion -- music, testimonies (as opposed to knowing many facts about God).
Weaknesses: Do lots of good works, but probably takes other people's word for the need without examining the facts...
Growing edge: Opposite quadrant -- examine facts; read more.

FEELINGS
During my second year of seminary, the spiritual moorings of my life came loose.Earlier, before starting seminary, I had asked the spiritual writer Henri Nouwen which seminary would best nurture my spiritual life. "None of them," he responded. "That will be mostly up to you." After a year and a half, I learned the truth of his words. I decided to go on a five-day silent retreat at an Episcopalian monastery. In the Northeast to try to reclaim the spiritual warmth I had somehow lost.Upon arrival I was assigned a monk who would be my spiritual director for one hour each day. He walked into our meeting room with jogging clothes underneath his cowl. I was disappointed. I had been expecting an elderly man, bearded to his knees, who would penetrate my soul with searing blue eyes. Instead I got the "jogging monk."

My director gave me only one task for the day. Meditate on the story of the Annunciation in the first chapter of Luke's gospel. I walked back to my cell wondering how I would occupy my time with only this one assignment. After all, I thought to myself, I could exegete the entire text in two hours. What was I to do for the rest of the day—in silence?

Back at my cell I opened my Bible to the passage and began reading. "Birth narrative," I muttered to myself. For the next hour I spliced and diced the verses, as any good exegete would do, ending up with a few hypotheses and several hours to sit in silence. As the hours passed the room seemed to get smaller. There was no view to the outside through the window of my room. Other rooms, I would come to find, had a beautiful view of the river that flowed adjacent to the monastery. Without any view to the outer world, I was forced to look within. Despite my hopes of finding spiritual bliss, I never felt more alone.

What else is there?

The next day I met with the monk again to discuss my spiritual life. He asked what had happened with the assigned text. I told him it was just shy of disaster in terms of profound spiritual revelations, but that I had come up with a few exegetical insights. I thought my discoveries might impress him.

They didn't.

"What was your aim in reading this passage?" He asked.

"My aim? To arrive at an understanding of the meaning of the text, I suppose."

"Anything else?"

I paused. "No. What else is there?"

"Well, there's more than just finding out what it says and what it means. There are also questions, like, What did it teach you? What did it say to you? Were you struck by anything? And most importantly, did you experience God in your reading?" He assigned the same text for the next day, asking me to begin reading it not so much with my head, but more with my heart.

I had no idea how to do this. For the first three hours I tried and failed repeatedly. I practically had the passage memorized, and still it was lifeless and I was bored. The room seemed even smaller, and by nightfall, I thought I would go deaf from the silence.

The next day we met again. In despair I told him that I simply could not do what he was asking me to do. It was then that wisdom beneath the jogging clothes became evident: "You're trying too hard, Jim. You're running the show. Go back and read the passage again. But this time, be open to receive whatever God has for you. Don't manipulate God: just receive. Communion with him isn't something you institute. It's like sleep. You can't make

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yourself sleep, but you can create the conditions that allow sleep to happen. All I want you to do is create the conditions: Open your Bible, read it slowly, listen to it and reflect on it.*

I went back to my cell (it had a prisonlike feel by now) and began to read. I found utter silence. After an hour I finally shouted, "I give up! You win! Though I am not certain at whom I was shouting. I slumped over in my chair and began to weep. I suspect it was for my failure that God had been waiting.

Let it be to me.

A short time later I picked up the Bible and read the passage again. The words looked different, despite their familiarity. My mind and heart were supple as I read. I was no longer trying to figure out the meaning of the main point of the passage; I was simply hearing it. My eyes fell upon the famous words of Mary, "Let it be to me according to your word"—her response to God's stunning promise that she would give birth to his son. Let it be to me. The words rang in my ear. And then God spoke to me. Some might say it was an in my head or just my imagination, but how else does God speak?

It was as if a window had been thrown open and God was suddenly present, like a friend who wanted to talk. What followed was a dialog about the story in Luke, about God, about Mary, and about me. I wonder about Mary—her feelings, her doubts, her fears, and her incredible willingness to respond to God's request.

This prompted me to ask (or the Spirit moved me to ask) about the limits my obedience, which seemed meager in comparison to Mary's. *Do not be afraid,* said the angel to Mary. I talked about fear. What was I afraid of? What held me back?

*You have found favor with God the angel told Mary. Had I found favor with God?* I sensed that I had, but not because of anything I had done (humility had become my companion in the room). I had found favor because I was his child.

I wondered, too, about the future, about my calling. What was God wanting of me? Mary had just been informed of her destiny. What was mine? I talked about what might be—what fact, could be, if I were willing. If I were willing.

Like Augustine, who turned to Scriptures after hearing a voice say *"Take up and read,* I had reached the end of my rope and was, for the first time in a long time, in a position to hear. There is much to be said for desperation, as desperation led me to begin praying. My prayer was really a plea: Help me. After an hour of reflecting and listening, Mary's *"Let it be me according to your word" eventually became my prayer. The struggle had ended. I had a feeling that I had just found control of my life, but in the same moment, had finally found my life.

The room that had seemed small now seemed spacious. The fact that there was no view was wonderful from my vantagepoint. The silence no longer mattered, no longer made me anxious, but rather seemed peaceful. And the terrible feeling of being alone was replaced by a sense of closeness with a God who was *"nearer to me than I was to myself."*

The Word exposed in the words.

Before my retreat, I would have laughed if someone had tried to tell me that my real problem was not prayer or meditation or personal discipline, but that it was my inability to read the Bible. After all, to me and evangelical with a touch of Wesleyan pietism, the Bible was sacred. I had memorized 2 Timothy 3:16 early on as a Christian. When Carl F. H. Henry had come to speak to us at Yale Divinity School on the authority of the Scriptures (Daniel in the lions' den?) I stood by him and championed his cause.

I had studied under brilliant Bible scholars and maintained a high view of authority and inspiration. Even my Bible would attest to the hours I labored to understand it. Covered as it was with marginal notes and multicolored *highlighter* markings. Like Paul, I list my achievement to point a finger not at me but at the God who redirected my ways. Quite simply, I had forgotten that there is much more to reading the Bible than merely understanding the word on the pages. Karl Barth wrote of how the Word is exposed in the word. *It was as if the Word—strong and pure,
convicting and yet strengthening—now emerged from the words.

Learning how to study the Bible was an important and essential skill. However, I had lost "the ears to hear" anything beyond that kind of study.

I say "lost" because there was a time when I had ears that heard. I was given my first Bible at the age of 16 and I remember vividly how I read the Gospels with a kind of awe, hearing the words as if they were spoken to me. Somewhere along the way I lost those ears, and it took a monk in jogging shoes and a Jonahlike three days of anguish in the belly of a monastery to get them back.

What I relearned in my room without a view was how the Bible should be read, namely, with an ear to what the test might be saying to me. Simply doing responsible exegesis is not enough, as enlightening as it often is. The next steps are listening to the text, reflecting on it, asking not merely what it means, but what it is asking of me, what it is asking me to hear.

What I had been unable to understand was what Søren Kierkegaard called the "contemporaneity" of the Bible. The past does not merely paralleled, but actually intersects the present. The Christ who called his disciples to follow him is calling each of us at this moment. I had been reading the Bible, as if it were describing a world in which I might find parallels. I now came to understand that when I read the Bible, I am reading about a world that in some sense also now is.

For example, I had been prone to read the story of God's call to Abraham to sacrifice Isaac by saying, "Boy, Abraham sure had a tough decision. I am glad I am not in his shoes." Now I see that I cannot read it only that way. Why? Because I am in Abraham's shoes. God sometimes calls me to sacrifice my most precious possession. The story has much to say to the present.

I had to relearn that the Bible is a book aimed primarily at the will of the reader. I was afraid to hear what the Bible might say because I suspected it might ask me to change my life. It did. When I was "Running the show." As the monk observed, I could sidestep the contemporaneity of the Bible. Mary was

Mary, and I could observe her dilemma and even write a good sermon about it. But now it was my dilemma. Could I—will I—say, "Let it be to me"?

Finally, I relearned that reading the Bible requires what the saints of old called "contemplation." It was in solitude and silence that the noise and hurry of the world finally ceased long enough for me to hear. There was not enough silence in my life for me to hear the Word within the words, and I knew that deep down, which is why I went on a silent retreat in the first place. Now I have learned that silence is possible outside the haven of a monastery, but I still have to work to find it.

I also learned that contemplation is more than just silence. The monk's insistence that I stay with the same passage for three days unnerved me. Now I understand what he was trying to do. Contemplation requires deep reflection, repetition, patience, and persistence. The veil that covered my heart would not be removed by a single reading. I needed then, and still need, to read it slowly, until the words strike a chord within me. Once they strike, I am able to let them resonate.

A new world opens up

The end of the retreat was much better than the beginning. My "jogging monk" was pleased to see that I had relearned how to read the Bible. He gave me different passages to meditate on for the remainder of the retreat, and like Mary, I was able to "ponder" them in my heart. I felt what an illiterate person must feel on learning how to read. A new world was opened up. Seminary, too, became more of a joy. I finished that year and my final year with a new way of looking at the Bible. I found that there can be a happy marriage between textual study and contemplation, viewing them not as competing, but complementary. One without the other feels incomplete. Now, five years later, I feel that any day on which I do not open the Bible and let the words descend from my head into my heart, letting them mold my thoughts and shape my prayers, is wasted.

Unlike the room at the monastery, I now have a beautiful view outside my window. Now and then I close the shades.
LIST ON THIS PAGE

THE THINGS YOU WOULD LIKE TO SEE

YOUR CHURCH DO
The Need to Keep Dreaming

1. *Churches must constantly be revitalized.* They must dream again! Stagnation is the death of any organization, especially a church. Weekly worship and study offer a regular opportunity for individual and corporate refreshment and to refocus on the dream.

2. *Pastors help, congregations keep their vision clear.* They empower their organizations to refine “here is who we are” and “here is how we work together best” norms. They enable their congregations to turn dreams into reality. They help build morale by focusing on the energy and hope generated by a new vision of the dream.

3. *Structure grows out of the dream, beliefs, and goals of a church and exists to implement and extend the vision.* A warning may be appropriate for new ministers: The honeymoon period is a time when restructuring is easier than later. But do not restructure before understanding the church’s dream.

4. *A church needs to be committed first to its vision, and second, to its program structure.* Programs too weak to develop the dream should be allowed to die; innovative programs energized by the dream must be created.

5. *A dream is a necessary foundation for a healthy organization.* Nothing less than a kingdom dream will turn a church toward aggressive ministry.

6. *A planning cycle rooted firmly in the dream is an indispensable aid to organizational health.* Each cycle renews and stretches the organization. Kingdom ministry thrives on dream planning.

7. *Organizations contain the seeds of their own lives and deaths.* Even congregations founded on healthy dreams can drift into destructive patterns. When organizations become aware of their decline, they can decide to dream again. This decision is a life-or-death choice.

---

IV. Transforming the Church’s Leadership Task
A. Phillip Lewis lists several expectations of effective leadership that become a part of how a leader functions.  
   1. 
   2. 
   3. 
   4. 
   5. 
   6. 

B. What are the responsibilities and roles of the following? 
   1. Elders 
      a. 
      b. 
      c. 
      d. 
      e. 
      f. 
   2. Deacons 
      a. 
      b. 
      c. 
      d. 
      e. 
      f. 

---

3. Ministry leaders
   a.
   b.
   c.
   d.
   e.
   f.
   g.

V. Transforming the Church’s Leadership Task
A. John 10:1-6, 11-18
   1. What characteristics of the Good Shepherd are listed here?
      a.
      b.
      c.
      d.

VI. Motivation Verses Manipulation
A. Introduction

B. What is motivation?

C. Motivation is the _______ ______ ______.

D. The performance equation

E. The motivating diagram
Leadership begins with the desire to achieve, the desire to raise the standard, the desire to attain goals.

To achieve, the leader must set goals
To set goals, he must make decisions
To reach goals, he must plan
To plan, he must analyze
To analyze, he must implement
To implement, he must organize
To organize, he must delegate
To delegate, he must administrate
To administrate, he must communicate
To communicate, he must motivate
To motivate, he must share
To share, he must care
To care, he must believe
To believe, he must set goals that inspire belief and the desire to achieve
Thus, the "process of leadership" begins and ends with goals!

---

WHAT DO LEADERS DO?

Write down what you think leaders in churches do:
PROPOSED QUESTIONS
FOR CHURCH LEADERS

1. How would you answer this question for your boss? "Tell me about your church?"

2. How would you describe your church to people who are new residents and prospective members for the church?

3. How would you describe your church to your best friend who has no connection to your church?

4. What vision is emerging for your church as the appropriate vision for the immediate future?

5. Complete the following sentence, "For my church I have a dream that someday...."

6. In your own words, describe how you understand your function as a church leader.

7. What do you believe to be your most outstanding strength(s) as a church leader?

8. What people or other influences would you say have been most instrumental in developing your leadership gifts?

9. In what sense, if any, would you say you wield some kind of power as a church leader?
10. What are the most striking changes or developments you have observed within your church or in church as large in the past ten years?

11. What is the most urgent challenge you face as a leader in your church today?

12. What do you perceive to be the most essential needs of persons in your church today?

13. What is the greatest satisfaction you experience as a church leader?

14. What is the greatest frustration you experience as a church leader?

15. What, in your opinion, are the most sensitive issues in the relationship between people today?

16. How do you and your fellow church leaders blend your different strengths for maximum effectiveness?

17. On what dimension of your leadership ministry do you intend to focus most in the near future?
F. Basic areas of human need
   1.
   2.
   3.
   4.
   5.
      a.
      b.

G. What motivates people? Why do people do the things they do?

H. Spiritual principles of motivation
   1.
   2.
   3.
   4.

I. Practical suggestions on how to motivate people
   1.
   2.
   3.
   4.
   5.
   6.
   7.
   8.
TO

THE LEADERS OF THIS CHURCH

THE FOLLOWING SHOULD BE

TOP PRIORITY
LEADERSHIP DEVELOPMENT
Session 7
Strategies For the Future

Session Aims: After this session the student should be able to:
   1. Participate in a SWOT Analysis of the church
   2. Develop vision and mission statements
   3. Formulate plans to apply what has been learned to strategize for the future

I. SWOT Analysis
   A. A SWOT Analysis refers to the Strengths, Weaknesses, Opportunities, and Threats that may affect an Organization.
   B. A strength is
   C. A weakness is
   D. An opportunity is
   E. A threat is

II. What is Vision and why Necessary?
   A. Write your vision for your church as you understand it today: one sentence that reflects what you feel God is calling your church to do now given your mission and values.
## Box 10.3

**SWOT Analysis**

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<th>OPPORTUNITIES: What opportunities exist for strengthening your church?</th>
<th>THREATS: What are potential threats to your church's mission?</th>
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BOX 10.5
The SWOT Matrix

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Ibid., 119.
III. Developing a Mission Statement
   A. A mission statement should be

IV. Leadership Development Plan - Enabling Others to Act
   A. How do we go about developing a plan to make the vision become a reality?

V. Making a Difference
   A. So how do we make a difference?
APPENDIX H

The following pages are the evaluation used at the end of the leadership development sessions.
EVALUATION OF LEADERSHIP DEVELOPMENT PROGRAM
WAKEFIELD CHRISTIAN CHURCH

The evaluation process is a means of comparing what is with what ought to be. Evaluation should consider both the strengths and weaknesses of a program. The ultimate appraisal comes from a comparison of the two. Please answer the following questions as clearly as possible by circling the most correct answer. Please make additional comments in the space provided between each question.

Workshop Content
1. The Congregational Profile Inventory was helpful in determining my congregation's current status.
   a. Strongly agree   b. Agree   c. Disagree   d. Strongly disagree

2. The definition of "leader" was made clear to me.
   a. Strongly agree   b. Agree   c. Disagree   d. Strongly disagree

3. The definition of "leadership" was made clear to me.
   a. Strongly agree   b. Agree   c. Disagree   d. Strongly disagree

4. I was able to grasp how leadership fits into the overall picture of a church.
   a. Strongly agree   b. Agree   c. Disagree   d. Strongly disagree

5. The "Models of the Church" quiz helped me understand how various people may view the church.
   a. Strongly agree   b. Agree   c. Disagree   d. Strongly disagree

6. The instructor helped me understand the importance of spiritual development in leadership.
   a. Strongly agree   b. Agree   c. Disagree   d. Strongly disagree

7. I was challenged to develop my own spiritual life as an asset to my leadership ability.
   a. Strongly agree   b. Agree   c. Disagree   d. Strongly disagree

8. Was the Personality Profile Quiz helpful to you in leadership development? Please explain.
9. How important are the Biblical Characteristics of overseers and deacons listed in 1 & 2 Timothy and Titus when selecting potential leaders for the church?

10. How important is a mission statement for a congregation?

11. How important is a vision for a congregation?

12. How important are goals in leadership?

13. The "Jogging Monk" was a worthwhile story to help understand the task of leadership.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

14. The "Top 20 in Leadership Qualities-Skills" test was helpful in understanding your leadership skills.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

15. The spiritual Wheel Indicator helpful in understanding your personal style of leadership.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

16. The "Proposed questions" were helpful in your assessment of your congregation's program and future planning.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

17. The SWOT analysis helpful.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

18. The planning session helpful.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

19. Did you find the quality of this program to be (select one):
   a. Excellent  b. Very Good  c. Good  d. Fair  e. Poor

20. Did you feel this program was worthwhile in terms of its cost and your time away from your other duties?
   a. Yes  b. No  c. Undecided
21. What benefits do you feel you got from these sessions? (Circle as many as you wish)
   a. Helped confirm some of my ideas
   b. Presented new ideas and approaches
   c. Acquainted me with problems and solutions
   d. Gave me a good chance to look objectively at myself and my church
   e. Other benefits:

Methodology
22. The publicity for this leadership development program clear and given far enough in advance for you to make adequate plans.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

23. The handouts (notebook) helpful in your understanding of the material.
   a. Strongly agree  b. Agree  c. Disagree  d. Strongly disagree

24. Was the subject pertinent to your needs and interests?
   a. No  b. To some extent  c. Very much so

25. Was the ratio of lecture to discussion:
   a. Too much lecture  b. O.K.  c. Too much discussion

26. How were the meeting facilities?
   a. Excellent  b. Very good  c. Good  d. Fair  e. Poor

27. Rate instructor on the following (Place check mark under your choice):

   Excellent  Very Good  Good  Fair  Poor

   a. Clarifying objectives

   b. Keeping the session alive and interesting

   c. Using audiovisual aids

   d. Maintaining a friendly and helpful manner

   e. Summarizing
28. What is your overall rating of the instructor?
   a. Excellent    b. Very good    c. Good    d. Fair    e. Poor

29. What would have made these sessions more effective (Suggestions for improvement)?

30. Please list the strengths of this training program.

31. Please list the weaknesses of this program.

32. Would you attend future programs of a similar nature?  a. Yes  b. No

33. Additional comments:
APPENDIX I

The following pages include the tabulated results of the evaluation instrument.
EVALUATION OF
LEADERSHIP DEVELOPMENT PROGRAM
WAKEFIELD CHRISTIAN CHURCH

The evaluation process is a means of comparing what is with what ought to be. Evaluation should consider both the strengths and weaknesses of a program. The ultimate appraisal comes from a comparison of the two. Please answer the following questions as clearly as possible by circling the most correct answer. Please feel free to make additional comments.

<table>
<thead>
<tr>
<th>Workshop Content</th>
<th>Strongly Agree</th>
<th>Disagree</th>
<th>Strongly UnKn agree</th>
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<tr>
<td>1. The Congregational Profile Inventory was helpful in determining my congregation's current status.</td>
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<td>2. The definition of &quot;leader&quot; was made clear to me.</td>
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<td>3. The definition of &quot;leadership&quot; was made clear to me.</td>
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<td>4. I was able to grasp how leadership fits into the overall picture of a church.</td>
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<td>5. The &quot;Models of the Church&quot; quiz helped me understand how various people may view the church.</td>
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<td>6. The instructor helped me understand the importance of spiritual development in leadership.</td>
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<td>37.5% 50%</td>
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<td>7. I was challenged to develop my own spiritual life as an asset to my leadership ability.</td>
<td>2 5</td>
<td>25% 62.5%</td>
<td>12.5%</td>
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</table>
8. Was the Personality Profile Quiz helpful to you in leadership development? Please explain.
* I've taken this type of quiz before, but it's a good reminder; it's especially helpful in understanding where others are coming from.
* It pointed out that we may not be the particular kind of person we thought we were.
* Made a person think of your own ideas, feelings, thoughts, potential, abilities, changes to make, profile pluses.
* Yes; it made me more aware of why people react to issues differently.

9. How important are the Biblical Characteristics of overseers and deacons listed in 1 & 2 Timothy and Titus when selecting potential leaders for the church?
* Very - helps assure integrity of the church.
* Very important - Church leaders should be beyond reproach.
* Very Important
* Very - people must have the proper characteristics in personal life in order to lead them.
* These characteristics are guidelines for good leaders, but they are not the only attributes to look for. They may have these characteristics and not be a leader.
* Very
* Very

10. How important is a mission statement for a congregation?
* Very important - found out how lacking I am in these areas.
* Very - It keeps us focused on what we can and should do. To make sure the programs we implement are pointing to our mission.
* Important
* Very Important - so the congregation needs to know in unity where they are going.
* It is essential - without it the church will not know its purpose and will not be united.
* Very
* Important

11. How important is a vision for a congregation?
* Very important - found out how lacking I am in these areas.
* Very - It keeps our imagination striving to keep going towards God.
* Important
* Very important - You must have a good idea on what the potential is and how to get there.
* Vision is important; it gives the church something to work to achieve; without vision the church will fail to function as the church.
* Very
* Very Important

12. How important are goals in leadership?
* Very important - found out how lacking I am in these areas.
* Very - To allow us to see our progress or lack of it.
* Very Important
* Very important - You need something to work for, if you are to lead people there.
* Goals stretch the leader; Goals pull the church along.
* Very
* Important

13. The "Jogging Monk" was a worthwhile story to help understand the task of leadership.

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14. The "Top 20 in Leadership Qualities-Skills" test was helpful in understanding your leadership skills.

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15. The spiritual Wheel Indicator helpful in understanding your personal style of leadership.

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16. The "Proposed questions" were helpful in your assessment of your congregation's program and future planning.

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17. The SWOT analysis was helpful.

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18. The planning session helpful.

19. Did you find the quality of this program to be (select one):

- Excellent
- Very Good
- Good
- Fair
- Poor
- Unkn

20. Did you feel this program was worthwhile in terms of its cost and your time away from your other duties?

- Yes
- No
- Undecided

* Very much so!

21. What benefits do you feel you got from these sessions? (Circle as many as you wish)
   a. Helped confirm some of my ideas
   b. Presented new ideas and approaches
   c. Acquainted me with problems and solutions
   d. Gave me a good chance to look objectively at myself and my church

22. The publicity for this leadership development program clear and given far enough in advance for you to make adequate plans.

23. The handouts (notebook) helpful in your understanding of the material.
24. Was the subject pertinent to your needs and interests?

<table>
<thead>
<tr>
<th>Rating</th>
<th>No</th>
<th>Some extent</th>
<th>Very much so</th>
<th>Unkn</th>
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<tbody>
<tr>
<td>Percent</td>
<td>2</td>
<td>5</td>
<td>1</td>
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25. Was the ratio of lecture to discussion:

<table>
<thead>
<tr>
<th>Too much lecture</th>
<th>O.K.</th>
<th>Too much discussion</th>
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<tbody>
<tr>
<td>Percent</td>
<td>25%</td>
<td>62.5%</td>
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<td></td>
<td>12.5%</td>
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26. How were the meeting facilities?

<table>
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<tr>
<th>Excellent</th>
<th>Very good</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
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<tbody>
<tr>
<td>Percent</td>
<td>50%</td>
<td>37.5%</td>
<td>12.5%</td>
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</table>

27. Rate the instructor on the following (Place a check mark under your choice):

- a. Clarifying objectives
  - Excellent: 5
  - Very good: 3
  - Good: 1
  - Percent: 62.5% 37.5%

- b. Keeping the session alive and interesting
  - Excellent: 4
  - Very good: 4
  - Percent: 50% 50%

- c. Using audiovisual aids
  - Excellent: 3
  - Very good: 5
  - Percent: 37.5% 62.5%

- d. Maintaining a friendly and helpful manner
  - Excellent: 6
  - Very good: 2
  - Percent: 75% 25%

- e. Summarizing
  - Excellent: 4
  - Very good: 3
  - Percent: 50% 37.5%

28. What is your overall rating of the instructor?

<table>
<thead>
<tr>
<th>Excellent</th>
<th>Very good</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
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<tr>
<td>Percent</td>
<td>50%</td>
<td>37.5%</td>
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29. What would have made these sessions more effective (Improvement suggestions)?

- * A lot of issues came up during the SWOT analysis - it almost gets too big for the time allowed.
- * Twice as much time to cover more material. I believe for the time allowed, the material presented carried enough so that we could answer our own questions in the future.
* More people in attendance.
* Maybe another six hours.
* Perhaps explain in the information section some definitions of words; Some don’t understand such words as continuum, exegesis, etc.

30. Please list the strengths of this training program.
* The conviction of the instruction, enthusiasm, knowledge, and vision.
* Allowed us to see where we, as a church, are at during a certain question or process.
* Gave us a new outlook on things we, as a church body, can do.
* Good charts and questions for thought; Well developed program; Simple enough for everyone to understand the need; Excellent training for all church leaders and potential leaders.
* Presented leadership training that was adopted to meet the needs of our church.

31. Please list the weaknesses of this program.
* I missed my family, but I know the time sacrificed was needed.
* So much information, so little time. He stated that he had to leave certain aspects out because of time constraints.
* The program was fine - wish more people could have attended.
* Having to cover too much.

32. Would you attend future programs of a similar nature? 

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<th></th>
<th>Yes</th>
<th>No</th>
<th>Maybe</th>
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</thead>
<tbody>
<tr>
<td>Programs of a similar nature?</td>
<td>5</td>
<td>1</td>
<td>62.5%</td>
</tr>
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</table>

33. Additional comments:
* Since I was there for only two sessions, I don’t know how helpful this evaluation will be. I have not answered some items I don’t feel qualified to answer.
* I don’t think we got into this (planning session) very much - that is left for us to do now that the sessions are over.
APPENDIX J

The following is the transcription of the evaluation interview with the minister Glen Davis.

Question: What did you think of the Leadership Development Course?

The leadership course was perfect timing because I was entertaining the possibility of setting up the ministry teams. So this was a process for several things for me: first of all the response to the question, "Are you in favor of the presentation of the leadership course?" They responded that it was a great opportunity. That was to me a sign that things are well at the church. They could have said, "Well, I don't know; I'm busy." The next problem was how to establish a time? We worked on that and it was fairly easy to resolve. That was another indication that things were ready in the church. I used the invitation for this course to see who responded. These are people who are really concerned for the church; they have the church at heart; they want to do what they can for the church.

Question: Did they understand that leadership was one of the keys to making the church move forward?

Right! They understood that leadership is a vital part of the church. So I watched who attended, and also, how they responded to you [the instructor] and the presentation, and the comments they made back to me. That was good, such as, "We should do this again." Some of the feedback that I got back from those who could not make all the sessions was we need to do that again, maybe take some of the material left with us and do a follow-up. Many times you go back and re-read something, you'll get something new out of it.

Question: How did the Leadership Course effect your people?

When I set up the small group thing, I developed a task force of four people. We sat around the table and discussed who we were going to even consider for leadership. We looked at who attended, those who love the church, concerned and willing to sacrifice some time to come, and the interaction, the questions they asked. We used that discussion to set up our leadership for each group. This worked fine for all of the groups except one ministry team. It didn’t have anything to do with what he got out of the course, it was his characteristics of who he is. He was very much interested and very sincere but he has a bit of a health problem. He is the only one out of the whole group that hasn’t really come through like I thought they would. They must have picked up on some of the things you taught them.
The main concern I had with setting up these things was that the leaders could get along with people. You drove that home very well. There are different kinds of people, different walks of life, different ways of responding. I think they took that because the ones that are really functioning well are functioning in a better area than I thought they would, because my concern for instance, in the worship committee, there could have been a lot of conflict and right now there is not. There are tendencies but these are usually stifled. They learned there that this person's information or his idea is just as important as this person's. It may not be the same way of thinking... I think they picked up on that.

Question: One thing that I suggested to you was maybe a follow-up session later. We would be able to evaluate the impact of the course. We could take some of the same principles and ask how did it go? What do you think?

Yes I would recommend that. And we are this close to having one. I want to bring together all my ministry team leaders to critique what is going on, where we are weak, where we are strong, how's things going, how are we getting along. I have sat in on most of the meetings of the different ministry teams, not all of them, and they are handled fairly well. There are some changes we are going to need to make. Some people don't attend like they should, what is the problem, we'll look at that area. One of the teams I would like to break up and redefine their purpose and direction. It is listed as outreach. I want to break this into two groups, one with missions and the other a church group concerned about membership. As it exists now it is more missions because the guy in charge is more concerned about missions. I will set aside one emphasizing church growth. It is completely different than the rest of the ministry teams.

So right now we are in the process of coming together and evaluating. Then I can ask them questions, how are you applying some of the things that we learned from the course. What do you see differently. Some of this won't do you much good until after Tuesday's meeting.

Question: Is the course making an impact right now?

Yes it is. But we don't always know the total impact; They did get a lot out of the course. Many comments that the course was good for them. We only retain so much. They still have their books [The packet]; As they go back and read some of that stuff, they will be reminded, "This is how I should have handled this." We've had problems in the youth ministry because of some strong opinionated people, even though they are not in charge they want to take control. Now they have the information of how to handle that.
Question: What I would like you to do is stand back and take a look at the course itself. One of the things that came across to me very plainly was that there was too much material for the time.
Yes I got that too.

Question: Overall, is this course the vehicle that accomplished what you had envisioned it to or could this course be different or modified?
If you had been in my congregation I would have you do part of it and then let it soak in. Somehow I would have broke it down into just the basics. Let them toy with that a bit.
Question: Yes, that is an advantage of having the eight week format, once a week format.
Right, exactly. That would have given us a week to think about and apply the material between sessions. They could even apply some of the material between the times the group met. Logistically, that was not possible because of the farming harvest time. Even during Wednesday night Bible study, not everyone comes even time we meet.

Question: Do you have any suggestions on how to solve that problem?
No unless you have a turkey drawing every time you meet, but even that would get old after a while. I am excited about church growth. As we form this new group I will probably be in charge of this at first. I am hungry for that so I want to know how to work with people, who should be in charge of this... The people who attended the leadership sessions really sincerely want to apply the principles learned. Now some of them are having opportunities to do it. Sure, they have probably forgotten some of the stuff already.

Question: Was there anything in the course that seemed to you as irrelevant to your church that maybe could have changed or spent so much time on?
That is difficult to answer because you are not sure where all your people are at. Some of the stuff was old-hat to me and we could have skipped over that but for others it is just what they need. No, I don't think you could have skipped over much. All of it was needed. It is like preaching to a congregation. You have a diverse bunch of people; where are they all at. Some are here and others are here, so we are forced to shoot for the middle sometimes. I think you did real well. Most everyone commented that it was great. the only negative comment was that it was a lot of material.
Question: The subject of leadership is so vast. One could take out the subject of spiritual formation and assume that everyone involved was spiritually mature. But to me that is the heartbeat of it all. I would say you definitely
need the spiritual emphasis. A leader in a church cannot lead someone in spiritual matters without being spiritual fit yourself. To really do this right, I would take five or six people into my office and say we are really going to talk leadership; we are going to talk about it until we are through with it, even if it takes us ten years, we are going to do this step by step by step. It is the same way with training elders, you can’t have a bunch of gathered together, give them a simple class and expect them to be elders. It takes a long time. If you are going to handle this kind of problem then we need to work on it together, helping each other. It would be far more effective, but we don’t have the luxury of the time required.

What you did was right, I’m not criticizing it, but to get everything out there, the way it is designed was the best. You did cover a lot of material in a short amount of time and you did it well.

**Question:** Were there any segments such as SWOT analysis, or the continuum of leadership, that stood out as most valuable? I know we didn’t talk about motivation, conflict management, decision making, but was there anything that we should have talked about or maybe left out that just didn’t seem to fit, or those things that would have been a disaster if left out?

I think the part about the different make up of people was the most valuable. Not everyone was aware of the dynamics of personality and how that affects how we respond to each other. “So that is why he does that. Now I can work with the guy. I thought he was just being a jerk.” The spirituality part was vital. Some of the stories maybe but I understand that the illustrations are what drives the truth home.

**Question:** What I am getting at is that there was so much material what could we have done without, maybe what was less relevant to you?

The spirituality could have been taken out and covered in a different area, because our people understand the importance of the spiritual dynamic. However it must not be removed completely. We could cover that dimension in a weekly Bible study. The spiritual dynamic needs to be in the presentation somehow. I just don’t know what we could have cut out because we needed it all. Those things that we did leave out that we decided at the beginning was OK. A good evaluation of this course will need a call back session at a later time. There wasn’t enough time allowed for interaction.

**Question:** Do you see in your people some areas that need to be attended to again, like the spiritual formation subject, or any areas we didn’t hit strong enough?
Well, no not really. It is a learning process. People’s attitudes mature. I have seen people’s response in board meetings, that I just taught them something and ten minutes later they have totally forgot what I said. Same way with your leadership course. I believe that leadership is a learning process. You cannot do it in four nights. You can only introduce it — it is a process. I taught about trusting in God one night in our “experiencing God project” and we came to that point where we discuss that God can part the Red Sea, then can he not help me witness and get along with my brothers. Then we had a board meeting about ten minutes later, one of the guys got antagonistic with another man across the table. We were talking about allowing another group using the church van. Should we allow them to use the van? We had just been talking about trusting God before, and this man said, “I don’t think we better because the engine might blow up.” I thought you have just lost it. Don’t worry about the engine blowing up. Is it going to serve God? Do you have faith that God will provide? The mentality is, “Yes I understand it here, but over here. . . .” In that short of time they could not apply it. We almost had some blows exchanged over it. I was just about ready to stand up and do the referee thing.

If I was to do anything is that I will call all my people together and ask them how it is working so far as leadership concepts are concerned; maybe we need to go back over the material, hit on some things we need to look at. Maybe we should have looked at conflict management more.

**Question:** We didn’t spend much time on the mission statement material. Did they get it?

Yes they understood the concept. We are working on it right now and we are very close. I have one that we are going to look at and formulate one of our own from that. I want these ministry teams underway at least so they are walking and then we can go back and finish the process. I understand we should have gotten the mission statement first, but I believe that where they were in the process, what we have done is the best.

**Question:** Did you feel that they understood the purpose of having a mission statement?

Yes, but there was some resistance or confusion because some thought it was a logo or creed, but I don’t believe we will have any problem completing the process and come up with something we can live with applicable to us.

**Question:** How effective do you think the very last session on planning was? We plain ran out of time. Did we get the wheels starting to turn?

Yes because I had no problem bringing in the ministry team concepts.
They were ready to go. I had some animosity, but I found out what it was. We were replacing something that someone else had brought in years ago and it was his baby; he thought it was working fine. After we sat down and I drew his attention to the fact that it wasn't working fine, it was then that he began to see why we were suggesting change. So many things were not getting done. He realized that. But I could tell during one of the elders meetings that something was bugging him. After a comment, I told we needed to clear the air. I expressed to him why I was interested in changing. It made it easier because now he understood the leadership concepts. He was one who had attended all the meetings, and understood all the material. The introduction of change. . . The concept of working together was driven home very clearly.

They have the mission statement thing figured out, and I will continue to hammer away at it in all programs. you are in youth and you are in missions but we are all going in the same direction. Now how are we going to work together to get there? I think that is all on track. Sure there are still some things we need to do.

Question: What about the SWOT analysis?

I have used this all the time. I drive it home whenever we talk about evangelism and church growth. The one thing we are famous for in Wakefield is our friendliness, and love shown towards others. I tell them we need to build on this. I then every chance I get to ask them about their weaknesses. We look at both. I have told them that other churches have tried to develop the very thing you are blessed with. God has blessed this congregation with love, the best of all the spiritual gifts. Now look at it, now what are we going to do with it. I think one thing they learned from the course was that we can do these things together. I did something that I believe I could not have done had we not had that leadership course. I shared with you earlier about the footwashing ceremony we had. I incorporated it in one of our experiencing God sessions. One lady said that I could not get her to do that, but before it was all over she was washing feet. I had more comments over that. I think it unified us. We can do these things together. I did it within a safe environment. they could sit there and say, "I know you. I can wash your feet. I might be able to wash the mayor's or city clerk's. It was a private thing and yet it unified us and the response was good. next time I had them do a witnessing thing where I gave them a slip of paper which had a question some non-christian might ask; I paired them off to do something out of their comfort zone, to witness about their faith. that was good too. I would not have been able to do that if we had not gained the idea that we are going to do this together. Then about two weeks later during Wednesday night Bible study, I really dropped the
bombshell on them. We talked about their reputation not only in the community but within the church body itself. Our reputation in Wakefield is very bad. That church can't seem to keep a minister. They seem to always be fighting. If something doesn't go right they leave. They understood that. It got really quiet. Then I said, Now is the time for repentance and cleansing; it is time to get on with the work. Now if you have done anything that has offended someone you need to take care of it. We are not going to dwell on it any more. We are going to go on. In the Wednesday night Bible study, most of the people there are my leaders. They know that there is unity. They want to do something and they can't change now what has happened; but they can change what happens today. You see it all fits together. Without the leadership development course, I could not have done that because it prepared me and it prepared them. I know now that I can do things and they will follow me, because what I have done in the last year since I have been there is tried to establish credibility. you taught us way back in minister and Hid work Class, not to do any changing for the first year. My first thoughts when I came to Wakefield was to just watch. I told them up front, I would not do a lot of changing, I'm going to watch, I'm going to monitor. I may change a little bit here and there, but after the year was up, I told them that now we are going to do some things. The leadership course fell right into perfect timing. I told you before, it was an answer to prayer. It brought everything together because they have had doctrinal training, good worship leading experience; they have everything in place, but they didn't have the leadership skills. Now they are beginning to branch out. It is a learning process. It is new to them because they haven't had anything like this ever. They have been functioning as leaders but maybe now as it should be done.

I think the key to all this was the understanding of the various personalities of people. That made the greatest impact especially on me. It reminded us and helped us understand each other.

**Question:** We talked about vision a little bit. Do you think your leaders understood what vision is?

No, but that is my next step. It goes along with my mission statement. The response to the word vision has been blank stares and some confusion. But when I begin to talk about their friendliness and then the facilities, I asked them one time how many they thought they could get into the building. They figured five hundred. If we were to run two services that would make one thousand without doing anything financially except maybe more bulletins. We have everything in place, all we need to do now is bring the people in. That got them to thinking about the possibilities. It will happen by us befriending
people. Our worship service is in place. It is good, not the best but it is good. We can be proud to invite others to our worship service. You can bring your friends in and they will be pleased, they will enjoy the fellowship, they can have the love we share with them.

**Question:** Several places in the course the seed was planted for them to think of the possibilities of Wakefield Christian Church. The purpose was to establish a vision.

You planted the seeds but now we have to paint the picture so they can see. The course was not a miracle but it started the ball rolling.

**Question:** I am convinced that most small churches have forgotten the possibilities. They have turned in upon themselves, and have accepted the blinders, focusing upon survival and self-comfort. Let’s make sure we have a worship service, a few teachers for some classes. They are not thinking of why they would do any of that. They have forgotten what we are trying to accomplish. That starts with the mission statement. Do you agree?

Part of the problem is their background. One lady commented to me after I had been at the church for about four months, “Now we are finally getting some food. We are tired of being entertained.” We have all the latest equipment, projectors, sound equipment etc. How many churches have all that stuff? We have a blended worship service. All that came from somewhere. It just didn’t happen. Over in the Wayne church, they can’t even get the congregation to put a projector in let alone to do some of the things we are doing right now. But they were not being fed spiritual food. But now we are beginning to ask where’s the burning for the lost? I am beginning to get them to see that we need to go get those people today, not tomorrow.

Evaluation of this course is difficult. I don’t believe that you can point to this program and say it performed a miracle. But it helped us move the direction we needed to go. It is like seeds. It first has to sprout and then begin to grow.

**Question:** As you stand back and look at the course how do you think the course impacted your leaders?

First of all they knew they had leadership in the church. Just because we had this course, proved to them that we now have something going. They had not had anything like this in a long time. This was a signal to them that Glen is going to stick with us, he’s going to lead us, I can be a part of this, this is something I can do. The timing was right. They can trust me now. I have committed to them. The course helped tell them that we are going to have
something more than just a club, but we are going to go someplace and do some things for the kingdom. It was a part of the process that all fit at just the right time. If you would have presented this course back when Tim ______ was the minister we may not have done anything. When you suggested this course, I had already been toying with the idea of ministry teams. When you called me I realized how it all fit right in. It is not the solution to the whole problem but a part of the answer.

**Question:** How did this course help meet the needs of your congregation?

For one thing it put leadership on top. At least someone cared to present it to them. If you had not made it available, we probably would not have had it. Now it is available. We don’t have it otherwise. Where would I go to get a leadership course without calling some professional people, with all that expense. Now it is going to be available. I think that is a plus. Maybe next year we choose a specific section such as crisis resolution and we work on that. We can take it and use it as a tool as we need it. This course is like a buffet. I like to go and look at the great selection and pick and choose what I want. We can do that with this course. I can eat until I’m full. We were exposed to the numerous segments of the leadership field. This course was kind of like a bible survey class. It gave me a view of God’s overall plan. This course gave me a view of leadership. It is a complicated thing. There is no way you could have taught everything in the course in the amount of time we had. What we did cover was good.

**Question:** Implications -- How do you think NCC fits in? Do you think the relationship between NCC and Wakefield Christian Church is strong enough that we could come back every year and say give a portion of the course as a refresher course or maybe bring in new stuff like conflict management.

The relationship between Wakefield and NCC has always been high. We are one of the major supporters in the area. One of our elders kids came here. Deb’s dad is one of the trustees. We have one of our young people going to be a student next year. The rapport with the college is high.

**Question:** Do you feel that your leaders would like to participate in a course here at the college either for credit or as a continuing education program?

Yes, but time would be a factor. The timing. Many of our people are overloaded with meetings.

**Question:** What about conflict management, or maybe decision making?

Those would be good.
Question: What I am getting at is how could the college fit into extending this course to make it more effective, adjusting it to offer it as a class here on campus, or taking it on the road to the churches?

I don’t believe that people will commit to a long term situation such as a once a week class all semester. But one or two classes on a specific subject they might.

Question: The evaluation survey -- was it helpful?

The paper evaluation was limited. People just are not willing to sit down and commit that much time to the process. Some people don’t know how to phrase what they want to say. Maybe what they want to say will take a lot of writing therefore they are not going to do it. If you could sit across the table one-on-one . . . what could have I done differently?

Question: Which principles have they taken to heart already?

I think one thing is the fact that they can do it. I can be a leader.

Question: Is part of it their history? They have had this black cloud over them for such a long time.

Yes. They have had a history of having things going and a new minister who comes in takes it all away from them. At one time them had almost a ministry team program in place. A new minister came in and said no we are not going to have that. He wanted control of everything. You can’t have that kind of track record and accomplish much of anything. Now after they have taken the class they understand they can be a leader, Glen is going to stick with us. I can take this stuff seriously. Maybe I can try some of this stuff. Some of my women are better leaders than some of the men. If anything comes out of this is that the course is a part of the church’s plan to do something. It is a part of the overall plan. We are not sure how it is going to come out, but we are going to move in the right direction.

Thank you for your input. You have been such a blessing to this project. I pray that your leaders will catch your commitment to God’s kingdom and winning the lost.
BRIEF VITA

Wayne Dykstra was born in Lebanon, Oregon, 24 June 1944. He graduated from public school in Lebanon, Oregon in June 1962. He attended Puget Sound Christian College and received his Bachelor of Arts degree in 1987. He also attended Pacific Christian College and received his Master of Arts degree in 1991. After moving to East Tennessee, he attended Emmanuel School of Religion and received his Master of Divinity degree in May of 1994. He began the Doctor of Ministry program in 1996, completing his degree in 1999. He has been employed as Professor of Ministries at Nebraska Christian College in Norfolk, Nebraska since 1994.