

## ABSTRACT

# LEADERSHIP BEHAVIORS AND PERSONAL TRANSITIONS THAT OCCUR IN THE LIVES OF PASTORS WHO HAVE LED CHURCHES THROUGH SIGNIFICANT GROWTH

by

Andre J. Snodgrass

The purpose of this study was to discover the transitions and role adjustment experienced by pastors who have led churches through significant stages of growth. In order to lay a groundwork for this study, several sources were surveyed including Scripture, theological writings, church growth literature, books on leadership, management, transition, and change theory.

Field research was conducted that consisted of interviews with thirty pastors from both the Christian and Missionary Alliance and other denominations. These interviews were analyzed, and findings indicated common leadership behaviors, role adjustments and change dynamics.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
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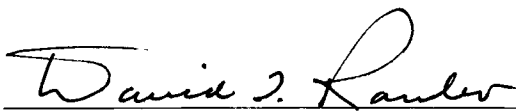
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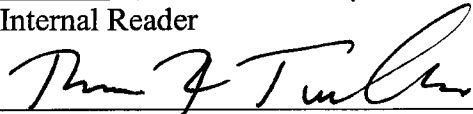
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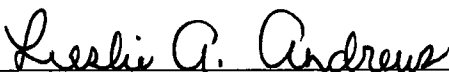
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THROUGH SIGNIFICANT GROWTH

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by

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beautiful wife, Margie. She has always been my greatest fan. Her encouragement and love have allowed me to achieve more than I ever would have thought possible.

## CHAPTER 1

### UNDERSTANDING THE PROBLEM

A few summers ago (1997) while vacationing at Mount Hermon Conference Center in southern California, my family and I attended a church only to discover that a guest pastor was preaching his candidating sermon that particular Sunday. Later that afternoon we encountered that pastor and his wife relaxing on a park bench on the conference grounds. We spoke with them, and they informed us that they were awaiting the results of a congregational meeting. After we exchanged pleasantries, the subject moved to our common vocation. I will never forget the pastor's response when I asked him if small groups were part of his present church. He said, "I have thought about trying them, but when you add leaders it is difficult to maintain control." His apparent concern over losing control struck me as representative of a larger issue. It would be helpful to understand the strategic role of the pastor in relationship to his congregation if that church is to grow spiritually and numerically.

As a church planter that has remained at my church for over nineteen years I have faced many similar questions and challenges regarding my role. During that time my church, Fox Island Alliance Church, has grown from an average attendance of twenty-five to approximately 550. Although my seminary education prepared me reasonably as a theologian and preacher, the curriculum failed to adequately address issues of leadership, management, or organizational development.

The Christian and Missionary Alliance, like many denominations, is made up of mostly small churches. I realized several years ago while reading a chapter from Carl George's book, How to Break Growth Barriers, addressing the four hundred barrier, that my church that was averaging 350 in Sunday morning attendance had attained the 96

percentile in the Christian and Missionary Alliance. Consequently, most Alliance pastors have grown up in smaller churches and have not experienced the dynamics of a larger church. Large churches are not just bigger small churches; they are different.

Accordingly, pastors face difficulty in anticipating or envisioning changes necessary in their growing churches.

Much of the literature of recent years in the field of church growth has focused on the pastor as visionary and entrepreneurial leader. Megachurches like Willow Creek and Saddleback have been held up as the new paradigms. The literature, likewise, gives great emphasis to the importance of the senior pastor in growing a larger church. Lyle Schaller said that his book, The Senior Minister, “is based on the assumption that the most critical single factor in determining the effectiveness, vitality, morale, attractiveness, numerical growth or decline, community image, and outreach of the large congregation is the senior minister” (10-11). If this be the case, examining the role of the senior pastor is worth the effort with a view to identifying the leadership transitions and behaviors that appear to be most apparent in a church’s passage from a small to a large congregation.

As our church began to grow, I sought out the advice of others, read books on church growth, and learned many lessons in hindsight. I began to understand the management side of church leadership and the importance of vision casting I also began to experience an inner angst expressed so well by Eugene Peterson in Working the

Angles:

The pastors of America have metamorphosed into a company of shopkeepers and the shops they keep are churches. They are preoccupied with the shopkeeper’s concerns—how to keep the customers happy, how to lure customers away from competitors down the street, how to package the goods.... The marketing strategies of the fast-food franchise occupy the waking minds of these entrepreneurs. (1)

Recently, in a discussion with a friend in ministry, we found ourselves reminiscing on former days. Both of us were converted in the early 1970s. As our discussion progressed from nostalgia to analysis, we observed that a dramatic shift had taken place. Servants of God that spoke at large gatherings in our early days were known for their spiritual depth and intimate knowledge of God and his Word. Today, the model Christian leader is frequently the entrepreneurial megachurch pastor who takes risks and is “savvy” about the marketplace. Spiritual depth and cultural relevance are not mutually exclusive, but the balance is not easy to strike.

Transition for pastors is much more complex than merely acquiring a new ministry tool set. It raises issues about the interplay between spirituality and pragmatics. The careful shepherding of a burgeoning congregation is a critical task. Pastors should be more than skilled social engineer who have learned how to use the tools so well as to guarantee success. They also must hope to survive the “success” of church growth to remain faithful to Christ and his inner work in their lives.

This dissertation examined leadership behaviors and personal transitions experienced by pastors in the context of growing churches to discover common experiences and insights that may prove to be helpful to others in the pastoral ministry. In addition, how these adjustments and transitions affected the inner life of the pastor.

### **The Purpose Statement**

The purpose of this study was to discover the leadership behaviors and personal transitions that occur in the lives of pastors who have led churches through significant growth.

### **Research Questions**

The following research questions were addressed in this study.

### **Research Question 1**

What are the leadership transitions that pastors commonly experience who have led churches from a small congregation (less than two hundred in average attendance) to a large congregation (over four hundred in average attendance)?

### **Research Question 2**

How have leadership behaviors of the pastors changed during the years of their churches' growth?

### **Research Question 3**

What are the obstacles and opposition that pastors have encountered, and how have they dealt with resistance to change?

### **Research Question 4**

How has pastoring a growing church affected the inner lives of pastors? How has it affected their families? What have been the personal transitions they have negotiated? What core values and biblical convictions have guided their leadership journeys?

### **Definition**

*Significant growth* describes a church that has grown from its inception or from a single-cell status (less than two hundred in average attendance) to a multi-staffed, multiple cell church of over four hundred in average attendance

*Transition* is the psychological process people go through to come to terms with the new situation. It is the passing from one stage to another in development, an event or awareness that results in a transformation of the church or the pastor.

### **Methodology**

The study employed a descriptive study. Data were gathered through semi-structured interviews with pastors who have led churches from a small church of less than



two hundred to a large church of over four hundred in average Sunday morning attendance. Interviews were conducted in person or over the phone. Each interview sought to obtain insights on how a particular pastor experiences transition in a growing church. A list of the interview questions is included in Appendix B.

### **Subjects**

The interview population consisted of twenty pastors of the Christian and Missionary Alliance and ten pastors from various denominations. Their peers and denominational leaders must consider all of the subjects to be effective senior pastors. I conducted as many in person interviews as possible, with travel distance or budget as possible limiting factors. However, opportunities for interviewing Christian and Missionary Alliance pastors sometimes occurred at national conventions or seminars.

Three criteria were established for selecting pastors for the interview population.

1) They must have led a church from a small congregation (less than two hundred in average attendance) to a large congregation of over four hundred in average attendance.

2) They must have remained at the church for over five years, including at least three years after reaching over four hundred in average attendance.

3) They must be acknowledged as effective senior pastors by their peers and denominational leaders.

### **Variables**

The intervening variables that were taken into account in this study were age, ministry experience, and denominational background.

### **Instrumentation**

The instrument involved a researcher-designed, semi-structured interview to be

given to each participant (see Appendix C). The interview protocol was given a pilot test to check for ambiguity or confusion. Subjects similar to the interview pool were asked to participate and give feedback. Revisions that strengthen the instrument were included in the final version.

### **Data Collection**

Data were collected in the following manner:

- 1) Conducting the pilot test,
- 2) Identifying the pastors to participate in the study,
- 3) Conducting in-person or phone interviews with each pastor,
- 4) Recording each interview,
- 5) Transcribing each interview,
- 6) Entering the data into a researcher-coded software program. (Ethnograph),  
and
- 7) Analyzing the data according to the research questions of the study, allowing for additional insights to be considered which were not envisioned in the study.

I, taking into account recommendations from my colleagues and denominational officials, chose the thirty participants in the study.

### **Delimitations and Generalizations**

The study was delimited to pastors who have led churches from a small size (less than two hundred in average attendance) to a large size (over four hundred in average attendance). This is not to suggest that the transitions and adaptations that these pastors exhibit are necessarily unique to them as a class of pastors. Nor is the study set up to disparage those who have been effective pastors despite the non-numeric growth of their churches. Many other factors contribute to church growth beyond the influence of the

senior pastor. Additionally, the study is not seeking to uphold the large church pastor as the preferable model for all situations.

The pastor today is caught in the crossfire between the expectations of pastor as shepherd and the pastor as entrepreneur. The study yielded information that can benefit those who are serving in today's church culture and who are seeking for insights into their own transitions. Hopefully, the findings of this survey give encouragement and perspective for pastors of the Christian and Missionary Alliance as well as pastors of other traditions.

### **Context**

The primary group that was interviewed in this study was Christian and Missionary Alliance (C&MA) pastors. Albert Benjamin Simpson, a minister ordained in the Presbyterian Church, established the C&MA in 1887. Simpson left the Presbyterian denomination over differences in mode of baptism and the mission of the church. He established two interdenominational societies that eventually merged as one focusing on world missions and the deeper Christian life. This latter emphasis has been expressed in C&MA circles as the Four-Fold Gospel: Christ as Savior, Christ as Sanctifier, Christ as Healer, and Christ as Coming King. The Christian and Missionary Alliance is generally considered to be in the holiness tradition. (Niklaus, Sawin, and Stoesz 3-95). In the years following its inception the Christian and Missionary Alliance evolved into a full-fledged denomination, with a constituency of 1,947 churches in the United States and Puerto Rico. Of these, 448 churches are ethnic, ministering to Vietnamese, Hmong, Spanish Americans, Cambodians, Degas, Laotians, Koreans, and Native Americans. The C&MA has ministries in fifty-seven countries worldwide and has over 2,428,000 inclusive members. The emphasis on cross-cultural missions has been the central organizing

principle.

Church growth in the United States has not been healthy in non-ethnic churches in recent years. The majority of C&MA churches have less than one hundred in average Sunday morning attendance. However, more recently, an increased effort was implemented to create and sustain healthy, growing churches. The Growing a Healthy Church strategy has been accompanied by an emphasis of gathering pastors in affinity groups matched according to the size of their respective churches. This has allowed for an exchange of strategic ideas and peer support to emerge for many senior pastors. This new strategy reflects an attempt to move away from mere numeric goals, such as a recent campaign entitled, “A Thousand More in 1994.” That represented a seven-year goal to greatly expand the denomination. However, it failed to address either the long-term prospects of sustained healthy growth in newly planted churches or the greater problem of transitioning plateaued or declining churches to a healthy status.

This study identified a pool of pastors that have experienced significant numerical growth during their tenure. The findings could serve to strengthen efforts to build effective churches in the Christian and Missionary Alliance.

### **Theological Reflection**

The Scriptures were consulted to identify what biblical mandates for leadership, and, more particularly, pastoral leadership are given. Much controversy has arisen in the wider Christian community concerning the appropriateness of contemporary paradigms for pastors. Believing that pastors are part of a larger community of leaders and in order to anchor the study in the biblical literature, this study surveyed the Scriptures for models of leadership and instances of leadership transitions. In addition, the history of the development of the role of the pastor was examined in interaction with period writings on

pastoral theology and commentaries on critical passages. Particular emphasis was given to exegesis of passages that give biblical background to the varying roles of the pastor.

### **Overview**

In Chapter 2, biblical and theological view of leadership roles and transitions were examined. Pastoral leadership models were investigated in the light of Scriptures that provide a biblical backdrop to the pastor as leader. Passages that focus on the inward life of the leader were also studied.

The review of literature examined the pastor's role in the light of writings from church growth, pastoral theology, management, situational leadership, corporate life cycles, transition theory, and leadership development. Parallels were sought from secular models of developing organizations

Chapter 3 provides a detailed explanation of the design of the study. The Extended Course Syllabus for BB820 by Dr. Leslie A. Andrews was studied to provide a better understanding to the methodology and validity of the study. Chapter 4 records the findings of the semi-structured interviews. Chapter 5 looks at the findings in light of Chapter 2 as well as the limits of the study, recommendations, and conclusion.

## CHAPTER 2

### REVIEW OF LITERATURE

One of the issues facing pastors today is the uncertainty of ministerial role. The minister has the potential of being a servant or leader, prophet or pastor, preacher or therapist, a fund-raiser or spiritual mentor, an evangelist or teacher, a biblical scholar or an executive (Van Voorst 189). In order to gain perspective on the transitions and leadership behaviors pastors' experience, the historical perspective on the development of the pastoral role is helpful.

#### **New Testament Perspectives on the Pastor's Role**

Rooting the discussion of the role of pastor in Scripture provides clarity. Although ambiguity exists as to the specific structure of local church government in the New Testament period there is much to be said about the role of spiritual leaders. The present day job description of a pastor employs modern terminology and envisions a more complex church structure. However, the core values and behaviors can be seen to emanate from the New Testament. What follows is a closer look at the qualities and responsibilities attributable to spiritual leaders and more specifically to pastors.

#### **Leadership Roles**

The title of shepherd is one that the Lord Jesus Christ applied to himself frequently. Not only did he refer directly to himself as the Good Shepherd (John 10:11), but in his parables he depicts himself in this role by way of analogy (Matt. 9:36; 26:31; Mark 6:34). In his book The Man of God, Peter Green avers that the Lord Jesus had a special affinity for this title:

Scripture suggests that it was the thought dearest to our Lord's own heart. He leaves largely to others to shew us, under the guidance of the Holy Spirit, his work as high priest, victim, intercessor, king, teacher, captain of

salvation. He chooses for himself the title of good Shepherd. (15)

The activity of feeding and shepherding the flock is clearly assigned to the leaders of the church. Jesus, in his moving restoration of Peter, three times called him to feed the sheep. The apostle Paul charges the Ephesian elders in Acts 20:28, “Be shepherds of the church of God, which he bought with his own blood.”

The apostle Peter admonishes elders in the church to carefully guard the flock:

Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. (1 Pet. 5:1-4)

These texts point inescapably to the conclusion that a shepherd’s heart and actions are fundamental to spiritual leadership in the church. The pastor is clearly called to exercise this ministry.

The only reference to the title “pastor” mentioned in Ephesians 4:11 could properly have been translated shepherd. Whatever the adjustments pastors of growing churches make to accommodate growth they must wrestle with their fulfillment of this responsibility that is fundamental to the mission of Christ and his appointed leaders.

Paul, in his letter to the Thessalonians, reveals a heart of nurture and tenderness that speaks of his commitment to shepherd the flock, even though he had an authoritative office as an apostle:

As apostles of Christ we could have been a burden to you, but we were gentle among you, like a mother caring for her little children. We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us. Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you. You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. For you know that we dealt

with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory. (1Thess. 2:6-12)

The responsibility as shepherd would seem to be nonnegotiable in any modern reconfiguration of the role of pastor. However, the manner in which that responsibility is carried out functionally may indeed be negotiable and adaptations appear necessary for the sustained growth of the church. Church growth advocates, such as Lyle Schaller and Peter Wagner, argue for this necessity.

The ascended Christ is described by the Apostle Paul to have left strategic gifts to the church in order to accomplish his divine purpose. “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers” (Eph. 4:11). Many have argued that the last two gifts apply to one person. The Greek construction here suggests that the last two terms form one category, “for one Greek article governs both. In other words, the phrase meant teaching pastor” (Snodgrass 203). Charles Hodge states that the two functions cannot be kept separate (226-27). These verses suggest that one of the Lord’s purposes for giving gifted leaders to the universal church was for them to serve as catalysts, assisting and equipping the members of the body of Christ for active works of ministry. In the book The Missional Church, Darrell Guder highlights the importance of gifted leadership:

The key to the formation of missional communities is their leadership. The Spirit empowers the church for mission through the gifts of people. Leadership is a critical gift, provided by the Spirit because, as the Scriptures demonstrated, fundamental change in a body of people requires leaders capable of transforming its life and being transformed themselves. (183)

This passage implies that active involvement of the laity is critical to the maturation of the church. A closer look at this section helps clarify the role of the pastor



and the work envisioned for the laity. Key Greek terms to be clarified are *poimen*, *didaskalos*, *katartismos*, and *diakonias*.

The terms used in verse 11 to describe the teaching pastor are *poimen* and *didaskalos*. The word *poimen* in every other occurrence is translated “shepherd” and, in its verbal form, as “shepherding.” The word implies that the role of watching over the believer’s needs and well-being is fundamental to the office of pastor. This duty is, however, not the exclusive responsibility of a single leader. The admonitions in Acts 20 and 1 Peter 5 for the elders to *poimen* the flock argue for a concept of shared responsibility among the local church’s leadership. The difference between the office of pastor and the office of elder, in reference to *poimen*, is not seen in functionality but rather in the way they arrive in their role. Pastors, as seen in this passage, are placed in their offices by the ascended Christ as a gifted (*charisma*) individual given to the church. Elders were to be appointed in each New Testament assembly (Acts 14:23; Tit. 1:5), based on their maturity and character. Although they were to be apt to teach, they were not appointed based on their gifting.

The second Greek term, *didaskalos* refers to the role of teacher within the community of Christians. This word is a constant term in the various gift lists (1 Cor. 12; Rom. 12; Eph. 4); whereas, the word *poimen* appears only in the Ephesians passage. This suggests that the designations pastor and teacher could speak of one individual. More importantly, functioning as a teacher is important to the role of pastor. These dual tasks, implied in Ephesians chapter four, have great importance in the gifting and development of the laity.

Another important verse, for the purposes of this study, is Ephesians 4:12: “To prepare God’s people for works of service, so that the body of Christ may be built up.”

This phrase suggests a strategic sequence of events:

Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (Eph. 4:13-16)

Two significant phrases in verse twelve are *ergon diakonias*, “works of service,” and *katartismos*, “prepare.” Viewing these phrases broadly or narrowly will shape our ecclesiology. If viewed narrowly then the ministry of the laity is restricted and the pastor’s role is pervasive. Thomas Oden argues for a more narrow view:

The pastoral office implies a clearly definable distinction between the laity (general ministry) and clergy (ordained ministry). The difference is based not on supposed moral superiority or political expediency, but upon the inward call of God to representative service, outwardly confirmed by the whole church in ordination. (53)

Oden’s view of the involvement of laity is more conservative and he sees *katartismos*, the “preparing” of the saints, as limited. The primary meaning of the word *katartismos* in the New Testament is the completing or restoring of something to its intended state. Whether that is mending nets (Matt. 4:21) or restoring people (Gal. 6:1) *katartismos* is the process of making the person or object complete. In its substantive form, the word could be translated “completely furnish.” Oden cautions against taking the “furnishing” of the laity too far:

Some might be tempted to conclude that all believers are therefore able to hear confession and provide pastoral care and preach the word fitting. Yet centuries of experience show that the laity best pray under the guidance of the apostolic tradition mediated by a prepared and informed ministry. (88)

However, Greg Ogden, in his book The New Reformation, takes a broader view:

If the pastor is the star on center stage, what roles are left for God's people? In the institutional church there is a clear line of demarcation between spiritual and nonspiritual matters. The clergy are qualified to handle the spiritual (e.g., preaching, teaching) and people (e.g., pastoral care, counseling) ministries. The laity are left with odd jobs as stagehands, lighting technicians, and custodians. They carry out support or temporal functions so that the play can go on. (20)

Actually, the word *katartismos* affords a "both/and" view of the pastors' roles. As they work to restore the torn lives of people, while acting as shepherds, they also oversee a process whereby they can become active contributors to the advancement of the kingdom of God.

The second term used in Ephesians 4:12 that is important here is *ergon diakonias*; Whether or not the term represents a technical definition of limited diaconate work. A study of the use of the word in its thirty-two occurrences in the New Testament demonstrates that *diakonias* is employed to designate the ministry of the gospel in general (e.g., Acts 1:17; 6:4; 11:29). Paul refers to his entire apostolic ministry as a *diakonias* from God (Rom. 11:13). Admittedly, some occurrences suggest ministry that would be traditionally associated with diaconate service (Acts 6:1; Rom. 12:7). However, the term when used without a delimiting context suggests a broader application. The implication, based on the Ephesians context, is that believers of every stripe will be active in the ministry of the Church. Their gifts and spiritual maturity will shape their service. Whatever the conclusion as to the extent of ministry available to the laity, clearly the pastor's role as equipper, seems evident. Consequently, the teaching pastor as catalyst of lay development represents a critical job assignment in the body of Christ. Howard Snyder finds this releasing of the laity to be a hopeful sign:

Cheer up discouraged pastor, discouraged "layman." The problem really is not your own inadequacy. Go reread the New Testament with a question: After Peter and Paul, where are the superstars? How did the early church

“make it” without our organization, cathedrals or superstars?.... Their congregations had not heard that they had to have a superstar up front, so all believers worked together building up the community of faith. Many ministers in each congregation. Like a body, each part exercising its proper function. (78)

Snyder’s enthusiasm for “many ministers in each congregation” should not cloud his discounting of what he terms “superstars” throughout church history (78). Church history is replete with names that exercised great influence on the formation of canon, Christology, and mission. One need not argue for the disestablishment of the office of clergy in order to achieve greater participation of the laity.

In his book Church for the Unchurched, George Hunter argues that early Christianity was a lay movement: “The New Testament did not inflict upon us this artificial and tragic split between the clergy and the laity, the professional and the amateurs, the players and the spectators” (121). One of the major emphases of the Protestant Reformation was the priesthood of all believers. Oden argues against a broad application of that concept:

The Protestant tradition has rightly spoken of the whole people of God as a priesthood, following Hebrews, chapter 6, but the priesthood of all believers has never meant the priesthood of each independent individual believer, but rather of the whole community, gathered and unified in Christ, the high priest, who ironically is also the sacrificial lamb slain on our behalf. (87-88)

However, Kenneth Scott Latourette characterized Luther as questioning much more:

Luther held that the Church of Rome had invented ordination. He admitted that as a rite practiced for many ages it was not to be condemned, but he reiterated as one of his basic convictions that all Christians are priests, that what is called priesthood is merely ministry entrusted to those who exercise it with the consent of other Christians, and that ordination is a ceremony for choosing preachers in the Church. As imposed by Rome, he said, the sacrament of ordination made for a separation of clergy and laity and the tyranny of the former over the latter... While not altogether sweeping aside or deprecating vows, Luther found no ground in Scripture for those of perpetual poverty, chastity, and obedience which are taken by

monks and nuns... He maintained that the works of priest and members of the religious orders are not a whit more sacred in the sight of God than those of a farmer in his fields or of a woman in her household duties. (713-714)

The Apostle Peter makes an allusion to this concept in 1 Peter 2:9: “But you are a chosen people, a royal priesthood, a holy nation, a people belong to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”

Central to achieving the lofty goal, “Until we all reach unity in the faith and in the knowledge of the Son of God and become mature” (Eph. 4:13), is the recognition by pastors of their responsibility and the mobilization of the laity for ministry.

Another term in the New Testament historically linked with the role of pastor is that of *episkopos* “bishop.” In the New Testament period, a plurality of bishops was appointed in each church (Acts 14:23). However, by the second century writers such as Ignatius of Antioch (Broderick, Catholic Encyclopedia) began to speak of the office of bishop in the singular. Another term for church leaders was *presbuteros*, “elder.” Biblical study yields the conclusion that *episkopos* and *presbuteros* seem to be used interchangeably in the New Testament period. For example, in Titus 1:5 Titus is charged with the task of appointing elders in each city. The spiritual qualifications of the elders are then outlined, however, in verse seven the apostle changes the designation of this group to bishops. The first designation (*episkopos*) speaks to the task and the second (*presbuteros*) to the level of maturity of the leader. Another instance where these terms are used as referring to the same persons is found in Acts 20. In verse 17 Paul calls the elders of Ephesus to Miletus so that he can give them a final charge. Later in the speech he addresses them by the designation of overseer (Acts 20:28).

Certain conclusions can be drawn relating to the pastoral role. Each church in the

New Testament seemed to have a plurality of overseers who shared ministry of word and oversight. If pastors are not to be the only caregiver, something remains unique about their gifting and roles. The role of equipper of believers for the work of ministry could be seen as characteristic of the office of pastor and as a distinguishing responsibility. Likewise the nature of the calling to this position is distinct in that it represents a gift of the ascended Christ to his Church.

Perhaps the dominant metaphor for Paul is the Church as the body of Christ. All of the members are seen as important and contributing to the collective edification of the church (1 Cor. 12; Rom.12). That does not negate the importance or recognition of leaders. The early Church was replete with influential leaders. Whether James was giving the mind of the Lord at the first Jerusalem council (Acts 15) or Peter reporting on the conversion of Cornelius and his household (Acts 11), authoritative leadership was frequently demonstrated and, as noted earlier, appointed. Understanding correctly *body ministry* must not lead to the conclusion that no one emerged as first among equals in the early church. Timothy in Ephesus, Titus on the isle of Crete, and others exercised leadership authority, and leaders were clearly to be identified and respected (Heb. 13:7-17).

Timothy acted as Paul's emissary to the church at Ephesus. After the apostle's second imprisonment under Nero (AD 66-67), he became concerned about the welfare of the church and wrote to them through Timothy. In this letter Timothy is admonished to "be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (2 Tim. 2:1-2). Although Timothy was charged in his mission to preach the Word and to contend with any false teachers, he was also challenged by the Apostle Paul to

raise up leaders of leaders. Only by equipping the next generation of leaders could the faith once delivered to the saints be preserved.

Whereas the first epistle to Timothy stressed the qualifications of the leadership community (1 Tim. 3), the second epistle focuses on preservation and succession of ministry in a hostile world. A fair question to ask pastors of this generation would be, “What have you done to raise up leaders?” No amount of ministry activity centered in one person can accomplish as much nor leave as lasting an impact on a community as the efforts of many. John Maxwell, in his book Developing the Leaders around You, makes the salient point, “Who will take your place? There is no success without a successor” (11). If one accepts the pastor as equipper model as an imperative, a different set of questions regarding what constitutes success in ministry will be asked.

The Apostle Paul’s writings place the role of pastors in the midst of a dynamic, organic community. Many exercise their gifts. Leadership is shared. The role of teaching pastors along with the other gifted leaders is important. The role of equipper is vital in the biblical material and contributes to the growth of the church eschatologically and locally.

Another passage that speaks to the issues spiritual leaders face in the church is found in Acts 6:1-7:

In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.” This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly,

and a large number of priests became obedient to the faith.

This passage represents one of first descriptions of the apostles collectively dealing with competing demands on their time. In modern parlance it could be viewed as a strategic review of their priorities. The outcome of their review was the launching of others into ministries. Their decision communicated clearly that the spiritual depth and vitality of those who led and taught the Word of God could not be compromised by other noble tasks. The good could not be allowed to displace the better. This decision has relevance to the ministry today. Pastors are faced with time limitations that force them, either intentionally or reactively, to allocate their finite resources. Conceivably both Rick Warren, who delegates the majority of care, and Eugene Peterson could find a rationale for their pastoral style from this text. Both spiritual depth and delegation of leadership are highlighted.

The pastor as a leader is confronted with a number of important responsibilities and aspirations. While the New Testament material gives a nascent description of individuals acting in pastoral roles in the early Church and no definitive model for church government is indisputable, written expectations and descriptions alluded to in Scripture of what the pastor, along with others, is to achieve. Accomplishing care and providing for the training of believers is critical. Again, how the pastors accomplish their mandate to provide the shepherding demanded and yet invest their efforts in equipping leaders for a growing congregation is a great challenge to the mind and spirit of the pastors.

### **The Pastors' Self-Identity**

Any review of the development of the pastoral role must make its claims reasonably. While denominational dogma may attempt to trace the structure of church offices and government back to the New Testament church, different polities are alluded



to in the text:

We find ambiguity concerning the ministry. Fairly early, the church had a duly recognized ministry. Seeds of all the major forms of church government—episcopal, congregational, and presbyterial—may be discerned. While Christ gave his church the ministry, he did not give it a particular form of church government. The ministry in its visible form and its specific functions may well vary with the changing circumstances of the passing years. (Goodykoontz 42)

While the parish priest, under the paradigm of Catholicism, focused his ministry on the sacraments and the Eucharist, with the dawn of the Reformation a multiplication of roles for the pastor began. Along with the role of celebrators of the sacraments, preaching and teaching were added. Of course great preachers such as Chrysostom existed before the Reformation period. However, the parish priest was not expected to be an authoritative preacher. Additionally, the role of leader emerged as pastors became the bishops of their own congregations. Even as far back as the sixteenth century church officials became concerned with the multiplication of roles burdening the pastors:

By the time of the widely influential Second Helvetic Confession (1566), the Reformed churches were already beginning to sense that this multiplication of pastoral roles was causing a challenge. The confession sums up the pastor's roles by saying, "As diligently as possible ministers are to see to everything that pertains to the tranquillity, peace and welfare of the churches." Perhaps realizing that "to see everything" in the church is a large task, the next section says, "But in order that the minister may perform all these things better and more easily, it is especially required of him that he fear God, be constant in prayer, and attend to spiritual reading." (Van Voorst 190)

While European pastors experienced some stability in their role from the sixteenth to the nineteenth century, their counterparts in the United States and Canada saw their roles augmented. One of the legacies of the Great Awakening and subsequent revivals under Charles Finney and others was the addition to the pastor's responsibility of being an evangelist. Churches became centers of evangelistic campaigns. As churches grew

another role emerged, that of builder or planner of church construction.

For much of the twentieth century, the pastor's role remained constant. The preoccupation with the Great War and World War II exhausted the nation, and the social-religious climate was reasonably stable. One cultural phenomenon that occurred from the late 1940s until the early 1950s was an emergence of a movement of professionalism.

Before this period the primary focus was on vocation or calling:

Prior to World War II, doctors thought of themselves as doctors, lawyers thought of themselves as lawyers, and ministers thought of themselves as ministers. Following World War II, doctors began to think of themselves as professionals, lawyers began to think of themselves as professionals, and ministers began to think of themselves as professionals. The focus shifted from vocation to profession, from calling to professionalism. (Callahan 5)

The professional minister movement put great emphasis on education and the obtaining of credential. It operated largely from within the church and worked well when a Christian consensus existed in the wider culture. Callahan and others have argued that a new model has superseded the day of the professional minister: the missionary pastor. The missionary pastor is better suited to work within what Hunter and others call the apostolic paradigm since the Christendom paradigm is no longer in existence.

With the advent of the 1960s and 1970s all institutions were challenged, and the status quo was questioned. Ministers were told to get out and dialogue with the people (Goodykoontz 190). Other trends exerted influence on the pastoral office. One of these was the psychology movement. Pastoral counseling, that had always been a part of the parish ministry became more extensive and required a familiarity with the terms and methods of secular psychology.

With the arrival of the church growth movement, additional skills were emphasized such as pastor as visionary and developer of leaders. In addition, an

entrepreneurial spirit, coupled with managerial acumen, were assets commonly appearing on the wish lists of candidating committees throughout North America. Caught in the historic accumulation of roles is the pastor who seeks to be faithful and effective. The word *accumulation* is apt, as pastors have not seen the traditional, historical responsibilities reallocated, during this inflation of expectations, to another office in the church. This often presents a dilemma to pastors as to what are the nonnegotiable duties of the pastoral office.

For many pastors the empowerment of the laity seems threatening. Some, to be fair, have a theological formulation that delimits the involvement of the non-ordained or non-called. For most, increased involvement is desirable because it increases the programs and services a church may offer. However, “it may be new and uncomfortable e.g., he or she must share decision-making, provide quality training of workers, and function in a supportive and supervisory capacity” (Lindgren and Shawchuck, 36-37). Some pastors react strongly and speak of loss of significance resulting from increased lay involvement, even suggesting the priesthood of all believers leads to the “layhood of all priests.” The confusion of role expectations for clergy contributes to episodes of conflict and frustration for both clergy and the congregations they serve.

Linus Morris, author of *The High Impact Church*, addresses the identity struggle many pastors experience:

The greatest difficulty facing pastoral leadership is defining the role. Is the pastor to be a prophet, teacher, resource person, enabler, religious expert, preacher, counselor, therapist, CEO, facilitator leader, equipper, administrator, shepherd, social activist or, all of the above? (264)

A number of books, articles, and seminars in recent years, address the subject of the pastor as leader or visionary. To my knowledge, no single resource exists that

addresses the evolution of the pastor's role as the church increases in size. C. Peter Wagner argues in his book, Your Spiritual Gifts Can Help Your Church Grow, as Lyle Schaller did before him, that the pastor must change from a mind-set of shepherd to that of a rancher if the church is to experience numerical growth. This metaphor is chosen to illustrate both the need for the pastor to be a trainer and delegator as well as the "big picture" visionary in the church. For Wagner, a key to church growth is proper understanding of the true nature of the pastor's calling to identify and equip leadership in the church.

Carl George expands on this concept in his book, How to Break Growth Barriers. He highlights several behaviors that distinguish a shepherd (professional model) from a rancher (organizational model). George identifies characteristics that differentiate pastors of churches less than two hundred from pastors of larger congregations. George infers that pastors that misunderstand their need to adapt create dynamics that can restrict the growth of the church.

Characteristics of shepherd pastors of smaller churches include

- 1) Believing that their responsibility includes doing all the caring, which results in the flock remaining a manageable size;
- 2) Attempting to meet all expectations of the congregation, often attempting to operate in areas where they have little gifting. Statements such as, "Call me whatever the hour!" or "I am available for you anytime" perpetuate the image. George states that pastors of the smaller churches have often a more professional approach to ministry. Their concept of pastoral care is tied to pastoral acts such as conducting weddings, funerals, visitation and board meetings. Pastor perceives the church as a collection of individuals rather than a community of groups. When pastors acts as primary caregivers

and protagonists of each scene, the church structure becomes inelastic and unresponsive to growth;

3) Working to the limit of time and energy, not looking for more than can be accomplished alone. Often they experience role comfort when behaving in overdrive, whether effective or not;

4) Keeping work close to oneself. Pastors delegate by specifying the “how to and micromanaging others’ work; and,

5) Maintaining perspective dominated by the present and has little grasp of Trends (George 88-91).

Carl George contrasts the larger church pastor to the above individual by pointing out the common traits of the rancher. Behaviors of ranchers are the following:

1) Provides high quality care—providing quality control of care does not translate into pastors providing this care directly. Systems are developed to meet this need;

2) Sets expectations—a chief expectation communicated to the church is that other leaders, board members and each member of the body are expected to minister and receive ministry from one another;

3) Delegates to involve others—often asking how to enable groups to function without them and identifying and soliciting people with appropriate gifts to take ministry roles;

4) Develops management skills—reserves solitude for preplanning and makes planning a formal activity; and,

5) Perceives the church organizationally—uses administratively gifted people as program organizers and sees the church in terms of group life (91-98).

Wagner and George do not use the designations rancher and shepherd as value

judgments but as descriptive of different approaches to pastoral ministry. What is clear from Carl George is that a role reappraisal is necessary if the pastor is to assist the church in reaching its growth potential.

A much more thoughtful and objective study of pastoral roles and leadership style is presented in a study conducted among 421 pastors and congregations of the Lutheran Church-Missouri Synod. Allen Nauss reported this study in the Journal of Psychology and Theology. In his conclusion Nauss makes the following statement:

It is apparent that we cannot identify a single label that is alone appropriate for overall effective ministerial leadership. Nor can we say that there are only two major leadership styles such as a directive and a participative, or a rancher and a shepherd. At the most our picture of effective ministers points to an intentional ministry for practically every function within all sizes. (126)

Reading Nauss and examining his database gives pause to over-generalizations regarding functions pastors exhibit in different sized churches. Ranchers must always act as shepherds, and even pastors of small churches must delegate and train if mandated by Scripture.

For many, such as Thomas Oden, this adjustment does not seem welcome or completely appropriate. Oden argues that pastors should not accept appointments in which they cannot properly care for the souls in that place:

No flock should be so large that it cannot be cared for, either by the pastor personally or a well-ordered staff under rigorous pastoral direction... Although we cannot redo history, it seems better, where possible, to keep local congregations small enough that a single pastor can look after them. Many congregations are too large for this. (196)

Carl George and Thomas Oden agree, for entirely different reasons with the realization of the difficulty for one person to lead a larger church as the sole caregiver. Admittedly, George is painting with a broad brush and has a tendency toward caricature.

He does, however, point out helpful contrasts between shepherds and rancher types.

Lyle Schaller in his book, The Multiple Staff and the Larger Church, observes that “the larger the congregation, the greater that institutions place on the senior minister to be the initiating leader” (19).

Nauss’ study suggests that a various patterns of leadership skills are used by effective ministers according to the size of the congregation and the function of ministry, corroborating Schaller’s contention that the pastor of a very large church should use self-initiating and directive leadership

Christian Schwarz, the author of Natural Church Development, developed a research project seeking to discover what he termed “universally applicable church growth principles” (18). He knew that such a project could not rely on a small sample. In order to get statistically significant feedback his organization surveyed over one thousand churches on five continents and included a variety of churches in the study:

The churches in the study were large and small, growing and declining, persecuted and state-subsidized, charismatic and noncharismatic, prominent models and entirely unknown churches. We needed a cross-section of churches and regions where spiritual awakenings are occurring (such as Brazil or Korea), as well as area which, in the light of worldwide standards, qualify more as spiritually developing nations, such as Germany. (18)

Schwarz and his team made what he termed a statistically verifiable discovery.

Eight qualities emerged as predictors of a church’s growth. When all eight characteristics appear at a certain quantifiable level in a congregation, that church, without exception, is a growing church. The eight essential qualities were

- empowering leadership,
- gift-oriented ministry,
- passionate spirituality,

- functional structures,
- inspiring worship services,
- holistic small groups,
- need-oriented evangelism, and
- loving relationships.

Schwarz describes empowering leaders as those who “realize their own empowerment by empowering others” (23). He continues, saying that they have avoided handling the majority of church responsibilities by themselves. Rather, “they invest the majority of their time in discipleship, delegation, and multiplication” (23). Ironically, Schwarz sees dangers in the megachurch paradigms. Too often pastors that are studied are ingenious and multi-gifted and represent a minority of clergy. The Natural Church Development research confirms, according to Schwarz, that the most effective pastors at empowerment are often unknown and not perceived by their congregations as superstars. Schwarz avers that his study verifies that the empowering leadership paradigm for ministry is the most effective for church growth (23).

The Leadership Network, an organization committed to serving congregations of over one thousand in average Sunday morning attendance, has done a great deal of research on the pastoral leadership that is proving effective in larger congregations. They have identified the new leader as one who

- Leads by vision and values not position,
- Clarifies and articulates purpose and mission,
- Commits to a process of developing people,
- Acknowledges the importance of the role of equipper/coach,



- Practices life-long learning and encourages others to do the same,
- Communicates effectively using a narrative style,
- Possesses skills in leading change and transition,
- Understands the necessity of both inside and outside information,
- Fosters a sense of community and connectedness, and
- Recognizes new opportunities in unbounded systems (Childress).

The above traits purport to be descriptive of the emerging, “successful” pastor. At the very least, these characteristics represent new job skills for many pastors. If the above church growth assertions are valid they suggest probable leadership behaviors that should be discoverable in field research.

In recent years much has been said and written about the power of vision. The popular exegesis of Proverbs 29:18a “Where there is no vision the people perish,” which often applies it to all forms of modern vision casting is an exegetical stretch. Nevertheless, that saying has become a mantra of the modern church growth movement. However, vision is not a new phenomenon for the community of God. God spoke to the Old Testament believers and their successors about his plan for the ages. Numerous biblical references to people of God responding to particular circumstances with passionate actions are plentiful. Nehemiah was devastated when he heard the squalor and humiliation experienced in Jerusalem during the post-exilic period. Praying and fasting, he conceived a bold plan of action to bring spiritual and urban renewal to the city. The Apostle Paul when speaking before Agrippa referred to his originating call and vision:

So then, King Agrippa, I was not disobedient to the vision from heaven. First to those in Damascus, then to those in Jerusalem and in all Judea, and to the Gentiles also, I preached that they should repent and turn to God and prove their repentance by their deeds. That is why the Jews seized me in the temple courts and tried to kill me. But I have had God’s help to this

very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen—that the Christ would suffer and, as the first to rise from the dead, would proclaim light to his own people and to the Gentiles. (Acts 26:19-23)

Paul was obedient to a call that he received from God. Many other examples could be cited from the Scriptures that verify the existence of actions propelled by a clear conception of the purpose of God.

Church history is also replete with examples of individuals who were propelled into innovative ministries by a heartfelt response to the purposes of God. Whether Martin Luther posting his ninety-five theses at Wittenburg or William Carey standing boldly before the Baptist Association of Nottingham, visionaries have long existed in the Church.

Recent years have witnessed the redefining of our understanding of vision in terms of management by objective along with expectation that the pastor be the primary generator of this type of vision for the congregation. In his book 44 Steps Up off the Plateau, Lyle Schaller notes the importance of the visionary leader's role. He says the primary source of leading a congregation up off a plateau is a pastor with leadership characteristics:

A combination of transformational leadership skill, pastoral competence, persuasive communication abilities and productive work habits. He has an emphasis on excellence, contagious enthusiasm, attention to detail, and—most important of all—a positive vision of what God had in mind for his congregation. (73)

The visionary leader understands where God wants the church to go. Linus Morris, in his book The High Impact Church, identifies visionary leadership:

The visionary leader discerns Christ's purpose for the church and casts that vision in personal conversations, in the celebration service, in the leadership team gatherings and staff meetings. The visionary leader is an agent of change. Change is frightening and discomfoting to most people,

so he anticipates emotional struggles within the staff and congregation.  
(266)

The demand for this type of leadership is framed in pastoral searches around the nation and has created a whole genre of seminars. Although the term visionary leader has been popularized in the secular business culture, it does not automatically merit our distrust. What is to be determined is whether our vision is like Nehemiah's derived from the purposes of God or a mere pragmatic technique for accomplishing our preferred goals.

George Barna and the Barna Research Group have produced a number of books that deal with the role of the pastor in growing churches. In his book, User Friendly Churches, Barna reports that strong pastoral leadership is a constant in churches that are growing. He alludes to the differences between the leadership styles of Presidents Jimmy Carter and Ronald Reagan. Carter had great ideas but, according to Barna, got bogged down in operational minutiae. Reagan, however, left the details to his subordinates. Pastors who successfully lead effective churches are able to delegate strategically and marshal a leadership community around them. Barna also highlights another trait that is crucial to the church's mission—the ability to confront:

By nature, strong pastors are agreeable but confrontational. They do not aggressively look for fights, nor do they take pleasure in going head-to-head with a person or group. However, the churches that get ahead are led by pastors who are willing to confront individuals or groups when such a confrontation is called for.... In none of the healthy churches examined was the leader wishy-washy. (150)

Barna's writing highlights an often forgotten emphasis of the pastor's mission which is the need to confront. Perhaps the common view of shepherds is skewed by a lack of a visceral connection with this vocation. Certainly the Good Shepherd was proactive in the care of his flock. Whatever the case, Barna argues that their surveys suggest a more

aggressive demeanor is characteristic of pastors of larger churches (150).

Peter Drucker, in The Effective Executive, argues that equipping others is a primary task for the leader. “We will have to extend the range of human beings through the tools they have to work with rather than through a sudden quantum jump in human ability” (19). In other words, the pursuit of excellence in management and leadership is not a quest for the *universally gifted person* but in the development of modestly gifted persons into a force for maximum effectiveness and efficiency. This pursuit could reasonably be applied to pastoral development as well as those who the pastor seeks to develop.

Another individual who has written on the subject of pastoral leadership is John Maxwell. Maxwell’s two books, 21 Irrefutable Laws of Leadership and Developing the Leaders around You, deal with helpful characteristics of leaders and critical tasks for leaders. Maxwell’s principles are not envisioned for the pastorate exclusively, but clearly that was his place of practice and his target audience. Maxwell asserts at the outset of his book that “those closest to the leader will determine the level of failure for that leader” (21 Irrefutable Laws 3). In other words, the goal is not to draw large numbers of people into an audience but to develop those closest to the pastor as leaders. At first blush the pastors might feel elitist if they concentrate their efforts on the leadership community, however, this does not necessarily lead to diminished care of the congregation. The delivery system for care may change, but the hope is that consistency of care will not diminish. Consequently, the challenge for any pastor would be to articulate convincingly the reasons for change. Core values need to be maintained while structures are revised to accommodate the increase in growth of the church.

In the smaller church, the existence of a long-range mission statement is often not

seen as crucial to the quality of the present experience of the congregation. The Word can be preached, children dedicated, and transformation of lives occurs. However, without a plan to expand the leadership base and project the church into the community, it tends to plateau. What makes the pastor successful at one level may betray the future development of the work.

Lyle Schaller points out in his book, The Interventionist, that the church environment of today is perilous for the pastor who cannot make adjustments to changing expectations:

Back in the 1950's it was widely assumed that a pastor with a reasonable level of competence could serve effectively in at least nine out of ten churches in that denominational family... One of the big changes of the last century is the obsolescence of that assumption. (113)

Linus Morris, who heads up Christian Associates International, an organization committed to planting *High Impact* churches in the major cities of Europe, agrees that the identity crisis for today's pastor is significant. The key characteristics that his organization looks for in planters of *High Impact* churches are as follows:

1. Spiritual Director—focuses on prayer, meditation on God's Word and fellowship with the Holy Spirit. Only by receiving direction can a person give the church godly leadership,
2. Vision Caster—generates, communicates, and sustains a common purpose and vision within the body,
3. Team Builder—values team ministry; structures the church around gifted people,
4. Charismatic Leader—kindles collective vision and inspires the body to action,
5. CEO—knows where time goes; gears efforts to expected results; build on

strengths not weaknesses; sets priorities; makes informed decisions,

6. Rancher Equipper—role of equipper is to recruit, train, deploy, lead, inspire, and nurture Christ's body as lay ministers, and

7. Servant Leader—the authority of a servant leader is earned through manifesting spiritual gifts, displaying moral and spiritual integrity, and evidencing a genuine desire to serve Christ and others. Authority used to serve not manipulate (264-71).

Morris admits the difficulty many pastors face making the suggested adjustments. He advises the pursuit of ongoing education and skill acquisition as critical. The ministry of Christian Associates International has seen the potential of this new paradigm in successful church plants in Geneva, Switzerland, and in Amsterdam.

One of the voices being raised against the pastor as entrepreneur is that of Eugene Peterson. In his book, Under the Unpredictable Plant, Peterson describes a crisis in his own ministry when competing demands resulted in a chasm opened up, this split between personal faith and pastoral vocation. This describes a reality experienced by many a pastor who is trying to live under the competing demands of the marketplace model and traditional role expectations. There is certainly some cost to fulfilling the entrepreneurial mandate.

In his book Missional Church: A Vision for the Sending of the Church in North America, Darrell Guder speaks of the failure of the church and the clergy to embrace a truly biblical identity. He believes that the massive changes in our culture have left clergy confused and marginalized:

The identity of religious leaders at the center of society was lost as clergy found themselves in a social context that did not recognize, honor, or require their function except in the passage of life. In like manner, the

church was decentered as its role shifted from public cultus to private vendor of inner spiritual resources. (196)

Guder goes on to suggest that clergy have sought to restore themselves to the center of the public square by “appropriating without question modern images of the leader” (197), he questions the motivation of the advocates of this paradigm shift. He also believes that leadership skills are not value neutral:

They are rooted in presuppositions about how the world is constructed and about human control of that world. One of the most important of those presuppositions is effectiveness. Effectiveness assumes that the goal of management is to control the processes of intricate social reality for specific ends. (197)

Guder and Peterson are concerned about the impositions of the culture on the church and would rather see the church embrace marginalization as a time to reform mission and identity.

A leader could be seduced into a role that will ultimately prove their undoing. Leighton Ford, in an article for Christianity Today, spoke to this in an admonition to men he had mentored: “I realized that leadership is a journey. There are skills to leadership. There is an art to leadership. But leadership is a matter of becoming, of a journey to the center” (13). This issue is what pastors are becoming, and consequently, they are teaching our people to become. The argument for greater spiritual depth in the minister, albeit important, need not lead to a false dichotomy. The Apostle Paul admonished Timothy to “watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Tim. 4:16). These two emphases must be made. Spirituality and management by objective are not mutually exclusive.

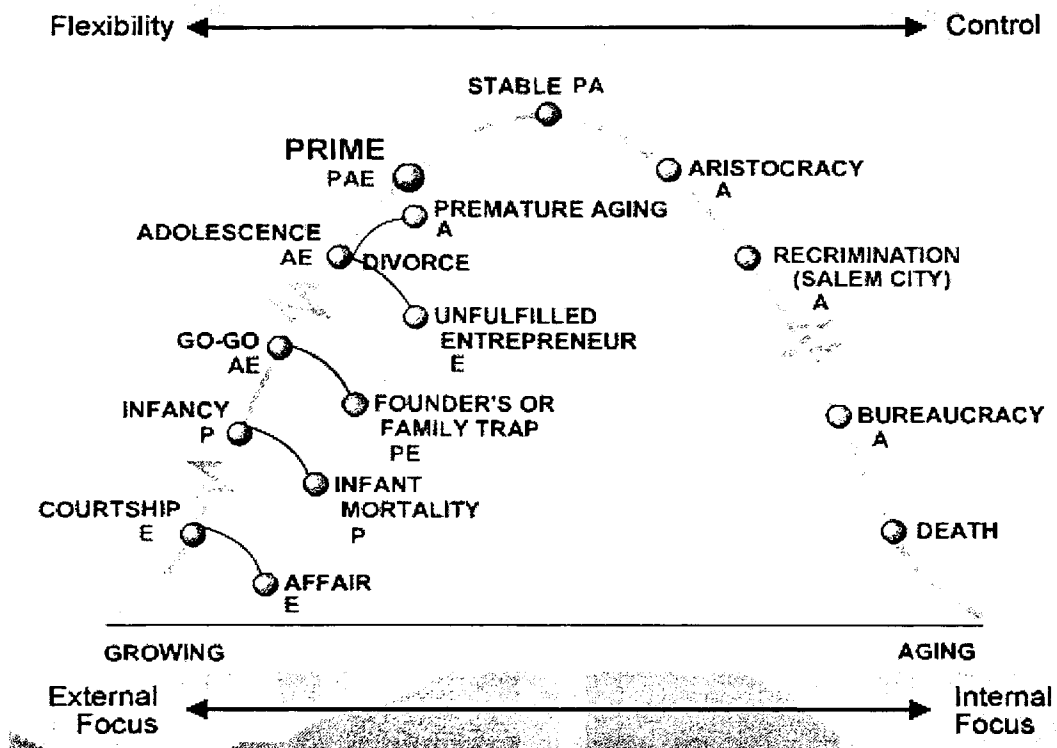
### **Corporate and Church Organizations**

Operationally and developmentally churches share some of the characteristics of

for-profit business organizations. Accepting this premise, parallels can be sought for in organizations that successfully enlarge their base of operation. In his book Corporate Lifecycles: How and Why Corporations Grow and Die and What to Do about It, author Ichak Adizes traces the characteristics of organizations at different stages of their development and the critical adaptations that must be made to achieve productivity and longevity. He states, “If an organization is to grow, its management must also grow. Note, to grow does not mean more of the same. It means to change” (32). Adizes argues that the changes made in leadership style are dictated by the stage of development of the organization. For founders/leaders, understanding and willingness to adapt their leadership is crucial.

In order to understand the stages of the development of an organization, Adizes presents a graph (see Figure 1).





Source: Adizes 84

**Figure 1. Life Stages of a Corporation and Leadership Responses**

### Life Stages of Corporations

For the purpose of this study understanding the definitions of the above stages of organizational development and the consequent required leadership adjustments is helpful. As Adizes states, “What is normal at one stage of the Lifecycle can become abnormal in another stage” (18). This seems true of church leadership models. What follows summarizes Ichak Adizes’ definitions.

#### Courtship

The first stage of the development of an organization is called Courtship. The organization is not yet born, it exists only as an idea. The emphasis is on ideas and possibilities the future offers. The organization is born when commitment is successfully tested—when risk is undertaken. The degree of commitment needed in an organization is

a function of the degree of risk the organization is going to take once it is born.

Leadership is crucial at this stage. What the company needs is a *product champion* (Adizes 11-18).

Applied to church planters they must not only be dreamers but also someone who is able to build commitment around that dream or founding idea.

### **Infant**

At this stage of the organization's life the premium is not on ideas but on actions. Results must begin to take place—product must be sold—and the organization must become profitable. The founder's commitment is crucial to the survival of the struggling organization at this phase. He or she is the keeper of the vision and the cheerleader for the mission. Often this stage seems like a one-person show; a founder that works long hours and seven days a week leads the enterprise (Adizes 20-33).

### **Go-Go**

“If an organization is to grow, its management must also grow. This is the stage where systems need to be developed. The organization must be built around people. Delegation must take place but not at the expense of loss of vision. Danger arises if delegation is misunderstood at this point. Adizes makes an important point on the importance of delegation:

Delegation is the process of transferring tasks down the organization hierarchy and creating a sense of commitment for carrying them out. The task can be to make decisions or to implement the decisions. When the task is to implement a decision that has already been made, and the authority given is only tactical in nature, it is called delegation. If the task is to initiate decisions, that is, to make decisions as to what should be implemented, it is decentralization . . . thus the founder, in trying to delegate, without the control system, ends up unintentionally decentralizing. (40)

Delegation in the early stages cannot reach the same degree as it will later without

a resulting loss of the mission. Before the stage of decentralization the entrepreneurial vision must be understood and owned by the other workers.

Likewise, pastors who give away authority without gaining ownership of the mission of the church may invite idiosyncratic agendas to surface. Understanding the difference between decentralization and delegation is helpful (Adizes 34-44).

### **Adolescence**

“If the organization cannot make this transition, it falls into the Founder’s or Family Trap” (Adizes 43). This phase is characterized by conflict. “An us-versus-them mentality” (45). While the organization must move from the fast-paced, management by intuition phase to a more smooth operation the tendency is toward unproductive meetings and loss of vision. The battle between the preservers and the innovators rages (45-55).

In a church, even without traditions, the organization can become inflexible and settle for programmatic thinking versus a forward-looking approach. Vision must be solidified at this stage.

### **Prime**

This stage represents the zenith of a corporation’s or church’s effectiveness. The organization knows who it is and what it is doing. The vision has become institutionalized (vision statement disseminated) and the balance of flexibility and structure provide a backdrop to productivity. The only lack is not enough trained people (Adizes 56-60).

### **Stable**

This stage sees a diminution of expectations. Past achievements are the focus rather than the future. Planning is replaced by maintenance of present systems.

Rewards are given to those who conform rather than innovate. Change is seen with suspicion (Adizes 61-63).

### **Aristocracy**

Money is spent on control systems, benefits, and facilities. The organization has little internal innovation, and expressions such as, “Don’t make waves” are common. The organization is cash rich but vision poor (Adizes 64-65).

### **Early Bureaucracy**

At this stage conflict is erupting along with internal gossip. A sense of paralysis or even paranoia is pervasive. Initiative is not rewarded. The entire organization is consumed with internal posturing rather than the customer (Adizes 76).

### **Bureaucracy and Death**

The systems in the organization lack particular focus. The market or environment is almost forgotten and the vision has been lost and there is little sense of control. Those for whom the organization was established to reach must almost break in to find the product (Adizes 78-79).

The goal of this type of analysis is to understand and to prolong the Prime phase of the organization. The failure to recognize the need for adaptation and to plan for the future will lead to diminution of effectiveness of any organization.

Applying the above principles to the local church suggests that the role of the pastor in the Lifecycle is critical. The interplay between building vision and expanding the base of involvement must continually be monitored. If the organization is to successfully make the transition from a small, intuitively led church to a multitasked, vision-driven participatory congregation, the pastor will be well served to recognize key stages and the dangers inherent at differing levels of development.

As was already mentioned, one phenomenon unique to the adolescent congregation is the “Founder’s Dilemma.” Martin Saarinen describes a danger that must be addressed:

Most commonly focused on the organizing pastor, it originates in the cult of personality that is nourished by the pastor’s charisma, gregariousness, and energy. Formed in the infant stage, the cult of personality is inherited by the congregation in its Adolescent stage. The aura of the pastor’s presence surrounds all that the congregation is and does. The stresses placed on the pastor by the unwritten expectation to be ubiquitously present at all congregational functions, to maintain close personal contact with all members of the congregation, to provide the planning expertise and program leadership.... The question for the founding pastor at this stage is whether she or he will remain and make the necessary changes in life style, leadership style, and mode of ministry required by the changing situation or “jump ship” and pass that task on to the next pastor. (19-20)

Early in any new organization or church, the founder/leader’s role as *keeper of the vision* is vital. However, the church must empower increasingly greater numbers of laity in order to achieve its potential. Delegation is critical but must not be misunderstood. Delegation is not the giving away of authority followed by a posture of passivity by the leader. Dale Galloway has often said in his advanced leadership course in the Beeson Pastor Institute (1998-99) that “timing is everything.” Timing of structural changes and decentralization prove to be significant factors in the success of any business, according to Adizes.

One of the topics most written about in recent years in the field of management theory is empowerment of employees (e.g., Hersey, Blanchard, and Johnson; Saarinen). Pastors who find themselves leading larger churches will undoubtedly become leaders of larger staffs. This along with an increasingly larger volunteer team will require further skill development.

The authors of Management of Organizational Behavior argue that employees

should be given “freedom of decision-making action within prescribed, delegated boundaries” (Hersey, Blanchard, and Johnson 252). In their view delegation always has limits. This is what distinguishes it from abdication. These authors introduce another aspect into the equation, a preparedness measurement of employees that indicates their level of preparation for the reception of delegated responsibility. For the pastor who wishes to delegate in order to expand the base of ministry and to grow the church larger, the question of training and levels of preparation needs to be considered.

Another factor relevant to the pastorate discussed in management literature is the concept of leadership vis-à-vis group dynamics. Simply extending the leadership skills that work well in one-on-one situations to the group is not enough. Group leadership requires more skill because, for one thing, “Your relationships with group members are dynamic and constantly changing, depending on the situation, goals, and the environment” (Hersey, Blanchard, and Johnson 360). The pastor must learn as the church grows to lead in the group setting.

One of the challenges for the leader with a multi-staff church is the necessity to apply different leadership techniques with different individuals. Unfortunately, pastors receive little training in the seminary experience that prepares them for leading a staff. Consequently, most pastors begin their ministry with a primary leadership style that may prove less effective as the church staff grows. Situational leadership, discussed in the book Management of Organizational Behavior, advocates employing different styles of leadership depending on the readiness level of the subordinate. “The emphasis on human skills was considered important in the past, but it is of primary importance today” (Hersey, Blanchard, and Johnson 12). In a survey of over two hundred managers reported by the American Management Association, the majority agreed that, “the most important

single skill of an executive is effective relationship skill” (13).

In Management of Organizational Behavior, Paul Hersey, Kenneth Blanchard, and Dewey Johnson present an extensive review of Situational Leadership. The following chart helps to understand the condition of workers in any given organization: The readiness of followers is depicted as **R1** through **R4** (see Table 1), reflecting a variety of readiness factors that call for a different emphasis in the leadership style of the supervisor. This type of information is invaluable to those in leadership in the church. Too often supervisors try to lead by applying one approach to the entire staff and then suffer the consequences of inefficiency on the part of some who need a different method of interaction with the leader.

**Table 1. Continuum of Follower Readiness**

High	Moderate		Low
<b>R4</b>	<b>R3</b>	<b>R2</b>	<b>R1</b>
Able and willing or confident	Able but unwilling or insecure	Unable but willing or confident	Unable and unwilling or insecure

Source Hersey, Johnson, and Blanchard, 195.

The authors suggest leadership styles that are the most appropriate to these levels of readiness (see Table 2).

**Table 2. Leadership Styles Appropriate for Various Readiness Levels**

Readiness Level	Appropriate style
R1 Low readiness unable & unwilling or insecure	S1 Telling high task-low relationship
R2 Low to moderate readiness unable, but willing or confident	S2 selling High task-high relationship
R3 Moderate to high readiness able, but unwilling or insecure	S3 participating high relationship-low task
R4 High readiness able and willing or confident	S4 delegating low relationship-low task

Source: Hersey, Blanchard, and Johnson 207.

The authors of this book make a compelling argument for the need for healthy and informed supervisory relationships. Experience cries out with overwhelming evidence to affirm their conclusions and to suggest that the existence or nonexistence of healthy relationship within any organization is crucial to their long-term effectiveness (Richardson 11).

For pastors who once worked alone, this often presents a challenge. Perhaps they have had the ability to work well with the willing and highly motivated but not so successfully with those who need training or close supervision. This leads to frustration for the supervisor when dealing with less competent staff. Another helpful concept emerged from the section discussing “Contracting for Leadership”:

If this process is used, the negotiation of leadership style should be an open contract and imply shared responsibility if goals are not met. In particular, if a staff member is improving in a particular area, there should be a renegotiation of leadership style to a less directive leadership style. At



the same time, if a staff member's performance is not being maximized utilizing a particular leadership style that will signal the need to move back to a more directive style. A give-and-take process should occur between leader and follower. (Hersey, Blanchard, and Johnson 333)

Contracting sessions suggested in the text are two-way streets in which both the supervisor and employee agree on the level of leadership. Supervisors are accountable to provide their part and to adjust their style as needed. The authors confirm their belief in this principle when they say, "Leader-follower interaction is the most important factor in organizational effectiveness" (Hersey, Blanchard, and Johnson 389).

Many of the above suggestions represent areas of expertise often unfamiliar to the seminary-trained pastor. Most seminary education focuses on theological training and pastoral skills without reference to church size. The adjustments called for in equipping, supervising, and building a multiple-staff church are skills the pastor must acquire in the course of ministry.

### **Transition and Change Theory**

Much has been written on the subject of transitions and the impact on individuals and organizations change brings. Pastors are not only agents of change, in many instances, but they also experience the results in their personal world of that change. Also the local church as a group is comparable to many organizations in its experience of the dynamics of change. As Edgar H. Schein, professor of management at Massachusetts Institute of Technology points out how change affects groups:

The key, of course, was to see that human change, whether on the individual or group level, was a profound psychological dynamic process that involved painful unlearning without loss of ego identity and difficult relearning as one cognitively attempted to restructure one's thoughts, perceptions, feelings, and attitudes. (2)

The literature of transition and change theory identifies the helpful factors in the

change process that highlight the impact and process of change in groups and suggests mitigating approaches for those who manage change.

In his book, Managing Transitions: Making the Most of Change, William Bridges, in defining transitions, says, “Change is situational: the new site, the new boss, the new team roles, and the new policy. Transition is the psychological process people go through to come to terms with the new situation. Change is external, transition is internal” (3).

Every transition begins with an ending. Changes can be made in an afternoon, but getting an old process out of people takes much longer. New beginnings fail most often because people rushed through the ending and neutral phases of transition.

The new beginnings phase of transition starts only when people are psychologically ready. People experience ambivalence as the familiar is replaced. The manager needs to understand that the transition may not progress as smoothly as one wishes. As employees focus on the change, performance commonly slows and work quality suffers. Temporary measures can be established to help implement the change. Identifying and capitalizing on people’s concerns and interests along with arranging for appropriate training can mitigate the neutral zone (Bridges 44). Signs that people are emerging from the neutral zone include an increase in suggestions about how to move forward and a return to normal operating conditions. Five strategies that help solidify support for change are clarifying the purpose for the change, providing a picture of the ultimate goal, developing new standards, creating meaningful roles for staff, and celebrating accomplishments (53-63).

Professor Edgar Schein extensively interacts with the teachings of Kurt Lewin the founder of the Research Center for Group Dynamics at MIT. Lewin was one of the most charismatic psychologists of his generation and a pioneer in the area of Field Theory.

What follows is a brief overview of Schein's interaction with Lewin's theory of change.

Edgar Schein lays out the process of change in the following manner.

*Disconfirmation* implies that all forms of learning and change start with some form of dissatisfaction or frustration generated by data that disconfirm our expectations or hopes.

Schein relates how disconfirming information must be followed up:

Disconfirming information is not enough, however, because we can ignore the information, dismiss it as irrelevant, blame the undesired outcome on others or fate, or, as is most common, simply deny its validity. In order to become motivated to change, we must accept the information and connect it to something we care about. The disconfirmation must arouse what we can call "survival anxiety" or the feeling that if we do not change we will fail to meet our needs or fail to achieve some goals or ideals that we have set for ourselves. (1)

Applying this to the pastoral ministry and church transitions implies that, prior to structural or programmatic change, a church congregation would have to experience some form of dissatisfaction and loss of hope. Being convinced that continuing as they were would not achieve the expectations they had for growth or effectiveness. If pastors were required to alert congregations to "disconfirming information" it would undoubtedly have an impact on these pastors and their leadership behavior.

*Induction of Guilt or Survival Anxiety* is a critical element to change:

In order to feel survival anxiety or guilt, we must accept the disconfirming data as valid and relevant. What typically prevents us from doing so, what causes us to react defensively, is a second kind of anxiety which we can call "learning anxiety," or the feeling that if we allow ourselves to enter a learning or change process, if we admit to ourselves and others that something is wrong or imperfect, we will lose our effectiveness, our self-esteem and maybe even our identity. (Schein 2)

Leaders of churches often discover that adapting to change poorly or failing to meet our collective potential is the lesser of having to take risks that might make them uncomfortable or affecting their self-esteem. Whether or not pastors would want to

“induce guilt” or not, the real issue is ameliorating the learning anxiety that occurs as a church or any organization has to make a paradigm shift.

*Creation of Psychological Safety or Overcoming Learning Anxiety* is a critical step in completing the change.

Schein argues that sufficient *Psychological Safety* must exist for people or they will ignore the disconfirmation information and continue along the same path (3). He suggests that the key to overcoming this reticence be in the strategies or tactics employed by change agents. He suggests the following examples:

- Working in groups,
- Providing a practice field where errors are embraced rather than feared,
- Breaking the learning process into manageable steps, and,
- Providing coaching and help (3).

Interestingly, Schein makes the point that motivation is not sufficient to bring change. Church growth and transition, likewise, cannot occur as a result of motivational leadership. Structures and process must be addressed (4).

Schein goes on to elaborate four more steps in Lewin’s change theory. Cognitive Redefinition, Imitation or Positive or Negative Identification with a Role Model, Scanning: Insight or Trial and Error Learning, and Personal and Relational Refreezing. All of these stages are, according to Schein, anchored in empirical reality (4-6). The key variable in this process would be the change agent. How a person or group of persons manages the necessary change was a focus in the field research of this study. That was the focus of the field research of this study.

As I engage in the study of this topic, I am convinced that the role of the equipping pastor is biblically based and of equal importance to the role of shepherd of the

flock. Both of these activities have strategic importance to the expansion of the kingdom of God on earth. Confusion over the role often unnecessarily leads to a juxtaposition between the pastor as shepherd and the pastor as visionary leader and equipper. This bifurcation of pastoral identity continues to create confusion and anxiety among the ranks of the clergy.

A great mistake of polemics is the attempt to demonize opposing positions and to set up “straw men” in order to ostentatiously knock them down. Such could easily be the case if the role of pastor as shepherd is castigated in order to establish the validity of pastor as equipper. The image of shepherd is a powerful one and a common metaphor for effective ministry throughout the Scriptures (Ezek. 34; Ps. 23; Matt. 9:36, 37). Of course the Lord Jesus Christ is the Great Shepherd of the Sheep and the Good Shepherd, the supreme example of kingdom ministry. Any recognizable resemblance to his care for people is commendable. However, this paper has asserted that the role of shepherd is not exclusive to the position of teaching pastor, nor is it the primary emphasis for the New Testament gift of pastor. Scriptures indicate that the position of teaching pastor as equipper of the saints is not paralleled in the general expectations for elders. The only exception would be in the case of the elder whose work is preaching and teaching (1 Tim. 5:17).

A pastor must adapt as the congregation expands. Organizational dynamics and Change theory argue that a growing organization must develop change processes and systems to manage that change. Church growth literature indicates that pastors must learn to adapt as surely as fathers must learn to encompass with care additional children born into their families.

Even in the smaller church located in a static community the admonition of

Scripture is to develop the full potential of the members of the body of Christ. This will always prove to be a moving target.

Unfortunately, other philosophical matters have sidetracked the debate surrounding the pastor's role. The church growth movement has become the whipping boy for many in the renewal movement. A similar debate took place in the days of Charles Finney over the use of means in promoting revival (Finney). Put in its simplest form, the controversy focuses on the relationship of the work of the Spirit to the means of management and marketing. "The wind blows wherever it pleases" (John 3:8) and moves apart from man's brilliance. As one who has come out of a holiness and Keswick tradition, I understand the reticence. Bill Hybels could be the William Carey of this time. The church has been lulled into an evangelical subculture that too often asks unbelievers to accept our culture before they can accept our Christ. The day of Pentecost was one of the greatest strategically planned events in all of history. All of those Diaspora Jews gathered at their own expense—that will hold the missions budget down—and then God's brilliant initiative took over by giving them the gospel in the language nearest their heart and culture. The Bible is replete with redemptive strategies and management decisions. Pastors of today who take seriously the injunction to raise up leaders of leaders and deploy a church of shepherding saints into a hurting world are to be commended.

A preliminary study of literature on the role of the pastor indicates that churches that experience steady numerical growth have leaders who are accepting their leadership role and finding ways to adapt to a burgeoning community of workers. Likewise, the literature on organizational change, and change theory has indicated that change, in order to be effective, must be managed by change agents. I developed a questionnaire for pastors of growing churches to discover what adaptations to their roles they have

experienced during the course of their ministries.

Focusing on the data elicited by the research project, the study identified common areas where adaptations are made and how the pastors experienced these transitions. The questions probed how transitions occurred in the developing churches and what leadership the pastor brought to these changes. The questionnaire revealed that, frequently, pastors proactively impacted their congregations by having a clear conception of what their role would be and by anticipating the ministry infrastructure that would be necessary to experience expansion.

Challenges to continued growth whether expanding leadership, acquiring facilities or recasting vision, were met with intentional leadership and planning.

The literature reviewed indicated that, although the Church is a unique institution in the world with divine machinations, many of its organizational dynamics appear to parallel those found in the corporate world. The basis for this commonality is the reality is that the same raw material—human beings—accounts for shared reactions and experiences.

The ultimate aim of this study was to provide a resource for pastors in assessing their own development and to provide tools for further training and advancement of the kingdom of God.

## CHAPTER 3

### DESIGN OF STUDY

The problem addressed by this study was the determination of leadership and personal transformations that take place in the lives of pastors as they successfully guide a congregation from a small size (less than two hundred in average worship attendance) to a large size (over four hundred in attendance). This study examined the process of leadership transitions in the context of growing churches to discover common experiences and insights that may prove helpful to others in the pastoral ministry. Scripture, church tradition, and contemporary literature all address the role of the pastor. What this study sought to discover were the transitions that pastors experience as leaders and individuals that are in the midst of leading growing churches.

#### Statement of Research Questions

The study centered around four research questions that flowed from the above stated purpose. All of the questions elicited descriptive rather than analytical responses from the pastors (Andrews 67). Question 1 sought to discover the leadership transitions that pastors report they have experienced during the course of their churches' transformations from small to large congregations.

Question 2 asked how the leadership behaviors of pastors may have changed during the growth of their churches. The literature suggested a number of changes need to occur but the field research may indicate something different.

Question 3 explored what opposition and obstacles have been encountered in the process of change. From where does the opposition originate? What have pastors done to mitigate the reticence to change? How have they exercised their influence?

Question 4 attempted to discover how pastoring growing churches has affected



the inner lives of pastors. How has it affected their families? What have been the transitions they have negotiated? What core values and biblical convictions have guided their leadership journeys?

### **Subjects**

The interview population consisted of twenty pastors of the Christian and Missionary Alliance and ten pastors from various denominations. Three criteria were established by which to select pastors.

1) They must have led a church through significant growth from a small congregation less than two hundred in average worship attendance to a large congregation of over four hundred in average worship attendance. Churches experiencing this type of growth generally have moved from a single cell to a multi-cell congregation, and additional staff have often been added.

2) They must have remained at the church for over five years and including at least three years after reaching over four hundred in average worship attendance. The experience of change can occur rapidly but reflection on that change often requires a more significant time period.

3) They must be acknowledged by their peers and denominational leaders as effective pastoral leaders.

Since I am a Christian and Missionary Alliance pastor, I wanted this study to serve the interests of my colleagues in ministry. However, I also desired to involve pastors from outside of the Christian and Missionary Alliance in the process in order to compare the results. I received the promise of cooperation from Dennis Gorton a director in the Division of National Church Ministries of the Christian and Missionary Alliance. He confirmed the existence of a data bank that was helpful in identifying potential

subjects that meet the criterion of the study. Those outside of the Christian and Missionary Alliance were chosen based on my own observations and recommendations of others.

### **Instrumentation**

A researcher-designed, semi-structured interview was given (see Appendix A). The interview protocol was given a pilot test during the summer of 2001 to check for ambiguity or confusion. Three subjects similar to the interview pool were asked to participate and give feedback. These sample interviews were conducted in-person and recorded for later review. The interview questions remained as designed with only slight modifications.

### **Data Collection**

Data was collected in the following manner:

- 1) Potential pastors were identified to participate in the study,
- 2) In person or phone interviews were conducted with each pastor,
- 3) Each interview was recorded,
- 4) Transcriptions were made of each interview,
- 5) The data was entered into a researcher-coded software program

(Ethnograph), and

6) Data were analyzed according to the research questions of the study, allowing for additional insights to be considered that were not envisioned in the study.

I, taking into account recommendations from my colleagues and denominational officials, chose the thirty participants in the study.

### **Research Method**

The Research Method used in this was qualitative in nature and employed the use

of semi-structured interviews. Works consulted were The Ethnographic Interview, by James Spradley, Research Methods in Education, by William Wiersma, Ethnograph 5.0: A User's Guide, by John Seidel, and An Extended Course Syllabus BB820, Dr. Leslie Andrews.

Questions were developed in consultation with Dr. Leslie Andrews and were field tested. Three test interviews were conducted and questions were critiqued and strengthened as a result.

### **Delimitations and Generalizations**

The study was delimited to pastors who have led churches from a small size (less than two hundred in average attendance) to a large size (over four hundred in average attendance). This is not to suggest that the transitions and adaptations that these pastors exhibit are necessarily unique to them as a class of pastors. Nor is the study set up to disparage those who have been effective pastors despite the non-growth of their churches.

Many other factors contribute to church growth beyond the influence of the senior pastor. Additionally, the study did not seek to uphold the large church pastor as the preferable model for all situations.

The pastor today is caught in the crossfire between the expectations of pastor as shepherd and the pastor as entrepreneur. I believe the study yielded information that can benefit those who are serving in today's church culture and who are seeking for insights into their own transitions. Hopefully the results of this study provide encouragement and perspective for pastors of the Christian and Missionary Alliance as well as pastors of other traditions.

## CHAPTER 4

### FINDINGS

The research interviews were conducted with thirty pastors who led churches that had grown from less than two hundred to over four hundred in average Sunday morning worship service attendance. Of the pastors surveyed twenty were from The Christian and Missionary Alliance, while the others were from a variety of denominations including Evangelical Covenant, Presbyterian Church of America, Presbyterian Church USA, Four Square, United Methodist, and Independent. The churches were located in the states of California, Georgia, Kansas, Mississippi, Montana, New Jersey, New York, Ohio, Oregon, Pennsylvania, Washington, and Wisconsin. A slight majority of the pastors interviewed were church planters. The chart indicates the situations that they encountered when they began their ministries.

**Table 3. Church Context Upon Assuming Pastoral Oversight (N=30)**

Context	n	%
Church plants	16	53.4
Church in decline	8	26.6
Church in crisis	6	20.0

A church in decline is defined as a church that had not grown or had declined in average attendance over the previous five years. Churches in crisis are churches where the previous pastor had been forced to resign or the church was on the verge of being

closed by the denomination. Sixteen pastors interviewed were church planters. These church plants were launched as indicated in Table 4.

Denomination-sponsored plants usually include some district financial subsidy for a prescribed period. Daughter churches are launched out of an existing “mother” church and often include a committed core group and funding from that church. Cold starts are church plants where the pastor begins without any sponsorship or core group.

**Table 4. Church Plant Types (N=16)**

CONTEXT	n	%
Denomination sponsored	8	50.0
Daughter church	3	18.75
Cold start	5	31.25

The median time that the pastors interviewed had been in their churches is thirteen years. The thirty participants had varied experience prior to pastoring the churches that experienced growth. Table 5 gives an indication of some of the different places the thirty pastors came from prior to their present leadership position.

Observations from the chart above indicate that more than half of the pastors had gained experience serving as associates on staff prior to their launch. Additionally only five of those interviewed had previously been senior pastors and six men had no previous

pastoral experience.

**Table 5. Previous Pastoral Experience (N=30)**

Previous Experience	n	%
Assoc. pastor at church	2	6.7
Assoc. pastor at mother church	2	6.7
Assoc. pastor at other church	14	46.7
Pastor at other church	5	16.6
First pastoral position	6	20.0
Missionary	1	3.3

### **Leadership Transitions and Behaviors**

One leadership transition that occurred in several cases was what might be termed negotiating initial leadership boundaries. Six pastors (20 percent) negotiated at the outset with the core group or ruling body as to the amount of leadership they would bring as the new pastor. In one case the pastor asked in advance for the permission, if the church grew, of hiring and firing his own staff. Another pastor told the board that if they wanted

him they would have to be willing to allow him to make some major changes.

Interestingly these negotiations occurred exclusively in established churches that were in decline. However, a majority of the pastors indicated that they did upfront work on the core values and vision of the church. This stood out as an early leadership behavior.

Adam Hamilton of Church of the Resurrection in Leawood, Kansas, spoke representatively in the survey when he commented about his initial goals. “The first thing was to be crystal clear about why do people need Jesus Christ, why do they need the church, and why do they need this particular church?” This emphasis on establishing core values and vision is identifiable in 60 percent of the sample. How this was accomplished varied from vision casting and planning meetings with a pre-launch core group, to messages from the pulpit that brought new vision and encouragement. In one case a pastor talked of speaking to those gathered after an all-night prayer vigil about a new direction and vision that he felt the Lord had given him for the church.

Another transition of which fifteen pastors spoke was the pressure that growth brought and their need to continually learn and develop better leadership skills. A consensus emerged on the need to retool. Statements like the following are representative: “Our church is a couple thousand people now, and to go through those changes, I’ve had to flex and change yearly.... I’m not really gifted either, I’m kind of struggling through a lot of things.” Another pastor commented, “I learned that I needed to be constantly upgrading not only my skills as a minister but I learned a very strong reliance and dependence on God.” The methods used to acquire these additional skills varied among the sample.

Church growth seminars and literature on leadership were referenced by several. Five men spoke of the importance of mentors in their development. One pastor, who

successfully brought growth to a church in crisis, made the point, “We had a church planting director who was very supportive and would mentor me, and that was really a great thing.” Another said plainly that at the outset of his ministry, “I chose a mentor early on.” A voice of regret in one case demonstrates the value of mentors: “I would say that it would have helped immensely if I would have connected with a mentor, . . . and I would think that a good mentor would be a great help and avoid all the pitfalls.” This pastor said that he occasionally had called other experienced pastors but not nearly enough. Seven pastors told of bringing in a consultant to help them assess their situations and future needs. These consultations seemed to bring positive results in the reported instances.

Change, the need to change, and, more importantly, to lead change was a common theme throughout the interviews. One interviewee spoke representatively when he said, “To be a pastor of a church he has to be dynamic. He has to be constantly changing. I’ve had to like change, present change as a positive thing, encourage people to make changes, constantly be pushing for change.” This need to stay ahead of the growth of the church and anticipate the next steps of direction seemed to be a constant in the thinking of most of the sample.

### **Core Values**

One of the first things of which many pastors spoke was their discovery or establishment of core values and particularized vision for their church. Gino Grunberg, pastor of Harbor Christian Center, in Gig Harbor, Washington, spoke of his initial meeting for the church plant:

I had twenty people come to my house on a Sunday night, and I unfolded the vision, and said, ‘OK, we’re going to be a church for the unchurched.’ I gave them our mission statement: to offer biblical truth in a relationship



that's devoted to Jesus Christ and to each other in an atmosphere of grace. Then I gave them exactly nine core values.

Not all of the churches in this survey had core values and vision expressed at the outset. Some core values surfaced as the leader experienced a personal challenge and change of direction. In one instance a pastor recounts a difficulty he encountered:

The biggest transition that came, whether it's philosophical or spiritual, made the most significant difference in our entire church ministry. I was deeply convicted personally when I read Jim Cymbala's book, Fresh Wind, Fresh Fire, the Lord seemed to deeply impress me and say, "If you would pray and encourage your people to pray just like Jim Cymbala prayed and encouraged his people to pray, I'd bless you just like I blessed him." We've been doing that for three years now ... and by far the most significant changes in the history of this church have happened subsequent to the last week of June when that happened.

In some instances before a healthy vision could be developed and enacted pastors had to deal with obstacles. This was especially true when the pastors came to existing or declining churches. Groundwork was required as indicated by one pastor:

What do we think about the place of people who've been through a divorce?... Is there any place for them? Some thought they shouldn't even be able to be members. So we spent long periods of time studying some of those issues—divorce and remarriage and the issue of women in ministry. I felt, ... that if we didn't have a more gracious view of people, what do we have to say to them? You can come to church but you can't do anything.

Before this church could move forward, the pastor spent a considerable period asking these types of questions. The church leadership responded, and the groundwork of grace was laid.

Core values and vision statements are evident in all of the churches surveyed but the process of arriving at those defining characteristics has been varied. In some cases the establishment of core values is often confirmed by defining events. Two pastors who went to declining churches spoke of occurrences that were not dissimilar to the opening

of Charles Sheldon's classic book, In His Steps, in their defining impact on the core values of the church:

The first event that gave me hope that we were going somewhere was when we first had to deal with the situation of homosexuality. You'd think that would be the craziest thing in the world but we had a guy that got caught in a homosexual sting operation, and he was a very active part of our church and people just loved him. I knew that we were in trouble because we're in the deep south and my estimation was that the country boy mentality would rule and this guy would get killed. Well, he was repentant and asked for forgiveness and wanted help.... One guy got up and said, "God's forgiven me and who am I not to forgive you." All of the sudden I had the first break through that this church was going to be Christlike rather than country boy.

Situations like the one above prove that the establishing of core values is "part science and part art." That is, the leaders of the surveyed churches were often adept at recognizing teachable moments, and what many termed the "God thing" could not be discounted.

Looking more closely at how vision and core values were established in the sixteen church plants in the sample, the results of the survey indicated that the methods were varied. For example, seven of the church planters began establishing their vision and values with a core group prior to launch. Often a process of discussion and gaining ownership among the start-up group occurred. Six of these seven had contemplated and planned their vision for the church prior to assembling their groups. Representative of this group was the pastor who said, "I spent a lot of time, I guess two full months in the summer of 1998, just putting down in print a lot of our vision, the core values, and all that kind of stuff." Contrary to that, one of the seven arrived at the church's core values by a shared process, relying on his influence to steer the group toward a preferred philosophy of ministry statement. He said, "We met four to five hours every Saturday morning for three years because everything was new; everything had to be done. A

constitution had to be written; a philosophy of ministry had to be agreed upon.” The difference in these two approaches represents a difference in leadership style—one being more directive and the other more collaborative. Interestingly, the pastor who arrived at his vision collaboratively spoke of a leadership shift that occurred later in the development of the church:

The other thing is, I guess, one transition I have had to make was and I believe in collaborative leadership, but I’ve also had to learn that God has a man at the helm. And he called me; therefore, I had to be in contact with him, about direction. Collaborative leadership doesn’t mean that we together and kind of share confusion about what direction to go.

Some of the church-planting pastors seemed to communicate their vision and core values by simply launching out into the ministry. For example, one pastor shared the simple formula with which he began:

He [the district leader] said to me, “Can you make friends,” I said, “Yes.” He said, “Then go and do that. You need to make friends. If you can do this you can build a church.” He was right, of course; at least in our district multi-relational guys plant churches.

This pastor did many other things, but not many of them were expressed in an intentional format. He did build leaders from the outset and equipped many to assume roles of leadership.

The degree to which the church is fleshed out or fully envisioned by the leaders in this survey is varied. Some of the churches were contemplated previously and came with a “full set of drawings” in the mind of the planter; however, others were learning as they went, not always with a lot of confidence.

I would never do it the way I did it. I mean, I would never do it without a core group beforehand. I didn’t know what I was doing. I learned everything in process, and it would have been nice to have learned from good healthy churches beforehand.

Additional core values emerged as pastors explained their call and passion for

their particular ministries. These helped inform and define their style and leadership experience. One of those was in the area of leadership development.

### **Leadership Development**

Twenty-one of the thirty pastors interviewed spoke specifically about how they had addressed the need to develop a leadership community. Marty Berglund, senior pastor of Fellowship Alliance Chapel in Medford, New Jersey, began a men's Bible study at the outset of the church plant, studying Gene Getz's book, The Measure of a Man, in order to build his initial team of elders. Springing from that study, leaders of small groups and other ministries were developed. Osvaldo Cruzado, pastor in Queens, New York, said, "The problem was we didn't have the shepherds, so, by the grace of God, the Lord gave us a vision for that. So now we have a Bible institute in Queens and in the Bronx." He is not unique in that others in the survey developed formalized training in their churches by which to equip leaders and workers. One pastor spoke of having sixty persons in training in the Christian and Missionary Alliance Church Leadership Academy program. Others reported that they had developed their own curriculum for in-house leadership training. One leader described the scope of the effort in his church:

So we went to what we called the Life Development Institute, and we developed a series of forty-eight courses, more of a Bible College model, with internships, with relational courses, not just head knowledge, and the last year of that model brings people through leadership development.

Although staffing is a critical element in the building of the church in some cases bringing in outside professional pastoral staff does not seem to work well. One inner-city pastor said, "Hiring from the outside has not worked for me." He goes on to explain the reasons that required him to change his approach:

It's been better for me that they come out of our church, maybe they get some seminary in process, but most of my staff has not been to seminary.

They're home grown people. The emphasis on homegrown leaders who eventually go on staff was displayed in the fact that twelve of the pastors have staffed from within the congregation. And this took place in suburbia as well as inner-city churches.

One pastor spoke for others. "I would cultivate staff within our congregation, people who demonstrated leadership and I'd hire them for next to nothing and set them loose to start new ministry areas. That worked really well to begin with. The question of staffing will be addressed further in another section.

Leadership development occurs in less formal ways too. Pastors spoke of taking potential leaders along with them to seminars or retreats where they were exposed to vision and values that could aid their growth. One pastor spoke of using the SHAPE Profile from Saddleback Church, with the idea of being able to release people to do ministry based on their gifting and motivation.

### **Role Changes**

At the outset of this dissertation, the question was raised as to what role changes or leadership behaviors would be necessary for a pastor to lead a church to growth. The interviews have verified that numerical growth in a congregation brings certain pressures on the role expectations of the pastor. Negotiating those pressures has had the attention of the vast majority of those interviewed. This change is seen in this comment by one of the interviewees: "I studied what it meant to move from a shepherd to a rancher and what it would entail and how I would have to change as a leader, still wanting to be a servant leader." Another said succinctly, "To me that's always the key issue at the two hundred barrier, and the later ones, more than the people changing. Is the senior pastor willing to initiate the changes in his ministry and style that will enable the church to go through the barrier?"

Pressures to change occurred and became an issue with many pastors. Often the expectations of the congregation make role changes difficult for pastors. The following interview excerpt raises the expectation issue:

They had been used to the very traditional pastoral role ... more of a chaplain role. You're not visited unless the pastor's there, you go into the hospital and the pastor's got to be there. It's really more of a chaplaincy role than an equipping the saints role.

That sentiment and the reticence of the congregation to accept the pastor's role change was mentioned by eight pastors. Complicating the struggle with going from the sole shepherd of the flock to a new role as a rancher is the inner tension the pastor feels about that change. One pastor described himself:

My nature is that I like to do everything, and I like to do everything well. I built my own home. I can make things with my hands. In a lot of ways I'm like the Renaissance man. I had to go from that mentality—especially when everybody knows you can do everything—to changing my role.

That attitude of being able to do ministry better than anyone else makes delegation problematic. Six pastors spoke of issues in their temperament of needing to be in control and that this had made difficult a seamless transition in pastoral role. In some instances this stems from a difficult growing up experience. That was the case with one pastor: "Being raised in an alcoholic home, you learn to be a survivor. Survivors learn to make sure that they are not at the mercy of someone else's chaos. Well you bring that into your leadership style and ... trust is a little harder to do." Role change becomes more difficult with these biases but it still can be negotiated.

Guilt relating to role performance by pastors can have an external or internal source. One of the men related that "there were always ongoing tensions where I wrestle sometimes with guilt." That was one pastor's internal struggle while going away on a planned trip with his son during a major church outreach event. The associate pastor was

in charge as planned, but the senior pastor somehow felt guilty for not being there.

Complicating this further is that although church growth calls for delegation and shared ministry, the pastor's passion for shepherding does not diminish. Eight of the men spoke of the struggle to reduce their shepherding role. A typical statement in the survey was, "That was very hard at first, especially the pastoral care, for the congregation and for me. I was still doing a fair amount of it. But not being the one there for all the hospital calls, that was hard." Pastors do not mechanically make these changes according to some slide rule of church growth. One pastor spoke of his difficulty in making this role change:

Oh my! Oh yes, I have a shepherd's heart, and I knew what I was supposed to do, what I needed to do, and what I had to do. I didn't know how, and it was really hard to release ministry to others and just hard not to be the guy who's there for everything, for every time and for all needs.

These statements representative of the other eight who spoke of this role struggle, demonstrate the unique pressures pastors face as they adapt their role in the growing church. The survey indicates that 73.3 percent, twenty-one of thirty of those interviewed, mentioned issues related to role change. Four of the remaining nine pastors seemed to have established that role at the outset of their ministry. One negotiated his role at the candidating interview:

I sat down with them and said, "I want you to know that if you are a group that's steeped in tradition, and if you don't like change, then we can stop right now, because I see a number of things that are going to have to happen if this church is going to move forward and if you're open to that, then let's continue on and we'll talk."

This pastor acted as a rancher from the beginning and did not mention role angst as an issue.

### **Staffing Issues**

All of the pastors in the survey dealt with equipping volunteers and hiring

professional staff as the churches developed. For most of them this was a new experience. This area was one that engendered many of the dynamics of change and transition. Only five of the sample had previously been senior pastors. This led to a variety of experiences and challenges for them in their expanding churches and in their expanding roles. Part of the terror and joy was well expressed by one church planter: “I was able to make some good hires when I didn’t have the foggiest clue how do you hire anybody. I’ve never hired anybody.” Table 6 indicates the first person either hired.

**Table 6. Staff Position:First Added (N=30)**

Position	N	%
Youth pastor	15	50
Worship leader	4	13.3
Associate pastor	11	36.7

Staffing, and the issues related to it, was mentioned over eighty-three times in the sample, eclipsing any other single category measured in the survey. Comments ranged from the sublime, to the ridiculous. “We hired a guy name GC [name withheld] and things starting coming along, and the church started growing again. In fact we started a



building program.” Another pastor recounts the blessing of staff in the following: “So our worship was pretty bad. Then I hired a friend of mine, and he started leading worship for us, and he has been with us ever since. And that made a big difference for us.” One pastor described the philosophy of hiring of staff as a watershed type change in the growth of the church:

Another thing was the leadership embracing a staffing philosophy, and a staffing strategy, rather than saying we’re going to get this next staff member and then go through all that. We embraced a complete staffing strategy ... that was a big issue as well.

The other side of hiring staff is realizing that character cannot be ignored:

Well, something inside my soul said, “Beware!” but an impulsive desire, I’ve got to have somebody here, I need to make it happen and a little time with me and I’ll rub off on him and he’s going to make good. Well, I’ve learned the painful lesson. You can change a person’s location but you can’t change their stripes.

These quotes represent the range of experience in the sample. Looking more carefully at the results of the interviews, a number of insightful observations regarding staff issues surfaced.

Staffing for small groups was mentioned as an important strategy for eleven of the pastors interviewed. Of those pastors three mentioned that staffing was the difference in the success of their small group ministry:

We have an associate pastor of adult ministries, who oversees all of our small groups, and we have twenty-six small groups. That’s the backbone of our church. We did have some [small groups] before we staffed for it, but it was just, if I had to make a guess, four, five or six groups.

Staffing for leadership development in small groups seemed to make a great impact in several of these churches as reflected in one pastor’s comment:

We brought this guy in as pastor of small groups and congregational care. So he came in ... and it just had all kinds of benefit right across the board

in terms of developing leaders, equipping them, identifying them, recruiting them, all that kind of stuff.

The absence of staffing for small groups has hindered the development of ministry as well:

Our church at one time had small groups more central than they are now, and now we see that we need to bring them back into the center. Part of our problem is that we do not have a staff member, believe it or not, over small groups and we're in the process of hiring one right now.

Pastors in this survey have discovered the limitations of volunteer ministry leaders as their churches have increased in size.

Staffing often means a change in the mind-set of the congregation:

Every time we have added staff, it has been a mind-set change. When we added a music and worship guy there were people who had never heard of a music and worship pastor. They thought it was the most ridiculous thing in the world. Well, what's he going to do all week?

Others faced similar resistance to the adding of staff.

Leading staff members led to a new set of leadership behaviors for pastors in our survey. Some of the comments reveal the types of transitions that they were forced to make. One theme that occurred frequently was the need to care for and direct the staff: "We try to provide a system by which we help them to maintain a balance between their family and their ministry. We try to go the extra mile to make sure they have retreats." Another comment brings out the new demands: "Suddenly my time had to be devoted to taking care of staff, getting with staff, making sure we had staff meetings, staff retreats."

Issues that are raised because of having a staff often bring added stress to the senior pastor. Sources that were mentioned included intra-staff tensions or jealousies, staff's interaction with the congregation, or tensions related to lack of effective performance. One leader said, "I still find to this day that the one area that I find most

frustrating at times is just dealing with staff stuff, when the staff is unhappy or there is a conflict or something else.” Another spoke of tension that can occur with staff when expectations are not clearly delineated:

And I didn’t communicate to T. what my expectations were of her, and what the church’s expectations were. And that was hard on her. She was thinking of being full-fledged staff, and I was thinking of more of just providing some home service experience for her. She was feeling that she was not being accepted as a full-fledged staff member.

The theme of staffing in the growing church was mentioned by all the pastors in this survey and was a source of great blessing, challenge, and frustration. Usually, a significant learning curve exists in this area of leadership. Interestingly, none of them spoke of their present staffs negatively.

### **Buildings and Facilities**

Leasing space, buying land, renovating buildings and building worship centers were significant events in twenty-four of the thirty pastors interviewed. Other issues surrounded these developments which made this subject a significant part of these church’s stories:

We’d been in existence for about ten months. We purchased 20 acres of land. I remember that being so significant because here we were a church of ... a little more than two hundred ... with no promise of any financial vote in the conference. I remember the first vote for land being a unanimous vote. Nobody even blinked or looked back. There was no decision, there was just an overwhelming sense of God in our midst saying, “Yes! Let’s go!”

Another pastor spoke of the church being forced to move by the fire marshal and that being a catalyst for change:

But that helped because the people were reluctant to move. They realized that they had to deal with the inevitable. It was no longer the leadership of the church wants to do a crazy thing; it was the Spirit telling us that we have to do something, and we’d better listen.

In this situation the pastor's leadership certainly gave definition to what was happening to the church. The pastor's vision interpreted this inconvenience. In some instances pastors in the survey noted that the decision for which facility to use influenced the type of church they would become:

Our folks agreed that in order to accomplish our mission we needed to move to a school gym, and that was a turning point. We could have taken one road and it would have taken us to be one kind of church, but we took a different road that was harder, and it took us to being another kind of church.

Buildings, although made of steel or wood, had symbolic importance to the vision of these growing churches. One aptly said, "The key thing is always creating new capacity. Once you get bogged down in capacity your church begins to level off."

Another pastor mentioned the importance of building:

Our first building program was a big transition because it meant going from a mind-set of, "We're going to be happy as a small church," to the idea of "No, that's not enough. We have a community that needs to be reached with the gospel, and we can't do it with this building."

Buildings as an expression of vision have accomplished greater spheres of influence in the majority of the churches in this survey. Typical was this statement: "The significant thing was that when the new building went up within a year we doubled in size, because we created new interest, people saw the church for the first time, a lot of them, and they began to come." The respondents told many unique stories of how the Lord provided places to meet for these churches. One category that is hard to quantify is what could be termed the "God thing" by many of the pastors. In ten specific cases, the acquisition of meeting space, land or buildings, was described as miraculous or words equivalent to that. Part of the leadership transition for all of these leaders occurred in this area of leading the church to acquire buildings and facilities.

### **Struggles and Inner Tensions**

Leadership has its cost. The research questions looked at what has been difficult for pastors in leading churches through significant growth. A number of different areas were mentioned, and some recurring topics surfaced. One of the inner tensions that many mentioned was the whole issue of time management and balance between leadership duties and family life and personal health. One pastor spoke for many when he said, “The hardest thing for me is the shuffling of a schedule that can get totally out of hand to make sure that I maintain a personal life where I can breathe and maintain a family life.” Table 7 gives the reported instances of inner tensions and stress as indicated in the sample. The highest reported category involved role expectations and leadership pressure. Most of these statements dealt with the leader’s own sense of tension in seeking to make changes and decisions that were critical to the church. The second category mentioned most was the leader’s own sense of inadequacy prompted either by gifting, personality or the risk of failure (see Table 7).

**Table 7. Instances of Inner Tension and Stress Reported (N=105)**

Source	n	%
Time management issues	9	8.49
Health–physical/mental/spirit	12	11.32
Inter-personal conflicts	12	11.32
Family problems	11	10.38
Role expectations/leadership	34	32.08
Sense of inadequacy or failure	23	21.70
Personal spiritual vitality	5	4.72

One pastor captured the essence of his biggest struggle as follows, “Well, my biggest inner tension is that I’m shy, and yet I’m in a position of leadership in a larger church, and it’s always pushing me out of my comfort zone.” Surprisingly, successful leaders often report a sense of inadequacy.

I battle every week, to be honest with you, probably weekly I battle swinging between this chasm of arrogance and inadequacy. You get real cocky and you think, “Wow, look at where we are, one of the top churches

in the district and in the United States.” The next day you’re dealing with total inadequacy, like what in the world am I doing here.

Added to the above tensions several pastors have had severe health crises in the midst of their pastoral experience. Leaders reported a wide range of health issues from one pastor speaking of daily migraines and another of something like chronic fatigue syndrome. In the latter case, the pastor was forced out of his ministry for nine months. Still others reported that health problems with their wives caused severe stress and made keeping up with their leadership demands extremely difficult. All but two of the pastors interviewed were, at the time of the interview, in their churches. Both of them had moved on but were still in the ministry. These pastors have persevered in their leadership roles.

### **Family Issues**

Twenty-three of the pastors spoke about their families in the interviews. In the other cases, allotted time ran short and that subject was not covered. Several of the pastors spoke of the tremendous support they had received from their wives. For example, “A major part of my success has to be the wife God gave me. She is absolutely incredible. You would have to go a long way to find a better pastor’s wife. She is 100 percent sold out to ministry.” One pastor spoke of how vital his wife had been:

I had the wonderful advantage that my wife was very committed to the ministry of the church. She had made that decision years before...And it wasn’t that she was the typical pastor’s wife who was doing everything, but she was a great sounding board and a great supporter. The importance of a healthy marriage is not to be underestimated. “You have to have a wife who follows God’s call as well.

Despite absolute statements like this, not all of the pastors had ideal situations at home. A few pastors in this survey had to overcome problems at home that put significant stress on them. This was the case with the following pastor: “My wife was, I wouldn’t say non-supportive, but it was pretty close to that. She didn’t want to be a

pastor's wife, didn't like the lifestyle. It was nothing like what she had envisioned her life to be." This pastor was no longer in the church he built, although he remained in pastoral ministry. Again, others saw their marriages go through difficult problems. "But I wasn't emotionally healthy. I was doing a lot but my marriage. I wasn't caring and loving my wife the way I should." In a couple of cases the pastors admitted that the pace of their ministry had contributed to their wives' health problems:

I had failed to honor her because I was so busy honoring the church, doing God's thing. God brought us to a crisis point in 1990. It was an odd combination of things, but God had to prune my life of the church being my idol. At the same time my wife suffered a nervous breakdown.

In the two cases mentioned above, the family and marriage stress is not the end of the story. The pastor who recounted his wife's breakdown went on to say, "Neither she nor I are the same people we were ten or fifteen years ago. God has used that to deepen our ministry more than anything else in our lives."

Fifteen of the pastors mentioned that their family life was going well and that they felt ministry had not disrupted their closeness. Some who had been at ministry for a longer period reported that their marriages were in better shape than when they started:

I learned some things and I began to practicing some things, and we really have enjoyed a wonderfully romantic and pleasurable marriage ever since. And our children have been a great pleasure to us also. So in that sense I am out a lot in the evenings, but I've never felt like there's an unhealthy competition between work and home.

Pastors in this survey reported that they had, in some instances, paid heavy prices for giving too much attention to their work, but the majority of marriages were strong, and none reported that their children were alienated due to the ministry. However, one of the pastors in the survey had suffered a divorce during the course of his ministry at this church.



## Guiding Convictions

Seven of the pastors mentioned that their sense of calling had contributed to their perseverance and effectiveness:

I think it comes back to calling. And there came an opportunity once in my life, a very important turning point where the teaching option was given to me, and another option that I had been interested in and the pastorate. All three of those were just kind of laid out to me and it came through pain and struggling and talking, it just seemed that what God was calling me to was pastoring. So I am not comfortable in that role in that way, but I certainly feel called.

One of those interviewed felt that his call that kept him going in the tough times. “I couldn’t hammer more again the sense of call because when you’ve expended all your chips, you know that you’re here because God wants me here.” Calling for these men was both glorious and necessary. Aptly one observed the pressure and joy: “I’d say it is the most wonderful calling you could ever give yourself to, and most important eternally, but if there is anything else you can do with you life, do it.” For these seven the call gave ballast and motivation to accomplish the pastoral task.

The pastors in this study indicated that dealing with their own evolving roles and reconfiguring their leadership behaviors brought great tension and personal challenge to them. They were aided by grasping the importance of articulating core values and organizing around the implications of those values. The ability to identify nascent leadership structures that later were transitioned into larger staffs and leadership development systems was displayed by a large majority of these pastors. These leaders also encountered leadership and personal challenges that taxed their strength and propelled them, in many instances, to greater dependence on God.

## CHAPTER 5

### CONCLUSIONS AND DISCUSSIONS

The purpose of this study was to discover the leadership behaviors and personal transitions that occur in the lives of pastors who have led churches through significant growth. Several major findings surfaced in this study. A model of pastoral leadership emerged that embraced both a shepherd's heart and strong leadership behaviors. Pastoral leadership brought renewal and growth to a significant number of churches in crisis or plateaued. Understanding change dynamics and the ability to implement change were demonstrated. Vision casting and identifying core values were strategic skills. Leadership development was emphasized both personally and corporately. Personal costs of leadership were significant. Effective staffing was seen as a critical element of effective leadership.

#### **Pastoral Models vis-à-vis Biblical Record**

One of the purposes of this study was to examine the pastoral role in the modern growing church in relationship to the biblical record. What has become of the pastor as shepherd? Are the pastors of today's churches selling out to a business or corporate model? Was a biblical leadership model demonstrated in the lives of the pastors surveyed? Ephesians chapter four suggests that the office of pastor/teacher has a strategic leadership function in the development of the local church. While the pastor is one shepherd among others, his or her contribution as an equipper or trainer of leaders is clearly envisioned and distinguishes the pastor from other spiritual overseers of the congregation. The findings of this study demonstrate that the majority of pastors were active in establishing their leadership influence. The apostle Paul, in Ephesians four, describes the intended contribution of the pastor/teacher as critical in a sequence of

maturation. The findings suggest strongly that the leaders in the study understood the implications of that role. Casting vision, establishing core values, negotiating role expectations, developing and expanding leadership, and protecting the vision of the local church were leadership behaviors that clearly emerged. These behaviors were illustrative of the Ephesians' passage sequential dynamics—that is, gifted leaders identifying and training other leaders to the end that ministry is multiplied, and corporate maturation is achieved.

Linus Morris makes the point, in The High Impact Church, that the greatest difficulty facing pastoral leadership is defining the role. The findings of this study suggest that role redefinition and stress related to changes in role have been prominent concerns of the pastors. For example, the role of shepherd so clearly the ethos of the apostles Paul and Peter in their own lives and in their teaching was pervasive in the minds of the leaders in this sample. Eugene Peterson's terse characterization in his of North American pastors as shopkeepers occupied with a mentality akin to managers of fast-food franchises was not confirmed in this study (Working the Angles 1). Rather, the vast majority of the pastors in the sample struggled with relinquishing their direct responsibility as shepherds. While a couple of them admitted that traditional visitation was not their strength, most of them understood both the responsibility and necessity of adapting their pastoral care efforts to the growing congregation.

Thomas Oden's view of the involvement of the laity in church development is modest. He would see the equipping for ministry of the laity in Ephesians four as limited—particularly when it involves activities that are part and parcel of the calling of pastors. The surveyed pastors had strong leadership styles and well defined roles. However, they did not seem to have theological or even pragmatic opposition to

expansive roles for the laity. Furthermore, particularly in the urban settings, several pastors felt that home-grown ministers were preferable to professional clergy and helped the church achieve more indigenous ministry.

On the other hand the survey would not lend credence to the sarcastic analysis of Greg Ogden who speaks of “the pastor as a star on the center stage ... and laity are left with odd jobs” (20). He, along with Hunter and others, asserts that the early Christian movement was lay led and by implication the church should return to the emphasis of the priesthood of all believers. The thirty pastors interviewed were largely unapologetic leaders with distinct and strategic roles. While they invited and empowered participation for the most part, their leadership personalities were incisive, and clearly they were the leaders of their churches. This suggests that Oden is accurate in describing the largeness of the pastoral role—albeit for different reasons—in the church (196). Schaller would term the senior minister the most important element in a church’s success (The Senior Minister 10-11). The findings of this study indicate that the pastoral role has a leadership component that exceeds the bounds of the traditional pastorate and creates in its wake more lay involvement. While many stereotypes of “entrepreneurial corporate pastors” are referenced in articles and literature (e.g., Peterson), this survey did not confirm that critique.

### **Leadership Issues**

Perhaps the most heartening finding in this study was the fact that fourteen of the thirty pastors and churches studied were either in crisis or plateaued when the new pastoral leader began his ministry. Much has been said in recent years about the need to plant churches rather than “waste” denominational dollars on declining churches. Clichés such as, “It is easier to give birth than to raise the dead,” have suggested that once

churches have gone bad, renewing them is too difficult. This study calls that assertion into question. Leadership can make a significant difference. Particularly when the church has reached the survivor's anxiety stage discussed by Lewin and others. This study suggests that the critical issue in church renewal and restructuring is the senior pastor. Certainly the sovereignty of God and what many of the sample termed the "God thing" is crucial, but in terms of things measurable in this study the pastor emerges as extremely important.

### **Leaders of Change**

In the area of adaptation these pastors have largely avoided the pitfalls indicated in Ichak Adizes book, Corporate Lifecycles. Applied to the pastor, the Founders

Dilemma focuses on the pastor's ability to change:

The question for the founding pastor at this stage is whether she or he will remain and make the necessary changes in life style, leadership style, and mode of ministry required by the changing situation or "jump ship" and pass that task on to the next pastor. (19-20)

The issue for leaders, especially church planters, is whether they can make these adjustments. The sample indicated that these pastors, albeit not seamlessly, had avoided this dilemma.

The study confirmed that the characteristics of change seen in churches were often parallel to the dynamics in secular corporations. Pastors face issues of transition and change that undoubtedly will affect the growth of the organization. For example, one church planter who abruptly announced the end of Sunday school in order get people to participate in small groups discovered the difference between change and transition. William Bridges says that change is situational but transition is psychological, involving a process (4). Several of the pastors learned that the achieving of goals involved

recognition of the process of transition. Managing those transitions often paralleled the recommendations of marketplace transition experts. Getting people psychologically ready and telling them that not all the changes would go smoothly were steps often taken by those interviewed. All of which is to show that steps relegated to leaders and characteristic of successful change agents in the corporate world were frequently mirrored in the sample church community.

Another aspect of transition as seen in Change Theory is the process of disconfirmation—causing a group of people to understand that if they continue to operate as they always have they will never succeed in their own goals. The sample of pastors, often in establishing core values, addressed the spiritual inertia that often accumulates in churches. Not allowing the church to be content with thinking that would be a harbinger of a turn inward, the majority of these pastors were adept at the art of disconfirmation. Again one pastor dealt with this in a construction project:

Our first building program was a big transition because it meant going from a mind-set of, “We’re going to be happy as a small church” to the idea of “No, that’s not enough. We have a community that needs to be reached with the gospel, and we can’t do it with this building.”

In the cases of the churches that were plateaued or in crisis when the pastor assumed his position, often mitigating factors to help create the teachable moment. Edward Schein spoke of surfacing “survival anxiety” in a group as preparation for substantive change; for example, intervention by district leadership or a significant crisis in the previous leader’s life or in the current leader’s life or family. The declining churches in this survey were often, as the proverbial drowning man, finally ready for substantive measures to be taken. However, without timely leadership reversal would not have occurred. Bridges again references the steps leaders of change often take (53). Signs

that people are emerging from the neutral zone include an increase in suggestions about how to move forward and a return to normal operating conditions. Five strategies that help solidify support for change are clarifying the purpose for the change, providing a picture of the ultimate goal, developing new standards, creating meaningful roles for staff, and celebrating accomplishments (53-63). All five of these strategies were seen in the leadership efforts of the pastors in this survey. Again, this lends credence to the Ephesians four model of pastoral leadership. In that sense, orchestrating that effort does not seem to be a sign of capitulation to the culture but rather a clarification of biblical leadership strategies. The five above mentioned strategies have their parallels with the terminology used by pastors in this survey. For example, providing a picture of the ultimate goal is akin to casting vision. Creating meaningful roles for staff is expressed by many of the pastors in their comments on leadership development.

### **Leadership Adaptation**

Role changes envisioned in management literature were also reflected among the sample; particularly vis-à-vis group dynamics. In the book, Management of Organizational Behavior, the authors point out that simply extending the leadership skills employed in the one-on-one situation will not suffice in group settings. “Your relationships with group members are dynamic and constantly changing, depending on the situation, goals, and the environment” (Hersey, Blanchard, and Johnson 360).

Complicating this adaptation for pastors is often their genuine concern for the flock. This study clearly indicated that the vast majority of the pastors did not experience a diminishing of their passion for shepherding as their churches grew. They were not looking to “get out of it” but intentionally had to adjust their priorities. More and more the pastors in this survey have had to lead in the group setting and spend more time with

leaders. One pastor voiced a concern:

I suppose the biggest challenge has been getting increasingly removed from people, from staff. Every time we grow I have to continually cut back on what I do, be more focused and specific, and delegate more and get further and further away.

The pastors surveyed were models of continuing self-improvement when it came to their leadership journey. As noted in Chapter 4, mentors, seminars, consultants and personal reading were common elements in the quest for leadership expertise.

### **Strategic Leadership**

One interesting parallel in the survey and seen in the literature is the role of the leader in the life stages of a corporation. Clearly, similar stages and critical steps exist in the development of churches. Ichak Adizes suggests that at the onset of any new organization the leader is the *product champion*, the person with the vision etched in his or her soul. Following that is the stage where the commitment of the leader carries the momentum, organizationally. Long days and weeks of maximum effort are required. In this survey the parallels are apparent in the sample. Pastors mirrored the effort and commitment suggested by Adizes. One particularly crucial stage in the development of the organization is the stage called “Go-Go” that involves empowering many more people to assist in the business. Adizes points out that ideally the delegation needed at this stage is only tactical. People are allowed to implement decisions based on an agreed upon vision. If people are allowed to initiate decisions or to make decisions as to direction independently then this leads to decentralization. All of this is to say that the “Go-Go” stage of development is critical for the organization to stay on task (40). The survey indicates that the pastors were careful to establish the values. One pastor when offered support from surrounding denominational churches was careful to only select a



few couples from the pool of willing participants for his core group. He was aware of churches that had been doomed from the beginning due to different agendas in the start-up group. Many churches could be called the “first church of idiosyncrasies” when speaking of shared vision. The majority of the pastors articulated the vision and delegated based on mission priorities. The pastors in the survey seemed to negotiate the critical developmental stages of the ascending organization with care and did not delegate away their leadership responsibility.

### **Staffing**

Part of the challenge for pastors is acquisition of new organizational skills. Determining who to hire and establishing a system for nurturing, training and evaluating staff were identified by the surveyed leaders as critical to their leadership role. All of the pastors mentioned staffing issues. Carl George’s assertion that the successful church growth pastor must make the transition from shepherd to rancher was confirmed in this study. The interesting discovery was that for many of the pastors the adding of staff forced the role adaptation issue. The reality of a leadership structure required the attention and time of the senior pastor. Devising job descriptions, planning staff retreats, refereeing staff disputes, and intervening in staff/congregation misunderstandings caused the leaders to acquire skills and exercise time management. While the core values and vision of the churches were often clearly conceived by the pastors, the adaptation that the larger organization would require of them was not so clear. Necessity was the mother of invention for many. However, staffing as an important element to enlarging small groups, providing quality pastoral care, and recruiting additional workers was a critical element to the success of the churches.

### **Inner Tensions**

One of the most salient impressions made by this survey of thirty pastors is the significant cost that was exacted in the lives of the majority of pastors. As noted several of the men had severe physical and emotional crises. The sheer amount of work required to make an organization succeed was demonstrated throughout the sample. One pastor said, "I made eight thousand phone calls over a 4 1/2 week period." His effort, although Herculean, was not exceptional within the group. Also, the necessity of being certain of God's calling was referenced by many. As one planter said, "If somebody is going to start a church, all I can say is make sure it is God's call."

Pastoring a growing church placed these leaders in situations where their skills, temperament, intelligence, and humility were put to the acid test. Their spiritual journeys of leadership had a direct affect on their congregations. Their adjustments were pivotal in organizational development of the church. Their tensions were many. In all but one case, the tensions were resolved while the pastor remained at his post. This survey indicated that these churches had been successful in growth under long-term pastoral leadership.

### **Limitations of the Study**

Limitations exist to this type of study . The research questions focused on discovering leadership behaviors and transitions by means of narrative, open-ended questions. The same questions were asked of each participant as outlined in the study. However, almost by definition, qualitative research questions create some diversity of interaction with the participant. That being said understanding more about the participants could have helped. Adding a gift-assessment tool such as the DISC could have shed light on the gifting or temperament of the leaders. The study did reveal temperament issues anecdotally that would have been interesting to examine further. For

example, six of the participants had significant control issues in their temperament with which they had to reckon. It went beyond the purpose of this study but focusing on the temperament and personality traits of successful leaders would strengthen the overall understanding of these individuals.

Asking for input by those in the congregations who were led by the pastors could have contributed to a fuller picture of the dynamics of the pastor's contribution to the growth of the church. This would be a make for a more complex study but could be helpful.

Ten of the interviews were conducted in person and the twenty remaining were conducted over the phone. Ideally, interviewing each participant in person could have aided the communication. However, logistic and budgetary constraints worked against this. Also, my observations did not take into account non-verbal responses such as posture, tone of voice or facial expressions. The nature of the questions focused on self-professed actions and transitions displayed in the lives of the interviewees. A study could be designed to include temperament analysis as well as gift assessments. Such a study could seek to determine the influence of these characteristics on successful leadership.

### **Suggestions for Pastoral Training**

Church planting methods have advanced in recent years with the inauguration of assessment centers and the prevalence of literature and seminars on all aspects of new church development. Although Carl George, Peter Wagner, Lyle Schaller, and others have written and spoken on the role of the pastor in church growth but not much has been written on leadership transitions, with the pastor as the prime focus. Most of my peers in ministry as well as the pastors in this sample constructed their own support systems. Often denominational structures have been built around the sustenance of the smaller or

middle-sized church. Those support structures are valuable. However, as the church grows, the denominational resources are often not in place to give strategic input to the leader. One suggestion is that denominational districts begin to think in terms of affinity groups for pastors. For example, pastors of similarly sized churches could be brought together for training, encouragement and brain-storming. Experienced church consultants or successful pastors could be brought in to address strategic questions. Peer mentoring would naturally occur in this setting. In my district of the Christian and Missionary Alliance, one of the most helpful meetings I have attended occurred when pastors of churches five hundred and above were brought together with a minimal agenda and a facilitator. The very first session revolved around the question of how to fire staff in a Christian manner. All of us were facing this possibility, and we were hungry for critical information. More and more denominational leaders need to focus on leadership development.

Seminaries are best equipped to provide theological and pedagogical curriculum. In my view the need for theological and philosophical education cannot be diminished. Postmodernism is a pernicious threat to the Christian worldview. In many cases the relevant leadership questions have not yet sufficiently formed in the minds of future church planters or pastors. Better to address leadership issues or practical “how-to” methods in seminars or conference settings; however, seminaries could do more to prepare pastors for situations they will undoubtedly face in ministry. Courses in change dynamics, corporate lifecycles, core values, and leadership could be designed to prepare the leader for church life and protect him or her from common mistakes. While leadership skills may be intuitive to some degree, much can be learned from the annals of experience. Also, contrasts need to be drawn between corporate and uniquely Christian

values.

All pastors would benefit from forming their vision and core values prior to assuming a ministry position, whether this is done as a course requirement in seminary or during the denominational ordination process. The pastors from this sample, for the most part, did that early on. A mist in the mind of the pastor concerning vision will undoubtedly lead to a fog in the congregation. The churches in this sample were distinguished by leaders who clearly articulated vision, values, and goals. These were in turn understood by the leadership of the congregations. Where an absence of clear envisioning exists churches are subject to idiosyncratic agendas or static purpose.

### **Reflections**

The study yielded some unexpected results for me. One of the surprises, alluded to previously, came in discovering that fourteen of the participants had come to churches that were in serious decline or crisis. What I expected to encounter when I began looking for participants was churches that had been relatively healthy in their life cycle or that were church plants. Two things stood out to me in this discovery. First of all, God is able and, perhaps more telling, willing to bring renewal and vitality back to churches. Secondly, pastors with strong leadership skills can facilitate a turnaround in an otherwise ineffective church. Significantly, in almost every case, these pastors had made long-term commitments to the church. The leadership style these “turnaround” specialists brought was hardly docile. Rather their leadership was incisive and passionate; however, these men were not experimenters on God’s flock. They loved the sheep and spoke often about that affection and their belief that it was fundamental to any effective ministry. They also had an equally strong commitment to biblical mandates to reach unchurched people and to bring God’s people to maturity.

A second surprise for me was the enormous physical and psychological cost endured by so many of the pastors in this study. I knew I would encounter stress and time management frustrations—I had experienced that—but to find that several had physically broken down and been forced to relinquish their daily regimen for months was surprising. In almost every case, they were remained at their churches. Some bore huge costs at the outset of their ministries; working for next to nothing in order to see the church plant take root.

The study verified the Ephesians four equipper-leader model of pastoring as the dominant paradigm for growing churches. If anything the sample was more passionate and determined in their leadership role than I anticipated. Yet, no cavalier attitude of discarding of the shepherd's role was displayed. I am inspired by the pastors of mega-churches who think of themselves as shepherds still. One pastor said to me that “we never graduate from being servants.”

The spiritual lives of these pastors had decided ups and downs. Many struggled with adrenalin dependence at one time or another. However, prayer and reliance on God was mentioned often. Quantifying for attribution is difficult but clearly, in the minds of these leaders, God was the “most valuable player” in these churches. The miracles of provision, healings, and conversions could fill hundreds of pages. Many times in the midst of the routine of an interview I felt like stopping to offer praise or to sing a doxology. May God be praised!

**APPENDIX A**

**Sample E-Mail**

August 21, 2002

Reverend Jeff Appling

Grove Level Baptist Church

Maysville, Georgia 30558

Dear Jeff,

I am working on my dissertation for my Doctorate of Ministry degree from Asbury Theological Seminary in the Beeson Pastor program. My dissertation is entitled, “Leadership and Personal Transitions in Pastors of Growing Churches.”

My goal for the dissertation is to discover what transitions are experienced in the lives of pastors who have successfully led churches from small size (less than two hundred in average attendance) to a large size (over four hundred in average attendance).

As a part of my research, I plan to interview thirty senior pastors—in person or on the phone—who have successfully brought churches through significant stages of growth.

Jeff, would it be possible for me to interview you? If so, please let me know as soon as it is convenient. Following that I will telephone you to set up an interview time that would be most convenient to your schedule.

Thank you for your consideration of my request.

Pastor Andy Snodgrass

Senior Pastor

Fox Island Alliance Church

P.O. Box 23 Fox Island, WA 98333



## **APPENDIX B**

### **Interview Questions**

1. Tell me about your first six months at this church. What was it like for you? Is there a memorable event during this time, something that stands out and you'll never forget? Is so, please describe it for me.
2. Think back to the first major turning point in this church and describe it for me. What precipitated the event? What happened throughout the transition? What went well, and what would you do differently in retrospect? What about another transition?
3. What inner tensions, if any, have you faced with your role as a leader? How did you deal with them? Give me an example. Did you personally have to change? If so, in what ways?
4. Tell me about one of the more important decisions you've made as a leader of this congregation. How did you go about making that decision? What was important to you with regard to the outcome of the decision?
5. How have leadership demands affected your family? Your spiritual life? Your health?
6. What advice would you give to a young, developing pastor about building his/her local congregation?

## APPENDIX C

### Participants and Churches

#### CHRISTIAN & MISSIONARY ALLIANCE PARTICIPANTS

NAME:	CHURCH:	PLACE:
Dan Samuelson	Hood River Alliance Church	Hood River, OR
Tommy Martin	Moses Lake Alliance Church	Moses Lake, WA
Steve Miller	Woodinville Alliance Church	Woodinville, WA
Art Hunt	Lighthouse Christian Center CMA	Puyallup, WA
Randy Shaw	East Park Community	Vancouver, WA
Jeff Valentine	Missoula Alliance Church	Missoula, MT
Tim Owen	Ellensburg Alliance Church	Ellensburg, WA
Oswaldo Cruzado	ACM Church	Queens, NY
Marty Berglund	Fellowship Alliance Church	Medford, NJ
Rockwell Dillaman	Allegheny Center Alliance	Pittsburgh, PA
Denny Krajacic	Butler Community Alliance	Butler, PA
Brian Durbin	North Woodbury Alliance	N. Woodbury, OH
Jerry Witt	Hope Community CMA	Hudson, OH
William Ronzheimer	Mequon Alliance Church	Mequon, WI
Dean Matteson	Faith Community Church	Palmdale, CA
Brent Haggerty	Alliance Bible Church	Warren, NJ
Bruce Terpstra	Cornerstone Alliance Church	Pompton Plains, NJ
Randy Nelson	Phillipsburg Alliance Church	Phillipsburg, PA
Pat Sharkey	King of Kings Community	Manahawkin, NJ
Pete Scazzero	New Life Fellowship	Queens, NY

**NON-ALLIANCE PASTORS**

<b>NAME:</b>	<b>CHURCH:</b>	<b>PLACE:</b>
Mark Toone	Chapel Presbyterian PCUSA	Gig Harbor, WA
Gino Grunberg	Harbor Christian Center 4-Square	Gig Harbor, WA
Jeff Appling	Grove Level Baptist (Independent)	Maysville, GA
Adam Hamilton	Church of Resurrection UMC	Kansas City, MO
Mike Pickard	Central Valley Presbyterian PCUSA	Silverdale, WA
Robert Rayburn	Faith Presbyterian PCA	Tacoma, WA
Bryan Collier	The Orchard UMC	Tupelo, MS
Ken Werlein	Faithbridge UMC	Houston, TX
Dale Galloway	New Hope Community Church	Portland, OR
Ernie Hansen	Harbor Covenant Church	Gig Harbor, WA

## APPENDIX D

### Instrument and Sample

The Instrument used in examining the interview data was called Ethnograph 5.0. The software program allowed for establishing master codes derived from a detailed line-by-line review of each interview. Sample coded pages are included below followed by the master codes for the project. After the coding was completed the Ethnograph facilitated detailed cross searches and comparisons of the data.

### Sample coding pages

Marty Berglund: I went from college to 40  
 an internship for a year at my home 41  
 church there in Minneapolis, and then 42  
 I went to Dallas Seminary for four 43  
 years, and then I came up here in 44  
 1980. 45

### \$-TRANSITION

Andy Snodgrass: I'd like for you to 47 -\$  
 think back to when you first came to 48 |  
 the church. Tell me about your first 49 |  
 six months or even year at the church. 50 |  
 What you came in to, what happened in 51 |  
 those first months. 52 |

## #-CHURCHCOND %-LAUNCH

Marty Berglund: I came to nothing. It 54 -#|-%  
 was a church plant. So we started in 55 |||  
 October 1980, having meetings in our 56 |||  
 house on Sunday, having Bible studies 57 |||  
 during the week. We had one couple 58 -#||  
 that we were working with, and a 59 ||  
 couple of other couples that were on 60 ||

## #-OUTREACH

the fringe. We did outreach into the 61 -#||  
 neighborhood—just door to door stuff. 62 |||  
 We door to doored in a couple of other 63 |||  
 neighborhoods, we did Evangelism 64 |||  
 Explosion, we did mail outs, we did 65 |||  
 home Bible study with different people 66 |||  
 we contacted that were friends of 67 |||  
 ours. Just really went out and tried 68 |||

## \*-CORE VAL1

to make friends. We soon learned that 69 |||-%-  
 the secret to church planting was 70 |||  
 making friends. Other churches had a 71 -#| -\*  
 lot more to offer than we did in this 72 |  
 community, even if they were catholic 73 |  
 or liberal or right-wing baptist, they 74 |

still had a lot more to offer as far 75 |  
 as children ministries, youth 76 |  
 ministries, choir, music, etc. We 77 |  
 did not have that meeting in my house. 78 |  
 But we could offer fellowship and 79 |  
 encouragement and teaching from the 80 |  
 Word. So we started like that. 81 -\$  
 Andy Snodgrass: In those first six 83  
 months or a year, is there anything 84  
 #-BIBLE ST \$-LEADDEV1  
 that stands out? We began a Bible 85 -#-\$  
 Study with a group of men on Saturday 86 ||  
 mornings, and we went through Gene 87 ||  
 Getz's book called, The Measure of a 88 ||  
Man, which is just a commentary on the 89 ||  
 qualifications of an elder in Timothy 90 ||  
 and Titus. What we were doing through 91 -# |  
 that first Bible study was trying to 92 |  
 select who would be your first elders. 93 |  
 So after six weeks of doing that, we 94 |  
 selected two guys. The guys in the 95 |  
 Bible Study just voted on who they 96 |  
 considered the most spiritual guys 97 |  
 there. A guy named Ed Launderson and a 98 -\$

guy named Jim Grey came out as the two 99  
 elders so they became the first two 100  
 leaders with me in starting the 101  
 church, which helped us to get some 102  
 real ownership from at least a couple 103  
 of families and get things moving. 104

Andy Snodgrass: Now you had been 106  
 involved in Getz's church. Was that in 107  
 Dallas, or did you just learn about 108  
 it? 109

Marty Berglund: Yes. I was very 111  
 involved, in fact I was an elder 112  
 there. So I had been an elder in Gene 113  
 Getz's church, and been much mentored 114  
 by that ministry, and that was a 115

**OPPOSITION**

model. However, when I came here, I 116 -\$  
 was told by the Alliance that that 117 |  
 model wouldn't work here. They 118 |  
 wouldn't let me do it. They didn't 119 |  
 think it was a good idea because they 120 |  
 thought it was a cultural thing for 121 |

the south that wouldn't work in the 122 |  
 northeast. So for the first couple of 123 |  
 years I didn't. I accepted that part 124 -\$  
 of it as far as developing elders, but 125  
 as far as having small groups and 126  
 emphasizing fellowship and sharing in 127  
 the service, and things like that, 128  
 they didn't want me to do that. So I 129  
 didn't, and went with a very 130  
 traditional model. And we grew it to 131

#### #-OPPOSITION

about fifty people doing that in two 132 -#  
 years. And then after two years I went 133 |  
 into more of a Getz's model with small 134 |  
 groups and everything in 1983. The 135 |  
 district I think felt that was OK. 136 |  
 They weren't that excited about it, 137 |  
 but they thought, "Well, since you 138 |  
 have the nickels and noses, as long as 139 -#  
 you're bringing in the money."



## APPENDIX E

## Church-Planting Strategy

**The guiding principles that focus the Christian and Missionary Alliance (USA) to remissionize America by participating in God's church multiplication movement. We are persuaded that,**

- 1) Jesus Christ is Lord of the harvest. He invites us to join Him in gathering His lost sheep from all people groups across America. For the Son of Man came to seek and to save what was lost (Luke 19:10).
- 2) Effective evangelism through church planting among under-evangelized people groups has been the historical focus of the C&MA
- 3) Church Planting is an obedient response to follow Jesus' ministry priorities as described in Luke 4:43: He said, *'I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent.'*
- 4) The befriending and winning of lost people, not the attracting of sheep from other folds must be the focus of every church plant. *When the Pharisees saw Him eating with the 'sinners' and tax collectors, they asked His disciples: 'Why does He eat with tax collectors and sinners?' Jesus said to them, 'it is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners.'* (Mark 2:16–17).
- 5) Effective evangelism in a post-Christian country requires the innovation of new paradigms for churches. The Gospel must be incarnated in communities through relational ministry. Simple discipling structures designed to raise up leaders from the harvest for the harvest must be developed. *'No one pours new wine into old wineskins. If he does, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, he pours new wine into new wineskins.'* (Mark 2:21).

6) Missiological principles of barrier crossing must be employed. Host cultures must be understood and respected as the Gospel is presented simply, clearly and relevantly. The Apostle Paul captured this insight when he stated, *'I make myself a slave to everyone, to win as many as possible. I have become all things to all men so that by all possible means I might save some.'* (I Cor. 9:19,22).

7) We are committed to investing in the church planter and spouse to equip them for the task of church planting. This investment includes providing a dedicated assessment for church planter and spouse; complete process training through a church planter's BootCamp and the assignment of a trained coach to walk with him through the first two years of the project.

8) We are committed to a multiplication mentality that sees the multiplying of disciples, small groups, leaders and congregations as the objective, not the mere survival of a single plant.

9) We believe that the planting of healthy reproducing churches is an urgent matter that requires a sodalic\* approach to mission, including a radical and sacrificial commitment by districts, local churches and workers. *'Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. . . Therefore, I do not run like a man running aimlessly, I do not fight like a man beating the air.'* (I Cor. 9:24–26).

\*"Sodalic" is a term that emphasizes single-minded focus, leads by vision, expects major commitment, is decisive and is willing to take risk to reap a reward.

10) We are committed to developing a planting team for each planting project. An integral component of this team is a group of prayer partners who will support the launch

team with intercessory and strategic prayer. *'Apart from me, you can do nothing . . .*

*Except the Lord builds the house, the laborers labor in vain.'* (John 15:5; Psalm 127:1).

11) We believe in a systems approach to church planting that seeks to plant healthy churches that have fully functioning internal systems at birth. The casualty rate of premature births is high. We aim for sufficient birth weight and bodily development prior to going public. We employ a period of intentional incubation of the core group for a season of time before the new church is officially, publicly launched.

12) We are committed to the development of structures within our districts that will result in the indigenization of our church planting movement. This includes the development of the following structures within each district:

- Prayer Mobilization
- Planter Recruitment & Mobilization
- Planter Assessment
- Vision Clarification & Communication
- Planter Training
- Planter Coaching
- Parent Church Recruitment & Mobilization
- Funding Recruitment

13) The role of the National Church Planting Ministries Office is to cast vision for an aggressive church multiplication movement and to assist the districts and their local congregations in the fulfillment of this vision. It will resource and coordinate efficient equipping and coaching networks at three levels: Key District Church Planting Leadership; Key Parent Churches; Church Planters.

14) In recognition that previous generations of the church sacrificed to give birth and

extend Christ's Kingdom, we are persuaded that every established church in the C&MA, is responsible for reproducing itself in obedience to Acts 1:8; locally in Jerusalem, regionally in Judea, among the overlooked Samaritans, and among earth's unreached peoples.

15) We believe the fulfillment of the global vision of the C&MA in the 21st century depends upon this generation's sacrificial commitment to planting healthy reproducing missionary churches.

16) We are thankful for everyone who shares our commitment to joining God's church planting movement. We will seek to assist and cooperate with other denominations and agencies wherever and however we can to extend Christ's Kingdom.

Adopted by the delegates to the 1999 Church Planting Advance, 27-30 March, Chicago, Illinois.

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