

ABSTRACT

STAFFING WITH CLERGY TEAMS IN THE UNITED METHODIST CHURCH

by

J. David Panther

The purpose of this research project was to discover the key elements that contribute to an effective clergy team in the United Methodist Church where team members experience satisfaction and fulfillment in their ministry.

Twenty United Methodist senior pastors and their clergy teams participated in a background questionnaire. These twenty senior pastors also participated in an in-depth phone interview.

Included in the major findings are the following: (1) no one model for team ministry exists; (2) effective clergy teams succeed because they value relationships with team members, they trust team members, and focus on team results; and, (3) the greatest challenge for effective pastoral teams in the United Methodist Church is staffing the church for future ministry.

This dissertation looks at what makes for an effective clergy team in the United Methodist Church.

DISSERTATION APPROVAL

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IN THE UNITED METHODIST CHURCH

presented by

J. David Panther

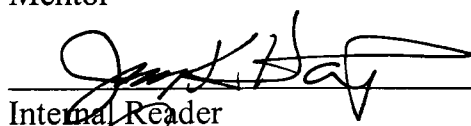
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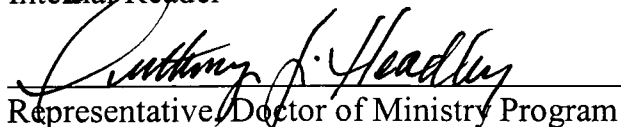
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IN THE UNITED METHODIST CHURCH

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by

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CHAPTER 1

OVERVIEW OF THE STUDY

Background

During 1996, I was appointed as one of two co-pastors to Butler First United Methodist Church, Butler, Pennsylvania. Butler First, at that time, was the only church in the conference and jurisdiction that had the distinction of being an official, team-based ministry that operated on the co-pastorate model. For seven years before I was appointed to First Church, the senior pastor and the Staff Parish Relations Committee worked diligently to transition First Church from a traditional, hierarchical model of staffing to a team-based staff, operating on a co-pastorate model. This transition consumed an enormous amount of the congregation's time and patience as staff, committees, church leaders, and individuals attempted to learn what the model was, how it operated, and how to begin functioning within this new model. The model was fully engaged by the time I came to First Church. As a co-pastor, I was given greater latitude and responsibility than most pastors who are appointed to a staff. Literally every responsibility was cut in half between me and the other pastor who had led this transition to the team-based model. All preaching, holidays, visitation, and committee work were divided fifty-fifty between the two of us. The only distinction, I was told, between the other pastor and I would be the area of salary and housing. The difference in compensation was based on years of service in ministry and to that particular local church. The church was very intent on this model succeeding and believed it would become the new paradigm for staffing in the conference.

The bishop and superintendents validated this model several years before I arrived and gave evaluative time to this model yearly to consider its effectiveness and possible

use in other large churches. The Western Pennsylvania Conference has few large churches, and pastors in the conference are aware that staffing and staff situations at large churches have been mediocre at best. The cabinet, knowing that most new growth was going to come from large churches, was willing to explore new models for staffing large churches. The validation that came from the cabinet did not mean that all the superintendents bought into this model. Many of the superintendents and most of the large church pastors believed the co-pastorate model was not a valid one. Their belief was that it worked only because of the elder pastor's gifts, graces, personality, and style of management.

The congregation of First Church knew many of the conference leaders looked at the co-pastorate model with a jaundiced eye; however, it did not deter the congregation. Over a seven-year period, the congregation's attendance had doubled and reached new levels of ministry. The congregation attributed the new growth to the new staffing model. A great deal of pride was felt among the congregation for being able to "beat the odds."

My entrance into First Church was a great experience. The other pastor, who was responsible for transitioning the church to this new model of staffing, lived up to everything he had promised. I had the privilege of preaching every other Sunday, enjoyed the same decision-making opportunities that any senior pastor would be given, and never felt as if I was an associate pastor who was relegated to doing the ministry that the senior pastor did not want to do. Having served on other staffs as an associate pastor, this change was a breath of fresh air. The other pastor and I enjoyed a good working relationship with each other. We spent a lot of time planning, praying, developing strategies, and problem solving. Each week we would give one another an update on all the ministries within our portfolio and, together, arrive at decisions that would need to be

made. One priority we had was to model to the rest of the staff what team ministry was. Staff settings were all about team ministry. For the staff to understand and participate in team ministry, they had to see it modeled between the pastors. The church leadership's belief was that the staff would transition to this model as they witnessed "teamwork" occurring between the pastors. As the pastors shared authority and gave authority away to each other and to the staff, as the staff experienced a shared ministry, they were inclined to participate the same way.

As much as I enjoyed this new model of staff ministry, before the first year ended, I had the sense that the concept of co-pastorate was more a theory than a reality. The congregation spoke of co-pastorate team ministry, but, in reality, everyone looked at the other pastor as the lead because of his age, experience, and the seven years of association they had with him. Decisions were easy to make between us. I always acquiesced out of deference to his experience and track record. Though we shared the ministry, the congregation clearly understood who was at the helm and who was truly responsible for making decisions. By all accounts, the model reflected was a traditional senior/associate model of staff ministry, with the senior pastor being overly generous with opportunities for the associate pastor. I shared this observation with him and received the answer that every team must have a lead—a tiebreaker—a first-among-equals. Being a second-among-equals did not change my opinion of team ministry within a co-pastorate model. It was indeed the best experience I had had in ministry.

At the beginning of my third year at First Church, the other pastor gave the congregation a twelve-month advance notice of his retirement. During the next twelve months, both the Staff Parish Relations Committee and the conference cabinet deliberated what the next step for team ministry should look like. The bishop decided to move to a

fully equal co-pastorate, in which the model would call for the pastors to be equal in ministry, authority, and opportunity but would also be equal in salary and experience. I had reservations about moving to such a model where no pastor would be recognized as the lead pastor. My experience taught me that the model was able to work because one pastor was the lead and the other pastor, I, was willing to acquiesce. I had strong concerns about how two pastors and a staff would be able to make decisions when no one was seen as a lead. The team concept still needed a designated leader, someone who could break the tie vote.

The following year a new pastor was appointed to serve with me at the Butler church in a team ministry setting as co-pastor. Everything was to be shared equally, and neither was to be seen as the lead over the other. The new pastor was a few years older than I and had never served on the staff of a large church. He came believing that the appointment of a new pastor to the team meant that the concept of team ministry was to be redefined. I, on the other hand, felt the concept of team ministry did not need redefining. The previous pastor and I worked long and hard to present to the cabinet a document defining what team ministry was, how it worked, and a description of the kind of pastor who would fit this model. With ten years of team ministry under the congregation's belt, the Staff Parish Relations Committee and I were of the mind that nothing would be redefined until after one year of ministry with the new pastor and me.

The new pastor understood that neither he nor I was appointed as the lead pastor; however, he believed that by being the older of the two the congregation would see him as the lead. I, too, understood that neither he nor I was appointed as the lead pastor but also knew that just as the congregation saw the previous pastor as the lead pastor because of their experience with him so, in the early stage, they would see me as the lead.

A power struggle resulted, and the church's decision-making process experienced gridlock. I wanted to hold to the model that had existed for ten years before looking for ways of redefining it while the other pastor wanted to start from scratch. Every single decision that needed to be made seemed constantly to bring us back to the issue of whether one pastor was receiving preferential treatment or whether one was given more authority than the other. Within three months, we could not make a decision. Every staff setting was locked in controversy. The paid staff began choosing sides. The congregation, knowing that decisions needed to be made, kept coming to me because of the three-year association we had. The other pastor began believing the church leaders and I were intentionally keeping him out of the decision-making process and not truly working toward a team model. I asked the Staff Parish Relations Committee to intervene, but they did not know how to get a handle on the situation. I asked the bishop and cabinet to intervene, but they were ineffective at making a step towards some sort of resolution. I was convinced that without a designated leader, ministry would spiral out of control.

Within four months of this new transition, the question was being asked whether or not team ministry was a phenomenon that had worked because of the personality of the previous pastor. After six months of being at First Church, the conflict increased so terribly among leadership, staff, and pastors that the bishop chose to move the other pastor. The entire experience was painful. I felt like a failure. More painful was the congregation's musing about the fact that if two pastors and a paid staff could not minister as a team, how could anyone in the congregation expect to exist as a team. Conversation was nonexistent from the church or from conference leadership concerning the former lead pastor's view that the church needed a lead—a tiebreaker, a first-among-equals.

The conference leadership wasted no time in removing the co-pastor team model from First Church and establishing a looser concept of team ministry that resembled the old traditional model of senior/associate. I was established as the lead pastor, and the new pastor was identified as the second pastor on staff. As the lead pastor, I was given the opportunity to have final say among staff members and with the other pastor concerning decisions that affected the overall running of the church's ministries. Nevertheless, both pastors had clearly defined areas of responsibilities, and neither had opportunity to make decisions in the other's areas. As the lead pastor, I was not to be involved in the decisions of the other pastor's ministry portfolio even if it appeared to be leading in a direction opposite that of the church. In actuality, no pastor was appointed the lead. This model ended painfully as well, after two years.

Again I found myself troubleshooting with church leadership as to what might be wrong with the present model for ministry. Conversation went back and forth from church leadership to the conference, and from the conference to the pastors. Several members of the Staff Parish Relations Committee thought the church needed to go back to the original model for ministry that was being used when I was first appointed to the church. Others on the Staff Parish Relations Committee believed that if we could just make modification to the model, the situation would correct itself.

I suggested that perhaps the problem was not fully the result of an imperfect model. Frankly, I believed the Staff Parish Relations Committee could have given the older pastor, with whom I was first appointed, and myself any of the three models and we would have made them work. That was not to say that the model is unimportant. Churches need a well-defined structure and system for ministry at a large church. Perhaps the pastors and church leadership needed to give more attention to other factors as well.

Early in the process we spoke little about the necessary chemistry between the pastors, shared vision and passion, collaboration, and the way each pastor approached ministry and relationship building.

The problem was far more complex than the single issue of a ministry model. I believe that most of the church leadership thought so as well, but often individuals find it easier to talk about systems than about people, personalities, and relationships.

First Church went back to the old traditional model of ministry. The staff began to move towards a more hierarchical setting and relationship with each other.

For the next four years, the church continued with only one pastor. During that four-year period the church experienced an 86 percent growth in attendance and arose to new and creative levels of ministry. Church leadership believed that with adequate space, the growth factor would have been much larger. With a second location established, the congregation recognized the need and a desire for the presence of a second pastor. An associate pastor was appointed following this four-year period. The cabinet did not even want to discuss the co-pastor model. The Staff Parish Relations Committee did not want to discuss the co-pastor model. I did not want to discuss the co-pastor model. I did want to talk about an associate pastor coming on with the hopes of developing a team concept, but the cabinet was not even willing to discuss the concept of a team.

Purpose of the Thesis

Since then, I have relived those three painful years, trying to determine what went wrong and wondering what I, what we as church leadership, could have done differently to have made the co-pastorate model of team ministry work. My firm belief is that God desires the church to minister as a team of teams. I have a strong conviction that pastors ought to be able to form a team within a local church in which they are able to remove

most of the hierarchical structure of a senior/associate model to achieve a team model where ministry can be truly shared based on the gifts and graces of each individual pastor. The team model was reinforced in me during my first Doctor of Ministry class when I explored the concept of biblical community:

Team ministry has a solid biblical and theological foundation that, in most cases, sets it above Lone Ranger heroics as the most meaningful way to serve in the church. A team that learns how to discern the spiritual gifts of the individual team members and how to have members work together, pray hard, and share information and energy in order to move toward a sharply defined mission, vision, or cause is an extremely powerful unit of ministry. (Cladis 88)

David Watson validates this concept:

Although there might have been a presiding elder, there is never the slightest hint of a solitary leader (such as the pastor) even in the smallest and youngest churches. Always it was a shared responsibility, thereby giving much mutual encouragement, protection and support. (271)

The best years of my ministry were spent in the co-pastorate team model. I would like to go back to a team model in the future. Since going back to the traditional model, First Church has had ordained pastors appointed as associate pastors to our staff. We have been adding full-time specialists to the staff as well. First Church is committed to team-based ministry. The congregation is gun-shy about making another try with the co-pastorate model, as am I. I am convinced, however, that a team concept is the kind of model to consider. Currently, because of space limitations, the congregation operates as one church with two locations. As ministry and attendance continue to grow at both locations, I see a rising need for a team-based ministry that allows for several pastors on staff to be seen as a team and to be allowed to operate as a team. With two locations, one pastor cannot be at both locations at the same time; neither can some decisions wait until the senior pastor is present. If the church wants to keep the best and the brightest of

pastors on staff for long tenures, ministry in a team context is the only answer.

From these experiences, I desire to learn what makes for an effective team in ministry. I would like to understand the systems that need to be in place to build an effective model for ministry at Butler First United Methodist Church. Understanding what a pastor will need to bring to the team to make an effective model will be equally important to determine. I desire to uncover how clergy build team relationships and share the work and weight of ministry that transcends the kind of experiences I have had. Pastors with different gifts and graces, dreams and goals, theology, background, and philosophy of ministry find common ground and passion to work as a team. I would like to gain a better understanding of how to harness the unique differences of individuals and focus their energy on ministry for Christ.

The appointment process in the United Methodist Church does not typically allow a senior pastor much involvement as to who will be appointed to the senior pastor's team. I want to uncover several of the effective keys in being able to use the appointment system in developing a clergy team at Butler First United Methodist Church.

Congregational Context

Butler First United Methodist Church still buys into the validity of team ministry though we are no longer working with a co-pastorate model. All of First Church's ministries are divided into ministry teams where lay individuals function as a team to accomplish ministry. Most of the congregation truly believes that team ministry is the best way to grow a healthy ministry. The congregation has even hired a staff member who is responsible for developing ministry teams. The church staff attempts to function as a team. Often the staff experiences frustration. The frustration comes from working with no clear understanding or no clear model of team ministry.

The congregation has brought on a new associate pastor. He and I continue to serve in the traditional hierarchical model of a senior pastor and associate pastor. The congregation has been wrestling with the expectation to bring on additional pastors to the number of ordained pastors on the staff. In fact, we are currently in dialogue about how three ordained pastors will do ministry together. First Church leadership currently struggles with defining a model where three pastors experience and model ministry as a team. None of the leadership or staff wants to continue in a traditional hierarchical model, yet neither do they want to go back to the co-pastorate model for team ministry.

The congregation perceives itself as a church that is willing to take risks—to be on the cutting edge of what God wants to do. Even more, as the small group ministry grows at First Church, the concept of community grows as well. The desire and expectation of the congregation is that such community and working together would be modeled by, and be a part of, the church staff structure.

First Church has struggled to arrive at an effective model for team ministry where clergy/staff are able to find fulfillment and are free to act on the authority given to them and to make decisions for ministry for which they are responsible, as in the co-pastorate model.

The Purpose Stated

First Church has struggled to arrive at an effective model for team-based ministry. The purpose of this research project was to discover the key elements that contribute to effective clergy teams. Recognizing the numerous resources and publications on teams, this research project intended to uncover the primary elements and factors that contribute to an effective team in this church setting. This study examined the background and makeup of the pastors on each team and sought to uncover the key skills, gifts,

personality factors, and experiences that lead the team to its effectiveness. It intended to discover the contributions, interplay, and collaboration that exist among clergy team members that lead to the team's overall effectiveness. This study also contrasted the elements and factors that lead to effective versus ineffective teams. These key principles were used to develop a model for team ministry at First Church and were shared with the bishop and superintendents of Western Pennsylvania Conference for consideration of future appointments.

Statement of Research Questions

The following research questions are addressed in this study.

Research Question 1

What role do the lead pastor's and associate pastors' personalities, temperaments, and gifts contribute to the effectiveness of the team in the various models?

Research Question 2

What factors in the operational structure and systems contribute to an effective clergy team?

Research Question 3

What common elements, such as church philosophy, expectations, management style, and response to problems and challenges, allow a clergy team to be effective?

Definition of Terms

Team has several definitions in literature. For the purpose of this study, I use Greg Ogden's definition, which defines well the way the term is used in the context of the church. Ogden defines a team operating within the church as "a group of people working cooperatively to accomplish a common mission through the exercise of their gifts and call in the context of mutual accountability" (178).

Clergy team refers to a church team that has more than one pastor appointed to the church. For the purpose of this study, these pastors are full-time, ordained pastors in the United Methodist Church who have been appointed by the residing bishop to the church or pastors who serve on staffs in non-Episcopal and/or independent settings. Though many churches have several pastors who have been hired by the congregation and serve with and under the supervision of a single appointed pastor, this study focuses only on those multiple staff teams with at least two pastors appointed or hired by the church.

The term *effective team* is used in this study to describe those clergy teams in which the members of the clergy team are able to use their giftedness for ministry. Team members are able to enjoy a sense of ownership of the team's purpose. Members are able to participate in the team endeavor to fulfill and obtain its goals. A by-product of being part of the team is receiving satisfaction from the team's work. This definition is based on John Katzenbach and Douglas Smith's definition of a high performance team (80). I have streamlined the definition to make it more compatible with the kind of language that my own superintendents use to describe a clergy team they believe to be effective.

In contrast to the effective clergy team is the *dysfunctional team* or *dysfunctional clergy team*. Patrick K. Lencioni believes that teams fail to achieve teamwork because they unknowingly fall victim to five pitfalls that Lencioni calls dysfunctions (87). For the purpose of this study, a *dysfunctional clergy team* refers to a clergy team either experiencing or perceiving to experience an absence of trust or respect with team members, fear of conflict, lack of commitment to the team and team mission, avoidance of holding team members accountable, or an inattention to results.

Methodology

The study was descriptive and exploratory. An interview population of senior and associate pastors was identified for the purpose of this study. Data were collected through both background questionnaires and in-depth interviews with senior pastors of the clergy teams. The questionnaire gave insightful background on the ministry and personality of the respondents and assessed the way pastors perceive their teams to function. A statistician was employed to determine if the clergy teams could be separated into two groups: effective teams and teams experiencing dysfunction.

The interviews were audio taped and transcribed to provide a verbatim record. All interviews were conducted over the phone. Each interview allowed individuals the opportunity to provide information on the model of ministry they use to lead the clergy team and staff, philosophy of ministry, quality of relationship with the pastor(s), and how they employ the pastor(s) they hold under their leadership. After analyzing the background questionnaires and in-depth qualitative interviews, patterns of similarities and contrasts were analyzed to understand better what makes an effective clergy team.

Subjects

The interview and survey population was composed of a group of twenty churches whose senior pastors were part of a fraternal group of pastors. Pastors in this fraternal group were all United Methodists. Entrance into this fraternal group of United Methodist pastors is by invitation. Twenty senior pastors replied to the questionnaire and forty-six associate pastors responded.

Variables

Three variables were inherent in this study. First is the senior pastor of the clergy team. As part of this variable, I took into consideration the following: character and

personality of the senior pastor, theological conviction, spiritual giftedness, approach to ministry, and relational skills.

Second is the staffing model used by the senior pastor. Taken into consideration for this variable is the structure of the model, the biblical basis for the model, and goals.

Third are the actual practices of and among the clergy team. Taken into consideration were relationship building, trusting, communicating, collaboration, and accomplishment of goals.

Instrumentation

I used two instruments for this study. The first instrument was a self-designed and administered background questionnaire mailed to the pastors of the churches chosen for this study. The second instrument was a qualitative, in-depth, semi-structured interview. The interview was conducted with senior pastors from the sample group who agreed to participate in the interview. The interviews were conducted over the phone, taped with a micro recorder, and transcribed for study and analysis.

Data Collection

The data was collected in the following manner: (1) identifying United Methodist churches operating with clergy teams; (2) distributing self-administered background questionnaires to clergy teams; (3) asking senior pastors to return permission cards granting me permission to schedule an in-depth qualitative interview; (4) after receipt of the questionnaires and permission cards, scheduling and conducting qualitative, in-depth interviews with senior pastors; (5) submitting data from in-depth questionnaires to the statistician for analysis and receiving a report of the findings; and, (6) analyzing background questionnaires and in-depth qualitative interviews seeking patterns of similarities and contrasts.

Delimitation

This study has several possible delimiting factors. First is researcher bias. I understand my experience with co-pastor ministry may prejudice the way I look at and interpret data pertaining to the area of team ministry. My experience might also affect the way I perceive shared authority, decision making, and leadership styles. My bias to the United Methodist Church's process of appointing associate pastors also ought to be noted. I understand that I carry a bias that the appointment process does not give the time and attention to clergy teams that may be necessary to make effective team placements. I suspect my feelings and views would be quite different if my experiences would have been different.

Second is the size of the church. Larger churches may have better resources and leadership to help make good team transitions and team building. Nevertheless, smaller churches may have less demands and expectations placed on the clergy team, allowing team building to take place in a less stressful environment.

Third are the years of service and length of tenure of the pastors involved. Older pastors may have more life experience at relationship building than younger pastors. Older pastors may carry a deeper maturity about handling some of the complexities that rise out of human relationships. The longer tenure a pastor has at a church, the more secure the pastor may be in permission giving and sharing of authority and credit.

CHAPTER 2

REVIEW OF SELECTED LITERATURE

This study sought to discover the elements that make for an effective clergy team in the United Methodist Church. Traditionally, large churches have used a traditional model of clergy staffing. Teams were more hierarchical in nature and not very egalitarian. Butler First United Methodist Church has wrestled with moving from a traditional hierarchical clergy structure to a structure that implements team ministry among clergy.

Society tends to define any group of people attempting to work together as a team (Bolman and Deal 81). A variety of teams exist. People become part of bowling teams, soccer teams, baseball teams, S.W.A.T. teams, fund-raising teams, leadership teams, design teams, and quality teams, and elementary schools break children into learning teams. The term “team” has many different images for people: sports, managing groups, marriage, teamwork, and values such as sharing, cooperating, and helping one another (Katzenbach and Smith 43).

A team is more than a group of people working together. A team is a group of individuals brought together by a common goal. A good team practices communication, cooperation, and commitment among the group members that leads them to accomplish a specific task with effectiveness greater than the sum of what the individuals could have done on their own (Katzenbach and Smith 44).

Chapter 2 surveys the literature from both the business community and church community. First, the literature was explored in search of a basis for why teams are so popular today and why senior pastors choose to do ministry by teams.

Secondly, the biblical component of literature was reviewed to discover how

teams may have been used in Scripture and to develop a biblical basis for team leadership in the church. A review of theological literature was explored to seek a theological basis for pastors to develop and employ clergy teams for ministry.

Third, the literature was reviewed to discover what elements a pastor brings to a clergy team that contributes to the effectiveness of the team.

Fourth, the literature was explored to search the way teams work, seeking structure and systemic elements that lead to team effectiveness.

The Popularity of Teams

Today's culture is receptive to the leadership provided by team-based ministry. This chapter initiates a beginning reflection on team-based ministry. A growing body of research indicates that organizations will not reach the demanding performance challenges, the significant goals that must be set before them, or realize their full potential unless they develop teams (Hershey, Blanchard, and Johnson 128). Whether in the business realm or in the church, teams are able to elevate the performance of ordinary individuals to new heights. Research has shown that the more successful the organization is, the more it requires a team for effective leadership of the organization (Weems 70).

All too often organizations have relied on gifted individuals or groups to see that organizational goals are met. Yet, overwhelmingly, teams outperform individuals acting alone or larger organizational groupings (Katzenbach and Smith 9). In the past, theological seminaries have allowed students to foster the belief that they can be lone rangers within their churches, caring best for the needs of the congregations solely on their own strength and gifts. The attempt to break this mind-set is actively pursued today in theological education, as seminaries attempt to foster a mind-set of teams: the value, contribution, and collaboration of laypeople and other staff working together for common

goals of ministry (Zaragoza 49). If an individual wants to be a successful leader or plans to have a successful ministry, one must develop a team (Cordeiro 14).

Katzenbach and Smith, who have researched teams in public and private sectors, and John Maxwell, who bridges both the secular and church realm, describe four basic reasons why teams perform well. First, they bring together complementary skills and experiences that continue to exceed and outperform those of any one individual (Katzenbach and Smith 18). Teams involve a greater number of people, which allows for more responses, more ideas, and more energy. Amazing synergies take place among team members (Maxwell, 17 Indisputable Laws 4).

Second, teams develop clear goals and approaches to which each team member agrees because they were able to invest themselves in creating those goals and approaches. Having owned the purpose, team members find that they will spend real time problem solving and taking initiative to effect change (Katsenbach and Smith 18). Working as a team provides multiple perspectives on problem solving. As each individual adds to the diversity of experience, history, and insights, the collaboration, understanding, and number of options increase (Maxwell, 17 Indisputable Laws 4).

Third, teams provide a unique social dimension that enhances the economic and administrative aspect of work. Teams build trust and confidence in each other as they overcome initial barriers that stand between and among them (Katsenbach and Smith 18). Teams allow individuals to work from their strengths. Weaknesses of each team member will be bolstered by the strength of other team members. Teams will maximize a leader's potential and will minimize a leader's weaknesses (Maxwell, 17 Indisputable Laws 4).

Fourth, teams have more fun. As team members enjoy their individual contribution to the team, team members receive satisfaction and experience personal

growth from being a part of something larger than one's self (Katsenbach and Smith 19.) This group experience produces an energy and synergy that causes team members to want to continue working together and accepting greater challenges (Maxwell, 17 Indisputable Laws 4).

Sociological Precedents

The rise in the number of institutions and organizations using team-based models for leadership suggests more than just the fact that teams work. One of the reasons team leadership is able to thrive in today's world is a result of the cultural factors that contribute to individuals desiring to be part of such a model. Today's current cultural climate forms a receptive environment for team-based leadership. The move from the modern era to a postmodern era suggests that people's worldview is different. The difference is that this worldview has created a hunger among individuals that a team model is able to fulfill.

The word "postmodern" represents a change in worldview moving from the values and beliefs of the modern era to the new postmodern era, which rejects many modern values and beliefs (Kimball 49). Postmodernism holds no single universal worldview. Therefore, truth is not absolute, and many of the qualities embraced by modernism no longer hold the value or influence they once did (50). Individuals in the postmodern world see themselves as belonging to the environment rather than over it or apart from it. Postmodernism is a world in which network and local grassroots activities take precedent over structure and grand designs. Though dismissive of systemized religion, this worldview creates a hunger for spirituality (Tomlinson 75).

George Cladis, Gary L. McIntosh, and Robert Wuthnow have all identified in their writing that the postmodern culture has created a cultural milieu, that contributes to

the effectiveness of team-based ministries and leadership. These radical variations call for changes in the way organizations, institutions, and churches must relate to the needs of individuals.

First, in the postmodern world, creation is an organism rather than a machine. Postmodern culture sees creation as more like a living organism. The emphasis is not on controlling all the variables of nature but instead, on learning about it, discovering it, and exploring its many diverse relationships (Cladis 21). Teams, by nature, are not first called to respond to a situation but first to understand the task at hand and to examine it from several views so that the gifts and graces of each team member can be used solving the task at hand. By virtue of the number of individuals who are on a team, teams tend to respond to issues from many different angles (McIntosh 14).

Second, culture is changing at an alarming rate. As culture changes, so do the needs and demands of people. One of the ways the American culture is changing is due to an influx of immigrants from Asian and Hispanic countries. The church, too, reflects this change and begins to deal with a whole new set of traditions, loyalties, and family units. Church leadership has found that as society becomes more Westernized, less homogenous, whole new sets of needs and complexities arise. The church is finding that teams provide the mobility to respond quickly to a changing culture (McIntosh 15).

The business community has determined companies will not be able to succeed in the future unless they learn the value of teams. In the future, the real core competence of companies will be the ability to destroy and remake themselves consciously and creatively to meet customer demands (Tichy and Cohen 17). Only teams offer the flexibility and mobility to make such changes happen quickly and efficiently. Companies will need to develop leaders everywhere within the organization who can mobilize a team

to create change from the controller's office to the customer service cubicles and even to the shop floor (17).

Third, Wuthnow has done an enormous amount of research in the recent growth of small groups and support groups in American culture. In his books Sharing the Journey and I Come Away Stronger, Wuthnow explains how an unfilled need is changing the face of culture. Postmoderns are looking for places of authenticity where they can develop meaningful relationships and people can be valued for who they are. People are looking for a safe place where they can come and be themselves, be supported, and join others in something of substance and meaning (Sharing the Journey 11).

Cladis suggests that teams are able to thrive in such a culture. Within the team, partnership and collaboration are experienced, allowing for the kind of relationships that individuals were not able to find in the modern era. When people's work and lives are linked with a purpose and a connectedness to others, a sense of spirituality is created. Postmodern people are looking for purpose, meaning, and a way to connect with the big picture. Even more, postmodern people are seeking a sense of the divine in what they do and in how they live (28).

Fourth, mainline church domination has ended. In the new postmodern era, people do not want to give their time and lives to hierarchical structures. Individuals desire to be part of a structure that is looser and free-flowing, allowing individuals the opportunity to use their own unique gifts and graces and find fulfillment in their lives. People want to find meaning in what they do, and meaning is established when they become a part of a team that allows for their input, ownership, and a sense that the team has need of their unique input and skills (Cladis 19). The majority of people no longer place much importance on denominational or church membership. As people's interests—in

particular, denominational—decrease, so does their church loyalty. People go where their different, and sometimes new, needs can be competently and creatively addressed. Teams comprised of individuals who bring a rich diversity of gifts and graces will offer a greater opportunity to meet the needs of a community increasing in diverse and complex issues (McIntosh 12-16).

Fifth, Wuthnow suggests that the ever increasingly fractured family structure in the postmodern world creates a vacuum for community that the church is able to fill. The decline of the family structure, an all-too-common experience of individuals forced to leave hometowns to find work, helps add to this need for group and community. The desire for community has permeated even the workplace. People desire to spend the working hours of their lives in deep, meaningful, authentic community (Wuthnow, I Come Away Stronger 11).

The church has experienced a loss in the number of volunteers. The lifestyle of individuals today has greatly reduced the time people have to volunteer and the pool of volunteers. The emergence of the two-income family, the growing number of women pursuing careers, a commuter constituency, and lifestyle changes have put the church in need of well-defined teams to make up for that which previous volunteers with extra time used to take responsibility (McIntosh 13).

Sixth, postmodern people are looking for ways to take the hierarchical pyramid and turn it upside down, allowing for power and decision making to be at the grass roots level. Individuals respond to authority in this new era out of trust, not because it is the thing to do. Commitment to a goal will not happen in the postmodern era merely because a paycheck is involved. Commitment will take place when individuals know they can be a part of a living, breathing process. This process must take into account an individual's

goals and graces within a context of a relationship that is built on mutual trust and purpose (Cladis 29).

Biblical Precedents

The concept of team is not new, nor is it a twentieth-century phenomenon.

Individuals in the Bible wrestled with many of the same complexities and problems that contemporary leaders do today. Many biblical leaders faced their problems, challenges, and opportunities by developing a team of faithful and gifted individuals.

Several examples of teams in the Old Testament exist. After leading God's people out of Egypt, Moses operated with a multiple staff, using Aaron, Hur, Joshua, the twelve spies, and the seventy elders. Leading God's people to the Promised Land was not an easy task. Moses developed a team to accomplish what God had called him to do. Aaron assisted Moses in the area of communication (Exod. 4:14-16). Both Hur and Aaron held up Moses' arms when physical exhaustion caused Moses to tire (Exod. 17:8-13). Jethro, when the work of ministry was swamping Moses, collaborated with Moses to find a new way to carry out Moses' ministry (Exod. 18:13-23).

King David surrounded himself with a team of leaders (2 Sam. 23:8-39). During David's exile, he found a team comprised of Ittai, Zasdok, Abiathar, Hushai, and Ziba to help him (2 Sam. 15:19-16:4).

To rebuild the wall of Jerusalem, Nehemiah knew he must assemble a capable team to labor together. A few of his team members were Ezra (Neh. 8:1-9), Hanani and Hananiah (Neh. 1:2; 7:1-2; 10:23), Shelemiah, Zadok, Pedaiiah, and Hanan (Neh. 13:13).

Solomon, the wisest individual who ever lived, claimed that wisdom comes with a "multitude of counselors" (Prov. 11:14; 15:22, NKJ) and that "two are better than one" (Eccles. 4:9-12; McIntosh 87-88). Seeing the synergy that comes from a team of people,

Solomon also stated in Ecclesiastes 3:12: “A cord of three strands is not quickly broken.”

As described in the Gospels, Jesus modeled the team concept. One of the first items on Jesus’ agenda was to develop a team out of which his ministry would flow and be continued. As soon as Jesus announced his ministry in Matthew 4:17, he began to call disciples to follow him. During the next three years, Jesus led this team into ministry. It was a time of training for the twelve, but the disciples added to the mission as Jesus sent them out in twos where they were able to share the vision that the kingdom of God is at hand and experience the same miraculous works as demonstrated by Jesus (Mark 6:30; Luke 9:6).

Leonard Sweet suggests that Jesus himself was teamwork obsessed. Jesus spent his ministry building a handful of itinerant preachers instead of spending his energy founding communities or followings (191). Jesus attempted to turn the disciples into a team that would create a culture of love and would model the love found in the Trinity. In most cases, Jesus called out his disciples in teams and always sent them out in teams (192).

When the time came to send the disciples out on missions of ministry, Jesus never sent them out alone; rather, he sent them in twos:

Calling the twelve to him, he sent them out two by two and gave them authority over evil spirits. (Mark 6:7, NIV)

After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go. (Luke 10:1, NIV)

Jesus lived a model of ministry before the disciples, which seemed to communicate that ministry is not to be done alone.

The New Testament writers probably never foresaw the need to detail specific

directions for staffing local churches. Nevertheless, they did see a need to develop leadership for the changes the early Church was ever facing. The church in Antioch is such an example. In Acts 11 two evangelists began making numerous Gentile converts. When word arrived at Jerusalem, a decision was made to send an able pastor to this new congregation. Barnabas was sent to minister to the new converts.

By all accounts, Barnabas was well liked and did a good job. After a short period of time, Barnabas realized that he needed help and could not handle the situation alone. Barnabas traveled to Tarsus and enlisted Paul's help. As Paul agreed to help Barnabas, the church's first staff was formed. Paul and Barnabas's first year was so successful that other staff persons were brought on board to help as well. These additional staff individuals were known as "prophets" and "teachers" (Acts 13).

Acts 13 states that the church in Antioch had Barnabas, Simeon called Niger, Lucius of Cyrene, and Manaen set aside for leadership by Paul. The roles of these leaders are not well-defined; however, the significance of naming them implies that a number of people were employed as a team in the leadership of the local church in Antioch. The only noted distinction is that some were employed in proclamation and others in teaching. The staff worked so well together that Paul and Barnabas were able to direct attention away from the local church and to the mission field. Cyrene, and Manaen were set aside for leadership by Paul. The roles of these leaders are not specified, but scripture lifts them up as individuals given special responsibility for ministry.

Later when Paul broke away from Barnabas to do further mission work, he continued the concept of a team-based staff. Paul would not go alone and refused to take John Mark with him. John Mark had been a part of Paul and Barnabas's team. For some reason, Paul believed John Mark had shirked his responsibilities when he left Paul and

Barnabas at Perga and returned to Jerusalem (Acts 13:13). After an argument, Barnabas took John Mark on as his assistant and team member, giving Paul the opportunity to bring Silas to his team (Acts 15:40). Later, by traveling to Galatia, Paul invited Timothy to join him in his work. Paul then had evidence of a team and staff that reflected his own understanding of ministry and with whom he chose to engage in ministry (Carter 12).

Again in Romans 16, Paul showed his affinity for ministry done in teams by identifying a list of fellow workers, some of whom (Prisca and Aquila) were known to have worked as staff in local churches (Carter 13). Later Paul listed others such as Phoebe, Andronicus, Junias, and Rufus who were obviously important individuals in the work of the kingdom. Wherever Paul went, partnerships in ministry were developed.

Paul's approach was to reproduce a church leadership that was plural. The recruited and trained leaders to become a leadership team to carry on the ministry he began. Reggie McNeal notes that apostolic leadership moved beyond what is seen today in the CEO approach. Leadership development was a priority of the apostles' ministry. They knew how to recruit, train, and coach others to carry on ministry as a team (29).

Paul's desire to create partnerships or teams for ministry was a direct result of his understanding of the body of Christ:

God put all the separate parts into the body on purpose. If all the parts were the same, how could it be a body? As it is, the parts are many but the body is one. The eye cannot say to the hand, I do not need you, nor can the head say to the feet, I do not need you. (1 Cor. 12:18-21)

Paul's understanding of the body of Christ leads one to believe that no ministry is done alone. No pastor, evangelist, or teacher is the head—only Christ is the head. The head coordinates the rest of the parts that work in cooperation with one another. Ministry is done in partnership with others in a team effort. As a body is made up of many parts

that contribute to each coordinated and purposeful effort, so purposeful ministry is the coordinated contribution of several individuals.

Paul continued this theme of ministry done by a team effort. When the early church found itself in conflict over who was most influential or whose ministry was most significant, Paul stated that each individual has a part to play in ministry. Each person is a laborer in God's garden contributing a small part to the overall work. Each individual's work is needed and equally important:

For when one says, I follow Paul, and another, I follow Apollos, are you not mere men? What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe—as the Lord has assigned to each his task. I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building. (1 Cor. 3:4-9)

Paul spoke emphatically that church leaders are “fellow workers,” a team together and a team with God.

In both 1 Corinthians 12 and 1 Corinthians 3, Paul insisted each person contribute what they could do or were gifted by God to do. Though each individual may represent a different function in the church ministry, when persons operate their gifts in cooperation the body of Christ is at its best. Both images communicate the team concept. Individuals who share common ministry and same vision bring a rich diversity to the total effort of fulfilling the goal. A rich diversity of skills, spiritual gifts, and life experiences serves to strengthen the church's cause in fulfilling the vision the church has been given (Herrington, Bonem, and Furr 128-29).

The history of the early Church in Scripture suggests that the early Christian

leaders attempted to find ways to join together in ministry. Ministry in teams is the framework set in the local churches. Paul ordained elders (plural) in every church (Acts 14:23), and Paul addressed the elders (plural) “who are among you” (1 Pet. 5:1; Carter 16). Paul established a plural leadership to continue ministry in the local church.

At the early conception of the church, no fully developed doctrine of ministry existed. As the church grew, church leaders chose a team-based structure for ministry, for holding together the concept of the church as the body and a model for operating on the gifts of ministry (Carter 13). The Epistles give evidence that the early Church leadership sought to find ways that they, as leaders, could partner and become a team in ministry.

Though the Bible may not define the kind of a system and structure a clergy team should operate in and under, the Bible does offer a couple of general guidelines for the structure. Early church leaders understood the need for the business and ministry of the church to be handled in an orderly fashion. In 1 Corinthians 14:40, Paul writes, “But let all things be done decently and in order.” Paul exhorted the early Church to give care to their meetings and the way in which they accomplished their work. The work of the Church is to serve the greater good of the Church (Grosheide 345). “Decently” comes from the Greek (*euschemonos*), meaning “becomingly.” It is also translated “honestly” in Romans 13:13 in contrast with the shamefulness of Gentile social life. Honesty is the key to handling divine things in an orderly manner. Order is essential to God’s creation, and order is essential to the Church God created (Phillips 328). The early Church leadership team was to exclude any process or structure that conflicted with the principle of honesty and order guiding how ministry and work would be done within the Church (Grosheide 345).

Paul spoke with certain sternness. He is certain that God gives spiritual gifts to be

used for the building up of the Church. Spiritual gifts give no one the right to rebel against authority. Rules, procedures, and policies need to be laid down, and if an individual refuses to understand or to follow the ordinances, then that individual should not be recognized or given opportunity to sow confusion.

Paul writes in 1 Corinthians 14:26-33, "For God is not a God of confusion, but of peace." Paul points out that anything that produces disorder and confusion is not of God. The confusion the Corinthians were experiencing comes from not having a process or system in place for individuals participating in the church assemblies to use their gifts. Without a process, ministry has become a free-for-all as individuals are all using their gifts at the same time, trying to be heard above everyone else (Phillips 323).

In the above passage, Paul began to lay out a structure for the Corinthians. Because God desires peace, he himself subjected the prophetic spirits, lest the one work to the destruction of others. Confusion in the services must be prevented (Grosheide 340). God is not honored by disorder, or strife, or confusion, or un-Christian competition among brethren to reveal their gift (Buttrick 212).

The two most essential elements in the success of the church, Paul says, are to make sure that each member does the thing for which he is best equipped and to make sure that those joints keep working properly. Christ will flow from member to member through the connecting fellowship and communication joints. If either is tampered with, the team and its productivity will shut down. Paul had just finished saying that the church team could display the glory of God and his mighty power in a way the members had not yet comprehended or even dared to dream (Eph. 4:32). Harold J. Westing suggests that the church can display God's power and glory in every generation if church members would work as a team (17).

Theological Precedents

In the seventh century, John of Damascus, a Greek theologian, attempted to relate the ministry of leadership within the church to the relationship of the persons of the Trinity. He describes this relationship of the Trinity with the word *perichoresis* (Cladis 4). The word brings to mind a circle dance, a dance that is performed by moving in a round circle. John of Damascus describes the Trinity as a circle. The image is of the three persons of the Trinity moving in a constant circle of intimacy, equality, unity, and love. This circle implies the oneness of God that is not a distinct, self-contained individual; rather, it is the unity of a community of persons who love each other and live together in harmony (Guthrie 92).

S. Guthrie suggests that the concept of God in *perichoresis* is far different than the symbol of the triangle for the Trinity used by Western culture. Originally, the sides of the triangle were only meant to represent a geometrical shape that represents the three persons of the Trinity. Over the years, the three sides were passed over to give attention to three points, representing the three persons of the Trinity, with God at the top. Suddenly, a hierarchical view of God entered into the concept of the Trinity, which became a reality to be modeled in the church and in culture as well (92).

Cladis notes that the original view of the *perichoretic* model of God calls into question the traditional hierarchies of power, control, and domination that have formed the basis for church leadership in the past (5):

The *perichoretic* symbol of the Trinity is more helpful to the church living in the postmodern world. Although we, as creatures of God, are not equal to God, the divine community of the Trinity provides a helpful image for the human community that reflects the love and intimacy of the sense of the body of Christ, with each part equal and important (1 Cor. 12-14). The individual persons of the church are distinct parts, yet are bound together in a common sharing and loving relationship. (5)

The description of God as Trinity, three persons working together for a common goal and relating to one another in an egalitarian way, is an excellent theological model for building ministry teams within the church. Staff members join together in oneness and equality to share a common ministry by sharing the gifts and talents they can contribute. To be sure, a stretch must be made for one to think a team-based model would exhibit the unity described by John of Damascus' model, but it does offer a model toward which to move that sheds light on Paul's body of the Christ image.

Building on this model, Edward C. Zaragoza believes it offers a theological image for ordained ministry:

The Trinitarian relationships in God tell us not only about how the church experiences God, but also about who God is internally, in God's very being. The payoff comes when we learn about who God is, because we also learn about who we are. Because we are created in the image of God, we are created in the image of the Trinity. So instead of viewing the Trinity as an obscure theological concept to avoid, we need to reclaim the Trinity for our understanding of God, ourselves, and the world. The Trinity, then, provides us with a basis of our theology of ordained ministry. (66)

Using this description of the Trinity, one could describe the Trinity as a "community of equals united in mutual love" (Zaragoza 71). Each person of the Trinity has a personal mission but at the same time is part of the joint ministry of the Three and is reaching out in love to build community and fellowship within the Trinity. Neither hierarchy nor commands exist; rather, the Trinity is a team where each person finds a place with mission, with community, and with equality.

Zaragoza argues that a new model of ordained ministry be found—a model that takes into account the image of the Trinity. He argues for a model that describes ordained

clergy as “friends”—friends with God, friends with other pastors, and friends with themselves. This model, he believes, does away with issues that often cause division: control, commands, power, and authority. As friends join each other as a team, build community, and do ministry together as with the Trinity, the focus lies on new issues such as loving and caring, accompanying and participating, relating and accepting, and understanding that all are made in the image of God with whom they are also in community. The Trinity was the very first team (82-84).

In his book, Gilbert Bilezikian continues this theme of the relationship that exists among the Trinity and defines it, in part, as community. This intimate interaction, contribution, and common thread of purpose should be experienced as a reality among Christians who work and minister together. The same sense of community, of oneness, of cooperation, participation, and unity that exists within the Trinity is the ideal God’s people are called to attain as they minister together (79). Team building is similar to the establishment and development of community within a congregation (Weems 70).

Zaragoza describes the friendship that goes to the core of *koinonia*, or community building of equals, as the same kind of friendship and mutual love Christians are to experience among one another. *Koinonia*, as evidenced among the Trinity, calls individuals to commit to a way of life, a way of ministry and kingdom building that encompasses love, fellowship, and sharing. Community continues as members empower others in building a team that allows all to experience their potential and to fulfill the mission of the community of friends (81).

Leadership Style

Author Gary Wills describes different styles of leadership and theorizes that, historically, certain leaders have had unusually high impact because their particular style

of leadership meshed perfectly with a specific need in society (11).

Wills speaks of leadership as being a reciprocal relationship between two engaging wills. One will lead and the other will follow and sometimes even resist. Leaders and followers often form a unique relationship (11). Often this unique relationship is found between two unacceptable alternatives. On the one hand some leaders choose to dictate directions to others, and on the other hand, some leaders truckle to the whims and wishes of followers. One assumes leaders take away the right of people to direct their own lives; the other assumes the leader is nothing more than a weather vane (12).

Wills, in describing this relationship between leader and followers, suggests that what holds the unique relationship between the two is a common goal. The goal is the reason for the existence of the two. Followers typically do not submit to the person of the leader; they join the leader in the pursuit of the goal. Wills defines a leader as one who mobilizes others toward a goal shared by leader and followers (17). A leader is not just a person who vaguely affects others. A leader takes followers to the object of their joined quest. In all such relationships, the object defines the kind of leadership at issue. Based on this relationship of a joined quest, Wills considers sixteen different kinds of leadership, which suggest sixteen different kinds of relationships between leaders and followers (19).

Bill Hybels, playing with Wills' theory that different leaders often lead with dramatically different styles, suggests in his own book that certain leadership styles fit better than others with specific kingdom needs. Hybels theorizes that highly effective leaders often have impact not only because they are highly gifted but also because their leadership styles mesh perfectly with specific ministry needs. He suggests, then, that

discovering one's unique leadership style is a key to effectiveness for a leader (Courageous Leadership 141).

The visionary leadership style has a clear picture of what the future will hold. Visionary leaders are idealistic, faith-filled leaders who believe that if they cast their vision clearly enough and often enough, it will become a reality as others place themselves under the vision. Visionary leaders may or may not have the ability to form teams, align goals, set goals or manage processes towards the fulfillment of the vision. By casting vision, visionary leaders rally others who have those necessary skills around the vision (Hybels, Courageous Leadership 141). Visionary leaders carry the vision, cast it repeatedly, and rally people and resources around the vision to fulfill it (142).

The directional leadership style is marked by the God-given ability to choose the right path for an organization as it approaches a critical intersection. This leader wrestles with directional issues such as staying the course or making a change, focusing on growth or on consolidating, or deciding if new ministries should be started or existing ones improved. The directional leader sorts through all the options and carefully assesses values, mission, strengths, weaknesses, resources, personnel, and any other detail that may add to the list of options. Directional leaders, though they may not have a high profile in the church organization, keep the church from making mistakes at crucial times by wisely pointing the church in the right direction (Hybels, Courageous Leadership 142).

The strategic leadership style has the ability to take a vision and break it down into simple, achievable steps (Hybels, Courageous Leadership 143). This leader marches the organization intentionally toward the fulfillment of the vision by means of a strategic game plan that leaders and followers are able to understand and in which they can

participate. Strategic leaders know how to mobilize individuals into teams and to align the teams and groups of the organization into one ongoing plan and strategy. The strategic leader knows the importance of people seeing progress toward the vision (144).

The managing leadership style allows a leader to organize people, processes, and resources to achieve a mission. This leader is able to bring order out of chaos by constantly monitoring and fine-tuning the process. Managing leaders seldom are at the forefront as are visionary leaders. In the day-to-day operational world of the organization the managing leader is managing people and progress to move the organization toward its goals (Hybels, Courageous Leadership 145).

The motivational leadership style allows leaders the God-given ability to keep their teammates excited. Motivational leaders look for sagging shoulders and dull eyes and move in to inspire and lift up the work their teammates are doing. Such leaders tend to know when individuals need training, encouragement, redeployment, or promotion. Motivational leaders are aware of the motivational level and energy level of both the individual and the team. Individuals tend to invest their loyalty into motivational leaders and will produce results for them (Hybels, Courageous Leadership 146).

The shepherding leadership style builds, nurtures, and supports the development of teams and their individuals. Shepherd leaders draw team members into the kind of community experience that will energize them to achieve their mission and to bind them together as a close-knit, high-performing team. Shepherding leaders move teams from merely completing a goal to seeing that their team's functioning as a true community is a goal. Shepherd leaders understand that working together to fulfill their mission is the means by which team members will be loved and cared for (Hybels, Courageous Leadership 148).

The team-building leadership style gives leaders the ability successfully to find and develop the right people with the right abilities, the right character, and the right chemistry to be a team. Team-building leaders know how to deploy individuals on the team in the right position for the right reason to get the right results. By helping each team member to know they have a part and how it functions with what the rest of the team members are doing, team-building leaders help teams have a clear understanding of how to fulfill their responsibility (Hybels, Courageous Leadership 150). The gift of knowing the right strategy and acute insight into people allows the team-building leader to make precise placements of team members in critical roles. One of the marks of a good team-building leader is to know how to find the right people to do the right things consistent with their best skills (151).

The entrepreneurial leadership style allows a leader to understand clearly how to give birth to something brand new. Entrepreneurial leaders operate in a constant start-up mode. Once a new venture is up and running, the entrepreneurial leader will lose enthusiasm with the talks of management and maintenance. Entrepreneurial leaders must give birth to something new or they begin to die on the inside. Such leaders tend to deal with a lot of guilt because they grow bored with what they have started (Hybels, Courageous Leadership 152).

The reengineering leadership style allows a leader the ability to turn things around. Reengineering leaders have a God-given gift to thrive on the challenge of taking troubled situations, programs, and ministries and turning them around. When faced with the wrong people in the wrong position, a loss of vision and purpose, or a team lacking strategy, reengineering leaders enjoy the challenge of revitalizing the team or organization. Reengineering leaders have the ability to uncover the original mission,

understand what led to the team's drift, and know how to put the team back on track.

Leadership that can figure out where the "old" went wrong and what the "new" should look like is an important gift to the organization (Hybels, Courageous Leadership 153).

Bridge-building leaders have the unique ability to bring a wide range of groups under a single leadership structure. The bridge-building leadership style uses the art of compromise and negotiation to bring groups together (Hybels, Courageous Leadership 154). Such leaders are very gifted in being able to give the time and attention to listen, understand, empathize, and think creatively. Bringing diverse groups of people together and organizing the groups under one common goal is the challenge that energizes a bridge-building leader. The goal of the bridge-building leader is to be an advocate for each group, effectively communicating its needs and helping to focus the energy of each group on working for a win-win situation (156).

Hybels suggests that every organization or team needs the mix of all the leadership styles. Effective leaders recognize their own leadership style and surround themselves with a team of other individuals who possess the other styles (Hybels, Courageous Leadership 158).

Alan Nelson and Gene Appel suggest that the situation the team faces determines the necessary leadership style needed from the leader. Teams typically have the strength to pull many different styles of leadership to match leadership styles with the situation. The authors suggest that leaders still need to vary their leadership style to the need at hand. Learning to be appropriate with leadership styles as a leader is an important factor for effectiveness. Most leaders by nature are comfortable with one or two styles. Leaders need to learn to operate in various leadership styles if the leaders want to be with an organization weathering the changes that come from time and growth (106-07).

Temperament/Passion/Spiritual Gifts

A person's leadership style is the result of a blending of many personal components. Three important components are temperament, passion, and spiritual gifts.

Every Christian has a unique, God-given temperament. An individual's temperament provides personal characteristics and tendencies that make for a behavioral style that will be used in life and ministry. Nine times out of ten, when faced with similar situations, a person will behave the same way. A knowledge of one's temperament and the temperament of others helps in the development of ministry teams. When people's understanding of each other's divine design makes for better placement of people in positions of ministry. In the long run, temperament will determine more than good intentions (Malphus 182).

Temperament is the combination of inborn traits that subconsciously affect a person's behavior. These traits are arranged genetically on the basis of nationality, race, gender, and other hereditary factors (LaHaye 6). Temperament traits, whether controlled or uncontrolled, last throughout life. As individuals grow older, the softer they may become.

A person's temperament is neither right nor wrong. Organizations need all kinds of personalities for balance and to fulfill the organization's mission (Warren 374). Because God does not use a cookie cutter to create people, all individuals are very different. To understand one's temperament and personality is to understand part of the way God wants to use and not use an individual's life in ministry (373). Typically, individuals have learned that if they are to live peacefully in relationship with others, they must emphasize their natural strengths and subdue their weaknesses (LaHaye 7).

Tim LaHaye suggests that temperament can be changed. Temperament is seen

clearly in 2 Corinthians 5:17 where Paul writes: “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” Since temperament is old nature, LaHaye suggests what one needs is a new nature. That new nature is imparted when one receives Jesus Christ into his life. The apostle Peter could speak on this subject from personal experience, for receiving the new nature vastly changed his temperament. The divine nature, which comes through Jesus Christ, is the only escape from the control of natural temperament, for only through him are made new creatures (8).

The DiSC is a popular assessment tool in determining work-style temperament. DiSC stands for the four behavioral styles. D, for dominance, describes how one handles problems. I, for influence, describes how one deals with people. S, for steadiness, describes how one paces himself or herself. C, for compliance, describes how one follows rules and procedures. Individuals are not purely one type but a combination of all four types (Witt).

D types tend to be direct, decisive, driven individuals. D Individuals like to be busy but typically are not team players due to their preference either to do things by themselves or delegate tasks that do not interest them. They are often annoyed when having to work with others who do things differently than their chosen way. On a more positive note, D individuals love to solve problems, be in charge, and enjoy challenges, competition, risk-taking, goals, and being assertive. Such individuals can be forceful, bottom-line people who hate to waste time. Straight talk and direct answers are that for which D individuals are looking (Mitchell).

I types are fast-paced individuals. Individuals who represent this type tend to be very busy, living a fast-paced life. They like people and they like to talk. Such individuals

are good at promoting, persuading, and winning people to their cause. I types are characterized as optimistic, charming, trusting, inspirational, and social. The downside is that this type of individual can be easily distracted and lose focus, lack the ability to follow through, and be accused of being superficial and glib. At best, this type will communicate vision in a way that inspires people, be enthusiastic and creative in group settings, and see the best in others and help them believe in their abilities (Mitchell).

S types are steady people who desire to keep their environment from changing. Concerned about relationships, S types accommodate others easily, are flexible, and are adept at keeping the peace while finding a way to get what they want. Being good listeners, Ss are good counselors and enjoy helping people. S types enjoy small groups of friends, value predictable patterns in life, and appreciation. Because Ss like to feel comfortable with anything new, they sometimes have a hard time starting a new task or project. As flexible as an S can be in relationships, he or she will find passive ways to resist change in life (Mitchell).

C types are cautious and critical thinkers who like to draw conclusions and base action on facts. This type likes systems and procedures that produce predictable and consistent outcomes. Taking pride in their accuracy, Cs are sticklers for details. C types are often accused of looking for what could go wrong. They tend to keep their feelings to themselves, prefer to work alone, and protect their privacy. Having very high expectations, C types are often perfectionists and tend to be self-critical. They like to work with people who think the way they do and tend to be very effective at keeping the peace in relationships. Conflict and aggressiveness upsets them (Mitchell).

Typically, though individuals are a combination of all four styles, one style will be dominant and predominantly influence the way one acts, reacts, and interacts. The

behavioral patterns of each style will tend to come into conflict with those of the other three styles. Individuals with the same style find it easier to relate. On the other hand, the behavioral patterns of each style can be a complement to the other three styles. Working with other's styles tends to create better productivity (Witt).

A second important component that leads to an individual's leadership style is a person's passion.

A passion is an emotional piece of the way individuals are wired. Passions are those things about which people feel strongly. People's passion serves to focus spiritual gifts and motivate the use of the gift. Passion will motivate people to certain areas of ministry for which they will have a natural tendency and desire to give themselves. When individuals' ministry and passion are not matched, over the long haul both ministry and passion suffer (Malphus 182).

Passion is a God-given motivational best that serves as an internal guidance system for people's life. People's passion explains why one individual may be extremely excited over an issue, whereas the same issue leaves others feeling bored and uninterested. Passion determines what will fulfill and satisfy individuals. Since people rarely excel at tasks they do not like doing, individuals should be encouraged to operate in the area of their passion (Warren 372).

A third component that leads to an individual's leadership style is a person's spiritual gifts.

Team-based ministry pursues with passion the principles that while spiritual gifts are given to individuals, they are given for a corporate purpose. Gifts reach their maximum value and are put to their best use when they function in unity (Mallory 138).

Spiritual gifts are gifts of grace imparted by the Holy Spirit. They are not so much

given to an individual as they are lent to that person. Spiritual gifts uniquely empower an individual by God for the service of others after the pattern of Christ who was uniquely endowed with the Spirit and supremely the Servant of the Lord (Green 116). These gifts have no necessary link with holiness of life or with power in service; they are gifts of the Spirit, not graces of character. They are intended for the building up of the whole Christian community in service to the common Lord (118). Spiritual gifts exercised apart from service always lead to confusion, immature squabbling, and unhealthy introspection. God intends that the ministry of the church be accomplished through spiritual gifts; human talents are not adequate for spiritual ministry (Kinghorn 30).

Every person who knows Jesus Christ is endowed with one or more spiritual gifts. These gifts are found in 1 Corinthians 12, Romans 12, Ephesians 4, and 1 Peter 4. God's desire was that the church would carry on his ministry. Knowing that the church would never have the power to accomplish such ministry on its own, God sent the Holy Spirit to distribute spiritual gifts to believers to carry out the task of ministry (Cordeiro 69).

The apostle Paul was quick to tell those who are purely motivated to serve that they should not run out immediately and sign up for the first ministry about which they hear. God gives spiritual gifts for specific purposes of ministry. Knowing one's gifts helps an individual know where to serve in the church or on the team (Hybels, Honest to God 111).

Spiritual gifts function as incarnations of God's power in human life. Sometimes they flow through and heighten natural abilities, and sometimes they work independently of personal aptitudes. In any case, spiritual gifts complement and blend harmoniously with humanity (Kinghorn 34). Hybels suggests one sure way the gifts complement individual selves is in the area of our passions. Hybels suggests that individuals find a

way to use their spiritual gifts in the area of their passions. By combining passions and gifts, are combining God's unlimited power with unlimited enthusiasm (Honest to God 113).

One problem with spiritual gifts is that the more mature a believer becomes, the more the believer is likely to manifest the characteristics of a number of gifts. He or she may demonstrate a servant's heart or may demonstrate liberal giving, but it is out of maturity rather than possessing the spiritual gift (Warren 371).

Complementary Skills

A team is only as effective as the individuals who make up the team. Effective teams are comprised of members who bring to the team the right set of skills necessary to meet the team's purpose (Katzenbach and Smith 46).

Katzenbach and Smith define three categories of skills that need to be considered when putting together a team of individuals. The first is the technical or functional skills that come from training, education, and/or experience. These are usually the specialized skills that allowed the individuals first to be selected for the team (47).

Second are problem-solving and decision-making skills that allow persons to identify and assess problems, options, and opportunities. These skills are necessary if individuals are going to be able to evaluate options and make trade-offs. They bring the ability to make decisions and to know how to proceed once a decision is made. This second set of skills can be learned and developed, but a team will need to have some presence of these skills early on if the team ever hopes to begin its work (Katzenbach and Smith 47).

Third, interpersonal skills give individuals the ability to interact, share, and work in a collaborative way. A team will not have a common understanding and purpose

without interpersonal skills. This third set of skills includes communication, constructive criticism, risk taking, conflict management, objectivity, active listening, the benefit of the doubt, support, and the ability to recognize and lift up the interests and accomplishments of others (Katzenbach and Smith 48).

Not every member on the team will have equal skills in each of the categories, nor do they need to. Some individuals may be on the team because of an unusual influence they will have; others may be on the team because of a particular expertise they will be able to bring. Still others will bring unique skills that will allow the team to cooperate and interact in such a way as to help the team fulfill its work (Weems 71). The gift and skill mix of each team member will vary. Individual contribution is not as important as the complement individuals make to the team as a whole. All team members need to have a distinctive relationship to the purpose or vision of the team (71).

All too often, skills are overemphasized in team selection. A team starting out will always have skill gaps. Too often the power of a team as a vehicle for personal growth and development is overlooked. The shared commitment in a team pushes it to encourage individuals, as well as the team as a whole, to develop the necessary skills needed to accomplish the task. As long as team members have skill potential, the dynamics of team interaction and collaboration will cause the necessary skills to be developed (Katzenbach and Smith 48).

Because a team will need to interact with one another in order to develop and fine-tune necessary skills, as well as combine their gifts in a coordinated effort, Daniel Goleman suggests that emotional intelligence be another category of skills added to the complement of team skills. Emotional intelligence refers to how individuals handle themselves and their relationships (6). Goleman suggests that human brains are uniquely

wired for relationships. The higher a person's emotional intelligence, the greater the understanding of how to use moods, emotions, self-understanding, and the management of relationships and relational issues to move the team towards its purpose. As a team's emotional intelligence increases, the better skilled team members will be to create a resonance among the team or a dissonance among team members. As healthy emotional interaction and resonance are experienced among team members, the greater the team's experience of collaboration, commitment, and performance is (Goleman, Boyatzis, and McKee 34-39).

Daniel Goleman, Richard Boyatzis, and Annie McKee suggest that the four domains of emotional intelligence—self-awareness, self-management, social awareness, and relationship management—add a crucial set of skills for a team. These four domains keep a balance between managing schedules and managing relationships (32).

Self-awareness is foundational for creating resonance. If team members are not able to recognize their own emotions, they will be unable to manage their emotions in the give-and-take of collaborative teamwork. Without self-awareness team individuals will never understand the emotions at work in the others on their team. Self-awareness allows individuals to recognize the impact they are having on others. It helps individuals determine their strengths and limits and gives them the esteem and confidence to meet the task at hand (Goleman, Boyatzis, and McKee 40).

Self-management allows individuals to keep disruptive emotions under control as members interact. It allows a person to control oneself to react appropriately, to adapt to changing situations, and to push oneself to meet performance standards (Goleman, Boyatzis, and McKee 45).

Social awareness creates empathy for others. By being attuned to how others feel

in the moment, team members can say and do what is appropriate to build resonance and team consensus. Social awareness allows an individual to read the currents of emotions, understand decision networks, and see the needs of others (Goleman, Boyatzis, and McKee 45-49).

Relationship management uses persuasion, conflict management, and collaboration to move people in the right direction. This direction may be one of inspiration, direction, guidance, or agreement (Goleman, Boyatzis, and McKee 30-52). Team members who are able to understand their own emotions and are able to perceive the emotions of the team can create an effective atmosphere of learning that is required for teams to acquire new skills and fulfill their purpose (51-52).

To have a team poorly skilled is to have the wrong people in place. Maxwell suggests that morale will erode on the team when the team is not performing to its capability. Individuals will begin to resent the team, believing that their skills and strengths are not being employed. Before long, individuals are unwilling to work as a team and the team stops progressing. The team will never reach its potential. Having the right people with the right skills in place on the team is essential:

The wrong person in the wrong place equals regression. The wrong person in the right place equals frustration. The right person in the wrong place equals confusion. The right person in the right place equals progression. The right people in the right places equal multiplication. (17 Indisputable Laws 34).

Maxwell suggests that in putting together a team with complementary skills pastors and leaders must know first the purpose, the vision, and the task that must be completed. Second, leaders must know the situation—the circumstance, the problem, the opportunities, and the challenges that the team will face. Third, leaders must know the

players' skills and gifts and match individual skills to the purpose of the team (17 Indisputable Laws 34-35).

Concerning the skills that a member brings to a team, Hybels suggests a clearly established set of criteria for the selection of team members. Hybels suggests three categories: character, competence, and chemistry. Chemistry refers to the relational skills or emotional intelligence of the individual. Competence refers to a person's expertise and performance skills that have been tested and evaluated over time. Character refers to that of which a person is made: honesty, teachability, humility, reliability, healthy work ethic, values, etc. Of the three, character is most important. Whereas chemistry and competence issues can be addressed and increased in the midst of the team's work, Hybels finds repeatedly that character issues tend to be hard to change and deplete the team of much emotional energy and time that is hard to get back. While lapses in competence can be tolerated, lapses in character create problems with far-reaching implications. A breakdown in character tends to breed distrust and alienate team members. "Not much is going to change in a person's character when they come on board" (Courageous Leadership 80-85).

Webster defines "Commitment" as "an agreement or pledge to do something in the future" (226). Teams find motivation and momentum to fulfill their purpose through the collective commitment of team members. Katzenbach and Smith define the commitment of team members by the words "own" (49) or "invest" (50-51). Commitment means owning the purpose in both an individual and collective way. It means that the team has had a hand in the development of the purpose and goals of the team (50-51). The team is willing to own this responsibility because it has responsibility for the fulfillment of its aspirations (51-52). Commitment comes from shaping the

group's purpose in response to a demand or opportunity placed before the team (49). If the team cannot develop a common purpose and translate that purpose into specific achievable goals that appeal to the team's collective values and aspirations, the team will fail to commit. A committed team has individuals who are willing to take the risk of investing their time and skills into a purpose or activity.

The team does not always actually have to create the purpose entirely on its own to commit to it. Individuals can own a purpose that takes initial direction from outside the team. Ownership and commitment come by allowing teams plenty of solution space to set specific goals, timing, and approach. This solution space allows for buy in, ownership, and commitment (Katzenbach and Smith 50).

Goleman suggests remembering that the more personal the commitment to the goals, the more likely the team will achieve those goals. Personal commitment involves passion and hope, which come from having a part in the creation of the purpose, goal, or execution. Goleman believes that a team using a democratic process to surface ideas about how to implement the vision or generate fresh ideas for executing it will be enough involvement to create ownership and commitment (66-68).

In obtaining commitment, Patrick McKenna and David Maister believe focusing the team's thoughts on what rewards await them if the purpose is accomplished is important. They suggest having team members articulate to one another what they hope to accomplish and receive both collectively and individually. Group discussion should center around the team's feelings on the challenges and opportunities that lie before them. Team members should be encouraged to articulate to one another the reasons why each team member finds fulfillment from personally investing effort and work into making the goal a reality.

Each member should be given the opportunity to stand up and declare his or her personal commitment to the rest of the team members. Individual commitments will begin to build a collective hunger and thirst. When individuals publicly express their commitment to the team's purpose, individuals begin to share their aspirations, and the team begins to build a consensus of what they judge to be important and significant. Without the collective commitment and desire to accomplish the task at hand, the team will not overcome the obstacles that await the team's work (McKenna and Maister 170-71).

During this process of expressing commitment, members will be at different levels of commitment. At first, some may be in agreement intellectually but not in alignment emotionally (Goleman 171). Goleman suggests that individuals at lower levels of commitment will grow as their opportunity for involvement and ownership grow (66). The level of commitment that teams desire eventually to receive from individuals is a self-sustaining commitment. This self-sustaining commitment happens when team members can self-sustain action toward a breakthrough goal independent of the team leader or team and in the absence of immediate results. At this point, the level of a team member's commitment is usually connected to his or her noblest aspirations and is deeply purposeful (67).

Lencioni suggests commitment is a function of two important components on a team: clarity and buy in. Good teams are very clear about decisions that are made and begin to act on decisions with buy in from all team members, even those who may not have been in favor of the chosen option. Teams find that consensus and certainty are the two factors that lead to a lack of commitment (297).

Consensus is a wonderful thing, but complete agreement and commitment is

usually impossible. Effective teams look for ways for team members to buy in on the decision when consensus is not possible. Teams find a willingness to rally around a decision when each member's ideas were heard and given genuine consideration (Lencioni 207).

When a team feels little assurance about whether a decision is correct, a fully functioning team will unite behind the decision with a clear course of action. The team's decision to move forward is not bravado. The team's decision is an understanding that any decision is better than no decision. Dysfunctional teams try to hedge their bets and delay decisions until they have the right data to make the right decision. This search for enough data often leads the team into a condition of paralysis (208).

Committing teams create clarity around direction and priorities. Members of functional teams look for ways to create buy in from the whole team around a common decision or goal. Teams that value commitment realize that committing teams will leverage opportunities before their competitors. A hallmark of a team that exhibits commitment is that the team members, once a decision is made, move without hesitation to fulfill it (Lencioni 209).

To develop commitment among team members, leaders must be willing to live with the discomfort of knowing that a particular decision may turn out wrong. The leader realizes that part of his or her job is to push for closure around issues and then rally the team to accomplish the chosen task (Lencioni 212).

Common Purpose

Katzenbach and Smith's definition describes a team as having a common purpose. They define a team purpose as a joint creation that exists only because of the team's collaborative efforts. This purpose defines the objective of the team. The team's purpose

has been created in response to a demand or opportunity put in the team's path (49). The purpose is not to be confused with performance goals. Goals are the specific steps that will allow the team to accomplish the overall purpose (50).

When a team is given a purpose, effective teams will invest tremendous time and effort shaping that purpose, refining that purpose, and agreeing to what it actually means. Teams typically never stop defining the purpose because the purpose clarifies the activity of the team and restates the values that will be important to the team.

A common purpose builds trust and confidence among members. Purpose gives reason for a team's existence. What separates the important work from the unimportant work is the team's purpose. The common purpose gives identity to the team. This team identity keeps conflict constructive by providing a meaningful standard against which to resolve tensions among the interests of team members. The common purpose allows the team to know where an individual may be getting out of line and must put the team first or else risk breaking it apart.

Some, within the realm of the literature reviewed, replace the phrase "common purpose" with the word vision. James M. Kouzes and Barry Z. Posner define vision as the common ground that challenges people to commit. Vision attracts people from different backgrounds and entrusts to them a common goal that somehow addresses aspirations, goals, needs, and dreams. A purposed work invites people to join a journey of change and respect to some work that needs to be done (Leadership Challenge 153).

In most cases of secular literature, common purpose and vision seem to be used interchangeably; however, within the context of the Church, vision is defined a bit differently when describing the common purpose of a church-based team. George Barna defines vision as a clear and precise mental portrait of a preferable future, imparted by

God to his chosen servants, based on an accurate understanding of God, self, and circumstances (35). Such a vision motivates and directs ministry, filters information, serves as a catalyst in decision making, and measures progress (36).

Barna's definition of vision fits well with Katzenbach and Smith's except in one area: This common purpose is initiated by God, desired by his people, and is conveyed through the Holy Spirit (36). Within the church, effective teams are those that cast God-given vision that unites people around a God-given cause (Cladis 41). Just as the purpose attracts individuals to commit to a team in the secular world, so vision attracts people to commit to a team within the Church.

Ministry teams have a common vision, which acts as a drawstring that will hold all the activities together and focus energy on particular goals (Barna 49). Vision provides a ministry team purpose. As with a common purpose, vision calls for commitment. This commitment to the vision provides what every team needs: alignment. Vision means little without alignment. Alignment provides the opportunity for all team members to move in the same direction. Without alignment, neither one common vision nor one common purpose is evident (Cordeiro 149-50).

The key ingredient to a vision is that it is compelling. Vision or common purpose provides a single focus for the commitment of team members. This commitment or singleness of focus draws team members to sleep it, eat it, rally people around it, and communicate their commitment to one another (Cladis 55).

Performance Goals and Accountability

Every team must find a way to shape a common purpose so it has meaning. How a team will fulfill its directive and how it will allow the common purpose to become a reality is dependent upon performance goals. Performance goals describe specific and

measurable actions that will lead to the accomplishment of the purpose (Katzenbach and Smith 53). Performance goals release the team's energy that will accomplish the purpose (Kouzes and Posner, Leadership Challenge 318).

Dennis A. Romig suggests that few teams really understand the power of specific goals. Romig's research has found that a team's productivity increases 11 to 27 percent when the team uses goals that are specific, lofty enough to force the team to stretch beyond their normal gifts to attain them and able to provide visible measure of goal results. If the team does nothing more than ensure members will have a part in setting specific goals, the performance of the team will increase (88-89). Specific performance goals provide clear and tangible steps for a team to perform its work (Katzenbach and Smith 53).

Goals define a team's work. These goals will involve the contribution from each member of the team to make something specific happen (Katzenbach and Smith 53). The specificity of the performance goals facilitates clear communication and constructive conflict as team members perform their work. The clearer the goal, the better the team will be able to focus its discussion on how to pursue the goals or change the goals. The more ambiguous a goal, the less productive a team's discussion will prove to be (54). Goals keep a team's eye on the prize. Goals keep team members on the right track (Kouzes and Posner, Leadership Challenge 318).

A measurable goal will help a team maintain its focus and intensity on getting results. Attainable goals that are measurable give the team the opportunity to gauge where they are in the process and when they hit or miss the mark (Katzenbach and Smith 54). Maxwell describes measurable goals in terms of a scoreboard. Just as a scoreboard is able to tell a team how things are stacking up at a given point in a game, so goals allow a

team to know how close or how far away they are from results (17 Indisputable Laws 152). Goals are able to give a team a snapshot of how the team has been performing. Clear goals give feedback to the team about the changes it is making. Teams are able to make better decisions by using the goals to evaluate the opportunities that remain. Because goals provide opportunity to measure progress, performance goals can help a team know what adjustments need to be made. Attainable goals add credibility to the team's work and provide excitement and enthusiasm for a team to continue its work (153-57).

Specific goals provide a team with a leveling effect that is beneficial to team behavior. Teams are able to succeed by evaluating what and how each team member can best contribute to the team's performance (Katzenbach and Smith 54). For a team to have a positive experience together, it must have shared goals that provide specific reasons for the team to work together. Goals that focus on shared work to which every member can contribute bind people into a deep cooperative effort (Kouzes and Posner, Leadership Challenge 252).

When goals are specific, team members are able to achieve small wins as the team pursues its purpose. As teams experience success, team members grow in their commitment to the work of the team and are less daunted by the troubles and obstacles that inevitably await a team's striving to fulfill a long-term purpose (Katzenbach and Smith 54).

Goleman states that research in emotional intelligence would suggest some additional concerns for a team's performance goals. First, goals should be built on members' strengths, not weaknesses. If members can draw from their strengths, they are already closer to accomplishing the goal. Working from one's weaknesses produces

frustration. Second, a goal must be a person's own. Team members should be given an opportunity to shape the goals. Ownership not only creates commitment, but it allows members to work from their values and aspirations. Third, goals should allow people to prepare for the future in different ways. Forcing members into only one method of planning will prove to be counterproductive. People all learn and think differently. Accomplishing goals is a learning process where room needs to be given for individuals to think and understand differently. Fourth, goals must be broken down into feasible steps. Plans that do not fit into a person's life and work will more than likely be dropped within a short time (143-45).

Goals that bring out the best in teams are those that appeal to their values, dreams, and aspirations. Even more, these goals must cause the team to stretch and believe that without the combined effort of the entire team, the goal will never be reached. Teams want to be a part of something bigger than themselves and something they believe is important (Hershey, Blanchard, and Johnson 90).

Part of the reason Jesus' disciples turned the world upside down is that they had been commissioned by the world's greatest leader with the clearest, most exciting goal ever set: world redemption through the ministry of the Church.

Church leaders must do what Jesus did. They must sit down with teams all across the church and establish clear, challenging, God-honoring goals. Then they need to inspire team members to roll up their sleeves and get creative (Hybels, Courageous Leadership 90).

Every good team specifies what it plans to do and places a value on what it is going to accomplish. Fully functioning teams understand the need for members to share an unrelenting focus on specific objectives and clearly defined outcomes. A team needs

to judge itself on performance to know the distance it is from the goal (Lencioni 217).

Teams that focus on results will minimize individualistic behavior and encourage teamwork. By a constant focus on results, members find that they avoid many distractions that would keep them from attaining their goal. As team members focus more on the results of the team and less on their own personal goals, a synergy takes place that pushes the team to new levels of productivity (Lencioni 218).

Common Approach

For a team member's individual efforts to be coordinated, combined, and in sync with one another, a team must have a common approach. Effective teams will craft an approach that will allow them to work together to accomplish their goal.

When forming a common approach, every team member must know his or her responsibilities and duties, other team members' responsibilities and duties, and how they overlap and connect with one another. Team members must agree on who will do particular jobs, how skill sets apply, and what skills will need developing.

Agreeing on the specifics of work and how it fits together to integrate individual skills and advance team performance are at the heart of shaping a common approach (Katzenbach and Smith 56).

Mutual Accountability

What ultimately holds a team together to attain its goals effectively is the mutual accountability shared by the team. No group can become a team until team members are willing to hold one another accountable. Instead of having one-to-one accountable relationships with the team leader, each team member is accountable to the whole team for his or her work (Cladis 103). Accountability is all about sincere promises team members make to themselves and to others (Katzenbach and Smith 60). High

performance teams move beyond promises consistently and specifically to hold members to their promises. Accountability is the willingness of team members to call attention to one another's performances or behaviors that might hurt the team. When team members tolerate a peer's behavior, an interpersonal discomfort begins to eat away at team members. Fully functioning teams choose to be assertive and risk the conflict that might be experienced. Many teams think that holding one another accountable will jeopardize relationships. What team members find is that relationships move to new levels of intimacy and authenticity by holding each other accountable. Accountability demonstrates that members have respect and high expectations for each other, as well as valuing each member's work and what it brings to the team's work (Lencioni 213).

Knowing each other's responsibilities, roles, and goals creates an environment where each is accountable to the group. Team members cannot hold one another accountable to something about which no one knows (McKenna and Maister 138). Accountability helps team members not pulling their weight to get on board and unite with the team or results in their departure. Team members become clear about their responsibility and the ways their individual contributions fit into the team's total movement toward the vision of the church (Cladis 103).

Teams that hold members accountable tend to ensure that poor performers will feel the pressure to improve. Identifying potential problems quickly, by questioning one another's approach, helps keep the team from veering off course. Team members begin to sense a feeling of respect as they realize that their team deems the members' work worthy enough to be held to a high standard (Lencioni 214). Leaders of teams need to encourage the team and allow the team to hold one another accountable (215).

By promising to hold themselves accountable to the team's goals, members earn

the right to express their views about any and all aspects of the team's efforts. All members have a right, because of their accountability to the team, to have their views receive a fair and constructive hearing (Katzenbach and Smith 60). Team accountability tends to form clear team expectations and so helps team members find their work meaningful and fulfilling (Cladis 103). Feeling they are being received as owners and players of the team's purpose, mutual accountability grows as a natural counterpart to the team's work and further development of the purpose, goals, and approach.

When a team practices mutual accountability, trust and commitment will be the result (Katzenbach and Smith 61). As team members experience members taking responsibility for their tasks, and as they see that members are working to their level of competence, they will be free to be more trusting and cooperative with each other. The inverse is equally true. If team members do not take personal responsibility and are not held accountable for their own actions, the team will not be inclined to work with them (Kouzes and Posner, Leadership Challenge 299). John Katzenbach and Douglas Smith believe accountability to be a necessary ingredient to any team.

Accountability provides a useful tool to test the quality of a team's purpose and approach. Whenever team members are truly committed and accountable to one another for joint results, indications are the team has developed a strong team purpose and an agreed-on purpose. (61)

“The only way a team can effectively manage itself is by mutual accountability” (Goleman 180).

Trust

Trust can be defined as faith in one's ability or word in some specific area (Bracey 2). Trust includes the degree to which an individual believes another will look after his or her best interests in a specific area. This definition suggests that, like mercury

in a thermometer, trust can rise or fall depending on the person in the situation (3).

Since teams are constituted by relationships, effectiveness is dependent on a foundation of trust. Trust is the glue that binds team members together. Trust helps foster a sense of belonging and influences members' willingness to communicate openly, commit to team goals, take risks, and support one another (Reina and Reina 116). When teams experience dysfunction or experience frustration, it is most often due to a lack of trust (117).

Often individuals believe that trusting relationships will be formed with any person who is added to a team; however, Hyler Bracey suggests this belief is not true. Bracey suggests that actually individuals will not want or feel a need to develop a trusting relationship with everyone in the organization or on the team. If individuals do not want to put in the work to develop the trusting relationships, then instead of developing the negative entanglements that will inevitably follow, the individual should move or be moved from the team (8-9).

Trust lies at the heart of a functioning team. Trust is the adhesive that allows teamwork to take place. Without trust, team members will not function together as a team. Trust among team members is typically defined as the ability to predict a person's behavior, based on how they have responded in the past. In true functioning teams, trust is better described as a characteristic that allows team members to become vulnerable about their weaknesses, skill deficiencies, mistakes, shortcomings, and requests for help. Once team members allow themselves to be exposed in such a way, they will begin to act without a concern for protecting themselves. Instead, they will focus their energy and attention to achieving the goal that is set before the team (Lencioni 196).

Team members of trusting teams admit weakness and mistakes. They ask for help.

Questions about their area of responsibilities are willingly and readily accepted. Trusting teammates give team members the benefit of the doubt. When feedback and assistance is required, team members risk truth telling and honesty. Trusting teams see team members as a resource for help. They offer apologies and accept apologies quickly. Teams that build a base of trust look forward to opportunities to work together as a team (Lencioni 197).

To develop trust among team members, the team leader needs to model that type of trust (Hastings and Potter 168). A leader needs to model vulnerability. By being approachable, available, and open to other ideas, thoughts, and criticism, leaders will keep from building walls around themselves that keep others from trusting them (168).

Team members want to know if the leader truly prioritizes people development. When individuals know that the leader has a desire to develop and help members of the team succeed, trust is much more freely given. Members of the team also want to see if the leader is willing to submit to the same kind of change that team members will experience. The leader must truly value the opinions of team members enough to change when challenged by the team. Team members watch carefully to observe whether the leader is working to create a high-trust culture and whether the leader actually trusts the others on the team (Hastings and Potter 168).

Dennis S. and Michelle L. Reina suggest leaders develop transactional trust among members by establishing contractual trust, communication trust, and competence trust (117).

Contractual trust is built as the team leader manages clear, understandable expectations for team members and establishes boundaries of responsibilities. Holding team members to written agreements of how they would like to work together helps hold

members accountable for their behaviors and gives members the confidence that they will not be bullied or treated unfairly. Trust will build when team members know that commitments will always be honored (Reina and Reina 118). When team members encourage mutually serving intentions rather than operate with hidden agendas, they jointly support each other in being successful (119).

Communication trust built as open and honest conversation is valued and managed. Team members sharing information with each other is powerful. When a team member withholds information, that behavior is perceived as self-serving and that individual's commitment is called into question. Communication trust also involves truth telling and the willingness to admit mistakes. Both may involve high risk, but both build high trust relationships. All communication and conversation that takes place on the team level must be held in confidence, and trust is to be maintained (Reina and Reina 120-24).

Competence trust involves the knowledge, skills, and abilities of each of the team members. When individuals feel their competencies are trusted and their work is appreciated, they can get excited about what they are doing and with whom they are working. As the excitement grows, so does the trust (Reina and Reina 126).

Dysfunctions

Lencioni believes that teams fail to achieve teamwork because they unknowingly fall victim to five pitfalls that Lencioni calls dysfunctions (187). He illustrates these dysfunctions by a pyramid. Each of the dysfunctions leads to the downfall of all the other issues resting upon them in the triangle. Each dysfunction is a symptom of another dysfunction at work.

The first dysfunction, which is the base of the triangle, is the absence of trust among team members. This dysfunction deals with team members' unwillingness to

become vulnerable to other members of the team. Trust cannot be built when team members refuse to be honestly vulnerable about their faults, failures, mistakes and weaknesses (Lencioni 188).

The second dysfunction is the fear of conflict. Team members who lack trust in one another cannot engage in a healthy, open, and honest exchange of ideas. As a result, team members resort to guarded discussions and comments (Lencioni 188).

The third dysfunction is a lack of commitment. Team members are not able to buy in and commit to decisions because they lack the capability of open debate. Team members may claim agreement during meetings, but they do not have real commitment (Lencioni 189).

The fourth dysfunction is a developed avoidance of accountability. When team members have no visible commitment to a clear plan or goal, they will hesitate to discuss or point out other members' actions and behaviors that may be counterproductive to the good of the team (Lencioni 189).

The fifth dysfunction is the inattention to results. This dysfunction occurs because team members will not hold one another accountable. The result is that team members put their own ego, career, needs, and recognition above the collective goals of the team (Lencioni 189).

Westing describes two different kinds of dysfunction. The first is triangulation. Triangulation is a result of two members of a team focusing on a third member of the team. Instead of going to the third member of the team and having honest confrontation over an issue, the first two team members continue to talk about the issue and third person only between themselves. No matter how the third individual attempts to change the relationship, he or she becomes more frustrated and stressed as the first two

individuals avoid the issue (127).

The second dysfunction Westing describes is codependency. Codependency results when one member of the team subordinates his or her life to another team member or uses his or her life to dominate another on the team. The team begins to feel an imbalance, as one team member is not able to function on his or her own. The constant leaning on the other team member denies the use of one of the team member's gifts and graces, and eventually both individuals experience dysfunction. One team member feels he or she has to produce for two the other team member feels he or she has little, if nothing, to give, resulting in the team missing out on their God-given gifts and abilities (128).

Decision Making

One of the biggest hurdles to a team-based staff concerns how decisions are made. Decisions usually involve power and leadership. Typically, in a team culture the one who makes the decision is the one who has the most power, and the one who has the most power is the leader. The hierarchical model calls for decisions to be made on the basis of rank, position, or title. Within a team, decisions are made by group process or by the one most gifted to make that decision (Carter 22).

“Within the church,” William J. Carter writes, “it is not appropriate to make decisions on leadership or assignments of responsibility on the basis of rank or position.” The only way to utilize persons in the most suitable way is to employ them on the basis of the gifts they have been given, regardless of their rank or title (23).

Richard Foster suggests that the use of an individual's gifts is where the real power and authority lies:

Jesus never taught everyone had equal authority. In fact he had a great

deal to say about the genuine spiritual authority and taught that many did not possess it. But the authority of which Jesus spoke was not the authority of the pecking order. We must clearly understand the radical nature of Jesus' teaching on this matter. He was not revising the pecking order, he was abolishing it. The authority of which he spoke was not an authority of manipulation and control. It was an authority of function, not status. (127)

Importance lies in the fact that a leader needs to be identified as the person who will enforce accountability. Even with shared accountability, someone must be designated to enforce accountability and perhaps even be the "ultimate tie breaker" (Ogden 178).

Ogden suggests that the leader of the staff or team be the first-among-equals. The head of the staff is not seen so much as the first as an equal among the team members. As first-among-equals, the leader's task is to serve the team by seeking to see that each member is being employed in his or her area of giftedness, giving opportunities away to team members so they are directly involved in the decision-making process. The purpose of this leadership is to open up the ministry to the rest of the team by focusing on the big picture and giving time and attention to the master plan (179).

Max Dupree believes this dynamic takes place when the leaders of a team allow for roving leaders. Power, leadership, and decision making are opened up when the team leader allows team members to assume leadership based on their gifts and expertise. Dupree states that leadership is never fixed; it is always moving. An effective leader allows power and decision making to be spread throughout the team based on which team member is best gifted to address the particular situation (19). Lovett Weems states that roving leadership happens on a staff team of a church when the vision is the invisible leader. Vision creates positional leaders who become servants of the vision. Real fulfillment in a team-based staff comes with the realization of the vision, not in protecting

one's status, position, or power base (75).

Many references exist in the literature to the use of power. Hierarchical structures believe power must be protected and hoarded if the leader will continue to have power. Interestingly, within a team, power is expandable. As the leader shares power and decision making with the rest of the team, the more power and decision making the team entrusts to the leader. Unlike hierarchical structures, power is not a fixed sum; rather, it is expandable. Because power is not limited, a wise team leader or pastor or staff can be a strong leader and still share ministry and power. The strength of leaders is not seen in how much power they wield but in how much power and ministry they can give away to the appropriate individuals (Ogden 180).

Kennon Callahan suggests a participatory decision-making process for teams. A participatory decision-making process has three items in place: ownership, openness, and a strong relationship between the informal and formal areas of participation. The decision-making process is participatory whenever a high degree of ownership both for the process and for the decision reached exists. Participatory decision making does not mean that all team members agree, but rather an overall sense of ownership exists in the way that decisions have been made (56).

The process is participatory whenever the process is open and inclusive. It is open and inclusive when the process allows all members to share easily their own feelings, thoughts, and judgments on a given matter. Leaders need to focus on providing a structure that allows all individuals not only the opportunity to participate but to have equal opportunity to participate (56).

J. Richard Hackman describes the team leader's exercise of authority as being much like walking a balance beam. A team leader experiences a constant teetering and

tension between keeping all the authority to himself or herself and sharing authority with other team members. The answer to this tension is found in partitioning authority.

Partitioning authority is the ability for the leader to give away appropriate amounts of authority for team members to use to accomplish their tasks while still retaining enough authority to lead the team as a whole. Hackman suggests that an individual who has the pertaining skills be given the authority to make decisions surrounding the particular issue on behalf of the team (82).

Lencioni suggests that many team leaders avoid the decision-making process because of the fear of conflict. All relationships need healthy and productive conflict to grow. Negative conflict focuses on personalities and is mean-spirited. Healthy and productive conflict focuses on concepts and ideas (202). Teams often avoid conflict for the fear of hurting one another's feelings. As a result, the team is doomed to revisit issues over and over again, seeking resolution. Resolution only comes through conflict as team members engage in a healthy and sometimes spirited exchange of opposing ideas and thoughts (203).

Teams that are willing to engage in conflict have lively and interesting meetings. Healthy conflict will extract and exploit the ideas of all the team members and will help to solve problems quickly. Healthy exchanges of conflict lessen the opportunity for politics. Conflict-engaging teams make it a priority to place all critical topics on the table for all team members to have opportunity to discuss and share their thoughts and ideas (Lencioni 204).

Research Methodology

Research is a process. In order to enhance conducting research, the researcher must make his or her research process as systematic as possible (Wiersma 3). The

following describes two types of research developed for this study. Quantitative data was collected through survey research and qualitative data was collected through an interview process.

Survey Research

One of the ways to collect data when doing survey research is the use of a mailed questionnaire. Much of the effort of a questionnaire study is directed toward constructing good items and getting respondents to complete the questionnaire (Wiersma 179).

When developing a questionnaire, Carter McNamara suggests five key categories of information: key preparation, directions to respondents, content of the questions, wording of the questions, and order of the questions.

Key preparation involves clearly articulating what the problem or need is by gathering appropriate questions. Focusing on why the evaluation is to be done and what one hopes to accomplish by it helps the researcher focus on the questions that will provide the needed information (McNamara).

Respondents will need proper directions to complete the questionnaire. McNamara suggests a brief explanation of the purpose of the questionnaire. Providing the purpose helps the respondents focus on the needed information. A clear, concise explanation of how to complete the questionnaire must be provided as well. Providing a note about confidentiality and who will have access to the information helps the respondents have the confidence to answer truthfully and honestly.

Careful consideration should be given to the content of the questions that will be distributed. The content determines if the respondents will want to answer the question and if they will be able to answer the questions. If the content of the question is consistent with the purpose that was shared at the beginning of the questionnaire, the respondent

will have greater confidence to give deep, thoughtful, truthful responses (McNamara).

An improper wording of the questions or the use of any words the respondents may not understand may result in the collection of wrong data or loss of data if the respondents are not able to answer. McNamara warns against using words that may influence the respondents to answer a particular way or bias them in a particular way. If multiple-choice questions are used, the choices must be mutually exclusive and encompass the total range of answers. Respondents should not be confused about whether two or more alternatives appear to mean the same thing.

Finally, McNamara suggests that the researcher be careful about the order of the questions. An order bias develops on the part of the respondents if they perceive a pattern or rhythm to the order of the questions. In order to prepare the respondent for the more difficult questions, the questionnaire should start with fact-based questions and then go on to opinion-based questions.

Once the questionnaire is constructed, William Wiersma suggests a pilot run of the questionnaire. A pilot run of the items provides the opportunity to identify confusing and ambiguous language and helps to obtain information about possible patterns of results (183). Ideally, the questionnaire should be tested on the same kind of people who will be included in the main study. If any changes were made in the questions after a pretest, the results from the pretest would not be combined with the results of the posttest questionnaires (Creative Research Systems).

To enhance the response rate to the questionnaire, four steps may be taken. First, the questionnaire should be attractive and easy to read. Second, the response will be greater if respondents perceive that the questionnaire is low relative to the time and effort they invest as compared with the reward they may receive. The reward could be the mere

fact of contribution, appreciation, or even some reward of gratuity. Third, contacting the respondents prior to the mailing may increase the response rate as well. Fourth, the questionnaire should be designed to be completed in a reasonable time and respondents informed at the beginning of the questionnaire of the minimal time commitment (Wiersma 187-88).

Chi Square

A chi square test is used to test a hypothesis and determine how well a sample distribution fits a hypothesized distribution. This test is also called a goodness-of-fit test and asks the question, "Does the sample distribution fit the hypothesis?" The test is able to break the data into two groupings, two qualitative variables that are independent. The statistical technique uses the data that has been summarized into data tables for the qualitative variables to analyze simultaneously the observed frequencies with each of their respective expected frequencies. The chi square test is used to determine if two qualitative variables are independent of each other, thereby discovering a significant relationship that exists between the two variables (Wiersma 378-79).

Phone Interviews

Conducting any interview requires preparation. Interviewers must be trained in the procedures for conducting the specific interview, and all questions and procedures must be standardized so that the respondents receive as consistent and identical interviews as possible. The interview procedures and questions should be pretested (Wiersma 201).

Telephone interviews have advantages over face-to-face interviews. Typically they are one-third of the cost, easier to schedule with hard-to-reach people, and can be done with greater speed (Wiersma 201). Telephone interviews also come with a price.

Telephone interviews are typically shorter than face-to-face interviews and are commonly ended by respondents for a variety of reasons (Smith 32).

When preparing for a phone interview, Elizabeth M. Smith suggests the following steps:

1. Sending the interviewees a letter with information stating the purpose of the interview and how long the interview will take place is helpful.
2. Questions should sound natural and comprehensible.
3. If using a method of recording, informing the interviewee and asking permission before the interview is necessary.
4. Interviewees will have better responses if given time to prepare. The interviewee should be sent a schedule of the interview. The same wording must be used for questions during all the interviews.
5. The use of a speakerphone creates a business-like atmosphere and helps establish the position of the interviewer.
6. Respecting the interviewees' time and attempting to follow the interview schedule and adhering to the prearranged times is important.
7. At the end of the interview, interviewees like to have opportunity to add other comments.
8. Writing up additional thoughts and notes immediately following each interview guarantees the interviewer more information than if left to a later time.

Summary

The idea of team ministry goes back before even the creation of the universe. The Trinity was the first ministry team. Throughout Scripture and Church history, team ministry has been a practiced model for ministry. The Holy Spirit uniquely gifts and

graces pastors to build relationships and join in a ministry where they as a team can contribute and accomplish more than the combined efforts for each pastor working on his or her own.

Each senior pastor brings a different mix of character, competence, and personality to the leadership of the team. As the team's leader, the senior pastor sets much of the course that the team will follow, determining what the team will ultimately become. Effectiveness for the clergy team will not be solely dependent on the senior pastor's leadership. Critical relational skills and relationship building is a major component of team ministry.

I was deeply aware of the results of the literature review as I read the questionnaires and was privileged to listen to the senior pastors who shared their struggles for developing a clergy team that accomplish the goals of the church, fulfill the vision God had given to the church, and build Christ-honoring churches.

CHAPTER 3

DESIGN OF THE STUDY

Often heard at a leadership conference is the phrase, “Everything rises and falls on leadership.” Maxwell writes, “Having the right players determines sixty to eighty percent of the success of any organization” (Developing Leaders around You 153). If those two thoughts are true, then equally true is the thought that as goes the church’s clergy team so goes the church. Adam Hamilton writes that one of the tasks of a senior pastor is to recruit great staff (150). In the United Methodist Church, clergy are appointed by the bishop not recruited by the senior pastor. Sometimes the appointments make great teams; sometimes they do not. The conference appointing the clergy means well, the church that receives the new pastor means well, and the clergy appointed mean well. Often the new clergy appointments do not make good teams. Those churches whose clergy are not able to operate as a team often experience a frequent turnover of pastors, as pastors quickly move to other appointments looking for the fulfillment and the satisfaction in ministry they were not able to experience on the previous clergy team.

Purpose of the Study

The purpose of this research project was to discover the key elements that contribute to clergy teams working together. This study attempts to discuss how members of clergy teams are able to use their giftedness for ministry, are able to participate in the team’s ministry to a degree that they are able to express ownership, help the team fulfill its goals, and receive satisfaction by being a part of the team. This study looked at what contributions the pastors play in the team-building process, what structures or systems add to building an effective clergy team, what other factors contribute to a clergy team’s effectiveness, and what differentiates an effective clergy team from a dysfunctional

clergy team.

Research Questions

This study centered around three research questions that flow from the above-stated purpose.

Research Question #1

The first research question focuses on what the pastors bring to the team that will help the clergy become an effective team: What role do the lead pastor's and associate pastors' personalities, temperaments, and gifts contribute to the effectiveness of the team in the various models? This question looked at what each pastor brings to the team. Each pastor brings a unique blend of passions, background, theology, preferences, and educational background that is different from one another. How do the pastors' unique differences add to the effectiveness or dysfunction of the team?

Research Question #2

The second research question takes a look at the structures and systems that are currently in place for the team: What factors in the operational structure and systems contribute to an effective clergy team? This question seeks to look at the model used for clergy staffing, the day-to-day process the staff works, the time spent in team-building, and roles of the clergy to uncover any common denominator that lends itself to the team's effectiveness.

Research Question #3

The third research question looks for any common threads that point to lending themselves to help clergy form an effective team: What common elements, such as church philosophy, expectations, management style, and response to problems and challenges, allow a clergy team to be effective? Are these patterns that can be learned by

the team, or are they dependent upon the personal makeup of the pastors or inherent in the chosen structure?

Population and Subjects

The population of this study consists of senior pastors and associate pastors who represent clergy teams of large membership churches of the United Methodist Church. The pool of clergy teams used for this study was gathered from a fraternal group of senior pastors in the United Methodist Church who meet once a year. This fraternal group is comprised of thirty-four pastors from eighteen states across the country: five female pastors and twenty-nine male pastors. The purpose of this fraternal group of senior pastors is to provide a network of resource and help to one another and to be a network of influence on behalf of large membership church concerns in the United Methodist Church. Membership in the group is by invitation only.

A colleague, who is an active member and leader of this fraternal group, offered me the possibility of using this group of pastors and their teams as the subjects of my research. In September 2004, I mailed letters to the senior pastors of the fraternal group asking that they and their clergy teams participate in my project. Enclosed with the letters were surveys with self-addressed, stamped envelopes for each pastor on the team and a card granting me permission to contact the senior pastor at a later date for a follow-up, in-depth interview. At the same time, my colleague mailed out a personal letter to each of the senior pastors in the sample group, introducing me and asking that each senior and his or her clergy team consider participation in the project.

I sent letters to the lead pastors requesting that if they and their team were willing to participate in the study, to please have their team complete the questionnaires and mail them back on or before 5 October. The participants were given three weeks to complete

the surveys and mail them back. By 9 October, few responses had been received. The following week I mailed out reminder cards taped to large boxes of chocolate gourmet lollipops to all of the churches asking that if they had not completed the questionnaires and mailed them back, please to do so. Over the next two weeks, the remaining churches that were going to respond did so. A total of sixty-seven surveys were returned. These sixty-seven surveys represent twenty senior pastors leading clergy teams. Twenty senior pastors participated in the in-depth interviews.

Instrumentation

I used two self-designed instruments for the interviews. The first was a background questionnaire. The background questionnaire was designed to provide information about the participants' education, ministry experience, present ministry, spiritual gifts, passions, self-reporting DiSC assessment, theological persuasion, team relationships, leadership style, team dysfunction, philosophy of ministry, and team attributes. The background questionnaire was designed to provide information that might help in interpreting some of the participants' responses, provide clues for common denominators that might exist among the participants, and assess dysfunction among the team. The background questionnaire was also designed to provide information concerning the participants' view and perception on the health and effectiveness of their teams.

In this self-designed questionnaire, I used five sources to develop six specific questions used in the questionnaire. Question 10 asked participants to indicate their spiritual gifts, and Question 21 asked participants to rate their passions concerning areas of ministry in the local church. The list for both of these questions was found in a background questionnaire that my United Methodist conference uses yearly for pastors.

Question 17 sought to define a pastor's leadership style. Hybels in his book Courageous Leadership describes ten styles of leadership necessary for church leadership. The leadership styles are visionary, directional, strategic, managerial, motivational, shepherding, team-building, entrepreneurial, re-engineering, and bridge building. I wrote a brief description of each of these ten leadership styles without identifying the name of the leadership style.

Question 18 sought to uncover possible dysfunctions that are present on a team. Lencioni has an assessment tool in the back of his book that he offers teams to use to discover possible dysfunctions on their team. The five dysfunctions are absence of trust, fear of conflict, lack of commitment, avoidance of accountability, and inattention to results. I wanted to use this assessment tool to help identify which of the teams responding to the questionnaire were experiencing effectiveness or dysfunction.

I contacted Dr. Lencioni's office by e-mail asking if a reliability score for this assessment tool was available. Dr. Lencioni's assistant responded:

My name is Hiett and I work for Pat Lencioni at The Table Group. Thanks for your inquiry about team assessment in the back of the book. To answer your question, this tool is intended to be more qualitative than quantitative. It's meant to get you thinking about how your team interacts and to perhaps ignite an open discussion among the team. In short, there is no reliability rating.

I hope that helps in some small way. Thanks for taking the time to write. I will make sure that Pat sees your mail. He'll be happy to hear that you are using the book with your church and finding the concepts relevant. (Hiett)

Question 19 was a self-reporting DiSC Assessment. This question provided a short description of each of the four behavioral patterns and asked respondents to choose one description that best described them and to choose a second description that would describe them second best. I used a publication of CORA Corporation, a business

consultation firm, to gather the information for each of the behavioral patterns.

Question 20 attempted to identify seven attributes that make a healthy team in ministry. I wanted to use this tool to uncover possible dysfunctions that are present on a team. These attributes are found in Cladis' book.

The second instrument employed in this study was a self-designed interview. Each lead pastor interviewed was asked a series of questions that arose out of the research questions, my reading, and my interest and curiosity about the subject. The instrument was composed of five basic questions with several sub-questions. A total of fourteen questions were used.

A pretest was performed on both instruments once they were developed. I pretested the instruments on the pastoral colleague and his team who introduced me to the fraternal group of pastors. On 15 September I sat down with him and two of his associate pastors. The questionnaires were distributed and returned. All completed the questionnaires within seventeen minutes. The participants noted one typographical error and suggested a few layout changes for three of the questions. The revisions were superficial and did not require a second pretest prior to administering the survey as part of the project.

Following the pretest survey, I spent thirty minutes going over the in-depth questionnaires with the lead pastor. No revisions or comments were offered. I also pretested the in-depth questionnaires with two colleagues on my own pastoral team. The only comment they offered was that I give careful attention to reading the questions slowly and clearly.

I adhered to the following guidelines for each of the interviews. The guidelines were to help establish consistency for each interview. First, I read to myself the

handwritten note I placed at the top of my list of interview questions: Read slowly and clearly. Second, I read each question as it was written. Third, if the senior pastor's response to a question did not answer or address the question, I asked probing questions to get him or her to elaborate. Fourth, I listened to the pastor's full response before moving to a new question. Fifth, if the agreed ending time for the interview arrived and I had not asked the entire list of questions, I alerted the respondent that we had come to the end of the agreed-upon time and asked if he or she would like to continue or prefer to conclude the interview as planned.

Data Collection

The following steps comprised the procedures for collecting data in regard to the background questionnaires.

First, each church received a mailing with a letter to the senior pastor requesting his or her participation and of his or her clergy staff. The mailing included enough surveys for each clergy staff, self-addressed and stamped envelopes for each participant, and a self-addressed and stamped postcard for the senior pastor's permission to interview him or her at a later date.

Second, returned surveys were put into one of two files. One file was for the senior pastors and one file was for the associate pastors.

Third, when all the surveys had been collected, a typed list was compiled of each church that had responded to the survey. Underneath the listing of each church was typed the pastors who responded from the church.

Fourth, all surveys were separated into four samples and alphabetized: male lead pastors, female lead pastors, male associate pastors, and female associate pastors.

The following steps comprise the procedures for collecting data in regard to the

in-depth interviews. Every attempt possible was made to ensure that these steps were followed with each pastor.

First, only those senior pastors who granted permission to give an in-depth interview were contacted. All of the returned postcards granting permission to interview the lead pastor were stored in a file. Thirty days after the deadline for returning the surveys, the senior pastors were contacted to set up phone appointments. Out of convenience to my schedule, I set aside a three-hour window each Wednesday and Thursday to conduct the phone interviews. Because of emergencies and scheduling changes due to my schedule and the respondents' schedules, the interviews lasted from the first week of November to the first week of January.

Second, participants who mailed in the return permission card were contacted by phone to arrange a date that would be convenient for a scheduled interview. During this phone call, participants were reminded that the interview would take between thirty to forty minutes, the conversation would be taped and transcribed, and all information would be kept confidential. Each senior pastor was promised a summary of the findings following the completion of the dissertation.

Third, all interviews were conducted by phone. Each interview took twenty-five to ninety minutes to complete. A micro cassette recorder was employed to record each conversation.

Fifth, each interview was transcribed into a typewritten record of the material.

Sixth, interview findings were color coded according to the research questions. The material from each interview was collected and stored in a three-ring binder for final analysis once the interview process was completed.

Seventh, a statistician was employed to determine if the clergy teams could be

separated into two teams: effective teams and teams experiencing dysfunction.

Following, the statistician performed a chi square test of independence to determine if any significant differences between the two groups existed.

Data Analysis for Questionnaire

Once all the questionnaires were received, they were separated into four samples. I divided the questions into four cells labeled male senior pastors, female senior pastors, male associate pastors, and female associate pastors. Each participant was given an identification number, and that number was placed on his or her survey to identify the pastor later, when I would divide the clergy into their clergy teams for comparison.

As I began to record the data, I arranged all of the questions from the background questionnaires around each of the research questions. Nine recording forms were made for each sample, and each page identified each pastor's responses by an identification number.

To record the background information, I used two of the data collection forms that I made. Page one recorded the participants' age and responses to Questions 1 and 2. The second page I used to collect participants' responses to Questions 3 and 4.

Pages 3, 4, and 5 were used to record the data I would use to measure the team's satisfaction and their perception of their team's effectiveness. Page 3 was used to record responses to Questions 12, 13, and 15. Page 4 was used to identify each pastor's responses to Question 18, which measured the level of dysfunction a pastor was experiencing on his or her team. Page 5 was used to record responses to Question 20. My goal was to join these three pages together in one long sheet to create a visual overview of all the responses.

Pages 6 and 7 were used to collect the data making up a personality profile of

each of the participants to see what they themselves brought to the team that might make for effectiveness. Page 6 was used to record Questions 10, 16, and 19. Page 7 was used to record the responses from Question 21.

Pages 8 and 9 were used to record the data relating to research Question 2 concerning structures and systems. Page 8 was used to record responses to Questions 5, 6, and 7. Page 9 was used to record responses to Questions 8, 9, and 11.

Second, after hand tabulating all the data onto the answer sheets for each pastor, I tabulated the numbers and percentages of the total responses of each sample, so that I could compare the four cell groups by gender and by pastors' positions. Tabulating the data in this manner allowed me to look for patterns of commonality and differences.

Third, using the identification number of each pastor, I grouped the senior pastors and the associate pastors together by their church teams enabling me to compare one clergy team to another clergy team in the study, looking for patterns of commonality and differences.

Effective Versus Dysfunctional Teams

Dysfunction has been defined as a team where team members are not able to express satisfaction, ownership, or collaboration and trust of other team members as a result of being a part of the team.

A statistician was used to confirm that the teams could be sorted into one of two groups. In reviewing the data, the following questions were used to separate the clergy team into two groups. Questions 13 and 14 were questions that concerned trust and relationship between the senior and associate pastor. Question 18 was the dysfunction indicator developed by Lencioni. Question 20a identified how team members viewed the level of trust among themselves.

The statistician created the following variables:

1. If the sum of 13a and 13b < 7 and the sum of 13c-14g > 14 , then the record was considered to be dysfunctional.
2. If the sum of 14a-14c is < 9 and the sum of 14c- 14g > 9 , then the record was considered to be dysfunctional.
3. All items were considered dysfunctional if the combined score was < 6 .
4. If the sum of 20 < 14 , then the record was considered dysfunctional. Six out of the twenty-two clergy teams showed no dysfunction.

To determine if any substantial differences existed among the teams, a chi square test of independence was used. This test determines if two qualitative variables are independent. This statistical technique uses contingency tables to analyze the observed frequencies with each of their respective expected frequencies.

Once all the interviews had been completed and the interview tapes were transcribed, I had 167 pages of single-spaced material to analyze. To examine the data, the following steps were taken to analyze the data. Careful effort was taken to be consistent with each of the interviews.

First, all of the transcribed interviews were placed in a three-ring binder. Each transcript was separated by an individual tab and identified by the pastor's name.

Second, each interview question was assigned a color. The colors were used to identify the material pertaining to each question.

Third, after reading through the interviews several times, I read through all the interviews in one setting with fourteen different highlighters, highlighting each response with the appropriate color to identify responses to appropriate questions. For example, the responses to the question, "Explain your biblical and theological perspective for choosing

the model of staffing you lead.” were highlighted with a brown marker.

Fourth, any data that might pertain to more than one question were assigned the appropriate colors for all the questions to which the data were related. A pastor might have been describing staff selection but, by so doing, also shared new information on the models for ministry. In such instances, two colors would be given to the response. Some responses had as many as three colors, but never more.

Fifth, after color coding the transcripts, I then arranged the responses by colors. Each response was cut out and placed in a binder so that all the information concerning a particular question was in the same binder. Each pastor’s name was labeled on his or her response.

Sixth, after assembling the data into this format, I read through the data looking for commonalities or differences.

After having the data from both instruments, I arranged the qualitative data and the quantitative data around the three research questions. I looked for commonalities and differences and how the qualitative and quantitative data supported one another.

Variables

Two variables must be noted for this study.

The first is the nature of the sample group. The fact that all the pastors who participated were from a small fraternal group of pastors who serve large United Methodist churches might suggest that the data may not totally represent all of the typical large church United Methodist pastors. The pastors may not share a common understanding of how a church team should function. Invitation to become a part of the group might be given only to those who tend to “do” church as the fraternal group does church. It is unknown, except to those of the fraternal group, whether the group of pastors

represents the concerns of the full range of theological, gender, and racial diversity that is found in the United Methodist church.

The second variable is the senior pastor's reaction to the interview process and his or her understanding of the interviewer's questions and terminology. Considerable care was given to ensure that language and terminology would not hinder the interview and survey process. Some respondents may not have wanted to participate but felt forced or compelled. Perhaps some responded only out of a sense of obligation to my colleague who intervened on my behalf. Perhaps some associates did not want to participate but felt forced to participate since the lead pastor made the decision the team would respond as a team. Those who did not respond out of a willingness to do so may have responded flippantly or perhaps negatively.

I bring to conclusion my presentation of how I designed this study with regards to purpose, research questions, subjects, instrumentation, data collection, data analysis, and variables. Chapter 4 offers the results of the questionnaire and interview analysis.

CHAPTER 4

FINDINGS OF THE STUDY

One pastor reported that his United Methodist Church had two traditional services on Sunday morning and had started a new contemporary service on Sunday morning six months before a new associate pastor was appointed to the clergy team. The senior pastor described how well he thought the contemporary service was going and how much the congregation and the new visitors were enjoying the service. The new associate was asked to assist the senior pastor with the contemporary service. The clergy team had little expectation that things would change with the contemporary worship service since it had so far risen above the team's original expectations. In just a short matter of time, the whole clergy team was surprised.

The senior pastor made the following observation:

The whole tone of the service changed. It went from a performance to a much more of a spiritual relational kind of experience. Everyone who comes to it is telling us this has a different feel, a much more positive experience.

The difference was the result of what the new, associate pastor was able to add to the combined work of the team. The senior pastor tells with pride how the new associate pastor possesses incredible relational skills. Using relational skill that the clergy team did not possess before her appointment, she was able to gather additional members to help support the workload and the creative pieces of the contemporary worship service. Beyond building the number of individuals volunteering time for the worship service, she was able to use her relational skills to bring about a spiritual change in the volunteers with whom she worked that spilled over into the worship experience.

Looking back on this experience, the senior pastor states, "Our product of

ministry goes up when pastors are allowed to operate in their area of strengths.” Stories like this one serve to remind the reader that effective clergy teams are able to move ministry beyond typical expectations for church staff. The purpose of this qualitative study was to discover key elements that make for an effective clergy team in the United Methodist Church. Chapter 4 attempts to uncover some of the elements that make for an effective clergy team.

Profile of the Subjects

A profile of the subjects was constructed (see Table 4.1). The average pastor in this study is an Anglo-Saxon male in his late 50s. The pastor serves a church that averages approximately 1,200 people and employs four other pastors. The theology of this pastor is middle of the road and this pastor possesses the spiritual gifts of leadership, teaching and administration. The profiled pastor of this study favors visionary, directional and motivational styles of leadership.

Table 4.1. Type of Participants

Variable	Characteristic	
	Senior Pastor (n=20)	Associate (n=47)
Gender	Male	Female
Race	Anglo-Saxon	Anglo-Saxon
Age	59 years	49 years
Size of church	1,273 average attendance	1,273 average attendance
Theology	Middle of the road	Liberal
Spiritual gifts	Leadership, teaching, administration	Teaching, leadership, encouragement
Leadership style	Vision, directional, motivational	Motivational, strategic, shepharding
Pastors on team	4	4
Type of assistance	Administrative assistant, business manager	None

Thirty-four large membership United Methodist churches were invited to be a part of this study. These churches were identified by their senior pastors' participation in a fraternal group of large membership, United Methodist churches. Of the thirty-four churches, twenty-seven agreed to participate. Of the seven churches that did not participate, three were experiencing turnover in their senior pastor position, one expressed regrets but felt the timing was not right, and three did not respond at all.

From the twenty-seven participating churches, sixty-seven questionnaires were returned. Though twenty-seven churches participated in the questionnaire, only twenty-one of the churches responded with both senior pastor and associates. Twenty of the senior pastors expressed willingness to participate with the in-depth interviews.

The subjects profiled are the twenty pastors who participated in the in-depth interview.

Gender and Race

Four female senior pastors and sixteen male pastors participated in the interviews. Of the twenty senior pastors, one was Hispanic and nineteen were Anglo-Saxon.

Age and Education

The average age of the senior pastors participating in the interviews was 59 years old. The youngest senior pastor responding was 47 years old while the oldest senior pastor was 65 years old. In regard to their educational training, all twenty senior pastors had earned a bachelor's degree and a Master of Divinity degree. Thirteen of the senior pastors earned a Doctor of Ministry, and three of the senior pastors had earned Ph.D.s.

Size of Churches

To be labeled a large membership church in the United Methodist Church, a church must have an attendance of 350 or above. All of the churches in this sample group

are above four hundred in attendance. Six of the churches are four hundred to 750 in attendance, twelve of the churches are 751 to fifteen hundred in attendance, one church is 1,501 in attendance, and one church is over twenty-five hundred in attendance. The smallest attendance was four hundred in attendance and the largest church is over seven thousand in attendance.

Theological Persuasion

The senior pastors were asked to describe their theological persuasion. They were permitted to identify more than one category. Zero pastors identified themselves as fundamental. Zero pastors identified themselves as conservative. Five pastors (25 percent) identified themselves as evangelical. Thirteen pastors (65 percent) identified themselves as middle of the road. One pastor (5 percent) identified himself or herself as charismatic, and five pastors (25 percent) identified themselves as liberal.

Spiritual Gifts

The questionnaire asked pastors to identify the spiritual gifts they have been given from a list of nineteen spiritual gifts. The top five listed by these senior pastors are as follows. The highest-ranking spiritual gift was the gift of leadership (86 percent). Teaching (82 percent) was the second highest-ranking spiritual gift. The third highest-ranking spiritual gift of these senior pastors was the spiritual gift of administration (73 percent). The spiritual gift of encouragement (64 percent) was the fourth highest-ranking spiritual gift. The fifth highest-ranking gift was the gift of faith (55 percent).

Leadership Style

The senior pastors were asked to choose three of ten leadership styles that describe them best. The visionary style of leadership was chosen by 50 percent of the pastors in the study. Leading with the directional style was the preference of 45 percent

of the pastors. The motivational style of leadership was chosen by 45 percent of the senior pastors. Team building was chosen as a leadership style by 41 percent of the senior pastors. The reengineering leadership style was chosen 36 percent of the time.

Pastors on the Clergy Team

Including the senior pastor, the average number of pastors on the clergy team of these twenty churches represented is four. The least amount of pastors on a clergy team was two, and the most number of pastors on the clergy team was eleven.

Type of Assistance

The senior pastors were asked to describe the kind of assistance they have in staff supervision. Thirteen of the senior pastors (65 percent) indicated they have an administrative assistant, and fifteen of the senior pastors (75 percent) indicated they have the use of a business manager.

Geography Representation

The twenty senior pastors represented seventeen different states from across the country. The states represented were: California, Colorado, Florida, Georgia, Illinois, Indiana, Kentucky, Michigan, Minnesota, New York, Ohio, Oregon, Pennsylvania, Tennessee, Texas, and Wisconsin. All of the churches are from urban areas.

Time with Staff

When asked about the time they spend with their staff, these twenty senior pastors were asked to respond to four categories: (1) hours spent in staff supervision (see Table 4.2); (2) hours spent in staff meetings (see Table 4.3); (3) hours spent in staff team building (see Table 4.4); and, hours spent in developing personal relationships with team members (see Table 4.5).

Senior pastors were asked to identify how many hours a week they spend

supervising the clergy on their team.

Table 4.2. Hours Spent in Staff Supervision

Hours	n	%
None	1	5
1-2	2	10
3-5	11	55
6-10	6	30
11-19	0	0
20+	0	0

All twenty pastors were asked to identify the amount of time each week they spend with the clergy or their team in staff meetings.

Table 4.3. Hours Spent in Staff Meetings

Hours	n	%
None	0	0
1-2	10	50
3-5	8	40
6-10	2	10
11-19	0	0
20+	0	0

Senior pastors were asked to identify the amount of time they lead their clergy in team-building experiences each week.

Table 4.4. Hours Spent in Staff Team Building

Hours	n	%
None	0	0
1-2	14	70
3-5	3	15
6-10	3	15
11-19	0	0
20+	0	0

All twenty senior pastors were asked to identify the amount of time they spend each week developing a personal relationship with team members.

Table 4.5. Hours Spent Developing Personal Relationships with Team Members

Hours	n	%
None	2	10
1-2	11	55
3-5	6	30
6-10	0	0
11-19	1	5
20+	0	0

Self-Administered Background Questionnaire

After compiling and comparing the data, all of the clergy were placed in their respective clergy teams. Each team's clergy and data were pinned to a large bulletin board so that the data from each team could be reviewed in rows and columns. The clergy teams were then compared looking for common denominators and differences.

Based on the responses of several questions, the clergy teams could be separated into two groups. From the data that the instruments provided, I have attempted to separate the clergy teams into two groups: those that perceive themselves as effective teams, and

those that perceive that their clergy team is currently experiencing dysfunction. When selecting the sample group for study, no clear evidence was available to state definitively that all the teams were effective teams. Leadership from the United Methodist Church refers to these clergy teams as being effective, but no objective data is available to determine if this belief is true. Senior pastors are invited into the fraternal group based not on effectiveness or dysfunction but on the basis of an invitation to become a part of the group.

Dysfunction has been defined where team members are not or a team member is not able to express satisfaction, ownership, or collaboration and trust of other team members as a result of being a part of the team.

A statistician was used to confirm that the teams could be sorted into one of two groups. Six out of the twenty clergy teams assessed no dysfunction based on the definition used in this study.

Four questions were used to determine if the team was experiencing dysfunction. The first question used was Question 13. Senior pastors were asked to describe their professional relationship with the clergy staff in regards to respect, trust, and ownership. The created variable was if the sum of 13a to 13c is < 7 and the sum of 13c to 13g > 14 then the record was considered dysfunctional.

The second question used was Question 14. Associate pastors were asked to describe their relationship with the senior pastor in regards to respect, trust, and ownership. The created variable was if the sum of 14a and 14c is < 9 and the sum of 14c and 14g > 12 then the record was considered to be dysfunctional.

The third question used was Question 18. Question 18 was the dysfunction assessment by Lencioni. Only 5, not 6 values were being assessed: trust, fear of conflict,

lack of commitment, avoidance of accountability, and inattention to results. The created value was considered dysfunctional if the combined score for a category was < 6 , then the record was considered dysfunctional.

The fourth question used was Question 20. Question twenty asked respondents to assess their team on six team attributes. Three of the six attributes were assessed: collaboration, trust, and empowerment. The created value was if the sum of all was < 6 then the record was considered dysfunctional.

The above questions divided the team into one of two groupings. After analysis, six clergy teams were found to be in the effective grouping and fourteen clergy teams were found to be experiencing dysfunction.

To determine if any substantial differences in the teams existed, a chi square test of independence was used. This test determines if two qualitative variables are independent. This statistical technique uses contingency tables to analyze the observed frequencies with each of their respective expected frequencies.

What Pastors Bring to the Clergy Team

Research question 1 focuses on what the pastors bring to the team that will help the clergy become an effective team: What role do the lead pastor's and associate pastors' personalities, temperaments, and gifts contribute to the effectiveness of the team in the various models? Each pastor brings a unique blend of passions, background, theology, preferences, and educational background that is different from one another.

Twenty pastoral teams participated in completing an in-depth questionnaire. The questionnaire was designed to give background information for the interviews with each of the senior pastors. The questionnaires were also used to separate the clergy teams into two groups: one grouping that was labeled effective and one grouping that was labeled

experiencing dysfunction. A chi square test of independence was able to determine that a significant relationship that did exist in the ministry experience of the senior pastors.

Twenty senior pastors were asked to list their ministry experience and their spiritual gifts. These senior pastors identified their leadership style. When interviewed, these senior pastors described what led each of them to change the model of ministry or keep the model of ministry at their present church appointment.

Background information concerning the associate pastors on the clergy teams was available but the data did not yield any significant findings.

Ministry Experience of the Senior Pastor

The senior pastors were asked to list their previous ministry experience in question 2 of the survey. All of the possible responses for question 2 were placed in two categories. The first category was experience as a pastor or generalist, and the second category was ministry experience as a specialist. Generalist refers to a pastor who only has had pastoral experience. Specialist refers to a pastor who also had experiences as a youth director, Christian education director, campus minister, missionary, and any other minister-related experience the pastor may have reported.

Table 4.6. Comparison of Ministry Experience

Calculation of the Chi Square Test	
Description	Value
χ^2*	13.538462
p-value	0.000234
Critical value	3.841455
α	0.05
df	1

Examination of the data showed a significant difference between the kinds of

ministry experiences that the two clergy groups reported did exist. Of the clergy teams that have been labeled effective, using this study's definition, 100 percent of the clergy reported no experience in ministry as a specialist; rather, their experience in ministry has been as a generalist: senior pastor, associate pastor, or solo pastor. None of the clergy had been a full-time specialist in ministry, such as Christian education director, youth director, children's director, chaplain, missionary. Of the clergy teams that have been identified as experiencing dysfunction, 25 percent of the clergy have had experience as a specialist on a church staff.

Spiritual Gifts of the Senior Pastor

When the spiritual gifts of the senior pastors in the two groupings are compared, a difference was found in the top gift of the senior pastors and in their gift mix as a whole. Both groupings had the same top three spiritual gifts, though the senior pastors in the effective grouping had teaching as their top gift while the grouping that was experiencing dysfunction had leadership as their top gift (see Table 4.7).

The effective grouping of senior pastors had giving and discernment in their mix, while the grouping that was experiencing dysfunction had encouragement and faith in their mix (see Table 4.7).

The senior pastors were asked to identify from a given list the spiritual gifts they believed to have received.

Table 4.7. Comparison of Spiritual Gifts of Pastors

	Effective		Experiencing Dysfunction		
	n	%	n	%	
Teaching	6	100	Leadership	12	86
Administration	5	83	Teaching	11	78
Leadership	5	83	Administration	9	64
Giving	4	66	Encouraging	9	64
Discernment	2	33	Faith	9	64

Leadership Style

Of senior pastors in the effective grouping, 83 percent had visionary leadership as their top leadership style. Senior pastors in the experiencing dysfunction grouping had no top leadership style; rather, their top five choices of styles were tied at 43 percent. Both groupings had visionary, motivational, and team building in their top five preferences. The effective grouping had directive and shepherding styles in their top five preferences while the experiencing dysfunction grouping had teaching and reengineering in their top five.

Table 4.8. Comparison of Leadership Style

	Effective		Experiencing Dysfunction		
	n	%	n	%	
Visionary	5	83	Visionary	6	43
Directive	4	66	Teaching	6	43
Motivational	4	66	Motivational	6	43
Shepherding	4	66	Team Building	6	43
Team Building	2	33	Reengineering	6	43

Senior Pastor Interviews

Twenty senior pastors agreed to be interviewed. All of the pastors were promised that their information would be held in confidence. To protect his or her confidentiality, each senior pastor has been given a number. The pastors' names were alphabetized and numbered, such as P1, P2, P3, etc.

What Led to Changing the Model

When asked about the model for ministry the senior pastor was using, eighteen out of twenty senior pastors reported changing the model when they came to the church they are presently serving. All eighteen of the pastors who changed the model for ministry did so because they themselves were unhappy working and ministering in the model they inherited. The senior pastors' unhappiness was based on two items. First, the senior pastors believed they were not operating out of their strengths and giftedness using the old model. Second, they saw huge untapped potential and new opportunities if they would switch to a different model. When asked what led them to use the new model, these eighteen senior pastors gave three responses. The three responses given were intuitive, previous experience in business, and a visit to another church (see Table 4.9).

Table 4.9. What Led to Changing the Model

Means	n	% (N= 18)
Intuitive	14	78
Previous Experience in Business	2	11
Visit to Another Church	2	11

Intuitive

When asked what led them to the model they introduced, fourteen senior pastors

identified that it was intuitive. “It just came together more intuitively” (P1). Pastors responded that it felt right or it seemed to fit their style of leadership. Others suggested it formed over a period of time, or they admitted to the fact they just stumbled onto it. P13 shared, “I said, ‘Why don’t we try it?’ We tried it, and we liked it and we liked that.” P5 describes the process as “that model of team leadership ... that evolved.” None of the fourteen pastors had given much thought to developing a particular model. The transition from the inherited model was a series of changes the senior pastors made based on their own comfort level, the needs of the church, and the goals that the senior pastors had developed for the church. Over time the model began to take shape. As the church began to grow, church leadership and team members needed a well-defined understanding of the structure and system that was forming. The model was given shape and definition and put in place. “It fits me. Over time I have picked up pieces here and there” (P10). Based on his experience as a pastor and his knowledge of his own self and skills, P9 slowly developed the model he now uses by seeing what feels right for him.

Previous Experience in Business

Two pastors reported that what led them to the model to which they changed was the success of a model they had used in the business sector. For both senior pastors, ministry was a second career. The pastors described themselves as having had upper-level positions in management before receiving the call to ministry. “It goes back to my corporate career. With department teams [the model he used in the business sector],...I could relate to the guy on the dock or the people in the boardroom” (P18). These pastors shared their disappointment that many of their colleagues will not consider business models for administrating the church. These senior pastors had colleagues who expressed concern that a business model may not be very spiritual or have any biblical roots. For

these senior pastors, the leadership and management of the church was business and ought to be run like a business, whereas the ministry of the church was ministry.

Visit to Another Church

Two pastors reported that what led them to the model to which they changed was the result of a visit to another church. P13 was expressing his unhappiness with the model he had inherited to a family member. His family member suggested he visit her church: “I visited a church in Peachtree Georgia a couple of times and I met a staff person.... [S]he is a linchpin of their ministry. I began implementing some of what they taught me.... I have been touting their model ever since.” P16 traveled to Willow Creek and to Saddleback conferences. After examining what both had to offer, he found that “we got a model that as a staff will do everything for us.” Both pastors desired to adopt a model from another church that would offer help by way of mentoring them in starting and maintaining the model in their church.

Structure and Systems

Research question 2 focuses on the model the clergy team uses to guide their ministry and work and the focuses on the dynamics at work among the pastors on the clergy team. What factors in the operational structure and systems contribute to an effective clergy team?

Twenty senior pastors were asked to describe the model they use for ministry and the biblical foundation for that model. These senior pastors also described what they looked for on a daily basis that would be used as a benchmark to let them know if their team was functioning as a team. Each of the pastors described what he or she believes success for their team looked like.

Using the chi square test for independence, the data from the questionnaire was

examined to look for significant relational findings among the clergy team. Trust, time spent with the team, communication and creating culture were issues that were examined.

Model for Staffing Ministry

All twenty senior pastors identified themselves as participating in team ministry. When asked if they could explain the model being used for ministry and for staffing their ministry team, the senior pastors identified six different models.

Table 4.10. Models for Team Ministry

Model	n	% (N=20)
Vision-based Team	9	45
Directed team	3	15
Collegial team	4	20
Co-Pastoral team	2	10
Every pastor a preaching pastor	1	5
Team of teams	1	5

Vision-Based Team

Nine pastors described their model for team ministry as vision based. The senior pastors described themselves as being very intentional about staffing and structuring around the vision of the church. For some the vision was given to them by God; for others the vision was a result of a process they led church leadership through. Clergy were brought onto the team based on the gifts, skills, and passions each possessed that would better help the clergy team fulfill the vision of the church. Some of these pastors shared experiences of refusing very competent and skilled clergy who were candidates for their team solely on the basis that the candidate could not express excitement and passion about the vision of the church: "I'm trying to staff and organize around that

vision. The staff's goal is to motivate and enable laity to accomplish goals based on our vision" (P5). "It is difficult.... I have a handful of support staff that are on a different model.... [T]he game plan is to keep bringing up the vision" (P3). "I hire excellent people to fulfill the vision.... [W]e are vision driven" (P10). "With the team they need to understand that we are not interested in any superstars.... God is the superstar" (P19). P19 continues to say that God has given the church a vision and the vision will be accomplished with a complement of gifts used by the team.

Collegial Teams

Collegial teams are focused on the quality of relationships and the collaboration among the clergy. These senior pastors believe that if the clergy team develops quality relationships among team members, the clergy team will be better able to collaborate, share, and produce a quality ministry. Four senior pastors responded that they use this model. Staffing for collegial teams focuses on the relational skills and characters possessed by the clergy. To these senior pastors, skills are important, but the skills will be useless in the long run if the clergy person cannot work in a collegial environment. The senior pastors of these teams believe that if they can work, collegially, in harmony and by consensus, the synergy of the team will produce a more effective ministry and a happier staff. "We tried a lot of stuff until we found something we all liked.... [It] seemed to work for us" (P13). "What we try to do is function as a team of five" (P15). "Our team is based on collegiality" (P2). "[We] keep looking for ways to build very loose, informal structure.... [W]e try to work together effectively and closely.... I think I'm the boss, ultimately, I suppose, but it doesn't work that way" (P17).

Though pastors are usually brought onto the team because of the skills they possess in a particular ministry area, only pastors who are able to demonstrate strong

relational skills and a desire to work with in a collaborative environment will be selected. These senior pastors will not tolerate any “lone rangers” (P15).

Directed Team

Three pastors described themselves as leading directed teams. A directed team refers to one in which the senior pastor directs the team in ministry, direction, and delegation of tasks. Though only one pastor used this term, “ours is a directed team based model” (P18), the other three pastors’ definitions of the model is described by this category. Senior pastors who are building directed teams have a vision for their churches, but staffing is determined more by the role of the senior pastor than by the vision of the church. These senior pastors describe that they and the other clergy on staff function as teams, but the senior pastor is very clearly the leader. These senior pastors see themselves as less collegial and more direct in their style of leadership. Their model has a much more hierarchical structure and attitude than any of the other models. Associates understand that the limits and boundaries for their authority and their ministry are solely at the discretion of the senior pastor. “We’re all a team. Everybody is equal except for me. I hire them and I fire them if I can’t work with them” (P9). “We’re all on the team. We all participate on the team, but I lead and I direct” (P18).

Co-Pastor Team

Two senior pastors identified that their teams were operating under a co-pastor model. This model is much more egalitarian than any of the other models. In both cases, staffing centers around an individual who possesses the skills necessary to make this model work. Great time and energy are invested in meetings where the clergy team makes copious efforts to ensure that everything is fair and equal. The senior pastor invests more time than clergy of other models in attempting to maintain a structure that

allows full freedom of ministry and authority to all clergy on the team. “We each have our own areas.... [W]e have final authority in our areas” (P5). The United Methodist conference appoints a senior pastor, but the senior pastor refuses to go by that title. P14 is a senior pastor who leads a co-pastor team made up of three clergy: a clergy couple and a third pastor. These three pastors have divided up responsibilities based on gifts and talents. Although one was appointed to be the senior pastor, that term is not used. Rather a model of “shared leadership is used” (P14). Shared leadership is described as a shifting of visible leadership on the basis of which clergy has the best skills and gifts for the pending situation. Whoever leads in a particular area of ministry makes the final call in that area.

Every Pastor a Preaching Pastor

One pastor uses an every pastor a preaching pastor model to attempt to build a team of pastors. Every pastor is brought onto the team to give leadership to a specific area of ministry. Though each pastor will have a different specific area of ministry, every pastor will have the responsibility for starting a new worship service either on site or off site. That pastor will become the primary preacher at that service and will attempt to build a worshipping congregation made up of new members. The priority of staffing is to select pastors for the team who will possess strong preaching skills and will have the necessary people skills to attract people and rally them behind the vision of the church to be a congregation of congregations. Potential team members are selected because they have bridge-building skills that will build relationships between them and new members and skills that will build connection between their worship service and the other worship services that will hold the congregations together as one congregation.

Team of Teams

One pastor identified himself using a team of teams model. This team functions as a clergy team that represents a church divided into layers of teams. In the organizational structure, the clergy team is the top or first layer of leadership. Each pastor on the clergy team has under his or her leadership and supervision a team of leaders that he or she is responsible for training, equipping, and deploying in his or her area of ministry. Each person in this second layer also has under their leadership and supervision a team of leaders for whom they are responsible to train, equip, and deploy in his or her area of ministry. This third layer of leadership is responsible for producing a fourth layer. As the church grows in the future, the layers will continue to grow as well. The organizational structure is built around a pyramiding theme. The priority of selecting pastors for this model centers on the ability of pastors to be able to build and lead teams in ministry.

Biblical or Theological Basis for Ministry Model

When asked if they had a biblical or theological basis for the model they use for staffing and ministry, eighteen senior pastors responded they did. Two senior pastors responded they did not have such a model. "I've not given it much thought," responded P17. The second pastor, P4, simply responded, "No."

Senior pastors were asked to describe the biblical or theological reason for using this chosen ministry model.

Table 4.11. Biblical or Theological Basis for Ministry Model

Model	n	% (N=18)
Body of Christ	8	44
Jesus and the disciples	4	22
Moses and Jethro	3	16
Trinity	2	11
Theology of relationship	2	11
Acts 6: 1-7	1	5.5

Body of Christ

Eight senior pastors responded that their model for ministry is based on the body of Christ as found in 1 Corinthians 12 and Ephesians 4. Ephesians 4 reminds that the Church is the body of Christ. As the head of the Church, Christ gives gifts and graces through the Holy Spirit to believers for the purpose of building up the body and furthering the cause of Christ. These senior pastors understand that staffing for ministry is viewed in the context that the church is being Christ's body. Each pastor brings to the clergy team differing spiritual gifts. A pastor's spiritual gift determines where he or she as a pastor will serve in the life of the church and the kind of ministry to which he or she will give leadership. The wider the complement of spiritual gifts present on a pastoral team, the greater potential the team has for building and growing ministry. Senior pastors who affirm using this model place a high priority on clergy training and equipping, raising the clergy team's level of leadership and helping laity to discover their spiritual gifts. "We all have gifts and we all have responsibilities" (P16). "Everyone has a ministry" (P14). Clergy are selected for the team based on their ability to connect laity with ministry.

Jesus and the Disciples

Just as Jesus and the twelve disciples accomplished ministry together as a team, so did four senior pastors who described their model for ministry and staffing as finding its source in the relationship between Jesus and the disciples. These senior pastors attempt to model the training and equipping role that Jesus demonstrated with the disciples. Just as Jesus deployed the disciples in ministry, held the disciples together as a team, and rallied the disciple around his vision, so these senior pastors attempt to accomplish the same with their clergy team. “He’s [Jesus] certainly the key leader and all, but he seems to always be trying to challenge them [the disciples] each to use their potential in a way that they didn’t even know they had” (P3). “I think the image of the disciples was an image of a team that had mission and worked together” (P5). “We like to think of ourselves as Jesus and the twelve disciples” (P6).

Moses and Jethro

Three senior pastors find biblical support for their model in the story of Moses and Jethro. Jethro, Moses’ father-in-law, recognized that Moses could not possibly take care of all the needs of the people. Moses was not able to handle all the demands that were required of his position. Jethro suggested to Moses that Moses’ workload be divided up among other people so that Moses would not burn out, and a greater number of people could be cared for. These senior pastors see themselves as Moses who needs help. Pastors are brought onto the clergy team to help take on major responsibilities of ministry. Pastors on the clergy team are seen as an extension of the senior pastor. Since the senior pastor is not able to care for all the needs of the people in the congregation, team pastors carry into their areas of responsibility full authority to make decision and care for the people. “You have got to recognize that you need help” (P13). “No one person can

possibly take care of the needs of everyone. It makes sense to have a division of labor and break people into camps” (P1). Pastors are brought onto the team based on their ability to share the workload of ministry.

Trinity

Two senior pastors base their model for staffing on “developing a community like the Trinity.” These pastors understand that the Trinity exists in perfect community as the Father, Son, and Holy Spirit live, interact, and accomplish ministry. Developing a team that experiences authentic biblical community is very important to these senior pastors. Great time is spent in developing relationships and establishing equality in authority and opportunity for ministry. A pastor’s fit and complement to the existing team is as important as the gifts and graces he or she brings to the team.

Theology of Relationship

Two senior pastors responded that the model used by them for ministry is based on a theology of relationship. P7 sums up for both pastors when he responds, “I’m speaking about a theology of relationships that begins with Christ and moves to others.” Both pastors see their staff modeling for the congregation a relationship with Christ. Out of this relationship with Christ comes the desire and motivation to develop Christ-honoring relationships with others.

Acts 6:1-7

One pastor responded that his or her model for staffing and ministry is based on Acts 6:1-7. In the sixth chapter of Acts, individuals of the church were selected to take from the apostles the ministry of caring for the needs of people so that the apostles could devote themselves to teaching, preaching, and praying. This pastor believes the clergy team is responsible for preaching and teaching. The other responsibility of the team is to

help the laity find a place in ministry. This clergy team has a very narrow focus of responsibility but a very high view of the ministry of the laity.

The Team Is Working

When asked what benchmarks, behaviors, or measurable function the senior pastor looked for to determine if the clergy team at their church was functioning as a team or not functioning as a team, five different responses were given. Pastors were permitted to give more than one response.

Table 4.12. What Allows the Senior Pastor to Know the Team is Working

Means	n	% (N=20)
Communication	20	100
Quality of relationships	8	40
Comments from congregation	5	25
Enthusiasm/passion/energy level	4	20
Growth/decline of church attendance	2	10

Communication

When asked, 100 percent of the senior pastors agreed that communication is the number one benchmark he or she uses as a determining factor in whether his or her team is functioning as a team. “Communication holds the staff together; it is the number one indicator ... of health ... and problem” (P9). When a clergy team is functioning well, “discussion is a free-flowing give and take of ideas ... [and] constructive criticism” (P1). Healthy communication happens when clergy “express to each other what is going on” (P14). These senior pastors know their pastors are operating as a team when conversation is “open and face-to-face” (P7) and when “there are no secrets and we are not trying to keep each other out of the loop” (P6).

P8 tries to find time outside the staff setting to gauge communication. He takes advantage of traveling time to conference and district events to listen to his clergy team talk and attempt to gauge the depth of communication. P8 also hosts get-togethers and retreats to judge both the communication and to keep the communication flowing.

Pastors report that their team is not functioning well when they observe that communication “breaks down” (P3), when “comments come around, rather than being directed at each other” (P10), and “when people are left out ... and we can’t talk to each other about issues and problems” (P6). Senior pastors shared they were more aware of the negative signs of healthy communication than they were of the positive signs of the team’s communication. These senior pastors act quickly when they perceive communication is breaking down and set aside appropriate time to address and correct the problems. No pastor addressed the issue of positive reinforcement when he or she observed healthy communication among team members.

P18 participates in what he calls management by walking around. He takes time to walk casually from office to office asking clergy how things are going. By this method, P18 is able to gauge another level of communication. That level represents what negative or positive comments during this impromptu meeting clergy make about other pastors on the team.

Quality of Relationships

Eight of the twenty senior pastors responded that one important indicator of their clergy team functioning well is the quality of relationships between the clergy on the team. These senior pastors relayed how they “sit back and watch to see if the team is getting along” (P7). P7 attempts to look for changes in relationships among the pastors. Specifically he looks for changes in how they interact, how they work together, and how

they support each other. Most of all, P7 watches to see if he can observe the clergy “working together in harmony.” These senior pastors found it important that the pastors on the team are able to demonstrate that they “like one another” (P4).

P4 does not expect them to be best friends or to socialize with each other, but the pastors need to demonstrate that they enjoy working with each other. Typically senior pastors used day-to-day operations time, outside of staff settings and meetings, to gauge the quality of the clergy team’s relationships. P14 describes how she sets up several social get-togethers to help build the relationships among the pastors. She knows some senior pastors do not place much importance in the clergy on their clergy team establishing friendship, but friendship, states P14 is an important level of relationships that allows for so much to happen. “If they can work together and cannot be friends, there are some pretty serious relational problems at work” (P14). P14 states that she will take time at each of these events to “get in a corner” and watch the interaction of her pastoral team.

Comments from the Congregation

Five of the senior pastors rely on comments from the congregation to help establish whether the clergy on the team are functioning as a team. Each of the five senior pastors responding referred to unsolicited negative feedback coming from members of the congregation to the senior pastor. “I’ll hear [comments and complaints] from members of the congregation” (P3). The feedback relates to the parishioners observing unhealthy conflict between clergy persons or witnessing unhealthy interaction among the clergy that is raising questions among members in the congregation as to whether the clergy are able to work with each other.

P12 documents all the parishioners’ comments and uses the documentation to

compare the comments from one year to a next. P12 believes the team is working well when “I have fewer complaints from some of the troops out there.” P13 suggests that the congregation will know a problem exists before the senior pastor:

When I begin to get negative feedback from the laypeople, I know there is a problem. What is wrong with so-and so? Where is so-and so on this? You will have to do something about this! I guess laypeople will push the alarm button before I will.

P13 believes that the congregation is often able to gauge the quality of relationships better among his clergy team than he is. He believes team members can act their way through staff settings and team building exercises when he himself is the observer. When team members are caught up in the passion and energy of day-to-day interaction in the midst of ministry, they find it harder to hide their true feelings.

Enthusiasm/Passion/Energy

Four senior pastors responded that they used the level of enthusiasm, passion, or energy as an indicator to determine how well the clergy was functioning as a team. When asked what enthusiasm, passion, and energy looked like, most of these senior pastors had a hard time giving a definition. For each pastor, it was very subjective and intuitive.

“The way I know it is working is if there is enthusiasm and energy going along with the team” (P9). When clergy demonstrated a high level of excitement, passion, and energy for the work of the team, it was seen as a positive sign in determining the clergy were functioning as a team. “Typically when things are working there’s such a good synergy and flow and energy ... with everybody” (P10). “Energy level” demonstrated when attacking their tasks is the first indicator for P12. The second indicator P12 looks for is “communication enthusiasm,” where the pastor is communicating to the team and to the staff an enthusiasm for the ministry of the team. The third indicator that P12 looks

for is whether “the individual[s] ... [are] capable and demonstrating that they have a group around them that they are exciting and empowering.” When members of the team were not following through on tasks and assignments, or treating ministry as merely their job, senior pastors interpreted these behaviors as negative signs of team function. When the level of excitement and passion for the team’s goals and vision began to decrease, it was seen as a warning sign.

Growth/Decline of Church Attendance

Only two pastors indicated that attendance figures were an indicator to the pastors functioning as a team. Little explanation was offered with the responses. Both pastors spoke very matter of fact: “If the team is working the church will grow, and if the team is not working as a team the church will not grow” (P2). “It is [speaking of the team’s functioning] reflected in the attendance ... and growth of the church” (P13). Both pastors believe that if teammates are functioning as a team, the church will grow. If the team is functioning well, the results will tell in the growth of the church.

What Success Looks Like

All twenty senior pastors were asked to describe what success would look like if their team was functioning as a team and if the team, in the senior pastor’s estimation, was proving effective. Pastors were permitted to give more than one response.

Table 4.13. What Success Looks Like

Means/Benchmark	n	% (N=18)
Accomplished goals/vision	18	100
Attendance	6	33
Changed lives	5	28
People experiencing God	2	11
Christlike relationships	2	11

Accomplished Goals/Vision

The highest percentage of responses to defining success was the accomplishment of established goals or vision. Senior pastors described how they and their clergy teams had established goals for their congregations in the areas of programming, ministries, outreach, and finances. The clergy team embraced the goals, and the pastors on the team had discussed how they would measure those goals. “I define success ... that both the programs and activities in the church are showing signs of great success” (P5). P7 suggests “keeping the clergy staff productive. Having them succeed at the programs around their agendas.” P2 says she “compares this quarter’s slots with the last quarter’s slots,” while P17 describes success as “working on common goals and having them work.”

Instead of measurable goals, some pastors spoke of accomplishing or fulfilling the vision of the church. Interestingly, these eighteen senior pastors used the terms goals and vision interchangeably. P1 states that success is dependant on “how we accomplish our vision.” P5 stated that “[w]e know we have succeeded when the vision becomes a reality.”

Attendance

Attendance was identified as a way to define success by six senior pastors. All six

pastors simply referred to weekend worship attendance as “numbers.” No pastor indicated a particular size or percentage of increase. The pastors simply were concerned that “the numbers are growing” (P9). P7 looks for “growth in the church, a measurable growth you can see ... numerically. The proof is going to be in the pudding and the pudding is, “Are you reaching more people for Christ?” P4 success is defined by how adept the team is at “getting new people.”

Changed Lives

Individuals whose lives have been changed and transformed were suggested as a definition of success by five senior pastors. The phrase “changed lives” can refer to either new converts to Jesus Christ—“the proof is in the pudding, are you reaching [new] people for Christ” (P13)—or the phrase can refer to those whose beliefs have finally become a reality in their actions and living—“people are moving from a Country Club church to a New Testament Church” (P10). All five senior pastors noted that these changed lives are evident because of the Christlike change in the person’s behavior and by participation in the life of the church. P4 asks at the end of every year, “Are we making a difference in the lives of people?” P3 looks for success by “something in that that has moved people, touched lives.”

People Experiencing God

Two senior pastors responded that they determine success by people experiencing God. For both pastors, success refers to individual experiences rather than to corporate experience. Important questions for these pastors include: “Are people connecting to God?” (P16), and, “Are people leaving worship feeling touched by God’s spirit and experiencing his grace?” (P6). This definition of success differs from changed lives. Neither of these pastors suggested lives were being changed; rather, the focus is on an

experience of God that is independent of the quality of their lives. No life change was mentioned in either of these responses, and no explanation was given as to how the senior pastors gauge individuals are experiencing God.

Christlike Relationships among People

One senior pastor responded that the evidence of Christlike relationships among members of the congregation determines success. P12 looks for an “energy level” among the members that seeks to build the kind of relationships marked by a “Christlike love” one for another. P12 looks for the way people interact and treat each other rather than the quality and character of their lives.

Trusting

Question 20 asked senior pastors and associate pastors to indicate how a series of seven types of teams applied to their clergy team. One of those types, trusting teams, strives to build among themselves a culture of trust. Team members work hard to model trustworthiness, mend broken community, remove suspicions, and practice vulnerability before teammates. When tested with a chi square test, question 20 (e) provided a significant finding and difference among the clergy teams.

Table 4.14. Contrast in Trust

Calculation of the Chi Square Test	
Description	Value
χ^2 *	5.037514
p-value	0.024804
Critical value	3.841455
α	0.05
df	1

The level of trust is one of the criteria that originally contributed to separating the clergy teams into two different groups. When asked about being a team that strives to build a culture of trust and mend community when it is broken by members, 79 percent of the clergy of effective teams rate themselves as exhibiting this behavior “most of the time.” The clergy teams that show signs of dysfunction only have 47 percent of the clergy exhibiting this behavior “most of the time.”

Trust as a Necessary Ingredient

Though no specific question was asked during the interview regarding trust, fourteen senior pastors (70 percent) described trust as a necessary ingredient for their team to function. The trust to which these senior pastors referred is the trust that the individual team members have in one another. These senior pastors described a trust by each pastor in his or her fellow teammates to perform their own individual responsibilities and to uphold the overall vision or goals of the team. This trust frees each clergy person to focus their passion and gifts on their own areas of responsibility without wasting time and effort checking on other areas. “We operate on a high level of trust, that means I do not have to be checking up on everyone all the time” (P3). “Because we trust each other to do our job, we don’t have to spend so much time guiding every decision making process” (P10). “Trust allows us to share it [authority for decision making] and allows different ones [pastors] to be the visible one [the lead] at different times” (P5). Such a trust also builds a confidence that if problems arise, they will be dealt with according to the team’s values and plans. “I can cope with my partners making a change I don’t know about if I trust our core values are going to be maintained because I trust that pastor to do the right thing” (P5). Such trust builds the team because it “builds vulnerability and accountability to each other” (P19).

Time with Team Members

Question 11 asked the senior pastors and associate pastors about the amount of time they and their clergy team spent together as staff in staff settings, staff supervision, staff team building, and developing personal relationships with team members. The amount of time the clergy members spent together did not make as significant difference as what clergy members did with that time. The more times that team members spent in staff setting and purposeful team building activities did not make as significant difference for team effectiveness as time spent in building relationships with team members.

Table 4.15. Time Spent Developing Personal Relationships with Team Members

Calculation of the Chi Square Test	
Description	Value
χ^2*	5.377269
p-value	0.020401
Critical value	3.841455
α	0.05
df	1

Of the teams experiencing dysfunction, 32 percent spent three hours building relationships with fellow team members. In the effective clergy teams, almost twice, 63 percent, the amount of teams spent three hours or more in building relationships with fellow team members.

Culture Creating

Question 20c asked senior pastors and associate pastors to indicate how a description of a culture-creating team applies to their clergy team. Culture-creating teams are able to live before the congregation and community a culture that typifies the

kingdom of God. People have only to watch a culture-creating team to understand what life in the kingdom of God is like. Being a culture-creating team proves to be a significant difference between effective and dysfunctional teams.

Table 4.16. Contrasts in Culture Creating

Calculation of the Chi Square Test	
Description	Value
χ^2*	5.656809
p-value	0.017388
Critical value	3.841455
α	0.05
df	1

When asked to rate their team on being a culture-creating team, 74 percent of the clergy of effective team rated themselves as being a culture-creating team “most of the time,” while only 25 percent of the clergy whose teams experiencing dysfunction rated themselves “most of the time” in the area of being a culture-creating team. Of the clergy from teams experiencing dysfunction 75 percent claim their team is a culture-creating team only some of the time.

Common Elements

Other factors that may lead to clergy team effectiveness were uncovered. Common elements, such as church philosophy, expectations, management style, response to problems and challenges, may allow a clergy team to be effective. The interviews with the twenty senior pastors yielded three topics: the appointment process, transitioning, and what the teams have not yet accomplished.

Appointment Process

The liveliest discussion of the interview surrounded the appointment process.

When asked about the appointment process, three interesting themes developed. The first theme was the senior pastor's personal experience with the appointment process. The second theme concerned the senior pastor's role in the process. The third theme dealt with the senior pastor's response to the appointment process.

Senior Pastors' Personal Experience with the Appointment Process

Of the twenty senior pastors interviewed, nineteen pastors (95 percent) expressed frustration with the appointment process. All nineteen senior pastors expressed their first desire to have a conference-appointed clergy to their team. All nineteen senior pastors shared how they had been disappointed in the clergy they received through the appointment process. One pastor responded, "Honestly, the appointed pastors I received were nothing but disappointment and trouble" (P10). Some of the pastors admitted they were "skeptical that the conference can send the kind of people we need for team ministry" (P5). Several expressed that the annual conference may not be at fault but rather the conference lacked "persons with the gifts and desire to work on a staff of a large church and are good with relationships" (P11). Other senior pastors were more cynical and thought the conference was just "looking for a place to hide problem pastors" (P8).

Pastors often believe that the conference's agenda and the senior pastor's agenda are different in the appointment process: "[T]hey [the conference] believe the conference's job is to appoint pastors while my job is to develop the best team" (P12). Several pastors shared personal experiences of being asked to take a problem pastors onto their teams. Conference leadership believed a large church experience would be a good

experience for the pastor who had experienced problems in ministry. These pastors, wanting to be supportive of the appointment process found themselves frustrated and angry.

One senior pastor (5 percent) expressed extreme happiness with the appointment process. This pastor, P7, explained that he knew his experience was different than most of his peers because of his relationship to the conference and cabinet: “I get who I want because I have been a superintendent twice now. I know the pastors and I know the superintendents.... [W]ell. I just give them a list of who I want.”

The Senior Pastor’s Role in the Appointment Process

Pastors were asked to describe their role in the appointment process. The experience of the senior pastor varies greatly. Some senior pastors were allowed to submit names to the bishop for consideration. Other pastors were allowed to perform reference checks. Some pastors found they were allowed to hold interviews. Others were asked to select a candidate from a list of names. Some pastors were allowed one name to consider at a time while one pastor had little if any input (see Table 4.17). Pastors were permitted to give more than one response.

Table 4.17. The Senior Pastor’s Role in the Process

Means	n	% (N=20)
Submit names to bishop for consideration	8	40
Perform reference checks on potential clergy	8	40
Interview several clergy for a position on the team	7	35
Given a list of names of candidates to consider	5	25
Given one name to consider	5	25
Little if any input	1	5

Submitting Names to Bishop

Eight of the senior pastors responded that they were permitted to submit to the bishop of their conference a list of names of pastors that they believed would be a good match for their teams. Typically, when bishops permitted the list, the intent of the bishop and cabinet was to use the list as a pool from which a potential pastor would be selected and appointed to the senior pastor's team by the bishop. Some senior pastors reported that this option seemed to allow for both the conference and the church to have equal input and involvement in the process. Other senior pastors reported that their bishop looked at submitted names as still putting the decision into the hands of the senior pastor and equating the bishop to a rubber stamp.

Performing Reference Checks on Potential Clergy

Reference checks are used to inquire of a potential candidate's work ethic, performance, character, and competence. Eight of the clergy interviewed responded that they were allowed to perform reference checks on a clergy person the bishop recommended or on the clergy they were going to submit on their "short list." All eight clergy considered reference checks to be a great benefit in selecting a potential candidate. Most senior pastors who were given this privilege were permitted to consult the churches served by the potential candidate, senior pastors under whom he or she may have served, and even seminary leadership. Most pastors who have used this option emphasize that it is not always available for use. Since bishops come and go, not all bishops are open to reference checks within the conference.

Interviewing Several Clergy for a Position on the Team

Seven clergy shared that they were permitted to conduct one-on-one interviews with potential clergy who were under consideration as candidates for the senior pastors'

teams. Some pastors were allowed to conduct discreet interviews to assist them in developing a short list to give to the bishop, while others were permitted to conduct discreet interviews only with clergy whose names were on a short list given to the senior pastor by the conference. For all seven clergy, this opportunity was only afforded after long conversation with both their superintendent and the bishop.

Being Given a List of Names of Candidates to Consider

Five of the senior pastors responded that, though they were not given permission to submit a list of potential names of clergy for consideration, a list of names was submitted to the senior pastor by the bishop. This list of names represented the pool of potential clergy that the bishop had developed in consultation with the cabinet and senior pastor. The list of names represented the pool of candidates that the bishop would entertain dialogue concerning a future appointment to the senior pastor's team.

Being Given One Name to Consider

Five senior pastors shared that their experience had been that their bishop would submit only one name at a time for consideration in upcoming appointments. This group of pastors did have discussion with either the bishop or a superintendent. The discussion did not allow for consideration of possible names from either side; rather, a profile was developed to describe the kind of candidate for which the cabinet should be looking. Senior pastors understood that the name that was submitted was the bishop's first choice. Pastors believed that they were compelled to develop a compelling argument if they did not like the name that was submitted.

Having Little If Any Input

One senior pastor responded that he had little if any input in the process of the appointment of clergy to his team. P17 reports that his superintendent "takes a strong

position that he or she as a superintendent knows the needs” of the church and knows the kind of person that would make for a good match. No list of names was submitted from either side of the process, nor did any consultation with the senior pastor take place, except what takes place with the staff parish relations committee.

The Senior Pastor’s Response

Senior pastors who expressed frustration with the appointment process also shared their response to both the process and the experience of frustration.

All of the senior pastors attempted to build a good relationship with their bishop. Out of frustration 78 percent of the clergy declined an appointment of a pastor to their team. In response to this experience 71 percent of the senior pastors go outside the conference to hire clergy and of the senior pastors who have experienced frustration 50 percent grow their own clergy team from within their congregation. Senior pastors were permitted to give more than one response.

Table 4.18. The Senior Pastor’s Response

Means	n	% (N=14)
Attempt to develop relationship with bishop	14	100
Senior pastors decline appointment of clergy to their team	11	78
Go outside the conference to hire clergy	10	71
Grow their own clergy team from within congregation	7	50

Attempting to Develop Relationship with Bishop

When discussing their experience with the appointment process, fourteen of the twenty senior pastors responded that the “[b]ishop is the key to the appointment process” (P14). The bishop who has the final decision in what pastor will be appointed to the

clergy team. Not only is this decision in the hands of the bishop, the bishop is also able to establish ground rules concerning the amount of input the senior pastor will have, whether the senior pastor can submit names for consideration, hold interviews, and do background checks on potential pastors for his or her team. The problem, according to these respondents, is found in that “every bishop is different” (P18) and “[b]ishops vary in their openness” (P12) as to how much input a church or senior pastor can have in the appointment process. These pastors believe that successful appointment of pastors to their clergy teams is dependent on the bishop. “My success in associate staffing over thirty-eight years has been proportional to the openness of the bishop ... in the appointment process” (P3). All fourteen pastors responded that they have learned from experience that one of the best actions they can take to develop a good clergy team is to develop a strong relationship with their bishop. “Always stay on good terms with the bishop ... so that you will be able to call the bishop and have a heart-to-heart conversation” (P8).

Senior Pastors Decline Appointment

Eleven of the senior pastors responded that they have declined a pastor’s appointment to their clergy team. The reasons given for the declined appointments varied. The only common denominator among this group of respondents was that the senior pastor did not believe the potential pastor would be a good fit for his or her team. Lack of a good fit often caused conflict between the senior pastor and the cabinet, but the pastors believed that part of their responsibility in building an effective team is to “separate the suspects from the prospects” (P18). “The bishop and cabinet expects us to take who he sends [sic], whether I or Staff Parish Relations are happy or not... I say no!” (P1). P10 believes integrity becomes an issue. He and his Staff Parish Relations Committee work hard to develop a profile of the kind of pastor who will be needed. His concern is what

confidence the local church leadership will have in him if he waffles and agrees to take anyone but the right candidate.

Going Outside the Conference to Hire Clergy

Because of the experience the senior pastor has had with the appointment process, ten senior pastors responded that they have gone outside the boundaries of their conference to look for pastors to become a part of their clergy team. “Going outside” may refer to hiring a pastor from another denomination, to hiring a pastor from another conference, or to interviewing graduates from seminaries. Although at first glance these senior pastors appear to have chosen not to work with the conference, that is not necessarily the case. These clergy work to receive approval from the bishop so that potential pastors can be transferred across conference boundary lines, denominational boundary lines, or in the case of new seminary graduates, to bring them through the conference’s Board of Ordained Ministry.

Growing Their Own Clergy Team From within the Congregation

Because of the experience the senior pastor has had with the appointment process, seven pastors responded that they now grow their own clergy teams. These pastors look within their own congregation for potential candidates who could someday fill a role on the clergy team. Potential candidates are those individuals who are already doing the work of ministry, understand and embrace the vision of the church, and have the DNA of the church and clergy team. “We grow our own clergy. They have the culture down and have already proven themselves as volunteers” (P12). Some potential candidates agree to allow the senior pastor to “send them to seminary, serve on staff while in seminary, and become an appointed pastor after graduation.” Other potential candidates are asked by the senior pastor to consider becoming a licensed local pastor and are appointed to the staff

through that avenue of ministry.

Transitioning

When asked what advice they would have for pastors who may choose to transition their church to a church staffed by a clergy team, fifteen pastors responded. Two senior pastors offered no comment, and for three senior pastors the agreed ending time for the interview prevented the question being asked. Pastors were permitted to give more than one response.

Table 4.19. Transitioning to Clergy Team

Heading	n	%
Develop your team	10	67
It doesn't fit everyone	9	60
Find someone who has done it	3	20
Have patience	3	20

Developing Their Team

Ten of the fifteen pastors who responded to this question stated that they would spend their time in developing a strong clergy team. P19 stated that he would bring on “competent clergy” who would not only be effective in their areas of responsibilities but have strong team-building skills and would be helpful in “creating an environment of change.” P6 suggests that members to be brought on to the team would have to be “secure in their own identity “and be able to put the team’s needs above his or her needs. To develop the necessary team, P2 and P3 both suggest the same advice: that the senior pastor spend time initially on interacting with the clergy staff, identifying their strengths and then employing them to use their strengths. P12 suggests that the transition begin

first by developing a team around the vision of the church who possesses the passion and gifts to bring the vision to a reality.

P13 believes that transition to a team-based staff will not happen until the right team is formed. “Until the right team is formed, all that will be done is talk about team ministry. The wrong team members will prevent a team experience from happening.”

It Does Not Fit Everyone

Nine of the fifteen senior pastors suggest that before transitioning to a team type of ministry, the senior pastor needs to make a self-assessment as to whether he or she is cut out to lead a team. P16 suggests a senior pastor needs to “figure out whether ‘team’ will fit their personality and will fit their context of ministry.” P18 and P14 describe the path of transition as being so difficult and painful that “no one should transition until they are fully committed” (P14). They need to decide that they are going to have fun doing it because it is going to take a lot of grief to make it work” (P18). P6 suggests that senior pastors enter the transition base on “careful decision” because it will be a slow process.

Four of the nine believe that the transition will not work if it is not included in the vision that is guiding the church. P19 believes that if team ministry is part of the vision, it will begin to compete with the vision, only because team building requires so much time and energy. P15 believes team building has to be part of the vision because “team building has to be talked about constantly.... [Y]ou can never assume the clergy or the staff will see its benefit,... have to keep it before them constantly.”

Finding Someone Who Has Done It

Three out of the fifteen senior pastors suggest pastors find a mentor to assist them in the transition. “Find someone who has done it, and utilize that person as a mentor. There is so much that will distract you away from the process” (P19). “This thing does

not follow a straight line.... [T]alk to as many people as you can who have done it” (P4). P16 believes the transition to team building requires so many new interpersonal skills that are necessary to relationship building that senior pastors would do best to “find a woman pastor who will help you develop those skills for this model.... [W]omen develop the best team because they tend to be more sensitive to relationship building.”

Having Patience

Three out of the fifteen senior pastors believe that patience is key to transitioning to a team-based model of ministry. All three of the clergy suggested that transitions are time filled with great anxiety, fear, and sometimes mistrust. “Be patient. People have to walk through the reasons of the transition one at a time. It takes time to be open to change. Be sensitive to people, walk them through the reasoning process. This kind of a thing is not going to happen overnight” (P11). “Patience and persistence,... patience and persistence,... focus on the transitional anxieties” (P5). “Listen, listen, listen” (P7).

What They Have Not Achieved with Their Team

Seventeen clergy responded to the question asking what the senior pastor had not yet achieved with their clergy team.

Every senior pastor had goals, plans and vision for their team. Seventeen clergy responded to the question asking what they had not yet accomplished with their team. Eight senior pastors revealed that their team had not yet become a team. Adding more staff to the team proved unattainable for five senior pastors. Three senior pastors were not able to bring preexisting clergy onto the new model or vision. Attaining particular programs and goals proved problematic for two senior pastors. One senior pastor has not yet achieved a successor.

Table 4.20. What Senior Pastors Had Not Yet Achieved with Their Clergy Team

	Means	n	% (N=17)
The team becoming a team		8	41
More staff added to the team		5	29
Bringing preexisting clergy onto the new model		3	12
Goals and programs		2	12
A successor		1	6

The Team Becoming a Team

Concerning their clergy team truly functioning as a team, seven clergy responded that they had not yet led their clergy to being a truly functioning team. Senior pastors responded that their team members still do not communicate on a level that allows for collaboration and trust. Team members, though functioning in ministry, are not working in their area of passion and giftedness. “We still need to develop the kind of strong relationships that will allow communication and trust to keep growing” (P17). P8 looks to the future where the staff will be able to “stay on the same page and work to develop strong communication and strong relationships” with one another. Both P11 and P19 admit that that they are filled with frustration that they cannot lead the team into experiencing “deeper relationships” that will be able to lead them to the next layer of trust and vulnerability.

More Clergy Staff

Five of the seventeen clergy remarked that what they have not yet achieved is the number of clergy the team needs. All five pastors commented that the one hurdle to the size of their staff is money, a lack of funding. Four senior pastors desire to hire clergy with “specific skill and passions for specific areas of ministry” (P10), while one senior pastors desires to create greater diversity in theology and personalities so as to appeal to a

broader number of people. To these senior pastors, money is the barrier to creating the kind of team they desire to lead.

Bringing Preexisting Clergy onto the New Model

Two pastors described the frustration they felt in not being able to obtain buy in from all the clergy on the team. In both cases, the clergy were already at the church when the senior pastors were appointed. Neither senior pastor thought they could have the clergy moved to another church because of the popularity the clergy person enjoyed with the congregation. In both cases, the associate pastor's refusal to embrace the model fully was causing enough conflict to affect ministry. Several other senior pastors who were interviewed faced the same situation but made the decision to have the associate pastors moved to another church.

Goals and Programs

Two Senior pastors simply responded "goals and programs" when asked what they had not yet achieved with their clergy team. When asked if they could elaborate, P16 responded that they still had not met the "numbers" they had agreed on in order to measure their goals, and P18 responded, "There is still much to do in fulfilling the vision."

Successor

One pastor, when asked what he had not yet achieved, responded that he had not yet achieved "a plan for a successor." Knowing that he has only a few years to retirement, P15 believes that if the vision of the church is going to continue, "a pastor needs to be sought out and trained to take the vision to the next level."

Summary

This chapter completes the analysis of the interviews and questionnaires. A greater in-depth analysis of the interviews and the questionnaires is presented in Chapter 5. As this chapter concludes, the data that has been uncovered reveals three general truths.

First, trust is the foundation for a clergy team to be effective. A clergy team rises and falls on relationships, and the foundation of every relationship is trust. When trust is broken, dysfunction will eat at the team.

Second, effective teams are not built upon a specific model for ministry. No one specific model makes for effective clergy team ministry. The models used by clergy teams in this study varied greatly. The model for ministry is not as important to the team's effectiveness as is the way the pastors on the clergy team choose to relate, minister and experience life together.

Third, the senior pastor truly sets the stage for the effectiveness or dysfunction of a clergy team. The senior pastor sets the pace for how rigorous the team will be towards accomplishing goals. The senior pastor will set the example for how trust and communication will be perceived and practiced. The model used for ministry, the transitioning of that model, the reason for moving to that model, and the biblical and theological underpinnings of the model will be at the direction and selection of the senior pastor. The decision of who will be selected to serve on the team and the pool of candidates is also at the discretion of the senior pastor.

CHAPTER 5

SUMMARY AND CONCLUSIONS

This research project found its beginning at a local United Methodist congregation that was attempting to arrive upon a model for team ministry. Several models were engaged and used, yet not all the experiences were pleasant or effective. Nevertheless, a strong belief exists among church leadership that team ministry is the best model for ministry at Butler First United Methodist Church. The literature suggests that the church faces an incredibly changing environment. McIntosh writes that the church must understand that teams are essential to face these changing times. Just as business uses a team model to attain its goals and objectives, the church will find greater effectiveness by using teams to guide it into future ministry (12).

The purpose of this study is to discover the key elements that contribute to effective clergy teams. Twenty senior pastors have been interviewed to be able to uncover elements that make for an effective clergy team. The interviews have revealed the importance of the leadership and gifting that the senior pastor brings. Though the model for team ministry and the structure of the team play an important role, more important is how the team members interact with one another and how well they own the ministry to which they are called.

Major Findings

I have identified eleven characteristics arranged around the three research questions. The eleven characteristics do provide some understanding of what makes for an effective clergy team. As was expected, much of a team's effectiveness has to do with the team's leader. Perhaps even more, how team members interact, relate, and build relationships are also major contributing factors to an effective clergy team. A synopsis

follows of this study's discoveries about what leads to a capable clergy team.

Research Question One

Research question 1 represents the contributions made by senior pastors that lead to an effective clergy team.

What the Senior Pastors Bring to the Clergy Team

Research question 1 focuses on what the pastors bring to the team that will help the clergy become effective. From the interviews, four findings proved to be significant concerning the contribution these senior pastors made to their clergy team.

Results Oriented

Most of the senior pastors were interested in results. Senior pastors made copious efforts to ensure that each team pastor understood his or her role on the team and the expectations that the senior pastors had for him or her. Expectations and goals were clearly defined, monitored, and measured. Senior pastors set time aside throughout the year to judge where the team was in relation to their goals and to evaluate where each of the individual pastors were with their goals, as well.

Goals define a team's work. Each goal provides clear and tangible steps for a team to perform its work (Katzenbach and Smith 53). These senior pastors hired pastors on staff based on these goals. Each pastor had to possess effective skills in different pastoral areas, yet the bottom-line question for these senior pastors was, "How will this individual help us attain our goals?"

Senior pastors' staffs reach the goals they had set. These senior pastors described how they spent considerable time strategizing and making mid-course corrections in pursuit of these goals. Goals were not typically just something to cause the team to stretch, but the goals were related to the DNA of the church and its ministry. Team

members were expected to own the goals as part of their dream, passion, and aspiration. Senior pastors seemed to know that if the team could own the goals, the goals would cause the team to stretch and believe that without the combined effort of the entire team, the goal would never be reached (Hershey, Blanchard, and Johnson 90).

Instead of goals, many pastors referred to vision. Effective pastors have a strong, compelling vision that guides and directs everything the clergy team does and attempts. As the guardian of the vision, the senior pastor spends great time casting and recasting the vision, hiring and deploying staff around the vision, monitoring frequently how far the team is away from fulfilling the vision, and making mid-course corrections as the vision becomes clearer and more actualized. Focus on vision was so strong that if staff were not able to fulfill their piece of the vision adequately, those persons would not remain long.

Goals and vision became part of the glue that holds an effective team together. Hybels suggests that goals indeed become glue for the team when the leader is able to articulate the goals in a way that allows team members to know that this is a God-honoring goal. God-honoring goals inspire teams to roll up their sleeves and work with unusual energy (Courageous Leadership 90).

Willing to Stand Up against Tradition

Senior pastors of effective clergy teams are willing to take great risks and are willing to stand up against tradition. In fact, they delight in breaking the mold and advancing into new areas of ministry and growth, using new, creative, and innovative means. These pastors are not attempting to be capricious, malicious, difficult to get along with or trying to prove a point. These senior pastors stand up against tradition because they believe they have found a better, more effective, more expedient way of attaining

their goals, fulfilling the vision, or furthering the kingdom of God. These senior pastors have an appreciation for tradition, but they have an even greater appreciation for results. When tradition stands in the way of attaining what they believe to be a God-given vision or goal, they have no problem looking for new means and methods, regardless of the comments from congregation, staff, and the conference.

Because society is less concerned about denominations and more concerned about finding meaning, Cladis believes effective pastors will need to be breakers of tradition (28-29). McIntosh also speaks to this finding. McIntosh also believes that culture is changing rapidly, and effective pastors will be those who make changes and departures from common practice and traditions (15).

All but two senior pastors in this study changed the model of ministry being used at the church when they arrived, and all twenty pastors changed the goals or vision of the church. Senior pastors of effective clergy teams do not believe they are charged with keeping the status quo; rather, believing God has gifted them with a vision for the church, they move ahead with urgency that things will have to change in order for the vision to become reality.

These senior pastors do not fear change; they rather enjoy it. Several of the senior pastors used the analogy of turning a large battleship around 180 degrees. Their vision not only challenges the previous goal, vision, traditions, and staffing of the church, but the new vision will call for new values, new clergy, new staff, and new church leadership who will embrace the new vision. The senior pastors know very well that their decisions will bring conflict, but they look at it as part of the price to be paid. "Stay the course," is the advice many of them gave. "Once the people see it work they will come on board."

Tradition runs deep in the United Methodist Church, especially in the

appointment process. The bishop of each annual conference appoints clergy; however, these senior pastors are willing to stand up to that tradition and say it no longer works for the large church. Senior pastors of effective clergy teams are willing to buck the appointment system and ask for special courtesies from the bishop and cabinet. They are bold enough to ask the bishop to lay aside some of his or her normal protocol and grant the senior pastor greater latitude and say as to what pastors will be appointed to the clergy team. Senior pastors understand that to gain these privileges, the bishop is waiving personal involvements and privileges to grant the senior pastors' requests. If these senior pastors are not satisfied with the involvement they have been offered, or the candidates they are offered, they will refuse appointments. Some senior pastors have even involved the staff parish relations committee in the tradition-breaking process by asking the staff parish relations committee to set a ridiculously low salary so that the appointment would not take place.

These senior pastors will abandon the appointment process all together and secure pastors through means other than the United Methodist appointment system. Some senior pastors will cross conference boundaries, denominational boundaries, and many will raise up their own pastors and staff from the congregations they serve. Some pastors are so bold that, even after declining appointments and declining to work with the conference, they will secure their own clergy and then ask the bishop to work speedily and consider their new hires for ordination.

The real issue for these senior pastors is that they refuse to allow anything or anyone to stand in their way from accomplishing their goals or fulfilling the vision they have received from God.

Looking at the Whole

Senior pastors of effective clergy teams may not be specialists in a particular area of ministry, but they are specialists at being a generalist. These senior pastors look at church ministry as a whole. They do not view the church as a series of departments that work independently of each other. These pastors view the ministries of the church as an integrated whole. Staff members' job descriptions and responsibilities are never really clearly defined with hard fast boundaries; rather, each staff person's responsibilities and ministries bleed and flow into one another's area of responsibility. Effective senior pastors understand that the church is not so much an organization as it is an organism; every ministry area affects and is affected by every other ministry area. This understanding bears out Hybel's suggestion that successful senior pastors are able to identify a specific strength. He or she has to lead the church, while at the same time surrounding himself or herself with others who will carry out specific pieces of the church's ministry (Courageous Leadership 141).

The associate pastors on staff may have the luxury of looking at the church's ministry through a narrow view or looking only through the lens of their ministries area, but effective senior pastors cannot. The chi square test that was performed for this study seemed to indicate that senior pastors who spent time as specialists during their ministry career may have a harder time looking at the church as a whole than those who have been senior or solo pastors their entire career.

Developing Leaders Who Develop Leaders

Senior pastors of effective clergy teams and their teams train and equip their own people so they know how to lead people. The leaders train their teams in knowing how to choose potential leaders and how to delegate responsibility to them and release them for

ministry. Senior pastors intentionally train their pastoral teams. The teams may take advantage of outside conferences and resources, but the senior pastors still believe that they have the primary responsibility to train their pastors to be effective leaders who will not just be equipped to lead the church but also be able to train and equip others as leaders. These senior pastors see the necessity of training leaders who, in turn, will train other leaders. Nelson and Appel reflect this finding. Both suggest that although pastors will need to learn to operate in various styles of leadership and different ministries of the church, effective pastors have learned the need to find or develop leaders who will work with the leadership of the church (106-07).

Senior pastors spend as much time, if not more, in leadership development as in staff settings. Most of these senior pastors were able to articulate better the development times they lead than the staff setting time they lead. In fact, several senior pastors believe every setting with the team is a leadership development time. Every concern and every problem that comes up in a staff setting is an opportunity to train leaders.

The Church as a Business

Senior pastors of effective clergy teams view the operation of the church as business; the ministry of the church is theological. Senior pastors of effective clergy teams are able to make a distinction between ministry principles and business principles. Nevertheless, I did not discover this separation between ministry and business in any of the literature I reviewed. Choosing to use principles from various disciplines is not a problem among these senior pastors; in fact, they spend considerable time researching other disciplines in the pursuit of workable principles to apply at their local churches. Several times in the interview process senior pastors said they had no need to “reinvent the wheel.” Looking for what works is a necessary pastime for senior pastors of effective

clergy teams. They often use the background, talent, and knowledge that gifted lay individuals of the church may use in their vocations to discover workable principles for the operational working of the church.

Research Question Two

Research question 2 represents the contribution that structure and system make to an effective clergy team.

Structure and Systems

Research question 2 focuses on the model the clergy team uses to guide their ministry and work and focuses on the dynamics at work among the pastors on the clergy team. Five significant findings were uncovered from the data concerning the structure of the team and the importance of how the team pastors relate, interact, and do life and ministry together.

No One Model Makes for an Effective Clergy Team

Butler First United Methodist Church and the cabinet of the Western Pennsylvania United Methodist Conference spent many, many hours looking for a correct model for starting and sustaining team ministry. The belief was that if we kept working, we would develop a perfect working model. The data from this study revealed that, as many suggested before the study, that no one model makes for an effective clergy team.

Of the twenty senior pastors interviewed, all of the clergy teams could be broken down into six different models. In actuality, though they could be separated into six different models, the blueprint for rebuilding each senior pastor's model would look very different. Even the six clergy teams found to be in the effective group, when separated from those experiencing dysfunction, were all very different from one another. Some models focused on goals and objectives, while other models focused on a vision that was

many years down the road to realization. Some models focused on what the senior pastor believed needed to be addressed and accomplished, while other models worked hard to focus on an egalitarian structure that would permit all clergy to have equal say in ministry and mission. Some models focused on how to share and delegate roles and goals while others had those items directed to them on a regular basis by the senior pastor.

A team's structuring is important but the structure is not quite as important as what happens among the clergy members. I was disappointed as I read through the literature. Few of the sources had much information about the structure of a clergy team or a model for a clergy team. Most of the sources concerning clergy teams contained information about what the team does and how the team members carry out their tasks on the team. The literature contains much information on mutual accountability, common purpose, collaboration, and decision making, but little information on the model for a clergy team. The model does not determine a team's effectiveness; rather, what makes for an effective clergy team is a healthy interworking among the team members. Interestingly, those are the items I found to be true in my own research. The model for staffing a clergy team is not as important as healthy communication, trust, developing relationships, and creating a kingdom culture.

The model that resulted for each of the senior pastors evolved over a period of time. The determining factors in the evolution of the model varied. Most of the models were not developed by a carefully crafted, well thought-out design. For most senior pastors the transition was an intuitive process. Senior pastors guided the process of model development based on their strengths and weakness, management preferences, and people skills. Most senior pastors developed a model in which they would be comfortable. Their leadership and managerial comfort zone determined how the pastors on staff would work,

relate, and minister under the leadership of the senior pastor. Some senior pastors were comfortable in sharing authority and decision making; others were comfortable with having an autocratic role. Some senior pastors were not comfortable delegating and directing, while others refused to micromanage.

A variety of Scriptures were used to justify and explain the models the senior pastors chose and implemented. Scripture does not lift up one model for staffing a team-based ministry, but Scripture does have much to say about healthy interaction among individuals that, if applied, would allow many models to succeed. It is not the model that creates an effective clergy team. What happens among the pastors on a clergy team makes for an effective clergy team.

Valuing and Practicing Trust

The one topic that separates the clergy teams in this study into two groups of effective teams and dysfunctional teams is trust. The interviews and the in-depth questionnaire reveal that if trust is broken among one or more team members, the team is broken and slips into a dysfunctional mode. These clergy teams bear out Lencioni's statement that trust lies at the heart of a functioning, cohesive team. Without trust teamwork is all but impossible (195).

This trust is found in three different relationships. First, from the senior pastors' view, trust is the ability to know that pastors on their teams can be counted on to perform assigned duties and do those duties well. Senior pastors must have confidence that pastors on the team understand and own the goals and vision of the team. Senior pastors desire the confidence and assurance that comes from trusting that the members will follow through in the best interests of the teams' goals and vision even when the senior pastors are not present. This trust allows the senior pastors to focus their energies on what they

need to be doing instead of having to monitor and check up on staff pastors. Trust allows senior pastors to practice permission-giving ministry among the clergy team and to unleash pastors to work with their gifts, graces, and passions.

Second, for those on the clergy teams who are not the senior pastors, trust is an issue of being respected by the senior pastors. If they do not feel trusted by the senior pastors, they cannot feel a sense of belonging as partners of the teams. If team pastors do not believe the senior pastors respect them, the senior pastors' lack of respect affects their ownership of the ministry and their concern for results, and the senior pastors are followed out of obligation rather than out of respect, loyalty, and teamwork. For these pastors who came to the teams desiring to have a relationship with the senior pastors that may be characterized as friends, colleagues, and mentors, the senior pastors become the boss. Typically, the senior pastors are unaware how much their apparent lack of trust in the team pastors truly affects those persons. Only one of the senior pastors realized the effect perceived lack of trust had on the team member.

The third aspect of this trust is found in the way the clergy on the team relate to each other. When trust is broken among the teammates, so is the community among the pastors. Team members begin to be suspicious of each other; they attempt to hide and mask their feelings and motivations from one another. Instead of focusing their energy on ministry, they focus energy on protecting themselves and trying to decipher what may be the true feelings and motives of their team members. As a result, team members will not be able to ask one another for help, admit their true feelings, or work to mend the broken community.

All six senior pastors of the clergy teams that fell into the effective group closely monitor the level of trust among the pastors on their team. Most of the senior pastors in

this study understand the importance of trust and use the level of trust they see as a benchmark or gauge of what is going on among the team members.

Valuing and Practicing Healthy Communication

Senior pastors describe communication, both healthy and unhealthy, as the number one gauge they use to help them know if their clergy teams are functioning as teams. These pastors describe healthy communication as more than merely talking and passing on information at staff settings. Senior pastors describe a communication that is open, honest, sincere, and allows for equal give and take among all the clergy both in and out of formal settings. Healthy communication takes place face to face among the clergy teams. Sometimes this face-to-face communication takes place in a team setting; other times it takes place in a one-on-one setting if the conversation needs to be more personal or confrontational. Senior pastors note that healthy communication keeps everyone in the loop. No secrets are kept from team members, and every pastor has access to all the information and feedback he or she needs. Each pastor has equal access to information and knows where the rest of his or her teammates stand on the various issues.

Lencioni speaks to the need for effective teams to practice healthy communication. Healthy communication allows for a healthy exchange of ideas, a sharing of information, and a dialogue that holds team members accountable for their work, commitment, and behavior (214-15). Communication is a valuable tool used by all of the senior pastors in this study to gauge the degree that the clergy team is functioning as a team. Just as healthy communication strengthens the team, so poor communication breaks down, the team. Senior pastors in this study intentionally set up social events, retreats, dinners, and get-togethers in order to create time for communication as well as to use the event to evaluate and monitor the communication among the clergy.

Communication is necessary for individuals to work together, to collaborate with one another, and for the development of relationships. Without communication, team members do not have access to the information they will need to do their job well and build a sense of worth and satisfaction. Trust is built on healthy communication; without healthy communication the silence breeds suspicion and mistrust.

When conversation dries up, when team members begin describing how they feel out of the loop and do not know what is happening in the church's ministry, when conversation becomes hurtful or mean-spirited, senior pastors of effective clergy teams know that a problem exists that needs to be addressed among the team.

Valuing and Developing Relationships

Effective clergy teams spend time developing relationships with members on the team. Though some senior pastors may have suggested that they did not care whether the clergy on their team were friends and socialized with each other, the fact is the effective teams were those that spent three hours or more a week developing relationships.

Senior pastors did not value relationships as highly as the pastors on their team in this study. Perhaps senior pastors receive most of their satisfaction out of the success of their team; typically the leader is given credit for the team's success. Pastors on a clergy team may need more satisfaction from relationships than results-oriented senior pastors.

E. Carver McGriff and Kent M. Millard believe that relationship building among pastors on a clergy team is just common sense. If leaders do not give attention to relationship building, they will not be able to retain their team members (69). People need and desire relationships. The deeper the relationship, the greater the lengths one will go for an individual. With all the variables and complexities that come from several people trying to be a team, deep meaningful relationships may be the key to forgiving a

multitude of hurts, errors, and letdowns.

Relationship building takes pastors to a level where they care for one another. Their caring for one another is not based merely on being a team member or because they get paid to work together; rather, beyond those reasons, their caring is a result of caring for team members because of who they are as unique individuals. This kind of caring typically causes one to seek out the best for the other, even when holding others accountable for their actions or confronting someone over a hurt. The deeper the relationship, the more permission is understood and given to be vulnerable around one another.

Research Question Three

Research question 3 represents various common elements that lead to an effective clergy team.

Common Elements

Other factors that may lead to clergy team effectiveness were uncovered. Research question 3 focused on any other elements that may be found to make a clergy team effective. Two elements are discussed in the findings.

The Need for a Successor

For all that they are trying to build, most senior pastors of clergy teams have given no thought to their successors. All but one senior pastor in this study have given no thought to finding their successors. All the senior pastors' thoughts and energies were tied up in their model and their vision. The lack of thought given to a successor is consistent with what I found in the literature. My research revealed little about the need for an effective senior pastor to select and train a successor. They had a very concrete and specific vision and goal in mind; they knew where they were leading the church and what

it would finally look like. They had great ideas and vision but no thought about how the vision will continue when they themselves are no longer around. Many senior pastors recited the history of church and were able to identify strong pastoral leadership where the church grew, only to be followed by weak pastoral leadership, which led the church in a downward spiral. The twenty senior pastors who were interviewed for this study believe they are leading the church to its greatest days in ministry, but little if any thought is being given as to how the ministry they are building will be able to outlast them.

The Greatest Challenge

All but one senior pastor in this study express great frustration in acquiring new pastors for their clergy team. In fact, the greatest obstacle these senior pastors face is acquiring pastors for their clergy team through the appointment process. Most senior pastors believe that the kind of pastor they want on their team is not available through the appointment process. In many ways, the problem is one of available candidates.

These result-oriented senior pastors have high expectations with specific demands from each of their pastors on staff. Most pastors see themselves as generalists when appointed to a church. They will give time and attention to no one single area of ministry; rather, the pastors plan on having some say and input into every area of the church's ministry. Pastors appointed to serve under a senior pastor on a clergy team do not come on staff as generalists; they come on as specialists. Many pastors available through the conference system will not meet the skill level expected by senior pastors in specific ministry areas. The pool of pastors who could be considered for appointment by the conference becomes smaller as the senior pastors' expectation levels increase.

These senior pastors are looking for team pastors who have personalities that are uniquely wired to work collaboratively and who possess strong relational skills. The

personality mix for which the senior pastor is looking from team pastors also decreases the number of potential candidates that could be considered for appointment to the pastoral team.

Most senior pastors interviewed in this study insist that the pastors on their clergy team will be at a leadership level far above where most newly graduated seminary students will be. Add the strong expectation that team pastors will not only be leaders but leaders who rise up other leaders and again the pool of potential candidates shrinks.

These senior pastors want the conference's cream of leadership, yet many of the best and brightest pastors in the conference do not want to serve on a team. They themselves feel called to lead a team or build their own clergy team for ministry.

In addition to the senior pastors' list of high expectations, most of the senior pastors have a very low level of tolerance for the conference's position having very few candidates to consider for the clergy team. Senior pastors also have a low tolerance for the amount of time or grace period that new pastors may need to be given to come up to speed to meet expectations and demands. These senior pastors do not have great patience for an extended learning curve to be given to team pastors. Most pastors do not come onto the team immediately sharing the passion, urgency, and drive that the senior pastors have for the vision or goals of the church.

Most of the senior pastors in this study do not believe most bishops or cabinets appreciate the unique demands that the large church and team ministry place on the selection process for potential clergy appointments. Senior pastors find themselves wrestling with the combined tension of the church wanting an appointed pastor they will enjoy, the bishop wanting the senior pastor to receive a conference-appointed pastor, and the senior pastor's own desire to have a pastor on the team who will effectively meet the

expectation set for him or her.

All of these senior pastors have expressed the need for greater input into the appointment process. But many senior pastors, when given greater privileges in the appointment process, have found that the pool of potential candidates from the conference is small.

Theological Reflections

Three theological reflections provide a brief summary of what my thinking upon the literature research and the study's findings have taught me.

First, in search of a model for team ministry, the Trinity provides a model or example of what life and ministry among pastors on a clergy team ought to be. The findings of this study indicate that paramount to being an effective clergy team is the relationships and interworkings of the pastors on the team. Guthrie reminds readers that the constant circle of intimacy, equality, unity, and love among the three persons of the Trinity is to be reflected in the community of persons who love each other, who share life together, and who minister together (92). Cladis describes the Trinity as an excellent theological model for building ministry team within the church staff (5).

As pastors begin to look at each other as friends, and take the time to love and care for each other, relate to and accept each other, understand and forgive one another, collaborate and share ministry together, community is experienced and a microcosm of the kingdom of God is felt and modeled to the congregation. No other model or example offers better reason, understanding, and hope to drop the walls of authority, power, commands, control, titles, and self-fulfilling agendas than that of the Trinity. The Trinity is a model for team ministry even more powerful when one contemplates at every staff setting that God is present among and within the staff, seeking to build this very kind of

community.

Second, an effective clergy team will be a reflection of the body of Christ. Regardless of the leadership style of the senior pastor, the head of the clergy team is Christ. Goals and vision for ministry find their source in Christ who is the head of the church and of the clergy team, not merely to the senior pastor. When Christ is remembered as the head of the body, an egalitarian spirit should exist as a by-product among pastors on the team. Pastors on the team have been uniquely gifted to take their place on the pastoral team to fulfill the goals and vision based on the spiritual gifts uniquely endowed through the Spirit. Senior pastors are a first-among-equals in the sense that Christ has called them to take the role as leader. Just as one gift is given no more priority above any other gift, so the position to which Christ calls one should, in the body of Christ, not take priority over any other position. As the body of Christ is lifted up, modeled, and mirrored, walls of authority, power, commands, control, titles, and self-fulfilling agendas that all too often divide teams become less destructive and present.

Third, when teams do not get along, it is a spiritual problem. God calls into community. The Holy Spirit equips his servants with all the expression of the Spirit they need to be able to exist in community and allow love to be the guide rule for relationships and behaviors. Teams may falter and fail to accomplish the goals and visions placed before them for a variety of reasons, but when teams do not get along it is a spiritual issue. The Spirit has not been allowed by each pastor to work fully and have control.

Limitations of the Study

Four significant limitations of this study can be identified: sample group, size of church, tools, and race.

Sample Group

The sample group used for this study was a fraternal group of pastors in the United Methodist Church. Participation in this group was on the basis of invitation only. The assumption of leadership of the United Methodist Church is that these are effective senior pastors of clergy teams. Nevertheless, it is not known if this fraternal group actually gives an accurate cross section of clergy teams in the United Methodist Church. The possibility exists that the only senior pastors invited into the fraternal group are pastors who represent and reflect the values, beliefs, methodologies, and thinking of the group at large. Perhaps the group has a bias towards senior pastors with certain styles of leadership or ministries. The largest United Methodist churches in the denomination are not a part of this fraternal group. Perhaps the inclusion of larger membership United Methodist churches would have yielded different findings. Not being a part of this fraternal group, I do not know if my findings reflect the views and understanding of clergy teams in the United Methodist Church.

Size of Church

This study sought to explore clergy teams in the United Methodist Church. Though this fraternal group is comprised of clergy teams, the largest United Methodist churches across the country are not represented in this sample group. Typically, the larger the church is, the larger the number of ordained pastors on staff. These larger churches, I am assuming, wrestle more with clergy team issues than the large churches with lower attendance. These churches are usually regional teaching churches in the denomination.

The input these senior pastors could have made would have been valuable to this study.

Tools

The two tools I designed for this research project limited the findings of this study. If I were to do this study over, the in-depth questionnaire would have limited the number of responses participants could have made for many of the questions. Some of the questions had so many responses that the statistician was not able to separate the data for testing. I would also have used a Likert scale that scored one to five, rather than using a response scale that scored one to three. The scale that I used did not allow participants to represent their feelings, thoughts, and responses accurately.

For the interview questions, I would have asked more specific questions. My questions were rather general and did not help the participants know what specific information I was seeking. I would have also asked fewer questions. I believe I had too many questions for the time I allotted.

Race

The study suffered limitations by not crossing racial and ethnic lines. Of the twenty participants interviewed, only one was not a white Anglo-Saxon. I believe that if the sample group would have had a greater representation of different races, the findings may have resulted in different information. The United Methodist Church has not exercised due diligence in the area of ethnic minority churches, yet I believe the study would have been stronger if a greater representation of diversity been available.

Suggestions for Further Study

The following topics may prove worthy for further research and study.

First, how important is the personality of the senior pastor of an effective clergy team? Since so much of team ministry is relational, are some personalities more effective

senior pastor of a clergy team? How does a leader's personality affect team ministry?

Second, what makes for an effective pastor on an effective clergy team? What is the profile or composite of a pastor who will succeed on a team and add value to that team's ministry? Can a list of attributes be compiled to help in identifying potential effective pastors for clergy teams? What identifiable attributes or characteristics would preclude a pastor from being considered for appointment on a pastoral team?

Third, do differences exist in success between clergy teams that are staffed through the appointment process and teams that hire their own pastors or choose to use homegrown leadership? Is the appointment process at fault or is the limited pool of candidates at fault? What do senior pastors find missing in the potential conference-appointed pastors that the senior pastors turn down?

Fourth, what role does the local church play in developing an effective clergy team? Do some churches break clergy teams by desires and expectations of church members? What are the intentional steps that local church leadership could take to help the clergy team become a team? What role should the church play in the development of a clergy team? Does the annual conference have a responsibility to the local church to help in the building of the clergy team? How can the local church and the conference work together in building a clergy team?

Fifth, what is the role of the Holy Spirit on a clergy team? What role does the Holy Spirit play in the building of relationships between clergy, in the securing of pastors for the team, in the day-to-day operation of team ministry, and in the roles and responsibilities of each of the team pastors?

Sixth, if trust and communication are so important for a team to be successful, how does a senior pastor ensure these two components are being built into the team?

Seventh, what is the life span for a clergy team? What components develop and maintain a team for the long haul of ministry? What changes do teams go through and how does a senior pastor lead the team through those changes?

Implications for Existing Body of Knowledge

The body of literature that one can find available on teams is overwhelming. I discovered two areas in this field of literature that received little attention. The first area deals with transitioning to a clergy team and second is maintaining a clergy team.

Little attention was given to the transition from a traditional hierarchical model for ministry to a team-based ministry. While many authors detailed the setting up of a team of clergy, little attention was given to the church as a whole in this process. When changing the model of ministry at a local church, attention needs to be given to the members of the congregation and local church leadership. Little attention is given to how the congregation helps facilitate the transition and how the congregations can resource and hold accountable the clergy team.

The second area that I found only slightly addressed is maintaining the clergy team over the long haul. Most of the senior pastors in this study remarked that they have a high turnover on their clergy team. If senior pastors are hiring the best and brightest to be a part of their team, steps must be taken to keep these leaders a part of the team and the vision of the church. Many of the best pastors on clergy teams are likely candidates to be senior pastors themselves.

Practical Applications

A number of practical applications have surfaced during the research, interviewing, and reflection of this study. None of these applications will likely prove to be new information for senior pastors. Rather, some will serve to remind senior pastors of

very simple but important actions and procedures that have either been forgotten or never implemented in ministry. Others will offer perspectives and approaches for leading a clergy team to effectiveness that may require some changes or new implementations that will necessitate time and action to develop over the next months and years.

First, the development of an effective clergy team begins with the senior pastor. In this study 60 percent of the senior pastors interviewed responded that the advice they would offer anyone attempting to transition to a clergy team model would be to examine themselves first. All potential leaders of a clergy team need to search themselves and assess if they have what is needed to lead a team. Leading a clergy team will involve a lot of pain, conflict, and breaking of tradition as changes are made in ministry and the way ministry is carried out in the local church. Every pastor in this study recognized the need for senior pastors who knew either how to use conference networking and connections to appropriate the necessary pastoral candidates for the team or to navigate confidently outside normal conference boundaries to hire and acquire needed individuals for the clergy team. Though a team travels on the combined gifts and strengths of pastors on the team, some responsibilities lie solely on the senior pastor.

Second, senior pastors would do well to focus their team on results and relationship building. The focus on both results and relationships creates the strongest buy in from team members. As team members share the same purpose and work to accomplish the same goals or vision while developing strong meaningful relationships, the energy level and commitment level of the team will grow. Barna and Katzenbach and Smith all agree that when team members rally around a common purpose to accomplish the same goals, the commitment level rises. The data from this study indicates that when team members build meaningful relationships, commitment to the team rises. I am not

suggesting that team members need to be best friends or socialize often outside of the church, but team members must experience meaningful, authentic relationships if team members are going to commit to the team and the team's goals during tough times of ministry.

Several pastors in this study set aside intentional time to allow the relationship to develop casually among team members. Some busy senior pastors may resent having to carve time out of an already busy schedule to develop relationships, but if they are interested in the team serving with any kind of longevity, relationships will need to be built and team members will need to rally around the accomplishment of the teams' objectives.

Third, senior pastors must focus on those interactions among team members that hold the team together as a team. As pointed out by the senior pastors in this study, several day-to-day dynamics make for effective team ministry. Seldom are pastors trained to give much attention to interpersonal communication among individuals or in a group setting. Seldom are pastors trained to give time and attention to building the level of trust among team members. Seldom do pastors gauge the culture of the team to measure if the team is modeling a culture that represents the kingdom of God. Still, these are the items that the senior pastors and even the associate pastors in this study used to determine if the team was to function as a team and if they themselves had found a place and niche to carry out their ministry. As senior pastors crunch the statistical numbers to see if ministry is growing and the team is growing in its effectiveness, they must learn to measure dynamics such as these if senior pastors want to see their teams grow in effectiveness.

Fourth, United Methodist senior pastors need to engage in greater dialogue regarding appointments and the appointment process with their respective conferences.

The dialogue needs to be seen as a partnership that allows for full involvement and participation from both parties. The denomination needs to understand fully the needs and peculiarities of the large church, and senior pastors need to be aware of the resources and limitations of the conference. Many superintendents have never served a large church, nor served on a team. While desiring to be supportive, many superintendents are not aware of the unique staffing needs and demands. Likewise, many senior pastors have never served as superintendents, and are not aware of all the complexities involved in attempting to appoint adequately and faithfully pastoral leadership that makes for a good fit at a local church.

Senior pastors, many who have been going outside the conference to find pastors for their team could make a show of support for the annual conference by initiating the dialogue. Perhaps the dialogue will help the annual conference select and train pastors for team ministries, as well as help churches offer more of a learning curve and training time for newly appointed pastors.

Fifth, conferences should develop opportunities to train pastors for the unique needs and demands of team ministry. Both senior pastors and team pastors would do well to receive training at the conference level. This training would bring conference leadership and senior pastors onto the same perspective and approach for team ministry. Newly appointed senior pastors who have never led a team ministry and newly appointed team pastors who have never served on a team could learn from the experience of seasonal effective clergy teams. Having the effective teams in the conference host and resource the event allows for continued ongoing discussion and development of team ministry at a grassroots level.

Sixth, senior pastors must begin giving thought to their successors. Many senior

pastors are leading teams that are building churches and ministries that will not be able to continue when the senior pastors are gone. Senior pastors need to be thinking of building ministries that will outlast themselves. New leadership comes in and, as with all but two of the senior pastors interviewed in this study, changes the model and the vision. weak leadership comes behind the senior pastor and is not able to sustain the ministry. Since most of these ministries grow out of the unique gifting and perspective of the senior pastor, intentional effort needs to be given to train and raise up senior level leadership to take the ministry to the next level when a pastoral transition happens.

I want to conclude this study by affirming the effectiveness of team ministry. Though in a world where many models for ministry excel, the need for team ministry continues to grow. My hope and prayer is that this study may help other senior pastors to trust God and to build effective clergy teams.

APPENDIX A**Letter to Participants**

September 17, 2004

Dear Colleague:

I am working on my dissertation for a Doctorate of Ministry Degree from Asbury Theological Seminary. My dissertation is entitled, "*Staffing with Multiple Pastoral Teams in the United Methodist Church.*"

My goal for the dissertation is to uncover the primary elements and factors that contribute to an effective pastoral team in the United Methodist Church. I am interested in discovering the contributions, interplay, and collaboration among pastoral team members that lead to the team's overall effectiveness.

As part of my research, I plan to survey thirty United Methodist pastoral teams. A colleague, Brian Bauknight, has given me your name as a possible participant in my research. I have enclosed five copies of the survey for you and your staff, as well as five self-addressed, stamped envelopes. If you would be willing to help me in my research, please distribute the materials to your staff and ask that they complete and return the survey on or before Tuesday, October 5.

I would also like to have an opportunity to interview you by phone following the survey. This interview would allow me a deeper look at how you lead your staff and how you function on a day-to-day basis. If you would be willing to participate in a 30-minute interview, please complete the enclosed, self-addressed post card giving me permission to arrange a phone conversation with you at your convenience.

Thank you for your consideration of this request. Upon completion, a copy of my findings will be shared with you.

In Christ,

J. David Panther

Enclosures

APPENDIX B

Return Postcard

Yes, I would be willing to participate in a 30-minute phone interview.

Name _____

Phone No. _____

Convenient Time to Phone Me _____ AM _____ PM

Rev. J. David Panther
First United Methodist Church
200 E. North Street
Butler, PA 16001

APPENDIX C

Self-Administered Background Questionnaire for Pastors

Thank you so much for agreeing to help with the research portion of my doctoral thesis. Please complete the following background information. All information will be held in strict confidence. Return in the enclosed, self-addressed envelope to David Panther, First United Methodist Church, 200 East North Street, Butler, PA 16001 on or before Tuesday, October 5, 2004.

Name: _____

Home Address: _____

Home Phone Number: _____

Church Name: _____

Church Address: _____

Church Phone Number: _____

E-mail: _____

Date of Birth: _____

Gender: Male [] Female []

1. What educational degrees have you earned? (Check all that apply.)

Bachelor of Divinity []

Master of Divinity []

Doctorate of Ministry []

Any other degrees: _____

2. What kind of different experiences have you had in ministry? (Check all that apply.)

Youth Pastor []

Associate Pastor []

Senior Pastor []

Solo Pastor []

Campus Ministry []

Mission Work []

Other: _____

3. How many years have you been in ministry?

Part-time

1 to 4 [] 5 to 9 [] 10 to 14 [] 15 to 19 [] 20 to 24 [] 25 or more []

Full-time

1 to 4 [] 5 to 9 [] 10 to 14 [] 15 to 19 [] 20 to 24 [] 25 or more []

4. What appointments and how many of each have you had?

<u>APPOINTMENT</u>	[]	<u>NUMBER</u>
Single Church	[]	_____
Multiple Charge	[]	_____
Associate Pastor	[]	_____
Senior Pastor w/Associates	[]	_____
Missionary	[]	_____
Superintendent	[]	_____
Other: _____	[]	_____

5. On a typical weekend what is your current church's average attendance in worship?

Under 300 []

300 to 750 []

751 to 1500 []

1501 to 2500 []

Over 2500 []

6. How many full or part-time pastors (clergy) do you oversee?

7. How many full or part-time non-clergy staff do you oversee?

8. For what is each of the pastors on staff responsible? Break it down and identify by pastor, e.g., Associate, Senior, Youth Leader, etc.

	Self (Identify)	Pastor 2	Pastor 3	Pastor 4	Pastor 5
Youth	[]	[]	[]	[]	[]
Visitation	[]	[]	[]	[]	[]
Christian education	[]	[]	[]	[]	[]
Children's ministry	[]	[]	[]	[]	[]
Older adult ministry	[]	[]	[]	[]	[]
Young adult ministry	[]	[]	[]	[]	[]
Evangelism	[]	[]	[]	[]	[]
Counseling	[]	[]	[]	[]	[]
Teaching	[]	[]	[]	[]	[]
Preaching	[]	[]	[]	[]	[]
Administration	[]	[]	[]	[]	[]
Small groups	[]	[]	[]	[]	[]
Other: _____	[]	[]	[]	[]	[]

9. What type of assistance do you have in staff supervision?

Associate Pastor []

Administrative Assistant []

Business Manager []

Other: _____

10. What are your spiritual gifts? (Check all that apply)

Administration [] Hospitality []

Apostleship [] Intercession []

Craftsmanship [] Knowledge []

Creative communication [] Leadership []

Discernment [] Mercy []

Encouragement [] Prophecy []

Evangelism [] Shepherding []

Faith [] Teaching []

Giving [] Wisdom []

Helps [] Other: _____

11. As you relate to the pastors (clergy) on staff, on average how many hours a week do you spend in:

	<u>None</u>	<u>1 to 2</u>	<u>3 to 5</u>	<u>6 to 10</u>	<u>11 to 19</u>	<u>20 +</u>
Staff supervision	[]	[]	[]	[]	[]	[]
Staff meetings	[]	[]	[]	[]	[]	[]
Staff team building	[]	[]	[]	[]	[]	[]
Developing personal relationships with team members	[]	[]	[]	[]	[]	[]

12. Overall, would you say your **professional** relationship with the other pastors/clergy on staff is: (Check all that apply.)

Friend []

Colleague []

Mentor []

Boss []

No personal relationship []

Hostile []

Other: _____

Please answer Question 13 only if you are the senior or lead pastor.

13. Describe how you feel about your **professional** relationship with the clergy staff of your church. For each response, please rate your response by:

1 = strongly disagree 2 = disagree 3 = undecided 4 = agree 5 = strongly agree.

As the lead pastor, I feel the pastor(s) I lead

respect and have accepted my leadership. []

are partners on the team. []

follow me only because they have to. []

do not take ownership of the church's ministry. []

are not concerned with results []

do not respect me and/or my leadership. []

are uncooperative. []

Please answer Question 14 only if you are an associate pastor (clergy).

14. Describe how you feel about your professional relationship with the senior or lead pastor of your church. For each response, please rate your response by:

1 = strongly disagree, 2 = disagree, 3 = undecided, 4 = agree, 5 = strongly agree.

As an associate pastor

I feel the senior pastor respects me, and that I accept his leadership. []

I feel the senior pastor makes me a partner on the team. []

I feel a sense of ownership of the church's ministry. []

I do not feel a sense of ownership of the church's ministry. []

I follow the senior pastor only because I have to. []

I am not concerned with results. []

I do not feel a sense of respect for the senior pastor's leadership. []

15. How would you describe your **personal** relationship with the pastors on staff? (Check the statement that best describes your **personal** relationship with the pastors (clergy) on staff).

We often share our personal lives. []

We sometimes share our personal lives. []

We seldom share our personal lives. []

We never share our personal lives. []

16. Using the following list of leadership styles, choose as many as three styles that best describe you.
- I have a clear, God-given picture of what the preferred future could hold. I take advantage of every opportunity to enthusiastically talk about the vision, knowing that if I cast the vision clearly enough and often enough it will become reality.
 - When faced with a critical intersection, I have the ability to choose the right path. I am able to sort through a variety of options, to clearly assess where our ministry would fit in each of those options, and with remarkable confidence point the church in the right direction.
 - I have the ability to take a vision, break it down into a clearly understood series of organized, sequential steps that will lead the church toward the fulfillment of the vision. Part of this process is forming a game plan that everybody can understand and have opportunity in which to participate.
 - I have a unique ability to organize people, processes, and resources to fulfill a mission or strategic plan. I enjoy monitoring and fine-tuning a process and setting benchmarks to determine our performance and success.
 - I have the ability to instill enthusiasm, inspiration, energy and excitement into teammates. I have a unique ability to read people and to know exactly what type and when a team member needs a boost and a lift that helps them reach their potential or to continue the work of ministry.
 - I have the ability to personally nurture, build and energize a team. From this experience team members are drawn into a rich community experience that excites and energizes them to believe that together, they can accomplish anything.
 - I have the ability to find and develop the right people with the right abilities, right character, and the right chemistry, and place them in the right positions where they will be able to produce the right results. I find it exciting to find the right people to do the right things consistent with their gifts and graces to fulfill the vision of the church.
 - I have the unique ability to work constantly in start-up mode. I excel at giving birth to new programs and ministries. Once the venture is up and running, I find myself losing interest and feel the desire to turn my attention to another new start-up.
 - I have the ability to turn things, situations and ministry around. I rise to the occasion of taking a troubled situation and patching it up, tuning it up, and revitalizing the whole venture and its team.
 - I have the unique ability to bring together under one leadership a wide range of diverse groups and focus them on a single mission. Through compromise and negotiation, I can build unique bridges among the groups, help them think outside of the box, and to hold their mission focus for the long haul.

17. How would you describe your theological persuasion and that of the pastors on staff?
(Check and identify all that apply)

	Self (Identify)	Pastor 2 _____	Pastor 3 _____	Pastor 4 _____	Pastor 5 _____
Fundamental	[]	[]	[]	[]	[]
Conservative	[]	[]	[]	[]	[]
Evangelical	[]	[]	[]	[]	[]
Middle of the road	[]	[]	[]	[]	[]
Charismatic	[]	[]	[]	[]	[]
Liberal	[]	[]	[]	[]	[]
Other: _____	[]	[]	[]	[]	[]

18. Concerning the way your team functions together, please use the following scale to indicate how each applies to your team. Circle the number that applies.

3 = Most of the Time 2 = Sometimes 1 = Rarely

Team members are passionate and unguarded in their discussion of issues.	3	2	1
Team members point out one another's deficiencies or unproductive behaviors.	3	2	1
Team members know what their peers are working on and how they contribute to the collective good of the team.	3	2	1
Team members quickly and genuinely apologize to one another when they say or do something inappropriate or possibly damaging to the team.	3	2	1
Team members willingly make sacrifices (such as budget, turf, head count) in their departments or areas of expertise for the good of the team.	3	2	1
Team members openly admit their weaknesses and mistakes.	3	2	1
Team members are compelling, and not boring.	3	2	1
Team members leave meetings confident that their peers are completely committed to the decisions that were agreed upon, even if there was initial disagreement.	3	2	1
Morale is significantly affected by the failure to achieve team goals.	3	2	1

3 = Most of the Time 2 = Sometimes 1 = Rarely

During team meetings, the most important—and difficult—issues are put on the table to be resolved. **3 2 1**

Team members are deeply concerned about the prospect of letting down their peers. **3 2 1**

Team members know about one another's personal lives and are comfortable discussing them. **3 2 1**

Team members end discussions with clear and specific resolutions and calls to actions. **3 2 1**

Team members challenge one another about their plans and approaches. **3 2 1**

Team members are slow to seek credit for their own contributions, but quick to point out those of others. **3 2 1**

19. Concerning your day-to-day activities, which behaviors and work preferences describe you best? Choose 2 using the letter "A" for your primary behavior and the letter "B" for your secondary behavior.

I tend to be ...

direct and decisive. People perceive me being strong-willed, authoritative, and sometimes even pushy and forceful. I enjoy challenges, taking action and immediate results. I tend to focus on the bottom line and results. I don't like people telling me what to do; instead, I prefer opportunities to do my own thing. **[]**

optimistic, outgoing, inspiring, and find that I am often influencing others. Often I am described as a people person who prefers to work with teams, share ideas, entertain, and energize others. I enjoy opportunities to help and motivate others, as well as the prestige that may come with that. I do not deal well with rejection. **[]**

a stable, steady and secure-oriented individual. I prefer to work behind the scene, working in consistent and predictable ways. Often I am described as friendly and loyal, and tend to be too nice. I tend to err on the side of caution as opposed to being assertive, aggressive, and risk taking. **[]**

competent, compliant, and calculating. I like to go by the book and want to do everything just right. Details, deadlines, clearly defined tasks and quality are very important to me. I sometimes focus so much on fixing a problem that I miss the potential and opportunity that may exist.

[]

20. Using the following scale, please indicate how each description applies to your pastoral team.

3 = Most of the Time 2 = Sometimes 1 = Rarely

Our pastoral team exhibits a strong sense of community that comes from a covenant to be in fellowship together and live out the love of God. The team has a written/verbal covenant that describes and defines our relationship as a ministry team. The covenant identifies the behaviors that we will value and hold one another accountable to.

3 2 1

Our pastoral team has a clear sense of a divine mission. This mission provides a clear focus and set of goals that energize our team to act with purpose and design. We sense our work has ultimate meaning and significance as each member finds fulfillment in his/her personal role in accomplishing the mission.

3 2 1

Our pastoral team endeavors to create a culture of redemptive love being lived out as God's community. The team lives before the congregation and community a culture that supports the values, fellowship, behaviors, and service of the Kingdom of God as we live, interact, and carry out our ministry and mission. People have only to watch our team to understand what life in the Kingdom of God is all about.

3 2 1

Our pastoral team has a strong sense and understanding of spiritual gifts. We understand that God has gifted each of us uniquely, and we recognize the unique gifts of each of our team members. Our weaknesses are irrelevant because we know that the key to successful ministry is focusing on each other's gifts and pooling them to move toward the common mission.

3 2 1

3 = Most of the Time 2 = Sometimes 1 = Rarely

Our pastoral team strives to build a culture of trust. Team members work hard to model trustworthiness, to mend broken community, to remove all suspicion that one cannot be trusted, and to become vulnerable in extending trust to one another. 3 2 1

Our pastoral team empowers others so they can reach their fullest God-given potential. The team has spread out power and flattened hierarchies so that responsibilities for the mission of the church can be widely shared. Team members take appropriate risk so that they may surrender responsibilities in order that others may be empowered. 3 2 1

Our pastoral team continues to grow, learn, and become more like Christ. We understand that we are works in progress and are continually being shaped by the Spirit. Team members are constantly deepening their discipleship, and are attempting to put into practice what they have learned. 3 2 1

21. Using the following scale, please indicate your level of passion for the following.

3 = Very Passionate 2 = Somewhat Passionate 1 = Not Passionate

Involvement in Community -----	3 2 1
General Visitation -----	3 2 1
Visitation of Shut-ins, hospital -----	3 2 1
Leadership in Youth Ministries -----	3 2 1
Lead Congregation's Community Outreach -----	3 2 1
Stewardship Development -----	3 2 1
Disciple Bible Training -----	3 2 1
Biblical Preaching -----	3 2 1
Evangelism -----	3 2 1
Missions -----	3 2 1
Small Groups -----	3 2 1
Communication Skills -----	3 2 1
Spiritual Life Development -----	3 2 1
Music -----	3 2 1
Various Worship Styles -----	3 2 1
Counseling -----	3 2 1
Community Ministerium -----	3 2 1
Building Programs -----	3 2 1
Children's Ministry -----	3 2 1

<i>3 = Very Passionate</i>	<i>2 = Somewhat Passionate</i>	<i>1 = Not Passionate</i>	
Youth Ministry -----	3	2	1
Young Adult Ministry -----	3	2	1
Older Adult Ministries -----	3	2	1
Family Ministry -----	3	2	1
Church Growth -----	3	2	1

22. How much input did you have as to whom would be appointed as associate pastors?
 (Check all that apply.)

- I have opportunity to discuss the type of pastor desired []
- I have opportunity to submit a name/names []
- I have opportunity to interview candidates []
- I have pick of whom I want []
- I had little input []
- I had no input []

Please turn the page to continue.

APPENDIX D**Qualitative, Interview Protocol with Senior Pastor**

1. Describe for me the model you use to staff your church for ministry. How did this evolve? Where did you start? What was it like? Where is it to this point in time?
2. What caused you to use this model?
 - a. E.g., Have you had experience with it at another church? Had you read about it? Seen it used elsewhere, etc.?
 - b. Explain your biblical and theological perspective for choosing the model of staffing you lead.
3. How do you go about selecting and integrating new pastors and other staff members into your staff team? How is this different from other churches?
4. How is this model working?
 - a. What are the things you like/advantages/successes over other models?
 - b. How would you define success with this model? What is causing the success?
 - c. What are your dislikes/disadvantages/weaknesses over the other models?
 - d. How would you know if it weren't working? If applicable, what is causing the model not to work?
 - e. What haven't you been able to achieve that you would like to regarding staffing and how your staff works together?
 - f. What has kept you from achieving your staff goals?
 - g. What would help you overcome this hurdle?
 - h. If you could start from scratch, what would you do to create a working team?
 - i. Probing questions based on discussion.
5. What advice would you give another pastor who was attempting to transition from a traditional, hierarchical model of staffing to your model?

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