# ABSTRACT

# GROWING PLACES:

# AN EXPLORATORY STUDY OF LAY LEADERSHIP DEVELOPMENT

# IN THE LOCAL CHURCH

by

Craig Taylor

In recent decades scholars have given increased attention to the development of leaders. However, the problem is that for many local churches, leadership resides solely in the hands of those with professional ministry roles. Much of this attention has focused upon an individual's personal development or the development of clergy. Although this focus has provided rich material that benefited the kingdom of God, one area that needs more consideration is the development of lay leadership in the local church. With all the literature on leadership development that exists, a shortage of lay leaders being developed in local churches remains (Nees). Leadership development theory that has spread and advanced in academic circles has struggled to find expression in the churches of American communities (Malphurs and Mancini 10). Local churches continue to operate as they have for generations, maintaining what is most valued and disregarding the inexplicable changes occurring in society. As a result, advances in understanding leadership development are not making an impact upon the local church and its mission (8).

However, before this leadership development can take place, existing leaders must acquire knowledge about what is currently happening in the life of the church. They must identify the existing problems before building solutions. The purpose of this study

was to obtain this essential information so that effective lay leadership development strategies could be established in local churches. The sample used in the research included churches of various sizes and locations in the Mid-Atlantic District Church of the Nazarene. Some of them were effectively developing lay leaders within the church and some were not. Using two instruments, e-mail interviews of pastors and leadership development audits obtained from the church's lay leaders, I gathered information that revealed the state of lay leadership development strategies in local churches.

Data analysis produced several discoveries that benefit the local church suffering from a shortage of leaders. The findings suggest that among the diverse approaches to lay leadership development, intentionality is vital. Results also imply that lay leaders hunger for vision and mentoring, even though pastors rated these areas much higher on a revised version of the same instrument. Another discovery indicated that pastors with an intentional lay leadership development plan in place and pastors without such a plan had different views concerning obstacles to lay leadership development. These findings contribute to a better understanding of current reality and inform practice for stronger lay leadership development strategies in more churches in the future.

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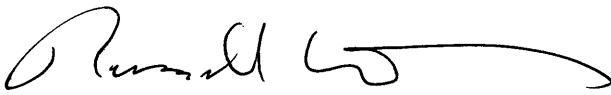
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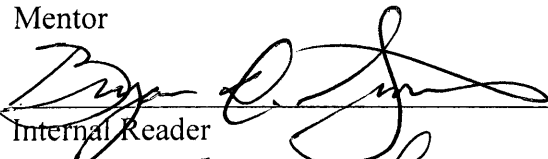of the requirements for the

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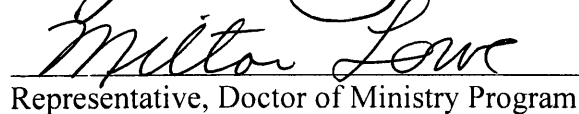Asbury Theological Seminary

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# PROBLEM

## Introduction

I wish I could become who God intended for me to be. I wish I could focus on my strengths instead of constantly worrying about meeting people's expectations of me. I felt confined for the first ten years of my professional pastoral ministry. After serving in four churches for an average of 2 ½ years in each church, I pleaded with God for anything different than another assignment that robbed me from me. I was an emerging leader hungry for opportunities to learn and grow. My passion was to help others discover their God-given strengths and give ministry away. However, most of my time was spent attending meetings, planning youth activities, leading Bible studies, and putting out fires. I wish things were different in the local church.

During my second church assignment, I began to read books on leadership. After the church board in my third church asked me to resign, I read everything I could get my hands on concerning leadership in the church. I was asked to resign because I was the second pastor of a forty-year-old-church. The founding pastor had no ministerial education and led the church for thirty-seven years. Everything I tried to do was met with skepticism. Finally, an individual was elected to the church board who successfully rallied the other church board members around him. I showed up to the monthly board meeting and was informed that they wished for me to resign. After consulting with my district superintendent, I gave them what they wanted. When I interviewed 2 ½ years earlier, they said they wanted someone who could teach them how to minister to their community. Later I realized that they wanted different results without making any

changes to what they were used to doing. Then my interest in leadership literature really began. I desired to find a better way to lead the church to become all that God intended the church to be.

After searching for another assignment for six months, my fourth church after graduating from seminary was much like the other three. I was asked by the pastor to serve as the Christian education pastor for all ages but was expected by church board members to be the youth pastor. After several months of negotiating with competing groups, I was reassigned as the administrative pastor, which lasted five months. After returning from a family vacation, I was informed that I was being let go because the church could no longer afford to keep me on staff. I had been in the church a total of eighteen months. I was now ready to do anything but serve as a pastor in another church. Although God had called me at age thirteen to give my life to full-time Christian ministry, my experiences indicated that the local church lacked the leadership required to keep people focused on its mission. I also believe that things can turn around.

I believe the local church can be better than it is. I believe the local church is spending the majority of its time and energy on things that do not matter in the long run. I believe the local church in America is worried more about keeping programs running than freeing people up to serve as God intended. If leaders in the local church actually assumed responsibility to develop people instead of programs and to give away ministry instead of taking joy away from potential leaders, perhaps more people would want to attend church. The church should be a body of believers where lives are transformed, not merely a club where people mingle with like-minded individuals. Every church has what it needs to do what God wants it to do. However, not every church takes advantage of

what God has provided (Barna 19). Perhaps emerging leaders are sitting in the pews

wishing they could participate in what God is doing in the community. A different

approach is required in order to bring that potential into reality—one that is different than

I have experienced in ten years of pastoral ministry.

## Problem

Leaders are in short supply (Forman, Jones, and Miller 23-24; Nees; Malphurs

and Mancini 8-9; Barna 18). Every family, company, city, state, and nation needs leaders.

Churches crave strong leadership as well. Churches call pastors to lead in a certain

direction. Other leaders are absent in most churches, which means that pastors have little

support in their leadership responsibilities. When pastors move, few laypeople feel

capable of holding the reins of leadership. In addition, a lack of spiritual leadership in

local churches oftentimes results in poor decisions and missed opportunities. I have seen

too many churches simply maintaining what they have or going through a slow death

instead of being what God called them to be. As a result, the church and the world suffer.

An intentional process of helping potential leaders become godly, spiritual leaders in the

church would address the problem. If possessing a plan for leadership development

became the norm in local churches, they would make a significant difference in American

society (Barna 19-20).

The Church of the Nazarene is becoming aware of this issue. The denomination

posted data from "Faith Communities Today: A Survey of Churches of the Nazarene" on

its Web site that gives an idea of the state of the local church. It is based on the responses

of leaders from 436 randomly selected Nazarene churches. According to that survey, 47

percent of churches have had three or more pastors in the past ten years. With so much

transition in leadership, I am not surprised that leaders are unable to develop other leaders. They do not stay in one church long enough to do so. Consequently, every few years churches experience a void in personnel to ensure that they are staying focused on God's agenda. In addition, 28 percent of churches cannot find enough people willing to serve in the church. A leadership development strategy would help to address this problem as well. The Mid-Atlantic District Church of the Nazarene has been conducting leadership cohorts among pastors for several years to develop them as leaders. Now the district is turning its attention to the development of leaders among the laity (*Moving with God* 82-83).

The laypeople who attend the church through numerous pastoral transitions are seldom equipped for ministry or trained as leaders in the church (Forman, Jones, and Miller 24). Instead, in such churches, only the pastor does the ministry of the church. In some cases, the majority of those who attend weekly worship services are spectators. People attend in order to receive religious good and services (Minatrea 7; Malphurs and Mancini 7). They do not know the joy of using their spiritual gifts, strengths, passions, and personality for kingdom building. This example is oftentimes a best-case scenario. Many worst-case scenarios exist as well—churches with poor leadership that simply strive to keep the bills paid and the doors open. They exist but have little to no impact in the community and fail to participate in the mission of God.

The church does not have to operate this way. Although the people in the church may be the church's greatest liability, the people in the church are also the church's greatest resource apart from the Holy Spirit. A church that mobilizes its people to participate in mission can continue along God's agenda whether a pastor is currently at

the helm or not. If the laity were trained and equipped as leaders, they could use their God-given strengths to participate in the mission of God in the immediate community and beyond (Bartz 86). A church should disciple new believers so that, in time, the church might also intentionally develop these disciples into spiritual leaders. Although every disciple will not become a leader in the church, a strategy is required to help potential leaders attain the level of spiritual leadership to which God has called them (Huizing 344; West 9). Taking this step would greatly enhance a church's ability to continue the mission of Jesus Christ.

Churches need to identify and grow leaders. However, churches commonly do things a certain way because they have always been done that way, unless a better method of doing things has been tried and proven successful. Many pastors and lay leaders need more information before they would be willing to take the steps necessary to create a leadership development pathway in their church. Perhaps churches could take steps to change current trends if they became aware of what other churches were actually doing and what strategies for leadership development were effective.

## Purpose

The design of my project was determined by the main objective. The purpose of the research was to obtain information for the formation of effective leadership development strategies in local churches by discovering the current leadership development strategies of pastors through e-mail interviews and the relationship of these strategies to leadership development audits obtained from church lay leaders from organized churches in the Mid-Atlantic District Church of the Nazarene.

## Research Questions

In order to fulfill the purpose of obtaining information for the formation of effective leadership development strategies in local churches, I developed appropriate questions. Information such as what leadership development strategies currently existed in practical church life was necessary. I also needed to know what leadership norms from Scripture were present in the lives of elected church leaders. The correlation of these findings would shed light upon the effectiveness of leadership development strategies within the local church.

### Research Question #1

What were pastors of the Mid-Atlantic District Church of the Nazarene doing in regards to leadership development strategies in the local churches?

### Research Question #2

What were the relationships between a pastor's leadership development strategy and the actual leadership characteristics of church lay leaders in the Mid-Atlantic District Church of the Nazarene?

### Research Question #3

What practices or contextual factors were most conducive for enabling emerging leaders to become effective lay leaders in their local churches?

## Definition of Terms

An *organized church* is a local group of people who have obtained financial stability and sufficient membership, including a church board or leadership team, to be self-supporting as outlined in the constitution of the Church of the Nazarene. The denomination gives this formal status at the request of the local church.

A Christian *leader* is a disciple of Jesus with credibility, capabilities, and a call to influence or move people in a particular context onto God's agenda (Malphurs and Mancini 20; Blackaby and Blackaby 20). Leaders are responsible for the development of other leaders.

*Leadership development* is "[t]he intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills" (Malphurs and Mancini 23). It involves helping individuals discover who they are and how they could turn personal potential for leadership into reality.

*Leadership development strategy* is a plan for helping people attain the level of spiritual leadership to which God has called them. It requires intentionality and specific goals or outcomes.

## Ministry Project

In order to gain information that would be useful for the development of leaders in local churches in the Mid-Atlantic District Church of the Nazarene, I had to discover what pastors were currently doing in terms of leadership development in their churches. A tool was also required to determine how effectively pastors were developing leaders. The research project, therefore, utilized two instruments: e-mail interviews and a leadership development audit.

The Mid-Atlantic District Missional Leadership Specialist Rev. Kenneth Balch made recommendations of churches appropriate for this study. After consulting with Balch, eight churches were selected based upon two factors: (1) average weekly worship attendance, and (2) the presence of a leadership development strategy. The pastors of

these churches then received e-mail interviews that focused on the pastors' leadership development strategy for the church. If a church did not have an intentional plan in place to develop leaders, questions served to help find out why. The e-mail interview also asked about their perceptions of leadership development in the church and their own leadership.

If a church did, in fact, have an intentional plan in place to develop leaders, the pastor revealed what the strategy looked like. Pastors provided a list of resources they found to be most useful in the construction of a leadership development strategy, an explanation of how they implemented the leadership development plan, and information on who led the process and how the church measured effectiveness. One question asked what obstacles they faced in the implementation of the church's leadership development plan.

The leadership development audit was formed by surveying the Bible and contemporary leadership development literature for foundational elements of leadership development or leadership formation. The audit measured participants' self-analysis and gained their perspective in four areas. The pastors who participated in the e-mail interviews each distributed the leadership development audit to five lay leaders they selected in order to determine the effectiveness of the church's leadership development strategies.

I hoped to discover what contributes to the development of more leaders in local churches. Through correlation of the e-mail interviews with the leadership development audit, I intended to uncover practices that contributed to higher scores on the leadership development audit and help churches discover the areas that were strong and weak in a

person's leadership development. A church's overall score (i.e., total of participants' scores) showed how a church was doing in comparison to other churches. This information will help evaluate the leadership development strategies in churches.

## Context

The eastern region of the Church of the Nazarene in the United States will benefit from this research. This region consists of eight districts and includes the following states: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. It also includes Washington, DC, and a portion of West Virginia. Although the region contains great diversity, it also enjoys many events that tie it together. Regional gatherings occur occasionally for children's Bible quizzing and pastoral leadership conferences. Each of the districts also supports the regional institution of higher education, Eastern Nazarene College, located in Quincy, Massachusetts. One initiative of the college is to provide resources and leadership development opportunities to churches in the region. If pastors of local churches in this area understood the significance of leadership development, the strategies currently implemented, and the resources at their disposal, perhaps they would develop more leaders.

In many respects the Mid-Atlantic District is leading the way forward in the eastern region of the Church of the Nazarene. District Superintendent Dr. Kenneth Mills works with a cohort to build a fabric around five strategic strengths in the Mid-Atlantic District: spiritual formation, leadership development, congregational vitality, missional expansion, and stewardship advancement. Balch is already providing crucial information

for churches in the Mid-Atlantic District needing to focus more on leadership development. This study contributed to that exchange of valuable information.

Several of the churches in the Mid-Atlantic District participated in the research project. Eight churches representing small, mid-sized, and large churches in the district—some with leadership development strategies in place and some without—painted a picture of what is possible in terms of leadership development in the local church. Although the eight churches differ in average weekly worship attendance and locale, they, along with the churches across the district and eastern region, are all Wesleyan-Arminian in their theology and are evangelistic, holiness churches. They are members of the Church of the Nazarene. Each organized church has elected church members who serve on the church board. These board members may or may not be lay leaders in the church. The eight churches that participated in the study were willing to help other churches within the district and across the region gain valuable insight into the complexities of leadership development in the local church.

## Methodology

This study followed an exploratory, mixed-methods design. The e-mail interviews with pastors followed a qualitative design. I correlated this data with the leadership development audit from church lay leaders, which followed a quantitative design. The combination of methods clarified whether a relationship existed between the characteristics of leaders in the church and the leadership development strategies of the church.

The e-mail interviews were given to eight pastors of churches in the Mid-Atlantic District of the Church of the Nazarene that were recommended to me by Balch. Half of

the churches had a leadership development strategy in place and half did not. If a church did not have an intentional plan in place to develop leaders, questions served to help find out why. The e-mail interview questions asked for pastors' reasons for not having a leadership development plan. Additional questions probed their perceptions of leadership development in the church and of themselves as leaders. If a church did, in fact, have an intentional plan in place to develop leaders, questions within the e-mail interviews sought to uncover what the strategy looked like. I requested a list of resources that pastors found to be most useful in the construction of a leadership development strategy. Responses also provided information on who led the leadership development process and how he or she measured effectiveness. An additional question on the e-mail interview asked what obstacles they faced in the implementation of the church's leadership development plan. They also agreed to distribute a copy of the leadership development audit to five lay leaders they each selected in order to gain a clearer picture of the significance of leadership development strategies.

The leadership development audit was formed by surveying the Bible for foundational elements of leadership development or leadership formation. These norms were combined with key elements of effective lay leadership development discussed in the literature. The audit measured participants' self-analysis in four areas: (1) vision/emergence, (2) perspective on the local church's culture, (3) mentoring, and (4) character/inner life. Each area contained seven statements. The results indicated areas where participants were strong and where development or attention was needed. The total score for each lay leader also indicated the degree to which he or she aligned with biblical norms and central themes of lay leadership. This score may be used as an indicator of

their leadership level. Understanding leadership levels enables pastors or leadership development coordinators to determine appropriate contexts for leadership in the local church.

**Participants**

Eighty-five organized churches currently comprise the Mid-Atlantic District, ranging from 16 to 1,531 in average weekly worship attendance. After ranking each church from one to eighty-five according to its average weekly worship attendance, I divided them up into four equally-sized groups. When I noticed that half of the local churches had an average weekly worship attendance between sixteen and sixty-five, I then classified the organized churches into three groups: (1) those averaging 16 to 65 in weekly worship attendance, (2) those averaging 66 to 115 in weekly worship attendance, and (3) those averaging 116 to 1,531 in weekly worship attendance. Since twice as many churches fell within the category for sixteen to sixty-five in average weekly worship attendance than in each of the other two categories, twice as many churches were selected for the study from that category than from each of the other two categories. Balch recommended several churches to me that were thought to have a leadership development strategy in place or presumed not to have a leadership development strategy in place. From this list of recommended churches, I selected four from the sixteen to sixty-five category in average weekly worship attendance for the study (two known to be effective in terms of lay leadership development and two that were struggling to develop lay leaders). For each of the other two average-weekly-worship-attendance categories, one church was selected that was known for its leadership development efforts and one was

selected that did not have a recognized leadership development strategy. Therefore, a total of eight churches comprised the sample.

**Instrumentation**

I used two instruments in the study: an e-mail interview of pastors (EIP) and a leadership development audit (LDA) given to church lay leaders. Both instruments were researcher designed. The purpose of the EIP was to understand current reality concerning leadership development in local churches in the Mid-Atlantic District Church of the Nazarene. Pastors have heard a great deal about the significance of leadership development from district leaders for several years. The EIP was a tool to obtain information about how ideas about leadership development found expression in the life of the local church. The purpose of the LDA was to evaluate the effectiveness of leadership development strategies in the local church. It found any correlations between certain leadership development strategies and the level of leadership development within the local church.

**Variables**

The purpose of the study was to identify a predictor variable. The criterion variable was the strategies for the development of leaders in the local church. I wanted to know the cause. The predictor variable was what contributed to the development of leaders in the local church. Intervening variables included the church selection process, the pastors' opinions concerning leadership development in the local church, and the ability of church lay leaders to respond accurately to statements on the LDA. Demographic characteristics such as geographic location, educational levels of

participants, socioeconomic status, as well as the church's morale, financial stability, and self-image were additional intervening variables.

**Data Collection**

I sent the EIP via e-mail to the pastors' addresses listed in *Moving with God Now*. This qualitative instrument contained one yes/no question and fifteen open-ended questions for each participant. All pastors answered ten questions that were the same, regardless of whether they currently had a lay leadership development strategy in place or not. For the remaining six inquiries, the pastors answered questions based upon their response to question 10, which indicated whether they had a lay leadership development strategy in their local churches. Those who answered affirmatively answered questions 11-16 and those who answered negatively answered questions 17-22. All pastors returned the EIP via e-mail within two weeks of receiving it (see Appendix B).

The LDA was sent via mail to the pastors who participated in the study. These pastors agreed to distribute the LDA to five church lay leaders in person. They were mailed back to me with a due date of four weeks after they were received (see Appendix C).

**Data Analysis**

I compared the data obtained through the EIP in three ways. First, responses from pastors of churches without a leadership development strategy in place in each category of churches based on average weekly worship attendance were compared to responses from pastors of churches that do have a leadership development strategy in place. Similarities, differences, and patterns were noted. Then I compared responses from all pastors of churches without a leadership development strategy in place across church

categories. Responses from pastors of churches with a leadership development strategy in place were compared across church categories as well. I noted themes and utilized descriptive statistics. Finally, I compared the total scores from each church's LDAs to the EIP from the church to discover existing patterns or relationships.

**Generalizability**

This study focused upon eight local churches on the Mid-Atlantic District Church of the Nazarene. Due to the relatively small sample size, the conclusions have limited generalizability. Claims made as a result of the data collected have direct bearing only with the eight social units that participated in the project. The delimitations are churches of various sizes known either to have or not to have a leadership development strategy in place. Other churches, districts, or denominations might have produced different information. However, by using inferential reasoning, many of the findings also apply to local churches outside of the nonprobability convenience sample that was used.

This study did contribute to an understanding of what is taking place in other churches as well. Churches of various average weekly worship attendance were selected and the sample was weighted to accommodate the number of churches in each category. Results may, therefore, be generalized to other local churches within the same category, especially in the Mid-Atlantic District Church of the Nazarene. Local Nazarene churches in the eastern region of the United States may also align with churches from the sample.

The study is important because it revealed how leadership development theories in the literature are being applied in real life. Furthermore, it contributed to scholarly research by revealing obstacles to the development of leadership development strategies in local churches and factors that contribute to a leader's development, or lack thereof.

Such information will inform district leaders, pastors, and laypeople as they strive to develop leaders that align with biblical norms. The study is relevant because it pointed out key landmarks to include in the construction of a leadership development map or leadership pathway. This type of map is invaluable to churches or districts seeking to establish a strategy for helping people attain the level of spiritual leadership to which God has called them.

## Theological Foundation

God has revealed himself as Father, Son, and Holy Spirit—the Triune God; therefore, an appropriate theology of leadership development must reflect the three-in-one nature of God. Stephen A. Seamands writes, "The ministry we have entered is the ministry *of* Jesus Christ, the Son, *to* the Father, *through* the Holy Spirit, for the sake of the church and the world" (original emphasis; 9-10). This observation provides a solid foundation upon which one may build a theology of ministry and, more specifically, a theology of leadership development in the local church.

### The Ministry of Jesus Christ, the Son

Romans 8:29 reveals God's plan for humanity: "For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers" (NIV). Clearly, those who profess to be Christian should be on a path toward Christlikeness. This expectation applies to new believers, growing and mature disciples, as well as spiritual leaders. Therefore, Christians should relate to others in the same manner that Jesus' related to people of his day. Believers should spend their time and energy in a manner that reflects Christ's heart within them. Mature followers of

Christ should develop disciples to become leaders for the church according to the example of Jesus, as well.

Jesus created a missional community, not by following a formula or curricula but by inviting people to a shared life (Ford 200). Jesus spent time with his disciples. He lived alongside them so that they observed first-hand how he related to outcasts, religious leaders, and those in need.

A committed disciple is one who follows the footsteps of Jesus and learns to love as he loves. In order to develop leaders in the local church, a leader must intentionally work with God to make disciples who obey God's Word, love selflessly and sacrificially as Jesus did, and engage in the painstaking work of making other disciples.

**To the Father**

The mission of the Church is not only to follow the example of Jesus but also to imitate God. The apostle Paul writes, *"Be imitators of God,* therefore, as dearly loved children *and live a life of love, just as Christ loved us* and gave himself up for us as a fragrant offering and sacrifice to God" (emphasis mine; Eph. 5:1-2). This reflection of whom Christians worship is what brings glory to God. John's Gospel refers to this truth with the image of a vine loaded with fruit:

> I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.... If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. *This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.* As the Father has loved me, so have I loved you. Now *remain in my love.* If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. (emphasis mine; John 15:5, 7-10)

Christians must remain in the love of God to bear fruit—to reproduce the love of God in the ministry of the church. Jesus taught his followers how to remain in the Father's love

through obedience. Henry T. and Richard Blackaby write, "He [God] asks leaders to walk with him so intimately that, when he reveals what is on his agenda, they will immediately adjust their lives to his will and the results will bring glory to God" (29). Obedience keeps people close to the loving heart of God and allows God's love to flow through them. The reflection of God's love glorifies the Father as Jesus did.

Leadership development for the glory of God will focus on abiding in the love of God. Blackaby and Blackaby state, "People do not choose to become spiritual leaders. Spiritual leadership flows out of a person's vibrant, intimate relationship with God" (100). When the love of God captivates disciples and, consequently, they long to fulfill their purpose of bearing fruit or sharing his love, they join God's program of leadership development. God alone receives the glory.

**Through the Holy Spirit**

Leaders may be tempted to rely upon education, strengths, experience, or wisdom to complete daily activities; however, Jesus' disciples, in general, and spiritual leaders, in particular, must always depend upon the power of the Holy Spirit (see Acts 1:8). No one is educated enough, strong enough, experienced enough, or wise enough to take part in the ministry of the Son utilizing his or her own resources alone. Brian J. Dodd states, "[God's] plan … is to choose unlikely leaders so that it will be obvious God is at work. This is the divine incognito, God hiding in the weak things to offend human pride so offensive to the holy God" (22). Leadership development strategies that focus upon discovering one's abilities and neglect the role of the Spirit are unbiblical and misguided. According to Timothy C. Geoffrion, "The basic truth is this: God equips individuals with gifts and abilities so that they can fulfill the leadership assignments to which they are

called" (94). Spiritual leadership begins with the call of God and is accomplished through

his gift of the Holy Spirit. It is God's work from beginning to end.

Consequently, leadership development includes learning to hear God's voice and

live in the power of the Spirit. Rowland Forman, Jeff Jones, and Bruce Miller pose this

question:

> How can we provide a rich context where whole-life development can
> take place?… In one sense, *we* [original emphasis] don't develop leaders;
> God does. By his Holy Spirit, he trains and shapes and molds his leaders.
> But we can provide an interlocking framework (rather than a formula) to
> optimize the development of the leaders in whose lives God is working.
> (65)

Christians who are developing other leaders can learn to partner with God.

The context of the contemporary church is different from that of the original

disciples. For instance, in the early Church's infancy, "[t]heir only leaders were the

apostles, whose authority was apparently spiritual but not legal. There was no

organization and no appointed leadership. The *ekklēsia* was not what it is today: an

organized institution" (Ladd 351). Somehow Christian leaders must discover how to

remain faithful to the ministry of Jesus while operating in an institutionalized church with

polity and procedures. One problem has been the tendency to adopt secular business

models in order to function efficiently and manage the business of the church. Sometimes

churches just want to maintain present ministry. That maintenance mind-set may explain

why many churches stall or decline: They lack the power to grow. The local church needs

spiritual leaders who are as dependent upon the Holy Spirit as Jesus was during his

ministry on earth.

If a spiritual leader sets the example and abides in Christ through his Spirit, his or

her behavior will influence the organization. This power to facilitate maturity among

other believers is what Paul means when he says, "Follow my example, as I follow the example of Christ" (1 Cor. 11:1). Aubrey Malphurs admonishes church leaders to *be transformed* themselves in order to transform those under their leadership (117; see also Rom. 12:2). The work of transformation is the Spirit's work.

The Spirit of Christ calls, equips, empowers, and transforms. Therefore, leadership development in the local church depends upon the power and presence of the Holy Spirit. The spiritual leader seeking to develop other leaders invites them into the transforming work of the Spirit. This process allows the leader to participate in the ministry of Jesus and bring glory to the Father. Leadership development in the local church is not about building a grand organization or building a reputation as a great leader; rather, it is about building up the church for the sake of the world.

## Overview

This study addresses the problem of a lack of leadership development in local churches. The literature reviewed in Chapter 2 acknowledges this problem and offers various means to address it. In Chapter 3, the methodology enabled exploration of the problem at a practical level. The findings outlined in Chapter 4 produce information that could result in stronger leadership development strategies in churches. In Chapter 5, further discussion explains how churches or districts may apply the findings in order to develop more leaders in local churches.

# CHAPTER 2

# LITERATURE

## Introduction

Chapter 1 introduced the problem addressed by the present research study. Lay leadership development remains a lost cause in many congregations despite the need for strong spiritual leadership in America's Christian churches, the frequent turnover of pastoral leadership, and more access to leadership resources via the Internet. Christians have lamented for years that more and more churches are closing their doors, church attendance rates cannot keep up with population growth rates, and morality in America is steadily declining. In addition to these troubling cultural trends, the current average tenure for US and Canadian pastors in the Church of the Nazarene is six years and two months (Lance). This statistic means that local churches without strong lay leadership essentially reinvent themselves every five to seven years. Leadership development materials abound in the worlds of business and academia but have not resourced emerging leaders in most American Christian churches. Numerous books, articles, and organizations exist to facilitate the development of future leaders; however, relatively few church leaders take advantage of these channels.

The reasons behind these observations remain a mystery. People may also observe that pastors are busy and churches have other priorities, but perhaps more to the story remains to be discovered. Conjecture also does little to move church leaders toward workable solutions. Therefore, after surveying the landscape of lay leadership development literature, the present study probed current reality concerning leadership development issues in a sample of local churches. Perhaps the process of asking the right

questions will shed light on some possible answers and yield workable strategies for lay

leadership development in the local church. The purpose of the research was to obtain

information for the formation of effective lay leadership development strategies in local

churches by discovering the current lay leadership development strategies of pastors

through e-mail interviews and the relationship of these strategies to leadership

development audits obtained from church lay leaders from organized churches in the

Mid-Atlantic District Church of the Nazarene.

## Theological Framework

The three-in-one nature of God forms a framework for building a theology of lay

leadership development. Rather than serving the purposes of one individual, lay

leadership development builds others up so that God is glorified. The mission of Jesus

determines the agenda for lay leadership development strategies. That assignment has

been entrusted to believers and can only be accomplished by the power of the Holy Spirit.

**Leadership Development as the Ministry of Jesus Christ, the Son**

God intends for all believers to reflect the love and grace of Jesus Christ.

Followers of Christ are to follow in the footsteps of Jesus and to live as he lived. The

church exists in order to continue the work and ministry in which Jesus was consumed

while he walked upon the earth. Jesus set an example for loving sacrificially, praying

sincerely, and forgiving completely. He also demonstrated the way mature disciples

should develop church leaders.

Business models of leadership and leadership development have provided some

help to the modern Christian church, but they must not serve as the church's agenda. John

R. W. Stott observes, "Our model of leadership is often shaped more by culture than by

Christ. Yet many cultural models of leadership are incompatible with the servant imagery taught and exhibited by the Lord Jesus" (113). This mistake illustrates why a correct foundation is essential for the church's ministry; the direction an individual is heading when he or she takes his or her first step determines the course that lies ahead. Churches follow this law as well, unless of course, churches make midcourse corrections. Church leaders who are attempting to follow in the footsteps of Jesus are still prone to reflect the ideals of culture rather than reflect the image of God in Christ.

Jesus' mission was to create a community that would incarnate the gospel message in the world. In order to accomplish his mission, Jesus chose to forgo the shortcuts of impressing people with magic tricks, taking advantage of his divinity, or thinking primarily of himself (see Matt. 4:1-11). Instead, he chose a different method:

> [A] community was created in which the embodiment of [his] mission continued corporately after his ascension, as a household, a family, a community, *koinonia....* This runs against the premise that the church is essentially an impersonal, imposed, hierarchal organization of officers and officers. (Oden, *Life in the Spirit* 280)

The Christian church is not a business. It is a fellowship of disciples on a mission—the mission of Jesus Christ.

Jesus created this missional community, not by following a formula or curricula but by inviting people to a shared life (Ford 200). According to Leighton Ford, "that, in a nutshell, is what Jesus did to develop his leaders: He gave them himself" (221). He spent time with his disciples. He lived with them so that they had a proper vantage point to notice how he related to people. Thomas C. Oden states, "The training of the Twelve occurred didactically and experientially by proximate association with him [Jesus]. They listened to him teach and watched him respond to human need and deal with adversaries.

They beheld his steady compassion" (*Word of Life* 296). Jesus did have a plan to

accomplish his mission, but it was not popular, trendy, or painless. Ford explains, "Jesus

had a strategy to develop leaders—he aimed to reproduce himself in them." Rather than

learning to follow a lesson plan or a certain protocol, the disciples were learning to follow

a person.

That strategy is illustrated throughout the Gospels, as Jesus called his disciples to

do what he did and to communicate his love to others. In the final hours before his arrest,

Jesus revealed his intentions clearly to those closest to him:

➤ "I have set you an example that you should do as I have done for you" (John

13:15).

➤ "A new command I give you: Love one another. As I have loved you, so you

must love one another" (John 13:34).

➤ "If you obey my commands, you will remain in my love, just as I have obeyed

my Father's commands and remain in his love" (John 15:10).

➤ "My command is this: Love each other as I have loved you" (John 15:12).

Paul summarized this plan—this mission of God—as he told the believers in Ephesus to

imitate God and the love of Jesus (Eph. 5:1-2). As dearly loved children, they were

expected to reflect a family resemblance to the Father and the Son. A committed disciple

is one who follows in the footsteps of Jesus and learns to love as he loves. Aubrey

Malphurs and Will Mancini share that the three main characteristics of true disciples are

that they abide in his Word (John 8:31-32), love one another (John 13:34-35), and bear

fruit (John 15:8, 16; 65). In order to develop leaders in the local church, a leader must

intentionally work with God to make disciples who obey God's Word, love selflessly and

sacrificially as Jesus did, and engage in the painstaking work of making other disciples. To love like Christ is to risk getting hurt. Brennan Manning expresses this point: "Those who wear bulletproof vests protecting themselves from failure, shipwreck, and heartbreak will never know what love is. The unwounded life bears no resemblance to the Rabbi" (158). Investing in the lives of others means taking risks and sometimes getting hurt.

Loving like Jesus also requires a firsthand experience of his love: "One can follow Jesus' example only if one has already experienced Jesus' loving service for oneself" (O'Day 727). Manning agrees: "If I am not in touch with my own belovedness, then I cannot touch the sacredness of others.... Being accepted, enamored, and loved by God comes first, motivating the disciple to live the law of love" (58, 83). Contemporary Christian churches may invest in helping people discover their spiritual gifts and personality types through a variety of inventories; however, what churches really need may be inventories to determine their capacity to love. According to John 13:35, "By this all men will know that you are my disciples, if you love one another." Individuals who are abiding in the love of Jesus are in the best position to influence others for the sake of the kingdom.

Jesus purposefully invested in his disciples and taught them to love as he did so that they could continue his mission. Jesus did not worry about leadership development. He was more concerned about creating a community that knew the meaning of loving unconditionally. In the process, he focused on twelve disciples. Moreover, in raising up twelve disciples, he actually poured more of himself into Peter, James, and John:

> He [Jesus] knew that some people were more willing to receive his teaching and to act upon it than were others. Some were more prepared to understand deep truths than others did. By investing in small groups such as the twelve disciples, Jesus was preparing for the day when people like

Peter would be powerful leaders themselves. (Blackaby and Blackaby 219)

Likewise, spiritual leaders today should ask God for discernment to discover in whom they should invest themselves. This inquiry is part of the overall process of developing leaders as Jesus did. According to Malphurs and Mancini, Jesus performed four basic steps to move people from casual observers to committed leaders: (1) He *recruited* disciples who would spend time with him and come to believe in him; (2) he *selected* a committed core into whom he poured his life after spending a night in prayer; (3) he *trained* these twelve disciples through parables, teaching moments, and real experience sharing his ministry; and, (4) he *sent them out* to continue his work (63-72). To follow the example of Jesus is a believer's call and privilege. Christians participate in his ongoing ministry by developing leaders as he did.

**Leadership Development to the Father**

Jesus confessed that his ministry was for the glory of his Father. For example, the Gospel of John reveals why Jesus did what he did:

- John 8:50 declares Jesus' words, "I am not seeking glory for myself; but there is one who seeks it, and he is the judge."

- "Jesus replied, 'If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me'" (John 8:54).

- Prior to raising Lazarus from the dead, Jesus prophesied, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it" (John 11:4b).

- With the disciples in the upper room, Jesus taught, "And I will do whatever you ask in my name, so that the Son may bring glory to the Father" (John 14:13).

- Finally, in John 17 Jesus prayed, "I have brought you glory on earth by completing the work you gave me to do" (v. 4).

The Son did not selfishly cling to his position of glory but became human; lived among men, women, and children; and, died on the cross to honor his Father. Jesus' desire to glorify the Father best exemplifies his glory.

Jesus could have chosen a different path. He could have lived to fulfill the expectations of needy people; however, Jesus was not driven by the wishes of others. Mark recounted in his gospel an episode when Jesus stayed true to his mission rather than increasing his popularity among the masses:

> Simon and his companions went to look for him, and when they found him, they exclaimed: "Everyone is looking for you!" Jesus replied, "Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come." So he traveled throughout Galilee, preaching in their synagogues and driving out demons. (Mark 1:36-39)

This scene presents another example for disciples and leaders to follow.

Spiritual leaders must lead and develop leaders for no other reason than to glorify the Father. Reggie McNeal compares Jesus' response to that of many contemporary leaders:

> Many Christian leaders thrill to hear, "Everyone is looking for you!" Living for the crowd, they die to their mission. Living only for the crowd eventually leaves them emotionally burned-out and empty.… They may claim that their failure is due to having too large a heart for people. This is a self-delusion. The problem is not having a heart *large enough* for God. (original emphasis; *A Work of Heart* 59)

God must set the agenda. The greatest command is to "*Love the Lord your God* with *all* your heart and with *all* your soul and with *all* your mind" (emphasis mine; Matt. 22:37). Contrary to the ways of prevailing culture, this command even applies to those in

leadership positions. Ford explains what separates servant-leadership from the popular

understanding of leadership:

> Whatever our career may be, true leadership means to receive power from God and to use it under God's rule to serve people in God's way.… The heart of leadership is not in mastering the "how-tos," but in being mastered by the amazing grace of God. (76)

This requirement for Christian leadership is the only way to reflect his love to followers.

Meditation is the practice of reflecting upon God's word. When leaders in the

church consider how their lives align with God's expectations, they are better equipped to

lead people for the glory of God. The call to abide in Christ (John 15:1-12) finds

expression when leaders practice the spiritual discipline of listening to God and

meditating upon his promises. Meditation provides strength to Christian leaders and also

places them in the proper posture for leadership development.

Success in God's kingdom is different from success in the eyes of the world.

Dodd describes what distinguishes these competing value systems:

> The lure of success is seductive. Its siren song causes so many people to uncritically ascribe so much authority to high-profile leaders, platform speakers, and megachurch pastors.… In the United States, this high value placed on success is alien to the value the kingdom of God places on faithfulness and obedience. (11)

Spiritual leaders must redefine success. They must develop leaders who thirst for God,

not for power and *success*. In *Practicing Greatness* McNeal instructs, "Great leaders feel

profound gratitude to God for their opportunity to give their lives to the mission he has

chosen for them. Practicing excellence for them is part of their grateful response to him"

(94). Great leaders pursue excellence because they are pursuing intimacy with a great

God. According to McNeal, spiritual leaders head toward an uncommon goal:

> Genuinely great spiritual leaders do not do what they do for themselves or even as a way to become recognized as great leaders. The end game for spiritual leaders is about expanding the kingdom of God. They pursue greatness because they are passionate about God and about helping other people experience the life God intended for them to enjoy. In the end, great spiritual leaders are not interested in calling attention to themselves. They point people to a great God. This is the sort of greatness we are desperate for. (8)

The world would look quite differently if the majority of church leaders adopted this view of success.

Leadership development for the glory of God focuses on abiding in the love of God. Blackaby and Blackaby state, "Leadership development comes through character development, because leadership is a character issue" (53). Later they add, "People do not choose to become spiritual leaders. Spiritual leadership flows out of a person's vibrant, intimate relationship with God" (100). When disciples become captivated by the love of God and long to fulfill their purpose of bearing fruit (sharing his love), they are enrolled in God's program of leadership development. Moreover, he alone receives the glory.

**Leadership Development through the Holy Spirit**

The Holy Spirit influenced Jesus throughout his ministry. The Holy Spirit played a role in his birth (Matt. 1:20) and prompted him to enter the wilderness where he was tempted (Matt. 4:1). Upon his baptism the Holy Spirit descended upon Jesus like a dove (Luke 3:22). Jesus was able to fulfill his mission through the power of the Holy Spirit (Heb. 9:14). Followers of Jesus must likewise remain sensitive to the leading of the Holy Spirit and receive power from the Spirit to continue the ministry of Jesus. Andrew Purves states, "By the work of the Holy Spirit we are joined to Christ's mission from and to the

Father, thereby to share in his ministry" (1). The Holy Spirit provides what church leaders need to continue the mission of Jesus.

Leaders have spiritual gifts and natural abilities provided by God; however, apart from an ongoing relationship with Jesus they amount to nothing (John 15:1-5). The Holy Spirit makes this relationship possible (John 14:26, 16:7-14). Reliance upon individual strengths to lead the church does not align with the mission or example of Jesus. Although American culture prizes independence, Jesus modeled dependence upon the Holy Spirit (John 14:10; Acts 1:1-2; Heb. 9:14). Leadership development in the church is a work of the Holy Spirit and cannot succeed without his guidance. Christian leaders need to be mentored by the Holy Spirit before they are qualified to mentor others.

The role of the leader is to maintain right relationship with God. Through prayer and meditation upon God's Word, among other disciplines, leaders may learn to "keep in step with the Spirit" (Gal. 5:25). Leaders offer their God-given passion, spiritual gifts, and personality back to God for use in his service. All personality types are welcome in God's kingdom service. Oden declares, "The Spirit works amid different personal temperaments" (*Life in the Spirit* 203). Christians, therefore, offer themselves as vessels that God can use for his glory.

Consequently, leadership development includes learning to hear God's voice and living in the power of the Spirit. Forman, Jones, and Miller pose this question: "How can we provide a rich context where whole-life development can take place?" (65). The authors go on to provide a theological understanding of the process at work:

> In one sense, *we* don't develop leaders; God does. By his Holy Spirit, he trains, shapes, and molds his leaders. But we can provide an interlocking framework (rather than a formula) to optimize the development of the leaders in whose lives God is working. (original emphasis; 65)

Church leaders can learn to cooperate with God in the leadership development process. They can help guide people into an appropriate posture where the Holy Spirit can act.

The world has dramatically changed since Jesus empowered twelve disciples over two thousand years ago. The mission of Jesus has not changed, but the means to accomplish that task changes with the context. Some churches have turned to business models of leadership in order to meet the challenges of the institutionalized church. The result of substituting the power of the Holy Spirit with knowledge obtained from experts in the business world is a church that resembles a whitewashed tomb. In order to address the complexity of the current context, church leaders must learn to rely upon the direction offered by the Holy Spirit.

The apostle Paul was an effective leader because of his trust in the authority and power of the Holy Spirit. Passages such as Romans 15:18-19 and 1 Corinthians 2:1-5 attest to Paul's dependence upon the Holy Spirit. Dodd notes, "The Holy Spirit is the key to Paul's success.... God takes ordinary people and breathes his Spirit into them, and they accomplish amazing things. But God chooses whom, when and where to blow his Spirit" (24). Neither leaders nor churches can program or manage the Holy Spirit. Christians must submit to his leadership. Dodd also explains that Paul did not refer to his weakness (1 Cor. 2:1-5) to make excuses or display false humility. He adds how an appropriate dependence upon the Holy Spirit should be displayed:

> It is not an invitation to suppress our God-given personality, to pretend we feel weak when we do not or to cultivate a fake frailty.... In other words, the power in every power encounter is in the cross of Christ (for content) and in the Holy Spirit (for communication), irrespective of the weakness of the evangelist. (49-50)

Church leaders must understand that their power to preach the cross of Christ comes only through the Spirit of Christ.

Jesus told his disciples, "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit" (Acts 1:4-5). The disciples could not fulfill the Great Commission without the strength of the promised Holy Spirit. This divine energy is nothing less than the power that raised Jesus from the dead—the power of the resurrection. This might is available to Jesus' disciples through his Spirit. Gail O'Day explains, "When the church celebrates the beginning of its mission and its empowerment with the Spirit, it also celebrates Easter" (847-48). In Philippians 3:10 Paul prayed, "I want to know Christ and the *power of his resurrection* and the fellowship of sharing in his sufferings, becoming like him in his death" (emphasis mine). This prayer should become the prayer of believers today as well.

Leadership development in the local church exists by the power of the Holy Spirit. The Spirit of Christ calls, equips, empowers, and transforms. The spiritual leader who seeks to develop others as leaders must do so by relying upon the transforming work of the Spirit in the life of the emerging leader.

**Significance of Theological Framework**

Leaders can build lay leadership development strategies on the pillars that are provided by continuing the ministry of the Son, to the Father, through the Holy Spirit. The key components are meditation, mentoring, and mission (Taylor 2-16). These elements summarize the role of each person in the Trinity in the formation of leaders through lay leadership development strategies.

Meditation refers to the leader's posture before God the Father. It ensures that the leader's service is done for the glory of God instead of for personal gain. Meditation keeps the leader's mind and heart near to the heart of God. Before a Christian leader can effectively lead other disciples, he or she must be a good follower of God. Meditation is a discipline that makes effective followership possible.

Mentoring refers to the transfer of knowledge through significant relationships. It is most effective when patterned after the work of the Holy Spirit, who teaches people how to apply the teachings of Jesus. Leadership development cannot occur without relationships. However, as a leader partners with the Holy Spirit in the transfer of knowledge to emerging leaders, God is granted space to work in and through the mentoring relationship. That dynamic ultimately leads to transformation and growth in both the mentor and the emerging leader being mentored.

Mission refers to the heart of Jesus' ministry. The purpose of effective lay leadership development is to continue the mission of Jesus, who came for the sick rather than for the righteous (Luke 5:29-32). The mission of the local church is to continue the work and ministry of Jesus as facilitated through effective lay leadership development. Personal and professional development are worthy pursuits; however, when they are detached from the goal of furthering the mission of Jesus, they lose all meaning. A Trinitarian framework for lay leadership development keeps meditation, mentoring, and mission at the center of its strategy and establishes a means for measuring effectiveness.

## Leadership Development Strategies in Scripture

A survey of Scripture reveals several norms for leadership development despite lacking a focal section with specific commandments on how local churches must proceed

with lay leadership development. The contexts of the Old and New Testaments are different from those of twenty-first century churches, and organized churches did not exist in Scripture until after Pentecost. Even so, lessons may be learned from the pages of the Bible concerning lay leadership development strategies for today's local churches.

**Leadership Development in the Old Testament**

God was the primary developer of leaders in the Old Testament. He continues to be the primary developer of leaders for the church today (J. Clinton, "Leadership Development Theory" 16-103; McNeal, *Work of Heart* 71-192). By understanding how God developed leaders in Scripture, leaders in the church can then partner with God and help laypeople understand how God may be preparing them for leadership. For example, in Genesis, Noah and Abraham were tested and each responded with obedience (von Rad 120). God told Noah to build an ark on dry land. God chose Abraham to be the father of many nations and yet told him to offer his son as a sacrifice. Joseph faced adversity and flattery and could have responded any number of ways. However, these great leaders placed their trust in God and in his plans. They cooperated with God's initiative and agenda. God selected them to lead his people and gave them instructions or a difficult situation to endure, and they usually responded by doing what was right.

Likewise, God selected Moses to become a leader for the nation of Israel. Moses was an unwilling spokesperson in whom God saw potential. His upbringing in Egypt uniquely qualified him to stand in the gap between Pharaoh and the Jewish slaves. God orchestrated the events in Moses' life to prepare him for leadership (McNeal, *Work of Heart* 6). God also allowed conflict in Moses' life journey, fueling a passion within Moses for justice. Due to his awareness of his weaknesses and his lack of community,

Moses became dependent upon God (13). The experiences of his life and uniquely personal encounters with God taught Moses lessons for leadership that he ultimately passed on to his successor, Joshua.

Joshua was Moses' assistant (Exod. 24:13). He accompanied Moses partway up Mt. Sinai, remained in the tent where Moses met with God, heard the call to lead Israel into the Promised Land, and received wisdom at the laying of Moses' hands upon him (Exod. 32:17; 33:11; Deut. 31:7-8; 34:9). For years, Joshua walked in the footsteps of Moses and learned how God works in and through leaders. He also received instruction from his mentor. An account in Numbers 11:28-30 reveals how Moses taught Joshua about humility. Moses demonstrated that leaders should not jealously guard gifts from God such as prophecy but welcome their presence among the masses. The relationship between Moses and Joshua was ordained by God as a means for Joshua's encouragement and strengthening for his future leadership responsibilities (Deut. 3:28).

God took the initiative in the development of David as well. David was not an obvious selection for leadership. His anointing by Samuel took everyone by surprise and set the tone for David's leadership development. God is the author of David's story and does not rely upon outward appearance or physical traits to determine a person's potential. In a similar fashion, David did not always do what was expected, nor was he motivated by the expectations of others (McNeal, *Work of Heart* 26). Furthermore, he made mistakes and learned firsthand of God's grace, which he in turn passed on to others (e.g., 2 Sam. 9). God had a plan for David and called him into leadership. David responded to God's initiative and grew to become who God knew him to be—a man after

God's own heart (e.g., 2 Sam. 7:8; Acts 13:22; 1 Kings 14:8). David's leadership set the standard for greatness for other kings in the Old Testament who followed him.

**Leadership Development in the Ministry of Jesus**

Spiritual leadership was redefined when a descendant of King David was born in a stable in Bethlehem. Jesus, as fully divine and fully human, demonstrated how to participate in what God is doing in human lives. God, through Jesus and the work of the Holy Spirit, turned unschooled, ordinary men into fishers of people who changed the world. Although Jesus did not follow a formal leadership development strategy, he did walk in obedience to God and followed God's plan for the spreading of the gospel, which resulted in leaders being developed.

Jesus invited people to get to know him, to believe in him, and then selected a group of believers in whom to invest. He shared life with them and allowed them to participate in his ministry. He took risks by giving ministry away. Although the disciples did not always have success, they learned through the process of failure, teaching, and reflection (e.g., Matt. 17:14-21). The disciples deserted Jesus upon his arrest and Peter disowned him; however, knowing this faintheartedness would occur, Jesus loved them to the end (John 13:1). The Father entrusted the disciples to Jesus (John 17:6-8); the mission of Jesus was the mission of God. Therefore, he did not feel threatened by the process of developing leaders or feel the need to accept personal recognition for any achievements. Jesus did not own the mission; he simply was a leader who, first and foremost, was a great follower (John 14:10; 17:4). Günter Krallmann states, "[B]y training good followers he actually raised outstanding leaders who, once ignited, enlightened and invigorated by the Holy Spirit, turned into excellent achievers for their Lord" (128). Without

contemporary leadership development theory or language, Jesus modeled how existing leaders may develop emerging lay leaders in the church.

Jesus' teaching also affirmed the significance of leadership development. For example, John 15:1-17 presents an invitation and a promise. The invitation was to abide in Christ and in his love. The promise was that those who did so would bear fruit; they would know joy and see their prayers answered. Jesus' message to his disciples was a gift—his presence to give them life and power for their mission. They did not have to rely on their own strength or efforts. Jesus gave his emerging leaders the key to discipleship and the fulfillment of mission. This passage is foundational for discipleship and leadership development in the Church. Choosing to abide in Christ and to love as Christ loved sets the stage for the rest of one's spiritual growth and potential development as a leader in the church.

**Leadership Development in the Ministry of Paul**

Paul may not have literally walked with Jesus and heard his teaching firsthand, but he did learn to walk in Christ's ways. Paul hoped that all people would come to know the transforming power of God and fulfill God's call upon their lives (Acts 26:29; 1 Cor. 9:21-23; Eph. 4:1). Not only did he seek growth in his own life (Phil. 3:10-14), he also challenged people to grow. He prayed that believers would grow in the knowledge of God (Col. 1:9-10). He taught that Christ gave apostles, prophets, evangelists, pastors, and teachers to the church "to equip his people for works of service, so that the body of Christ may be built up" (Eph. 4:12). The goal was unity and maturity among the faithful (Eph. 4:13). Paul desired for people to repent, grow in grace and knowledge, and fulfill their calling.

Paul was an early Church leader who helped develop other leaders. His strategy paralleled that of Jesus: (1) Both Jesus and Paul developed leaders in the midst of doing ministry; (2) each focused on godly character; (3) each taught a small team; (4) each provided space for reflection on ministry; and, (5) both Jesus and Paul personally invested in mentoring relationships that were more concerned with growth in faithfulness and obedience than in knowledge and skill (Forman, Jones, and Miller 45). As Paul obeyed God and followed in the footsteps of Jesus, he also set an example for believers to follow (Phil. 3:17-21; 1 Cor. 11:1). He took Timothy under his wing and wrote letters to encourage and advise him. When considering candidates for leadership in the church, Paul advised his protégés that potential leaders must have certain character qualities. Dan VanderLugt and Kurt DeHaan summarize 1 Timothy 3:1-13 and Titus 1:6-9 by saying that a church leader "*must* possess: (1) a good reputation, (2) self-control, (3) godly values, (4) a loving heart, (5) a healthy home, (6) a mature faith, and (7) a teachable mind" (original emphasis; 8). Paul hoped that investment in people with these character qualities would cause leaders such as Timothy to emerge.

Perhaps the closest Paul came to articulating his leadership development strategy is found in 2 Timothy 2:2: "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." Paul did not specify exactly how churches should accomplish or implement this command; however, the goal was clear. Personal development serves to benefit those who learned from existing leaders. By carefully selecting potential leaders with the character qualities he mentioned, Timothy and future leaders could begin to invest in those who would continue to develop as leaders for the church. In 1 Corinthians 3:1-3, Paul lamented over

the fact that believers were still "infants in Christ." God does not intend believers to remain immature (Eph. 4:13-15). Therefore, Paul admonished Timothy to give careful attention to the spiritual growth and leadership development of fellow disciples of Jesus.

## Leadership Development Theory

The principles found in Scripture continue to guide Christians and spiritual leaders in the twenty-first century. In addition, God still speaks to those with ears to hear, and his Spirit persists in guiding the application of God's Word. Scholars and researchers have sought to understand how God's unchanging purposes find appropriate application in rapidly changing contexts. As a result, the Christian church benefits from their work concerning leadership development theory.

Emergence theory refers to the gradual uncovering of potentialities and the growth in individuals in response to certain events and interpersonal interactions. Rather than adopting views that leaders are born or made, emergent theorists value what both camps contribute to the understanding of leadership development. They contend, "Leadership can emerge within individuals and organizations in certain environments" (Cenac 126). Followers of Christ may facilitate this growth by responding appropriately to God's initiative as he orchestrates events in the lives of emerging leaders.

According to James Robert Clinton, leadership development is a lifelong process of building upon leadership experiences unique to each individual ("Leadership Development Theory" 16). His proposed formula for emerging leaders is L=f(p,t,r) where *L* stands for leadership development, *f* means "a function of," *p* is processing, *t* is time, and *r* is leader response (83). Clinton's son, Richard W. Clinton, explains *processing* as an understanding of God's shaping activity in areas of spiritual formation, ministerial

formation, and strategic formation. *Time* analysis refers to the developmental phases leaders go through during their lifetime, and *response* signifies how leaders respond to God's interventions (13-18). If existing leaders understand this process of leadership development, they may guide future leaders and help them to see what God is doing in their lives.

From the outset, spiritual leaders must understand that God will not call everyone to responsibilities of leadership. Discipleship must precede leadership development, but they are not the same thing (Huizing 344). Leaders in the church must keep in mind the difference between discipleship and leadership development when recruiting future leaders. J. R. Woodward explains how some disciples become leaders that develop other leaders:

> We are all players. But we are also all coaches in the sense that we encourage and equip our fellow teammates. But over time, some people, due to their sense of calling, character, influence, experience, gifting and the work of the Holy Spirit, start to spend more time coaching or equipping other players. And these people are recognized or commissioned as equippers (elders). (198)

All new believers should grow and mature as disciples, but God will call some to take on leadership responsibilities (Malphurs and Mancini 34). The role of the church is to make disciples of all nations and people groups and bring them all to maturity; the church must then develop leaders from these mature disciples (Forman, Jones, and Miller 54). Existing leaders must discern in whom within their sphere of influence to invest and seek intentionally to develop as leaders.

Leadership development theory includes reflection upon the task of selecting and recruiting emerging leaders. Within the church, leadership development begins and ends with God and what he ordains. God is the one who calls and equips individuals for

spiritual leadership. The church must not overlook the role of God working through the

Holy Spirit in the process of leadership development:

> The Holy Spirit's initializing and integrating role is a crucial part of every
> stage of the leadership development process—selection, equipping,
> maturing, transitions, working through a person to equip others, bringing
> first a sense of destiny and then a sense of fulfillment as one's giftedness
> and role converge. He works in the context and the people in that context,
> through the already existing leaders and in the emerging leader to
> facilitate, motivate, correct and to enable the new leader to grow and
> reproduce. The Holy Spirit fills the most crucial role throughout the whole
> process. (Elliston 99)

The role of the Holy Spirit distinguishes leadership in general from spiritual leadership in

the Christian church. Blackaby and Blackaby explain, "Without the Spirit's presence,

people may be leaders, but they are not spiritual leaders" (43). Existing leaders in the

church simply cooperate with God and the Holy Spirit in the fulfillment of God's

purposes.

Scripture does not specifically outline the process of selecting and recruiting

leaders. The ministry of Jesus and the early Church described in Acts specifies prayer as

the only definitive method for recruitment of leaders (Malphurs and Mancini 129).

Character is also a key factor when considering one's potential for leadership.

Throughout Scripture, godly character is valued more than the presence of ministry skills.

R. Clinton notes, "It is far easier to teach a person ministry skills than it is to change

his/her character" (25). Jesus and Paul selected people of character instead of people of

great learning and oratory skill. They modeled what to consider when contemporary

leaders search for potential leaders.

When selecting emerging leaders, existing leaders should watch carefully and

note how mature disciples respond to God's initiative. Specifically, leaders should

recognize how potential leaders respond to integrity checks, obedience checks, word checks, and faith checks in early ministry years and to character process items such as conflict, crisis, isolation, and backlash in the middle ministry years (R. Clinton, 26). An integrity check is a "special kind of process test which God uses to evaluate heart-intent and which God uses as a foundation from which to expand the leader's capacity to influence and/or actually expands that influence" (J. Clinton, "Leadership Development Theory" 103). As events occur in individual lives, emerging leaders have opportunity to choose a response and reveal their character. A challenge calls forth a response and that response results in expansion of influence if the emerging leader successfully passes the challenge (103). McNeal says, "Heart-shaping is an interactive process. Heart-shaping hinges on choices. How the leader responds to God's initiatives codetermines how the story plays out" (*Work of Heart* 188). An emerging leader, therefore, has a great amount of say regarding the pace and direction of his or her development.

## Character Formation

Crisis is one method God uses to shape character. Frank Damazio says, "The leader who will benefit the church the most in the long run is the one who has embraced and has been changed by trials, disappointments, sufferings and the mysteries of life" (127). Therefore, when looking for potential leaders, current leadership should look not only for those who are like-minded, cooperative and steady, but also those who have been broken and healed (127-28). These individuals have the potential to continue to grow and influence others through what they have learned. Blackaby and Blackaby believe, "[t]wo factors determine the length of time required for God to develop character worthy of spiritual leadership—trust in God and obedience to God" (54). They contend that in the

ordinary experiences and events of life—good, bad, and beyond one's control—instead of in a seminar or course, spiritual leaders emerge (54). Those who persevere through crisis and grow in dependence upon God and faith in God because of failure or hardship become leaders.

The local church must be intentional about developing leaders whom God is preparing for leadership responsibilities. For example, a church may take note on how certain individuals serve when deployed into ministry opportunities. Observation of a person's character and competency may indicate whether he or she should be selected for leadership responsibilities (Springle 9). The findings of Albert Appiah's research highlight the need for a deliberate process for the selection and training of leaders in the local church (112). This course of action may involve modeling of behaviors for emerging leaders to incorporate in their own lives. R. Clinton says, "If you decide that you want to use the power of 'modeling' in an intentional way, you can be sure that you will attract a number of emerging leaders" (42). However, nurture may also take place through the intentional teaching of how God grows individuals and by reminding disciples of their true identity (Geiger, Kelley, and Nation 110-11). Although research indicates that an intentional process to select, recruit, and train leaders is vital to the long-term health and effectiveness of the local church, it may be accomplished in a variety of ways (Appiah 54, 112; Beh 45-71, 93).

**Training**

Once potential leaders are selected and recruited, the leadership development process continues with intentional training and reflection upon process items. Secular organizations and authors understand that experience is a major factor that contributes to

an emerging leader's development. Richard L. Hughes, Robert C. Ginnett, and Gordon J.

Curphy state that in order to grow, a leader must think about his or her experiences and

learn from them (53). They propose an action – observation – reflection model of

leadership development, whereby leaders observe the consequences and impact of their

actions and reflect upon the appropriateness of original actions (53-54). Joseph A. Raelin

agrees. He believes that leadership capacity can arise from life experiences if reflection

leads to integration of experiences into one's leadership (61). This theory also finds

expression in the medical field where most people are trained through the building blocks

of theoretical foundations, integration of theory and practice, mentoring, experience, and

specialization (Woodward 205). Skip Bell affirms that emerging leaders learn by doing,

which should be followed by reflection with a peer group (104-05). Spiritual leaders

understand that these theories correspond to how God developed leaders in the Old

Testament and how Jesus and Paul cooperated with God to develop leaders in the New

Testament.

This theory of leadership development is beginning to influence how leaders in

the church understand the process of lay leadership development. For example, R.

Clinton explains Holland's Two Track Analogy, which compares the essential

components of leadership development in the church to a train track. The foundation for

the track is spiritual formation. The two rails symbolize (1) input/content/information and

(2) in-ministry experience or on-the-job training. The ties across the rails refer to

dynamic reflection or evaluation and application (62-64). These components may be

introduced through several means. The church-based training model outlined by Forman,

Jones, and Miller contains three strategic elements: (1) courses that aid in cultivating

biblical wisdom, (2) community that facilitates relational learning, and (3) mentoring, which encourages spiritual friendships (62-69). Each of these elements serves to produce leaders with godly wisdom (head), godly character (heart), and skills in ministry and mission (hands). This model is similar to John Eric Adair's three approaches to leadership development: (1) functional—what leaders do, (2) qualities—attributes leaders possess, and (3) knowledge/situational—how much someone knows about the given situation (9-45). Both approaches acknowledge that emerging leaders should seek to build knowledge and skills, but experience and action are vital as well. Malphurs and Mancini identify three training dynamics in their model for lay leadership development in the local church: (1) the core leadership competencies of character, knowledge, skills, and emotions; (2) the learner-driven, content-driven, mentor-driven, and experience-driven means for training; and, (3) sixteen venues where training may take place (147). Clearly, leadership development theory may be practiced in a local church in a number of different ways.

Training of leaders will ultimately depend upon one's theoretical foundation for leadership. For example, transactional leadership theory consists of two primary components: (1) contingent reward and (2) management by exception. Contingent reward refers to rewarding followers for satisfactorily completing an assignment. When leaders take corrective measures in response to deviation from expectations or communicated standards, they are managing by exception (3-4). Transformational leadership theory, however, has four components: (1) idealized leadership, when leaders are respected role models, (2) inspirational motivation, where shared vision motivates and inspires, (3) intellectual stimulation, where creativity is encouraged and followers share ideas to

address problems, and (4) individualized consideration, where the leader is a coach/mentor that pays attention to the individual needs of the follower (2-3). The goals of transformational leadership are to raise the level of moral maturity of followers, to convert followers into leaders, to broaden and enlarge the interest of followers, to motivate followers to pursue the good of the group over self-interests, and to engage followers in commitment to the effort at hand (1). As might be expected, Bruce J. Avolio and Bernard M. Bass state, "Transformational leadership was higher among those Methodist ministers with greater Sunday church attendance and membership growth … than among other Methodist ministers" (5). Leaders' views concerning their leadership roles and their followers determine their leader-follower interactions, goals for leadership, and perceptions concerning the significance of leadership development. Although some churches train leaders to accomplish a task, the primary goal of leadership development is the transformation of the leader—the person being trained (Bell 103). Therefore, how a church approaches leadership development reflects how a church understands theology and mission.

## Levels of Leadership

An understanding of the different levels of leadership also enables mentors to guide emerging leaders to appropriate leadership contexts. Four levels of leadership exist in the church: self-transcending leadership, supervisory/team leadership, systems/organizational leadership, and strategic leadership (West 3). Adair acknowledges three levels of leadership: team, departmental, and strategic or organizational (46). Additionally, Edgar J. Elliston lists five types of leaders with varied spheres of influence and functions. Type 1 leaders typically lead small groups; type 2 leaders typically lead

within a congregation; type 3 leaders are pastors of small congregations; type 4 leaders are pastors of larger churches; and, type 5 are administrators in large agencies or organizations (27). These categories are not to be confused with the five levels of leadership James C. Collins presents (20). Collins distinguishes between the leadership qualities and priorities of individuals in leadership roles. Adair, West, and Elliston distinguish among the different contexts, responsibilities, and developmental goals for leaders at the different leadership levels. In the same manner that not every believer will be called to leadership, not every leader is called to lead a church or denomination (strategic leadership).

Leadership development in the local church begins with an understanding of self-leadership. Raelin states, "As an individual, it is important to understand and observe yourself before you can advise others" (65). As emerging leaders become more self-aware, they grow in the area of self-leadership. As individuals grow in the area of self-leadership, they also develop capabilities that facilitate growth toward team leadership (65). This theory corresponds to the premise of Travis Bradberry and Jean Greaves' work:

> We see examples of this every day in our workplaces, our homes, our churches, our schools and our neighborhoods. We observe supposedly brilliant and well-educated people struggle, while others with fewer obvious skills or attributes flourish. And we ask ourselves why? The answer almost always has to do with this concept called emotional intelligence. (xv)

Self-leadership facilitates leadership beyond the individual as his or her emotional intelligence increases.

The four skills involved with emotional intelligence are self-awareness, self-management, social awareness, and relationship management (Bradberry and Greaves

23-24). Each skill builds upon the one preceding it; therefore, growth in the area of self-management will enable one to understand others better and grow in the area of social awareness. Similar claims were advanced by researchers Alok Baveja and Gayle Porter who consider leadership characteristics that led to creation of growth-oriented workplaces (130). They agree that the place to begin leadership development is in the area of an emerging leader's self-awareness.

Self-awareness involves awareness not only of one's emotions but also of one's relationships, giftedness, calling, character, and life purpose. This awareness may come as an emerging leader reflects upon key questions. According to Bill Hybels, "Is my calling sure?" "Am I developing my gifts?" "Are interior issues undermining my leadership?" and "Is my love for God and people increasing?" comprise a few of such key questions (185-95). Additionally, feedback from coaches or mentors facilitates self-discovery (Raelin 63). They possess different perspectives that may provide valuable input. Another aid for becoming more self-aware is a concept known as double-loop learning, or the willingness to confront one's own views and invite others to do so as well (Hughes, Ginnett, and Curphy 62). Such feedback sheds light upon an emerging leader's personal blind spots.

This reflection and feedback contribute toward a leader's growth in three areas. The first is spiritual formation or character development. The second growth area is ministerial formation, which refers to a leader acquiring ministry skills and knowledge and awareness of spiritual gifts. The third area is strategic formation or knowledge of life purpose and incarnation of ministry philosophy (J. Clinton, "Leadership Development

Theory" vi). Each area develops as emerging leaders become more self-aware and learn from actual ministry experiences.

Different levels of leadership require different skills. Although one level is not better than another, in order to serve effectively at higher levels of leadership, certain skills must be mastered. Nick Petrie refers to this concept as vertical development:

> In metaphorical terms, horizontal development is like pouring water into an empty glass. The vessel fills up with new content (you learn more leadership techniques). In contrast, vertical development aims to expand the glass itself. Not only does the glass have increased capacity to take in more content, the structure of the vessel itself has been transformed (the manager's mind grows bigger).… Horizontal development can be learned (from an expert), but vertical development must be earned (for yourself).… While personal vertical development impacts individuals, vertical *cultural* development impacts organizations. (original emphasis; 12-15)

Therefore, rather than simply plugging warm bodies into empty positions, the existing leadership in a local church must consider how to raise people to different levels of leadership by focusing upon vertical *cultural* development. Petrie then offers an example: "When a person surfaces the assumptions they have about the way the world works, they get the chance to question those assumptions and allow themselves the opportunity to start to make meaning from a more advanced level" (16). When this critique of mental models becomes a natural part of group discussion, it also becomes part of the church culture.

## Range of Lay Leadership Development Strategies in Practice

Lay leadership development strategies in the local church should build upon the foundation of biblical norms and leadership development theory. A strategy implies an intentional plan to carry out certain objectives rather than allowing events to unfold without concern. Although church leaders cannot control all of the elements involved in

an individual's leadership development, they should carefully think through the process

so that an intentional and effective lay leadership development strategy may take shape.

This deliberate outline is necessary because many roads are available to take churches

and leaders in any number of different directions.

**Mapping**

An effective leadership development strategy is dependent upon a well-

constructed map. Intentional mapping would aid in marking a church's present location,

defining current reality, and setting the course for where the church is going. Certain

prerequisites determine whether this mapping process may effectively begin. These

conditions include gaining the support of existing leaders, recruiting a leadership

development advocate, formation of a leadership development team, agreement on a

definition of leadership, and identification of various leadership levels in the church

(Malphurs and Mancini 106). Once a pastor or church leader recognizes the need for an

intentional strategy for lay leadership development, he or she should select a leader and

team in order to create this map. The first step is defining how the church makes

disciples. A church should focus its energy on making disciples before focusing on

developing leaders because no one can build leaders without first having mature disciples

that would be candidates for leadership (191). This process forces the team to define

current reality and indicate where they are located on the map designed for lay leadership

development.

Perhaps a church is not ready for leadership development. Perhaps the church

must focus on evangelism and discipleship in order to move closer toward being ready

for a leadership development strategy. In that case, one map could help a church move

from its present readiness level to begin effectively making disciples, and another map can take them from discipleship to leadership development. Obviously, one map is not suitable for all occasions.

The next consideration is the available resources. Leadership development in the local church deals primarily with spiritual and human resources. A leadership development team should discern and select emerging leaders growing in spiritual character and demonstrating gifts of leadership by the power of the Holy Spirit (Beh 31). According to Eddie Gibbs, leaders should identify emerging leaders who are pioneers and mission entrepreneurs, not relying solely upon academic elites to become the church leaders that provide ministry to the world (201-02). Jesus chose unlikely people to continue his mission, and church leaders should remember that emerging leaders are not always obvious. Samuel R. Chand provides some questions to consider when recruiting leaders: Can this person do the job? (competence); can this person be trusted? (character); can this individual fit in the church culture? (chemistry); can this emerging leader grow with us? (capacity; 130). These questions and others that are similar can help existing leaders discover candidates for leadership development.

Another consideration is what tools to use to help people grow. Typically, people learn through a variety of means. Teaching, training, educating, instructing, tutoring, coaching, and mentoring are common methods to help people learn (Adair 128-29). Each of these methods works in different situations and contexts. A leadership development team could determine which direction to take, depending on the objectives for each leadership level.

**Equipping**

Some churches are intentional about equipping lay people and have definite maps or strategies in place to help them achieve their purposes, while other churches' plans are not as explicit. One equipping church in Houston, Texas, simply identifies the right people for leadership and trusts them with leadership responsibilities (Mallory 175). These leaders grow through experience and encouragement. Emerging leaders do not grow in isolation; a trusting, supportive community and network of established leaders are essential. Potential leaders must have proximity and interaction with veteran leaders. Hybels expresses, "How veteran leaders choose to invest in emerging leaders will vary greatly.… But whatever we choose to do, this basic truth stands: Leaders learn best from other leaders" (132-33). Those already in leadership need to make a conscious determination to invest in future leaders.

Leadership development in the local church begins with the existing leader. Unless the lead pastor relinquishes control of the church and entrusts others with leadership, development of leaders cannot materialize. Damazio declares, "Leadership development starts with you the leader using your time to train potential leaders and discern those who can do and those who can lead" (139). He goes on to list eight characteristics of leaders of churches with an emerging-leadership culture: (1) a discerning eye, (2) an effort to reward right character qualities, (3) a shared ministry, (4) no assumptions of people, (5) a development of the total person, (6) an ability to transfer responsibilities, (7) a high retention as a result of valuing people highly, and (8) an intent to lead teams of teams (139-40). Likewise, Adair offers seven key functions of a strategic leader: (1) providing direction, (2) forming strategy and policy, (3) executing, (4)

organizing and reorganizing, (5) releasing corporate spirit, (6) connecting to other organizations and society, and (7) choosing leaders and developing future leaders (50). One of the fundamental responsibilities of leaders is to ensure that the baton of leadership transfers successfully to emerging leaders.

One way to facilitate the development of other leaders is for existing leaders to continue their own development. R. Clinton advises, "Our own development will affect not only our own ministries but those leaders who are emerging in our ministries. Quality leaders will emerge best in the context of on-going quality leadership" (402). The Holy Spirit will continue to call leaders in environments where they can grow. By modeling a lifestyle of personal growth, leaders can influence others to grow as well (Petrie 26). Local church leaders should consider their legacy rather than focus upon success, performance, or even strategic plans and doing; legacy results from behavior and relationships with others (Gibbs 215-16). Right behavior and relationships with future leaders will help to create an environment where equipping can take place.

By forming leadership teams, a leader can provide such an environment. Leadership teams allow members to build relationships and sharpen each other (Prov. 27:17). Milfred Minatrea believes in leadership teams:

> Not only do leadership teams strengthen the corporate pursuit of mission, they also effectively develop new leaders. Leadership teams are strengthened as mature and novice leaders contribute alongside one another. The contribution of a variety of people in a leadership team results in a more flexible organization, one that is adept at change. (167)

Leadership teams' members share the responsibilities of leadership and leadership development, keeping existing church leaders from carrying the burden alone. In addition, team building demonstrates trust and respect for the abilities of others, creating

growth and development (Appiah 66). Among Adair's seven principles of leadership development is the training of team leaders and providing of opportunities for people to lead. The other five principles are selection of leaders, a plan to have line leaders as mentors, education for leadership, a strategy for leadership development, and a commitment to having the chief executive lead by example from up front (58). Although Adair acknowledges that God grows leaders, he says that organizations could provide opportunities for people to lead (58). The presence and utilization of leadership teams provide one way to offer such leadership opportunities.

Equipping strategies in Scripture provide some guidance for contemporary church leaders. Jesus' plan comprised of spotting potential, carefully selecting in whom to invest, and entrusting disciples with responsibility so that he could coach them to effectiveness (Hybels 126-38). Leadership development norms derived from biblical models are (1) discernment of potential and encouragement to develop it, (2) investment in potential leaders, and (3) responsibility granted to emerging leaders (124). Some authors apply these principles to current church environments and suggest that equipping strategies begin with preparing the soil. This idea means reaching out to people, bringing them into the church, assimilating new believers, and teaching biblical foundations. This process would be followed by connecting people to the church and community and then equipping them through training, affirmation, feedback, evaluation, recognition, reflection, and leader development (Mallory 201). In this sense, equipping is part of the overall strategy of the local church. Grace Church in Orange, California, provides another example of a leadership development strategy in a local church, which they grounded in Scripture. They have created a culture of service by cultivating relationships, helping

people discover their gifts, and setting them free to minister with ongoing support and connection with experienced leaders (Sciarra). In each case, the key was training or equipping.

Compared to the amount of literature that deals with leadership development of clergy, few articles and books deal with lay leadership development in the local church. Some principles are easily transferable, yet many churches must learn to adapt principles to their context. Gibbs advises that in order to identify and grow the next generation of leaders, churches should provide training that is accessible and appropriate, joins theory to practice, and is affordable (216). A church's context determines these factors. Churches can also learn how pastors, district superintendents, and other church leaders develop. Studies reveal that emerging leaders benefit the most from having a mentor, on-the-job training, which involves ministry experience followed by reflection and dialogue with a mentor or coach and formal training in workshops or seminars (Beh 89-91). Most strategies utilize some arrangement of these components.

Before mapping out a lay leadership development strategy, a church should consider the wide range of strategies that exist in practice. Malphurs and Mancini suggest five steps to implementing a lay leadership development strategy: (1) locating emerging leaders, (2) placing leaders in appropriate ministry, (3) providing for development for leaders, (4) evaluating leaders and the leadership development process, and (5) rewarding leaders (127). C. Gene Wilkes also suggests five steps: (1) encouraging potential leaders to serve, (2) qualifying them to serve, (3) understanding their needs, (4) instructing them, and (5) praying for them (189-236). Carson Pue states that Arrow Leadership Ministries operates with a leadership assessment, a leadership development plan, residential

seminars, mentoring, leadership clusters, assignments, and structured experiences to develop leaders (17-18). These elements facilitate the progression through five phases of the mentoring matrix at Arrow: (1) discovering self-awareness of abilities, gifts, skills, identity, and weaknesses; (2) letting go of what is holding emerging leaders back and meeting core needs as individuals; (3) visioneering or discovering purpose; (4) implementing the strategy; and, (5) sustaining or realizing purpose by maintaining zeal (20-22). These models are only a few of the many strategies of leadership development in practice.

A church's equipping strategy reflects how the church understands humanity's purpose. A believer's developing relationship with God should not be divorced from his or her development as a leader. Hybels points out that one's leadership pathway may correspond to the spiritual pathways. Just as people may grow closer to God through relational, intellectual, service, activist, contemplation, creation, or worship pathways, people may use the same pathway to grow as a leader (215-29). The relationships between emerging leaders and mentors provide one example. John C. Maxwell advises leaders to (1) develop personal relationships with people they are equipping, (2) share their dream, (3) ask for commitment, (4) set goals for growth, (5) communicate the fundamentals through training, and (6) give responsibility, authority, and accountability to others (92-110). Training takes place as leaders model, mentor, monitor, motivate, and multiply their leadership (99-101). This strategy is not possible without close relationships between emerging leaders and mentors.

**Mentoring**

Mentoring, as demonstrated in the ministry of Jesus and the apostle Paul, is a key component of lay leadership development in the local church. According to J. Clinton, "Mentoring is one of the most effective ways of developing emerging leaders" ("Mentoring" 13). Mentoring that aids in lay leadership development is guided by Scripture:

> A mentor in the Biblical sense establishes a close relationship with a protégé and on that basis through fellowship, modeling, advice, encouragement, correction, practical assistance and prayer support influences his understudy to gain a deeper comprehension of divine truth, lead a godlier life and render more effective service to God. (Krallmann 122)

Mentoring is more than a transfer of knowledge; it is a relationship grounded in mission. Jesus called fisherman and tax collectors to observe him, share his life experiences, imitate him, and continue his mission based on what they had learned (44-74). This relationship caused Luke to observe the reaction of the rulers, the elders, and the teachers of the law and record, "When they saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus" (Acts 4:13). Mentoring relationships still have the power to astonish people.

The example of Jesus is an underutilized model for leadership development in the local church. Pat Springle affirms that the content needed by leaders has not changed from past generations, but the method used to communicate that content may need to change to more relational models. He says, "The context for developing leaders is relationships" (7). Relationships were central to the life and ministry of Jesus. Krallmann points out the simplicity of Jesus' mentoring technique. Jesus was relational, informal,

oral, and mobile. He was a model, a teacher, an enabler of practical application, an encourager who corrected, and a mentor who emphasized divine empowering (124). These leadership qualities do not require advanced degrees. When describing the mentoring relationships initiated by Jesus, Regi Campbell and Richard Chancy identify eleven methods that Jesus used: (1) purposeful mentor relationships, to fulfill mission, (2) selfless attitude, (3) group context rather than one-on-one, (4) hand-picked protégés, (5) definite period of time, (6) truth of God's Word was at the heart of his teaching, (7) model prayer life, (8) education through practical ministry, (9) utilization of actual life experiences as teaching moments, (10) mutual commitment, and (11) multiplication element (5-7). This technique does not tax a local church budget nor require investigation of curricula; instead, it demands an investment of time and relational capital.

The benefits of mentoring extend beyond the mentor-protégé relationship. Ultimately, mentoring in the pattern of Jesus and Paul expands the kingdom of God:

> With the apostle, as with his Master, all mentoring was mentoring for mission. The paramount goal in raising individuals up to maturity in Christ was not so much their personal spiritual welfare but their being equipped to spread the Gospel message, to multiply a Christlike testimony (cf. 1 Thess 1:6-8). (Krallmann 190)

Mentoring may build up both the mentor and his or her disciple, but the primary purpose is the expansion of the gospel.

By providing accountability, empowerment, and relationship, effective mentoring develops emerging leaders (R. Clinton 67). Unlike classroom instruction through monologues, mentoring provides instruction through modeling, observation, and feedback or input that enhances the process of becoming all that God has called a leader

to be (Malphurs and Mancini 155). For the sake of its mission, the church must not

overlook the tremendous development potential offered through mentoring:

> We need to expand the craft of equipping from the classroom to the living
> room, and from the sanctuary to the streets. Equipping needs to move
> beyond reading books and writing reports to practicing the craft under the
> guidance of a mentor. (Woodward 205)

Self-help strategies do not produce effective spiritual leaders; rather, effective leadership

development occurs through committed mentoring relationships.

The value of mentoring lies in the flexibility and adaptability inherent in the

relationship. Mentoring may occur as a leader identifies emerging leaders, sets an

example, teaches, coaches, and releases the protégé (Forman, Jones, and Miller 102-11).

Mentoring may take place in a variety of settings and from multiple angles. The

constellation model of mentoring advanced by J. Clinton includes upward mentoring (i.e.,

when a mentor is being mentored by more experienced leaders), downward mentoring,

lateral, internal mentoring, and lateral, external mentoring from peers ("Mentoring" 7).

Multiple mentor types or roles may combine to provide empowerment in a variety of

needed areas. Clinton lists nine mentor types that range from discipler and spiritual guide

to sponsor and even historical models (6). A church may also take a team approach to

mentoring; a team of leaders can serve as mentors to several emerging leaders

simultaneously (Forman, Jones, and Miller 111).

In addition, reverse mentoring is becoming more necessary in the current

technology-driven culture. Younger emerging leaders have a great deal to offer existing

leaders of traditional churches:

> [T]ransforming wisdom comes to us through surprising, unlikely people if
> we possess the humility to lay aside our own expertise long enough to
> embrace the relationship. I cannot call you "mentor" until I have called

you "friend...." Flattening the hierarchy that separates two people is the
primary contributor to the effectiveness of R-mentoring because it closes
the power distance between them, minimizing the fear of consequences
that come with it. (Creps 137, 156)

Reverse mentoring keeps seasoned leaders up to date with the perspectives, motivations,

and concerns of the next generation. Leaders may benefit from having a mentor and

being a mentor. Discussions may occur around tables or at a bedside in a hospital. At

times, the mentor may be younger and less experienced; nonetheless, the reverse

mentoring relationship may be the most appropriate for an individual's leadership

development.

## Lay Leadership Development in Context

Lay leadership development strategies are not transferable from one congregation

to another. Each church has a unique context, culture, and community in which lay

leadership development strategies must emerge. Theories and practices, norms and

principles may inform the shaping process of lay leadership development strategies in a

local church, but clones of existing strategies will not produce identical results.

**Values Contributing to a Leadership Development Culture**

A church's leader determines the church's culture. Church culture starts with an

understanding of identity, which emanates from the lead pastor (Nauta 49). Self-identity

provides the foundation upon which a culture is created. Sue Mallory states that church

culture begins and ends with the senior pastor and that culture determines expectations

(56-57). People oftentimes will not rise above expectations, so if churchgoers do not

believe God calls them to be more than spectators who attend church in order to have

their needs met, they will remain spectators. Self-fulfilling prophecy is the idea that

people will rise to the level that is expected from them:

> [P]eople often become what we communicate as our expectations. The structures communicate certain expectations. People may need to resolve the dissonance created between their behavior to adhere to these conditions and their opposing personal beliefs, so beliefs may change over time. (Baveja and Porter 138)

If laypeople are given opportunities to rise above the role of observer and the structure of the church supports leadership development, people are more likely to alter their behavior and become the leaders they were created to be.

The senior pastor's responsibility is to articulate God's expectations for his or her people. This message is necessary in order to prepare the soil for growth:

> Leaders are also responsible for future leadership. They need to identify, develop, and nurture future leaders.… I am talking about how leaders can nurture the roots of an institution, about a sense of continuity, about institutional culture. (DePree 14-15)

While church culture shapes emerging leaders, these emerging leaders can also help to shape the church's culture. This process is a cyclical pattern initiated by the senior leader.

Church culture is a powerful tool for lay leadership development. Each local church has stories, as does each local community. A church's leadership must take time to know and understand the stories of the church and community and communicate culture, using stories (Mallory 61-63). Being mindful of the stories that shaped a church and community equips senior pastors to build fields that become ripe for lay leadership development. Minatrea says, "The missional church is a greenhouse where new leaders are constantly being cultivated" (168). Such a culture describes the *being* of a church. Culture passes through relationships, is understood from the inside, determines the flow of power, and describes what a church *actually* does in practice (Mallory 53-54). Therefore, church culture is a resource that deals with the being and the doing of local church life.

Church values help shape a church's identity. If a church values story, symbol, shared experience, appropriate use of space and Scripture, that church possesses the basic tools to create a suitable leadership development culture (Malphurs and Mancini 217-23). Other values that facilitate growth in believers include a sense of mission, delegated authority, participatory environment, a coaching/encouraging context, space to exercise giftedness, and supportive networks (Elliston 117-37). Instead of guarding individual power, existing leaders need to see emerging leaders the way God sees them. R. Clinton advises existing leaders to trust God—he has been selecting and raising up leaders for a long time (77). A church that values the heart-shaping work of God in individuals will set people free to follow his agenda. This openness to God's leading in turn will shape the church's identity.

Other factors are involved in culture formation as well. Church consultant and author Kennon L. Callahan proclaims, "The best environment for leadership development includes these features: objectives, authority, decision making, continuity, competency, compassion, local development" (152). *Objectives* refers to two to four goals that focus intentionality and direction. This simplicity and focus is preferred to filling a church calendar with activities for the sake of busyness. *Authority* equals power, not responsibilities. When emerging leaders receive authority over a ministry, they possess power to make decisions and take appropriate action. Responsibility without power stunts growth. *Decision making* should be participatory and straightforward rather than a collection of hoops or red tape. *Continuity* refers to long-term objectives and teams that serve together for three years or more. *Competency* means that churches utilize an emerging leader's skills. *Compassion* describes a culture that is patient and kind where

coaching takes place. Finally, *local development* means focusing on mission and helping people with their lives and life-purposes (152-71). Together, these values contribute to a leadership development culture.

Authors differ on how to describe the values that contribute to the creation of a leadership development culture; however, many of the concepts they name overlap. For example, Maxwell says the factors that foster growth include a positive attitude by the leader and organization, which corresponds with compassion or supportive networks; consistent accomplishment to build momentum, which corresponds with competency; models of desired leadership, which correspond with a coaching/encouraging context; focus upon potential leader's needs, provision of growth opportunities, which corresponds with local development; and a plan for personal growth (18-32). Likewise, another list of appropriate values includes seeing potential, taking a risk and not expecting excellence, rewarding equippers over doers, giving every leader a baton—a challenge to develop another leader, growing leaders from within the church, and prioritizing lifelong learning (Forman, Jones, and Miller 31-39). Certainly, authors agree on the beliefs/values that produce environments where leaders are more likely to develop.

These beliefs are similar to those that exist in missional churches. Chand gives seven keys to unleashing a church's potential: (1) control—authority is given to staff/volunteers along with responsibility; (2) basic understanding—leadership grasps the vision, roles, and gifts of the team; (3) leadership—the pastor is committed to the discovery, development of heart and character, and deployment of emerging leaders; (4) element of trust—team members have a mutually trusting relationship; (5) position that is unafraid—team members risk stating opposing views, and are bold and courageous; (6)

responsiveness—church takes advantage of open doors; and, (7) execution—decisions are followed by implementation (45-58). Churches with these characteristics are purposeful rather than maintenance oriented. They are moving toward fulfillment of mission, which also means that they taking risks. By taking risks on unlikely leaders, missional churches move closer toward becoming leadership development churches as well.

Leaders should be intentional with the formation of a church's identity and values. Earl G. Creps illustrates how to begin this process: "Developing an effective RM [reverse mentoring] plan, then, means thinking of it not as the blueprint of a *system* but as the catalyst for a *culture*" (original emphasis; 157). Therefore, planning may influence culture. If church leaders are intentional about the values they model, encourage, and reward, they may shape leadership development cultures. Damazio states, "The ways we love, forgive, believe in and handle the failures and flaws of potential leaders all set the culture of leadership" (133). He goes on to list the qualities or values of leadership cultures, which include acceptance, encouragement, affirmation, belief in people, acceptance of risk, inclusiveness, and grace (133). Other authors list similar qualities necessary for leadership development. However, Damazio also says, "A distinguishing mark of great leaders is charisma" (137). I could not find similar statements that referred to leadership traits as sole predictors of effective leadership. Recent studies discount such claims. In fact, expectations of charismatic disposition may actually limit a church's potential to develop leaders.

While some factors facilitate growth, others restrict growth. According to Scott Thumma and Warren Bird, a church's view of membership, use of attendance figures to

measure heath and success, views of sanctification, and consumer mentality may contribute to only 20 percent of the church doing 80 percent of the work (66-73). Church leaders must determine whether unspoken standard operating procedures are hindering development of future leaders. Empowerment results from a relationship built upon mutual trust and respect (Long 148-49). When emerging leaders feel restricted from following their passion or God's agenda, something is wrong with the church climate. Jimmy Long observes, "Emerging leaders want the existing leaders to help them find out who they are rather than tell them what to do" (138). Control in the local church should rest in the hands of God rather than in those of a single person or select group of leaders:

> Instead of controlling, we can cultivate and coordinate others to act and lead at all levels of an organization. If we do not empower the emerging leaders of the future, they will walk away from those institutions characterized by a culture of control. (133)

Some churches may have had emerging leaders present but failed to give them space to grow. Vision and purpose provide the boundaries for emerging leaders; within these boundaries, space exists for creativity and innovation (R. Clinton 60). When churches set specific expectations instead of specific boundaries, potential for growth fades.

Control and fear of risk are two of the main culprits that keep churches in maintenance mode. The antidote is grace. Instead of responding to failure with grace, churches typically respond with punishment, which reinforces fear that keeps emerging leaders and churches from taking risks (R. Clinton 58-59). That tendency is why Chand writes, "I encourage pastors to create a culture of experimentation in which creativity is celebrated and failure isn't a tragedy" (116). A culture of grace encourages rather than squelches creativity and development:

> If we are able to create communities that encourage aspiring and existing leaders to gain a deeper understanding of their own God-given uniqueness, and if we are able to create systems of support, we will take a giant leap backward toward the process of leadership outlined in the narrative of Scripture and in the history of our faith. (Bartz 88-89)

Church leaders must provide space for emerging leaders to grow. This space is partly generated by cultures of support, encouragement, and grace.

## Behaviors Contributing to a Leadership Development Culture

In addition to certain values that enable leadership development to thrive in a local church a number of actions contribute as well. Being and doing must go together if a church is to represent authentically the body of Christ. Appropriate behavior must support the mission and leadership development values within the church. This activity includes both *what* a local church does and *how* it is done:

> Of all the creators and cultivators who have ever lived, Jesus was the most capable of shaping culture through his own talents and power—and yet the most culture-shaping event of his life is the result of his choice to abandon his talents and power. The resurrection shows us the pattern for culture making in the image of God. Not power, but trust. Not independence, but dependence. (Crouch 145)

Letting go of pride and control helps leaders establish a posture of grace and trust. This position begins with the existing leaders who cultivate leadership development cultures.

Church leaders do not work on a blank canvas. Tradition, Scripture, experience, and reason provide a sketch of what the church should look like. Cultural context provides the unique colors for this sketch. Therefore, every church has something to work with—an existing culture:

> We cannot make culture without culture. And this means that *creation begins with cultivation*—taking care of the good things that culture has already handed on to us. The first responsibility of culture makers is not to make something new but to become fluent in the cultural traditions to which we are responsible.... One who cultivates tries to create the most

fertile conditions for good things to survive and thrive. Cultivating also requires weeding—sorting out what does and does not belong, what will bear fruit and what will choke it out. (original emphasis; Crouch 74-75)

God is active in the world. He was working before current leadership entered the scene and has a mission for the local church. Existing leaders must honor and cultivate God's activity and discern his agenda in a given context before pruning.

Once an appropriate posture is achieved and cultivation of the fruit-bearing elements within the culture has taken place, leaders can take further steps to shape leadership development cultures. Malphurs and Mancini list four actions, which they designate as "brush strokes" for painting new cultures: modeling values, labeling ideas and values, connecting the dots of organizational activity into the big picture, and increasing personal passion (223-33). In a similar fashion, Robert Lewis, Wayne Cordeiro, and Warren Bird advise leaders to huddle and asses the present culture, assess their own role in shaping the future, list values of the preferred culture, enlist buy-in from other leaders, write out and display characteristics of the preferred culture, live and teach these qualities, celebrate and honor those demonstrating these values, and evaluate regularly the church's progress (59-64). The process starts with existing leaders and builds momentum as it spreads through teams to the masses.

Leaders can take certain actions to create a leadership development culture. For example, they should give attention to the organizational structure of the church. Minatrea says, "Cultural engineers help to fashion the structures necessary for the church to serve God's mission effectively" (162). Instead of rejecting all that a church has done and following a personal agenda, the existing leader uses discernment and contextualizes the church's mission (Bartz 89-92). In Minatrea's words, "Cultural engineers do not

reject tradition: Rather, they seek to adapt systems and structures for the greatest

missional effectiveness in their contexts" (163). Lewis, Cordeiro and Bird give an

example of how this process unfolds:

1. Identify and believe God's promises about your church's potential.
2. Model kingdom culture personally.
3. Enlist allies to champion the culture shift.
4. Focus on "what we're becoming."
5. Compare the vision of the future to present reality.
6. Outline a specific, doable pathway.
7. Help it filter through the church, and learn from feedback you receive.
8. Stay focused on transformed people, and on those receptive to change.
9. Make heroes of people who best represent the kingdom values.
10. Celebrate every success, and give God the glory. (183-84)

Gradually a church can move along the path to a stronger leadership development culture.

Another appropriate characteristic of a leadership development culture is joy.

Leaders who empower emerging leaders grant freedom and breathe life into those whom

God has called. The result is joy. Max DePree says, "In healthy and rational relationships,

rewards complete the process by bringing joy. Joy is an essential ingredient of leadership.

Leaders are obligated to provide it" (146). One technique leaders use to provide joy is by

receiving input from others, implementing input that is received, and shining the spotlight

on others (Long 141). This approach to decision making also keeps control from resting

solely upon the lead pastor. It gives room for others to take ownership of the mission of

the church and to exercise their gifts. Finally, the act of giving away ministry and joy

contributes toward an appropriate evaluation of the current culture. According to DePree,

"The signs of outstanding leadership appear primarily among the followers. Are the

followers reaching their potential?" (12). A corollary concern would be making sure that

people experience joy as they grow in the local church. The level of joy among emerging

leaders will reveal the current state of the church's culture.

**Measuring Effectiveness of Lay Leadership Development Strategies**

Determining which actions to take and in which timing is an art that leaders can learn. The Holy Spirit continues to guide leaders seeking to do the will of God. If leaders prayerfully consider the needs of emerging leaders, the Holy Spirit will help in discerning the proper approach to take to facilitate an individual's development. Soo Yeong Beh acknowledges, "[F]inding the right balance of training methods for each group of emerging leaders is an art form that varies with different emerging leaders and groups" (111). Some emerging leaders also need to focus on character formation while others may need to focus on ministerial formation or strategic formation and the values that impact ministry philosophy (R. Clinton 72-77). No written formula exists for turning believers into spiritual leaders. Mallory says, "Not only does the local vision of an equipping church undergo continuous revision in practice, but every local example of the equipping church will be unique as well" (170). Forming a leadership development strategy is a work of patience, endurance, and grace.

One vital element in the process of lay leadership development in the local church is intentionality. Leadership development requires deliberate purpose and vision casting. Then deliberate steps help to move closer to that vision. Once the overall vision for leadership development is determined these steps may include outlining a plan for creating a training environment or culture, building a structure for mentoring relationships, identifying the emerging leaders, and allowing for the grace of God to move in people's lives (R. Clinton 88-89). The guiding forces that influence leadership development each fulfill certain roles. Elliston explains how these elements participate in the growth of emerging leaders:

> Three basic, but very different, critical interactive roles therefore contribute to the intentional development of emerging spiritual leaders: (1) the superintending role of the Holy Spirit, (2) the selecting/equipping role of the existing leaders and church family, and (3) the trusting/obedient role of the emerging leader. (98)

Leaders do not develop without the interdependent relationship of these roles working simultaneously. R. Clinton also emphasizes, "The 'success' of a training program depends on the emerging leader's responses to God. You can create an ideal environment and give the emerging leader every possible benefit but the response to God is still his/hers" (57-58). When the contributing roles are all acknowledged and intentionally brought together, however, masterpieces take shape.

Pastors can become artists who allow unseen potential to become reality. This creative work is accomplished as existing leaders discern God's will; emerging leader's spiritual maturity level, giftedness, calling, commitment; and the ministry context for an appropriate fit (Elliston 111-12). Periodically, existing leaders also must step back and gain a new perspective on current reality. They must evaluate the quality of leaders being formed and the process shaping emerging leaders. That process is as simple and complex as understanding how God develops leaders, identifying those God is in the process of developing, and helping to develop and release those individuals (R. Clinton 4). This scenario is where divine mystery and art come together.

Like great pieces of art, the leadership development strategy of a local church should undergo a form of evaluation. Pastors do not have to be critics, but they do have a responsibility to keep the church on God's agenda. This accountability requires periodic evaluation. Many people in secular workplaces are familiar with evaluations. Some periodic checks help people grow. Callahan says, "The way people are evaluated shapes

who they become" (181). Therefore, the leaders produced by a church reveal the effectiveness of that church's leadership development strategy. J. Clinton gives three factors to consider in the evaluation process: (1) immediate lessons or the ability to identify lessons learned through process items and apply them to future situations, (2) sphere of influence or taking responsibility for and being accountable for one's God-given sphere of influence, and (3) giftedness or the recognition and use of natural abilities, acquired skills, and spiritual gifts in increasingly effective ways (*Leadership Development Theory* 349). Individuals growing in these areas are becoming leaders in the local church.

Evaluations may also take many forms. Informal evaluations, self-evaluations, and formal evaluations are three examples. Informal evaluations are ongoing, routine checks for feedback to make the leadership development strategy as effective as possible. Self-evaluations provide times of reflection for emerging leaders to determine areas of strengths and areas upon which to focus for improvement. Formal evaluations, which may take place each quarter during the initial months of implementing a leadership development strategy, every six months after the strategy has been in place one to two years, then annually, are written forms with questions to determine what is going well, what needs improvement, and what suggestions emerging leaders may contribute (Malphurs and Mancini 184-86). Input from others provides shared responsibility and helps to keep the leadership development strategy in line with the vision and mission of the local church.

Self-evaluation is crucial to keep emerging leaders engaged in the process of his or her own development. In consumer cultures, people expect others to meet their needs.

When potential leaders are encouraged to reflect upon how they can meet their own needs, churches cultivate leadership development cultures. Callahan gives seven guidelines to aid with self-evaluation: (1) listing two to four key objectives from the past year, (2) stating results accomplished for each objective, (3) determining personal strengths and weaknesses based upon the results, (4) articulating insights and discoveries made while working on objectives, (5) listing the skills acquired that pertain to the objectives, (6) listing areas where consultation may help with development, and (7) listing two to four more objectives and one to two competencies/skills for the coming year (189-94). This procedure is one way for emerging leaders to monitor progress. The consultive evaluation is another method that builds upon self-evaluation. Leaders share their self-evaluations with a consultive team, find mutual agreement, and form a consensus on objectives for the coming year. The purpose is to provide encouragement and coaching, not correction (195-202). The evaluation process seeks to maximize potential and build leaders up (see Eph. 4:29) for the benefit of emerging leaders who are in the process of becoming who God desires them to be.

When the leadership development strategy of a local church takes shape, it begins to form people. The time spent mapping and training, cultivating and evaluating becomes an investment in kingdom building through the development of leaders. Callahan says, *"The art is to develop persons, not policies"* (original emphasis; 169). A one-size-fits-all method for developing leaders does not exist. Different leaders are ready to receive different strategies (Baveja and Porter 141). Although the work of putting plans into motion may require time and effort as well as careful reasoning and deliberate action, all

of these factors will lead toward more mature disciples and better equipped leaders for the local church.

Measuring effectiveness does not mean that a church must keep up with other churches. Context and leadership will dictate which strategies may be most appropriate. Petrie offers a word of caution and hope, which the church may find instructive:

> There are no simple, existing models or programs, which will be sufficient to develop the levels of collective leadership required to meet an increasingly complex future. Instead, an era of rapid innovation will be needed in which organizations experiment with new approaches that combine diverse ideas in new ways and share these with others. (7)

This statement is a word of caution because copying another church will not suffice to accomplish the mission of Jesus. This sentiment is also a word of hope because God will continue to work through innovative leaders who risk going where God is moving. It is okay not to have all of the answers up front. Lay leadership development in the local church involves ambiguity and mystery as well as intentionality, persistence, and hope.

One tool to help pastors in the evaluative process is recent research on training transfer. Studies of best practices in the business world can be used by God to provide an appropriate lens through which existing lay leadership development practices in the church may be examined. One example is a model of transfer offered by Lisa A. Burke and Holly M. Hutchins. This model identifies several factors that contribute to effective transfer of training. In addition to the trainee, supervisors, trainers, peers, and stakeholders either aid or hinder the successful implementation of training in the workplace (Burke and Hutchins, 120). Therefore, learner characteristics, trainer characteristics, design/delivery of the training content, and work environment characteristics all factor into the training transfer process. This information is significant

because rather than judging emerging lay leaders alone, an appropriate evaluative process would also consider the many people and elements that influence effective training transfer.

Research on training transfer also may correct misconceptions regarding how lay leadership development effectiveness is measured. Burke and Hutchins also state that equipping should not be considered a one-time event that takes place within a classroom. They explained, "Put simply, the transfer problem is not rooted in a specific time phase and thus its remedies should not be either; rather, support for transfer should be an iterative and pervasive process throughout the instructional design process" (121). Evaluation consists of more than checking off on a calendar that specific teaching did occur. Burke and Hutchins reveal what ongoing training may look like in the workplace:

> Training professionals most frequently reported supervisory support (12%) and providing coaching and opportunities to practice new skills and knowledge (11%) as best practices in training transfer. Both areas are consistent with research that explores the role of the work environment in supporting transfer of training … and specifically the role of supervisor support in providing feedback and resources to develop skills.… (116)

Measuring the effectiveness of a church's lay leadership development strategy is clearly a complicated and multifaceted endeavor.

The effectiveness of lay leadership development strategies is difficult to measure, yet it must be measured (Burke and Hutchins 118). Although the literature on leadership development covers different theories, strategies, contextual concerns, and evaluative principles, no one else has done what is outlined in this research project. I want to know why leadership development theories are not widely implemented in the day-to-day life of the local church. Therefore, I am measuring effectiveness by taking a close look at current reality in a sample of churches of different sizes. This investigation allows me to

determine what churches are doing well in terms of lay leadership development and what needs attention. I also want to know who has the best perspective on what is actually taking place. Therefore, I am listening to the perspectives of the pastor, various lay leaders, and others who may be recommended. I want to know what is at the heart of why some churches do better at leadership development than others. Therefore, I am correlating the stories that unfold through the data analysis among individuals and among churches. In the end, a new story will be written—the story of the growing places across the Mid-Atlantic District Church of the Nazarene. Each reader will then conduct his or her own evaluation to decide the degree to which this story will impact future generations of emerging leaders.

## Research Design

Exploratory research designs begin with collection of qualitative data, which leads to quantitative data collection and analysis. The purpose of this method "involves the procedure of first gathering qualitative data to explore a phenomenon, and then collecting quantitative data to explain relationships found in the qualitative data" (Creswell 543). This method emphasizes the qualitative information and utilizes the additional quantitative data to provide a better understanding of the central phenomenon, which, in the present study, deals with the factors that contribute to effective lay leadership development strategies in local churches.

This research design suits the purpose of the project. Since much of what goes on in the local church is unknown to those outside its walls, a first step to improve lay leadership development strategies in churches is to find out where churches currently stand on the issue and how well they are doing. First things must be handled first

(Sensing 65-66). Therefore, the project starts with exploratory questions and then verifies perceptions of what is going on. It is an application of a grounded theory approach, which "is a process of discovering a theory through data exploration and analysis" (Vanderstoep and Johnston 192). This approach involves looking for themes in the data, developing a hypothesis, and seeking verification of the hypothesis through the remainder of the data. The quantitative data obtained from lay leaders will clarify and verify the hypothesis formed after analyzing the qualitative data from pastors.

Several studies utilize this exploratory, mixed-method design to uncover unknown relationships or to measure the validity of people's perceptions. For example, Babatunde Oladimeji gives information on how perceptions of pastors compare to perceptions of lay leaders (98-109). In addition, in Emily Rachael Lean's work, academic researchers and practitioners in the field of spirituality in the workplace answered interview questions (41-54). From their responses another instrument was generated and given to a variety of individuals to measure the level of spiritual leadership among them (85-90). Each of these projects involved two phases of data collection and utilized two different instruments to answer the research questions.

Although some exploratory, mixed-method designs involve constructing a quantitative instrument based upon the qualitative data collected, others do not require following a set sequence. Exploratory, mixed-method designs are "appropriate when a researcher wants to generalize results to different groups, to test aspects of an emergent theory or classification, or to explore a phenomenon in depth and then measure its prevalence" (Creswell and Clark 75). Examples of this type of inquiry are not pervasive

in religious research literature on leadership development; however, Oladimeji's dissertation does serve as one example of how this type of research is conducted (62-70).

## Summary

A Trinitarian understanding of lay leadership development aligns with the mission of Jesus for the glory of God by the power of the Holy Spirit. Strategies that seek to fulfill the personal agendas of existing leaders undermine the process. Mentoring follows the example of the Holy Spirit who sacrificially pours himself into others for their benefit. Any attempts to bring recognition to leaders or to a local church rather than to God or to rely solely upon human ingenuity, likewise impede the leadership development process. Meditation, however, keeps a leader in the right posture before God. The church is not in the business of making great CEOs, financial wizards, or human idols. Rather, the church participates in the mission of Jesus. The literature stresses the humility required in lay leadership development. It is a work of a Triune God from beginning to end, and those agreeing to engage the process are the beneficiaries of God's gracious activity.

Following the pattern in the Old and New Testaments, emergence theory emphasizes how growing leaders cooperate with divine initiative. Process items are opportunities for emerging leaders to grow closer to or further away from God's purposes. Lay leadership training involves learning to discern the work of God in shaping individuals and communities. Experience and reflection are key components in this process. A local church that utilizes on-the-job training of volunteers and provides mentors who facilitate processing of these experiences is taking great strides in lay leadership development. Furthermore, an understanding of the different levels of

leadership helps to reign in expectations and guide emerging leaders to fulfillment of God's call.

Lay leadership development strategies provide intentional procedures for implementing norms found in Scripture and leadership development theories. Practical application occurs when leaders map out the process by which emerging leaders are equipped and eventually become mentors for others. A team of leaders oftentimes works together in the formation of a local church's strategy. Depending on the resources available, the strategy may incorporate several different means and methods. Lay leadership development in the local church begins with the existing leader. Unless he or she is willing to relinquish control of the church and invest in emerging leaders, leadership development strategies will be words without power. However, as existing leaders demonstrate their own development and relationships with a mentor, the stage is set for others to follow suit. Strategies unfold when the leader points the way through his or her actions.

The church culture is the first place where a leader should focus attention when setting out to build a lay leadership development strategy. Certain values and behaviors determine the church climate, which will either allow emerging leaders to thrive or stunt their growth. One way to determine the effectiveness of a church's lay leadership development strategy is to look at the types of leaders being produced. An equipping church will bear fruit that resembles Jesus Christ. Servant leaders exercise their gifts without fear of failure or retribution in a healthy church culture. Their actions also align with biblical norms for leadership development.

I chose the exploratory, mixed-method research design for this research project. The qualitative data obtained from lead pastors revealed characteristics of church culture and the church leaders' views concerning lay leadership development. The quantitative data obtained from local church lay leaders revealed the effectiveness of the church's current lay leadership development strategy. Comparative analysis of the data revealed the relationships that existed between the pastor's view on lay leadership development and the actual development of lay leaders. The findings from the research design, in turn, suggested ways that churches may actually develop more leaders.

# CHAPTER 3

# METHODOLOGY

## Problem and Purpose

Christian churches in America need more lay leaders. God did not intend for pastors to be the sole leaders in churches that minister to passive churchgoers. When Jesus sent out the disciples, he sent them out two by two (Mark 6:7). When he sent out the seventy-two followers, he also sent them out two by two (Luke 10:1). One possible implication is that believers need accountability, encouragement, support, and relationship in leadership roles. The church's mission is not impossible, but it is demanding. In order for churches to move effectively toward fulfillment of God's agenda, they must intentionally nurture those whom God has called for leadership. In far too many local churches, this development just does not happen.

Strategies help communicate expectations and implement vision. Many churches have written vision statements but are unsure how to put them into practice. In addition, some churches cannot make progress on their mission because they are too busy maintaining programs that are no longer effective. They have lost their way. They need leaders and leadership development strategies to guide them back into God's agenda. The present study sought to explore current reality related to leadership development strategies in local churches and offer solutions for improvement. The purpose of the research was to obtain information for the formation of effective leadership development strategies in local churches by discovering the current leadership development strategies of pastors through e-mail interviews and the relationship of strategies to leadership

development audits obtained from church lay leaders from organized churches in the

Mid-Atlantic District Church of the Nazarene.

## Research Questions and/or Hypotheses

One task of leadership is to define reality. In order to move people forward,

leaders first must understand where people are, so an appropriate strategy can take

individuals from their present location to where they need to go. The research questions

that frame this research project are tools to define reality regarding lay leadership

development in the local church. These questions are sequential, moving from present

reality concerning lay leadership development strategies from the pastor's perspective to

the actual characteristics of lay leaders benefiting from these strategies and finding

relationships between the two. My hypothesis was that those churches with intentional

plans in place for the development of lay leaders would be more effective at lay

leadership development, as reflected by the total scores on the LDA.

### Research Question #1

What were pastors of the Mid-Atlantic District Church of the Nazarene doing in

regards to leadership development strategies in the local churches?

The answer to this question will shed light upon how leadership theory and

biblical norms concerning leadership development are being implemented in local church

life. Since the purpose of the research was to obtain information for the formation of

effective leadership development strategies in local churches, the first step was to

discover present reality. I needed to know what pastors were doing in their churches in

terms of lay leadership development. This information was collected through the EIP, the

first instrument. The EIP contains open-ended questions that allowed pastors in the

sample to describe their own leadership, their perspective concerning lay leadership development, present strategies, and church culture. Each interview question on the EIP served the purpose of helping to answer this first research question. Responses given by pastors were examined to uncover recurring themes and indicators of present common practice as well as the church culture.

**Research Question #2**

What were the relationships between a pastor's leadership development strategy and the actual leadership characteristics of church lay leaders in the Mid-Atlantic District Church of the Nazarene?

An effective lay leadership development strategy actually develops effective lay leaders. The true measure of a church's plans to produce and equip strong leadership among the laity is the fruit of their efforts. Therefore, in order to determine which strategies are effective, a church must consider the leaders (or lack of leaders) they produce. The premise behind the second research question is that people indicate how well a plan is being implemented, not the simple presence of a program. The second research question served the purpose of obtaining information for the formation of effective leadership development strategies in the local church by investigating the recipients of the churches' efforts. Data was collected through the LDA, given to five lay leaders chosen by each pastor. If a pastor could not find five individuals considered lay leaders, then the LDA was given to church board members, the elected leaders of the local church. Each question functioned to make known the characteristics of the lay leaders and the environment where those leaders served. Responses on the Likert scale were scored by adding the answers in each of the four columns and then across these

totals to produce a total score. Higher totals in a column revealed strengths for the individual's leadership development. Higher total scores from a church revealed which churches were producing strong lay leaders.

**Research Question #3**

What practices or contextual factors were most conducive for enabling emerging leaders to become effective lay leaders in their local churches?

This question probed into lay leaders' stories to expose effective lay leadership development strategies in local churches. After considering what pastors were doing and what characterized the lay leaders in a church, the final step was locating the predictor variables. Only then could the purpose of obtaining information for the formation of effective lay leadership development strategies be realized. I needed to discover what enabled a church to produce effective lay leadership. Therefore, after responses from the EIP were compared to responses from the LDA and relationship patterns were uncovered, follow-up questions dug deeper into lay leader experiences. After categorizing each church based on the EIP results, the total scores on the LDA were consulted. These relationships were then compared to results from other churches in the sample to determine recurring patterns. This information formed the basis for follow-up questions that were asked of focus group members after analysis of the EIP and LDA were completed. Participants in a focus group also commented on the significance of meditation, mentoring, and mission—the theological framework for lay leadership development. Final analysis led to a list of factors that contributed to a church's lay leadership development effectiveness, specifically, the practices that enabled alignment with the theological framework pillars of meditation, mentoring and mission, and,

ultimately, the core principles for the formation of effective lay leadership development strategies in local churches.

## Population and Participants

I selected eight churches for my sample from the eighty-five organized churches in the Mid-Atlantic District Church of the Nazarene, as of January 2013. The two factors that determined appropriate candidates for the research were average worship attendance and leadership development strength. The average weekly worship attendance in organized churches in the Mid-Atlantic District ranges from 16 to 1,531. After considering the number of churches with high, low, and mid-range average weekly worship attendance, I formed three classifications for these churches: (1) a category with 16 to 65 in weekly worship attendance, (2) a group with 66 to 115 in weekly worship attendance, and (3) a category with 116 to 1,531 in weekly worship attendance. I noticed that half of the churches in the Mid-Atlantic District had under sixty-six in average weekly worship attendance; therefore, half of my sample is from this group. The other two categories have an equal number of churches in them. Two churches from each group represent their respective class in the sample. Rev. Balch recommended churches from each division to consider for this research project and approved my final selections. I chose four churches from the sixteen to sixty-five category in average weekly worship attendance for the study. Two churches showed signs of leadership development strength and two churches appeared to struggle with lay leadership development. In addition I chose one church from each of the other two classifications to represent churches that effectively developed lay leaders and one church to represent the churches that did not. Therefore, the sample contained four churches with potential leadership development

strengths and four churches that displayed signs of weakness in terms of lay leadership development.

This selection process served several purposes. It resulted in a sample that represented churches of various sizes. The number of churches that participated in the study represents the actual range of average worship attendance figures for the churches from the three groupings. This classification provided a means for generalizing the results of the study to other churches on the Mid-Atlantic District. In addition, by choosing churches that varied in their degree of observable effectiveness with lay leadership development, as determined by an expert in the field, patterns of effectiveness could be compared to patterns in other churches either to verify or dispute assumptions concerning lay leadership development in the local church. By allowing the pastors in the sample to determine which lay leaders completed the LDA, I gained insight into what factors influenced the decision.

Table 3.1 identifies the characteristics of the participants in the study. Churches A-D are from Category 1, which represents churches with an average weekly worship attendance in the 2012 edition of *Moving With God Now* of 0-65 (forty-two churches). Churches E-F are from Category 2, which represents churches with an average weekly worship attendance in *Moving With God Now* of 66-115 (twenty churches). Churches G-H are from Category 3, which represents churches with an average weekly worship attendance in *Moving With God Now* of 116-1,531 (twenty-one churches). Status as growing, stagnant, or declining churches was determined by consulting the statistics from annual reports, specifically, the average weekly worship attendance, of the churches in the sample. The designation as growing, stagnant, or declining is followed by the number

of years that the church has displayed its latest trend. The number of years the current

pastor has served in the church was also obtained from *Moving With God Now*.

**Table 3.1. Sample for Research Project**

| Church/Pastor | Avg. Weekly Worship Category | Known to Be Strong in Terms of Lay Leadership Dev. | Growing(G), Stagnant(S), Declining(D) | Yrs. at Current Church |
|---|---|---|---|---|
| Church A/Pastor A | 1 | Yes | G, 5-yr. trend | 7 |
| Church B/Pastor B | 1 | Yes | G, 7-yr. trend | 19 |
| Church C/Pastor C | 1 | No | S, 5-yr. trend | 12 |
| Church D/Pastor D | 1 | No | D, 7-yr. trend | 14 |
| Church E/Pastor E | 2 | Yes | S, 4-yr. trend | 9 |
| Church F/Pastor F | 2 | No | G, 3-yr. trend | 27 |
| Church G/Pastor G | 3 | Yes | G, 2-yr. trend | 5 |
| Church H/Pastor H | 3 | No | G, 4-yr. trend | 12 |

The pastors who participated in the research project have served in their present

churches for at least five years. Five of the eight pastors have led their present churches

for at least ten years. The longevity of each pastor's tenure adds validity to the data

collected from the pastors and its relationship to the churches. Each pastor has been in the

church long enough to shape the church's culture and implement a strategy for lay

leadership development.

According to Balch a growing church does not signify a church that is strong in

leadership development. Although he recommended a church in decline that is not

producing lay leaders, not all of the growing churches in the sample are known to be

strong in the area of lay leadership development. A church may grow in weekly worship

attendance and not grow lay leaders.

## Design of the Study

I hoped to discover what would contribute to the development of more leaders in local churches. Through correlation of the e-mail interviews with the leadership development audit, I intended to uncover practices that contributed to higher scores on the leadership development audit and help churches discover the areas that were strong and weak in a person's leadership development. A church's overall score (total of participants' scores) showed how a church was doing in comparison to other churches. This information helped evaluate the leadership development strategies in churches.

This study utilized an exploratory, mixed-methods research design. The open-ended interview questions provided qualitative data that gave understanding of the central phenomenon—the current state of lay leadership development in local churches in the Mid-Atlantic District Church of the Nazarene. The leadership development audit provided quantitative data that helped measure effectiveness of the present lay leadership strategy in the local church. Although sequential completion of the instruments was not necessary, correlation of the results of the two instruments was crucial in order to gain a clear picture of the factors that contributed to or hindered a church's lay leadership development efforts.

## Instrumentation

The instruments employed in the research study were researcher designed to collect data that would contribute to the purpose of the study. In order to gain information that would be useful for the development of leaders in local churches in the Mid-Atlantic District Church of the Nazarene, I had to discover what pastors were currently doing in terms of leadership development in their churches. The instrument used to collect this

information was the e-mail interview of pastors. A tool was also required to determine how effectively pastors and churches were developing leaders. This instrument was the leadership development audit and was given to five lay leaders in each local church.

Demographic information was collected from multiple sources. Church data was available through *Moving With God Now* and summaries of pastors' annual reports were found at the Nazarene Congregational Data Search Web site. Initial questions on the EIP also provided such information as pastors' age and number of years in pastoral ministry. Initial questions on the LDA provided such information as the lay leader's number of years in the church and ministries he or she leads.

The pastors of eight churches in the sample received a researcher-designed EIP that focused on their leadership development strategy for the church. Each participant answered sixteen questions: Ten questions were addressed to all pastors; six were addressed to those with a lay leadership development strategy in place; and six were addressed to those without an effective lay leadership development in place. The EIP asked all pastors about their perceptions of leadership development in the church, their own leadership, and their measure of success. If a church did not have an intentional plan to develop leaders, questions asked the pastors to give reasons for not having a leadership development strategy. If a church did, in fact, have an intentional plan in place to develop leaders, the pastors revealed what the strategy looked like. Pastors provided a list of resources they found to be most useful in the construction of a leadership development strategy, an explanation of how they implemented the leadership development plan, and information on who led the process and how the church measured effectiveness. One question asked what obstacles they faced in the implementation of the church's

leadership development plan. By allowing pastors to answer open-ended questions, responses could be combined to form a story of what was occurring in the life of the church.

The researcher-designed LDA was formed by surveying the Bible and contemporary leadership development literature for foundational elements of leadership development or leadership formation. It measured participants' self-analysis as well as gained their perspective in four areas: (1) vision/emergence, (2) culture, (3) mentoring/relationships, and (4) character/inner life. The LDA contains twenty-eight statements derived from Scripture and lay leadership development literature, seven statements in each category. The pastors who participated in the e-mail interviews distributed the leadership development audit to five selected lay leaders. These lay leaders responded to the twenty-eight statements with numbers 1-5 on a Likert scale. The scores for each column and the total scores were compared to responses on the EIP in order to determine patterns that reflected the effectiveness of the churches' leadership development strategy. The combination of the EIP and the LDA provided a look at leadership development in the local church from different angles and substantiated the individual responses. Two final questions on the LDA asked for names of other individuals who could contribute to the research and whether the participant would be willing to provide further input in a focus group setting.

**Expert Review**

Three experts in the field of leadership development in the church reviewed the researcher-designed instruments in this study. After receiving feedback on the EIP and the LDA from six individuals on the Research Reflection Team, several revisions were

made to the original version of the instruments. These revised instruments were then e-mailed to experts in the field for review. Each expert was given a copy of the research questions and abstract. They were asked to comment on the clarity and necessity of each question on the EIP and LDA. They were also asked to provide suggestions to strengthen and clarify each item on the instrument. After receiving feedback from the experts, final revisions were made to both instruments before I sent them to the participants in the sample. The three experts were Dr. Tom Nees, consultant for the Mid-Atlantic District on mentoring ministries, Rev. Ken Balch, Missional Ministries Coordinator for the Mid-Atlantic District, and Rich Houseal, researcher in the Nazarene Research Center at the denomination's headquarters. The three members of the proposal hearing committee, Dr. Russell West, Dr. Bryan Sims, and Dr. Milton Lowe, also reviewed the instruments and provided suggestions for improvement.

Each instrument was reviewed with attention to the data sought by the instrument. The EIP contained open-ended questions that attempted to draw from the pastors in the sample an understanding of the current culture and context. The experts provided suggestions to help each question on the EIP elicit the most useful data. The LDA contained twenty-eight statements covering four themes. The experts commented on how well each statement contributed to an understanding of where the participant stood in relation to the theme represented by that particular statement.

After each expert reviewed the two instruments, several changes were made. Nees informed me that the original version of the LDA was more of a spiritual development audit instead of a leadership development audit. I was advised to review each question and determine whether it applied specifically to lay leaders. After completing the review,

I settled upon an instrument with twenty-eight (28) statements from four (4) categories instead of fifty-six (56) statements from eight (8) categories. In addition, the expert review indicated that several statements on the LDA combined more than one idea. Therefore, these statements were simplified and reworded so that only one concept was measured at a time. For example, references to God were omitted so rather than participants responding to their loyalty to God, they responded to the leadership characteristic being assessed through the statement. Finally, negative words and concepts were rephrased and represented in a positive manner.

**Variables**

The purpose of the study was to identify a predictor variable. The research served the purpose of finding the cause that resulted in effective lay leadership development strategies in the local church. Therefore, the predictor variable was what contributed to the development of leaders in the local church.

The criterion variable was the strategies for the development of leaders in the local church. Half of the sample in the study was presumed to have some type of lay leadership development strategy in place and half were presumed not to have any lay leadership development strategy in place. Therefore, by accounting for the criterion variable, results from the collected data could point toward the predictor variable that led to effective lay leadership development strategies in some local churches and an absence of similar strategies in other churches.

Intervening variables are present in any research and must be controlled as much as possible in order to collect reliable data. In the present study, these intervening variables included the church selection process, the pastors' opinions concerning

leadership development in the local church, and the ability of church lay leaders to respond accurately to statements on the LDA. Reason alone infers that different individuals will yield different perspectives of events. Demographic characteristics such as geographic location, educational levels of participants, socioeconomic status, as well as the churches' morale, financial stability, and self-image were additional intervening variables. Again, reason suggests that availability to various resources may contribute to a church's ability to focus on leadership development. These intervening variables were controlled by collecting demographic data through both instruments and by selecting multiple churches for the sample, representing various sizes, locations, socioeconomic levels, and financial strength. A total of eight pastors and forty lay leaders participated in the research project. By obtaining information from multiple churches and individuals, much of the weight from the intervening variables was minimized. The literature did not indicate any intervening variables apart from the heart of the pastor (and key leaders) and the church culture.

**Reliability and Validity**

Research studies that are worth the investment of time and energy produce findings that are accurate and trustworthy. Two concepts that contribute to sound conclusions are reliability and validity. Reliability is the idea that repeated administration of an instrument to an individual will produce the same results (Creswell 627). If the scores vary every time an individual completes a survey, then the instrument is not reliable and the data obtained cannot be trusted. Validity refers to the idea that the data collected from an instrument actually measures what it was intended to measure (630). For example, using an instrument designed to measure someone's weight to determine an

individual's age would not produce valid results. Therefore, research must produce evidence that demonstrates the validity of the instruments selected for the research project.

Reliability was safeguarded in the present study by following the same procedure for each participant in the research project. The EIP was delivered to pastors in the sample through the use of Survey Monkey. The LDA was mailed to pastors who then delivered them to lay leaders whom the pastors selected. Therefore, consistency in procedure led to reliable results.

Validity was controlled through various means. First, six members of the Research Reflection Team and three experts reviewed both instruments. Five lay leaders and one former pastor participated on this panel of reviewers. The input from these individuals shaped the final format of the EIP and LDA. Second, the purpose for each instrument was reflected in the wording and the selection of questions/statements on both instruments. The purpose of the EIP was to gain insight into what was actually taking place in local churches in terms of lay leadership strategies. The questions on the EIP accomplished this purpose by revealing the pastors' perspectives on current leadership development activity and how the church arrived at its present state. Third, the purpose of the LDA was to measure the leadership development of lay leaders selected by their pastors. Participants responded to statements that reflected their self-assessment of personal vision, perception of the culture, mentoring relationships, and character. Finally, fourth, by collecting data from six individuals in each church (the pastor and five lay leaders), overlapping themes and outliers could be identified. The overlapping themes signified credible and valid perspectives.

## Data Collection

Data collection took place in two phases and was preceded by obtaining consent from pastors and lay leaders to participate in the study. The first phase was the collection of qualitative data from the EIP. The second phase was the collection of quantitative data from the LDA. Both phases involved distributing an instrument to participants in the sample and receiving responses in a consistent manner; however, the method used varied from one instrument to the other.

Before instruments were distributed, the first step was for me to obtain consent from pastors in the sample to participate in the study. These pastors agreed over the phone to participate in the study and to distribute the LDA to five church lay leaders in person. They also signed an agreement to participate in the study, to complete the EIP, to distribute and collect the five copies of the LDA, and to mail them back to me. This agreement letter was e-mailed to the pastors following verbal consent over the phone. Copies of the informed consent letters are found in Appendix A.

The first instrument utilized Survey Monkey. I created the survey by taking the questions from the EIP and importing them into the Web-based program. These questions were then sent to the pastors' e-mail addresses listed in the Mid-Atlantic District's church directory. All pastors returned the EIP via Survey Monkey within two weeks of receiving it.

The EIP delivered by Survey Monkey via e-mail contained one yes/no question (question #10) and fifteen open-ended questions for each participant. Ten questions were the same for all eight pastors who completed the EIP (questions 1-10). For the remaining six questions, the pastors answered the appropriate questions based upon whether the

church had a leadership development strategy in place or not. Those who answered, "Yes," to question 10 ("Does your church have an intentional plan in place for lay leadership development?") were directed to answer questions 11-16. Those who answered, "No," to question 10 were directed to answer questions 17-22. A copy of the EIP is found in Appendix B.

The second instrument was distributed through the mail along with the agreement letter and cover letters for the pastor and five lay leaders. Five copies each of the LDA were mailed to the pastors who participated in the study. A cover letter outlined the procedures for each pastor. They selected five individuals whom they considered lay leaders in the local church. If the pastor could not identify five lay leaders, then church board members were selected because they serve as elected leaders. One of the questions on the EIP asked how the pastor determined the participants who received the LDA. The pastor then hand delivered a copy of this instrument to each lay leader. This questionnaire was also accompanied by another letter of informed consent and a cover letter that explained what the lay leaders were being asked to do and why. The response sheet for the instrument was filled out anonymously and returned to the pastor within two weeks. The pastor then mailed the five copies of the LDA back to me with a due date of four weeks after they were received.

The LDA contained twenty-eight statements to which lay leaders responded with a number 1-5 on a Likert scale. These statements were followed by two open-ended questions and two questions to aid in potential follow-up with focus groups. Lay leaders returned the completed response sheets to their pastors, who checked each form for legibility and completeness. After all response sheets were collected, they were mailed

together back to me in the self-addressed, stamped envelope supplied for this purpose. A copy of this quantitative instrument and the cover letter is found in Appendix C.

## Data Analysis

Once I received the responses from the EIP, text analysis and coding began. I used NVivo to code the data and uncover primary themes for responses to each question on the EIP. I compared the data obtained through the EIP in three ways. First, responses from pastors of churches without a leadership development strategy in place in each category of churches (based on average weekly worship attendance) were compared to responses from pastors of churches that did have a leadership development strategy in place. After the coding of the EIP responses, I noted similarities, differences, and patterns. Second, I compared codes from all pastors of churches *without* a leadership development strategy in place across church categories. Responses from pastors of churches *with* a leadership development strategy in place were compared across church categories as well. I noted themes and utilized descriptive statistics. Therefore, churches were compared to other churches within their category and then compared to churches of other categories. Finally, third, I compared the total scores from the church's LDAs to the EIP data from the church to discover existing patterns or relationships.

After receiving the response sheets from the LDA, I calculated the scores. The numbers in each column were added together in order to determine the individual's score for each category. Then I added these totals together in order to determine the individual's final score. The final scores from the five lay leaders in a given church were subsequently added together in order to determine the church's total score for the LDA.

In addition, I found the sum of the totals for each category on the LDA to reveal the church's total score for each of the four categories.

Data analysis of the LDA involved four phases. The first phase entailed comparison of the church's scores for each category to the data from the church's EIP to see if any patterns emerged. Second, I compared churches in the same category to each other. Third, churches whose pastors answered, "Yes" to question 10 on the EIP were compared to other churches from other categories that also had a response of, "Yes" to question 10. Fourth, I compared a church's total LDA score to those from other attendance categories that had different answers to question 10 on the EIP. Research Reflection Team members discussed initial findings during two meetings with them, and their input was also recorded.

The proposal hearing committee recommended that I seek the assistance of Dr. Janet Dean, affiliate faculty and licensed psychologist at Asbury Theological Seminary, with data analysis. After discussing the project and research questions, I was encouraged to gather two additional data sets for the study: (1) revised LDAs completed by the pastors in the sample (see Appendix F), (2) scores of pastors' answers from the EIP given by fellow students in the DMin program based upon a rubric I designed (see Appendix G). This additional information enabled easier comparison of the results between the EIP and the LDA.

## Ethical Procedures

Before pastors and lay leaders answered questions, they granted informed consent to participate in the research project. Pastors were first asked on the phone if they desired to participate in the study. If they agreed, they were given an informed consent letter via

e-mail, stating the purpose and procedure of the study as well as an explanation of how confidentiality would be maintained. Likewise, the lay leaders who participated in the study signed a letter of informed consent that was included with the cover letter and instrument (see Appendix A).

Ensuring confidentiality was essential to this research project. The names of participating churches and pastors were kept in double locked files on my computer. The names of lay leaders only appear on the informed consent letter they signed and were kept in a double locked file cabinet. The names of local churches, pastors, and lay leaders were not given in the dissertation, any reports of research findings, or any correspondence with the Doctor of Ministry office at Asbury Theological Seminary, the Research Reflection Team, or others involved with this research project.

# CHAPTER 4

# FINDINGS

## Problem and Purpose

Secular views concerning leadership and leadership development influence church culture and laity's understanding of church leadership. In representative church governments, church members elect church board members to lead the church. The church board then hires a pastor to serve as the church leader. People in a local church understand leadership as an elected position rather than in terms of a calling. The result of such mental models is that churchgoers are not expected to grow as leaders. Since church members have elected representatives to make decisions and serve in ministry leadership roles, they think they are exempt from doing ministry. Although every person will not be called by God to become a church leader, these misconceptions regarding church leadership prohibit the church from becoming the healthy body of Christ it was meant to be. Pastors are not compelled to invest in potential leaders if they are expected to lead on their own. Laypeople do not take the risk of leading if they are not hired or elected into leadership roles. Instead of equipping emerging leaders to participate in the mission of God, many local churches settle for maintaining the organization. Such churches look more like businesses instead of missional communities of faith.

Alongside the many maintenance-oriented local churches in America are a number of local churches that refuse to fit into the world's organizational mold. Although the task may be difficult, some pastors do invest in developing emerging leaders who also develop others. I wanted to discover those equipping churches in the Mid-Atlantic District Church of the Nazarene and learn from their methods. The purpose of the

research was to obtain information for the formation of effective leadership development strategies in local churches by discovering the current leadership development strategies of pastors through e-mail interviews and the relationship of these strategies to leadership development audits obtained from church lay leaders from organized churches in the Mid-Atlantic District Church of the Nazarene.

### Participants

The participants in this study represented eight local churches. These churches are all part of the Mid-Atlantic District Church of the Nazarene but vary in size and location. Two relatively small churches are located in major cities (one in Washington, DC, and one in Baltimore, Maryland). Two large churches are from suburban areas in Maryland. Two mid-sized churches are situated in small cities (one in Delaware and one in Maryland). One small congregation is in rural Pennsylvania, and another is in a small city outside Washington, DC. The pastors in each of these churches completed an open-ended survey, and five lay leaders in each church completed a Leadership Development Audit except Church G, which only returned four completed LDAs.

The pastors in the sample had varying educational levels, ages, and experience. Table 4.1 displays the demographic information obtained from the eight pastors in the sample.

**Table 4.1. Demographic Information from Pastors in Sample**

| Pastor | Age | Years in pastoral ministry | Years at present church | Number of churches served as lead pastor | Number of churches served as staff pastor | Educational level |
|--------|-----|---------------------------|------------------------|------------------------------------------|-------------------------------------------|-------------------|
| A | 48 | 20 | 7 | 4 | 0 | Master's degree |
| B | 58 | 32 | 19 | 5 | 1 | Doctorate |
| C | 58 | 25 | 12 | 3 | 1 | Doctorate |
| D | 48 | 23 | 14 | 1 | 1 | Master's degree |
| E | 59 | 32 | 9 | 5 | 0 | Master's degree |
| F | 60 | 37 | 27 | 3 | 1 | High School |
| G | 47 | 13 | 5 | 2 | 2 | College |
| H | 60 | 33 | 12 | 3 | 5 | Doctorate |

Each pastor has served in pastoral ministry at least thirteen years and within the present local church at least five years. Six of the eight pastors have served in at least three different churches as lead pastor. Six pastors have also served at least one church as a staff pastor. Educational levels vary from high school to college, master's degree, and doctorate.

Five lay leaders were selected by each pastor to complete the LDA. Table 4.2 indicates the age of each lay leader that participated and the number of years that each lay leader has attended the current church. The average age of all thirty-seven lay leader participants who disclosed the information was 46.5 years. The average age of the eight pastors was 54.8 years. Twelve lay leaders (30.8 percent) have attended their present church for less than five years.

## Table 4.2. Lay Leaders' Ages and Years in Present Church from Sample

| Participant | Age | Years in present church | Participant | Age | Years in present church |
|---|---|---|---|---|---|
| Church A | | | Church E | | |
| A-1 | 29 | 0.5 | E-1 | 51 | 5.0 |
| A-2 | 37 | 7.0 | E-2 | 24 | 15.0 |
| A-3 | 46 | 7.0 | E-3 | 52 | 1.0 |
| A-4 | 27 | 4.5 | E-4 | 38 | 7.0 |
| A-5 | 28 | 1.5 | E-5 | 32 | 0.5 |
| Avg | 33.4 | 4.1 | Avg | 39.4 | 5.7 |
| Church B | | | Church F | | |
| B-1 | 71 | 3.0 | F-1 | 64 | 17.0 |
| B-2 | 47 | 18.0 | F-2 | 41 | 5.0 |
| B-3 | 40 | 19.0 | F-3 | 33 | 33.0 |
| B-4 | 45 | 20.0 | F-4 | 26 | 4.0 |
| B-5 | 45 | 20.0 | F-5 | 31 | 4.0 |
| Avg | 49.6 | 16.0 | Avg | 39 | 12.6 |
| Church C | | | Church G | | |
| C-1 | 44 | 14.0 | G-1 | 49 | 2.0 |
| C-2 | 52 | 11.0 | G-2 | 35 | 5.0 |
| C-3 | dna | dna | G-3 | 66 | 5.0 |
| C-4 | 30 | 6.0 | G-4 | 70 | 5.0 |
| C-5 | 75 | 0.5 | G-5 | none | none |
| Avg | 50.3 | 7.9 | Avg | 55 | 4.3 |
| Church D | | | Church H | | |
| D-1 | 49 | 37.0 | H-1 | 62 | 2.5 |
| D-2 | 47 | 3.5 | H-2 | 66 | 5.0 |
| D-3 | dna | 18.0 | H-3 | 43 | 43.0 |
| D-4 | 73 | 60.0 | H-4 | 46 | 28.0 |
| D-5 | 48 | 14.0 | H-5 | 58 | 25.0 |
| Avg | 43.4 | 26.5 | Avg | 55 | 20.7 |

## Research Question #1

Before suggesting a prescription for the state of lay leadership development strategies in local churches, I first had to determine current reality. I needed to gain an understanding of what is actually being done in local churches in terms of lay leadership development. My first research question was, "What were pastors of the Mid-Atlantic District Church of the Nazarene doing in regards to leadership development strategies in the local churches?" The EIP was an instrument to provide answers to this question.

The presence of a lay leadership development strategy within a local church is difficult to determine by an outside observer. I met with the district's Missional Ministries Coordinator, Rev. Ken Balch, to discuss which churches should be selected for this study based upon the size of the average weekly worship attendance and whether we thought the church currently possessed an intentional lay leadership development strategy or not. In a few cases, we were wrong. For example, in Table 4.3 two churches that we thought lacked a lay leadership development strategy actually did possess one, according to the pastors in those churches. One church that we thought did have an intentional lay leadership development strategy actually did not.

**Table 4.3. Perceived and Actual Presence of Lay Leadership Development Strategy**

| Church | Category (based upon average size of weekly worship attendance) | Perceived to possess an intentional lay leadership development strategy? | Actually possesses an intentional lay leadership development strategy? |
|:---:|:---:|:---:|:---:|
| A | 1 | Yes | No |
| B | 1 | Yes | Yes |
| C | 1 | No | No |
| D | 1 | No | No |
| E | 2 | Yes | Yes |
| F | 2 | No | Yes |
| G | 3 | Yes | Yes |
| H | 3 | No | Yes |

Table 4.3 reveals why I needed to hear from pastors themselves regarding their lay leadership development attitudes and practices. A solution separated from a clear understanding of the current situation is not a solution at all. The responses to the EIP painted a picture of what was going on in each local church in terms of lay leadership development. The churches in the sample varied widely in their approach to lay leadership development. One church did not have a specific lay leadership development strategy because it focused upon mission instead. Another pastor assumed lay leadership development happened on its own through the regular life of the church. The third church without an intentional lay leadership development strategy identified a lack of staff, finances, and potential candidates as the primary reasons why a lay leadership development strategy did not exist.

All eight pastors agreed that lay leadership development was critical to the mission of the local church. What separated those churches that were intentionally

developing leaders and those that were not was whether they were able to overcome the obstacles that stood in their way. Obstacles identified by those without an intentional lay leadership development strategy were busyness, lack of resources, and a flawed understanding of leadership in the church. Obstacles identified by those with an intentional lay leadership development strategy were small church mentality, identifying the right candidates, generational expectations, resistance to change, patience with the process, and control. Figure 4.1 gives an example of how pastors responded to the question concerning obstacles on the EIP.



Coding references count
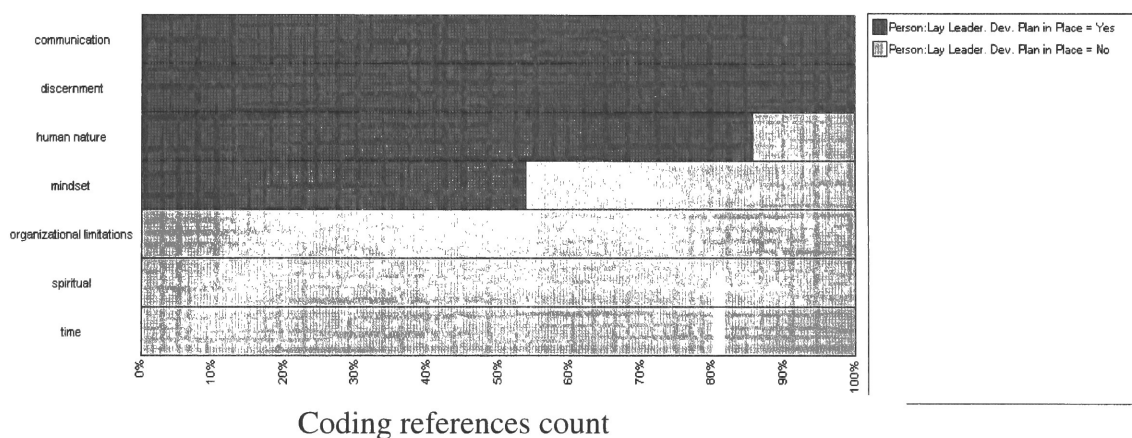
**Figure 4.1. Obstacles to formation of lay leadership development strategy.**

Those pastors with an intentional lay leadership development plan in place and those without such a plan perceive obstacles differently. Only pastors without an intentional lay leadership plan in place mentioned *organizational limitations*, *spiritual* obstacles, and *time*. Dominant obstacles for pastors with an intentional lay leadership plan in place were *communication* about what church leadership means and *discernment* of appropriate candidates for lay leadership development. The majority of references to

*human nature* and *mind-set* as obstacles were also made by pastors who found a way to overcome them.

A number of different resources also contributed to the formation of lay leadership development strategies in the churches from the sample. Pastors were asked, "What resources have been most useful in the construction of a lay leadership development strategy?" or, for those without an intentional lay leadership plan in place, "What are the top five resources you have used to help you in your leadership role?" Figure 4.2 illustrates how pastors responded to these questions.
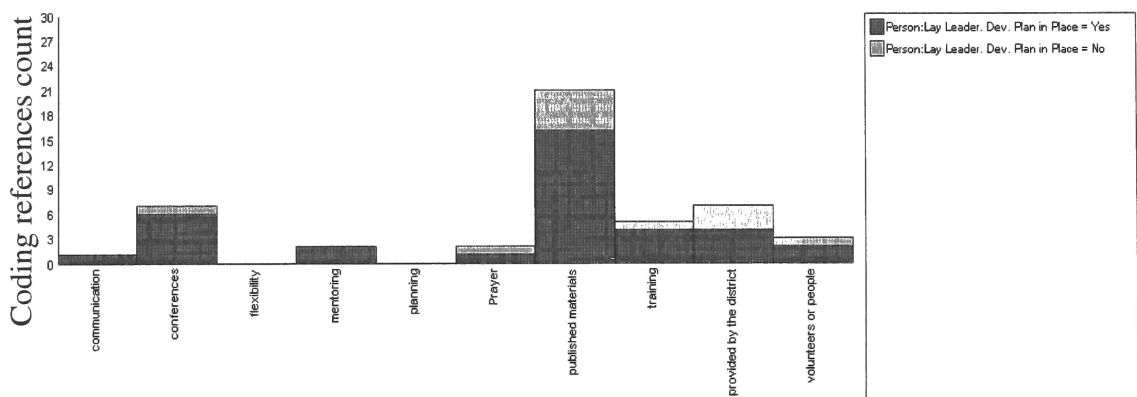


**Figure 4.2. Resources identified by pastors.**

Pastors who had an intentional lay leadership plan in place and those who did not utilized many of the same resources. *Published resources* were the most frequently referenced by both groups. Other common resources were *conferences*, resources *provided by the district*, *training*, *volunteers*, and *prayer*. *Mentoring* and *communication* were only mentioned as resources by pastors who did have an intentional lay leadership plan in place. References to *flexibility* and *planning* were made by lay leaders but not pastors.

Lay leaders were asked two open-ended questions in order to gain a more

complete picture of lay leadership development in the local churches. The first question

was, "What would an ideal lay leadership development strategy consist of?" The second

open-ended question was, "What suggestions for improvement do you have, if any, for

the lay leadership development strategy in your local church?" The responses were also

coded as resources for lay leadership development. Figure 4.3 displays the opinions and

perspectives of lay leaders concerning what contributes to effective lay leadership

development strategies.
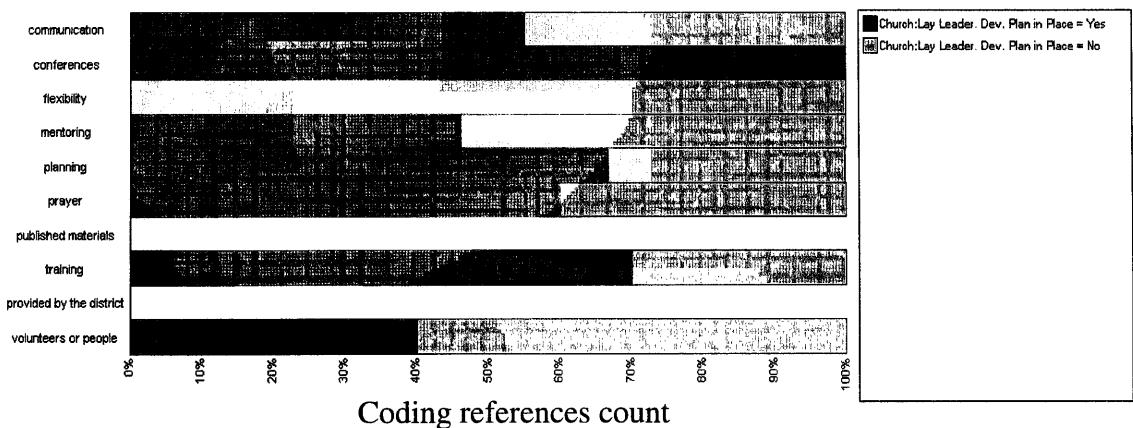


**Figure 4.3. Resources identified by lay leaders.**

Lay leaders provided a different perspective of leadership development in the

local church. None of the twenty-eight lay leaders that answered at least one of the two

open-ended questions on the LDA referred to *published resources* or resources *provided*

*by the district*. The pastor may rely upon these resources, but lay leaders are looking

elsewhere for their development. Resources such as *communication*, *mentoring*,

*planning*, *prayer*, *training*, and *volunteers* were mentioned by lay leaders from churches

with an intentional lay leadership development plan in place and from churches without a plan in place. Figure 4.4 shows the different number of churches represented in each of the coding references.
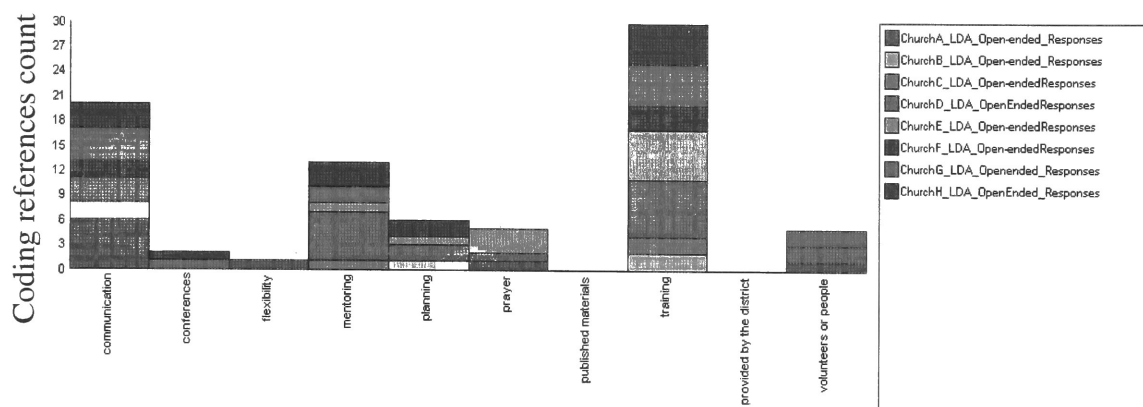


**Figure 4.4. Resources identified by churches.**

Figure 4.4 reveals what lay leaders are looking for in terms of lay leadership development. Seven of the eight churches in the sample had lay leaders who referred to *training* as a resource for lay leadership development. *Communication* was the next highest reference, mentioned by lay leaders in six different churches, followed by *mentoring*, mentioned by lay leaders in five different churches.

An obvious, specific plan to develop lay leaders in different contexts does not exist. Multiple methods are utilized with varying degrees of success. Part of the complexity concerning lay leadership development in the local church stems from the initiators and recipients of the process—people. Table 4.4 displays the twenty-five words with at least four letters that were most commonly used in the pastors' responses on the EIP.

**Table 4.4. EIP Word Frequency**

| Word | Instances |
|---|---|
| Church | 47 |
| Leadership | 37 |
| People | 28 |
| Ministry | 27 |
| Leaders | 21 |
| Group | 16 |
| Others | 15 |
| Development | 12 |
| Help | 12 |
| Work | 12 |
| Know | 11 |
| Community | 11 |
| Place | 10 |
| Small | 10 |
| Think | 9 |
| Pastor | 9 |
| Give | 9 |
| Need | 9 |
| Follow | 8 |
| Take | 8 |
| Personal | 8 |
| Process | 7 |
| Plan | 7 |
| Make | 7 |
| Part | 7 |

Other than words such as *church, leadership, ministry, leaders*, and *development*, which were expected due to the subject of the research study, the words that pastors used the most were *people, group*, and *others*. Pastors understand that lay leadership development is primarily about people, groups of people, and others; it is highly personal.

The main dilemma pastors face concerning lay leadership development is how to motivate people to become involved in the process.

Five of the eight pastors in the sample indicated that they have an intentional plan to develop people into church leaders. They are making efforts to move potential leaders though a process of development. The strategy, however, looks different in each church. One pastor described the strategy as simply providing opportunities for ministry experiences and training. Another pastor focused upon personal mentorship or investing time and lives into others. One strategy involves helping emerging leaders discover their passion and strengths. Phrases used to describe the shape or structure of the lay leadership development strategies in the different local churches were "top down," "a path to walk" with "relational currents that assist in the flow of development," and "three tiers" consisting of "staff, church board, and ministry champions." Some churches learned from others and used materials such as those from rightnow.org, the K-Church program in the Church of the Nazarene, the REVEAL process made available through Willow Creek Resources, and "other materials that other churches had successfully implemented." The spectrum of lay leadership development strategies in the local churches I studied ranges from the nonexistent to the carefully planned pathway. The churches that are making efforts are using many different resources and approaches.

### Research Question #2

After gaining a clear picture of what churches were doing in terms of lay leadership development, I wanted to evaluate their different strategies. One way to determine the effectiveness of a church's lay leadership development strategy is to evaluate the lay leaders that are being developed in these churches. The second

instrument (LDA) was designed to identify the strengths of lay leaders in four characteristics: (1) vision/emergence, (2) church culture, (3) mentoring, and (4) character/inner life. In order to compare the views of pastors to the views of lay leaders within their churches, a revised LDA was also given to the pastors. By comparing the results, I moved closer to answering the second research question: "What were the relationships between a pastor's leadership development strategy and the actual leadership characteristics of church lay leaders in the Mid-Atlantic District Church of the Nazarene?" Through the survey responses, the pastors and lay leaders each told their own version of the same story.

Pastors (N = 8) completed a revised Leadership Development Audit to assess their models for leadership development within their local congregations. Each item was rated on a five-point Likert scale ranging from 5—strongly agree to 1—strongly disagree. The twenty-eight items were divided into four categories of leadership development— vision/emergence, church culture, mentoring, and character/inner life. Reliability coefficients for each of the categories were very low to moderate with a Cronbach's alpha of .71 for vision/emergence, .43 for church culture, .59 for mentoring, and .16 for character/inner life. Table 4.5 provides the means and standard deviations for the four categories and each question. Using a repeated measures analysis of variance (ANOVA), a significant difference in scores was found among the four LDA categories, $F(3, 21) = 3.05$, $p = .05$. In particular, scores for character/inner life M = 3.82, SD = .29 were significantly lower than scores for vision/emergence M = 4.21, SD = .47, $t(7) = 2.83$, $p = .025$, scores for church culture M = 4.16, SD = .30, $t(7) = 2.89$, $p = .023$, and scores for

mentoring, M = 4.20, SD = .40, $t(7)$ = 2.50, $p$ = .041. Figure 4.5 displays the means for

each LDA category in graph form.

## Table 4.5. Means and Standard Deviations for the LDA Categories and Items (N = 8)

| Category | Item | M (SD) |
|---|---|---|
| Vision/Emergence | | 4.21 (.47) |
| | 1. I strive to motivate lay leaders to work together on common goals. | 4.63 (.52) |
| | 5. I have a clear vision for our church. | 4.50 (.54) |
| | 9. I help leaders discover their life purpose. | 4.13 (.99) |
| | 13. I help church leaders help others discover their purpose. | 3.75 (.89) |
| | 17. I help others understand how they have grown as leaders in the last year. | 4.19 (.65) |
| | 21. I help lay leaders realize how they can influence others as a leader in the church. | 4.13 (.99) |
| | 25. I recognize how future leaders become actual leaders in the church. | 4.13 (.99) |
| Church Culture | | 4.16 (.30) |
| | 2. Risk taking is encouraged in our church. | 4.00 (.00) |
| | 6. I enable lay leaders to discover their spiritual gifts and use them in ministry. | 3.88 (.99) |
| | 10. I welcome feedback in the church. | 4.25 (.46) |
| | 14. Change is embraced in our church. | 4.25 (.71) |
| | 18. Laypeople are given appropriate authority when they lead ministries in our church. | 4.38 (.52) |
| | 22. I help lay leaders develop their potential. | 4.38 (.52) |
| | 26. Our church equips people to serve in ministry. | 4.00 (.76) |
| Mentoring | | 4.20 (.40) |
| | 3. I encourage lay leaders to follow my example. | 4.25 (.89) |
| | 7. I have a mentor for my Christian walk. | 3.50 (.93) |
| | 11. I set an example by mentoring someone. | 4.63 (.52) |
| | 15. I model how to seek out relationships with people from younger generations. | 3.88 (.84) |
| | 19. I demonstrate that leaders are lifelong learners. | 4.50 (.76) |
| | 23. I have many conversations with lay leaders about ministry. | 4.38 (.52) |
| | 27. I feel responsible to help present leaders assume responsibility for the growth of future leaders in the church. | 4.25 (.71) |
| Character/Inner Life | | 3.82 (.29) |
| | 4. I enjoy teaching others. | 4.62 (.52) |
| | 8. Our lay leaders know they are expected to continue growing in their Christian walk. | 4.63 (.52) |
| | 12. I teach people to pray daily in addition to ritual prayers before meals or bedtime. | 4.25 (.71) |
| | 16. I teach how to recognize areas of a lay leader's life that might be considered as weaknesses. | 2.88 (.99) |
| | 20. I teach lay leaders how to become great followers of other people's leadership. | 3.63 (.52) |
| | 24. I help lay leaders understand how to compensate for their weaknesses. | 3.25 (.89) |
| | 28. I teach lay leaders skills in conflict resolution. | 3.50 (.76) |
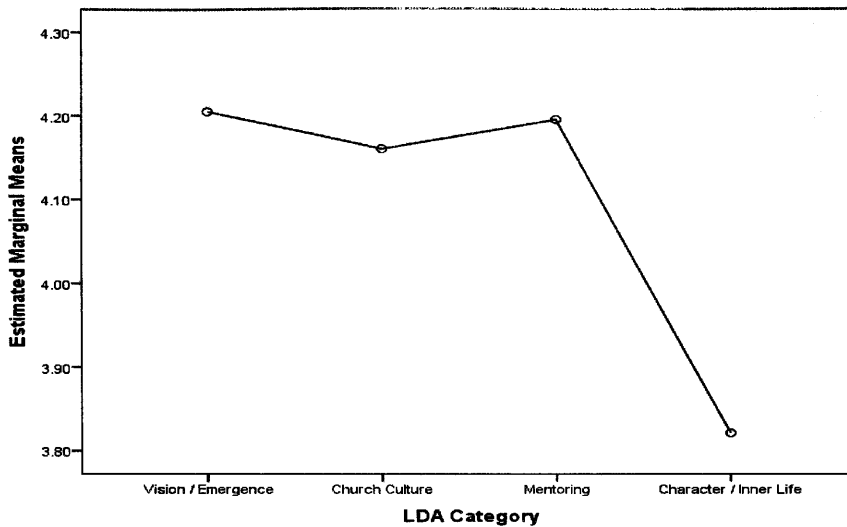
**Figure 4.5. Means of LDA category scores for pastors (N = 8).**

The pastors in the sample believed they were doing well with vision/emergence, mentoring, and creating a culture conducive for lay leadership development. The scores for character/inner life were considerably lower than for the other categories. This finding may indicate that pastors spend the majority of their time and effort forming an environment where individuals can learn and grow, but the inner lives of laypeople is a highly personal matter. Trainers and supervisors can only do so much in the development process; lay leaders also have a responsibility for their own growth and development. This finding may also reflect a need for more attention to the character/inner life of laity. The real reason for the low score is unknown. Further discussion of this topic among pastors would be fascinating and enlightening.

The data from the lay leaders' surveys complements the data from the pastors' surveys to provide a more complete view of current reality. Lay leaders (N = 39) from eight churches completed the Leadership Development Audit to assess their pastors' models for leadership development within their local congregations. Each item was rated

on a five-point Likert scale ranging from 5—strongly agree to 1—strongly disagree. The twenty-eight items were divided into four categories of leadership development— vision/emergence, church culture, mentoring, and character/inner life. Reliability coefficients for each of the categories were low to moderate with a Cronbach's alpha of .69 for vision/emergence, .59 for church culture, .69 for mentoring, and .46 for character/inner life. Table 4.6 indicates the means and standard deviations for the four categories and each question. Using ANOVA, a significant difference in scores was found among the four LDA categories, $F(3, 114) = 7.80$, $p < .001$. In particular, lay leaders scored vision/emergence, M = 3.79, SD = .42 significantly lower than they did church culture, M = 4.05, SD = .44, $t(38) = 4.13$, $p < .001$, and character/inner life M = 3.99, SD = .38, $t(38) = 2.74$, $p = .009$. In addition, lay leaders scored mentoring, M = 3.79, SD = .49, significantly lower than they did church culture, M = 4.05, SD = .44, $t(38) = 3.31$, $p = .002$, and character/inner life, M = 3.99, SD = .38, $t(38) = 2.84$, $p = .007$. Figure 4.6 displays the means for each LDA category from the lay leader responses in graph form.

**Table 4.6. Means and Standard Deviations for the LDA Categories and Items for Lay Leaders (n = 39)**

| Category | Item | M (SD) |
|---|---|---|
| Vision/Emergence | | 3.79 (.42) |
| | 1. I strive to motivate lay leaders to work together on common goals. | 4.10 (.50) |
| | 5. I have a clear vision for our church. | 3.72 (.65) |
| | 9. I help leaders discover their life purpose. | 3.92 (.58) |
| | 13. I help church leaders help others discover their purpose. | 3.26 (.72) |
| | 17. I help others understand how they have grown as leaders in the last year. | 3.92 (.70) |
| | 21. I help lay leaders realize how they can influence others as a leader in the church. | 4.11 (.73) |
| | 25. I recognize how future leaders become actual leaders in the church. | 3.74 (.60) |
| Church Culture | | 4.05 (.44) |
| | 2. Risk taking is encouraged in our church. | 3.63 (.68) |
| | 6. I enable lay leaders to discover their spiritual gifts and use them in ministry. | 3.12 (.74) |
| | 10. I welcome feedback in the church. | 4.38 (.54) |
| | 14. Change is embraced in our church. | 3.87 (.73) |
| | 18. Laypeople are given appropriate authority when they lead ministries in our church. | 4.21 (.70) |
| | 22. I help lay leaders develop their potential. | 4.46 (.64) |
| | 26. Our church equips people to serve in ministry. | 4.00 (.76) |
| Mentoring | | 3.79 (.49) |
| | 3. I encourage lay leaders to follow my example. | 3.85 (.71) |
| | 7. I have a mentor for my Christian walk. | 3.45 (.98) |
| | 11. I set an example by mentoring someone. | 3.16 (1.03) |
| | 15. I model how to seek out relationships with people from younger generations. | 3.90 (.79) |
| | 19. I demonstrate that leaders are lifelong learners. | 4.56 (.50) |
| | 23. I have many conversations with lay leaders about ministry. | 3.97 (.93) |
| | 27. I feel responsible to help present leaders assume responsibility for the growth of future leaders in the church. | 3.92 (.75) |
| Character/Inner Life | | 3.99 (.38) |
| | 4. I enjoy teaching others. | 4.08 (.96) |
| | 8. Our lay leaders know they are expected to continue growing in their Christian walk. | 4.67 (.48) |
| | 12. I teach people to pray daily in addition to ritual prayers before meals or bedtime. | 4.08 (.93) |
| | 16. I teach how to recognize areas of a lay leader's life that might be considered as weaknesses. | 4.15 (.59) |
| | 20. I teach lay leaders how to become great followers of other people's leadership. | 3.90 (.75) |
| | 24. I help lay leaders understand how to compensate for their weaknesses. | 3.69 (.61) |
| | 28. I teach lay leaders skills in conflict resolution. | 3.38 (1.02) |
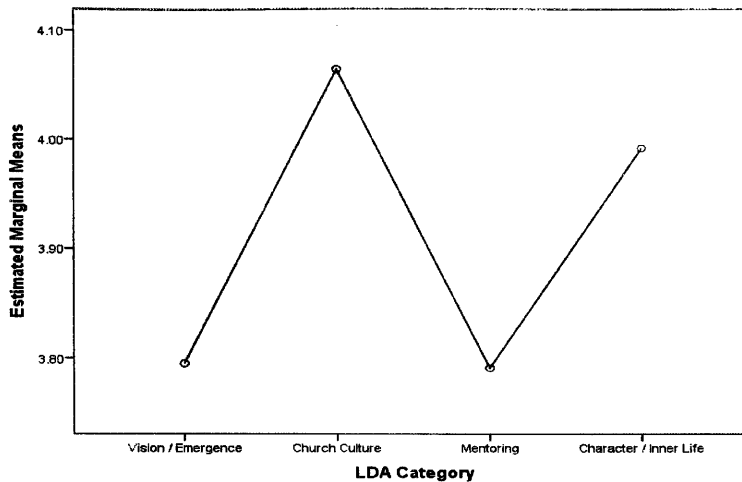
**Figure 4.6. Means of LDA category scores for lay leaders (N = 39).**

The lowest scores from the lay leaders were in the vision/emergence and

mentoring categories. The lay leaders also rated themselves higher in the character/inner

life category. Apparently lay leaders are comfortable with the development of their

character. Lay leaders hunger in the areas of vision/emergence and mentoring. While

pastors assume they are doing well in these areas, lay leaders yearn for more. They desire

to be mentored. Twenty-eight lay leaders answered at least one of the two open-ended

questions on the LDA. Ten of these individuals (35.7 percent), representing six different

churches, used a form of the word *mentor* in their responses. Two of the six churches

represented do not currently have a lay leadership development plan in place while four

of the six churches do have a lay leadership plan in place. Eight of the twelve references

to *mentoring* were in response to the first question ("What would an ideal lay leadership

development strategy consist of?"). Four references to *mentoring*, representing four

different churches, were in response to the second question ("What suggestions for

improvement do you have, if any, for the lay leadership development strategy in your

local church?"). Three of the churches represented with a reference to *mentoring* in the second open-ended question on the LDA already have an intentional lay leadership development strategy in place, which indicates that even churches doing something regarding the development of lay leaders could improve in this area. Because half of the churches in the sample had a lay leader who suggested mentoring would improve the church's lay leadership development strategy, I conclude that an improvement in the area of mentoring would greatly help most churches seeking to develop lay leaders. Lay leaders appear to hunger for a shared vision and a mentor. They need to understand where the local church is heading and what their roles as church leaders mean for the future.

The competing truths found in the data become clear when the results from the pastors' revised LDA is overlaid upon the results from the lay leaders' LDA results. The comparison between lay leaders' scores on the LDA and pastors' scores on the same measure were explored using a 2x4 ANOVA. No main effect was found across the categories themselves, $F(3, 135) = 1.97, p = .121$, suggesting that scores were similar across all categories when combining the scores of pastors and lay leaders. In addition, a main effect for scores did not exist for pastors and lay leaders, $F(1, 45) = 2.09, p = .155$, which indicates that pastors and lay leaders have similar scores when all their scores are combined across LDA categories. However, a significant interaction was revealed, $F(3, 135) = 5.23, p = .001$ (see Figure 4.7). To understand this interaction better, a series of dependent-samples *t*-tests was used to explore differences in LDA category scores between pastors and lay leaders. In fact, scores for two of the four LDA categories were found to be different between lay leaders and pastors. In particular, lay leaders (N = 39) scored vision/emergence, M = 3.79, SD = .42, significantly lower than did pastors, M =

4.21, SD = .47, $t(45)$ = 2.48, $p$ < .010. Lay leaders (N = 39) also scored mentoring, M =

3.79, SD = .49, significantly lower than did pastors, M = 4.20, SD = .40, $t(45)$ = 2.19, $p$ <

.05. Several individual item scores were significantly different between lay leaders and

pastors. Table 4.7 provides a comparison of means and standard deviations.
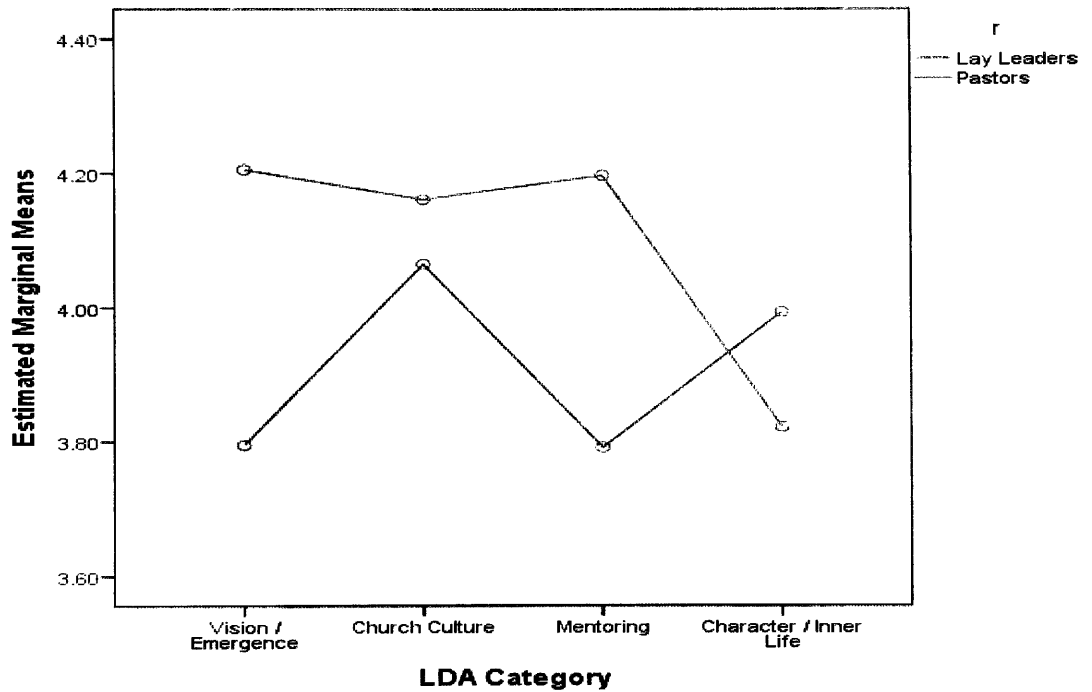


**Figure 4.7. Means of LDA category scores for lay leaders (N = 39)
and pastors (N = 8).**

## Table 4.7. Means and Standard Deviations for the LDA Categories and Items for Lay Leaders (N = 39) and Pastors (N = 8)

| Category | Item | Lay Leaders M (SD) | Pastors M (SD) | t (df) |
|---|---|---|---|---|
| Vision/Emergence | | 3.79 (.42) | 4.21 (.47) | 2.48 (45)** |
| | 1. I strive to motivate lay leaders to work together on common goals. | 4.10 (.50) | 4.63 (.52) | 2.67 (45)* |
| | 5. I have a clear vision for our church. | 3.72 (.65) | 4.50 (.54) | 3.20 (45)** |
| | 9. I help leaders discover their life purpose | 3.92 (.58) | 4.13 (.99) | 0.79 (45) |
| | 13. I help church leaders help others discover their purpose. | 3.26 (.72) | 3.75 (.89) | 1.71 (45) |
| | 17. I help others understand how they have grown as leaders in the last year. | 3.92 (.70) | 4.19 (.65) | 0.98 (45) |
| | 21. I help lay leaders realize how they can influence others as a leader in the church. | 4.11 (.73) | 4.13 (.99) | 0.07 (44) |
| | 25. I recognize how future leaders become actual leaders in the church. | 3.74 (.60) | 4.13 (.99) | 1.64 (44) |
| Church Culture | | 4.05 (.44) | 4.16 (.30) | 0.59 (45) |
| | 2. Risk taking is encouraged in our church. | 3.63 (.68) | 4.00 (.00) | 1.53 (44) |
| | 6. I enable lay leaders to discover their spiritual gifts and use them in ministry. | 3.12 (.74) | 3.88 (.99) | 0.79 (45) |
| | 10. I welcome feedback in the church. | 4.38 (.54) | 4.25 (.46) | 0.65 (45) |
| | 14. Change is embraced in our church. | 3.87 (.73) | 4.25 (.71) | 1.34 (45) |
| | 18. Laypeople are given appropriate authority when they lead ministries in our church. | 4.21 (.70) | 4.38 (.52) | 0.65 (45) |
| | 22. I help lay leaders develop their potential. | 4.46 (.64) | 4.38 (.52) | 0.36 (45) |
| | 26. Our church equips people to serve in ministry. | 4.00 (.76) | 4.00 (.76) | 0.90 (44) |
| Mentoring | | 3.79 (.49) | 4.20 (.40) | 2.19 (45)* |
| | 3. I encourage lay leaders to follow my example. | 3.85 (.71) | 4.25 (.89) | 1.41 (45) |
| | 7. I have a mentor for my Christian walk. | 3.45 (.98) | 3.50 (.93) | 0.14 (44) |
| | 11. I set an example by mentoring someone. | 3.16 (1.03) | 4.63 (.52) | 3.91 (44)*** |
| | 15. I model how to seek out relationships with people from younger generations. | 3.90 (.79) | 3.88 (.84) | 0.73 (45) |
| | 19. I demonstrate that leaders are lifelong learners. | 4.56 (.50) | 4.50 (.76) | 0.30 (45) |
| | 23. I have many conversations with lay leaders about ministry. | 3.97 (.93) | 4.38 (.52) | 1.17 (45) |
| | 27. I feel responsible to help present leaders assume responsibility for the growth of future leaders in the church. | 3.92 (.75) | 4.25 (.71) | 1.14 (44) |
| Character/Inner Life | | 3.99 (.38) | 3.82 (.29) | 1.19 (.24) |
| | 4. I enjoy teaching others. | 4.08 (.96) | 4.62 (.52) | 1.57 (45) |
| | 8. Our lay leaders know they are expected to continue growing in their Christian walk. | 4.67 (.48) | 4.63 (.52) | 0.22 (45) |
| | 12. I teach people to pray daily in addition to ritual prayers before meals or bedtime. | 4.08 (.93) | 4.25 (.71) | 0.50 (45) |
| | 16. I teach how to recognize areas of a lay leader's life that might be considered as weaknesses. | 4.15 (.59) | 2.88 (.99) | 4.95 (45)*** |
| | 20. I teach lay leaders how to become great followers of other people's leadership. | 3.90 (.75) | 3.63 (.52) | 0.97 (45) |
| | 24. I help lay leaders understand how to compensate for their weaknesses. | 3.69 (.61) | 3.25 (.89) | 1.72 (45) |
| | 28. I teach lay leaders skills in conflict resolution. | 3.38 (1.02) | 3.50 (.76) | 0.30 (45) |

*p < .05, **p < .01, *** p < .001.

Research question number two deals mainly with measuring the effectiveness of lay leadership development strategies led by the pastors in the sample of churches. The findings indicate that pastors think they are doing better with vision/emergence, cultivating a lay leadership development culture, and mentoring than they are at fostering the character/inner life of lay leaders. This statement does not indicate that pastors are not shepherding the characters of their followers but that character/inner life received lower scores in comparison to the other three categories on the LDA. Lay leaders, however, ranked the areas of vision/emergence and mentoring significantly lower than the areas of church culture and character/inner life. Pastors need to become more aware that emerging leaders desire to share the vision of the pastor and become mentored. Lay leaders generally appear to be satisfied with the church culture and their own character development. Vision/emergence and mentoring are two areas that require more attention.

### Research Question #3

Comparison of pastors' lay leadership development strategies and responses from lay leaders led to interesting insights; however, I wanted to know what could be learned from those churches that were doing lay leadership development well. Not every church had a lay leadership development plan to move disciples into church leadership. Those churches that did intentionally develop lay leaders varied widely in their approaches and practices. My purpose for the research was to learn how churches could form effective lay leadership development strategies. I needed to discover churches that were successfully developing emerging lay leaders. Then I could determine workable best practices for lay leadership development. My third research question was, "What practices or contextual factors were most conducive for enabling emerging leaders to

become effective lay leaders in their local churches?" Several findings pointed toward an answer.

Four Doctor of Ministry students assessed the pastors' responses on the EIP in order to provide an evaluation of their lay leadership development strategies. These evaluators used a rubric I designed to score pastors' responses in terms of vision/emergence, leadership development culture, and structure/plan for leadership development (see Appendix G). The sum of their scores provided a total score that was used for an overall ranking of leadership development. Interrater reliability coefficients were lower for vision/emergence than the other categories, with kappas ranging from .48 to .81. Table 4.8 reveals the interrater reliability coefficients for each category scored by the Doctor of Ministry students.

**Table 4.8. Interrater Reliability Coefficients for Pastors' Leadership Development Plans**

| Vision/Emergence | | Rater A | Rater B | Rater C | Rater D |
|---|---|---|---|---|---|
| | Rater A | | .71* | .81* | .48 |
| | Rater B | | | .54 | .49 |
| | Rater C | | | | .47 |
| Culture of Leadership Development | | Rater A | Rater B | Rater C | Rater D |
| | Rater A | | .80* | .89** | .65 |
| | Rater B | | | .64 | .90** |
| | Rater C | | | | .57 |
| Structure of Plan for Leadership Development | | Rater A | Rater B | Rater C | Rater D |
| | Rater A | | .80* | .91** | .96** |
| | Rater B | | | .69 | .69 |
| | Rater C | | | | .94** |
| Overall Rank | | Rater A | Rater B | Rater C | Rater D |
| | Rater A | | .88** | .87** | .85* |
| | Rater B | | | .67 | .81* |
| | Rater C | | | | .81* |

$*p < .05$, $**p < .01$, $***p < .001$.

Given the moderate to high interrater reliability coefficients, means and standard deviations were computed across the four evaluators for each category. Then, means were compared between pastors with a leadership development plan in place and those without such a plan in place via a series of Mann-Whitney U tests. These results can be seen in Table 4.9. Across all four categories, those pastors with a leadership development plan in place were rated more highly than those without such a plan.

**Table 4.9. Means and Standard Deviations for Pastors with Leadership Development Plans (N = 5) and Those Without (N = 3).**

| Category | Pastors with Leadership Development Plans M (SD); (n = 5) | Pastors without Leadership Development Plans M (SD); (n = 3) | U |
|---|---|---|---|
| Vision/Emergence | 7.40 (1.66) | 3.92 (1.46) | 14.50* |
| Leadership Development | 7.85 (1.88) | 3.33 (1.76) | 14.50* |
| Structure of Leadership Development Plan | 7.70 (1.55) | 1.50 (0.25) | 15.00* |
| Overall Rank | 2.95 (1.58) | 6.75 (1.09) | 15.00* |

$*p < .05, **p < .01, *** p < .001.$

Churches that were doing something in terms of lay leadership development had a stronger vision, culture, and structure, which made the development of lay leaders more likely. Churches that did not have an intentional plan to develop lay leaders were not as likely to be in a position to develop lay leaders effectively. This finding is not as obvious as it may seem. Many churches do not possess a strategy for lay leadership development because church leaders assume that lay leadership development happens naturally. The churches in my sample differed in the strength of their lay leadership development

strategies. Additional data helped to explain what distinguished the stronger churches from the others.

Pastors from eight churches completed the LDA to describe their own leadership development plans. Four categories are measured by the LDA—vision/emergence, culture, mentoring, and character. Each category's score is the mean across seven individual items. Mean scores for each category on the LDA by church are shown in Figure 4.8. No one church scored highest or lowest across all categories. Means and standard deviations for these categories by church can be seen in Table 4.10. Three of Pastor A's category scores—vision/emergence, character, and total—were significantly lower than the mean score. Pastor C's score for culture was significantly higher than the mean score for that category. Otherwise, all pastors' scores fell within the probable range from the category means.
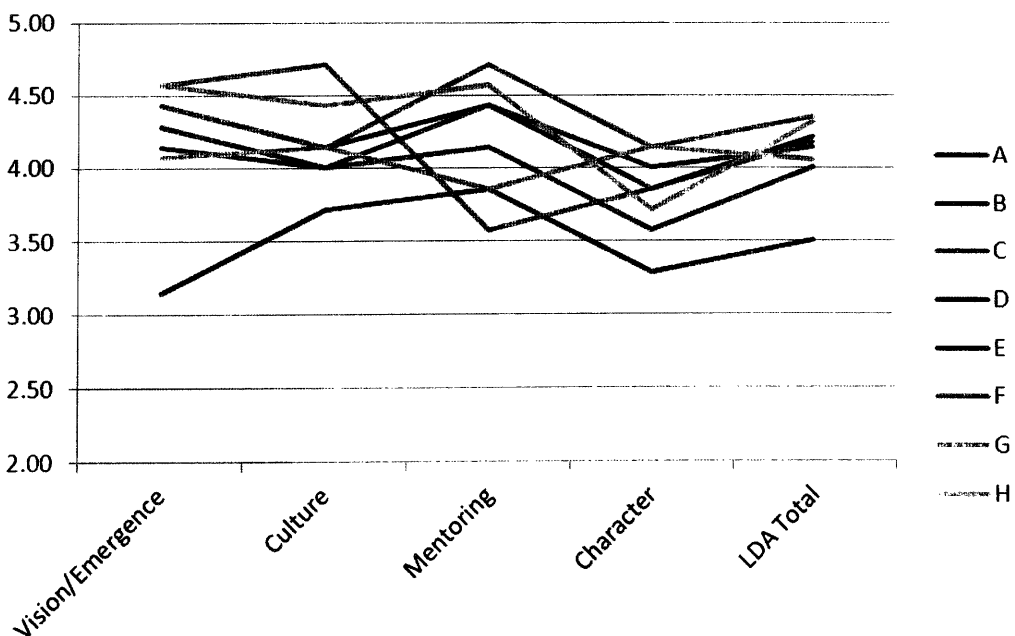


**Figure 4.8. Mean LDA scores by church (N =8).**

**Table 4.10. Means and Standard Deviations of LDA Category Scores by Church**

| Church | Vision/Emergence | Culture | Mentoring | Character | Total |
|--------|------------------|---------|-----------|-----------|-------|
| A | 3.14 (1.21)* | 3.71 (0.95) | 3.86 (1.07) | 3.29 (1.25)* | 3.50 (1.11)* |
| B | 4.14 (0.38) | 4.00 (0.58) | 4.43 (0.53) | 4.00 (0.58) | 4.14 (0.52) |
| C | 4.57 (0.79) | 4.71 (0.49)* | 3.57 (1.13) | 3.86 (1.21) | 4.18 (1.02) |
| D | 4.29 (0.76) | 4.00 (0.82) | 4.14 (0.69) | 3.57 (1.27) | 4.00 (0.90) |
| E | 4.43 (0.53) | 4.14 (0.38) | 4.43 (0.53) | 3.86 (1.07) | 4.21 (0.69) |
| F | 4.43 (0.53) | 4.14 (0.38) | 4.71 (0.76) | 4.14 (0.38) | 4.36 (0.56) |
| G | 4.07 (0.19) | 4.14 (0.38) | 3.86 (0.38) | 4.14 (0.69) | 4.05 (0.44) |
| H | 4.57 (0.53) | 4.43 (0.53) | 4.57 (0.53) | 3.71 (0.76) | 4.32 (0.67) |

*$p < .05$*

Lay leaders from eight churches completed the LDA to describe their pastors' leadership development plans. Four categories are measured by the LDA—vision/emergence, culture, mentoring, and character. Each category's score is the mean across seven individual items. Lay leaders' mean scores for each category on the LDA by church are shown in Figure 4.9. A one-way analysis of variance showed no significant differences among churches for any of the LDA categories. These results, along with means and standard deviations for these categories by church, can be seen in Table 4.11.

A series of independent samples Mann-Whitney $U$ tests found that lay leaders of individual churches tended to be in agreement with their particular pastors in terms of scores on the LDA categories (see Table 4.12). This finding adds validity to the scores received from pastors and from lay leaders.
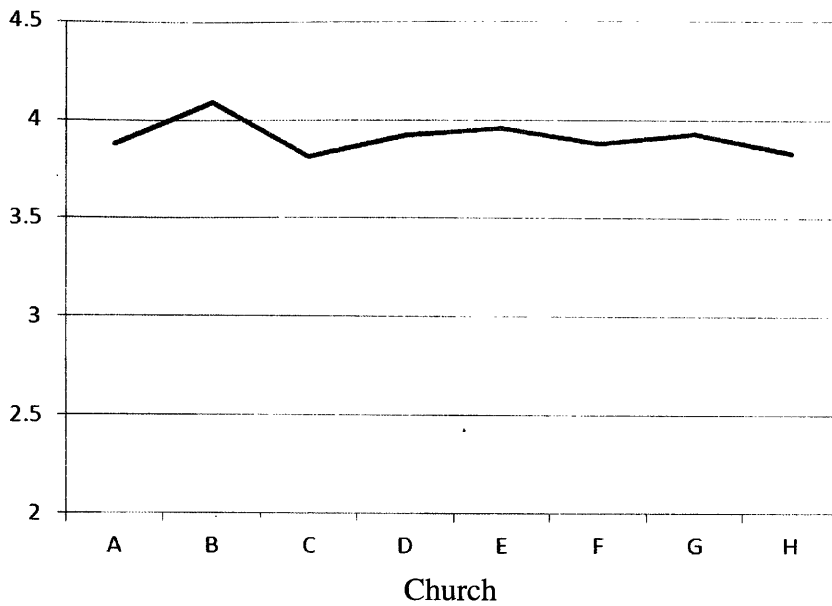
**Figure 4.9. Mean LDA scores by church lay leaders (N = 39).**

**Table 4.11. Means and Standard Deviations of LDA Category Scores by Church Lay Leaders (N = 39)**

| Church | Vision/Emergence | Culture | Mentoring | Character | Total |
|---|---|---|---|---|---|
| A (n = 5) | 3.77 (0.22) | 4.16 (0.33) | 3.69 (0.43) | 3.89 (0.27) | 3.88 (0.17) |
| B (n = 5) | 4.03 (0.47) | 4.26 (0.23) | 4.06 (0.37) | 4.03 (0.46) | 4.09 (0.34) |
| C (n = 5) | 3.71 (0.71) | 3.57 (0.85) | 3.97 (0.65) | 3.97 (0.63) | 3.81 (0.63) |
| D (n = 5) | 3.94 (0.24) | 4.00 (0.34) | 3.89 (0.49) | 3.86 (0.39) | 3.92 (0.24) |
| E (n = 5) | 3.69 (0.43) | 4.11 (0.50) | 3.77 (0.67) | 4.26 (0.34) | 3.96 (0.46) |
| F (n = 5) | 3.83 (0.38) | 3.97 (0.27) | 3.77 (0.24) | 3.94 (0.34) | 3.88 (0.24) |
| G (n = 4) | 3.71 (0.45) | 4.25 (0.14) | 3.68 (0.38) | 4.07 (0.27) | 3.93 (0.24) |
| H (n = 5) | 3.79 (0.42) | 4.22 (0.19) | 3.49 (0.63) | 3.94 (0.36) | 3.83 (0.35) |
| F (df) | 0.87 (7, 31) | 0.22 (7, 31) | 0.63 (7, 31) | 0.49 (7, 31) | 0.30 (7, 31) |

*p < .05

**Table 4.12. Means and Standard Deviations on the LDA Categories for Pastors (N = 8) and Their Lay Leaders (N = 39)**

| Category | Pastors M (SD) n = 8 | Lay Leaders M (SD) n = 39 | U | Category | Pastors M (SD) n = 8 | Lay Leaders M (SD) n = 39 | U |
|---|---|---|---|---|---|---|---|
| **Church A** | | | | **Church E** | | | |
| Vision/Emergence | 3.14 (1.21) | 3.77 (0.22) | 0.00 | Vision/Emergence | 4.43 (0.53) | 3.69 (0.43) | 5.00 |
| Culture | 3.71 (0.95) | 4.16 (0.33) | 0.00 | Culture | 4.14 (0.38) | 4.11 (0.50) | 2.50 |
| Mentoring | 3.86 (1.07) | 3.69 (0.43) | 3.50 | Mentoring | 4.43 (0.53) | 3.77 (0.67) | 4.00 |
| Character | 3.29 (1.25) | 3.89 (0.27) | 0.00 | Character | 3.86 (1.07) | 4.26 (0.34) | 0.50 |
| Total | 3.50 (1.11) | 3.88 (0.17) | 0.00 | Total | 4.21 (0.69) | 3.96 (0.46) | 4.00 |
| **Church B** | | | | **Church F** | | | |
| Vision/Emergence | 4.14 (0.38) | 4.03 (0.47) | 3.50 | Vision/Emergence | 4.43 (0.53) | 3.83 (0.38) | 5.00 |
| Culture | 4.00 (0.58) | 4.26 (0.23) | 1.00 | Culture | 4.14 (0.38) | 3.97 (0.27) | 3.50 |
| Mentoring | 4.43 (0.53) | 4.06 (0.37) | 4.00 | Mentoring | 4.71 (0.76) | 3.77 (0.24) | 5.00 |
| Character | 4.00 (0.58) | 4.03 (0.46) | 2.00 | Character | 4.14 (0.38) | 3.94 (0.34) | 3.50 |
| Total | 4.14 (0.52) | 4.09 (0.34) | 3.00 | Total | 4.36 (0.56) | 3.88 (0.24) | 5.00 |
| **Church C** | | | | **Church G** | | | |
| Vision/Emergence | 4.57 (0.79) | 3.71 (0.71) | 4.00 | Vision/Emergence | 4.07 (0.19) | 3.71 (0.45) | 3.00 |
| Culture | 4.71 (0.49)* | 3.57 (0.85) | 4.00 | Culture | 4.14 (0.38) | 4.25 (0.14) | 1.00 |
| Mentoring | 3.57 (1.13) | 3.97 (0.65) | 1.50 | Mentoring | 3.86 (0.38) | 3.68 (0.38) | 2.00 |
| Character | 3.86 (1.21) | 3.97 (0.63) | 2.00 | Character | 4.14 (0.69) | 4.07 (0.27) | 2.00 |
| Total | 4.18 (1.02) | 3.81 (0.63) | 4.00 | Total | 4.05 (0.44) | 3.93 (0.24) | 2.00 |
| **Church D** | | | | **Church H** | | | |
| Vision/Emergence | 4.29 (0.76) | 3.94 (0.24) | 5.00 | Vision/Emergence | 4.57 (0.53) | 3.79 (0.42) | 5.00 |
| Culture | 4.00 (0.82) | 4.00 (0.34) | 3.50 | Culture | 4.43 (0.53) | 4.22 (0.19) | 4.00 |
| Mentoring | 4.14 (0.69) | 3.89 (0.49) | 4.00 | Mentoring | 4.57 (0.53) | 3.49 (0.63) | 5.00 |
| Character | 3.57 (1.27) | 3.86 (0.39) | 1.50 | Character | 3.71 (0.76) | 3.94 (0.36) | 1.50 |
| Total | 4.00 (0.90) | 3.92 (0.24) | 4.00 | Total | 4.32 (0.67) | 3.83 (0.35) | 5.00 |

Different groups yielded different opinions concerning the local church with the strongest lay leadership development strategy. Doctor of Ministry students who scored the pastors' EIP responses thought church G was the strongest local church in the sample. Table 4.13 indicates the scores from the Doctor of Ministry student reviewers. According to the pastors' scores on the revised LDA, church F had the highest total scores (see

Figure 4.8). According to the lay leaders in the local churches in the sample, church B received the highest total scores (see Figure 4.9). All three churches did have an intentional lay leadership development plan in place.

**Table 4.13. Scores from DMin Student Reviewers for EIP Responses**

| Category | Rev 1 | Rev 2 | Rev 3 | Rev 4 | Category | Rev 1 | Rev 2 | Rev 3 | Rev 4 |
|---|---|---|---|---|---|---|---|---|---|
| Church A | | | | | Church E | | | | |
| Vision/Emergence | 7 | 5 | 3 | 3 | Vision/Emergence | 8 | 3 | 9 | 7 |
| Culture | 6 | 6 | 1 | 7 | Culture | 9 | 4 | 8 | 7 |
| Structure/Plan | 3 | 2 | 1 | 1 | Structure/Plan | 9 | 3 | 9 | 10 |
| Total | 16 | 13 | 5 | 11 | Total | 26 | 10 | 26 | 24 |
| Church B | | | | | Church F | | | | |
| Vision/Emergence | 8 | 5 | 9 | 10 | Vision/Emergence | 6 | 3 | 8 | 3 |
| Culture | 9 | 7 | 9 | 10 | Culture | 7 | 3 | 7 | 3 |
| Structure/Plan | 7 | 3 | 7 | 10 | Structure/Plan | 7 | 2 | 7 | 7 |
| Total | 24 | 15 | 25 | 30 | Total | 20 | 8 | 22 | 13 |
| Church C | | | | | Church G | | | | |
| Vision/Emergence | 3 | 2 | 1 | 3 | Vision/Emergence | 9 | 9 | 10 | 10 |
| Culture | 1 | 1 | 1 | 3 | Culture | 10 | 9 | 10 | 10 |
| Structure/Plan | 2 | 1 | 1 | 1 | Structure/Plan | 10 | 9 | 10 | 10 |
| Total | 6 | 4 | 3 | 7 | Total | 29 | 27 | 30 | 30 |
| Church D | | | | | Church H | | | | |
| Vision/Emergence | 4 | 3 | 3 | 10 | Vision/Emergence | 9 | 5 | 7 | 10 |
| Culture | 2 | 1 | 2 | 7 | Culture | 9 | 8 | 8 | 10 |
| Structure/Plan | 1 | 1 | 3 | 1 | Structure/Plan | 10 | 7 | 7 | 10 |
| Total | 7 | 7 | 8 | 18 | Total | 28 | 20 | 22 | 30 |

A comparison of the approaches to lay leadership development in churches G, F, and B led to the discovery of several factors that contribute to effective lay leadership development. Each church represented one of the three categories for the sample, based upon average weekly worship attendance. They represent small, mid-sized, and large

churches in the Church of the Nazarene. The one characteristic these churches had in common was that they had an intentional lay leadership development strategy in place. Doing something regarding lay leadership development is better than doing nothing. These churches also offer regular training on spiritual gifts, small group leadership, evangelism, leadership, and ministry. The strategy present in each church is different. One church relies primarily upon personal mentoring. Another church developed a structure that helps move people from spectators to ministers. The third church conveys the idea that all believers are ministers. They may not have as formal a structure in place, but they are intentionally developing leaders by communicating the significance of lay involvement in ministry. This church also provides opportunities for service and relies heavily upon prayer in the process of leadership development. One pastor admitted that the plan is primarily a "one man band," but he is persistently giving ministry away. The use of REVEAL enabled one church's leadership team to understand the spiritual health of the church. This information was combined with resources from other churches and then contextualized by the team to form its current lay leadership development strategy. None of these three churches have a formal evaluation procedure for their lay leadership development plan.

## Summary of Major Findings

The findings from this research project may help district leaders, pastors, and lay leaders transform existing approaches to lay leadership development so that more disciples become church leaders. The research revealed what is actually occurring in local churches in terms of lay leadership development, how pastors' perspectives

compare to the perspectives of lay leaders, and how some local churches are successfully developing lay leaders. The major findings include the following:

- Local churches vary widely in their approaches and strategies for lay leadership development;

- Pastors with an intentional lay leadership development plan in place have a different perspective concerning obstacles to that plan than those pastors without an intentional lay leadership plan in place;

- Pastors scored the area of character/inner life the lowest, while lay leaders in their churches scored vision/emergence and mentoring significantly lower than other areas of lay leadership development; and,

- A church with an intentional lay leadership development plan in place will more likely develop more lay leaders than a church without such a plan.

A church that desires to develop believers into lay leaders will incorporate these findings into a strategy that is appropriate for its context. The results will facilitate the church continuing the mission of Jesus to the glory of God by the power of the Holy Spirit.

# CHAPTER 5

# DISCUSSION

## Major Findings

Local churches need leaders other than the pastors in order to fulfill the mission of God. People who attend church in American culture are more likely to assume the role of spectator than active participant or leader. The problem with the lack of leaders in local churches does not have a simple solution. I needed to take a close look at current reality in local churches in the sample and ascertain what occupied the center of the dilemma. Then by comparing other perspectives and churches, I was able to make some recommendations to improve the current situation. The primary purpose was to obtain information for the formation of effective leadership development strategies in local churches by discovering the current leadership development strategies of pastors through e-mail interviews and the relationship of strategies to leadership development audits obtained from church lay leaders from organized churches in the Mid-Atlantic District Church of the Nazarene.

## Different Approaches and Strategies to Lay Leadership Development

My assumptions from personal observation were supported in the findings. Prior to the study I experienced a lack of lay leadership development in each of the churches I have attended and served. I observed that some churches did nothing in terms of lay leadership development and others made efforts, but confusion was prevalent, especially about what approach was most helpful. In one local church where I served as Pastor of Families with Youth and Lay Development, I was asked to survey other churches and people who could help identify the best curriculum to use for lay leadership development.

The result was that we began teaching classes on spiritual gifts using the Network curriculum from Willow Creek Resources. The classes were well received and continued long after I moved to a different church assignment; however, the approach fell far short of a comprehensive lay leadership development plan. Although people became more actively involved in ministry, many components necessary to develop lay leaders were still missing. I attempted to develop lay leaders in the other churches where I served as Pastor to Families with Youth and Lay Development, solo pastor, or Christian education pastor but stayed an average of about two years in each assignment and failed to see many results from my efforts.

The churches in the sample had relatively long-term pastors yet were just as uncertain about what to do in regards to developing lay leaders. Prior to reading the survey responses, I could not distinguish with any degree of certainty which churches possessed an intentional lay leadership development strategy and which churches did not. A host of methods existed among those churches that were making efforts in the area of lay leadership development.

Literature suggests that lay leadership development methods should be determined by the context of the local church. Churches in different contexts with different lead pastors should differ in their approaches and strategies. The context for lay leadership development is the local church culture, which is determined by the lead pastor (Mallory 56-57). The entire lay leadership development program, however, should not rest upon one individual. The formation of a lay leadership development team would allow a church to decide which lay leadership development strategies are most appropriate in a given local church (Malphurs and Mancini 106). Only one local church

in the sample used this team approach in order to map out an intentional lay leadership development plan. By utilizing a team in this manner, the pastor shared responsibility and ownership of the strategy. This church was also one of the top three churches identified through the data analysis.

The theological framework through which I studied lay leadership development in the local churches that participated in the project consisted of three pillars: continuing the ministry of Jesus, to the glory of the Father, through the power of the Holy Spirit. Jesus modeled how to invest in the lives of disciples and how to invite them into a shared life. The approach many pastors take to lay leadership development consists of structured class sessions and seminars rather than a shared life. Pastors appear too busy meeting the expectations of their employers to have time for mentoring. The purpose for lay leadership development is not the establishment of a megachurch, but the glory of God. Current church leaders are preoccupied with doing what is necessary to keep business going. Many churches fail to make the changes necessary to alter the expectations of church members and focus upon God's agenda. The Father does not equate success with numbers but with mission. The different approaches to lay leadership development reflect the different degrees to which a local church understands its mission. Furthermore, since the Holy Spirit and Scripture were not mentioned as resources for the development of lay leadership development strategies, either pastors assumed they were already understood to be resources, or pastors were relying more heavily upon published materials than the supernatural resources God provides.

Different approaches to lay leadership development are to be expected, but some churches are doing nothing. Even though pastors unanimously agreed that lay leadership

development is imperative for the local church to fulfill its mission, some local churches fail to have an intentional lay leadership development strategy in place. Pastors are confused about what leadership in the church means and what is necessary to recognize and actually develop emerging leaders. Before pastors train or mentor lay leaders, they must be trained and mentored themselves. Pastors must understand how to turn what they know should be happening in terms of lay leadership development into reality. Lay leadership development theory and knowledge from the literature must be transferred to those on the front lines of lay leadership development. Districts and churches must work together to provide mentors and coaches that will help develop church leaders that, in turn, will develop lay leaders in their local churches.

## Different Views Concerning Obstacles

Some churches do well focusing on God's mission, making disciples, and developing leaders. Other churches do not do so well. I have attended both healthy churches and unhealthy churches. During my years of pastoral ministry, I have served under strong leaders and senior pastors that lacked the spiritual gift of leadership. The outside observer oftentimes cannot identify what contributes to the strength of one church while another church in the same town struggles to survive. When individuals begin to participate actively in the life of the local church, they gain a sense of the church culture, the leadership, and some of the key factors that determine the health and strength of the church. One of these factors deals with perspective. Some churches focus upon opportunities and potential while other churches focus upon challenges and problems.

The pastors' responses on the EIP indicate that churches without an intentional lay leadership plan in place see organizational limitations and time as obstacles while

barriers for pastors who did have a plan in place dealt with people. Communication and discernment hindered implementation of lay leadership development strategies in the churches that succeeded in putting a plan in place. The problems that kept churches without an intentional lay leadership development strategy from putting one in place dealt with external factors such as the size of the facility or parking lot, low finances, limited time, and the power of Satan. Both groups agreed that human nature or people's unwillingness to change and the mind-set of disciples also impeded the formation of lay leadership development strategies. Some individuals and generations have expectations that oppose the emergence of church leaders. Some churches also found a way to overcome these obstacles in order to follow God's agenda.

The literature on lay leadership development suggests that the pastor sets the tone for the church's identity (Nauta 49). The vision of the pastor eventually becomes the vision of the people who choose to follow the pastor. Self-fulfilling prophesy implies that the people of the church will become whom their leader sees them to be (Baveja and Porter 138). When emerging leaders are viewed as leaders and given training and opportunities to succeed or fail, they will eventually see themselves as leaders. However, when emerging leaders are seen as church attenders and are given reasons why training and opportunities do not exist, these individuals eventually see themselves as followers.

Jesus looked beyond obstacles to uncover the potential within his disciples. If church leaders are to continue the ministry of Jesus, they must view people with the eyes of Jesus. No rabbi in his right mind would have hand-selected a tax collector or fishermen as disciples in Jesus' day. Tax collectors were viewed as traitors; fishermen were uneducated. However, in the mind of Jesus, these obstacles were not really obstacles at

all. When Jesus looked at the men he chose to follow him, he saw who each of them could become. A theological foundation for lay leadership development in the local church requires church leaders to continue the ministry of Jesus for the glory of the Father by the power of the Holy Spirit. The Trinity enables church leaders to look beyond obstacles to see what is possible.

The perspective church leaders possess regarding obstacles determines the church's ability to overcome those obstacles. Time, Satan, and organizational limitations may make the formation of intentional lay leadership development strategies difficult, but they do not make it impossible. These external factors are simply realities that creative thinkers can conquer by God's wisdom and grace. Some churches have found a way to overcome them. Dealing with people and their different expectations also presents challenges. Identifying what hurdles stand between current reality and God's mission for the local church is half the battle. Once pastors and lay leadership development team members understand what may hinder their progress, they can begin to form tactics to conquer them. In order for churches to implement lay leadership development strategies successfully, obstacles must be seen as barriers to work around instead of as excuses.

**Lay Leaders' Hunger for Vision/Emergence and Mentoring**

I have observed that unless an individual is elected or hired into a leadership position in the local church, he or she struggles to share the vision of the pastor and church board. I have talked to individuals who think that a strong distinction is established between the church staff/board members and the rest of the church. Even lay leaders in the church must support the vision of the pastor or find another local church in which to serve. The structure of church government within the Church of the Nazarene

actually contributes to the problem. A hierarchy of pastor, church board, and laypeople naturally lends itself to a division of roles and responsibilities. Pastors must make intentional efforts to combat this tendency in order to create an environment where all church members and lay leaders possess a shared vision.

Mentoring has also been virtually nonexistent in the churches to which I have belonged. I have had to seek out mentors throughout my pastoral ministry. The number of church services, ministry events, activities, and meetings that typically fill many church calendars also prohibit the development of mentoring relationships. Unless pastors and lay leaders are trained and expected to make time to invest in others, they seldom mentor emerging leaders.

Research suggests that mentoring is one of the best methods for leadership development (J. Clinton, *Mentoring* 13). Relationships provide the context for training and the sharing of vision in equipping churches (Springle 7; Maxwell 99-101). Lay leadership development deals with people, and people grow primarily through relationships and ministry opportunities, not programs or classes (Woodward 205; Malphurs and Mancini 154-56). Research on training transfer suggests that ongoing support from a supervisor contributes to implementation in the workplace of lessons learned through formal training sessions (Burke and Hutchins 116). In the context of the local church, successful training transfer requires an ongoing relationship with a mentor who can help emerging leaders learn how to utilize skills in actual ministry in the local church.

Through the Old and New Testaments, God developed leaders by sharing a vision, helping emerging leaders see what they could become, and providing mentors

from them to follow. Moses heard God's heart to set his people free and learned from Jethro essential leadership skills. Moses passed the baton of leadership and all that he had learned to Joshua. Jesus sat in the Temple at twelve years of age and engaged in conversation with teachers (Luke 2:41-46). He also heard from God's heart; he was to set people free. Jesus passed along to his disciples the baton of leadership with the commission to make disciples and to teach them everything that Jesus had commanded (Matt. 28:16-20). Likewise, Paul had a mentor in Barnabas (Acts 9:26-27; 11:25-26) and mentored young Timothy. In 2 Timothy 2:2 he advised his protégé, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others." Paul also reminded Timothy of his calling. He gave Timothy a vision of who he was becoming (2 Tim. 3:10-4:5). Vision casting and mentoring were integral components of leadership development in Scripture.

Emerging leaders are crying out for a clear vision, for someone to believe in them, and for mentors. Ministry must move away from programing and closer to relationships in order to return to the heart of God. Pastors should meditate upon their role and calling. They must hear from God his vision for the local church. Then pastors must find emerging leaders and mentor them. They should find a mentor themselves and be a mentor for someone else. Church leaders must also recommit themselves to the mission of God, which is about the development of people and not the development of a church building or busy schedule. Meditation, mentoring, and mission are the main mid-course corrections necessary for churches to develop more lay leaders and to turn local churches in America back to the heart of God.

## Intentional Plans

My experience has revealed that valuable, long-term outcomes do not occur by accident. Whether a person is trying to lose weight, gain weight, improve communication, develop relationships with others, or grow closer to God, intentional effort is required. Leadership development also requires intentional effort. Churches that intentionally make time for prayer, evangelism, small groups, and worship find that they are able to maintain and grow in these areas. The churches that did not have an intentional lay leadership plan in place were focused upon areas such as children's ministry, biblical teaching, small group ministry, justice, hospitality, evangelism, and discipleship. These areas all deserve time and attention from church leaders. Since many churches pour all of their energy into areas other than lay leadership development and do not focus upon the development of lay leaders, church leaders must be hired from outside the organization.

The literature indicates that intentional lay leadership development starts with the lead pastor. The pastor must take steps to prioritize lay leadership development, discern who are candidates for leadership development and then train potential leaders (Damazio 139). The pastor also sets an example for others by working towards his or her own development as a leader (R. Clinton 402; Petrie 26). Leaders cannot expect others to grow if they do not grow themselves. Modeling, mentoring, monitoring, motivating, and multiplying are action verbs that require intentional effort from the pastor if any training of leaders is to occur (Maxwell 99-101). Methods for selecting, training, and mentoring emerging leaders based upon context may vary. According to the research, intentional efforts to develop leaders are vital to the long-term health and effectiveness of the local

church (Appiah 54, 112; Beh 45-71, 93). The specific practices and strategy are secondary to the intentionality of the lay leadership development plan.

Jesus understood his mission and was intentional about who he selected as disciples, when he would enter a given city, and how he would conduct his ministry. He set an example for church leaders to follow. The three keys to continuing the ministry of Jesus also require intentionality. Meditation means pausing and reflecting upon God's call and agenda. Mentoring is developing intentional relationships to pass along wisdom and leadership skills. Mission is aligning goals and objectives with the mission of God. Meditation, mentoring, and mission cannot be accomplished apart from thoughtful planning and prayer. A pastor cannot expect to meditate, mentor, or participate effectively in mission by simply doing the work he or she is expected to do. Preaching, visitation, counseling, and teaching can happen without participation in meditation, mentoring, or mission. Most church boards pay the pastor to preach, visit, counsel, and teach. Few churches hold their leader accountable to meditation, mentoring, and mission. Jesus, however, lived and served with relatively little attention to the former practices and more intentional focus upon the latter. Jesus' focus upon meditation, mentoring, and mission enabled him to perform the other activities of ministry. Jesus did not preach or teach as an end in itself. Jesus preached and taught because of his mission. In the life and ministry of Jesus, intentionality informed practice.

Intentionality also should inform practice for church leaders in twenty-first-century America. Instead of going through the motions and merely fulfilling pastoral duties, leaders should return to the example of Jesus. Instead of holding on to control, leaders need to give ministry away. The methods will be secondary to intentionality. If

church leaders would turn their attention to meditation, they would hear from God how to develop leaders. If church leaders would become more intentional about mentoring, they would not have to increase the church budget to become more involved with lay leadership development. If church leaders intentionally participated in the mission of God, they would discover God's plan to develop lay leaders. Lay leadership development is not another activity to add to the church calendar. Lay leadership development is an intentional process of helping disciples of Jesus reach their potential as ministers. The process may involve training and providing ministry opportunities. The process may mainly consist of mentoring relationships. In order for a church to develop lay leaders, it must intentionally take steps to provide training, opportunities, or mentors. A church's lay leadership development strategy will depend upon the resources available and the church's context. The most important factor is that whatever is done regarding lay leadership development is intentionally done.

### Implications of the Findings

The findings of this research project can alter how local church leaders view and engage in lay leadership development. Pastors agree that lay leadership development is important and necessary to accomplish the mission of the local church. Pastors are encouraged to consider the wealth of information available in the literature and develop customized plans for lay leadership development—plans that align with the church's context and mission. Since the literature and research reveal that lay leadership development demands effort and intentionality, pastors will have to discard the notion that leaders develop naturally in the life of the church. This change in perspective will begin to prepare the soil where leaders can grow.

A change in perspective may lead to changes in practices. Some churches will only see the obstacles between current reality and where they are called to be, while others will meet the challenges head on. My desire is that the findings from this research project will provide the encouragement and resources needed for more local church leaders to overcome those obstacles and develop a unique map to develop lay leaders. My research has demonstrated that one size does not fit all when strategies to develop leaders are concerned. Churches of all sizes can become growing places where emerging leaders are trained and equipped. The findings also uncover the genuine desire lay leaders possess for mentors. Church leaders who take the mission of God seriously and desire to grow more lay leaders will make tremendous strides by devising an intentional plan for lay leadership development and emphasizing the significance of mentoring relationships. When these steps are taken in the majority of churches instead of in the minority, leaders in the church will no longer be among the endangered species.

One of my favorite questions to ask church leaders is, "What would this look like?" For example many believers profess that God can move mountains, but few ask themselves, "What would it look like if God were to move mountains in my life?" Therefore, I propose that if church leaders were to apply the findings of this research, the following steps would be taken. The list I provide illustrates a local church growing in the area of lay leadership development.

I recommend that the church board or leadership team review obstacles to lay leadership development. This action would be a tremendous first step. A round table discussion that identified perceived obstacles and strategies to overcome them would begin to bring people to a unified position. The opportunity to voice personal opinions

concerning the present state of lay leadership development in the church is another benefit of this type of discussion. I also suggest that the church leaders consider how other churches with similar organizational limitations such as finances and size of congregation are overcoming these obstacles to provide lay leadership development in their setting. The main objective would be to take another look at the obstacles preventing lay leadership development from flourishing and to take action to overcome them.

A second action step I recommend is the planning of quarterly town hall meetings so that pastors and lay leaders can communicate the vision of the church. Many laypeople feel confused concerning the direction of the church. Members of the church need an arena for voicing concerns and questions in a healthy manner. An open environment for communication would help transform the pastor's personal vision to a shared vision and facilitate in the formation of a lay leadership development culture. One of the two local churches in this study that scored the highest on the LDA in the vision/emergence category is using this format to communicate vision.

A third action step involves regular training. Churches with stronger lay leadership development cultures provide regular training to help believers discover their strengths, spiritual gifts, ideal area of ministry, and life purpose. This training may occur at a local, district, or regional event. Church leaders must take advantage of the many resources and training events that are available. These training opportunities should be scheduled on the church calendar and built into the overall lay leadership development strategy of the church.

Fourth, I suggest that pastors and church leaders do what they can to encourage mentoring relationships. Each pastor must find a mentor and be a mentor to someone. Each ministry leader must also do the same thing. It needs to be an expectation of church or ministry leaders that they are being mentored by someone and intentionally mentoring someone. Regular checks on this requirement would provide accountability. These relationships require intentionality. Some training or coaching may be necessary to communicate what to look for and how to get started in a mentoring relationship. Stories from mentors and protégés also should be shared and celebrated. Pastors and church leaders should do whatever they can to take advantage of this underutilized resource for lay leadership development. They must take steps to model, promote, and champion mentor relationships.

A fifth step involves intentionality. I cannot overemphasize the importance of being intentional when devising a lay leadership development strategy. Intentionality begins with the pastor. He or she must make lay leadership development a priority and construct plans to make it a reality. This step might look like regular map-making sessions when church and ministry leaders come together to brainstorm and plan for the development of lay leaders. This creative thinking and planning might occur on an annual or semi-annual basis. The tendency is for each ministry of the church to operate in isolation without a clear connection to the overall vision of the church. Regular map-making sessions would combat this tendency by encouraging ministries to work together to accomplish a greater goal.

A sixth step would start by providing workshops or a sermon series on the significance of meditation, mentoring, and mission. Since lay leadership development is a

complicated process that involves, among other categories, vision/emergence, church culture, mentoring, and character/inner life, local churches tend to focus on one area and neglect others. This research study failed to identify a local church that was undeniably strong in each of these four areas (see Figure 4.8, p. 123). Workshops or a sermon series on meditation, mentoring, and mission would communicate vision, help to shape church culture, promote mentoring relationships, and draw attention to believers' inner life. Then church leaders should discuss ways to build meditation, mentoring, and mission into the DNA of the church. Annual assessments should measure how the church is doing in each of these areas.

Finally, I recommend regular evaluation of the church's lay leadership development strategy. The literature suggests that what is measured gets done (Callahan 181; Burke and Hutchins 118). Three churches in the sample indicated that they measured effectiveness by the observed results or by evidence of life change. Two of these churches were in the top three churches based upon scores from the instruments. None of these pastors specified exactly how they conducted their assessments. Their responses indicated that they used an informal process. None of the churches in the sample did any formal evaluation of lay leadership development in the church. Evaluation goes hand in hand with intentionality. Pastors and church leaders should take steps to be intentional about how lay leadership development is evaluated. This discussion among the staff and members of a leadership team would help move the church toward greater effectiveness in developing lay leaders.

Each local church should focus on an area where improvement is needed. The action steps I suggested provide possible places to start strengthening the existing lay

leadership development strategy of the church. The pastor and leadership team need to evaluate current reality and take steps, one at a time, in the direction they plan to go. Results may not be evident immediately, but commitment to the journey will produce lay leaders in the church.

## Evaluation of the Study

The process of interviewing pastors and surveying lay leaders was instructive. I am confident in the data analysis and the implications of the findings, but I have also learned how to improve future replications of the research. Each project contains limitations, unexpected observations, and recommendations for other researchers. I took another look at the entire process in order to provide some insight on how others might build upon the research in this study.

### Limitations of the Study

This research project consisted of a sample of eight churches; therefore, generalizability is limited. The findings may apply to local churches with similar average weekly attendance figures, settings, and representative structures. The average weekly attendance for the churches in the sample ranged from 35 to 391. Urban, suburban, and rural churches were selected for this project. Churches that are part of the Church of the Nazarene will have polities that resemble the sample. The outcomes of this research may also be generalized to churches of other denominations and contexts through inferential reasoning. One consideration regarding generalizability is the culture that dominates church life and the surrounding community. The culture on the Mid-Atlantic East Coast differs considerably from American culture in the South, Midwest, and West Coast and will require contextualization.

**Unexpected Observations**

Lay leaders who participated in the study scored church culture relatively high. This finding surprised me. I thought the lowest two areas from the LDA would be church culture and mentoring. Instead, the lowest scores were in vision/emergence and mentoring. Perhaps lay leaders have grown accustomed to the culture of the church and struggle looking at the church culture objectively. Vision/emergence is about seeing what could be instead of what already exists. This skill may be more difficult for lay leaders to master than pastors assume it is.

I was also surprised by the tremendous disparity among the scores from the instruments. I assumed that one local church would outshine all of the others in regards to lay leadership development practices. Instead I discovered that one church may do well with vision/emergence and struggle in the other areas involved in lay leadership development. No single church was rated the highest in each category on the LDA, and different churches were scored the highest by different groups. This finding reveals the complexity of lay leadership development. Every church has room for improvement. Lay leadership development is not a simple task, nor is it easily mastered. The church leaders that persevered despite the obstacles involved are now reaping the benefits of their labors. They have revealed what is possible.

**Recommendations**

The responses from pastors and lay leaders would have been easier to compare if they answered the same questions. This project utilized two different instruments—one for pastors and one for lay leaders, which made data analysis a challenge. I took the advice from Dean, revised the LDA, and asked the pastors in the sample to complete the

revised LDA so that their scores could be compared to lay leaders scores. I recommend that future studies utilize the same instrument for both groups.

This study was exploratory in purpose. Further research is needed to understand better what would contribute to best practices for lay leadership development in the local church. I recommend increasing the sample size, establishing controls, and identifying any confounding variables that might allow more extensive generalization. In addition, focus groups and personal interviews could build upon the findings in this study and yield valuable information. For example, discussion is encouraged to determine why pastors self-scored so low in the area of character/inner life on the LDA. In addition, lay leaders could express their views concerning lay leadership development and tell their stories in a focus group setting. These steps could contribute toward greater understanding of best practices for lay leadership development in the local church.

## Postscript

I began this research project to solve a problem. I have witnessed local churches growing stagnant or declining in vitality due to a lack of leadership. Local churches are not businesses with a boss, employees, and customers. The local church is Jesus' hands and feet. I wanted to find out why believers are not growing into leaders in many local churches. I expected that the situation in most of the churches in my sample would be far worse than they actually were.

The problem of not having sufficient leadership in local churches is a real dilemma, but the story is not over. The story includes a message of hope. Although some pastors contribute to the problem by guarding their power, fighting to maintain control, fearing failure, bowing to expectations, or taking the easy path instead of taking risks,

they do not speak for everyone. Many pastors understand the significance of lay leadership development in the local church. They see the problem too. Many pastors are also doing what they can to address the problem. I am encouraged by the efforts being made among the pastors in the sample. Each pastor has a story that includes obstacles and resources, frustrations and victories. Many pastors refuse to give up on people. They continue to nurture and teach them. Pastors pray for them as well. One day these stubborn believers may emerge through God's mysterious intervention and be transformed into spiritual leaders in the church. I believe that most pastors join me in holding on to that hope. Scripture and experience testify to such works of grace. The mere possibility of someone moving from the bleachers to the center of the action and then into leadership keeps many pastors going. When I was in college, I discovered that my greatest joy is giving ministry away. It still is. Through this research project, I discovered that I am not alone. Now the way forward is a bit clearer. Now pastors and laypeople must take action. The map calls God's people on a journey. The church is the place where God's people grow.

# APPENDIX A

## INFORMED CONSENT LETTERS

Craig Taylor
333 Carlton Drive
Milton, DE 19968

October 25, 2013

Dear Pastor:

I am a church planter in Delaware and a Doctor of Ministry student at Asbury Theological Seminary. Currently I am in the dissertation phase of the DMin program and am investigating the current state of lay leadership development strategies in local churches in the Mid-Atlantic District Church of the Nazarene. The purpose of the study is to obtain information for the formation of effective lay leadership development strategies in local churches. In order to obtain the necessary information for this study, I am using two instruments to collect data. The first is an open-ended e-mail interview of selected pastors (EIP). The second instrument is a Leadership Development Audit to be completed by five lay leaders in each church participating in the study. I need churches representing different sizes, geographic locations, and financial strength in order to represent local churches from across the district fairly. Therefore, your church has been selected as one of the eight churches to be studied.

The benefits of participating in the study are that you will be able to increase awareness in your church and across the district about lay leadership development. You will contribute to future lay leadership development strategies employed by local churches and districts. Forseeable risks that may be involved are minimal, since confidentiality is ensured to participants and the total time required from any participant is about an hour, at the most.

I am asking that you consider participating in this research. Here is what it will involve from you:

1. Agreement to answer thirteen open-ended questions and one Yes-No question concerning lay leadership development in your local church, delivered to you as a link to Survey Monkey sent by e-mail, and to have responses completed within two weeks of receiving the link.

2. Selection of five lay leaders from your church to complete a twenty-eight-item questionnaire (Leadership Development Audit) followed by four general questions concerning lay leadership development. In the event that five lay leaders may not be readily available, church board members may be selected.

3. Hand delivery of letters of informed consent, cover letters, and the Leadership Development Audit to the five lay leaders chosen to participate in the research project. These copies will be mailed to you and after completion are due back to you within two weeks after they have received them.

4. Mailing the five Leadership Development Audit response sheets back to me in the enclosed self-addressed, stamped envelope within four weeks of having received them, along with the five, signed copies of the letter of informed consent.
5. Calling or e-mailing me with any questions you may have during the month of data collection in which you and your church are involved in the research project.

Here is what I agree to do:

1. Keep your e-mail interview responses, the responses from the five lay leaders whom you select, as well as the identity of your local church confidential. Names of churches and participants are stored only in double locked files on my computer or in double locked file drawers. No names will be used in the dissemination of research findings.
2. Factor each response received into the procedures for data analysis.
3. Supply you with a summary of my research findings.
4. Answer any questions you may have during the process of data collection and analysis.

By signing below, you acknowledge your:

1. understanding that participation in this research study is voluntary, that you are free to not answer the survey and to not answer any questions that you do not want to answer, and
2. agreement to participate in the study according to the terms listed above.

_____          _____

Signature                                          Date

Craig Taylor
333 Carlton Drive
Milton, DE 19968

October 25, 2013

Dear Lay Leader:

I am a church planter in Delaware and a Doctor of Ministry student at Asbury
Theological Seminary. Currently I am in the dissertation phase of the DMin program and
am investigating the current state of lay leadership development strategies in local
churches in the Mid-Atlantic District Church of the Nazarene. The purpose of the study is
to obtain information for the formation of effective lay leadership development strategies
in local churches. In order to obtain the necessary information for this study, I am using
two instruments to collect data. The first is an open-ended e-mail interview of selected
pastors (EIP). The second instrument is a Leadership Development Audit to be completed
by five lay leaders in each church participating in the study. I need churches representing
different sizes, geographic locations, and financial strength in order to represent local
churches from across the district fairly. Therefore, your church has been selected as one
of the eight churches to be studied.

The benefits of participating in the study are that you will be able to increase
awareness in your church and across the district about lay leadership development. You
will contribute to future lay leadership development strategies employed by local
churches and districts. Forseeable risks that may be involved are minimal, since
confidentiality is ensured to participants and the total time required from any participant
is about an hour, at the most.

I am asking that you consider participating in this research. Here is what it will
involve from you:

1. Agreement to answer twenty-eight statements on a Leadership Development
   Audit with your response ranging from 1-5. These statements are followed by
   four general questions. You are not required to answer any of the questions.
2. Giving your honest responses, understanding that all data collected is confidential.
3. Turning in Leadership Development Audit response sheets that are legible to your
   pastor, within two weeks of receiving it, along with signed copies of this letter of
   informed consent.
4. Calling or e-mailing me with any questions you may have during the month of
   data collection in which you and your church are involved in the research project.

   Here is what I agree to do:

1. Keep your responses, as well as the identity of your local church confidential.
   Names of churches and participants are stored only in double locked files on my
   computer or in double locked file drawers. No names will be used in the
   dissemination of research findings.
2. Factor each response received into the procedures for data analysis.

3. Supply your pastor with a summary of my research findings.
4. Answer any questions you may have during the process of data collection and analysis.

By signing below, you acknowledge your:

1. understanding that participation in this research study is voluntary, that you are free to not answer the survey and to not answer any questions that you do not want to answer, and
2. agreement to participate in the study according to the terms listed above.

_____                    _____

Signature                                                              Date

# APPENDIX B

## E-MAIL INTERVIEW OF PASTORS (EIP)

October 5, 2013

Dear Pastor,

The purpose of the e-mail interview is to obtain information that would contribute to the formation of effective lay leadership development strategies in local churches. Your honest input is essential in this process of data collection. Please answer questions as honestly and completely as you can. In order to help participants understand what I mean by certain terms, here are the definitions of terms that I am using in the research project:

*Leader*: A disciple of Jesus with credibility, capabilities, and a call to influence or move people in a particular context onto God's agenda (Malphurs and Mancini, *Building Leaders* 20; Blackaby and Blackaby, *Spiritual Leadership* 20).

*Leadership Development*: "The intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills" (Malphurs and Mancini 23).

*Leadership Development Strategy*: A plan for helping people attain the level of spiritual leadership to which God has called them.

Thank you so much for your time and participation!

Craig Taylor

## Background Questions

Age_____  Name of current church:_____

Number of years in pastoral ministry _____Number of years at present church: _____

Number of churches you have served as lead pastor: _____ as staff pastor: _____

Educational Level:

O High School
O College
O Master's Degree
O Doctorate

# E-mail Interview Questions:

1.  What words would you use to describe yourself as a leader?

2.  What is your local church known for in the community?

3.  How would you define success in your local church?

4.  How would you define effective leadership in the context of a local church?

5.  What are your thoughts concerning the significance of lay leadership development in the local church?

6.  How would you describe your lay leadership development practices, if any? Can you provide a few examples?

7.  How will you determine which five lay leaders in your church should complete the Leadership Development Audit?

8.  Does your church have an intentional plan in place for lay leadership development?

**If you answered "Yes" to Question #8, please answer questions #9-#14. If you answered "No" to Question #8, please answer questions #15-#20.**

**Yes, an intentional lay leadership development plan is in place.**

9.  How would you describe this plan/strategy?

10. What resources have been most useful in the construction of a lay leadership development strategy?

11. How did you go about implementing your lay leadership development plan?

12. How would you describe the structure or shape of the lay leadership development plan in your church?

13. What obstacles have you faced or had to overcome in the process of implementing a lay leadership development strategy in your church?

14. How does your church measure the effectiveness of your lay leadership development plan?

**No intentional plan:**

15. What are the primary reasons why an intentional plan for lay leadership development is not in place?

16. What are the top five resources you have used to help you in your leadership role?

17. What areas of ministry are you most focused upon in your church (evangelism, spiritual growth, compassionate ministry, etc.)?

18. How would you describe your church's organizational structure?

19. What obstacles have you faced or had to overcome in the process of fulfilling the church's mission?

20. How does your church measure its effectiveness?

# APPENDIX C

# LEADERSHIP DEVELOPMENT AUDIT (LDA)

October 25, 2013

Dear Lay Leader,

  The purpose of the Leadership Development Audit is to obtain information that would contribute to the formation of effective lay leadership development strategies in local churches. Your honest input is essential in this process of data collection. Please answer questions as honestly as you can. In order to help participants understand what I mean by certain terms, here are the definitions of terms that I am using in the research project:

  *Leader*: A disciple of Jesus with credibility, capabilities, and a call to influence or move people in a particular context onto God's agenda (Malphurs and Mancini, *Building Leaders* 20; Blackaby and Blackaby, *Spiritual Leadership* 20).

  *Leadership Development (or "helping leaders to grow")*: "The intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills" (Malphurs and Mancini 23).

  Please do the following with the attached Leadership Development Audit:

1. Answer the twenty-eight statements on the Leadership Development Audit with your response ranging from 1-5.
2. Answer the final four questions according to your thoughts and opinions.
3. Give your honest responses, understanding that all data collected is confidential and no answers are required for any of the questions.
4. Turn in the Leadership Development Audit, making sure that it is legible, to your pastor within two weeks of receiving it, along with a signed copy of your letter of informed consent.

Thank you so much for your time and participation!

Craig Taylor

**Leadership Development Audit (LDA)**

Education:

O High School
O College
O Military training
O Master's Degree
O Doctorate

Church Name: _____

Number of years you have been in this church: _____ Age: _____

Ministries that you lead: _____

_____

Respond to each statement by circling the appropriate number:

     1 = strongly disagree
     2 = disagree
     3 = neutral
     4 = agree
     5 = strongly agree

This inventory is confidential. Please answer as honestly as possible.

| | | | | | |
|---|---|---|---|---|---|
| 1. I strive to motivate others to work together on common goals. | 1 | 2 | 3 | 4 | 5 |
| 2. Risk taking is encouraged in our church. | 1 | 2 | 3 | 4 | 5 |
| 3. I want others to follow my example. | 1 | 2 | 3 | 4 | 5 |
| 4. I enjoy teaching others. | 1 | 2 | 3 | 4 | 5 |
| 5. I have a clear vision for our church. | 1 | 2 | 3 | 4 | 5 |
| 6. I know my spiritual gifts and am using them in ministry. | 1 | 2 | 3 | 4 | 5 |
| 7. I have a mentor for my Christian walk. | 1 | 2 | 3 | 4 | 5 |
| 8. I am still growing in my Christian walk. | 1 | 2 | 3 | 4 | 5 |

9. I know my life purpose.         1    2    3    4    5

10. I welcome feedback from others in my church.         1    2    3    4    5

11. I am mentoring someone.         1    2    3    4    5

12. I pray daily in addition to ritual prayers before meals or bedtime.         1    2    3    4    5

13. I help others discover their purpose.         1    2    3    4    5

14. Change is embraced in our church.         1    2    3    4    5

15. I seek out relationships with people from younger generations.         1    2    3    4    5

16. I can list the areas of my life that might be considered as weaknesses.         1    2    3    4    5

17. I understand how I have grown as a leader in the last year.         1    2    3    4    5

18. Laypeople are given appropriate authority when they lead ministries in our church.         1    2    3    4    5

19. I consider myself a lifelong learner.         1    2    3    4    5

20. I am a great follower of other people's leadership.         1    2    3    4    5

21. This church has helped me realize how I can influence others as a leader in the church.         1    2    3    4    5

22. Our pastor helps leaders develop their potential.         1    2    3    4    5

23. I have many conversations with the pastor about ministry.         1    2    3    4    5

24. I understand how to compensate for my weaknesses.         1    2    3    4    5

25. I recognize how future leaders become actual leaders in the church.         1    2    3    4    5

26. Our church equips people to serve in ministry.         1    2    3    4    5

27. I feel responsible to help future leaders in the church grow.         1    2    3    4    5

28. I am skilled in conflict resolution.              1     2     3     4

29. What would an ideal lay leadership development strategy consist of?

_____

_____

_____

30. What suggestions for improvement do you have, if any, for the lay leadership development strategy in your local church?

_____

_____

_____

31. Do you know anyone else whom I should talk to about his or her thoughts/feelings about lay leadership development in the local church? What is his or her name and church?

Name: _____ Church: _____

32. Would you be willing to participate further in a focus group to discuss lay leadership development in the local church?     Yes         No

If so, please give your preferred means to be contacted (e-mail address or phone number):

_____

| 1 | 2 | 3 | 4 |
|---|---|---|---|
| 5 | 6 | 7 | 8 |
| 9 | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 |
| 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 |
| Total | Total | Total | Total |

## APPENDIX D

## EXPERT REVIEW FORM FOR EIP

Craig Taylor

Doctoral Candidate

Asbury Theological Seminary

Wilmore, Kentucky 40390

Dear Rich Houseal:

I am a Nazarene pastor working on my dissertation. The topic of my dissertation is an exploratory study of the leadership development strategies in local churches in the Mid-Atlantic District Church of the Nazarene. The purpose of this study is to facilitate the formation of lay leadership development strategies in local churches.

My research questions have been approved by Asbury's faculty professors from January's dissertation writing class. They are

1. What were pastors in the Mid-Atlantic District Church of the Nazarene doing in regards to leadership development strategies in the local churches? [e-mail interview]

2. What were the actual leadership characteristics of church board members in the Mid-Atlantic District Church of the Nazarene? [leadership development audit]

3. What was the relationship between pastors' leadership development strategy and the actual leadership characteristics of lay leaders in their churches? [e-mail interviews and leadership development audit]

However, as a part of my dissertation project, I am using two researcher-designed instruments to collect data. The first is an **E-mail Interview of Pastors (EIP)**. The second is a **Leadership Development Audit (LDA)**. The LDA is derived from Scripture

and leadership development literature and measures the leadership development of church lay leaders in four categories:

Column 1 = Vision/Emergence

Column 2 = Assessment of Church Culture

Column 3 = Mentoring/Relationships

Column 4 = Character/Inner Life

The LDA would be given to five lay leaders selected by the pastor. In the event that a pastor in the sample could not find five lay leaders, elected church board members would complete this instrument.

Prior to using these two instruments, I am in need of an expert review. I am asking you to serve as one of my reviewers.

I have included a copy of the abstract of my dissertation proposal. If you would evaluate the attached two instruments using the evaluation forms included, I would be most grateful. You are certainly free to share any narrative that you wish. Please e-mail the evaluations and/or comments to me by June 30, 2013. Thank you in advance for your assistance.

Sincerely,

Craig Taylor

ABSTRACT

Dissertation Proposal

Craig Taylor

God has entrusted his mission to the Church. In order to fulfill its mission, the Church needs capable leadership at every level, including local churches. Leaders are necessary to keep followers of Jesus Christ on the right path and to ensure that they are pursuing God's agenda for the local church. However, the problem is that for many local churches, leadership resides solely in the hands of those with professional ministry roles. For example, pastors typically strive to meet the expectations of the people they serve, which means singlehandedly doing the work of God. The result, therefore, is a church full of spectators led by a small handful of leaders. Consequently, when the pastor and staff move on to another assignment, the local church is then left with a leadership void. As a result, the mission of God stalls when believers fail to become committed disciples and these mature disciples fail to develop as leaders in the church.

In recent decades scholars have given increased attention to the area of leadership development. Much of this attention has focused upon personal development or the development of clergy. Although this focus has provided rich material that benefited the kingdom of God, one area that needs more consideration is the development of lay leadership in the local church. Leadership development theory that has spread and advanced in academic circles has struggled to find expression in the churches of American communities. Local churches continue to operate as they have for generations, maintaining what is most valued and disregarding the inexplicable changes occurring in

society. As a result, advances in understanding leadership development are not making an impact upon the local church and its mission.

Knowledge about current reality is essential to building solutions for existing problems. The purpose of this study was to obtain information for the formation of leadership development strategies in local churches. The sample used in the research included eight churches of various sizes and locations in the Mid-Atlantic District Church of the Nazarene. Some of them were effectively developing lay leaders within the church and some were not. Using two instruments, email interviews of pastors and leadership development audits obtained from the church's lay leaders, selected by the pastor, information was gathered to begin making lay leadership development in the local church more prevalent. Comparative analysis of the two instruments shed light upon the most effective strategies for lay leadership development in the local church as well as obstacles to overcome in the implementation of such strategies. By developing more lay leaders in the local church, more healthy expressions of the Body of Christ are established, resulting in greater fulfillment of God's mission.

**Expert Review**

**E-mail Interview of Pastor (EIP) Questions**

Age: _____ Name of current church: _____

Number of years in pastoral ministry _____ Number of years at present church: _____

Number of churches you have served as lead pastor: _____ as staff pastor: _____

Educational Level:

O High School
O College
O Master's Degree
O Doctorate

**Email Interview Questions:**

21. What words would you use to describe yourself as a leader?

22. What is your local church known for in the community?

23. How would you define success in your local church?

24. How would you define effective leadership in the context of a local church?

25. How do you use the influence that is yours in the local church?

26. What are your thoughts concerning the significance of lay leadership development in the local church?

27. What is your assessment of the leadership development activity in your local church?

28. What ministries in your local church are currently led by lay leaders?

29. How will you determine which five lay leaders in your church should complete the Leadership Development Audit?

30. Does your church have an intentional plan in place for lay leadership development?

**If you answered "Yes" to Question #10, please answer questions #11-#16. If you answered "No" to Question #10, please answer questions #17-#22.**

**Yes, an intentional lay leadership development plan is in place.**

31. How would you describe this plan/strategy?

32. What resources have been most useful in the construction of a leadership development strategy?

33. How did you go about implementing your lay leadership development plan?

34. How would you describe the structure or shape of the lay leadership development plan in your church?

35. What obstacles have you faced or had to overcome in the process of implementing a lay leadership development strategy in your church?

36. How does your church measure the effectiveness of your lay leadership development plan?

**No intentional plan:**

37. What are the primary reasons why an intentional plan for leadership development is not in place?

38. What are the top five resources you have used to help you in your leadership role?

39. What intentional strategy are you implementing in your local church, if any?

40. How would you describe the church's organizational structure?

41. What obstacles have you faced or had to overcome in the process of fulfilling the church's mission?

42. How does your church measure its effectiveness?

**Please check "Needed" OR "Not Needed" and "Clear" OR "Unclear" for each statement. If you have suggestions for improvement or clarification, please note that as well.**

| Question | Needed | Not Needed | Clear | Unclear | Suggestion(s) to improve or clarify |
|----------|--------|------------|-------|---------|-------------------------------------|
| 1 | | | | | |
| 2 | | | | | |
| 3 | | | | | |
| 4 | | | | | |
| 5 | | | | | |
| 6 | | | | | |
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| 18 | | | | | |
| 19 | | | | | |
| 20 | | | | | |
| 21 | | | | | |
| 22 | | | | | |

Additional comments or suggestions:

Review Completed by _____

_____
Signature

_____
Date

# APPENDIX E

## EXPERT REVIEW FORM FOR LDA

Education:

O High School
O College
O Military training
O Master's Degree
O Doctorate

Church Name: _____

Number of years you have been in this church: _____ Age: _____

Ministries that you lead: _____

_____

Respond to each statement by writing a number:

    1 = strongly disagree
    2 = disagree
    3 = uncertain; somewhat agree
    4 = agree
    5 = strongly agree

Use the response sheet to record your responses. This inventory is taken anonymously. Please answer as honestly as possible.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1. | I motivate others to follow God's agenda. | 1 | 2 | 3 | 4 | 5 |
| 2. | Risk taking is encouraged in our church. | 1 | 2 | 3 | 4 | 5 |
| 3. | I strive to set an example before others. | 1 | 2 | 3 | 4 | 5 |
| 4. | I enjoy explaining God's teaching to others. | 1 | 2 | 3 | 4 | 5 |
| 5. | I have a clear vision of where God is taking our church. | 1 | 2 | 3 | 4 | 5 |
| 6. | I know my spiritual gifts and am using them in ministry. | 1 | 2 | 3 | 4 | 5 |
| 7. | I have a mentor for my Christian walk. | 1 | 2 | 3 | 4 | 5 |

8. I understand and have experienced renewal by the Holy Spirit.    1    2    3    4    5

9. I know my life purpose.    1    2    3    4    5

10. People are not afraid of being reprimanded for making mistakes in our church.    1    2    3    4    5

11. I am mentoring someone.    1    2    3    4    5

12. I pray daily in addition to ritual prayers before meals or bedtime.    1    2    3    4    5

13. I help others discover God's purpose for their lives.    1    2    3    4    5

14. Change is embraced in our church.    1    2    3    4    5

15. I seek out relationships with people from younger generations.    1    2    3    4    5

16. I regularly self-evaluate my walk with God.    1    2    3    4    5

17. I can see how God is currently leading me.    1    2    3    4    5

18. Laypeople are given appropriate authority when they lead ministries in our church.    1    2    3    4    5

19. I consider myself a lifelong learner.    1    2    3    4    5

20. I actively support God's ministers.    1    2    3    4    5

21. This church has helped me realize how I can influence others as a leader in the church.    1    2    3    4    5

22. Our pastor helps leaders develop their God-given potential.    1    2    3    4    5

23. I have many conversations with the pastor about ministry.    1    2    3    4    5

24. I am on alert for what may hurt me spiritually.    1    2    3    4    5

25. I recognize how God has shaped me as a leader.    1    2    3    4    5

26. Our church equips people to serve in ministry.    1    2    3    4    5

27. I feel responsible to help future leaders
in the church grow.                    1    2    3    4    5

28. I am sensitive to the spiritual needs of others.    1    2    3    4    5


Please check "Needed" OR "Not Needed" and "Clear" OR "Unclear" for each statement.
If you have suggestions for improvement or clarification, please note that as well.

| Question | Needed | Not Needed | Clear | Unclear | Suggestion(s) to improve or clarify |
|----------|--------|------------|-------|---------|-------------------------------------|
| 1  |  |  |  |  |  |
| 2  |  |  |  |  |  |
| 3  |  |  |  |  |  |
| 4  |  |  |  |  |  |
| 5  |  |  |  |  |  |
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| 11 |  |  |  |  |  |
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| 21 |  |  |  |  |  |
| 22 |  |  |  |  |  |
| 23 |  |  |  |  |  |
| 24 |  |  |  |  |  |

| Question | Needed | Not Needed | Clear | Unclear | Suggestion(s) to improve or clarify |
|---|---|---|---|---|---|
| 25 | | | | | |
| 26 | | | | | |
| 27 | | | | | |
| 28 | | | | | |

Additional comments or suggestions:

Review Completed by _____

_____        _____
Signature                                         Date

# APPENDIX F

## REVISED LDA FOR PASTORS IN SAMPLE

**Leadership Development Audit (LDA)**

Church Name: _____

Respond to each statement by circling the appropriate number:

  1 = strongly disagree
  2 = disagree
  3 = neutral
  4 = agree
  5 = strongly agree

This inventory is confidential. Please answer as honestly as possible.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1. | I strive to motivate lay leaders to work together on common goals. | 1 | 2 | 3 | 4 | 5 |
| 2. | Risk taking is encouraged in our church. | 1 | 2 | 3 | 4 | 5 |
| 3. | I encourage lay leaders to follow my example. | 1 | 2 | 3 | 4 | 5 |
| 4. | I enjoy teaching others. | 1 | 2 | 3 | 4 | 5 |
| 5. | I have a clear vision for our church. | 1 | 2 | 3 | 4 | 5 |
| 6. | I enable lay leaders to discover their spiritual gifts and use them in ministry. | 1 | 2 | 3 | 4 | 5 |
| 7. | I have a mentor for my Christian walk. | 1 | 2 | 3 | 4 | 5 |
| 8. | Our lay leaders know they are expected to continue growing in their Christian walk. | 1 | 2 | 3 | 4 | 5 |
| 9. | I help leaders discover their life purpose. | 1 | 2 | 3 | 4 | 5 |
| 10. | I welcome feedback in the church. | 1 | 2 | 3 | 4 | 5 |
| 11. | I set an example by mentoring someone. | 1 | 2 | 3 | 4 | 5 |
| 12. | I teach people to pray daily in addition to ritual prayers before meals or bedtime. | 1 | 2 | 3 | 4 | 5 |

13.  I help church leaders help others discover
     their purpose.                                    1     2     3     4     5

14.  Change is embraced in our church.                 1     2     3     4     5

15.  I model how to seek out relationships with people
     from younger generations.                         1     2     3     4     5

16.  I teach how to recognize areas of a lay leader's life
     that might be considered as weaknesses.           1     2     3     4     5

17.  I help others understand how they have grown
     as leaders in the last year.                      1     2     3     4     5

18.  Laypeople are given appropriate authority
     when they lead ministries in our church.          1     2     3     4     5

19.  I demonstrate that leaders are lifelong learners.  1     2     3     4     5

20.  I teach lay leaders how to become great followers
     of other people's leadership.                     1     2     3     4     5

21.  I help lay leaders realize how they can influence others
     as a leader in the church.                        1     2     3     4     5

22.  I help lay leaders develop their potential.        1     2     3     4     5

23.  I have many conversations with lay leaders
     about ministry.                                   1     2     3     4     5

24.  I help lay leaders understand how to compensate
     for their weaknesses.                             1     2     3     4     5

25.  I recognize how future leaders become actual leaders
     in the church.                                    1     2     3     4     5

26.  Our church equips people to serve in ministry.     1     2     3     4     5

27.  I feel responsible to help present leaders assume
     responsibility for the growth of future leaders
     in the church.                                    1     2     3     4     5

28.  I teach lay leaders skills in conflict resolution. 1     2     3     4     5

29. What would an ideal lay leadership development strategy consist of?

_____

_____

_____

30. What improvements, if any, would you like to implement in the lay leadership development strategy in your local church?

_____

_____

_____

# APPENDIX G

## RUBRIC FOR SCORING EIP

| Category | Scores | | | | This pastor |
|---|---|---|---|---|---|
| | 1 | 3 | 7 | 10 | |
| **Vision/ Emergence** (see questions 1, 4 in particular) | Vision for the church is unclear; pastor feels that people in the church require ministry instead of development | Vision is generally stated, but not concrete enough to help establish clear goals; lay people have little knowledge of giftedness and are not equipped for ministry | Vision is specific, but not shared by church leaders; emerging leaders are identified, but are not given opportunities or training to facilitate their growth | Ability to perceive and communicate God's intended future is apparent; church & pastor have a shared vision; pastor sees potential in emerging leaders & partners with God in their development | |
| **Leadership Development Culture** (see questions 2, 3, 6; those that answered "Yes" to Q. 8, see also questions 11, 13; "No" to Q.8, see also questions 9, 11, 13) | Attitudes and practices in the church prohibit lay leadership development; this church is a model of a maintenance church | Attitudes and practices do not support each other; this church has good intentions, but struggles with follow-through | Attitudes and practices indicate a healthy church that wants to develop leaders but does not know how | Attitudes and practices in the local church are conducive for lay leadership development; this church is a model of an equipping church | |
| **Structure/Plan for Lay Leadership Development** (see questions 5, 7, 8; those that answered "Yes" to Q. 8, see also questions 9-12) | No intentional lay leadership strategy is apparent; lay leadership development occurs only by happenstance | A lay leadership development plan is present in theory, but not in practice; lay leadership dev. happens through occasional classes only | A lay leadership development plan is present and run by the pastor; lay leadership development occurs through the pastor's efforts alone | Strategy for lay leadership development is clearly communicated; lay leadership development occurs through careful planning by a team | |

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