ABSTRACT

LEADERSHIP DEVELOPMENT IN THE LOCAL CHURCH

by

Soo Yeong Beh

Many leaders would agree that leadership development is a very important area in the local church. However, the multiple time and ministry demands on church leaders and the challenges involved in this endeavor often result in the neglect of this very important area of the church. Thankfully, a small number of churches have done well in developing their emerging leaders. The purpose of this dissertation was to ascertain the sound principles and practices employed by the local church through a pre-intervention study of five autonomous churches in Singapore, so as to design a model for effectual leadership development.

The literature review revealed the need for such a leadership development strategy in the local church and considered various principles and practices, including the determination of the intended outcome of the process, the careful selection of candidates, and a deep team ownership. Ensuring a healthy church and leadership culture, practicing purposeful empowerment, and having a systematic process are also crucial principles. When considering implementation, the strategy, timing of the training, variety of the pedagogy, personal mentoring, and suitability of the curriculum were also important aspects needing attention.

Through a qualitative, multiple case study, using open-ended surveys and semi-structured interviews of emerging and seasoned leaders, eight key principles and practices were crystallized and employed to design a leadership development template for

The Bible Church Singapore. These principles included (1) a systematic process, (2) training through formal and structured programs, (3) training through mentoring and coaching, (4) training through on-the-job ministry, (5) careful selection of emerging leaders, (6) lifelong process of development, (7) senior leadership involvement, and (8) church and leadership culture.

DISSERTATION APPROVAL

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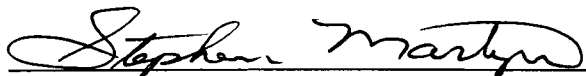
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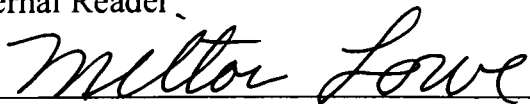
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A special thank you also goes to the participants of the survey and interviews who have given of your time to share your journey with me. Your honesty and candor have made this project so much richer. Thank you, too, pastors of the study churches for allowing me access to the lives of your congregations.

Last, but not least, thank you members and leaders of The Bible Church Singapore, who have loved me, invested in me, and allowed me to lead you. You are a wonderful and gracious faith community. Thank you for allowing me extended time off each year to step out to study and grow. This is a precious gift, and I can only hope that you will be *repaid* through my better preaching and leadership, as a result of this program. Thank you, staff members, especially Andrew, for standing in for me during my absence. You folks have been great!

CHAPTER 1

PROBLEM

Introduction

Leadership renewal in the local church has always been a challenge for older churches in Singapore. Many churches were started by dynamic leaders with a clear vision and passion for the work God called them to. These churches often experienced exponential growth. However, unless they have been able to renew themselves, some successful churches have stagnated over time. One primary way to renew the church leadership is through an intentional process of developing emerging leaders to take over the leadership responsibility from the founding leaders.

Many churches encounter various problems in this regard (Yung 235). First, not many pastors are intentional about grooming the next generation of leaders. These pastors are either so busy leading the church with its all-encompassing demands that this area is sorely neglected; or they are emotionally unable to let go of their leadership mantle (Finzel 162-65). Second, the potential leaders are too comfortable being led and are not prepared to take over (Long 15). Opportunities for leadership are few to begin with, since an established leadership team is already in place. Finally, a process of leadership development to facilitate such a renewal is lacking and a clearly enunciated set of principles and practices for developing emerging leaders is needed.

A case in point is a local Protestant church. This forty-year-old church with a 1,200 member congregation has been led by the same pastor for the past thirty years. In the last few years however, they have not been able to find a new senior pastor to take over. An interim pastor, who was supposed to serve a two year term, had to extend his

course until he finds a replacement. No one has been found from within or without the church to replace the aging senior pastor. Also, the elders of the church have been serving on the Board for many years without any new leaders. This situation may be a result of *groupthink* (Janis 9), where these elders avoid conflict due to differing views and therefore cannot be critical and objective in their analysis and leadership. Clearly, no internal leadership development and renewal process is in place.

Another case in point is The Bible Church, a fifty-four year old independent church located in urban Singapore. Started in 1958 by some young people in their late teens and early twenties, The Bible Church, in its earlier days, was one of the faster growing churches in Singapore. However, in the 1980s and 1990s they found themselves stagnating and by the time the church reached its fiftieth anniversary, the same elders had served for many years. No leadership arising from the next generation was in sight. Finally, I, as the church's lead pastor, spearheaded the effort to launch a Leadership Development Program. A number of emerging leaders were gathered to participate in this two-year program. At the end of this period, while a clear intent and process was in place to develop these emerging leaders, results were mixed.

In particular, the emerging leaders who were leading and serving in various ministries found that the program was good for their personal development, but lacked in tangible ways to equip them in their ministries. Many were uncertain about the curriculum and focus training areas. The methodology and duration were also in doubt. The leaders of the program were frustrated and perplexed about the way forward. Obviously, the program needs to be reevaluated. In this particular example, an intentional process has been put in place, but the plan must be established and proven.

Based on the above examples, leadership development and renewal is a common challenge among many churches. Even if a deliberate plan is in place, an established strategy is needed. Overall, not enough of a systematic and intentional strategy to develop leadership for the purpose of church renewal is in place in Singapore.

Notwithstanding this common challenge, some churches have successfully effected leadership development and renewal. These churches seem to have put in place some kind of strategy that has enabled them to equip and infuse new leadership teams within their assemblies. This strategy would greatly benefit churches that are lagging behind if they will glean from others' experiences. By learning from these successful churches, the latter churches will be able to apply similar leadership development principles and practices for their own church leadership renewal.

Purpose

The purpose of this research was to develop a model of intentional leadership development in order to facilitate church renewal in The Bible Church, Singapore by obtaining questionnaire and interview feedback of two populations, the seasoned and emerging leaders of five similar urban churches in order to provide the pertinent transferable principles and practices of church leadership development.

Research Questions

The following research questions frame the project.

Research Question #1

What are the principles and practices of leadership development used by the seasoned leaders of the study churches?

Research Question #2

What are the principles and practices of leadership development that were

effectual for the emerging leaders?

Research Question #3

What are the other factors that influenced, positively and negatively, the

leadership development process?

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Definition of Terms

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Throughout the project, the following words are defined:

Leadership Development

Leadership development is the intentional process of identifying, nurturing, and

releasing leaders for ministry within the local church. These leaders include the key

leadership on the church boards, staff team, and various prominent ministries of the

church. This term is differentiated from *leader development*, which considers only the

nurture or development of individual leaders.

Leadership Renewal

The term *leadership renewal* refers to a deliberate process of encouraging and

inducting new and emerging leaders to eventually assume the responsibilities of

leadership from the seasoned leaders.

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Context

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I studied five churches in Singapore with similar sizes and histories to The Bible

Church to understand better their respective processes of leadership development leading

to church renewal. This project was conducted over a six-month period from July to

December 2011. I sent a five item open-ended questionnaire to the two populations of

seasoned leaders and emerging leaders of the selected churches. Following that, I interviewed ten seasoned leaders and ten emerging leaders of these selected churches from July to December. I collated and analyzed all the data from September to December.

This study was conducted in the context of Singapore, an island city-state located in the region of Southeast Asia. Despite being a multiracial and multi-religious Asian society, the population is predominantly western educated. Many consider Singapore affluent by world standards, with a strong work ethic that is based on meritocracy. As such, its everyday life is fast paced. The growing Christian population is comprised of relatively young churches of mainly first and second generation believers and as such, they do not have much experience with leadership succession and church renewal.

The five study churches were relatively similar to The Bible Church, Singapore, with congregation sizes between one thousand to four thousand members. These study churches were also older, with at least thirty years of history, and had experienced some form of church renewal via an intentional leadership development strategy and process.

The Bible Church, Singapore is an independent evangelical church with more than fifty years of history. A strong foundation of biblical literacy is present, with a good level of voluntarism. Demographically, English is the main language, although a small but growing Chinese-speaking congregation is emerging. Most of its members are well-educated professionals from the middle to upper, middle-income strata. The church is led by a team of volunteer elders and deacons, supported by a team of remunerated pastors and ministry workers, most of who came on staff only in the last few years. Many of the elders have served in the Church Council for the past ten to fifteen years, with several of them approaching or crossing sixty years old. Little formal theological training existed

for these leaders and most learned how to minister through trial and error. Until 2006, the dearth of emerging leaders was the biggest concern of the church. In 2007-2008 however, an intentional effort has been put forth to groom emerging leaders in their thirties and forties, through a pilot leadership development program that I designed. The results were mixed as many of the participants felt that the program did not directly help them to lead better. Hence, I needed to redesign the leadership development program in order to aid renewal in the church.

Methodology

This pre-intervention study examined the experiences of five churches in Singapore in the area of leadership development as a means towards church renewal. This research contributed to the understanding of the process of leadership development—the essential characteristics, including transferable principles and practices—in order to design a leadership development strategy for The Bible Church, Singapore. This study was designed as a qualitative, multiple case research, using open-ended surveys and semi-structured interviews.

Participants

The participants for this study were a selected sample comprising five study churches that had previously been renewed through an intentional leadership development process, selected from all the churches in Singapore. These five churches had congregational sizes of between one thousand to four thousand adults, and a history of at least fifteen years. Up to ten seasoned leaders and ten emerging leaders from each of these churches responded to an Internet-based, open-ended questionnaire. In addition,

two seasoned leaders and two emerging leaders selected from each of these five study churches participated in a semi-structured interview.

Instrumentation

In order to conduct this study, I used two instruments. First, the *church leaders' survey*, a five item, open-ended questionnaire, was given to the two populations of the seasoned and emerging leaders of the five churches. Second, the *church leaders' interview* was employed through a semi-structured interview to obtain the opinions of two seasoned leaders and two emerging leaders from each of the five churches regarding their experiences and perceptions of their churches' leadership development processes. The demographic instrument was also utilized to collect relevant data on the participants.

Variables

The variables of this study were the responses from the two groups of participants (i.e., the seasoned leaders and the emerging leaders). The variables that could affect the outcome of this research included both personal and church demographics. The personal demographics factored into the study included the willingness of the seasoned as well as the emerging leaders to be honest, given that any contradictory opinion of the effectiveness of their churches' leadership development process may project unfavorable perceptions to unknown outside sources. The church demographics considered included the tenure of the seasoned leaders as well as the historical ages and previous negative leadership experiences of the churches. These variables were also mitigated through the structuring of the questionnaire and interviews as well as the time limits imposed.

Data Collection

After obtaining permission from the senior pastors of the five churches, I contacted the respective seasoned and emerging church leaders to explain the purpose of the study. I sent the *church leaders' surveys* to them with a requested response period of within two weeks. I then made appointments to interview the two seasoned and two emerging leaders, all of which were done one church at a time. I conducted these interviews using the *church leaders' interview* instrument. This process was augmented with on-site visits to each of the five churches to enhance my sense of the organizational culture of each church.

Data Analysis

I coded and evaluated the data collected from the *church leaders' survey* for themes and patterns. The *church leaders' interview*s were coded and analyzed for themes and patterns as well. I compared these themes and patterns across the two populations to identify the transferable principles and practices of leadership development.

Generalizability

As this study was conducted among five churches of congregants who were at least 15 years old and had congregation sizes of one thousand to four thousand adult members, any other churches of similar size and church history may directly use these findings. Notwithstanding, given that the essential elements of church leadership development for church renewal are relatively generic, the findings may be employed by any other churches with the necessary and appropriate contextualization. The results may also be applicable for theological institutions in Singapore. However, churches that are only at the infancy stage may not use the findings of this study.

Theological Foundation

Various examples of leadership development and renewal mentioned in the Scriptures are both positive and negative. These instances include Elijah and Elisha; Eli and Samuel; David and Solomon; Paul and Timothy; and, Paul and the elders in Ephesus. I will examine two examples briefly—one from the Old Testament and another from the New—in order to establish the biblical underpinnings for a process of leadership development and renewal.

Old Testament—Moses and Joshua

In the book of Joshua, Joshua, as the leader of the people, led them into the Promised Land that God had given them as their inheritance. This inheritance was the fulfillment of God's promises to the patriarchs and is one of the most significant milestones of the nation Israel. Joshua did not succeed Moses overnight. Rather, God took deliberate steps to ensure that Joshua was nurtured and developed before he assumed leadership.

In Exodus 17:8-16, Moses sent Joshua to fight the Amalekites. Knowing he had to intercede for the fighting men, Moses chose Joshua to lead the troops. The text indicates that Joshua overcame the Amalekite army with the sword, marking the first of many battles in which he would engage and defeat the Canaanites. This battle also gave the Israelites the opportunity to follow Joshua, the emerging leader, into battle. God instructed Moses to write all these instructions on the scroll to ensure that Joshua heard what God said.

Subsequently, Joshua's name began to surface every now and then as he served as Moses' aide. In fact, according to Numbers 11:28, since his youth, Joshua had been

Moses' aide, *shadowing* him, including going up to Mount Sinai when Moses met with

the LORD (Exod. 32:17). This mentorship was not simply a case of Moses' own

initiative. Rather, in all likelihood, God had already ordained this process of training for

Joshua. Exodus 33:11 says, "[T]he Lord would speak with Moses face to face, as a man

speaks with his friend … but his young aide Joshua son of Nun did not leave the tent"

(NIV). While the Scripture does not indicate exactly what God told Joshua, the young

man was clearly learning to be in God's presence.

Based on these verses, God had already been preparing Joshua for the eventuality

of succeeding Moses in leading the people into the Promised Land. Finally, the most

instructive passages about the process of leadership development and renewal are found

in Deuteronomy 31:1-8 and 34:9 when Moses gave the final charge to Joshua to lead in

the presence of the people: the final capstone of the leadership development process for

the renewal of the nation of Israel. Where Moses the seasoned leader could not go,

Joshua the emerging leader would go. God used Moses to nurture and develop Joshua

intentionally for leadership succession.

New Testament—Jesus and the Disciples

During the three and a half years of his ministry, Jesus spent his time very

strategically. Besides proclaiming the kingdom of God to the masses, he gathered the

disciples to himself, training and equipping them for the eventuality of his crucifixion.

In Matthew, for instance, Jesus was strategic in the way he trained his disciples.

He taught them about the values of the kingdom through the Sermon on the Mount (Matt.

5-7) and demonstrated his power and authority through mighty deeds, while at the same

time calling them to deeper discipleship (Matt. 8-9). He sent them out to minister after

instructing them on how they should conduct themselves and then he debriefed them upon their return (Matt. 10).

Jesus made sure the disciples had a deep relational understanding of him, notwithstanding their slowness to learn, so that after he ascended, they would continue to lead and grow the church as the Spirit led them. Throughout his entire earthly ministry, he intentionally imparted the values of the kingdom to his followers. At the same time, he gave them the space to make mistakes and change. When they failed him, he restored them. Peter in particular, was a case in point. Prior to the trial and crucifixion of Jesus, he boasted arrogantly about his loyalty, that he would never deny Jesus (Matt. 26:35), but he ended up doing so not once but three times (Matt. 26:69-75). Instead of denying or rejecting Peter, Jesus restored him, as shown in John 21. Finally, despite the disciples' previous repeated misunderstanding of his mission and mandate, Jesus commissioned them to "go and make disciples of all nations" (Matt. 28:19). They would become the very pillars of the early church, according to the book of Acts.

Clearly, this process of intentional leadership development was for the sole purpose of pioneering his church. Though he did not *start his own church* per se, Jesus laid all the necessary foundation, most importantly training the disciples while he was with them, and then sending the Holy Spirit to lead and guide them when he left.

In conclusion, even though other examples have not been explored, a clear biblical precedence in the process of leadership development for church renewal has been shown in the Old and New Testaments. These attempts were to ensure that the people of God continued to fulfill God's mission in the world through good and godly leadership, developed through an intentional process and strategy. This brief biblical and theological

understanding underpins this study to design an intentional leadership development

strategy for the purpose of church renewal in a local Singaporean church in the twenty-

first century.

Overview

Chapter 2 reviews literature associated with church leadership development,

church renewal, change management, and leadership succession. Chapter 3 includes

discussion and explanation for the design of the study, research questions, population and

sample, instrumentation, data collection, variables, and data analysis. Chapter 4 details

the findings of the study. Chapter 5 provides a summary of the conclusions derived from

interpretation of the data, as well as practical applications of the conclusions and further

study possibilities.

CHAPTER 2

LITERATURE

Introduction

According to Noel M. Tichy, organizations and movements succeed long term because "they continually regenerate leadership at all levels" (53). This challenge is faced by many older congregations in Singapore. Many of the pastors who lead these churches have not been able to bring renewal, notwithstanding many years of remarkable growth. Even though these leaders were able to lead with passion and vision, they did not institute an intentional process to develop their emerging leaders and to ensure a smooth leadership renewal.

Many churches encounter various problems when they are developing emerging leaders. First, not many seasoned leaders are intentional about grooming the next generation of leaders because they are either not competent enough to develop emerging leaders (Malphurs and Mancini 31-32) or they are too busy leading their own churches with their all-encompassing demands (Wong 13). Other seasoned leaders are unwilling to develop emerging leaders because of their compulsivity, causing an inordinate desire for control (Malphurs and Mancini 32-33; McIntosh and Rima 107). Some are emotionally unable to let go of their leadership mantle and position (Ogden, *Unfinished Business* 119; Wong 13-14) because their personal identities are wrapped around their position and the titles they carry. Still others have too elevated a view of themselves, believing that they are good at everything (Ogden, *Unfinished Business* 117).

Second, the potential leaders are too comfortable being led and are not prepared to take over. Third, in these older churches, stable and proven leadership teams are already

established. Hence, unless the established leaders make an intentional effort to develop

potential leaders, the latter often do not make the attempt to lead. Usually emerging

leaders lack good mentors who would model for their good leadership (Finzel 17). As a

result, many local churches experience the ageing of their congregations due to little

leadership development.

In the West, many churches have been forced to close their doors for lack of

young people. While first-generation Christians are passionate about the gospel, their

children often do not identify with the church because they do not have a stake in the

assembly. Even worse, they fail to grasp the Christian faith because it failed to be

transmitted in ways that help them make their personal decision to follow Christ. In that

sense, the local church is only one generation away from extinction. Ministry approaches

are often outdated and fail to reach the new generation. As a result, many leave the

church and even the faith. Those who stay are not encouraged or nurtured to lead. Even if

they do get involved in leadership, their efforts are often curtailed and they are frustrated

because of intergenerational tensions and conflicts. Older members are not prepared to

allow the younger generation to take over and change what the former consider to be

sacrosanct practices, including worship formats, styles of preaching, and methods of

outreach.

Despite the lack of orderly and deliberate leadership renewal for many older

churches, other churches in Singapore have renewed their church leadership teams

successfully. This latter group of churches seems to have applied effectual leadership

development strategies and practices that enabled them to train and mobilize emerging

leaders from within the church. Having been renewed, these churches are positioned to

succeed in the long term. Churches that have yet to initiate their own leadership development strategies would find it valuable to learn from the examples and experiences of these renewed churches.

The purpose of this research was to develop a model of intentional leadership development to facilitate church renewal in The Bible Church, Singapore by obtaining questionnaire and interview feedback of two populations, the seasoned and emerging leaders of five similar urban churches in order to provide the pertinent transferable principles and practices of church leadership development.

Biblical Theology

Various positive and negative examples relating to leadership development and renewal, or the lack thereof, are mentioned in the Scriptures. Moses handed leadership to Joshua; David prepared Solomon to become king; Elijah developed Elisha to take over him; Jesus nurtured the disciples; and, Paul trained Timothy. I will examine closely a few of these examples found in the Old and New Testaments in order to establish some biblical principles for a leadership development and renewal process.

Moses and Joshua

In the book of Joshua, the leader of the people, whose name was Joshua, led the Israelites into the Promised Land that God had given them as their inheritance. By possessing the Promised Land, God fulfilled his promises to the patriarchs. This key historic event would not happen for the nation, if not for an intentional process that equipped Joshua for the task of leading the people. God had thoroughly trained and guided Joshua before he was given the leadership mantle.

A case in point is found in Exodus 17:8-16. Instead of fighting the Amalekites himself, Moses opted to intercede for the fighting men, and sent Joshua to lead the charge instead. That day, Joshua defeated the enemy with the sword, foreshadowing the many battles in which he would fight to overcome the Canaanites. For the nation of Israel, this victory would be a foretaste of the meaning of following Joshua as the emerging leader. Perhaps this experience of victory allowed the people to be willing to accept Joshua's leadership when he had to lead in Joshua 1:10-18.

Subsequent to the battle against the Amelekites, Joshua's name was mentioned frequently. In Exodus 32:17, Joshua went up to Mount Sinai when Moses met with the LORD, probably as part of God's developmental process for Joshua. Exodus 33:11 says, "[T]he Lord would speak with Moses face to face, as a man speaks with his friend,… but his young aide Joshua son of Nun did not leave the tent." Joshua was encouraged to dwell in God's presence as part of his preparation for his eventual leadership role.

In Numbers 27:12-23, God instructed Moses to take Joshua and lay his hand on him. He was to commission Joshua in front of Eleazar the priest and the entire nation. Although God had already given Joshua his Spirit, he nonetheless told Moses to give Joshua some of his authority so that the nation would obey him. This whole process of leadership development and renewal was recorded again in detail in Deuteronomy 31:1-8, and 34:9, when Moses finally commissioned Joshua to lead in the presence of the people (Finzel 171-72). In front of the nation, he was affirming Joshua's call and authorizing him with the mandate to lead. The people would not doubt who was called and commissioned to succeed Moses to lead the nation. The laying on of Moses' hand on this younger leader was the final seal to the leadership development process for the renewal

of Israel. In essence, these passages signaled the culmination of the leadership transition

for the nation, and the passing of the leadership mantle from Moses to Joshua. At last,

they were ready to enter the Promised Land. This journey was only possible because God

used Moses to nurture and develop Joshua intentionally for leadership succession.

Jesus and the Disciples

When Jesus was on earth, he was very strategic in the way he spent his time. Even

though he preached about the kingdom of God, he was very intentional in gathering the

disciples to himself and then he trained, equipped, and deployed them (Malphurs and

Mancini 68-72) to prepare them for the eventuality of his crucifixion. He very

deliberately chose the twelve only after he had spent the night in prayer (Luke 6:12-16).

In the Gospels, Jesus was strategic in the way he trained his disciples. Throughout

the 3 ½ years of his ministry, Jesus was very intentional about discipling and training his

followers (Ogden, *Transforming Discipleship* 61-68). He called them to himself, invited

them to travel with him, and showed them how he went about his ministry. Most

importantly, he showed them signs, which pointed to who he really was—the Son of the

living God. He taught them about the values of the kingdom through the Sermon on the

Mount (Matt. 5-7); he demonstrated his power and authority through mighty deeds, and

at the same time challenged them to deeper discipleship (Matt. 8-9). He made them into a

team, trusted them, and tested them (Ford, "Helping Leaders" 128). He gave them

specific instructions and sent them out to minister in his power and with his authority.

When they returned from ministering to the people, he debriefed them (Matt. 10). Most

of all, Jesus kept his mission at the forefront of his ministry, without allowing other

peoples' priorities to distract him, thereby setting an example of how these disciples would eventually lead and minister.

Jesus made sure they had a deep relational understanding of him, notwithstanding their slowness to learn, so that after he ascended, the disciples would continue to lead and grow the church as the Spirit led them. Throughout his entire earthly ministry, he intentionally imparted the values of the kingdom to them, while at the same time, giving them the space to make mistakes and change. When they failed him, he restored them. Peter in particular, was a case in point. Prior to the trial and crucifixion of Jesus, he boasted arrogantly about his loyalty, that he would never deny Jesus (Matt. 26:35). He ended up doing so not once but three times (Matt. 26:69-75). Instead of denying or rejecting Peter, Jesus restored him in John 21. Finally, despite the disciples' previous repeated misunderstanding of his mission and mandate, Jesus commissioned them to "go and make disciples of all nations" (Matt. 28:19). They would become the very pillars of the early church as seen in the book of Acts.

Evidently, Jesus had intentionally trained the disciples to continue his work. He equipped them with the right attitude and skills for ministry so that they would start and lead the church. Most importantly, he sent his Spirit as a counselor and guide for them after he ascended. Jesus practiced intentional leadership development with his disciples.

Paul and Timothy

Paul also had a significant influence over a number of leaders. In particular, he was able to nurture and train Timothy for ministry and then charged him to train others for the task. This process was especially evident in 2 Timothy 2:1-7.

To understand the context, many believe that Paul was writing 2 Timothy while he was in some kind of imprisonment or house arrest (2 Tim. 1:8; 2:9). Apparently, Paul believed that he had come to the end of his life (2 Tim. 4:6-8) and would be executed soon for the sake of the gospel. As such, his primary concern was for the continuation of the gospel's ministry. Paul's epistle is peppered with encouragement and charges to Timothy, with whom he had a very intimate spiritual father-son relationship, to remain steadfast in the ministry of the gospel in the face of stiff opposition and false teachings.

From the start of the epistle (2 Tim. 1:6-12), Paul encouraged Timothy to be bold and unashamed in testifying for the gospel just as Paul himself was not ashamed of the gospel. He challenged him to "keep the pattern of sound teaching" and "guard the good deposit that was entrusted to him" (2 Tim. 1:13-14). This challenge seems to be Paul's overarching theme and focus throughout this letter.

Several issues precipitated Paul's concern. First, as mentioned above, Paul was near the end of his life. Being imprisoned made the task of ensuring that Timothy and his co-workers understood and embraced the importance of continuing with the gospel work even more urgent. Second, false teachings and godlessness seemed to be spreading within the church. Some believers were negatively affected (2 Tim. 2:16-18). Self-centered and godless people were also causing harm (2 Tim. 3:1-9). Third, while some had come to his aid (2 Tim. 1:16), others such as Phygelus and Hermogenes (2 Tim. 1:15) deserted Paul. As a result, more workers were needed so that the gospel would continue to be preached everywhere. Timothy must now take the mantle of leadership from Paul and equip others for the sake of the gospel.

In the past, Paul was able to travel with Timothy in his missionary journeys, modeling for him how to preach the gospel and deal with false teachers. His imprisonment, however, allowed him only to send written instructions to Timothy. In order to guard the gospel, Paul commanded Timothy to focus on three key things: to be strong in Christ's grace, to entrust the gospel to reliable men, and to endure hardship (2 Tim. 2:1-3). Three specific metaphors followed that fleshed out the attitude Timothy ought to embrace as he sought to guard the gospel (2 Tim. 2:4-7). This intentional leadership development will now be examined in detail.

Paul's commands to Timothy. The first command that Paul gave to Timothy was to "to be strong in the grace that is in Christ Jesus" (2 Tim. 2:1). Be strong, ἐνδυναμου, was in the imperative mood. The term had a similar meaning of being strengthened (ESV) or being empowered. In the passive voice, the phrase indicated something that was to be done to Timothy. Of course, the key was that this grace was found in no one else except Christ Jesus, which Paul had already alluded to at the beginning of the letter (2 Tim. 1:2, NIV). Paul, addressing Timothy as my son (2 Tim. 2:1), or my child, and probably knowing that Timothy was going through a season of discouragement in the face of intense opposition and difficulty in ministry, wrote to remind him about the basis of our strength (i.e., the grace of Jesus Christ). In order to guard the gospel, Timothy must first be strengthened in the grace of Jesus.

In the second command, Paul instructed Timothy to entrust, παράθου, these things to reliable men (2 Tim. 2:2). *Entrust* was in the imperative mood, thereby giving us a sense of the urgency and absolute importance of the task. Paul did not explain what *these things* were, but a logical deduction would be that they had to do with the Christian

teachings Paul had imparted to him and others when Paul taught in the cities he visited. Paul referred to the presence of many witnesses—Timothy himself made a confession of faith in the presence of many witnesses (1 Tim. 6:12). The statement, "These things were heard in the presence of many witnesses," indicates that what Paul taught was reliable and trustworthy. Interestingly, the passing on of traditions from one generation to the next was not uncommon amongst the religious teachers or Greek philosophical schools at that time (Keener 626).

Paul laid down two criteria in this verse. First, these men must be reliable. In view of the people who had deserted Paul and even harmed him, these men must be dependable for this task, especially when the task was fraught with difficulties and oppositions. Second, these men must be qualified to teach others. Based on the exhortations that Paul gave to Timothy throughout the epistle to watch his own life, Paul was not just looking at the ability to "correctly handle the word of truth" (2 Tim. 2:15), although that was important, but also the godly character of these men (2 Tim. 2:22-25). Four generations were at play here—Paul entrusting to Timothy to entrust to reliable men who could entrust to others.

In the third command, Paul charged Timothy to endure hardship, $\sigma\upsilon\gamma\kappa\alpha\kappa o\pi\acute{\alpha}\theta\eta\sigma o\nu$, like a good soldier of Christ Jesus. Very familiar in Roman times, Paul used the metaphor of soldiering to describe the Christian life (e.g., 1 Tim. 1:18 when he exhorted Timothy to fight the good fight). Incidentally, tolerating harsh treatment was one of Paul's key commands (e.g., 2 Tim. 4:5). Paul told Timothy to endure hardship with them, assuring and encouraging Timothy that he was not alone in this experience. In fact, Paul went on to share how and why he himself endured (2 Tim. 2:10).

These three commands are interconnected. In order to guard the gospel, Timothy needed to be strong in the grace of Jesus Christ, to entrust the gospel to reliable men, and to endure hardship, all of which are necessary. The gospel work is the end goal of any leadership development, especially in the church.

Paul's encouragement to Timothy regarding qualities he should embrace. After giving these three commands to Timothy, Paul went on to highlight three qualities so that he would be able to fulfill these three charges (2 Tim. 2:4-7). While some commentators argue that these three metaphors clarified only the third command (Towner 488; Knight 392), I consider these three metaphors to be the three attributes that Paul was encouraging Timothy to cultivate when guarding the gospel.

The first metaphor that Paul used was the soldier (2 Tim. 2:4). The key attribute that Paul was trying to accentuate was the single-mindedness of the soldier. He did not get distracted or *entangled* (Earle 399) with civilian affairs. He only served to please his commanding officer. In fact, Craig S. Keener posits that soldiers at that time were not even allowed to marry until they had retired from this very demanding profession (626). Similarly, in view of the many demands on Timothy, he must not get distracted but remain single-minded on the task at hand—guarding the gospel. Wholehearted devotion was one of the three qualities needed to be strong, to entrust to reliable men the gospel, and to endure hardship. Timothy was not expected to "be free from any ordinary household responsibilities" (Fiore 148). Instead, Paul instructed Timothy to warn the people against quarrelling about words (2 Tim. 2:14), which was of no value and a distraction. Similarly, Paul highlighted that Hymanaeus and Philetus had wandered away from the truth (2 Tim. 2:17-18), a result of being distracted and waylaid. Just as the

soldier endured for the sake of pleasing his commanding officer, Timothy's motivation

must be in attaining the approval of God and not of men.

The second metaphor was that of an athlete (2 Tim. 2:5). The focus here was

obeying the rules when the athlete is competing. Presumably, this metaphor was taken

from the very familiar Olympic Games in which athletes committed themselves to intense

and strict disciplined training (Keener 626). The rules were clear and the athlete followed

them carefully, or he would be disqualified. Likewise, Paul was urging Timothy to

observe the *rules* in which he was to guard the gospel. For instance, in entrusting reliable

men with the gospel, he was not to have anything to do with foolish and stupid arguments

(2 Tim. 2:23). Instead, he was to use the Scriptures since "Scripture is useful for teaching,

rebuking, correcting and training in righteousness" (2 Tim. 3:16). He was to preach the

Word faithfully, especially when people disregarded the truth, turned to myths, and

gathered around themselves many teachers to say what they wanted to hear (2 Tim. 4:3-

4). Just as the athlete who looked forward to the victor's crown, Timothy could look

forward to the "crown of righteousness" (2 Tim. 4:8).

The third metaphor was that of the farmer (2 Tim. 2:6) and the quality that Paul

elucidated was his hardworking attitude. Paul urged Timothy to persevere in his hard

work, and explicitly highlighted the incentive, which was that the hardworking farmer

should be the first to receive a share of the crops. Clearly, Paul believed that as he

persevered, even in the face of persecution (2 Tim. 3:12-14), Timothy would receive the

reward from God.

In view of the study, guarding the gospel is a key responsibility of the minister of

the gospel as well as a key aspect of church leadership. In fact, this assignment is one of

the three vital aspects mentioned by Paul here in the text. In guarding the gospel, Timothy was to entrust the gospel to reliable men. At a time when the continuity of the gospel work was in question, Paul challenged Timothy to focus on passing the responsibility of the story to the next generation. In other words, if Timothy failed to entrust men who would be qualified to teach others, he would have failed in his mission. The church would fail to reproduce workers, pastors, and leaders who would continue to propagate the gospel in their generation and in the next. Similarly then, the renewal of the local church today rests squarely on the shoulders of pastors and leaders and in how they entrust the gospel to reliable men and women who are qualified to teach others.

Incidentally in the book of Titus, Paul is instructing Titus on his role in Crete. In Titus 1:5-9, Paul reminded Titus to appoint elders in every town. He then gave a list of qualifications to him so as to help him make these appointments. Clearly, these people were to be men of impeccable character. Paul said in verse 9, "He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it." Evidently, Paul also expected Titus to teach elders—synonymous to pastors—who were faithful men, to teach others the sound doctrine of the gospel.

Overall, a strong biblical foundation is gleaned from the Old as well as the New Testaments to support and shape an intentional leadership development strategy in the local church in order to renew the church from within and to hand the gospel to future generations.

Historical Theology

In the attempt to discern what the necessary principles and practices of leadership development are for today, one must consider what history has taught. In particular, John Wesley's legacy serves as a wonderful example for leaders' consideration. To be sure, Wesley did not set out to divide the Anglican Church and subsequently establish the Methodist church. Rather, he attempted to renew the church from within, the *ecclesiolae in ecclesia*. He accomplished this feat by organizing the believers into societies, classes, bands, and select societies. Classes were like house churches and several classes made up one society. Class leaders played the crucial pastoral role over twelve or so believers. They acted like pastors who also enforced discipline. Bands comprised five to ten persons of the same gender and they functioned as the place for confession. They asked specific questions of their members which had to be answered and confessed if needed (Davies, 12-16; Snyder, *Radical Wesley* 36-38, 53-64, 126-42).

Over time, when the needs became overwhelming, Wesley personally appointed lay preachers, who were called assistants and helpers. In so doing, he "delegated his authority in the matter of admission, testing and expulsion of members of a society and of band-leaders and class-leaders to the assistants" (Davies 16), thereby meeting the needs of the flock and multiplying the number of leaders in the movement.

In organizing the believers into the structures, he allowed ordinary folks to begin to take leadership of others. Societies, classes, and bands were meant to function within the established church, giving rise to the development of leaders who would care and supervise believers in various numbers. To make sure that these leaders were clear in their roles and duties, he gave very stringent instructions for the class and band leaders.

For instance, in December 1738, Wesley drew up the Rules of Band Societies. According to these rules, members had to answer eleven questions about their spiritual state on entering their band, and from time to time afterwards. At every meeting five additional questions were put to them, based on James 5:16 (Davies 9).

Viewing through today's lenses, what Wesley did is perhaps to be expected. However, during Wesley's day, the task was nothing less than radical, for after all, leaders were to be found only among the ordained. Laymen would never be expected to provide any kind of leadership in the church. Had Wesley not embraced the use of lay preachers however, Methodism would not have spread so far and wide and would not have lasted so long. Lay preachers were instrumental in the phenomenal growth of the Methodist movement. For example, Richard Boardman and Joseph Pilmore, both lay preachers, were the first whom Wesley sent to America in 1769. These and other lay preachers first introduced the Wesleyan message of God's prevenient, justifying, and sanctifying grace to vast areas of the United States (Weems 61).

These lay preachers were equipped and trained for the ministry regardless of the dangers and challenges they would face—mobs, inclement weather, poverty, hunger, uncertainties:

> [They] were taught to manage difficulties in the societies, to face mobs, to brave any weather, to subsist without means, except such as might casually occur in their routes, to rise at four and preach at five o'clock, to scatter books and tracts, to live by rule, and to die without fear. (Snyder, *Radical Wesley* 63)

Even more fascinating, these lay preachers came from all walks of life—people with humble or noble birth, male or female, ordained and lay, respectable or humble professions, blacks or whites (Weems 60). Indeed, at a time when society was steep in

racial prejudice, even African-American preachers were licensed and used (65), all for the sake of the gospel.

Overall, what is found through Wesley's example was that he was able to put enough leaders—one in five to ten persons—in ministry through an intentional leadership nurturing process, in spite of a general shortage of leaders and preachers. Of course, one might argue that his was a rudimentary system. Nonetheless, it worked. "Community became incubator and training camp for Christlike ministry" (Snyder, *Radical Wesley* 63). Furthermore, these were not wealthy people with large amounts of leisure time. Instead, they were ordinary men and women, husbands and wives and young folks who had to work for a living and had little or no training. Armed only with spiritual gifts endowed from on high and an eagerness to serve (63), Wesley developed and used them for the sake of the gospel. Indeed, intentional leadership development is a key to the spread of the gospel.

Interestingly, the historical development of the Singapore church demonstrates a slightly different picture. Since the advent of the first missionaries in 1819 (Sng 31) up till the 1950s, the church has been reliant on foreign pastors and teachers (200). During this period, most of the vernacular churches were ministered to by pastors from India and China, while the English-speaking churches relied on Western missionaries including those from Methodist, Presbyterian, and Anglican churches. Training of local workers and pastors formally started only in 1948, when Trinity Theological College was founded with the support of the Methodist, Anglican, and Presbyterian churches. As such, local church leadership development and formal theological training has existed only in the last sixty years or so. Besides, not until the 1970s were more capable young people thrust into

church and ministry leadership when house churches began to be more widely accepted

and encouraged. Prior to that, churches were more traditional. With the growth in the

number of churches, these young people were given the opportunity to lead, and often

with new ideas and much vitality (250). However, inevitably the emphases of these

evangelical churches tend to be in the areas of evangelism and teaching and preaching of

Scripture. Not much seems to be done within these churches—except for a few mega-

churches—to nurture leaders intentionally for church renewal.

Systematic Theology

Having considered the biblical as well as the historical precedents relating to

leadership development, I will examine how various church doctrines support and

instruct the understanding of leadership development.

Trinity

The doctrine of the Triune God helps leaders to understand that God is one in

essence. At the same time, he is also three distinct persons, where this threeness is both

functional and economic. They exist in community of the Godhead in the deepest sense—

the *perichoresis*—"the interrelational, partnership and mutual dependence" (Grenz 68) of

the three members of the Trinity. In accomplishing the divine purpose of world

redemption, the Father acts by sending the Son who acts through the Spirit (68). Any

Christian leadership into which believers enter ought to be the leadership of Jesus Christ,

the Son, to the Father, through the Holy Spirit, for the sake of the church and the world

(Seamands 18). Christian leadership should be an expression of "the creative and

providential activity of the Father, the servant and redemptive work of the Son, and the

charismatic and transformative work of the Spirit" (Banks and Ledbetter 83). The mutual

interdependence within the Triune Godhead suggests that the Trinity is a form of team, offering a shared leadership model (Long 55) that expresses the unity as well as diversity in the context of their shared authority (Banks and Ledbetter 85). As such, leaders ought to be equipped to lead in an interdependent way that models the characteristics of the Triune God.

As an expression of Trinitarian *interrelationality*, ministry and leadership must flow within and out of community (Dawn and Peterson 198-200). Christian leadership ought to be mindful of the various secular practices of leadership, including the commonly adopted practice of merely hiring someone to do a job, or conversely firing someone who fails to perform up to expectations, devoid of relationships. In an era of specialization and professionalization, corporations spend huge sums of money to hire someone with an excellent work history from outside the organization. They are hired to deal with the crisis at hand or to bring the company to greater heights of profitability. Unfortunately, churches often imitate this practice quite indiscriminately, much to their detriment. The community factor is often neglected and the specialist inserted in this new environment does not have the social and relationship fabric to lead with authenticity and sensitivity.

If leadership should exist within community, then perhaps the idea of the local church developing leaders from within the community is important since the relational ties have already been established and tested. Moreover, the ideal model would be for emerging leaders to be already exercising some kind of effective ministry and enjoying a certain level of support and acceptance amongst their friends. In addition, this approach is consistent with the incarnational nature of Jesus and his ministry. He exercised leadership

amongst the disciples by being with them. Likewise, leadership development is best accomplished in the context of incarnation—by being present with.

Pneumatology

Leadership development is fundamentally dependent upon the work of the Holy Spirit (Blackaby and Blackaby 42). Regardless of how intentional or comprehensive the program, it cannot succeed unless the empowering of the Spirit raises, nurtures, and commissions the leader. First, the Holy Spirit endows his fruit of the Spirit (Gal. 6:22-23) upon the person, forming and shaping the leader's character. Character is such an important part of leadership and increasingly forms the basis for anyone to follow a leader (Wright, *Relational Leadership* 4). No amount of self-talk or self-discipline can produce the fruit of the Spirit that is necessary for leadership. These qualities are cultivated in the Christians' character when they undertake spiritual disciplines in order to allow the Spirit the space and time to work on their lives (Willard, *Renovation* 121). Without this fruit of the Spirit, leaders will find their effectiveness falling short over time. In fact, leaders without the fruit of the Spirit disqualify themselves from any effective Christian leadership, especially since followers expect their leaders to be people of character and integrity (Blackaby and Blackaby 104-07).

Second, the role of the Spirit is also critical in endowing the church with spiritual gifts (Erickson 891). He is the one who calls the officers and leaders of the church to lead, teach, and shepherd the flock (Acts 20:28). Regardless of the style of governance that the local church adopts, no one can deny the critical role the Spirit plays in its leadership and organization. After all, Christ, through the Spirit, gave some to be apostles, prophets, evangelists, pastors, and teachers, in order to nurture God's people for

works of service (Eph. 4:11-13; Snyder, *Community* 98-113). Leadership development then, is an attempt by these leaders—apostles, prophets, pastors, and teachers—to nurture other emerging leaders whom the Spirit similarly calls and gifts for works of ministry. Any such development program that seeks to nurture emerging leaders, independent of whom the Spirit has gifted will be at best futile, if not counter-productive.

As such, being able to discern and select emerging leaders who are growing in spiritual character and demonstrating gifts of leadership ought to be the starting premise of any leadership development program. Congruent to this principle is what happened in Acts 13:2, when the Holy Spirit instructed the church in Antioch to set apart Barnabas and Paul for the ministry to which he called them. Overall, the Holy Spirit's role in leadership development cannot be overstated.

Ecclesiology

The church has often been understood to be both charismatic and institutional. In its charismatic character, one is dependent on the Holy Spirit to raise, endow, nurture, and send leaders and shepherds for the church, the role of its incumbent leaders is to collaborate with the Spirit towards this end.

One of the gravest mistakes of the church has been the professionalization of the pastoral ministry—that the work of ministry is reserved only for those who are ordained. As a result, even though some of the non-ordained have spiritual gifts of leadership or shepherding, they are not equipped and mobilized for the work of ministry, and are untapped to serve and lead. This failure is perhaps due to a wrong understanding of the laity, which traditionally has been used to describe laypeople—people who are not trained and therefore unable. However, laity really means *the crowd* or *the people as a*

nation. In the New Testament, it refers to the whole people of God rather than being

usually understood as *non-professionals* (Stevens, *Other Six Days* 29). Hence, all the

people of God are called to be ministering priests (1 Pet. 2:5). This understanding of the

church is crucial in debunking the idea of a priesthood (the ordained) within the

priesthood (the non-ordained), which leads to the prevalent practice of allowing only the

ordained (the professional ministers) to preach and administer the sacraments. All

ministries and leadership must be opened to all who are gifted and called, ordained or

otherwise.

Leadership development must include the non-professional or the non-ordained

and existing leadership should ensure their training. As R. Paul Stevens says, "Nurture

takes place by liberating lay leaders to embrace the mission of Jesus; it comes as a by-

product of being equipped and involved in ministry" (*Equipper's Guide* 15). Thomas C.

Oden states, "The pastor's primary task is to equip the body, not try to do everything for

the laity. It is pride and an overweening need to control that causes the pastor to attempt

to do the work of the entire congregation" (*Pastoral Theology* 156). Even the

seventeenth-century Puritan Richard Baxter urged pastors to make full use of the abilities

of the congregation to serve and lead (Houston 136). Hence, leadership development

cannot be restricted only to the training and nurture of the ordained, or for the purpose of

ordination. Leadership must include the equipping of non-professional ministers or the

laity—all the people of God—in the church who are gifted and called. At the same time,

the institutional character of the Church cannot be ignored. The church has been regarded

as one, holy, catholic, and apostolic. Since the days of the Apostles, the apostolic

teachings of the church have been passed from generation to generations of believers,

primarily through the elders, pastors, and teachers. The guarding and perpetuation of the faith through sound teaching has been commanded in numerous places in Scripture, especially in 2 Timothy 2:2. In particular, the appointment of these elders is especially crucial in this regard (Oden, *Classical Theology* 759).

Hence, necessary governance structures must be put in place (Ogden, *Unfinished Business* 63). Effective ministry is best facilitated through the leadership of capable persons who are called, equipped, and who are also ordained for this task (Grenz 557). When the Apostle Paul left Titus in Crete, he intended to settle the outstanding matters there as well as to appoint elders in every town, so that the church would be shepherded properly (Tit. 1:5). Hence, over time, offices were assigned to the church—elders and deacons. Further, Paul prescribed the qualifications for elders and deacons (1 Tim. 3:1-13; Tit. 1:6-9) to make sure that any new candidates for these offices were selected appropriately. For instance, elders must have the right character and must be apt to teach. In other words, leadership development is imperative and ought to work within the ecclesiastical structure of the church. Without adequate leadership development, whatever the methodology, the succession of leaders will be hampered and the church will not be served well. Emerging leaders need to understand this dual nature of the church, both as an organism as well as an organization, and should be equipped to lead it as such.

Cultural Background

This research was undertaken in the context of Singapore—a multi-racial society that has three main races: Chinese (74.1 percent), Malays (13.4 percent), and Indians (9.2 percent). Singapore has a population of about 5.08 million (Department of Statistics 1, 3)

that are predominantly Western-educated. Like most major cities of the world, its everyday life is fast-paced. English is the language and about 71 percent of the population is bilingual (i.e., people who know English and one other language, usually Mandarin, Malay, or Tamil). Being an Asian society also includes deferring to elders, even though this value is fast eroding due to increasing Westernization. Generally, society expects the younger person to respect the older, by not pointing out the latter's mistakes or criticizing his or her leadership. Younger people should not take the initiative but wait until the older leader approaches them to lead or be trained for leadership. This deference for elders can sometimes undermine leadership development, especially when the seasoned and older leaders are not ready or equipped to develop the emerging and younger leaders.

Many consider Singapore affluent by world standards, with a strong work ethic that is based on meritocracy, a value system in which people can seek to achieve advancement in their socioeconomic status through sheer hard work and merit. They do not have to depend on their pedigree or family connections in order to succeed. This means that even the very poor have the opportunities to move up the socioeconomic ladder by performing well in school and society.

Unfortunately, carried to its extreme, meritocracy subverts the concept of grace, which is the unmerited receipt of something from others without having earned it. In other words, because children have been taught to believe that in order to succeed they must work hard and cannot depend on other people, they are unable to accept anything that does not result from intense labor. Meritocracy is further complicated by the fact that Singapore has no natural resources and the people are told that in order to survive and

thrive as a nation, they must compete and overcome all their competitors on the world stage. This contention results in a typical psyche commonly known as *kiasu-ism* among the population that strives always to be better than others. People are afraid of losing out to their peers in their competition for limited resources. Hence, meritocracy coupled with *kiasu-ism* propels the general population to be very driven and busy in order to succeed and achieve the good life. When it comes to spiritual leadership and leadership development, the church can bend towards pragmatism, expediency and over-control, which often hinders the slow, painstaking but deep work of the Holy Spirit in nurturing leaders. In addition, busyness and overcrowded schedules reduce the amount of time and the level of energy leaders—seasoned and emerging—have for leadership development.

Singapore is a small island city-state located in the region of Southeast Asia. While the two largest nations surrounding it—Malaysia and Indonesia—are predominantly Muslim, Singapore is a multi-religious Asian society. Based on the latest national census conducted in 2010, the largest religious group is the Buddhists at 33.3 percent, while the second largest is the Christians at 18.3 percent (Feng A8). Interestingly, the proportion of Christians has grown from 14.6 percent in the year 2000. Presently, Singapore has about 460 Christian churches, including all denominational and independent churches ("Guide to Churches").

While Singapore has a growing Christian population, the church is relatively young as many of the local congregations comprise mainly first and second generations of Christians, and as such do not have much experience with leadership succession and church renewal. These churches seem to stagnate or even decline in size as the key leadership remains unchanged over time.

However, several churches have been growing and renewing themselves, largely due to the ability to develop and renew their leadership. For the purpose of this study, the five churches selected were relatively similar to The Bible Church, Singapore, with congregation sizes of between one thousand to four thousand adult members and at least fifteen years of history.

The Bible Church, Singapore is an independent evangelical church with more than fifty years of history. The church has a strong foundation of biblical literacy with a good level of voluntarism. Demographically, English is the main language, with a small but growing Chinese-speaking congregation. Most of its members are well-educated professionals from the middle to upper-middle income strata. The church is led by a team of volunteer elders and deacons, supported by a team of remunerated pastors and ministry workers, most of who came on staff only in the last few years. Most of the elders have served in the Church Council for the past ten to fifteen years, with several of them approaching sixty years old. These leaders have had little formal theological training and most learned how to minister through trial and error. Until two years ago, emerging leaders were scarce, and the biggest concern of the church was its leadership and church renewal. In the past two years, however, an intentional effort in grooming younger emerging leaders in their thirties and forties has taken place through a pilot leadership development program that I designed. The results were mixed as many of the participants thought that the program did not directly help them to lead better. Hence, the need to redesign the leadership development program in order to renew the church is obvious.

Leadership

In order to understand leadership development, I will first define leadership and the various types of leadership.

Definitions of Leadership

A plethora of leadership definitions exist. Unfortunately, even leadership experts do not have a consensus on the definition of leadership. After all, leadership is less a science than an art (Barna, "Nothing" 21). These definitions may focus more on the person of the leader, the position, the influence the leader has on the followers, or the tangible results that leadership achieves (Banks and Ledbetter 16). For instance, simply stated, "[L]eadership is a relationship" (Kouzes and Posner 23) or, "leadership is influence" (Sanders 35). Leadership may also be defined as taking people where they would never go on their own (Finzel 16). Ken Blanchard and Phil Hodges go a little further when they say, "Anytime you seek to influence the thinking, behavior, or development of people in their personal or professional lives, you are taking on the role of a leader" (4). While such definitions are helpful, they tend to be simplistic and too generic in the understanding of leadership in the context of an intentional leadership development strategy for the local church.

Christian leadership happens only when the direction and the means are in tandem with God's purposes, nature, and ways of working (Banks and Ledbetter 17). Hence, George Barna states, "A Christian leader is someone who is called by God to lead; leads with and through Christ-like character; and demonstrates the functional competencies that permit effective leadership to take place" (*Leaders* 25). Henry T. and Richard Blackaby define spiritual leadership as "moving people on to God's agenda." In other words, the

spiritual leader, dependent on the Holy Spirit, seeks to influence people—both Christians and non-Christians—from where they are to where God wants them to be (20-24). J. Robert Clinton defines leadership as "a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people towards His purposes for the group" (14). Based on these statements, elements such as calling, character, competencies, effectiveness, follower, and purpose are all important elements to consider when thinking about Christian leadership and leadership development.

Types of Leadership

Just as leadership definitions are abundant, the types and approaches of leadership are varied. The following is only a sampling of the various leadership approaches.

Robert Banks and Bernice M. Ledbetter give a helpful summary of leadership approaches that considers the various Christian beliefs such as the Benedictine, Lutheran, Presbyterian, Quaker, and Pentecostal traditions. According to the Benedictine abbot's role, the leader should guide like a parent, heal like a physician, facilitate learning like a teacher, and be a good steward of the resources he is looking after (54). The Lutheran tradition encourages leaders to take personal ownership of their call to lead, to know themselves (48) and to assume personal responsibility to self-evaluate the organization in order to reform and renew it (54). The Presbyterian approach to leadership in which the leader assumes Christ's threefold role of priest, prophet, and king challenges the leader to serve with empathy, to call followers to higher ethical and moral levels, and to govern and set direction respectively. The Quaker tradition highlights the need for leaders to break down hierarchies as well as encourage participation of the followers in the spirit of

trust and respect (48-49). Finally, the Pentecostal approach looks at humble and gifted leadership rather than positional leadership (54).

The authors also highlight different contemporary leadership types or approaches. Inevitably, they focus on at least four elements, namely the person of the leader, the relationship between leader and follower, the task the leader is trying to accomplish, and the influence of the context or setting in which a leader leads (Banks and Ledbetter 54). For instance, the *traits characteristic approach* considers the leader's traits such as intelligence, integrity, and self-confidence. The *leadership activity approach* considers the leader's behavior and style (50). *Servant leadership*, made popular by Robert Greenleaf, encourages leaders to see themselves as stewards, taking the followers and their work seriously. While they are aware of their own values, feelings, strengths, and weaknesses, they are self-effacing and seek to serve others. In fact, a servant leader listens to the followers, leads based on their feedback, and depends more on persuasion than positional authority to influence others (Kiechel 123-25; Hughes, Ginnett, and Curphy 187).

Focusing on the relationship between leader and follower, Bruce J. Avolio and Bernard M. Bass propose a *full-range leadership* model in which the leader would exhibit leadership styles ranging from the transactional to the transformational approaches (4-5). The *transactional approach* acknowledges what the leader and follower gain in exchange for cooperation (Banks and Ledbetter 51). According to Avolio and Bass, the leader operates within a spectrum and either rewards or penalizes the follower based on the latter's performance. At the constructive end of the spectrum, the leader obtains the agreement from the follower regarding work done, in exchange for a reward. At the other

end of the spectrum is the *Laissaz-Faire Leadership*, that is, the absence or avoidance of leadership (3-4).

In contrast, the *transformational approach* considers the level of motivation of the leader and followers beyond pure effort-reward terms (Banks and Ledbetter 51-52). In this approach, leaders motivate and inspire and encourage creativity. They seek to nurture the followers individually and serve as positive role models for them (Avolio and Bass 2-3). Blanchard and Hodges set forth one example of transformational leadership applied in the Christian context. This model involves four aspects: personal leadership, which hones in on the leader's perspective; one-on-one leadership, which focuses on trust; team leadership, that targets community and legacy; and organizational and community leadership, which considers effectiveness and reconciliation (19-30).

Besides the relationship between the leader and follower, the context in which leadership takes place is also gaining attention. For example, the contingency approach argues that a leader has a preferred style of leadership, and thus leaders will be most effectual if they choose the right context that will allow them to be at their best (Banks and Ledbetter 51). On the other hand, the situational approach posits that no one ideal type of, or approach to, leadership exists. Instead, leaders need to be versatile enough to adapt their leadership style according to the situation at hand (51). In any case, the leadership type to adopt will depend on the context in which leadership occurs.

James M. Kouzes and Barry Z. Posner advocate an exemplary type of leadership that adopts five key practices. Such a leader must model the way by clarifying values of the team and setting an example. The leader must inspire a shared vision of the future and enlist others into this vision. They need to challenge the status quo, take risks and

generate small wins towards this shared vision. The leader has to enable others to act by fostering collaboration and strengthening others. Finally, the leader needs to encourage by recognizing contributions of the team and celebrating the values and victories (14-22).

Strategic leadership is another form of guidance that tries to delineate between leadership and management. In his book, James G. Clawson talks about leadership at the *third level* where leadership is affected by influencing the core values, assumptions, beliefs, and expectations (*VABEs*) of followers. He argues that *level one leadership* (i.e., via visible action) and *level two leadership* (i.e., via conscious thought) are no longer adequate for an environment that is fast changing and extremely competitive, global, and information driven (vis-à-vis industrial driven). Hence, Clawson deals with several components of *level three leadership*: strategic thinking about the task of leadership; the leader; how the leader influences others; and, how the leader designs organizations and manages change (33-42).

Similarly, Jim Collins observes that good-to-great companies—successful companies that last—tend to have *level five leadership*. These leaders display both personal humility and professional will, as well as a compelling modesty and an unwavering resolve. They tend to draw attention away from themselves to others and yet have a ferocious appetite to see results for the organizations they lead (39).

Interestingly, even within contemporary literature, Bill Hybels argues for at least ten different leadership styles, including the visionary, directional, strategic, managing, motivational, shepherding, team-building, entrepreneurial, reengineering, and bridge-building approach (141-56). In the final analysis, the church must be clear about the type of leaders and leadership they seek. Obviously, Scripture is our foremost guide and Jesus

is our most important model. Pastors must consider these various types of leadership in order to be holistic in leadership development. Incidentally, Jimmy Long argues that the church needs to move from the heroic model of leadership, commonly practiced in the modern culture, to a post-heroic model of leadership, which is more acceptable in the postmodern culture. The heroic model, which is more typical of the eastern mindset, is one where the main leader takes all the responsibilities and blame, while the post-heroic model takes a shared power and community building approach (48-53).

Leadership Development

With a whole gamut of leadership definitions comes a wide variety of the understanding and definitions of leadership development.

Definitions of Leadership Development

Leadership development can vary at different levels. On the most basic level, teaching some skills in leading or organizing may suffice. Helping emerging leaders fulfill their Christian leadership potential means walking with them as they become the complete person God has called them to be, in order that they may eventually help others be what God wants them to be (Ford, "Helping Leaders" 127). Aubrey Malphurs and William F. Mancini define leadership development as "the intentional process of helping established and emerging leaders at every level of ministry to access and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills" (23). In this regard, Clinton states that leadership development is a process that takes a lifetime. In his view, "[leadership] development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader

response" (25). Essentially, Christian leadership development has to do with helping the Christian leaders become better persons in Christ, who can lead better.

Undergirding this effort to develop leaders is the belief that leaders are not just a result of nature; leadership can be nurtured (Adair 13). Hans Finzel argues that "top-flight leaders really aren't born, they learn by trial and error" (18), whereas Richard D. Arvey concludes, "[G]enes do influence leadership through personal characteristics,... but they interact with environmental forces in complex ways" (A32). Likewise, Bruce J. Avolio believes that leaders are both born and made (2-3). In fact, based on this belief, David V. Day, Michelle M. Harrison, and Stanley M. Halpin posit that the leadership development process can be accelerated by applying various scientifically based principles from other fields such as adult learning, development psychology, and lifespan development (19).

The Necessity of Leadership Development

While a wide range of definitions of leadership as well as a gamut of leadership approaches and types are used, the undeniable reality is the acute need for leadership development. Leaders capable of leading organizations, including churches and Christian organizations, into the future are scarce (Long 13). The challenge is not a new one, for as early as 1908, John R. Mott argued strongly that the faithful minister is obligated to rise up young men who would consecrate themselves for Christian ministry (141). On a parallel vein, speaking about the need to raise national leaders, John W. Gardner states, "Leaders must help bring younger leaders along. They can create the conditions and a climate of challenge, expectation and opportunity. They can remove obstacles, unearth gifts and release world-renewing energies" (161). Ajith Fernando urges that leaders need to invest sacrificially in the development of other leaders over time. If they are not able to

nurture good and godly leaders, then no amount of programs, initiatives or work—

however good and impressive they are—will be sustained (187). In the words of

Malphurs and Mancini, "Godly protégés are the leaders' ministry legacy" (28).

Leadership development is vital and necessary for continuity of any organization.

Unfortunately, for many churches, leadership development is often a neglected

area due to various reasons. Frequently, the lack of vision is a problem (Malphurs and

Mancini 36-37) for and understanding of leadership development. Confusion about

discipleship and leadership (33-34) abounds. Churches often assume that with

commitment to the faith, people will have the skill, experience, and attitude to lead well

(Mallory 150), which is not necessarily so. Further, the leadership task is increasingly

challenging due to the wide array of ethical and moral issues that have surfaced to

threaten the health and biblical integrity of the church and the moral fabric of society. In

addition, many established leaders who have led well are reaching the end of their careers

(Pue 14). For instance, in the recently concluded Lausanne Conference 2010 in Cape

Town, key leaders like Billy Graham and John Stott were missing. New leaders are

needed to take their place.

Conversely, under the empowering of the Spirit, not only will good and godly

leaders ensure the quality of ministry (Malphurs and Mancini 25), they will also

safeguard the witness of the gospel:

> New emerging leaders breathe expectancy. They seek out their mission
> field in every corner of the world, including their own backyard ... they
> desire to build the kingdom of God for his glory, not to build empires for
> themselves. The heart of Jesus' leadership was putting his Spirit in his
> disciples by mentoring and teaching, and then setting them free to pursue
> vision ... for God. (Pue 14)

Developing and nurturing good and godly leaders will breathe new life into and renew the church.

As such, an intentional and systematic leadership development strategy is needed to nurture the right kind of leaders for the church. Emerging leaders must be developed and equipped one at a time through a deliberate strategy and away from the all too common ad-hoc large leadership or motivational conferences and workshops which do not go deep enough to train quality emerging leaders (Pue 14). This deliberate strategy serves as a road map to guide emerging leaders as God uniquely develops their gifts, works in and through them, and enables them to follow his leading to fulfill their destiny (Clinton 24).

Principles of Leadership Development

In order to develop a leadership development strategy, various principles should be considered. These principles are general statements that are widely accepted as foundational and timeless truths that apply to any leadership development strategy (Clinton 42; Adair 57).

Intentional Outcomes

One of the first challenges of leadership development is determining the outcomes that are desired because of the training (Bird, "Leadership Development Tracking Tool" 2). These outcomes should be specific to the different levels of leadership or types of leaders that the church has. These leaders may include functional ministry leaders for various ministries like outreach, worship, and mission, or small group leaders who are more pastoral, or even church leaders and staff members who play more strategic roles (Adair 46-48). Based on these desired outcomes, the church then introduces the necessary

developmental processes to yield these outcomes. Obviously, ministry skills will form a big component of the desired outcome. Depending on the level of expected leadership, these skills include the ability to communicate Scripture, to articulate the church's vision, mission, and philosophy of ministry; to manage, coach, motivate, and correct others (Hull 300-03). If these skills are desired for the emerging leaders, then the developmental process must consider them. In fact, Warren Bird posits that seasoned leaders should identify the outcomes and categorize them in a step-by-step manner in order to have a sense of progression and growth of the emerging leaders ("Leadership Development Tracking Tool" 4). Although he is dealing with leadership development in a multi-site church setting, the principles he recommends are highly applicable in this study context.

However, beyond knowing how to lead, teach or organize, emerging leaders need to consider and be equipped in various aspects, including personality, character traits, spiritual gift mix, and others. Blanchard and Hodges argue that leadership involves the key leadership domains of the heart, head, hands, and habits. *Heart* refers to the motivations of the leader and *head* refers to the perspective of the leader. *Hands* refer to the public leadership behavior to impart motivations and perspective, while *habits* refer to how the leaders renew daily commitments to serve rather than be served, as experienced by others (31-33). These four domains determine whether people will follow this leader. If these four domains are desired, then the leadership development effort must seek to cultivate them.

Essentially, the desired outcomes must be clear in order for the leadership development strategy to be customized, focused, and effectual. Leadership development needs to be anchored in the type of leaders pastors aspire to nurture and develop. Some

processes should be in place by which these measurable outcomes are assessed, whether they are qualitative or quantitative (Bird, "Leader-Making Challenge" 10).

Careful Selection

Once the outcomes are determined, the selection process and the selection criteria must be considered. Just as Jesus carefully selected the apostles (Coleman 21-25), leaders also need to deliberately select emerging leaders. The key is not so much quantity—the number of emerging leaders—but quality—the type of leaders. First, seasoned leaders would do well to establish steps through which emerging leaders are identified. The former should be able to evaluate and select the latter in formal and informal settings so as to know the candidates well. The selection process should lead into the development process that will eventually culminate with a commissioning of the emerging leaders in order to launch into leadership roles (Getz 294-98). Since church staff members and leaders have the opportunities to interact with potential candidates, they can serve as the first filter by which to identify these emerging leaders (Springle 8)

Second, the selection criteria are important. While some have argued that everyone is capable of leading in some capacity, this study specifically focuses on leadership in the church. Selection criteria become crucial for seasoned leaders to be able to have a standard for selection. These criteria are like the type of raw materials that are searched for in a production process. For instance, the spiritual character of a person is highly regarded in the Scriptures. Emerging leaders must fulfill the character qualifications specified in the Word of God (Getz 155-62, 243-46). Spiritual maturity is important and spiritual novices should not be considered for elders or deacons (1 Tim. 3:6, Getz 93-94). However, spiritual maturity itself is no sure proof of leadership

material. Malphurs and Mancini argue that believers who are mature, mobilized, and even proficient in ministry are not necessarily leaders. Seasoned leaders must keep key leadership criteria in mind when selecting emerging leaders and remove non-leaders from leadership positions (191-95).

One of the most important criteria for selection is calling—how the emerging leader has been perceived and affirmed to be called by God to lead. Whether this person is a leader on a vocational or volunteer level is not as important as what God is calling the person to be and do as a leader. Following the primary call to follow Christ is the secondary call to serve him, which may include leading his flock. While all are called to follow, not all are called to lead, and those who are called to lead need to be affirmed by the community of faith and equipped. Helping emerging leaders discern this call is one of the first roles of the seasoned leaders in their selection process. Calling, which comes from the Latin word *vocatio* (Guinness 38) emanates first from God, based on how God has created the emerging leader and how he has gifted and empowered this person to lead (Barton 76-78). A *calling* compels the leader to be a certain kind of person and do certain kinds of things. Of course, for some emerging leaders, this call may not be clear yet, but part of the understanding of *calling* is to become "what we are not yet but are called by God to be" (Guinness 30).

Among other criteria, J. Oswald Sanders lists discipline, vision, wisdom, courage, humility, patience, righteous anger, and Spirit-filled as essential criteria of a leader (65-96). Bill Hull posits that aspects like character, faithfulness, spiritual gifts, and suitability form the foundation for ministry skills (256-58). Warren Bennis lists a number of traits that leaders should possess including a good self-awareness and self-esteem, a strong

defined sense of purpose and vision, the ability to create vision with meaning, and being very comfortable with advanced technology and the changes it will bring (101-09). Peter Scazzero emphasizes the importance of emotional health, which essentially refers to the leader's self-awareness, including the ability to break free from self-destructive patterns and being aware of how one's past impacts one's present (45). Similarly, Clinton lists a number of criteria that are good indicators of emerging leaders. Emerging leaders ought to have an appetite to learn, a readiness to apply God's Word and a thirst for righteousness. Usually these leaders emerge at the lowest levels of self-initiated projects that challenge them in their experience with God (207-08). M. Scott Peck even suggests that emerging leaders ought to have a sense of humor as a pre-requisite. Similarly, he believes that ascertaining the potential leader's calling is important. After all, having the desire to be a leader is not the same as being called by God to be one (95-98). Other authors include honesty, forward-looking, inspiring, and competence (Kouzes and Posner 28-29), calling, suitability, spirituality, giftedness, self-awareness, basic discipleship, desire, and character (Hull 297-300).

In particular, Clinton argues that integrity, which is at the heart of character, is non-negotiable for effective Christian ministry. In fact, any emerging leader who disregards this principle takes great risk, but those who respond properly to integrity checks will move on in their leadership development (63). In order to stay effective, they need to be constantly on guard against issues of sin, addictions, and fatigue (Peck 95-98). Kouzes and Posner assert that credibility is the foundation of leadership. A leader must exercise integrity. If people cannot trust the messenger, then they will not believe the message (37-41).

Fred Smith lists eight questions to help seasoned leaders identify people who are capable of learning to lead: "(1) Do they have a spirit of constructive discontentment? (2) Do they offer practical ideas? (3) Is anybody listening to them? (4) Does anyone respect them? (5) Can they create or catch vision? (6) Do they show a willingness to take responsibility? (7) Do they finish the job? (8) Are they resilient against criticism and discouragement?" (qtd. in Bird, "Leader-Making Challenge" 14). Seasoned leaders need to be clear what kind of emerging leaders they are trying to recruit.

Numerous criteria have been mentioned in various literature regarding the selection process. Whatever the standards may be, the selection of an emerging leader requires some prerequisites. Since those in leadership positions bring their own set of personal values to the organization; emerging leaders must reflect the values of the organizations and the ministries they will lead (Wright, *Relational Leadership* 132). The criteria of selection should reflect the organizational values (Bird, "Leadership Development Tracking Tool" 4). Hybels provides a helpful list of questions for leaders to consider in assessing themselves. Some of these questions that deal with calling, vision, passion, gifts, character, and love for God and people are also useful for assessing emerging leaders (186-97). Broadly, these criteria fall into the categories of calling, character, competence, and community. Seasoned leaders must establish these common criteria, seek to observe them in emerging leaders, and select only those who exhibit such qualities. However, while screening requires criteria, Peck cautions that this selection process should not negate intuition. Working with them in some way, rather than just relying on some tests or interviews, would be beneficial. Further, one should exercise grace since some candidates do grow into the leadership roles later in life (95-98).

In order for leadership development to start right, having intentional outcomes and making careful selection go hand in hand. In this regard, leaders must distinguish between disciple making and leadership development. The latter has to build on the former. Emerging leaders must be committed and growing disciples first. Hence, leadership development can only build on the foundation of discipleship training within the church, where all believers are nurtured in the fundamentals of the Christian faith. Using the example of Jesus and his disciples, Greg Ogden provides a helpful handle when he elucidates the developmental stages of a believer starting from the faith-enquiry stage right through to the leadership stage (*Transforming Discipleship* 75-98). Churches need to have in place a stable and effectual disciple-making strategy before any effectual leadership development strategy can take place.

Deep Team Ownership

In order for a leadership development strategy to take root and bear fruit, another principle must be considered. Malphurs and Mancini assert that the key leadership of the church must take ownership in the process. The lead pastor, the church board, the leadership staff, and non-positional leaders must be on board and the budget must reflect this resonance (106-26). These leaders must recognize selection and development as a priority function (Clinton 22). They must continually be aware of God's processing of younger leaders and work with that process (196).

A key leader—the lead pastor, a staff or a lay leader—should be recruited to champion the cause, take ownership for, and lead the process (Malphurs and Mancini 111-16). This leader will need to recruit and develop a lay-leadership team to assist in the development process (Malphurs and Mancini 116-20; Steinbron 189-90). This leadership

team should own the entire leadership development process. Hence, this key leader, or champion, must capture and share the vision with the team (Mallory 30). This vision needs to be concise, clear, and easily comprehended by the team and the church (Cordeiro 137). In fact, John Adair argues that the lead person of the organization, by virtue of his or her position, owns the responsibility of selecting and developing leaders. Lead persons may delegate the task, but they are ultimately accountable (168). If the key leaders of the process are the senior pastors, then they need to bring the entire leadership team on board with this vision. If however, the key leaders are not senior pastors, they need to seek validation and whole-hearted support from the senior pastor and the staff team (45-46), which includes the necessary funding from the church budget (47).

This team, led by the key church leader should arrive at a consensual definition of leadership, determine the levels of ministry leaders to be developed (Malphurs and Mancini 120-25), identify the desired outcomes, establish the criteria for selection, and implement and monitor the development process. In fact, this team of seasoned leaders must personally challenge emerging leaders, provide godly model and guidance for them, mentor and correct them, raise awareness of leadership needs, then challenge and release them regarding these needs (Clinton 209). In short, this team should spearhead and manage the entire leadership development process.

A committee is commonly appointed to lead this process, but Sue Mallory cautions against this practice, as the team rather than a committee is more likely to be able to define the objective, lead based on gifts, covenant, mentor, manage, and delegate—all desired outcomes of the leadership development process. A team-based

concept tends to be biblically-centered and spiritually driven as compared to a committee (30-31).

Conducive Church and Leadership Culture

Leadership development in the church is always intricately connected with the church and leadership culture. Culture, defined as "[t]he complex intermingling of knowledge, beliefs, values, assumptions, symbols, traditions, habits, relationships, rewards, language, morals, rules, and laws that provide meaning and identity to a group of people" (Barna, *Fish* 119) is essentially who people are and interacts dynamically with what they do (Mallory 63). Since leadership is about influence, emerging leaders are always developed in the context of a community. They need to connect within the community (64) and be familiar with the culture that every community has. In order to see effective and sustained equipping, the church culture must be determined (62). Any ministry or leadership development needs to fit into the culture to be received well (Steinbron 189-90). Confronting and changing the culture is sometimes necessary and the change agents must take the appropriate steps. The challenge for the leadership team, when implementing a leadership development strategy, is to determine if the church has an existing equipping and nurturing culture and atmosphere. For instance, emerging leaders should not be disregarded when they ask questions, and they should not be set aside when they fail. The church needs to have a learning environment that is conducive to exploration and learning from failures and successes.

Similarly, the leadership culture, defined as "a unique interrelationship of values, thoughts, attitudes, and actions, within a group of leaders that reproduces patterns of thinking and behaving among them and their followers" (Malphurs and Mancini 213), of

the church is also a key consideration. For example, if the leadership culture of the church is one that expects quiet submission—as indicated, for example, by the furrowed brows of the key leaders—that will be the message that emerging leaders receive even though the expressed instruction is to seek clarification when in doubt. The leadership culture in this case will undermine the right kind of information that the emerging leaders received. Hence, the leadership team has to be alert to the kind of leadership culture—for better or for worse—that will hinder or facilitate the development process. Issues such as whether the emerging leaders will be deemed disrespectful if they critique the existing leadership, or whether an accepted practice of personal mentoring is in place, have to be resolved.

In fact, Edgar H. Schein argues that the only aspect of unique importance that leaders do is to create and manage culture (2). The leader builds a leadership development culture essentially by teaching its principles, especially as stories (Tichy 63). In this regard, Malphurs and Mancini argue that leaders play a critical role as cultural artists (216-23). They have five tools to shape leadership culture. Besides using symbols, shared experience, and Scripture, they can use storytelling—indispensable for communicating things like vision, passion, and values—as well as space (i.e. the structure of the physical environment). Great leaders must be able to seize teachable moments and take time to organize their thoughts in order to communicate them clearly (Tichy 63).

Further, a leader can choose to shape culture in four ways: (1) by modeling values, (2) by identifying distinctive that are important to the culture, (3) by guiding others through asking questions, offering appreciation, choosing battles, seizing teachable moments, responding to crises, and (4) by increasing passion through the discipline of

enthusiasm (Malphurs and Mancini 223-33). The leadership teams need to consider the church and leadership culture, and if necessary, to shape this culture in order to ensure an effective leadership development strategy.

Purposeful Empowerment

In tandem with leadership culture, seasoned leaders must be willing and able to empower emerging leaders in order for leadership development to be truly effectual (Long 18). Adair asserts that one of the necessary conditions for emerging leaders to be nurtured is the opportunity to lead at a level that is stretching, neither too easy nor too difficult (114-17). Empowerment is the deliberate passing of authority—decision-making control over an aspect of ministry—to an emerging leader within pre-agreed boundaries from an established leader who is still responsible for the ministry (Malphurs and Mancini 40-41). In this regard, empowerment is a delicate interplay between authority and responsibility, whereby the seasoned leader retains the responsibility but gives away the authority. If leaders retain the authority but give only the responsibility, then they are disabling the emerging leader who will not learn how to use authority wisely. If the seasoned leaders retain both authority and responsibility, they are merely directing the emerging leader who is following instructions and not leading. Conversely, if the seasoned leaders give away both authority and responsibility, then they have abdicated responsibility and thus cannot hold the emerging leader accountable (42-44).

While empowering emerging leaders is important to the development process, the task is often very difficult, demanding much from the seasoned leaders. First, faith is often required to trust God in the face of outcome uncertainty. Second, a decision to slow down must be made since the emerging leader will find executing ministry tasks harder

and slower as compared to the seasoned leader. Third, the existing leader needs to be willing and able to closely support and coach the emerging leader. Fourth and most importantly, the seasoned leader needs to be humble enough to be willing to give away his authority (45-59). Empowerment is absolutely necessary, for without that, emerging leaders will never be able to learn and apply the wisdom and knowledge gleaned from the seasoned leaders. After all, "[t]he fruit of great servant leadership is realized when a leader seeks to send the next generation of leaders to meet the challenges of their season with all wisdom, knowledge, and spiritual resources he or she can provide" (Blanchard and Hodges 107).

In order to empower emerging leaders, Kouzes and Posner encourage readers to keep two essentials in mind. First, emerging leaders need to enhance their self-determination. By providing choices and decision-making authority, designing jobs that offer latitude and fostering accountability, leaders are allowed to learn to be in control of their own lives (254-59). Second, to develop competence and confidence in the emerging leaders by educating them—coaching them to use their skills and talents, as well as to learn from seasoned leaders' experiences—and organizing the ministry in such a way that they know what is expected of them (260, 268). Self-confidence is fostered in emerging leaders when their success is encouraged, when they are challenged "to plunge ahead in unchartered terrain, to make tough choices, to face opposition and the like because they believe in their skills and in the decision-making abilities" (260-67).

The encouragement of emerging leaders is especially important since many of them are often plagued by doubts. They question their calling, abilities and performance and hence, they need words of encouragement and affirmation (Chua 176-77).

Weaknesses and flaws are always present, and emerging leaders need to be aware of them. However, seasoned leaders should focus on the strengths of the emerging leaders as it gives the latter hope, which eventually "gives [the emerging leaders] the courage to work on overcoming or compensating for their weaknesses" (Fernando 183). Seasoned leaders need to make time for affirmation and appreciation (Mallory 75) in order to empower the emerging leaders. Finally, the essence of leadership development is to enable emerging leaders, to get any hindrances out of the way they think and operate, and to enable them to become all that they can be (Ford, *Transforming Leadership* 162).

Systematic Process

Leadership development never is merely an event or a program, but a process. For instance, C. Gene Wilkes provides a simple five-step process to equip others as leaders: encourage them to serve, qualify them to serve, understand their needs, instruct them, and pray for them (189-236). Any leadership development strategy that negates the process principle becomes counter-productive to the overall objective of the strategy. By studying the lives of various great leaders in the Bible as well as of the church, Clinton makes a very convincing case that leadership development takes a lifetime. God uses providential events, people, and circumstances—process-items—to develop a leader in various developmental phases.

Clinton gives details of the six phases in this developmental process. In phase one, known as the *sovereign foundations* phase, God works through all the experiences of the emerging leader, including family, educational, environment, and historical events. These may or may not be godly influences, but God is shaping the leader nonetheless (44-45). In phase two, the *inner life growth* phase, the emerging leader seeks to know

God in a more personal, intimate way. God uses various processes such as integrity check, obedience check, and Word check to test and develop the emerging leader's character and to teach him or her about the importance of praying and hearing God (63-67). The future leader grows in discernment, biblical understanding, and obedience, and begins to get involved in some form of ministry that helps identify leadership potential. In particular, the emerging leader also grows in the ability to understand and communicate God's truth, which forms a basis for his or her spiritual leadership and influence (45).

The next phase is the *ministry maturing* phase. In this third phase, the emerging leaders begin to discern and use their spiritual gifts in order to minister to others. Often, this phase includes some form of training and the main result is an increasing effectiveness and a better understanding of the body of Christ. As potential leaders move into ministry, God develops their leadership abilities by taking them through four stages in this phase, namely entry, training, relational learning, and discernment (Clinton 45). This phase is followed by phase four, the *life maturing* phase. The emerging leaders exhibit mature fruitfulness and use their spiritual gift mix with power. Their experiential understanding of God develops through process items such as isolations, crises, and conflicts, resulting in a deeper communion with God as the basis for lasting and effective ministry (46).

Next is phase five, the *convergence* phase. In this phase, ministry is maximized. The emerging leaders settle into a role that fully utilizes their gift-mixes, experiences, and temperaments. They now concentrate on the gifted area, rather than the non-gifted areas and hence are able to achieve maximum effectiveness. Ideally, the *life maturing* and

ministry maturing periods peak together in this phase, although many do not experience this phase due to being hindered by their own lack of personal development or the organizations they serve (Clinton 46-47). Finally, in the sixth phase, the *Afterglow* or *Celebration* phase, these leaders experience an era of recognition and indirect influence at broad levels (43-47).

Several important implications arise from Clinton's study. First, in cultivating a leadership development process, seasoned leaders have to take into account the lifetime developmental horizon that comes from God and acknowledge his sovereignty. Second, the intended leadership development needs to dovetail with what God is already doing in and through the emerging leader. A thorough understanding of the various phases as well as of the emerging leader is necessary. Third, the desired leadership development process should consider seriously the various facets of the six phases that Clinton has outlined. Some aspects such as training in Bible study and prayer may be incorporated into the development process, but only God can develop other aspects in the emerging leader.

The leadership development model used in the *Arrow Leadership Program* focuses on the four primary elements of character, leadership, evangelism, and kingdom seeking (Pue 16). Started by Leighton Ford, the program was designed to equip selected young leaders from different organizations to reach their full leadership potential. Participants commit themselves to the two-year development process comprising various elements, including leadership assessment, leadership development plan, residential seminars, mentoring, leadership cluster, assignments, and semi-structured experiences (17-18).

Carson Pue details the five phases in this leadership development model that he terms as the *mentoring matrix*. Phase one is the *self-awareness* phase, in which emerging leaders grow in their clarity about who they are and their sense of security in Christ. This phase is central to the entire process (21). Through feedback, especially from their mentors, emerging leaders are challenged to deal with personal issues (42-47) such as pride, sensuality and lust, as well as the danger zones of leadership (51) like perfectionism, people pleasing, and the lack of accountability.

The next phase is that of *freeing up*. In this phase, emerging leaders seek to gain freedom from various emotional hindrances that plague them. These could be past bad experiences, or the shadows of their parents, or their family of origin chains. The hindrances could be spiritual chains or addiction to power and control (Pue 57-71). The purpose of this phase is to allow the leader to depend on God to meet their own needs to be free to lead (21). Phase three, known as the *visioneering* phase, is where the emerging leaders gain clarity and focus on God's vision for their lives. This clarity is expressed through the understanding of the generic discipleship vision, personal specific vision, and process vision, in which the leader is challenged to mobilize others (97-100).

Next is phase four, the *implementation of vision*. Essentially, this phase encourages the emerging leaders to discern God's vision for their lives and to step out in leadership to fulfill this vision. Rather than a theoretical understanding, these leaders put the principles of vision into practice through vision prayer, journaling, vision casting, sharing, and communicating (Pue 125-39). Mentors challenge these leaders to put the vision into reality through goal setting, team building, (141-58) and time and resource budgeting (158-80). Learning to evaluate the progress of people and outcome is also part

of this phase (181-97). The final phase, *sustaining*, focuses on helping the emerging leader to lead for the duration, sustaining the vision and staying the course. This includes reorganizing the team and keeping up with change, especially in view of the life cycle of the ministry they lead. Mentors also guide these emerging leaders in dealing with various ministry hindrances and challenges, such as fear and loneliness (221-38).

Malphurs and Mancini also outline a series of five steps in their leadership development model. In step one emerging leaders are identified for development. Emerging leaders are invited to consider leadership roles through personal and corporate invitations. They are given a chance to explore the leadership development process and the established leaders have a chance to know these potential leaders better. When these emerging leaders seem compatible, they are then assessed in the areas of giftedness, spiritual maturity, leadership experience, and reputation to see if they are ready for leadership. This process culminates in a leadership covenant as a written expression of the commitment made by the leader (128-40).

In step two, these emerging leaders are launched into positions of leadership. This step attempts to place the right people—both volunteers and staff—in the right leadership role at the right time. In this matching process, the emerging leader's style and personality and the role requirements are considered (Malphurs and Mancini 141-43).

This launch is followed by step three, in which the development of new and existing leaders is the emphasis. This training process focuses on four core competencies, namely the being, knowing, doing, and feeling. This holistic approach deals with all aspects of the leader including the soul or character, the knowledge and competencies, and the relationships as well as the emotions of the person (Malphurs and Mancini 147-

51). In this step, much thought should be put into designing the actual developmental process as the training is both process and event oriented (160-80). The process may utilize a mixture of styles including learner-driven, content-driven, mentor-driven, and experience-driven approaches (152-56).

In step four, the authors advocate a regular evaluation of the process in order to ascertain how effective the development has been. This assessment includes feedback from the mentors and emerging leaders on the strength and weaknesses of the process (Malphurs and Mancini 184-86). Finally, in step five, mentors should reward those in the leadership development process. The established leaders should regularly appreciate and celebrate the leaders and their contributions through different avenues such as gifts, affirmations, and testimonies (186-88).

In this model, emerging leaders are first identified and placed into leadership positions before the development process begins, which implies that the recruitment process has to be carefully implemented in order to recruit suitable candidates. The advantage of this model is that all these emerging leaders will have an existing leadership platform from which to learn and grow to lead, not just theoretically, but also practically and experientially. Another strength of this model is that development is ongoing. As emerging leaders lead, they learn and grow, which serves to cultivate a learning environment throughout the leadership team.

This model complements the one proposed by Clinton and provides more aspects by which leadership development in the church may be designed. The guideline also plays on the strength of the *Arrow Leadership* model by providing a conducive environment for leadership development. In discerning a process for leadership

development, mentors must keep the Clinton model with a lifetime perspective while at the same time, work towards a tangible time frame for such a strategy to take effect.

Practice of Leadership Development

In addition to the principles already stated, literature in this field also recommends various best practices that are valuable considerations.

Appropriate Timing

Leadership development is time consuming—no shortcuts exist, notwithstanding the prevailing societal norm and demand for instant results. Time, patience, and perseverance are required in order to nurture quality people as leaders (Steinbron 191). In fact, Mallory argues that shortcuts are often dead ends and recommends that churches need between twelve to twenty months for any equipping vision to take root (31). Further, to make sure that those who are not ready for leadership are not released prematurely, time and resources must be invested for the maturation of the emerging leaders to take place. The current system of developing leaders must be analyzed and any new strategy should be adjusted (45).

In addition to taking the necessary duration for leadership development, the right time to train the emerging leaders should be chosen (Adair 72). The tendency is to try to compact the training process and give the leaders too much too soon. When they do not need to use the provided training, it becomes irrelevant and the trainees tend to forget or not pay attention. However, when leaders find the training helpful, especially for ongoing ministry, they are more than eager to learn and grow (Mallory 160-61). Leadership development that is able to meet the real and felt need of the emerging leaders (Steinbron

189-90), while being mindful of the stewardship of time (Mallory 143), is much better

received than that which does not.

Varied Pedagogy

In developing leaders, the approach, setting, content, and format should be

considered in order to cater to the different learning styles of adult learners. Ideally, the

training approach should be designed based on the emerging leader's learning style,

personal gifting, and calling. The instruction should also have a good mix of theory,

practice, reflection, and assessment, both individually and in the teams. Curriculum

should be measured for results in terms of personal formation—knowledge, experience,

and understanding—not simply of the amount of information assimilated (Gibbs 179).

The tendency in conventional education is to emphasize a person's knowledge to the

neglect of actual life transformation, which can be minimized when the emerging leaders

are given new responsibilities and work in the context of a team. The emerging leader is

then allowed to attain new skills and knowledge as well as to obtain trustworthy and

timely feedback and coaching by team members and seasoned leaders (186-87). In this

regard, Adair cautions against one-off seminars, which are not part of a systematic

process of developing emerging leaders (78).

Too often, teachers solely utilize a didactic style in a classroom setting. As

Mallory argues, "people don't need more meetings, they just need the right ones" (163).

To facilitate a more conducive learning environment, instructors need to ensure that they

train in a variety of ways, such as through detailed instructions, interaction, role-playing,

and on the job experience (Mallory 163; Peck 95-98). These experiential learning styles

allow a different retention of the teaching content. Another key aspect to ensure that

leadership development is effectual is to cultivate a personal aptitude and ability to observe and reflect on the actions of leadership. This aspect is to make the most out of leadership experience to foster growth, by learning to learn on the job (Hughes, Ginnett, and Curphy 52-64).

In terms of content, seasoned leaders should include both general and specific training. General training refers to the broad based instructions that relate to the overall mission and vision of the church, mechanics of discipleship, and church polity. This type of training allows the emerging leader to become familiar with the overall organization of the church. Specific training includes the objective needs—expectations, requirements, knowledge, and skills—of the particular role, and the felt needs—fears, doubts, questions, experience, and insights—of the leader (Mallory 163). This training requires the discovery and understanding of these needs of the emerging leader especially through personal interaction and surveys (164-65).

These general and specific training methods may be done on various formats including classroom instruction, small group learning, and sharing, as well as individual coaching or apprenticeship. The classroom, conference, or seminar setting is ideal for the impartation of knowledge, to cover a large amount of information. The classroom setting is also non-threatening, not requiring any self-disclosure on the part of the emerging leaders (Malphurs and Mancini 160-61, 172-74). However, leadership development should not be restricted to such a cerebral format only. Since academic ability does not necessarily equate leadership effectiveness, an added advantage would be for learning to take place outside the classroom environment where only the intellectually inclined excel. This approach will give the emerging leaders a chance to learn away from their comfort

zones. Placing them in stressful situations where they have to take risks will challenge the emerging leaders to grow holistically, including exposing and dealing with any personality issues which will otherwise not be exposed in a classroom setting (Gibbs 185-86).

Another complementary format would be the small group. Hull advocates this format as the main vehicle for ministry skills development (262). Small groups—usually between three to twelve persons—allow for more relationship building and relational learning, and challenge the emerging leaders to self-disclose for deeper intimacy and accountability. This format also allows more experiential learning to take place and helps to accomplish the goal of developing leaders in the context of a faith community (Malphurs and Mancini 161-62). Just as relationships are key to an authentic disciple-making model (Ogden, *Transforming Discipleship* 126-35), they are also absolutely critical in leadership development.

The third common format used for leadership development is personal coaching, apprenticing, or mentoring. This format allows training to be conducted in a focused fashion—only what the individual needs—and includes many opportunities for direct supervision, feedback, and evaluation. This model is particularly helpful in more advance leadership development and specific training, and is ideal for identifying the unique strengths and growth areas of each emerging leader (Ogden, *Transforming Discipleship* 164-68; Clinton 90). Hull uses this format to coach disciples and leaders through a six-step process: (1) tell them what, (2) tell them why, (3) show them how, (4) do it with them, (5) let them do it, and (6) deploy them (243-44).

The format of self-learning (169-70), allows the individual to learn from books, journals, and personal interactions with other leaders. A rhythm that incorporates regular thinking time is critical for leaders (Adair 134), especially to learn to process the important yet not urgent matters of ministry and leadership, what Stephen R. Covey calls the *Quadrant II* time (37). Learning to observe others and reflect on one's own ministry experiences is a vital skill for growth in one's leadership. Other formats such as retreats and getaways (Malphurs and Mancini 174-76) are also useful means through which emerging leaders are encouraged to grow in intimacy, openness, and team building with one another.

Personal Mentoring

Mentoring is an essential component of leadership development. Using Bobb Biehl's definition, mentoring is "a lifelong relationship in which a mentor helps a protégée reach her or his God-given potential" (19). Perhaps due to our Greek-western mindset, seasoned leaders used to relegate leadership development to the realm of programs and courses only. However, Jesus himself—steeped in the Hebraic-oriental culture—developed the disciples by spending extended time with them during his earthly ministry (Coleman 33-41), mentoring and training them to be eventual leaders of his church. In this respect, Howard G. Hendricks and William D. Hendricks highly recommend mentoring as a means whereby mentors sharpen their mentorees, especially in their spirituality and character (18). Likewise, John Mallison believes that Christian mentoring influences and enables a person to develop a vital growing relationship with God (46-48). If leadership development is about influence, then certainly seasoned leaders need to mentor emerging leaders to help them reach their God-given potential as

leaders. The mentor plays a crucial role in helping individuals in their ministry development as facilitator, appraiser, forecaster, advisor, and enabler (Gibbs 191).

Interestingly, Patrick Springle observes that many younger established leaders are employing a targeted, one-on-one mentoring model for leadership development (7). This model is especially crucial since the younger generation of congregation members are increasingly more postmodern in mindset and tend to resist a purely classroom style of teaching. In fact, in the *Arrow Leadership* program, a mentor is linked to each emerging leader, and is one of the key persons involved in his or her development over the two-year training period (Pue 19). The key idea is that more than being taught, trained, or instructed, leaders are first and foremost mentored. This pedagogy will train emerging leaders to be first under authority before they exercise authority (Malphurs and Mancini 85).

Paul D. Stanley and J. Robert Clinton argue that mentoring can help avoid many leadership failures by providing much needed accountability, and can empower an emerging leader who is responsive (12). They advocate a constellation model of mentoring in which the emerging leaders have mentors who are more mature, peer mentors who are at similar stages of development, and people who are younger or less mature that they will mentor (157-68). These authors all believe that mentoring is the key to finishing well in one's leadership journey. In the context of leadership development, mentors serve as encouragers of emerging leaders to contemplate their identity, their priorities, and their influence on the organizations they lead (Wright, *Mentoring* xxix). Therefore, an effectual leadership development strategy ought to take into consideration

the mentoring relationships that seasoned leaders want the emerging leaders to forge with other leaders.

Suitable Curriculum

While mentoring can be a life-long process, a suitable curriculum is important so that the emerging leaders are able to work towards being proficient in their leadership roles, helping them move from one stage of their development to another (Huan 70). Several sets of curriculum may need to be customized (Springle 10), implemented so that different leaders at different stages of development are able to understand and embrace them. For instance, the curriculum to develop a volunteer emerging leader will be quite different from that for staff members or pastors. For each level of leaders, different expectations would be implemented. Training them accordingly and giving them appropriate challenges would foster success. The key is to make sure that these leaders are aware of what to expect in their roles so that they can recognize and celebrate success when it happens (Mallory 165). One should keep in mind the necessary balance between emphasizing healthy relationships and productive tasks. This balance should permeate every aspect of the leadership development design, ranging from role description, evaluation, training, and content to team building (Malphurs and Mancini 81-83).

As discussed in the sections on intentional outcome and selection criteria, seasoned leaders need to initiate leadership development over and above the discipleship training in the church. Naturally, then, the curriculum for leadership development needs to be differentiated from the discipleship training (Willard, *Divine Conspiracy* 315). In this respect, Hull suggests six ministry skills that are necessary for emerging church leaders. These include: (1) the ability to communicate Scripture effectively, (2) the ability

the mentoring relationships that seasoned leaders want the emerging leaders to forge with other leaders.

Suitable Curriculum

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to manage (get work done through others), (3) the ability to motivate and inspire, (4) the ability to counsel others, (5) the ability to correct others, and (6) the ability to be deployed with the same ministry philosophy and skills (258-63). Malphurs and Mancini propose a clear list of expectations for different levels of emerging leaders as well as checklists of task skills and relational skills to assess the competence of each emerging leader (261-63). Clearly then, the curriculum ought to provide motivation and instructions to the emerging leaders to be able to fulfill these expectations.

As part of the curriculum design to develop emerging leaders, seasoned leaders should be mindful to maintain an outward focus in the training content. This aspect includes giving emerging leaders a clear missional focus (Gibbs 180-81) and a model for intentional evangelism through events as well as personal evangelism. Opportunities should be provided for ministry outside the church and time for missional pursuits like connecting with pre-believers, as well as involvement in welcome and assimilation for newcomers and new disciples (Malphurs and Mancini 88-94). Trainers and students should maintain the kingdom worldview, which ought to serve as the overarching canvass for understanding and engaging with life and the broader cultural issues (Gibbs 181).

In discussing process items during the ministry maturing phase, Clinton lists some aspects that may be incorporated into the curriculum. In his view, emerging leaders need to learn to relate to people—leaders, peers, and subordinates—and to work within existing organizational structures and to create new structures (105). This emphasis would include insights into issues relating to authority, relationships, ministry conflicts, leadership backlash, and discernment regarding spiritual realities (101-14). He also posits

that each leader must be able to articulate a coherent ministry philosophy as a result of

the development processes that "simultaneously honors biblical leadership values,

embraces the challenges of the times in which they live, and fits their unique gifts and

personal development" (180). This ministry philosophy comprises the ideas, values, and

principles that the leader uses as guidelines for making decisions, exerting influence and

authority, and for evaluating ministry (179). Emerging leaders should also be encouraged

and equipped to adopt a learning posture throughout life (180). While emerging leaders

learn some of these lessons when God brings them through various process items, they

can surely benefit from a well-designed curriculum that looks into these different facets

of training.

Research Design

In view of the above findings from various literatures, this research sought to

conduct a multiple-case study of five churches that seem to have been renewed through

an intentional leadership development process. The research purpose determined the

choice of the research design as driven by the research questions and the data I desired to

collect (Richards and Morse 27). The qualitative research is "an inductive process,

reasoning from the specific situation to a general conclusion" (Wiersma and Jurs 13).

Often, the purpose of qualitative research is to construct a theory or theoretical

framework that patterns reality (Richards and Morse 30) and reflects the intention of our

study (i.e., to design a model for intentional leadership development based on the

response of the participants).

The multiple-case study method was used. A case study is "an intensive study of a

single case where the purpose of that study is—at least in part—to shed light on a large

class of cases" (Gerring 20). This method is the referred strategy of doing research since the focus was on "a contemporary phenomenon within some real-life context" (Yin 1) while attempting to keep the "wholeness, unity and integrity of the case" (Punch 120). Also, a multiple-case study method was used for comparative reasons, so that the results of the five cases could be compared and contrasted (Wiersma and Jurs 210) with the intention of finding trends or common themes. Often, the results are deemed more compelling (Yin 45) in a multiple-case study, although the study cannot be as in depth as a single case one.

I used open-ended question surveys in this research to collect information for classification into different categories (Miller 21). These surveys allowed me to develop the questions in advance to guide the responses towards a defined topic and gave the respondents some latitude at the same time.

I also used individual interviews that focused directly on the case study topic (Yin 80). The interviews were structured with a list of predetermined questions with pre-set response categories. The open-ended questions allowed some variation within the case study topic (Punch 146). This instrument helped gain insight into the behavior of the seasoned and emerging leaders, and the collated data shed light on causative factors and conditioning relationships (Miller 22; Yin 80).

Summary

Intentional leadership development is a critical aspect of the local church. The practice is based on scriptural and historical precedence and has a solid theological foundation anchored in an understanding of the Trinity, ecclesiology, and pneumatology. Leadership renewal and transitions take time. They need intentional development. This

literature review, which considers various principles and practices, demonstrates the

necessity for such a leadership development strategy in the local church. Of course, these

principles and practices need to be adapted to the local, specific context:

> In order to identify and facilitate the next generation of leadership, we must provide training that (1) is accessible (location and time), (2) is appropriate in terms of the topics addressed and the manner in which courses are taught, (3) demonstrates connectedness between theory and the practice of ministry, and (4) is affordable for younger leaders. The selection process needs to be more proactive, identifying the people on the grounds that are showing the most potential in ministry. (Gibbs 192)

Therefore, any leadership development strategy in the local church needs to consider

various elements, including the intended outcome of the process, the careful selection of

emerging leaders to be trained, and the deep team ownership that is required. At the same

time, the church must not neglect the necessary conducive church and leadership culture,

the purposeful empowerment, and the systematic process. Further, in implementing the

strategy, the timing of the training, the variety of the pedagogy, the personal mentoring,

and the suitability of the curriculum should be considered.

CHAPTER 3

METHODOLOGY

Problem and Purpose

As churches in Singapore mature and age, many suffer from a lack of an intentional leadership renewal. Various reasons contribute to this situation. Not many leaders are intentional about grooming the next generation of leaders and often, the potential leaders are too comfortable being led and are not prepared to take over. Even if an intentional effort to develop leaders is in place and the emerging leaders are willing to be committed, no process of leadership development to facilitate such a renewal has been implemented. As such, the need to have an intentional strategy for leadership development in the local church is great.

The purpose of this research was to develop a model of intentional leadership development to facilitate church renewal in The Bible Church, Singapore by obtaining questionnaire and interview feedback of two populations, the seasoned and emerging leaders of five similar urban churches, in order to provide the pertinent transferable principles and practices of church leadership development.

Research Questions

Two different instruments answered three research questions. First, I gave the church leaders' survey, a five-item, open-ended questionnaire, to ten seasoned leaders and ten emerging leaders from each of the five churches. Second, I employed semi-structured interviews through the church leaders' interview to obtain the opinions of two seasoned leaders and two emerging leaders from each of the five churches regarding their

experiences and perceptions of their churches' leadership development processes. The demographic instrument collected relevant data on the participants.

Research Question #1

What are the principles and practices of leadership development used by the seasoned leaders of the study churches? Question 1 of the *church leaders' survey (seasoned leaders)*; question 1 of the *church leaders' survey (emerging leaders)*; questions 2, 3, and 4 of the *church leaders' interview (seasoned leaders)* as well as, questions 2, 3, and 4 of the *church leaders' interview (emerging leaders)* provided the answers for this question.

Research Question #2

What are the principles and practices of leadership development that were effectual for the emerging leaders? Questions 2 and 3 of the *church leaders' survey (seasoned leaders)*; questions 2 and 3 of the *church leaders' survey (emerging leaders)*; questions 2, 3, and 4 of the *church leaders' interview (seasoned leaders)* as well as, questions 2, 3, and 4 of the *church leaders' interview (emerging leaders)* will provide the answers for this research question.

Research Question #3

What are the other factors that influenced, positively and negatively, the leadership development process? Question 5 of the *church leaders' survey (seasoned leaders)*; question 5 of the *church leaders' survey (emerging leaders)*; questions 1 and 5 of the *church leaders' interview (seasoned leaders)*; and, questions 1 and 5 of the *church leaders' interview (emerging leaders)* will provide the answers for this research question.

Population and Participants

The churches were selected based on several features. First, these were churches with an intentional leadership development strategy. Second, each of these churches had about one thousand to four thousand adults and is committed to a leadership development strategy. Third, they were either independent churches or denominational churches operating autonomously to implement their own leadership development strategy.

The participants belonged to two groups. The first group comprised seasoned leaders established in their leadership in the church who had been involved in nurturing and developing younger leaders. The second group consisted of potential leaders below the age of 50 who were identified by the seasoned leaders and had been intentionally included in the leadership development.

Design of the Study

The study sought to obtain questionnaire and interview feedback from seasoned and emerging leaders of five churches with a goal of ascertaining the principles and practices of intentional leadership development strategy. These five were similar urban churches that have been effective in leadership development, leading to their renewal.

This research was a qualitative multi-case study that examined the strategy for leadership development used in five effective churches. I used two different instruments: The *church leaders' survey* and the *church leaders' interview*. I also utilized the demographic instrument to collect relevant data on the participants.

The study was conducted over a period of six months. As the first step, the five churches were shortlisted from a list of qualified churches provided by a panel of experts. This panel of experts, comprised of respected pastors and seminary professors, were

given the criteria for qualification. First, the qualifying church needed to be a local Singaporean church, Second, the church should preferably be an independent church, or, if a denominational church, it needed to have an internal—as opposed to a denominational—leadership development plan. Third, the church needed to have a sizable congregation, preferably between one thousand to four thousand adult worshippers, including all age group and language services. Fourth, the church should have been able to renew its leadership within the past few years, and have newer and younger leaders inducted into the church leadership. Fifth, the church should have an intentional leadership development program or strategy for such a renewal process to take place.

In the second step, I obtained permission from the senior pastors of these five churches (see Appendix F). In the third step, I administered the *church leaders' survey*, a five-item, open-ended questionnaire to ten seasoned leaders and ten emerging leaders in each of the five churches. I selected these seasoned and emerging leaders based on the recommendation of the senior pastors. The fourth step employed the *church leaders' interviews* through a semi-structured interview to obtain the opinions of two seasoned leaders and two emerging leaders from each of the five churches regarding their experiences and perceptions of their churches' leadership development processes.

Instrumentation

The *church leaders' survey (seasoned leaders)*, which included five open-ended questions, was used to obtain data to answer Research Questions 1, 2, and 3. A total of fifty seasoned leaders were asked to respond to the survey through *Survey Monkey*, an online assessment. Those without e-mail were given a hard copy of the survey. At least

twenty-five of these answers were selected and transcribed into a Microsoft Word document and collated (see Appendix A).

The *church leaders' survey (emerging leaders)*, which included five open-ended questions, obtained data to answer Research Questions 1, 2, and 3. A total of fifty emerging leaders were asked to respond to the survey through *SurveyMonkey*. Those without e-mail were given a hard copy of the survey. At least twenty-five of these answers were selected and transcribed into a Microsoft Word document and collated (see Appendix B).

The *church leaders' interview (seasoned leaders)* included five open-ended questions, each with two to four prompts. I interviewed two seasoned leaders of each church. Their responses were voice recorded and transcribed into a Microsoft Word document (see Appendix C).

Similarly, the *church leaders' interview (emerging leaders)* included five open-ended questions, each with two to four prompts. I interviewed two emerging leaders of each church and their responses were voice recorded and transcribed into a Microsoft Word document (see Appendix D).

Pilot Test

The instruments used, namely the *church leaders' survey (seasoned leaders)*, the *church leaders' survey (emerging leaders)*, the *church leaders' interview (seasoned leaders)* and the *church leaders' interview (emerging leaders)* were reviewed by a panel of experts.

The panel of experts included Rev. Dr. Danny Goh, professor, marriage and family, TCA College, Singapore; Rev. Dr. David Wong, senior pastor, Zion Bible-

Presbyterian Church, Singapore; and, Dr. Daniel Chan, professor of electrical

engineering, National University of Singapore.

Variables

A variable is "a characteristic or attribute of an individual or an organization that

(a) researchers can measure or observe and (b) varies among individuals or organizations

studied" (Creswell 123). The variables of this study were the demographic factors of the

five churches and the two groups of participants (i.e., the seasoned leaders and the

emerging leaders), as well as the leadership development practices of the five churches.

Various variables may in one way or another influence the results of the study.

These variables included both personal and church demographics. The personal

demographics factored into the study included the educational background and prior

training experience of the participants. The willingness to be authentic out of concern that

any negative opinion of the effectiveness of their churches' leadership development

process may project unfavorable perceptions to unknown outside sources was also

considered. The church demographics included the history and culture of each of the five

churches, the tenure of the seasoned leaders, and the previous negative leadership

experiences of the churches. These intervening variables were mitigated through the

structuring of the questionnaire and interviews, the time limits imposed, and the

reassurance of the research confidentiality.

Reliability and Validity

Reliability refers to the degree to which another researcher may replicate the

study and still obtain consistent and stable results (Creswell 169). In this regard, case

studies were limited since they were concerned with the particularities of the participants,

including their unique contexts and situations. Nonetheless, a panel of experts reviewed the instruments, and the procedures for the surveys and the interviews were administered consistently. I limited the interviews to a maximum of one hour per interview. As such, in a similar context, other researchers may approximately replicate the key features of this research.

Validation refers to how the researcher is able to ascertain the accuracy and credibility of the findings through strategies such as triangulation (Creswell 266). To achieve triangulation, different data sources—*church leaders' survey* and *church leaders' interviews*—helped enhance the accuracy of the study. Further, by surveying multiple individuals and interviewing two individuals per church using the same instruments, I was able to corroborate the data to arrive at a report that is both accurate and credible.

Data Collection

I sought the recommendation from a panel of experts on the list of churches that qualified as study churches. This list was reduced to the desired five churches. I then proceeded to obtain permission from the senior pastors of these churches to conduct the research.

Upon their written approval, I obtained a list with contact details of seasoned and emerging leaders respectively. I then contacted the list of participants, which included fifty seasoned leaders and fifty emerging leaders. The *church leaders' survey (seasoned leaders)* and *church leaders' survey (emerging leaders)* were administered through *Survey Monkey*, an online assessment. The data was collated from the responses and transcribed into a Microsoft Word program. Those who had no access to the online assessment were given a hard copy of the survey.

I then approached two seasoned and emerging leaders from each church to arrange one-to-one interviews. I selected these leaders from a list obtained from the senior pastor. During each interview, I took notes in a field diary and recorded their voices. The interview was then transcribed into a Microsoft Word document.

Data Analysis

Once all the data was transcribed, I sorted it according to patterns and trends and then organized it into categories corresponding to principles and practices for leadership development.

The responses to the *church leaders' survey (seasoned leaders)* and *church leaders' survey (emerging leaders)* for each church were transcribed and collated into a Microsoft Word document respectively. I then conducted content analysis to check these data for common themes and patterns (Creswell 256), first within each group of leaders of each church, then between the two groups of leaders. I categorized the data for each church according to the themes and compared them with the other churches. I then sorted these themes into interconnecting themes that made up the composite picture to derive at the principles and practices of leadership development that I sought to establish.

The voice recordings of each *church leaders' interview (seasoned leaders)* and *church leaders' interview (emerging leaders)* were transcribed onto a Microsoft Word document and collated. Likewise, I transcribed and collated the interview notes for these two groups of leaders that were written in a field diary. I checked them for consistency and accuracy. I conducted content analysis to check transcripts for common themes and patterns, first between the two groups of leaders within each church, and then between

the churches. Further, I categorized and grouped these common themes and patterns according to the principles and practices of leadership development.

Ethical Procedures

The confidentiality of the participants was of utmost importance in this research. Participants were assured of their anonymity when I sought permission for their participation. I reassured the interviewees both before and after the interviews were conducted. I also assured the participants that I was the only one involved in analyzing the data, and their identities would not be revealed in this report. After the research was completed, I stored the data in a secure location.

CHAPTER 4

FINDINGS

Problem and Purpose

As churches in Singapore mature, the need to be renewed by regenerating leaders at all levels is acute. Such regeneration requires a level of intentionality that is often lacking in these older churches. Whether they are overwhelmed by the myriad of activities and demands of ministry, unprepared for the time and energy commitments, or are simply incompetent, aging leaders of many older churches often find themselves without a clear and systematic leadership development and succession plan.

However, a small number of churches have implemented some form of leadership development strategy and plan and have been able to renew their leadership intentionally. Such renewed churches are well placed for future growth and success. They are also prime candidates, whose experiences and lessons learned are valuable resources for other churches. The purpose of this research was to develop a model of intentional development in order to facilitate church renewal in The Bible Church, Singapore, by obtaining questionnaire and interview feedback of two populations, the seasoned and emerging leaders of five similar urban churches, in order to provide pertinent transferable principles and practices of church leadership development.

Participants

While the five study churches belong to different denominations, namely Brethren, Bible-Presbyterian, Presbyterian, and Evangelical Free Churches, they are autonomous in their governance and operations. Average weekly attendance ranges from

around one thousand to four thousand adults, and they are mostly churches with cell groups. All have a leadership team comprising paid staff and volunteer leaders.

From the five study churches, I surveyed fifty emerging leaders, of these, thirty-four responded. These respondents comprise both paid staff and volunteers and are all presently serving in various ministries including the church board, youth, young adults, cell groups, worship, men's and women's ministries, missions, outreach, family life, teaching, and preaching ministries. Of the thirty-four respondents, only six were female, which is about 17.6 percent of the population of the emerging leaders surveyed. The male-female proportion of the respondents seemed to reflect the typical gender mix in leadership positions of churches. Table 4.1 displays the age profile.

Table 4.1. Age Profile of Surveyed Emerging Leaders (N=34)

Age	n	%
Less than 25 years old	6	17.6
Between 25-35 years old	12	35.3
Between 36-45 years old	11	32.4
Between 46-55 years old	5	14.7
Between 56-65 years old	0	

Similarly, I surveyed fifty seasoned leaders of which thirty-four responded. They also included paid staff and volunteer leaders serving in various ministries including the church board, children, youth, young adult, men's and women's ministries, seniors, worship, cell groups, Christian education, missions, and outreach ministries. Among the thirty-four respondents, only five were female, making up 14.7 percent of the population.

Incidentally, the current official retirement age in Singapore is sixty-two. In the next few

years, this age will be raised to sixty-five. Sixty-two is also generally accepted in

churches to be the age where leadership succession ought to take place. Table 4.2 exhibits

the age profile.

Table 4.2. Age Profile of Surveyed Seasoned Leaders (N=34)

Age	n	%
Less than 25 years old	0	
Between 25-35 years old	1	2.9
Between 36-45 years old	12	35.3
Between 46-55 years old	15	44.1
Between 56-65 years old	6	17.7

In each of these five study churches, I interviewed two emerging leaders as well

as two seasoned leaders. They comprise both staff personnel and volunteers serving in

varied ministries. Six of the ten seasoned leaders were staff members and almost all of

them were in senior leadership positions. Most seasoned leaders interviewed had various

ministry leadership responsibilities in excess of fifteen years. Eight of these ten seasoned

leaders were males.

Six of the ten emerging leaders interviewed were also staff members. The

experience level of these emerging leaders ranged from very new to fairly mature

emerging leaders. Only one of the ten emerging leaders was female.

Research Question #1

What are the principles and practices of leadership development used by the seasoned leaders of the study churches?

The seasoned leaders of the study churches used four main principles and practices of leadership development. First, many of the study churches had a systematic process of identifying, recruiting, training, and empowering emerging leaders to serve and lead. These churches had a set of criteria by which they identified and selected emerging leaders, even though they might not be articulated. These criteria included character traits, attitudes, and aptitudes. Interestingly, while skills and competency did feature in the criteria, most of these study churches did not accord them very high priority. Character qualities stood out the most when identifying and selecting emerging leaders. These qualities included values such as faithfulness, commitment, integrity, humility and a personal sense of brokenness, and even a keen self-awareness.

In recruiting emerging leaders, many seasoned leaders of study churches relied on their existing infrastructure of cell groups or ministries, or leadership teams to provide reliable feedback on the candidates. Seldom would a study church recruit someone who was not already serving well in some leadership capacity. The biblical principle of being tested and proven, based on the feedback of their co-workers and fellow leaders, was one major consideration when recruiting emerging leaders.

Development of emerging leaders tended to include formal and structured training as well as mentoring and coaching. Seasoned leaders usually employed the former for newer and less mature emerging leaders and the latter for more mature ones. However, the predominant style and method of training tended to depend largely on the culture of

the church and the inclination of the seasoned leaders themselves. For instance, in one study church, the senior pastor was a lot more inclined to an informal mentoring style even though some emerging leaders needed more structured training.

The study churches were willing to release the emerging leaders to serve and lead, notwithstanding their inexperience. Despite the greater risk of failure, most seasoned leaders allowed the emerging leaders to try, with varying degrees of autonomy.

Second, each of the five study churches employed formal and structured training programs, albeit in differing extent. These included internally administered courses as well as externally conducted training seminars and conferences. The study churches often used formal and structured teaching to initiate emerging leaders into leadership roles, such as small group leaders, even though they tended to be generic and not customized to the individual leader.

Study churches conducted seminars or training courses internally either on an ad-hoc basis or over several sessions so as to address specific ongoing needs the leaders might have from time to time. The senior pastors or the staff involved usually determined the topics and curricula. These internal organized structured trainings also allowed the participants to connect and relate with one another as a leadership team. Most importantly, study churches utilized in-house courses to rally leaders to a common vision and framework in the way ministry was exercised. Two of the study churches were very deliberate in arranging a one and two year training program for emerging leaders who resigned from their jobs to receive this training and assess their calling as potential staff candidates.

In addition to participating in internal courses and training, study churches often encouraged leaders to attend externally organized seminars and conferences. Their intention was to expose the leaders to additional training and best practices, and to learn from other churches.

Third, seasoned leaders of almost all the study churches benefitted from other mentors and coaches who spent the time to develop them. Hence, they in turn relied heavily on mentoring and coaching to develop other emerging leaders. Such mentoring might be ad-hoc, where the mentorees would contact the mentors as needed, or the coaching may be formalized and systematic with a pre-agreed schedule and agenda. Such mentoring and coaching was effective for these study leaders and allowed the mentors and coaches to address specific development needs and challenges of the emerging leaders.

Further, these one-to-one mentoring and coaching sessions tended to be informal and unstructured which allowed a deeper connection, accountability, and intimacy between the seasoned and emerging leaders. Such intimacy promoted transparency between the mentor and the mentoree, especially with regard to inner life issues, such as their devotional life, domestic matters, integrity and sexual purity.

Fourth, seasoned leaders of study churches employed on-the-job ministry exposure and training to develop emerging leaders. This development principle is the most common among the study churches. However, the way they practiced this principle varied. A couple of the study churches were intentional in helping the emerging leaders by guiding, processing, and reflecting on their in-ministry experience. One church deliberately arranged for selected emerging leaders, who were also ministry interns, to

rotate their involvement in various ministries, affording them greater exposure and learning.

Another study church might not be intentional and leave the emerging leaders to glean their own leadership lessons. This variation often had to do with the culture of the church, the experiences of the mentors and mentorees, and their personalities.

Seasoned leaders of most study churches had a systematic process of identifying, recruiting, training, and empowering the emerging leaders. They also utilized various methods of development including formal and structured training programs, personal mentoring and coaching, and on-the-job ministry exposure.

Research Question #2

What are the principles and practices of leadership development that were effectual for the emerging leaders?

Data from the interviews and surveys of emerging leaders revealed that at least three principles and practices of leadership development were most effectual for emerging leaders.

First, the need for role models and mentors is crucial. Most of the respondents cited the vital function their role models and mentors played in their leadership development. These models, including pastors, teachers, and elders, were usually more mature than the emerging leaders and might not even be in any kind of formal mentoring relationship with the mentorees, yet they played a big part in influencing and guiding these emerging leaders in their growth. Just by observing their lives, their words and actions, many mentorees gleaned much about leadership. Most emerging leaders expressed that to have a more structured and formal relationship, with clear expectations

and a certain level of accountability would be ideal. Often, these mentors played the role of a coach who understood the strengths and weaknesses of the emerging leaders and spurred them to stretch beyond their comfort zone in order to meet leadership challenges.

In ascertaining the suitability of a mentor, many emerging leaders thrived under mentors with whom they had a natural affinity and a strong personal relationship. They appreciated mentors who would invest the time to know their strengths, weaknesses, and their unique learning styles. These effective mentors helped them integrate the devotional, domestic, and developmental arenas of their lives, and marry the cognitive and experiential elements of leadership.

Second, most emerging leaders of the study churches appreciated the latitude they were given to learn and grow through on-the-job leadership opportunities. These included the chance to try different aspects of leadership, in different ministries and to learn through their mistakes. However, the best learning experiences were those where they could experience leadership for themselves, with all its excitement and pain, and were able to process reflectively with leaders who were coaching or mentoring them. To be most effectual, not only must ministry opportunities be presented, but also reflective learning alongside such opportunities should be allowed, which essentially integrates empowerment with the experiential learning and growth.

Third, besides the value of mentoring and coaching by leaders who knew them deeply, emerging leaders of study churches also found formal training sessions effectual. These formal training opportunities ranged from ad-hoc seminars, workshops, and conferences to more regular and demanding leadership meetings, to extensive theological education offered in seminaries. Emerging leaders found that they connected with, and

learned from, other leaders in the church usually in formal situations where they could

catch the vision of the seasoned leaders, and understand the demands and expectations of

leadership.

These formal training sessions provided a platform for them to know the Scripture

better through systematic teaching and exposition, and know themselves better through

relevant workshops. The organized curriculum of the formal training provided a

framework for their development. Because such curriculum is usually transferable, the

emerging leaders could eventually use it to develop and mentor other leaders.

In summary, emerging leaders of study churches found that the most effectual

principles and practices that developed their leadership involved mentoring and coaching,

formal training opportunities, and on-the-job guided leadership experiences.

Research Question #3

What are the other factors that influenced, positively and negatively, the

leadership development process?

While seasoned leaders used at least three key practices—mentoring, formal

training, and on-the-job ministry experiences—that emerging leaders found effectual,

several other factors influenced the outcome of leadership development in the study

churches.

First, in the leadership development process, careful selection of the emerging

leaders was critical. Almost all the seasoned leaders interviewed agreed that a candidate's

personal life was a non-negotiable criterion. The qualities expected of an emerging leader

included a vibrant Word and prayer life, being self-aware, of impeccable character,

availability, commitment, humility, teach-ability and a willingness to soil his or her hands

In addition to having formal and structured training, leadership development needed to be viewed from a lifelong perspective. Leaders were developed over time, through different exposures, experiences, and opportunities for learning and growth. For some candidates, even their life stations, such as their roles as fathers and mothers, or their past failures, were highlighted as crucibles of leadership training. In fact, when coupled with a deep spirituality, an acute self-awareness and a reflective and self-learning approach, leaders often grew without any formal training opportunities.

Third, the study showed that having a senior leader who was also an effectual change agent positively influenced the leadership development process. Each of these five study churches had senior pastors who initiated and directed the leadership development process. Their level of involvement throughout the process had direct bearing on the outcome and continuity of the process. In fact, one particular study church experienced a renewal of sorts, when the senior pastor was called to join the church and influenced the leadership development process by inviting and challenging more leaders to come forward to serve.

The seasoned leaders were quick to add that their efforts to develop leaders would be seriously undermined if not for the work of a team that was there to support their efforts. Study churches that had more supportive leaders who were convinced of the imperative and implementation of leadership development were better able to sustain and grow the work. More seasoned leaders mentored and developed other leaders. A champion for the cause, preferably the key person in the church, as well as a supportive leadership team, could influence the leadership development process quite positively.

Fourth, leadership development could be strongly facilitated or seriously undermined by a positive or negative church and leadership culture, respectively. When a healthy church and leadership culture existed, leadership development would thrive. Conversely, as reported by leaders of one specific study church, a negative church or leadership culture, which was prevalent in their church up to about five years ago, created a lack of leadership development. Positive indicators, though not exhaustive, included aspects like an underlying strong focus on discipleship, a high level of support and love shown by church members and leaders to one another, a deep intimacy and accountability among the leadership community, and a high level of excellence that inspires leadership. Similarly, openness to contrary views, a willingness to let new and younger leaders lead, and the ease of taking a rest from leadership when needed, excellent communication, and clarity of roles and expectations positively promoted leadership development.

However, negative factors contributed to the church and leadership culture, such as a perception of leaders and their possible hidden agendas, a high level of organizational politics amongst the members and leaders, overly demanding ministry demands, a restrictive theology of women or spiritual gifts, and a perceived power struggle amongst the leaders, especially by stalwarts who refused to relinquish control. In summary, research shows the importance of examining and cultivating a positive organizational culture if leadership development is to be optimized and effectual.

Summary of Major Findings

Based on the surveys and interviews of seasoned and emerging leaders in each of the five study churches, the major findings relating to the principles and practices of leadership development follow:

1. Study churches had some kind of systematic process of identifying, recruiting, training, and empowering emerging leaders to serve and lead.

2. Study churches utilized formal and structured training programs, in varying extent, to develop the emerging leaders in their midst. This process was reciprocated by the emerging leaders who mostly found formal training sessions effectual in their leadership development.

3. Most study churches encouraged seasoned leaders to be mentors and coaches who spend time with emerging leaders to develop them. Emerging leaders appreciated the presence of role models and mentors in their lives and found this aspect of training to be highly valuable, provided the partnering was a good match.

4. Study churches cultivated emerging leaders by giving them on-the-job ministry exposure and training. Most emerging leaders learned valuable leadership lessons through such leadership opportunities.

5. Careful selection of emerging leaders based on internal organizational criteria was critical to ensure a strong foundation for any leadership development process. These criteria tended to place character attributes above competence, even though the latter should not be neglected.

6. Besides the formal or event-based training, leadership development needed to be understood and viewed as a lifelong process, whereby life experiences and previous leadership opportunities of emerging leaders played a significant role.

7. Active leadership by a senior leader together with a supportive leadership team greatly and positively influenced the leadership development process.

8. Church and leadership culture facilitated or undermined leadership development process.

CHAPTER 5

DISCUSSION

Major Findings

The study was conducted to cultivate a model of intentional leadership development in the local church, through surveys and interviews of seasoned and emerging leaders in these churches. The intent was to ascertain the principles and practices of these five study churches that could be transferable to other churches of similar sizes in the Singaporean context. In this regard, eight key findings surfaced for discussion.

Systematic Process

The first principle the study revealed was that in order to have a leadership development strategy, a systematic process was needed. Leadership development did not happen by chance or accident; the process was planned for and implemented. Many of the study churches found that the result did not always happen as planned, but some intended outcomes were realized—the renewal and development of leaders. The systematic process was different in each study church, but similar characteristics were present. Key considerations included the identification, recruitment, training, and empowerment of emerging leaders to serve and lead. All the study churches had the current leaders suggest or brainstorm names of those who were already serving well and faithfully. They then recruited the candidates either personally to be mentored by seasoned leaders, or through some kind of training program or potential leaders' gathering. The emerging leaders were administered the training which the study churches organized. Training formats or methods ranged from formal and structured training

sessions that lasted a few years, to informal and unstructured mentoring and coaching. Finally, study churches always empowered emerging leaders to serve and lead while they were undergoing training, with many encouraged to serve in the next level of leadership.

This finding was consistent with scriptural teaching in the example of Moses and Joshua. Joshua was deliberately cultivated to learn, grow, and eventually lead (Exod. 33:11; Num. 27:12-13; Deut. 31:1-8). Jesus, too, exemplified this principle when he taught the twelve disciples for three-and-a-half years. He launched them into ministry and leadership (Matt. 28:19) after God sent the Holy Spirit to fill them as their counselor and guide. Paul took Timothy with him during his mission trips in order to train and expose him to the work of the gospel.

Similarly, the literature review showed that having a systematic process for leadership development is a key principle of leadership development. Wilkes talks about encouraging emerging leaders, qualifying them to serve, understanding their needs, and instructing and praying for them (189-236). Malphurs and Mancini also highlight five steps to identify emerging leaders, launch them into leadership, develop them, evaluate the process, and celebrate the success (128-40). Further, Pue describes the two-year *Arrow Leadership Program* that focuses mainly on the training and empowerment phases of the process (17-18). Of course, the systematic processes observed in the study churches were different from what was described in these three sources. Nonetheless, the study churches applied the same principles in their leadership development strategy.

The literature review also highlighted purposeful empowerment as a key principle. Seasoned leaders were called upon to encourage (Chua 176-77; Mallory 75), affirm, and assure emerging leaders in their attempts to lead, regardless of their

weaknesses and failures. Despite the difficulties related to empowerment, most study churches practiced it in some way as part of the systematic process to initiate emerging leaders into leadership.

Training through Formal and Structured Programs

The study revealed that seasoned leaders employed several methods and practices of developing emerging leaders, namely formal and structured programs, mentoring and coaching, and on-the-job training.

In varying degrees, the research showed that the study churches utilized formal and structured programs to equip the emerging leaders for their roles in leadership. These programs might include small group leaders training, weekly Bible study training, and church board, leadership training. Emerging leaders generally found these training platforms and sessions to be effectual in leadership development. Interviews revealed that besides the content of the training, they appreciated the opportunities to interact with and learn from other leaders.

Interestingly, in some study churches, only certain groups of emerging leaders—because of their roles—were able to gain access to the leadership thinking process, including the vision capturing, casting, and communication. Therefore, such structured and large group leadership sessions where the seasoned leaders shared the vision and philosophy of ministry, allowed all emerging leaders to take ownership of their roles as leaders, which they appreciated.

These findings are consistent with what the literature review revealed—leaders need to consider the intentional outcomes (Blanchard and Hodges 31-33) that such structured sessions will yield. Different groups of leaders needed different foci and

emphases in their training. For emerging leaders who needed to acquire certain skills for ministry, such as small group leadership, the outcome determined the program of the sessions. Literature review also highlighted the need for specific curriculum to be designed for specific groups of emerging leaders. Leaders of different ministries need different sets of skills, which demands different types of training. Some areas of the curriculum are generic and common to all, but other facets should be imparted separately to each group of emerging leaders.

When designing specific curriculum based on intentional outcomes, churches should be careful to put emerging leaders together only when they have the same training objectives, based on their expected leadership roles and functions. The training given to the emerging leaders should be targeted in curriculum so that they achieve the intended objectives. Otherwise, the sessions would become too generic and not very applicable for all the participants. Of course, some segments of the training where all leaders are present for the purpose of common teaching, team building, and mutual learning could be helpful, but this scenario should not be the case for all sessions. For instance, emerging leaders who were selected for church leadership should mostly be trained differently from those chosen for small group leadership. In this regard, Malphurs and Mancini suggest a clear list of expectations for different levels and groups of emerging leaders, together with the checklists of task skills and relational skills to assess competency (261-63). Such checklists serve to differentiate the types of training each unique group of emerging leaders should receive.

Training through Mentoring and Coaching

The second method of leadership development that was found to be effectual and used by study churches was mentoring and coaching. When suitably matched, emerging leaders found mentoring by seasoned leaders to be a great source of encouragement and inspiration. Through mentoring and coaching, seasoned leaders could pinpoint the unique strengths and weaknesses of each emerging leader and even customized specific development plans for the respective emerging leaders. Mentors were also able to model and coach mentorees personally in their areas of competency and hold them accountable for their growth. Due to the long-term nature of their relationship, mentors served as role models for these mentorees and were able to speak into their lives, making such training holistic, wholesome, and integrated. The focus tended to be on the whole person of the emerging leader rather than just performance and skills. In this respect, this finding was congruent with what I found in the literature research, where mentors played a crucial role in the lives of emerging leaders (Pue 19; Malphurs and Mancini 85). Mentors served as facilitators, appraisers, forecasters, advisors, and enablers (Gibbs19).

For most study churches, mentorees were not restricted to one mentor only. In fact, a couple of study churches seemed to encourage the emerging leaders to explore several mentoring relationships so as to tap into the strengths and expertise of various mentors, including those from outside their own churches. One caveat was that emerging leaders should be cognizant about the theological slant and persuasion of the mentors so as not to be negatively or wrongly influenced. This finding was consistent with what the literature review showed. Stanley and Clinton advocated a constellation model of mentoring where emerging leaders had various types of mentoring relationships (157-68).

In the course of the research, I observed that mentoring and coaching is an excellent complementary training method to formal and structured programs. Since leadership is more caught than taught, mentors were better able to model for, and inspire mentorees, than a lecture about leading in a formal and structured setting. While delivering information through formal and training was useful and needed, emerging leaders needed to be inspired as well. Consistent with existing literature, I learned that through mentoring, seasoned leaders were better able to provide instantaneous feedback, guidance, and evaluation to emerging leaders, making learning and growth more responsive and specific as compared to formal and structured training (Clinton 90). However, as mentoring and coaching tended to be mentoree-centric, addressing the ad-hoc and unique challenges and growth needs of mentorees, it might not be easily transferable. Mentorees would find it harder to mentor others after them, since the needs of their mentorees might be different from their own. Formal and structured training then play a complementary role of providing a grid and framework for future mentoring.

One important implication of this funding was that when designing leadership development for emerging leaders, churches should consider the maturity and experience level of the emerging leaders. Those who are more mature would benefit more from a larger component of mentoring and coaching, while those who are less mature would find a greater amount of formal and structured training more useful, although both groups should have a good mixture of both methods.

Training through On-the-Job Ministry

The third method that was employed by seasoned leaders in study churches was on-the-job ministry opportunities. Most seasoned leaders shared that these ministry

opportunities were one of the best ways for them to observe and test emerging leaders before they gave them greater leadership roles and responsibilities. Seasoned leaders were able to ascertain the quality of the emerging leaders, especially with regard to their character traits, attitudes, and competency. They could also assess the strengths and weaknesses of the candidates, including how they worked in a team setting.

Emerging leaders indicated that this method was also helpful to them in their development, as they were given ministry leadership responsibilities to help them learn. While some study churches were less intentional, preferring to allow the emerging leaders to find their own way in various ministries, other churches were very intentional in making sure that these emerging leaders were guided throughout their ministry exposure and training. One church even designed a two-year, full-time program to allow select emerging leaders to be rotated in various ministries. This program was intended to allow these emerging leaders to discern God's call for their lives in vocational ministry.

These experiences were consistent with current literature, in which an emphasis on practical leadership experience rather than just theoretical classroom knowledge was made (Mallory 163; Peck 95-98). Practical ministry experience also helped to encourage emerging leaders to acquire the ability to learn on the job (Hughes, Ginnett, and Curphy 52-64), a much needed skill for leaders in today's very dynamic environment. In particular, an observation of study churches was that on-the-job ministry opportunities were most useful in cases where an integration of the various learning methods, namely, formal and structured sessions, mentoring and coaching, and on-the-job ministry opportunities were present. The formal and structured training gave the participants some tools to work with, while the on-the job ministry allowed the candidates to practice the

theory. Finally, mentoring and coaching enabled the mentor to debrief and help the

mentorees reflect and learn from the experience. Mentors would then be able to pinpoint

areas for special attention and growth. In other words, on-the-job training would be most

useful when done in the context of a learning community that challenges emerging

leaders to grow through formal teaching, in real life ministry practicum and supervision,

and with specific and intentional evaluation and feedback.

Careful Selection of Emerging Leaders

The fifth major finding of the research was that every study church started with a

carefully selected group of emerging leaders, based on a list of criteria the seasoned

leaders agreed upon. This list of criteria included both character traits and qualities, and

skills and competencies, although the former carried more emphasis than the latter.

Character traits and qualities often included candidates' spiritual aptitude and

maturity, such as the fruit of the Spirit manifested in the way they loved God and related

to others, their spiritual disciplines, humility, and teach-ability. Emotionally, emerging

leaders also needed to be healthy and have dealt with any unresolved issues or sins before

they could be equipped for leadership. Of course, some study churches continued to help

emerging leaders process these components while they were being taught. While people

may be honed in their character while they serve, that should be in roles other than

leadership. Only candidates with fairly consistent character and integrity should be

selected for development. This rule is congruent with what I examined in Scripture. Paul

instructed Timothy to find reliable men to whom he could pass the work of the gospel (2

Tim. 2:22-25). Obviously, these men and women could not be novices in the faith (1

Tim. 3:6). Historically, Wesley continued to make sure that his assistants and helpers—

the emerging leaders of his day—would be men and women who were tested and proven in their character (Davies 9).

Much of the literature review revealed that careful selection was one of the key considerations in leadership development (Malphurs and Mancini 191-95; Sanders 65-96; Hull 256-58; Bennis 101-09; Clinton 207-08; Kouzes and Posner 28-29). Organizations including churches that intend to develop leaders in their midst need to ascertain first of all, what kind of leaders they are looking for. Especially for character traits, inculcating fundamental qualities in emerging leaders even before they were marked for leadership is best. An effectual leadership development strategy should continually emphasize and promote positive inner life and character traits. When designing a leadership development model, seasoned leaders need to consider the criteria for selecting emerging leaders. Whether considering character traits or skill sets, clarity and consistency should be foremost amongst seasoned leaders when making a candidate selection. Further, seasoned leaders must agree upon the various criteria in choosing different groups of emerging leaders who are on different tracks or levels of leadership, particularly with expected skill sets and competency. For instance, those who are being nurtured to be church board members might need to have certain organizational skills that are not needed for small group leaders.

Lifelong Process of Development

Many of the seasoned and emerging leaders interviewed cited prior experiences and trainings that were helpful in their leadership development. These experiences included leadership opportunities when they were teenagers, involvement in parachurch organizations and school activities, previous working experiences and training periods. A

couple of seasoned leaders even cited the lessons they learned in their previous challenging life phases, as well as from their failures, as formative in their leadership development. As such, while leadership development was often associated with different teaching platforms, such as formal and structured training, mentoring and coaching, and on-the-job ministry, it should not be limited to these only. In fact, leadership development happens over the lifetime of the leader.

The literature research paralleled this observation. Clinton made a convincing case that God uses providential episodes, people and situations to develop a leader in six developmental phases. In short, God wastes nothing. Every aspect of the emerging leader—family, education, environment, and even historical events—is used by God to hone the person for his use (44-45). Viewed this way, all the above-mentioned training methods and principles that study churches employed became tools used by God to mold and shape the emerging leaders, something that God had already started doing in their lives. This truth could be attested to in the lives of biblical characters. For instance, Moses was put through the crucible of fire when he had to flee from Egypt to Midian after he was found to have killed an Egyptian (Exod. 2:11-22). Even though he rose to leadership only after forty years in the desert, these trying years were very much used by God to shape and mold him for the purpose of leading the people of God out of Egypt through the desert. Further, his first forty years in the Pharaoh's court where he received formal training also put him in good stead in his final forty years leading the Israelites.

Having said this, there is not enough evidence in the study to determine whether study churches took this principle into account in their leadership development strategy. Naturally, to orchestrate such life episodes, crises, events, and environment would be

hard, if not impossible to do in developing leaders. Nonetheless, when designing any leadership development strategy, to help emerging leaders discern what God has already done in their lives would be helpful or even imperative. Their life stories or time lines with significant episodes might be charted to see how God had already intervened in their lives and been training and developing them. Life stories would also facilitate a more acute self-awareness of the abilities, strengths, skills, gifts as well as the shadow side of the emerging leader's life. Pue alluded to this fact when he talked about the self-awareness phase of the *Arrow Leadership Program* (20-21). Seasoned leaders need to realize that they do not initiate the training of emerging leaders, but rather they were being used by God to further enhance what he had already started.

Senior Leadership Involvement

The seventh major finding of the study was that for any leadership development strategy or program to be effectual, the senior leadership of the church should be involved. Better still, the senior pastor or key leaders of the church should ideally be championing the cause. Study churches whose senior pastor initiated and implemented the strategy showed that they had more impetus and momentum in developing emerging leaders in their midst. In fact, the senior pastor's direct leadership was cited in most study churches as the most important factor that influenced the leadership development process. Many of the emerging leaders also responded better when the senior pastor was involved.

However, the senior pastor should not be the only person who champions the cause. A leadership team should involve other key leaders in the process. Most of the study churches had a team of leaders who were directly or indirectly involved in some way together with the senior pastor. These senior leaders worked together with the senior

pastor in identifying, recruiting, training, and empowering the emerging leaders. They were also involved in mentoring some of the emerging leaders.

This data correlated with the finding in the leadership literature. One identified principle was that the key leadership of the church needed to take ownership of the development process. Key leaders referred to the senior pastor, church board, and key lay leaders of the church (Malphurs and Mancini 106-26; Clinton 22; Steinbron 189-90). The senior pastor or the key leader needs to provide the vision, leadership validation, priority, and budget for the development process to take root (Mallory 30). Mallory argued that team-based leadership in this process is critical and necessary (30-31). Therefore, when designing a leadership development model, the key leaders of the church need to be involved, either directly or indirectly.

Church and Leadership Culture

The study revealed that in addition to what churches do to nurture emerging leaders, the culture of the church and leadership team played a big part in influencing the leadership development process. When the culture of the church and leadership team was positive, emerging leaders were motivated to step forward to be equipped to serve. For example, when one study church had a senior leadership who encouraged dialogue, more people were willing to step into church leadership. When the culture of the church and leadership team was negative, emerging leaders tended to be hesitant in serving, let alone to invest time and effort to be trained for leadership. For instance, in one study church, one emerging leader commented that a while ago, an atmosphere of suspicion of others by leaders who were theologically very conservative prevailed. At that time, they had

difficulty getting younger people to come forward to serve as leaders. Instead, many of the elders stepped down from leadership.

Church and leadership team culture included areas such as how open the church members and leaders were in allowing younger and newer leaders to lead and even fail, how open the church members and leaders were to contrary views and opinions, how close and robust the leaders were to one another, and how intimate and accountable members and leaders were among themselves. Elements such as organizational politics, and power struggles amongst leaders also contributed to the church and leadership team culture. Instead, most emerging leaders cited the presence of a learning community and a supportive leadership team as one factor that would motivate them in leadership.

This data was consistent with what was understood from the theological foundations of leadership development. Just as *interrelationality* is present within the Triune Godhead, ministry and leadership ought to flow out of community. In fact, leadership ought to reflect and model the intimate relationship and of communion amongst Father, Son, and Holy Spirit (Dawn and Peterson 198-200). Since Christian leadership ought to model servant leadership as exemplified by Christ, Christian leadership development ought to be contextualized in such an environment of mutual submission and service. Organizational politics and grasping for power contradicted the very essence of Christian leadership.

The literature review also affirmed this observation about the importance of a positive church and leadership team culture. The type of church and leadership team culture that is prevalent would facilitate the type of emerging leaders being developed (Malphurs and Mancini 213). Hence, when churches are designing a leadership

development model or strategy, they need to consider these cultural factors. Any leadership development efforts may be undermined by an unhealthy church and leadership team culture. The seasoned and key leaders may need to effect change to the church and leadership team culture first before bringing about effectual leadership development. In other words, any effectual leadership development needs to take into account the prevailing church and leadership team culture.

Implications of the Findings

The first implication of the study was that more understanding was gained regarding the employment of various training methods and platforms so as to give a more integrated model of leadership development. Study churches tended to gravitate to a default mode of training leaders, such as a formal and structured training platform, depending on the personal preferences of the seasoned leaders. Likewise, most literature emphasized the respective methods, without highlighting the need for an integrated approach. Not much was written about when a particular method should be used. This study suggested that to be holistic and comprehensive in leadership development, all the methods should be used, at different extents with different groups of emerging leaders. Depending on personal learning styles, the level of spiritual maturity and experiences of the emerging leaders, the appropriate leadership development methods and platforms should be chosen and utilized. For instance, a group of very new young adult emerging leaders would probably need a more structured form of training, while another group of mature adult emerging leaders who were chosen for church board leadership would probably benefit more from mentoring and coaching and on-the-job guidance. Of course,

finding the right balance of training methods for each group of emerging leaders is an art form that varies with different emerging leaders and groups.

Second, while literature emphasizes the importance of viewing leadership development as a lifelong and holistic process, not enough is written about how this lifelong development can be harnessed. Clinton's work highlighted that fact, and *the Arrow Leadership Program* as described by Pue incorporated the idea. This study accentuated the need to harness one's lifelong journey in the leadership development process within the local church. Leadership development needs to be understood as both event-based through formal and structured training, as well as a lifelong process through on-the-job ministry opportunities, and mentoring and coaching. Integrating these two approaches would make the leadership development process more effectual. A comprehensive model of leadership development should consider the leaders' past and to see how the past informed the way a particular leader ought to be further equipped.

Third, this study suggested that for leadership development to be effectual, including it as a formal job description and requirement of senior or lead pastors might be necessary. This indication was often not the case in most literature about the role of senior pastors. Because leadership development is such a crucial part of church renewal, and because the senior pastor's role was so instrumental in leadership development, church boards must understand and ensure that senior pastors invest time and resources into this area. Most senior pastors are overwhelmed with multiple demands on their time, and hence in order to protect this area, leadership development should be encompassed in the hiring contract. By including this area of responsibility into the senior pastors' role, they would have to work with the church board to reduce the scope of other areas.

In summary, I have designed a template for leadership development, a sample of which is provided in Appendix E. This template seeks to incorporate most, if not all, the considerations presented herein when designing a leadership development program for a particular group of leaders. While it may not be exhaustive, the template allows the key leaders, in consultation with the trainee, to work through many of the aspects discussed in this study in a systematic, holistic, and intentional way.

Section I of the template deals with the initial preparation and budgeting that the leadership development team, spearheaded by the key leader, has to do, including ascertaining the trainee group and individuals, key training personnel, and program duration. The team also determines the present and future roles of the individuals in the group, the selection criteria, and the desired outcomes. This section helps the leadership team think through the necessary parameters that relate to the principles of a systematic process and selection criteria.

Section II considers the lifelong development factors and elements, a principle found in this study. By working through the past and present experiences and the life-shaping events of the individual trainee, the team will be able to discern better how God has been working on the person as well as any potential inner-life issues that should be addressed. The primary spiritual gifts, learning styles, personality profile, and present vocation will shed light into the way God has designed and equipped the person to fulfill his or her calling and roles. The data regarding the primary competency and perceived gaps will give the team an opportunity to agree with the person as to the areas in which to grow and develop.

Once these initial findings are complete, the leadership team is ready for Section III—designing the development processes. Based on the study findings that all three training methods should be employed —structured training, mentoring and coaching, and on-the-job ministry opportunities, the team will need to determine the extent to which each of these three methods will be used. Trainees who are spiritually more mature should benefit from a greater component of mentoring and coaching, whereas those who are spiritually less mature should benefit from a greater component of structured training.

Any given group will include standardized training platforms such as internal training sessions and retreats and external seminars and conferences that every person in the group will share together. By doing so, the group will achieve the common training objectives and be harnessed together as a team. Trainers should utilize such platforms to cast the vision and share the direction for the group and to cultivate common skill sets and competencies based on the pre-agreed desired outcomes in section 1. In addition to the standardized training, individuals may participate in other unique training opportunities that are suited for them based on their particular training needs.

At the same time, the leadership team needs to arrange for mentoring by preassigned mentors who will be able to meet these trainees regularly to guide and coach them adequately. Suitable, appropriately challenging, and regularly evaluated on-the-job ministry opportunities will make the trainees' entire learning experience realistic and grounded.

Section IV is an important but often neglected aspect of the training and development process. Every trainer or mentor needs to provide regular progress reports and feedback to the developing persons based on the interim objectives agreed upon

between trainer and the trainees. This feedback will allow the leadership team to ascertain if the training process is being met and, at the same time, provide the persons being developed a sense of their growth and improvement. Ideally, feedback should be given in a timely manner so that any adjustments to the development may be made. Mentors play a critical role in the evaluation as they are the primary persons to observe the progress of the trainees.

To culminate the entire development period, the leadership team and the group being developed may rejoice in the growth experienced and commission those being trained into their new roles and responsibilities through a celebration and commissioning event. The scale and extent of this celebration and commissioning event will vary depending on the group being developed. The leadership team should also work through the communications plan in advance to facilitate the leadership development strategy and process in order to nurture a healthy leadership culture within the church and the leadership team, which is one of the principles found in this study.

Overall, this template facilitates the planning and design of the leadership development process for a particular group of emerging leaders. It helps the leadership team gain insight into the individuals within this particular group of leaders and to give them a plan for executing the training process. Even though the leadership development process encompasses many variables, the template factors in the key considerations that allow the leadership team to be holistic and systematic in their approach to this very important area of the church.

Limitations of the Study

This study was able to illuminate the principles and practices of leadership development as practiced by five study churches. Limitations to this study existed. Due to the broad scope of leadership and leadership development, not everything could be considered thoroughly. The study focused on broad principles and practices and various aspects were not considered due to numerous constraints.

While the interviews were very helpful in this study, more demographic details should have been requested so as to determine interviewee profiles. The interviews could also include questions that investigated the specific learning styles of each interviewee and the preferred way of training and development.

Another limitation was the lack of consistency in the profile of the emerging leaders selected. The list of interviewees was randomly provided for by the respective senior pastors of the churches. As it turned out, each study church provided emerging leaders who were of varying levels of maturity and seniority. More specific criteria for the selection of emerging leaders to be interviewed, such as the age and spiritual maturity, could be given to guide the type of the interviewees being selected. In this way, I could determine how the maturity of the interviewees affected the preferred and best method of training and leadership development. For instance if I interviewed two emerging leaders from each study church, one who was a young adult, learning to lead a small group, and the second who was being equipped for church board responsibility, I would be able to determine how their maturity and past experiences influenced the selection of training and development method.

Unexpected Observations

The first unexpected observation was that each of the study churches was at a different point of implementation and practice of leadership development. For starters, identifying study churches that fitted the profile and were actively developing their leaders effectually was not easy. Several other churches that were considered either thought they did not qualify, often a result of cultural Asian modesty, or they had other reasons for not wanting to be part of the study. Each of the study churches selected was at different points of leadership development, which ranged from being highly to marginally developed in their leadership development strategy. In fact, one of the study churches just made a major leadership transition about four years ago. This recent transition meant that I was given a glimpse of the *pre-and-post* effect of an intentional leadership development initiative.

Another unexpected observation was that a church would always be growing and developing in their attempt to develop leaders from within. Something more to learn is always in the works in this endeavor. One of the churches studied was considered by many in the city to be one of the best churches in leadership development. Nonetheless, when the detailed interviews were done, the seasoned leaders themselves were very candid and open about their own struggle and journey to success. Hence, churches embarking on this journey to develop leaders intentionally and find themselves faltering should take heart that every church is growing and still trying to flourish.

Third, because each study church is different, each has their own strengths, weaknesses, and priorities in leadership development. Each study church focused on their strengths, but worked on their weaknesses. For instance, one study church was better in

providing mentoring and coaching and needed work on how to formalize its structured training. Another study church, however, was better able to provide formal and structured training and needed work on mentoring and coaching. A third church had been employing on-the-job ministry opportunities as their main training method and was trying to improve its other training methods. Essentially, churches starting out in intentional leadership development should not be overwhelmed by the enormous task. Rather, they should start with their strengths and then grow in the areas where they are weak, so as to become fully effectual in leadership development.

Recommendations

As a result of the findings in this study, I present a suggested leadership development model with the following characteristics.

1. Churches need to start with a systematic process and identify the champions of the cause. These champions should include the senior pastor, who will recruit the leadership team that will oversee and implement the entire process. Much prayer is needed throughout the entire process and especially at the start. This leadership team should then seek a buy-in from church board, including the budget approvals and the required staff hire, if necessary.

2. Leaders should evaluate the church and leadership culture and begin to work on making changes that will facilitate leadership development. These changes could be small ones in order to facilitate momentum.

3. Leaders should map out the leadership development strategy and game plan, and determine the resources available and the time and space needed for an initial effort.

Having some small successes that will build on each other is better than taking too long to try to implement something perfectly.

4. The leadership team needs to demarcate the groups of emerging leaders—each group with a separate set of intended outcomes and criteria for selection. For The Bible Church, the study suggests considering four groups of leaders to be trained:

- Present team of staff members,

- Present team of church board members,

- Present team of ministry volunteer leaders, and

- Emerging leaders who are in their twenties and thirties.

5. Churches need to design the training for each group of leaders to be trained. In addition, leaders should consider the level of maturity of the trainees and customize the training accordingly, employing all three primary modes namely, formal and structured training, mentoring and coaching and on-the-job ministry opportunities.

6. The team spearheading the initiative should then recruit and train seasoned leaders who would give special and personal attention to each of the trainees. Care should be taken not to overload each seasoned leader with too many emerging leaders to mentor.

7. After the planning and preparations, churches should proceed to select and recruit emerging leaders. This step includes leaders praying for and inviting those who have been carefully selected for leadership. Emerging leaders who are invited should already be serving in some capacity and should exhibit the criteria identified by the leadership team.

8. Once selected, training of the emerging leaders starts. Begin to develop each group of leaders based on the training designed in step 5. Be sure to integrate the three

primary methods of development, namely formal and structured instruction, on-the-job training opportunities, with guidance through mentors and coaches. As far as possible, harness the lifelong development of each person that has already taken place by facilitating self-awareness of past experiences and personal attributes and qualities.

9. Finally, churches need to review, evaluate, and adjust the curriculum and methods. Such regular reviews allow adjustments to be made so as to tweak the process for increased effectiveness.

Postscript

The findings of the study parallel, to a large extent, my own journey of development as a leader. Even though I was not involved in a very intentional or a systematic process, I could trace the hand of God in providing various resources, opportunities, and people who made an impact in my life. I had the privilege of having a few seasoned leaders who were willing to journey with me in my growth, even though we did not know at that time, I was being mentored. Through various avenues, I was able to attend seminars and conferences that helped me understand ministry holistically. Most importantly, I had the opportunity to learn on the job—with all the mistakes and successes—when I served as a volunteer leader of the church's youth ministry for a number of years. The process culminated when the church trusted, believed in me, and supported my theological education overseas. In addition, the opportunity to further develop as a leader at Asbury Theological Seminary through the very generous funding for the Beeson International Leaders Program became the capstone in my formal development as a leader in the local church. Hence, as I look back, I am humbled by what God has done, especially in using these principles and practices of leadership

development for me, even when I am incognizant of it. The journey I took certainly makes more sense now when I process it in the light of this study.

As such, in view of the study and how my own development journey mirrors the principles and practices gleaned, I am even more convinced that leadership development needs to be intentional. A good leader leads, while a great leader develops others who lead. Instead of leaving it to chance, I am committed to develop other leaders intentionally. This means having a deliberate plan and strategy, and recruiting other leaders to engage emerging leaders. Naturally, one of the main challenges is the lack of time. Having completed the research, I am committed to set aside time in my regular schedule to develop leaders. No matter how busy ministry gets, leadership development has to be included as part of the usual ministry. As the lead pastor, I model for the other staff and leaders the intentionality of leadership development.

I am committed to identifying different sets of leaders and to facilitate their development personally. This task will include spending time with a small group of emerging leaders aged twenty-five to thirty-five over a period of at least two years to build relationship and nurture their leadership potential. Because this group of emerging leaders represents the future of the church, a deliberate investment into this group is absolutely crucial for me, God willing, to be able to leave a lasting legacy.

APPENDIX A

CHURCH LEADERS' SURVEY (SEASONED LEADERS)

Questions 1: In your view, what aspects of the leadership development program or strategy (such as curriculum, approach, methodology, etc.) were most beneficial to you in your own development as a seasoned leader?

Question 2: Which aspects of the leadership development program or strategy were most helpful for developing emerging leaders?

Question 3: Which aspects would you change so as to enhance the way seasoned leaders and emerging leaders are equipped and developed in the future?

Question 4: What has been the impact of this leadership development program or strategy on your church health or renewal?

Question 5: What other factors besides those mentioned above have influenced your leadership development program or strategy positively or negatively?

APPENDIX B

CHURCH LEADERS' SURVEY (EMERGING LEADERS)

Questions 1: In your view, what aspects of the leadership development program or strategy (such as curriculum, approach, methodology, etc.) were important and implemented to develop you as an emerging leader?

Question 2: Which of the aspects in Question 1 were most helpful in your development as an emerging leader?

Question 3: In your opinion, which aspects would you suggest be changed in the future so that you may be better equipped and developed as a leader?

Question 4: What has been the impact of this leadership development program or strategy on your church health or renewal?

Question 5: What other factors besides those mentioned above have influenced your leadership development program or strategy positively or negatively?

APPENDIX C

CHURCH LEADERS' INTERVIEW (SEASONED LEADERS)

Question 1: How would you describe your church to outsiders?

Prompt 1.1: What is the context of the church in terms of its history, budget, educational, and social-economic background?

Prompt 1.2: What kind of worship format do you have—conservative or not, charismatic or not?

Prompt 1.3: What kind of leadership structure do you have in the church—staff vis-à-vis volunteers, deacons, elders, pastors, etc?

Prompt 1.4: Which are the primary ministries in the church?

Question 2: Can you comment on the survey themes and patterns that were identified?

Prompt 2.1: Can you comment on the identified strengths of the program or strategy?

Prompt 2.2: Can you confirm or refute the various areas of improvement that were identified?

Prompt 2.3: How have the emerging leaders been able to succeed the seasoned leaders over time?

Question 3: How were you or are you being developed as a leader?

Prompt 3.1: What are the significant contributing factors that developed you as a leader?

Prompt 3.2: What were some aspects you wish were available to you or done for you in the past to enable you to be a better leader?

Question 4: How did the leadership development effort of the church evolve?

Prompt 4.1: When and how did the leadership development program or strategy start?

Prompt 4.2: How were the emerging leaders identified and selected?

Prompt 4.3: What improvements are being made to the leadership development program or strategy?

Question 5: What other factors influence the leadership development at this church?

Prompt 5.1: Were there any external factors?

Prompt 5.2: Were there any crises, internal factors, or persons that precipitated this leadership development program or strategy in the church?

APPENDIX D

CHURCH LEADERS' INTERVIEW (EMERGING LEADERS)

Question 1: How would you describe your church to outsiders?

Prompt 1.1: What is the context of the church in terms of its history, budget, educational and social-economic background?

Prompt 1.2: What kind of worship format do you have—conservative or not, charismatic or not?

Prompt 1.3: What kind of leadership structure do you have in the church—staff vis-à-vis volunteers, deacons, elders, pastors etc?

Prompt 1.4: Which are the primary ministries in the church?

Question 2: Can you comment on the survey themes and patterns that were identified?

Prompt 2.1: Can you comment on the identified strengths of the program or strategy?

Prompt 2.2: Can you confirm or refute the various areas of improvement that were identified?

Prompt 2.3: How have the emerging leaders been able to succeed the seasoned leaders over time?

Question 3: How are you being developed as a leader?

Prompt 3.1: How have you been involved in the church prior to being included in the leadership development program or strategy?

Prompt 3.2: As far as you know, based on what criteria were you selected to be part of the leadership development program or strategy?

Prompt 3.3: Since your initial development or training, what other development opportunities have you had?

Question 4: How did the leadership development effort of the church evolve?

Prompt 4.1: When and how did the leadership development program or strategy start?

Prompt 4.2: What improvements are being made to the leadership development program or strategy?

Question 5: What other factors influence the leadership development at this church?

Prompt 5.1: Were there any external factors?

Prompt 5.2: Were there any crises, internal factors, or persons that precipitated this leadership development program or strategy in the church?

APPENDIX E

LEADERSHIP DEVELOPMENT TEMPLATE—SAMPLE

I. Selection and Development Goals			
Leader Group to be developed	: **Staff Members**		
Leadership development period	: July 2012–June 2014		
Group Chief trainer(s)	: Pastor Titus		
Leadership Team members	: Elders Jonathan and Paul		
Budget allocated	: $3,000		
Group: Staff	**Staff: Jonathan**	**Staff: Adrian**	**Staff: Priscilla**
Current ministry of responsibility & role	Ministry Staff, Youth Ministry	Ministry Staff, Mission Ministry	Ministry Staff, Children Ministry
Next level of responsibility & role	Assistant Pastor, Youth	Assistant Pastor, Small groups & missions	Assistant Pastor, Ladies and children ministries
Selection criteria	Character traits: o Teachability o Self-awareness o Humility Skills: o Basic competency as ministry staff	Character traits: o Teachability o Self-awareness o Humility Skills: o Basic competency as ministry staff	Character traits: o Teachability o Self-awareness o Humility Skills: o Basic competency as ministry staff
Desired outcomes/ growth areas	o Preaching-Teaching o Pastoral care o Leadership (including staff supervision)	o Preaching-Teaching o Pastoral care o Leadership (including staff supervision)	o Preaching-Teaching o Pastoral care o Leadership (including staff supervision)

II. Lifelong Development Considerations			
Past and present experiences	o Youth for Christ staff for 6 years o Father of 3 young kids o Trained as Personal Coach	o Missionary for 3 years o Father of 2 young daughters	o Missionary wife for 10 years o Mother of 2 young adults
Life-shaping events	o Top trainee in Officer Cadet School	o Father passed away at 7 years old, only child	o Parents were missionaries
Primary Spiritual Gifts	o Leadership o Evangelism	o Teaching o Faith	o Shepherding o Teaching
Primary Learning style	Conceptual learner	Kinetic learner	To be determined
DISC Profile	DI	SC	IC
Present vocation & position (volunteers)	Not applicable	Not applicable	Not applicable
Present primary pastoral competency	Leadership	Teaching	Shepherding
Present perceived competency gaps	o Pastoral care o Leadership: Vision casting o Teaching: Training volunteers	o Preaching o Leadership: Vision casting o Teaching: Training volunteers	o Teaching o Leadership: Vision casting o Teaching: Training volunteers

III. Intended Development Processes			
1. Structured Training: Standardized	o Staff Orientation o Leadership: Vision capturing and casting o Teaching: Training volunteers		
Customized	Attend counseling courses	Attend Preaching Clinic	Take Bible classes at Seminary
2. Mentoring	o Mentor: Ps Caleb o Coaching—once in six weeks o Preaching rehearsals	o Mentor: Jason o Coaching—once in six weeks o Pastoral visits	o Mentor: Ps Ivy o Coaching—once in six weeks o Preaching rehearsals
3. On-the-job	o Youth Ministry o Pastoral care training-visitations o Supervise intern	o Small groups ministry o Mission ministry	o Ladies Ministry o Children ministry
4. Others	Sabbatical leave June— Sep 2012	To write and submit paper on Small Groups	

IV. Progress Report			
October 2012			
January 2012			
July 2013			
December 2013			
June 2014			
Communication plans to church	o Initiation service at start of program o Prayer information every 4 months		
Completion celebration	o June 2014 Celebration & Commissioning event		

APPENDIX F

LETTER SEEKING PERMISSION FROM STUDY CHURCH PASTOR

Date

Dear Pastor ABC,

Greetings in the Name of our Lord!

As spoken earlier on the telephone, I am currently working on a Doctor of Ministry dissertation with Asbury Theological Seminary in Kentucky, USA. The dissertation topic is in the area of leadership development in the local church, which seeks to study five Singapore churches that have been effective in their leadership development in their congregation, so as to continually renew their leadership and church.

For the purpose of the study, each of the select local churches:
- o Is either an independent church, or if it is a denominational church, has their in-house leadership development plans;
- o Has a congregation size of at least 1,000, including all ages and languages;
- o Has been effective in leadership renewal in the past few years; and
- o Has an effective leadership development program or strategy.

Based on the feedback of various church and seminary leaders in the city, your church has been highly recommended. As such, I am writing to seek your agreement for your church to be part of this study.

In this study, I am hoping to do the following in the months of July to December 2011:
1. To survey up to ten emerging leaders (i.e. younger leaders who are being developed for leadership) and ten seasoned leaders (i.e. established leaders who are already active in leadership) using an online survey.
2. To interview two emerging leaders and two seasoned leaders through individual face-to-face meetings.
3. To visit the church during a Sunday Service at least once.

The intention of the surveys and interviews is to ascertain from these leaders what the church has been doing well, in order to tease out the principles and practices for an intentional and effective leadership development strategy that may be adopted by other similar churches. Naturally, as their pastor, you would be the best person to recommend these leaders. I will appreciate your help in providing:
1. The names and contact details (i.e. mobile phone number and email address) of these twelve emerging leaders and twelve seasoned leaders. They can be staff or volunteers of the church. Please also indicate the four leaders I should interview. I will invite each respondent to participate as they are willing.
2. A word from you to encourage them to respond, which I will attach in my invitation.

Please be assured that the participant identities and their responses will be kept absolutely confidential. I look forward to your favorable response to this request. Please feel free to email or call me should you have any queries. Thanks once again!

Yours sincerely,
Pastor Beh Soo Yeong
Mobile phone: 9190 2448
Email address: sooyeong@thebiblechurch.org.sg

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