

ABSTRACT
INTO MINISTRY:
THE PASTORALS, THE EARLY CHURCH, AND THE FREE METHODIST
CHURCH IN THE EARLY TWENTY—FIRST CENTURY

by

Jason Aaron Leininger

In 2011 the Free Methodist Church decided to examine and reform its leadership formation practices for pastors. The church was encouraged to interact with a number of the wisdom sources for the project; the early church was one of the sources.

The purpose of the research was to discover pastoral formation essentials from the Pastorals and the early church fathers. Additionally it sought to determine if the pastoral formation essentials are (1) known, (2) embraced and practiced within formation models for existing Free Methodist clergy and conference ministerial candidates, and (3) contribute to the developing Free Methodist pastoral formation model. The research used a triangulation, mixed—methods design. The research found formation essentials present in the early church, the essentials are known among Free Methodists, and they are partially active in current formation practices.

This research included the Pastoral Epistles; writings of four pastors of the early church—Ignatius of Antioch, Hippolytus of Rome, Gregory of Nazianzus, and Augustine of Hippo; bishops, theologians and formation providers of the Free Methodist Church; and, recently ordained pastors of the Free Methodist Church.

DISSERTATION APPROVAL

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Doctor of Ministry

by
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As a fourth grader, I told my teacher, Mrs. Kindinger, that someday I was going to be a doctor. At the time I dreamed of being a medical doctor. Never in my wildest imagination could I envision the path that would include Scripture, history, reason, and experience. I want to thank Mrs. Kindinger for commending a dream and for all those kind and generous family and friends who have encouraged a dream that continues to lead to marvelous and unexpected places, sharing life with marvelous people.

I am thankful for Anna, my wife, for her strong love and support that propelled me to embark on this work and see it through to completion. To my children, Moses, Asa, Aravis, and Kyrie; thank you for the joy of being your dad. May you dream big dreams.

CHAPTER 1

PROBLEM

Introduction

In 2010 I accepted a challenge put forth by my conference superintendent Ronald White to become the Dean (Director) of the North Michigan School of Ministry. The North Michigan Conference of the Free Methodist Church established the school in 2008. It was established as a response to a growing need for pastoral formation within the conference. The need arose through negative and positive trends within the community. Negative trends included the following: (1) a statewide decline in the population of Michigan; (2) a languishing economy, (3) stagnation in church attendance, (4) increased operational costs for churches, and (5) decreased resources, making negligible the ability to support a pastor with a seminary education. Positively, the churches experienced an increased interest in vocational ministry among the laity, resulting in a rise in placement of persons into vocational ministry from the laity. Stationing laity in the local church allowed for the continuance of churches apart from becoming circuits. The North Michigan School of Ministry was established to bring pastoral formation to a growing group of laity within the churches of the North Michigan Conference.

As I began my role on the conference level, the Board of Bishops along with the Study Commission on Leadership began a conversation about the entire approach to leadership development for the denomination (Kendall, Email). Preceding the 2011 General Conference of the Free Methodist Church USA, Bishop David W. Kendall composed a position paper *Orienting for Pastoral Preparation: Preparing Pastoral Leaders A Critical Reorientation*, supporting a resolution for review and reorientation of

the training and placement of persons in vocational ministry. In the paper he suggests that the Free Methodist Church embraced a model of preparation for ministry that ran counter to the way of Jesus, the early church, the Methodist movement, and fails to display holistic discipleship and mission today (1, 3).

Bishop Kendall describes the current model as being primarily based in the work of 'The Academy'. The academy, presently constituted, is an institution that is separated from the "actual life and mission of the church" (3). He suggests that the Free Methodist Church "reorient around an ecclesial model centered in and driven by the actual ministries of the local church, aided by all that the academy has to offer" (4).

Bishop Kendall's description of dependence upon 'The Academy' for formation is reflected in the *2007 Book of Discipline*. In a section titled "The Ordained Ministry" *The Discipline* briefly describes steps into ministry: (1) sensing a call to ministry and being licensed as a local ministerial candidate, (2) being accepted as a conference ministerial candidate, (3) being recommended by the ministerial education and guidance board (MEG) for elders orders, and (4) being ordination as elder to complete the process (Kendall et al. para. 5320).

Next the *Discipline* describes the expectations for conference ministerial candidates (CMCs). CMC is the status given to those who are in the track of preparation. One course is necessary for entrance to CMC status: History and Polity of the Free Methodist Church (Kendall et al. para 5340.B.2). Having completed the course, the candidate is to be interviewed by the ministerial education and guidance board (para 5340.B.4). CMCs are instructed to maintain relationship with the Conference Superintendent (para 5340.B.5), maintain membership in a local Free Methodist Church

(para 5340.B.6), and maintain a yearly recommendation for continuance from the ministerial education and guidance board (para 5340.B.7). One factor that limits the pursuit of CMC status is if one has been divorced while being a confessing follower of Christ (para. 5340.C). However, an appeal may be submitted and a waiver granted.

Once the candidate has been received and has standing, the *Discipline* outlines a yearly examine with the MEG board (Kendall et al. para. 5340.D), completion of a course of study required for ordination (para. 5340.E), and three years of ministry experience followed by satisfactory answers to conference membership questions. Upon completing these requirements, the candidate will normally be ordained an elder (para. 5400.A). The balance of paragraph 5400 describes four unique educational models and typical course requirements each of which qualify a candidate for ordination.

Putting the *Discipline* into practice means that CMCs invest a large amount of time focusing on course completion. The process of mentoring, used extensively for initial licensing, is almost nonexistent except for a yearly interview with the MEG board (see para. 6500). If students completed the seminary or college models their connection to their sending church or to another Free Methodist Church could be guaranteed in name only (Kendall *Orienting for Pastoral Preparation* 3). The three years of ministerial service following course completion was intended to be a time for mentoring, observing character, and measuring giftedness of the potential leader, yet any mechanism for mentoring lacked description in the *Discipline* (para. 5450.A). Bishop Kendall's critique is not so much about the nature of 'the academy' as much as it is recognizing that components of discipleship are missing in the formation model as a whole (Kendall, *Make Disciples*).

With my work as the Dean of the School of Ministry and the proposed action by Bishop Kendall, I began to consider what Scripture and the early church fathers would say to pastors and shapers of future leaders. How did they identify persons for ministry and how did they process them toward service within the church. What did they identify as essential elements in the formation of these persons for ministry. What did they consider as an optimal environment for preparing pastors. What content did they share or transfer to future pastors. What method(s) of pastoral formation did they practice.

Bishop Kendall pointed to the writers of Scripture, the early church, the Wesley brothers, and early Free Methodists (“Resolution 39—Orienting for Pastoral Preparation”): all sources of wisdom, instruction, and inspiration upon which Free Methodists draw in following Jesus. While all the sources of wisdom are ripe for exploration, I was drawn to the Pastoral Epistles and the early church fathers. The Pastorals reflect the voice of Scripture. The early church fathers represent a group of people contemplating, praying, collaborating, and forming leaders in the midst of a challenging “pre—Christian” environment. These historical environments may be helpful as churches enter a season of history many are calling Post—Christian (Barna Group *The Most Post—Christian Cities in America*, web; Stetzer, *Evangelicals, Culture, and Post Christian America*, web; Yancey *Preaching Without Words*, web).

Purpose

The purpose of this research was to discover pastoral formation essentials from the Pastorals and the early church fathers. Additionally it sought to determine if these pastoral formation essentials are (1) known, (2) embraced and practiced within formation

models for existing Free Methodist clergy and Conference Ministerial Candidates, and (3) contribute to the developing Free Methodist pastoral formation model.

Research Questions

Four questions guided this research of the purpose. The questions guided the research in discovering the essentials as articulated in select early church fathers. The questions explored their acceptance, transference, and applicability to the formation models for Free Methodist clergy.

Research Question #1

What were the pastoral formation essentials found within the Pastorals and early church fathers as specified above in relation to content, context, and method?

Research Question #2

When presented with formation essentials within the Pastorals and early church, do Free Methodist bishops, historical and pastoral theologians, and formation providers identify them as unknown, latent, or active models of pastoral formation?

Research Question #3

When presented with formation essentials within the Pastorals and the early church, do recently ordained persons identify the elements as unknown, latent, or active as a part of their formation experience?

Research Question #4

To what degree do providers of formation for Free Methodist Conference Ministerial Candidates (CMCs) embrace and include the essentials found in the Pastorals and the early church within their formational model(s)?

Definition of Terms

The following terms are defined according to their use in this project.

Pastorals

The Pastorals are canonical works attributed to the Apostle Paul, addressed to Timothy and Titus. The works contain pericopes directly relatable to the recruitment, appointment, and continuance of early church leaders.

Pastoral Formation

The process by which a follower of Jesus is prepared for and then entrusted with responsibility for the people of God to carry out the mission of God through church leadership is called pastoral formation. The process varies among epochs of the church and among branches of the church.

Essentials

Essentials are elements of formation that appear repeatedly in the literature of the Pastorals and the early church fathers; occurring across time period and geography. A recurrence indicates that an element may rise to the level of being a shared value and included in a developing taxonomy.

Providers of Formation

Providers of formation include a broad spectrum of institutions that help guide prospective leaders in their formation for pastoral ministry. Providers include colleges, universities, and theological seminaries (the academy). Additional providers include schools operated by ecclesiastical organizations, including the Free Methodist Church USA, conferences, districts, or local churches.

Ministry Intervention

This research discovered essentials of pastoral formation held by the Pastorals and the early church fathers. To discover the essentials I began exploring the Pastorals, as well as the literature of the early church fathers. Literature was limited to English translations of original source material. Three questions provided a framework to clarify the material: (1) what content did the Pastorals and early church fathers value and pass along to their protégés; (2) what method(s) did they employ for conveying the content; and, (3) within what context did the formation take place?

Upon compiling these pastoral formation essentials, the task turned to their knowledge, receptivity and use within the Free Methodist Church. A survey was conducted among The Free Methodist Board of Bishops, Free Methodist historical and pastoral theologians, and formation providers. The survey produced a measure revealing a level of knowledge and receptivity of the Pastoral and early church essentials.

The third part of the project surveyed recently ordained Free Methodist pastors. The survey sought to determine if the Pastoral and early church essentials contributed to their formation process.

The final piece of the project was a survey of providers of formation. This survey probed for inclusion of pastoral formation essentials within the framework of their formational model. Academic and nonacademic formation providers were surveyed, in particular deans and chairs of schools of ministry that are approved by oversight staff at Free Methodist denominational headquarters. These schools of ministry provide a formation model that is unique from the academy model. Their uniqueness is highlighted by their location, their scope of study, and their overall methodology. The concluding

component utilized a semi—structured interview with six providers that explored awareness, transference, and integration of the pastoral essentials into formational models for pastors in the Free Methodist Church.

Context

This research was conducted in two spheres. The first was the historical world of the Pastorals and early church studies. The second sphere was that of the Free Methodist Church USA.

In 2013 the Free Methodist Church USA was comprised of twenty—five annual conferences that covered the entire land area of the United States of America (Free Methodist Church, *Yearbook 2014*, Kindle Locations 556—57). The twenty—five conferences contained 739 full societies (churches), thirty—two fellowships, and 168 church plants (*Yearbook 2014*, Kindle Location 24821). The churches averaged 106,822 in worship. Three bishops provided ecclesiastical leadership for the denomination. Conference superintendents led the twenty—five annual conferences. Leading the churches were 2,096 ordained elders and seventy—five ordained deacons. Leaders in preparation included 530 conference ministerial candidates (CMCs), and 291 consecrated deacons.

Table 1.1. Free Methodist Church Statistical Data, c. 2014

Organizational Data	Leadership Data
Free Methodist Church, USA	3 bishops
25 annual conferences	1 conference superintendent each, except for Southern California (3)
739 societies (churches)	2096 ordained elders
32 fellowships	75 ordained deacons (order is closed)
168 church plants	291 consecrated deacons
106,822 average worship attendance	530 conference ministerial candidates

Methodology

This research utilized a triangulation, mixed—method design. Step one of the research determined the essential elements of early church pastoral formation. I utilized biblical and historical narrative research. Narrative allowed for the development of an understanding of how the early church practiced pastoral formation; the findings suggest the elements as theory (Sensing *Qualitative Research* 161). Limiting the narrative were three categories, or windows, of exploration within the early church fathers: (1) content of formation, (2) context of formation, and (3) method of formation.

The second step of the method was a quantitative survey, the Early Church Formation Survey. This survey queried Free Methodist bishops, theologians and formation providers. The survey determined the extent to which the identified Pastoral and early church essential elements were known.

The third step of the method was a quantitative survey, the Formation Experience Survey, completed by Free Methodist pastors ordained between 2010 and 2014. This survey determined the extent to which the identified Pastoral and early church essentials contributed to the pastors' experience in their formation process.

The final piece concluded with six semi—structured interviews with providers of formation. These interviews utilized the qualitative approach and provided constructive clarity on how the identified essential elements compared or contrasted to present formational models.

Sources and Participants

The sources for research question #1 were select formation providers in the time frame of the early church that we know as church fathers. The participants for research question #2 were Free Methodist bishops, several historical and pastoral theologians, and Free Methodist providers of formation. The participants for research question #3 were Free Methodist Pastors ordained in the years 2010 to 2014. The participants for research question #4 were leaders of institutions that provide pastoral formation for Free Methodist pastors and leaders. These leaders included deans of religion departments serving Free Methodist CMCs, and directors of Schools of ministries serving Free Methodist CMCs.

Instrumentation

The historical narrative survey limited the contribution of the Pastorals and the early church fathers to addressing three key issues that formed the initial essential elements. The three questions were (1) what was the content of formation that the Pastoral Letters and the selected church fathers describe; (2) where was the context of formation; and (3) what was the method of formation that the Pastoral and the selected church fathers describe?

Question two employed the Early Church Formation Survey. The researcher-developed survey was sent to specific individuals who met certain qualifications: the

bishops of the Free Methodist Church, a selected number of historical and pastoral theologians at schools serving Free Methodist CMCs, and a selected number of leaders of schools of pastoral formation. The Early Church Formation Survey tested the validity of the researchers findings of essential elements among current practitioners of formation.

The Formation Experience Survey was a quantitative survey of pastors ordained between the years 2010 and 2014. The survey tested for the presence of early church essential elements within the formation process of pastors recently ordained.

The final instrument, Formation Provider Interview, was a researcher-designed semi—structured interview. This clarified findings from the initial research and surveys, and it explored how the Patristic essentials have shaped formation models presently in use.

Data Collection

The project collected data over a four—year period of time, beginning in the fall of 2011, and was completed in the spring of 2016. The historical narrative survey was compiled in three years. The Early Church Formation survey and the Formation Experience survey were conducted over the course of one week in February 2016. The Formation Provider Interviews were conducted over Skype in the course of three weeks in the spring of 2016.

Data Analysis

The study employed descriptive statistics. The historical narrative survey identified patterns, themes, and categories for pastoral formation essentials. The surveys with bishops, pastors, and theologians validated the identified pastoral formation essentials.

Generalizability

This research provides applicability to three primary areas: Pastorals and early church studies, the Free Methodist Church, and framers of pastoral formation in the Wesleyan tradition. It is limited by taking as its frame of reference the insight of the Pastorals and select contributors within the early church. Additional contributors, across the history of the Church, add more perspective for preparing those who are called as Pastors.

The discovery of these pastoral formation essentials has a direct bearing upon the Free Methodist Board of Administration. As this entity wrestles with what is necessary for present and future pastoral formation, a source of wisdom has been explored and is available for consultation in the midst of the conversation.

Finally, for those who frame pastoral formation in the Wesleyan tradition, this research offers new insights gleaned from old practices. This research suggests a preparation that extends beyond the classroom and into the field. It suggests a renewed emphasis in the methodology of mentoring.

Theological Foundation

William H. Willimon states that “[T]here is no Church without leadership” (Pastor, 15). The book of Acts opens with two significant events in the life of the church. The first is the ascension of Jesus into the heavenly realm. The second is the addition of Matthias to the eleven to complete the circle of the twelve apostles (Acts 1:12—26 NRSV).

The addition of Matthias flowed out of prayer (1:14) and out of space created by the departure of Judas Iscariot who had betrayed Jesus. Peter stood among the gathered

crowd and cast a vision that another should “take his position of overseer” (Acts 1:20 NRSV). The community set two criteria of how they would fill the position: the person would have to have accompanied them during the time span of Jesus’ ministry, from baptism through ascension, and they would need to be willing to join the apostles in witnessing the resurrection of Jesus (1:21—23). Matthias and Justus matched the qualifications and were put forward for selectability. The community prayed, cast lots, and selected Matthias (1:26).

The prayer offered by the community is emblematic of a prayer that has been prayed across the centuries in the church: “Lord, you know everyone’s heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship...” (1:24—25). The prayer asked and believed God to provide a leader who might continue in the ministry of Jesus. A summary of Jesus’ ministry is found in the prologue of the Gospel according to John: he brought light and life so that all who received him would become children of God (John 1:12). Will Willimon says, “God’s idea is to have a human family and to maintain that family into eternity” (*Pastor* 12). Creating, redeeming, sustaining and sanctifying his family—this is the work of God in Christ. Incredibly, God invites countless others to be a part of bringing light and cultivating life (Oden, *Pastoral Theology* 26).

The invitation to participate with God in leading others within the household of God is a story written across the entirety of the Holy Scripture. Genesis tells the story of Noah who responded to God’s invitation to build an ark so that those who respond in covenant with God could be saved from the storm of injustice that destroyed the earth (Gen 6). Abram was approached by God to serve as the head of a unique family that lived

in covenant with God and because of the covenant all the families on the earth will be blessed (Gen. 12). The stories of others being asked to serve a unique role on God's behalf to people for preservation, holiness, and blessing encompasses the likes of Moses, Miriam, Aaron, Joshua, Deborah, Samuel, David, Elijah, Isaiah, Esther, Daniel and countless others.

When Jesus began his earthly ministry, he invited people to follow him (Matt. 4:19) and many did. Among those who followed him, Jesus selected twelve who were designated apostles and were given authority over unclean spirits that they might cast them out (Matt. 10:1). They were given authority over sicknesses with a charge to heal the sick (Matt. 10:2). Jesus told them, "Proclaim the good news, 'The kingdom of heaven has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons..." (Matt. 10:7—8). Jesus invited others to be a part of his work, to take up his work.

This unique commission does not mean that Jesus intended for only a few within the world to carry out his work. Throughout the prophets, the Lord God promised that he intended to pour out His Spirit upon all people (Isa. 59:21; Ezek. 37:14; Joel 2). Peter, who spoke of the need for a replacement for Judas in Acts, later encourages the believing community how to conduct themselves:

[Y]ou are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light . . . that they may see your honorable deeds and glorify God when he comes to judge (1 Pet 2:9—12 NRSV).

At the same time, "the church has found it necessary to ordain some among the baptized to witness, to teach, to heal and proclaim to the Church on Sunday so that all the baptized may witness, teach, heal and proclaim the rest of the week" (Willimon, 16). The early

church understood that those who make up the body are to be the body of Christ for the world.

To the church in Ephesus, Paul wrote that Christ gave gifts to the Church. The gifts enabled some to be apostles, some to be prophets, some to be evangelists, some pastors and teachers, all with the ability to equip the saints for the work of the ministry, for building up the body of Christ (Eph. 4:11—13). In a letter to Timothy, Paul urges Timothy to “entrust to faithful people who will be able to teach others as well” the things he has heard from Paul (2 Tim. 2.2). Paul begins to envision the commission of Jesus spreading to future generations and what that task will entail.

The Scriptures consistently display a need of, a prayer for, and an equipping of leaders for the people of God. How these leaders are selected and formed has been a work in progress from the opening pages of Scripture through the life of the Church, up to and including today. This research traces developments in the process of formation in the Pastoral Epistles and the early church, concluding with Saint Augustine.

Overview

The following research components engage a larger theological foundation for pastoral formation. Chapter 2 attends to the writings of the Pastorals and the early church fathers and discerns their contributions in three areas of formation of leaders: content, context, and method. Chapter 3 describes in detail the surveys and interviews with bishops, formation providers, and pastors. Chapter 4 reports and coalesces findings from the surveys and interviews. Chapter 5 concludes with insight generated so that the task of leadership development continues to be aligned with the ministry of Jesus.

CHAPTER 2

LITERATURE

Introduction

In the summer of 2011, the Free Methodist Church of North America met for its quadrennial General Conference. One item of business brought before the conference was a pastoral letter composed by Bishop David Kendall and affirmed by Bishops Matthew Thomas and David Roller, which called for a “critical reorientation” as to how the Free Methodist Church prepared pastoral leaders (Kendall *Orienting for Pastoral Preparation* 1).

Bishop Kendall appealed to the General Conference to set in motion a return to an “organic track” that would be centered in the local church and aided by all that the academy has to offer (Kendall *Orienting for Pastoral Preparation* 4). The call for action was to identify “core character traits and basic competencies . . . and then devise metrics for recognizing and assessing them” (Kendall 4). Bishop Kendall initiated this call because of an identified problem—the Free Methodist pastoral training model is not bearing the quality and quantity of fruit that has been expected; furthermore, it is out of synch with the way of Jesus (Kendall 1).

Others share the concern of Bishop Kendall and the Board of Bishops. In 1976 J. Warren Jacobs in the journal, *Religion in Life*, described church agencies, field education departments, and seminaries grappling with questions about the nature of ministry: Where has it come from, where is it going, and how could church leaders be better equipped (477). In *Resurrecting Excellence; Shaping Faithful Christian Ministry* (2006), L. Gregory Jones and Kevin R. Armstrong present a gathering of pastors, lay leaders, and

theological educators wrestling with questions of pastoral identity. They find themselves grappling with the prevailing models of pastors as “learned minister,” “wounded healer,” and “minister as CEO” (x). Their consensus is to search for a more holistic imagination of the pastorate, and they anticipate the need for a different formation model (112). In *Minding the Good Ground* (2011), Jason E. Vickers identifies eight causes of what he calls a “present age of anxiety” within the church (5). One of those causes is the professionalization of the ministry and the century—long commitment to higher theological education (9). Professionalization of ministry led to the unwittingly discouragement of laity from active participation in the work of ministry (9). The widening gap between clergy and laity led to religious literacy among the general population plummeting (9). Vickers notes that a work is underway to reform theological education and the art of catechesis (10).

The project proposed by Bishop Kendall is not new to the church. George Demacopoulos in *Five Models of Spiritual Direction in the Early Church* (2007), describes how questions about pastoral teaching, work, and identity in a period of great cultural transition led to theological exploration about who is fit to serve as a pastor, and what makes them fit for ministry (1—20). Demacopoulos’ focused on the struggle of the early church, their struggle is similar to the one identified by Bishop Kendall.

The purpose of this research was to discover pastoral formation essentials from the Pastorals and the early church fathers. Additionally it sought to determine if these pastoral formation essentials are (1) known, (2) embraced and practiced within formation models for existing Free Methodist clergy and Conference Ministerial Candidates, and (3) contribute to the developing Free Methodist pastoral formation model.

Research Design

The research conducted was a preintervention study. The research utilized a triangulation mixed—method design to gather, understand, and affirm the data and to construct a theory for future reflection and action (Sensing 72; Creswell, *Educational Research* 561; *Research Design* 6—9). Triangulation utilizes multiple collection technologies so that the existence of data and its meaning can be verified from a number of sources (Sensing 72). Mixed methods is the combination of quantitative and qualitative tools that are employed to gather and understand the data (Tashakkori and Teddlie *Mixed Methodology* ix).

The study began with historical narrative survey or basic research (Patton 215; Sensing 51). Two primary sources were utilized in this phase of the study: the Pastoral Epistles, primarily 1 Timothy, and English translations of select writings of the early church. Four representatives of the early church were selected for their variety that spanned time and geography. They are Ignatius of Antioch, Hippolytus, Gregory of Nazianzus, and Augustine of Hippo. Through the use of historical narrative I looked for discernable patterns that led to the identification of identifiable and testable themes (Clark and Creswell *The Mixed Methods Reader* 525; Sensing 157).

While the historical narrative research looked for identifiable themes, it was limited to three descriptive windows. The windows looked for the content of formation, the context of formation, and the method of formation. These constricting windows may be construed as contrarian to the grain of narrative (see Creswell, *Research Design* 9; Sensing 161; Tashakkori and Teddlie 163), which seeks first to listen and understand and then construct. However, these windows are identified in Bishop Kendall's writing and

serve as the praxis to which the church needs the ancients to speak (*Orienting for Pastoral Preparation*; Sensing 161). I have noted when the Pastorals and the early church address something outside of these formation windows. Bishop Kendall anticipated a fluidity among the early fathers, yet when “considered together, [the] fluidity eventually became uniform enough to produce some of the great creedal formulations” (Email).

Providing additional insight into historical narrative, interpretative literature has been utilized. Recent writings of New Testament scholars have been consulted for studying the Pastorals. Church historians and theologians provided insight for understanding the church fathers, particularly adding insight into their cultural world and the implications of their work.

This historical narrative survey provides an answer to the first research question; what were the pastoral formation essentials of the Pastorals and the early church fathers as specified in relation to content, context and method?

The second major piece of the method utilized a quantitative survey of active church leaders to affirm the identified themes from the narrative work and to gauge the application of those themes in their own formation (Crewsell *Educational* 561). A third piece utilized a quantitative survey of recently ordained pastors to determine the presence of the identified themes in their formation experience. The final piece included semi-structured interviews with providers of formation that further clarified the essential elements and their constructive use within current church leadership formation models. These interviews provide a qualitative interaction with the data as well as establishing a basis of contextualizing the findings for future development (Tashakkori and Teddlie

Mixed Methodology 150). The final three methods answer research questions two, three and four.

Theological Framework

The Pastorals

The Gospels record the crucifixion of Jesus and its crushing bewilderment of his disciples. They also record that death was not Jesus' finality. On the first day of the week his followers found his tomb empty. As they gathered to understand what could have happened, Jesus stood in their midst (John 20:1—22). As he stood among them John says, he breathed on them and said, "Receive the Holy Spirit, if you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:23). Similar accounts are recorded in the other Gospels, whereby Jesus entrusted his authority and ministry to his disciples and sent them into the whole world (Matt 28:18—20, Mark 16:15—20, Luke 24:44—53).

Jesus' words were clear about a mission. They were sent into the world to proclaim his name and the kingdom of God, to be his witnesses and proclaim repentance and the forgiveness of sins. His words and intent were clear that they needed something—the promise of the Father, the Holy Spirit. His words were clear about scope—they were to begin in Jerusalem and spread out to all the nations (following Luke 24:44—49). Jesus' presence was changed. On the one hand he ascended into heaven, on the other hand, what was said to Moses, he now said to them: "I am with you always, to the end of the age" (Matt 28:20).

The twelve, at this point the eleven, viewed themselves as the leaders in the community of Jesus, quite possibly a new or renewed community of Israel. Thomas C.

Oden perceives Jesus doing something very distinct with the twelve: (1) He had called them to follow him to be his unique disciples; (2) he had brought them on his travels, and they were eyewitnesses to his ministry and especially his resurrection; and (3) through them Jesus provided a means by which not only his teaching but also his living presence could continue to be vibrantly alive in subsequent generations (*Pastoral Theology* ch. 6).

David M. Csinos describes Jesus' work of forming and launching this new community as a work of apprenticeship and discipleship whereby he employed an approach known as legitimate peripheral participation (46). While Jesus taught, he invited the twelve to join with him in travels and work that would involve the whole person (48). By participating fully with Jesus, the disciples moved from the called periphery to a community gathered around Jesus (50). As Jesus called them, nurtured them, and then sent them out, he was legitimizing them toward a point of full identification with Jesus and leadership in his community (55).

Oden notes that the world is changed because of Jesus' interaction with his disciples and entrusting to them the means to bring his presence to the world (*Pastoral Theology* ch.6). Csinos describes the method by which Jesus embarked on the task. As Jesus ascended into the heavens, the twelve returned to Jerusalem to await the Spirit, to replace Judas, to carry out this mission, and to ponder just how these "old—timers" in the community of Jesus are going to welcome newcomers to the community of Jesus (Csinos 55).

The Book of Acts reveals a community in transition. The community moved from relying on the direct voice of Jesus to listening to entrusted disciples (see Peter's sermons in Acts 1—4). It moved from Jesus dwelling in the flesh to the Spirit, or the Spirit of

Jesus living with the followers of Jesus, personally and corporately (Acts 2). It moved from a community within a particular world religion in a particular region of the world to crossing ethnic, religious, and geographic barriers (Acts 8, Philip and the Ethiopian Eunuch; Acts 10, Peter and Cornelius). It moved from being held in high esteem and protected (Acts 5:14—16) to facing great persecutions (Acts 7:54—8:3). It moved from being a community centered and gathered in Jerusalem (Acts 15) to having centers of worship and influence all over the known world. It moved from being a community led by the twelve to adding the seven (Acts 6:1—7), then Paul and Barnabas (Acts 13:1—3), with more to follow. The depiction is of a new community propelled by the commission of Christ to preach, baptize, and teach, relying upon his presence as the ground floor of a structure that was at its very beginnings (Oden, *Pastoral Theology* 62).

Will Willimon notes that as the church was growing and transitioning “[T]he community showed an admirable ability to adapt and create new forms of leadership to serve new challenges of the church...” (30). “Furthermore, he writes, there seems to have been a more spontaneous recognition, on the part of the community, of the charismata, the spiritual gifts, and of those who were called to leadership” (30). In letters to the churches at Corinth and Ephesus, Paul describes how God has appointed some within the community to take on certain roles of leadership for the building up the whole body of Christ (Eph. 4:12). His language varies between the two letters. To the church at Corinth, written c. AD 54, he includes apostles, prophets, teachers, miracle workers, gifts of healing, forms of assistance, administration (leadership), and various kinds of tongues (1 Cor. 12:27—28). The list for the Ephesians, written c. AD 58—62, includes apostles,

prophets, evangelists, pastors, and teachers. These are gifts God has granted for the purpose that all might experience the fullness of Christ Jesus (Eph. 4:15—16).

Because of the outpouring of gifts and in some relationship to the outpouring of the Holy Spirit, the ministry of Jesus was distributed beyond the apostles, beyond the missionaries Paul and Barnabas, beyond those with unique gifts. In their missionary travels, Paul and Barnabas describe how they (1) proclaimed the good news, (2) made disciples, (3) strengthened and encouraged the faithful, and (4) appointed elders for the church (leaders) and entrusted them to the Lord (Acts 14:21—23). One of the places they appointed elders is in Ephesus (Acts 20:28). The ministry originally entrusted with the disciples of Jesus spread across the world and leaders were appointed for churches in every city where the people who followed the way of Jesus gathered.

Eugene H. Peterson in his co—authored work *The Un—necessary Pastor*, writes that the letter to the church at Ephesus “reflects the healthiest, most mature of all of Paul’s writing on the Christian life...Ephesians, marks the church at its best, most complete, healthy and holy” (“Timothy” 123). He suggests that at one point, the church was “what we might call the perfect church” (123). The reception of the message of Jesus along with the gifts of God and the leadership of the elders led to a church that excelled.

Then something changed. Peterson believes “the church became a mess” (123). Knowing the full nature of the trouble and its generative cause is unsettled among scholars. Peterson points to Paul’s phrase in 2 Timothy 2:16, “participating in godless chatter,” and suggests that the bulk of the disruption stems from “some form of Gnosticism, which essentially creates an elite body of insiders who cultivate a higher form of religion that despises common people” (124). Into that mess he sends Timothy,

urging him to pray and speak so that the church might conform to sound teaching and the glorious gospel of God (1 Tim. 1:11). Peterson suggests that Timothy's two primary tasks in Ephesus are to teach and pray, for in these two activities, people will become healthy again (128). The elders who have been appointed will return to leading the household of God in the way of Jesus (1 Tim. 3:15).

Oden takes a different view from Peterson as to the genesis of the Pastorals. Oden thinks that the letters were written "under conditions in which the survival of the Christian community seemed highly doubtful to any realistic observer" (*First and Second Timothy & Titus* 3). At the same time, he also writes that the congregations had grown and needed "more settled, more permanent organization" (12). "The need for continuity in church structures took on an importance hitherto unrecognized. The problems of Christians living in society began to be more deliberately reflected upon" (13). Oden and Peterson both agree that one of Paul's earnest concerns in writing to Timothy and Titus is the selection of worthy leaders who could be entrusted with the tradition already received (2 Tim. 2:2; Oden, *First and Second Timothy* 6; Peterson, *The Un—necessary Pastor* 185—87).

I. Howard Marshall concurs with Oden; he sees a real threat to the church. He disavows that the threat is Gnosticism, which he claims is a second—century concern (*The Pastoral Epistles* 90). Rather, the threat is a repudiation of the preaching of Paul's own teaching and is a "speculative use of the Old Testament" (90). Thus Paul's motive is to give backing to Timothy and Titus in calling congregations from false teaching and practices (92).

Paul's writing to Timothy and Titus contributes to the life of the church in that moment, and it contributes to the church in the ongoing ecclesiastical history (Marshall 52). Establishing qualifications for appointing leaders becomes a turning point in the progression of the church. A discussion about leadership in a post—apostolic, Spirit—led body of Jesus Christ is set in motion. The work ahead is to listen to Paul's contribution so as to discern the content, context, and method that Paul envisions for selecting and developing leaders in the church. Although, as Marshall cautions, the work is not to think Paul's contribution is normative but instructive in light of a charismatic dynamic (53).

Paul specifically addressed the appointment of leaders in 1 Timothy 3 and Titus 1:5—9. Paul is keen to describe the kind of people Titus and Timothy should recruit and train as leaders. At the same time, he is concerned that Timothy and Titus express themselves as leaders who are true and faithful to the gospel.

Timothy and Titus were recipients shaped by the Gospel of Jesus. From that shaping they were charged with helping to find the next generation of leaders. Paul appeals to a generational transfer of faith to Timothy when he writes, "I am reminded of your sincere faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you" (2 Tim. 1:5). He appeals to the message they delivered to him. To Titus he writes as a father, calling Titus "my loyal child in the faith we share" (1:5) ...and, "[t]each what is consistent with sound doctrine" (2:1). Timothy and Titus are "to guard what has been entrusted them" (1 Tim. 6:20). They are to "continue in what they have learned and firmly believe" (2 Tim. 3:14) and "declare these things" (i.e., the blessed hope of Jesus, Tit. 2:11—14); "exhort and reprove with all authority, and let no one look down on you" (Titus 2:15). Out of their own spiritual formation and

commissioning, Titus' from Paul (Tit. 1:5) and Timothy's is from Paul, his family, and the council of the elders (1 Tim. 4:14), they were to entrust the message to faithful people who will be able to teach others as well (2 Tim. 2:2).

In both texts Paul writes about appointing people to offices that bear certain names or titles. In Titus the language is that of elders and bishops; in Timothy, the language is that of bishops and deacons. In the early second century, a line of authority emerged out of these terms, but at this point, the broad consensus states that there is little to differentiate between bishops and elders, presbyters and deacons (Chrysostom, *Homilies* 85; Fee and Gasque 78; Hatch 49; Wesley, *Notes on St. Paul's First Epistle* web). While Paul uses titles to which Timothy and Titus are to appoint people, Walter L. Liefeld writes, "Paul defines the words in terms of function, not of status or office. He is not encouraging people to seek status but responsibility" (116). Liefeld highlights the responsibility by emphasizing that to be a bishop is to be charged with a "noble task" (1 Tim. 3:1).

Edwin Hatch, in lectures given in the 1880s at Oxford, makes a strong case that Paul's language reflects structures of other cultural entities functioning in the world at that time; these other entities serve as models for church order (26-54). Hatch suggests that emerging Christian communities looked to outsiders such as the trade guilds and secret societies for steps in formation. Hatch suggests that the guilds, unions, and secret societies all had persons who gave order to the associations, who presided over their meetings, and oversaw their financial resources (30). The early church was no different in structure to the outside world (30), except for one component—that of charity. Hatch says, "[O]ther associations were charitable; but whereas in them charity was an accident,

in the Christian association it was of the essence” (36). A primary work of the bishops was the distribution of the collected funds for charity, or as St. Jerome said, “The glory of the bishop is to relieve the poverty of the poor” (48). This emphasis from St. Jerome is of critical importance in Luke’s Gospel as Jesus describes his ministry as having significance in relationship among the poor and with the poor (see Luke 6:20; 12:13—21; 14:12—14; 16:19—31).

Hatch’s work in relation to Paul’s use of bishop and deacon contributes to an understanding that Paul was capitalizing on cultural norms to shape the order in the church. Utilizing the norms of a household structure, Hatch asserts that Paul employs the titles and duties, relying upon a “duty code for a specific occupation” (Goodrich 2) when he creates his lists of who might be considered for the task of a bishop or a deacon (49). John K. Goodrich adds to Hatch’s work by suggesting that not only did Paul use the overall structure for order, but Paul also used internal evaluation measures for who might lead. Goodrich argues that Paul utilized a specific kind of code, “a catalog of leadership prerequisites so that the profile of the overseer bore a close resemblance to the popular idealization of the household steward, a familiar and instructive portrait of domestic leadership” (14). Such a role connects the church to the parables of Jesus (Luke 16:1—8; Matt. 25:14—30) and to the action of Jesus, especially in his washing the feet of his disciples (John 13:1—20). The result was that the function of the office, and the way into the office, were drawn from the duty code of Greek and Roman culture yet transformed by the gospel.

Paul, in delivering leadership offices, describes the work that Timothy and Titus were presently occupying, as well as instructing them in developing their replacements.

The leadership offices and their accompanying attributes that Paul sends to Timothy and Titus are conveyed in Table 2.1.

Table 2.1. Paul's Attributes for Bishops and Deacons

Attributes for Bishops (1 Tim. 3:2—7)	Attributes for Deacons (1 Tim. 3:8—13)	Attributes for Elders (Tit. 1:5—6)	Attributes for Bishops (Tit. 1:7—9)
Above reproach		Someone who is blameless	Must be blameless as God's steward
The husband of one wife	Married only once	Married only once	
Temperate			Not quick tempered
Prudent/Sensible	Serious		Prudent, self—controlled
Respectable	Not double tongued		
Hospitable			Hospitable
Able to teach			Having a firm grasp of the word Trustworthy in accordance with the teaching Able both to preach with sound doctrine and to refute those who contradict it
Not addicted to wine/not a drunkard	Not indulging in much wine		Not addicted to wine
Not violent/a striker			
Gentle			
Peaceable/Not quarrelsome		Not rebellious	
Free from the love of money	Not greedy for money		Not greedy for gain
One who manages his own household well Children under control and dignified	Manage their children and households well	Children are believers	
Not a new convert			
A good reputation to outsiders		Not accused of debauchery	Blameless, not arrogant, devout, self—controlled
	Must hold fast to the mystery of the faith Must first be tested and if faithful, then they can serve Gain a good standing for themselves and great boldness in the faith For Women Deacons: Serious, not slanderers, temperate, faithful in all things		

Source: Long 4.

In viewing Paul's list concerning bishops, three significant things stand out. First, Paul places a great emphasis on both inner and external character traits. Many commentators have noted that Paul's list involves character virtues that contribute to or diminish a person's standing within the intersecting communities of the church and the broader community. A major concern is that the bishops (leaders) would be above reproach (1 Tim. 3:2), blameless (Tit. 1:7), and well thought of by outsiders (1 Tim. 3:7). To accentuate this concern, Paul lists many positive attributes such as peaceable, and gentle and looks for people who are not quick tempered, violent, nor drunkards. These are attributes desired in a host of institutions and especially among those who were head stewards of wealthy estates, those entrusted with household management (Goodrich 21). These characteristics are not specifically Christian but were valued in the society at large for positions of responsibility.

Second, management begins at home. The second emphasis turns to the ability to manage one's own house well. Paul, by extension, indicates that if a person's home is well—ordered that person can be trusted with leadership in the house of God (see Friedman, Treadwell, and Beal *A Failure of Nerve*). Philip Towner and I. Howard Marshall suggests that the “patterns of leading, management, authority and responsibility within the cultural framework (of the home) made it a natural model for defining the overseer's position” (255). It reflects the ability of a person to meet needs appropriately. When applied to the church, the question will be if a leader manage the needs of its members. It is also concerned with the outward projection of the church that will be imagined through the reputation of its leaders (257).

Third, Paul includes a skill or professional quality that is important to leading. Paul's list for bishops in Timothy and in Titus includes one aspect that is a skill or professional quality—the ability to teach or to preach sound doctrine and refute those who contradict it. John R. W. Stott suggests that this ability to teach enables the community to weigh the cohesion of a person who has virtuous character alongside their calling and gifting (95). Stott suggests that the ability to teach reminds the church of the preeminence of the Word of God (95). Teaching is both a skill as well as the reflection of a charismatic gifting. This communal attribute reflects the gifting of the Spirit for the community.

Missing from Paul's list of required skills are the variety of gifts of the Spirit that he describes in other letters (see Rom. 12:8; 1 Cor. 12; Eph. 4:11). J. N. D. Kelly suggests that the gifts of the Spirit are missing as an indicator that those who have them are not necessarily charged with leading the entire church (*The Pastoral Epistles* 71). Also missing in the list to Timothy is a full and direct expression of the faith content that the bishops were to express. Paul includes “the mystery of the faith” (1 Tim. 3:9) in the list to Titus as being paramount for the deacons. In the list of the bishops, the strongest language they have is that a bishop “should not be a recent convert” (3:6). Paul sees value in a period of maturation and preparation between conversion and leading (see Tit. 2:11—15). A season of preparation is important, but Paul has no magical age threshold (1 Tim. 4:12).

Turning to the deacons, four significant features stand out. First, a similarity exists between the qualities of the deacons and the bishops. Chrysostom, seeing the similarity, argues that the attributes of the bishops should also become that of the deacons

(86). Tertullian extends Chrysostom's suggestion to all Christians, that bearing the priesthood, all believers should have the ethical requirements applied to deacons (Frisius 66).

Second, Paul urged that those appointed deacons would hold to "the mystery of the faith with a clear conscience" (1 Tim. 3:8). This acceptance, adherence, and proclamation expands the definition of deacons from the seven deacons chosen in Acts 6. Lefield joins Gordon D. Fee and W. Ward Gasque in noting that the seven of Acts 6 were noted to be "full of the Spirit and wisdom," and Paul provides a different emphasis (132). Kelly, Marshall, and Towner view Paul's appeal in the light of his writing in Eph 3:4, "the mystery of Christ" establishes a new precedent (*The Pastoral Epistles* 84; *A Critical and Exegetical Commentary* 264). They suggest that Paul describes more clearly what he means as the mystery of faith with a description of Jesus in 1 Timothy 3:16: "He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among the Gentiles, believed in throughout the world, taken up in glory." Deacons are to not only full of the spirit, but have a grasp on the mystery of faith.

Paul's expansion took place within the context of a threat to the teaching and practice of the church, especially a threat present brought by some teachers. Paul established a growing expectation of deacons in their ability to make confession. Instead of relying on "full of the Spirit and Wisdom" (Acts 6) as the only description for apostolic leading, Paul is looking for a credal confession. Towner suggests that the heresy against which Paul was reacting distorted or rejected the version of God's plan that had been delivered in revelation of Jesus to the apostles and the Church (264). Whereas the seven reflected the teaching of the apostles with the Spirit being a mark of

living freshness, the deacons in Ephesus needed to hold to the revealed mystery of Christ in the life of the Spirit. Paul describes the nature of the mystery later in this chapter and also in 2:5—6 and 6:13—16. These three passages present in hymn format the mystery of faith:

For there is one God;
 there is also one mediator between God and humankind,
 Christ Jesus, himself human, who gave himself as a ransom for all—
 this was attested at the right time. (2:5—6)

He was revealed in flesh
 vindicated in spirit
 seen by angels
 proclaimed among Gentiles
 believed in throughout the world
 taken up in glory. (3:16)

God, who gives life to all things and of Christ Jesus, who in his testimony before
 Pontius Pilate made the good confession....
 I charge you to keep the commandment without spot or blemish until the
 manifestation of our Lord Jesus Christ
 Which he will bring about at the right time
 He who is the blessed and only Sovereign
 The King of kings and Lord of lords.
 It is he alone who has immortality and dwells in unapproachable light
 Whom no one has ever seen or can see;
 To Him be honor and eternal dominion. Amen. (6:13—16)

In these ancient hymns the mystery of faith finds form and expression.

Similar hymn expressions of faith appear in 2 Timothy 2:11—13 and in Titus 2:11—14 and 3:4—8. The last passage in Titus includes the person and work of the Holy Spirit. The Spirit brings the extension of God's mercy with water in rebirth and renewal: "The Spirit is poured out on us richly through Jesus Christ our Savior, so that having been justified by his grace, we might become heirs according to the hope of eternal life" (Tit. 3:7). For Paul those who lead must not only appeal to the Spirit but must also hold the revealed mystery of Christ.

The third significant aspect of the deacons involves testing. Paul is concerned about character, inner and exterior character traits that express themselves in the home and within the community. He encourages deacons to serve a period of probation whereby the congregation may assess and express an outward sense of the call of God (Stott 101).

The fourth aspect involves women deacons. Verse 11 raises a question about women serving as deacons or women who are wives of deacons. Paul in Romans 16:1 calls Phoebe a deacon of the church, but in 1 Timothy 2:11—12 Paul seems to be limiting the place of women within the Church. Marshall and Towner read these texts as a temporary restriction upon those who wield significant power and authority in the church (266). They suggest that those serving have traits that hinder the irreproachable nature of the church and that Paul is asserting the need for all who serve to have measures of respectability (266).

Risto Saarinen appeals to Chrysostom who claimed that Paul is clearly speaking of women deaconesses. He also notes Pliny the Younger who, in a letter from AD 112, speaks of female *ministrae* active in these tasks (67). Oden says there is “little doubt that women were holding offices of ministry in the early church” (*First and Second Timothy and Titus* 149). While Saarinen and Oden claim no doubt, Fee and Gasque say that verse 11 puzzles scholars, there is little clarity about the women being deacons, or wives of the deacons (88). Marshall argues against Fee and Gasque’s ambivalence by noting the many places within the letters of Paul where women are engaged in ministry (*The Pastoral Epistles* 56). In the particular instance of verse 11, a woman’s responsibilities and qualifications are similar to those of male deacons with the hint of some possible task

exclusions (496). The experience of the early church included both men and women in leadership roles.

The mystery of faith. The final section of the pericope from 1 Timothy 3 is the capstone found in the final three verses. Verses 14 and 15 revisit the theme that Paul has been developing with regard to bishops and deacons exhibiting good oversight of their homes by drawing the illustration back to the “household of God, which is the church.” Paul is looking for order, godly living, and sound doctrine (Oden, *First and Second Timothy and Titus* 139). The essence of sound doctrine is lifted up in the hymn to Christ that concludes the pericope. Chrysostom took the pericopes and preached:

Great is the mystery. For God became Man, and Man became God. A Man was seen without sin! A Man was received up, was preached in the world! Together with us the angels saw Him. This is indeed a mystery! (*The Homilies* 88).

John Wesley said this hymn “sums up the whole economy of Christ upon the earth” (*Notes on St. Paul’s First Epistle* web). Some commentators have provided schemes that deconstruct the hymn so the reader can consider its particular stylistic structure. What is clear, however, is that the essence of Christian ministry, the essence of the mystery of faith, is Christ himself, incarnate and glorified (Kelly *The Pastoral Epistles* 90). A portion of the hymn to Christ serves as a capstone of Paul’s view of necessary attributes for those who serve as Bishops, Elders and Deacons; being shaped by the mystery of faith.

Paul’s letters begin to establish a response to the original questions: what kind of content, context and method contribute to a holistic development of church leaders.

Content. The majority of Paul’s list of qualifications rests on character traits that draw on a catalog of virtues. The source of the virtues, their inculcation and transference,

originates within the home, but other places such as the household of God and the marketplace also rely upon them. Certainly the values emanating from a catalog of virtues within the culture are reinforced by the culture. Paul's emphasis on virtues meant that both women and men could be trained and deployed as leaders.

Another piece of content is the ability to teach. Teaching includes the skill of rhetoric. Paul urges Titus that he should be able "both [to] preach with sound doctrine and to refute those who contradict it" (Titus 1:9). He is pointing to a person trained in rhetoric or who is developing the skill.

A final piece of content for leadership development and selection is "the mystery of the faith" (1 Tim. 3:9). The mystery of the faith is centered in the creedal, hymn—like insertions that provide the underlying theological framework to the writings. The great mystery as described in 1 Timothy 3:16 leads into the following thought that marriage and foods are created by God and are good, and nothing is to be rejected (4:4). The mystery of the person of God the Father, the incarnate and glorified Son and indwelling Holy Spirit, leads to lives that are "self—controlled, upright, and godly, while it waits for the blessed hope" (Tit. 2:12—13).

Context. Paul made a significant link between the home and work in the household of God. Timothy received his faith in the context of his home from his grandmother and mother (2 Tim. 1:5). The significance of the home is described in 1 Timothy 5:4 as an expression of "religious duty" to assist one's own parents in their elder years, especially in the case of a mother who is a widow. Edwin H. Friedman, Margret M. Treadwell, and Edward W. Beal set out to write a book on leadership for people from "parents to presidents" (140—41). Freidman, Treadwell, and Beal describe the powerful

impact of a home in the life of a leader and an organization, and they cannot envision a leader being significantly formed, tested, and forming other organizations apart from their home life. One significant place to which Paul points as a context for discovering, training, and testing of leaders is within their home, both as participants and as leaders.

Another place of contextual preparation for church leadership is within the marketplace. Paul's concern that leaders be above reproach (3:2) and well thought of by outsiders (3:7) may indicate that a selection and proving ground exist within public interactions where honesty and greed will be examined and tested and a reputation acquired.

A primary place of formation that has been assumed but not overtly mentioned is the church, as Paul calls it, "the household of God" (1 Tim. 3:15). The letters to Timothy and Titus serve not only to lay the groundwork for how to "appoint elders in every town" (Titus 1:5), but also as a means of prodding Timothy and Titus in their own development, within the context of the Church. Timothy is encouraged to "rekindle the gift of God" (2 Tim. 1:6) even as he is leading and selecting others for leadership roles. The bulk of the letter to Titus is advice concerning the content of his own teaching, preaching, and pastoral care (Tit. 2—3). Timothy and Titus continue to develop as servant leaders within the church even as they recruit and appoint others to lead. In this way they model Paul who continues to be equipped for every good work (2 Tim. 3:10—17).

Method. Within the texts two factors exist regarding the method Timothy and Titus are to utilize in recruiting and training future leaders. First, bishops should not be recent converts (3:6). They should have some maturity in the faith. Maturity does not necessitate a specific age. Paul urges Timothy and Titus that others should not look down

upon them because of their youth (1 Tim. 4:11; Tit. 2:15). The amount of time as a member in the faith is a contributing factor to methodology. Time means immersion with the mystery of the faith. It means seeing the multiple facets of the ministry of Jesus. It means a household can be observed to discern character fitness.

Second, as a whole, the Pastorals reveal a variety of training methods in preparing Timothy and Titus. John M. Elliott suggests that Paul, in relationship to Timothy and Titus, utilized a peer/team approach in training and releasing them for ministry (120). However, for their development of other leaders, Elliot views Paul suggesting a model of master/disciple training (117). The disciple or deacon will have to prove his or her character and competency through a number of tests.

Third, Paul urged Timothy to let the deacons be tested. They could imagine a testing of their understanding of the doctrine, a testing of character, and a testing in the skill of rhetoric. Stott is strongly convinced that the community of believers has a strong role in testing virtues, faithfulness, and doctrine over the course of time (92).

Fourth, Paul urges that they persevere in the practice of ministry and godliness. Timothy is urged to “fight the good fight” (1 Tim 1:18), to “put these instructions before the brothers and sisters ...” (1 Tim 4:6), “[to] not neglect the gift that is in you ... [to] put these things into practice” (1 Tim 4:14—15), “[to] teach and urge these duties” (1 Tim 6:2), “[to] pursue righteousness, godliness, faith, love endurance, gentleness” (1 Tim 6:11), and “[to] guard what has been entrusted to you” (1 Tim 6:20). Paul believes that the act of doing creates learning, which in turn fosters greater learning and preparation for the next act of doing.

Summarizing the insights of the Pastorals for recruiting and developing leaders within the areas of content, context, and method the researcher proposes the following:

1) Content

- a. Begins with character training; highlighting virtues to embrace, and vices to avoid, inclusive of women and men
- b. Rhetorical skills, gaining and mastering the ability to teach and preach
- c. The mystery of the Faith – a living confession of Jesus Christ and the presence of the Spirit

2) Context

- a. The home; the one from which they are raised in, and the one they lead
- b. The market place; provides a vivid proving ground for virtues to be expressed
- c. The household of God – a leader develops as they lead

3) Method

- a. Use of time – a season of being in the faith, regardless of age
- b. Relationships – employing mentoring – in Peer to Peer, Peer/Team, or Master/Disciple relationships
- c. Testing within the household of faith of a person's virtues, doctrine and skill
- d. Action and reflection – active ministry creates reflection and learning for the next moment of ministry

The Early Church Fathers

Scholars suggest that the search for a clear picture of the leadership structures of early church is done in vain (Willimon 29). George Williams writes the following:

At the end of the New Testament epoch and the beginning of the Patristic period, there were at least five competing images in which the chief pastor of a Christian church might see himself mirrored c. 125: as an elder of a Christian Sanhedrin, as an Apostle, as a Prophet, as a High Priest, or as an Epiphany of God or Christ to the Christian people (see Jacobs 479 on Cyprian's thinking). (Neibuhr, Williams *The Ministry in Historical Perspective* 33)

Kendall imagines the early church as a time where entrance into ministry practices were “quite fluid” and the “fluidity” eventually became uniform (Email). This section will listen to the voices of four early church fathers. These include Ignatius of Antioch (d. 110) (Howell 5; Brent 2), Hippolytus (d.235) (Stewart—Sykes *Hippolytus On the Apostolic Tradition* 14), Gregory of Nazianzen (d. 391) (Olson 177), and Augustine of Hippo (d. 430) (Augustine, R. P. H.). The task ahead is to describe the fluidity and note where there is an emerging uniformity.

Ignatius of Antioch

Ignatius of Antioch composed seven letters while on a martyr's journey from Antioch in Syria to Rome during the reign of emperor Trajan, who ruled from AD 108—117 (Brent, *Ignatius of Antioch* 2; Howell 2). The reason for Ignatius' arrest and eventual martyrdom goes unmentioned in his letters. Roger E. Olson suggests that Ignatius, who was highly revered and respected in Antioch, served as a threat to the Roman authorities (46). Allen Brent offers a different perspective. Brent proposes a view whereby the church in Antioch was experiencing critical conversations with regard to structure. In that conversation Ignatius proposed and advocated strongly for a single bishop to lead the

church. Ignatius' position, Brent suggests, created great tumult in the church that spilled over into broader society, which caused the civil power to arrest Ignatius (*Ignatius of Antioch* 21). Other authors avoid speculating on the cause of Ignatius' sentence.

Ignatius' journey to Rome leads to a strong theology of martyrdom, expressed in his *Letter to the Romans*. Ignatius urges recipients not to prevent his martyrdom: "Do not prevent me from being poured out to God as a libation when there is still an altar that you may be a chorus in love, singing to the Father in Christ Jesus ..." (Howell 95). Ignatius views martyrdom as a completion of being a disciple: "Let it all come upon me: fire and cross, fierceness of beasts, being cut up, torn apart, breaking of bones.... Only this remains: I desire to preach Jesus Christ" (97). Ignatius is so determined on this matter that he asked the Church in Rome not to intercede in any way that would hinder his martyrdom (95—96).

As Ignatius contributes to the theology of martyrdom, he is equally concerned about the unity and integrity of the church (Rapp 7). Brent suggests that Ignatius' quest for church unity led him to "introduce a church order based on a single bishop as the source of unity and concord between the authoritative bodies within the developing ecclesiastical constitutions" (*Ignatius of Antioch* 78). In the *Letter to the Philadelphians* Ignatius writes, "[D]o nothing without the Bishop" (Howell 105). In the *Letter to the Trallians* Ignatius writes, "[A]ll should revere the deacons as Jesus Christ in the same way that the bishop is the exemplar of the Father, and the presbyters are like the council of God and like the bond of the apostles. Apart from these, a church cannot be called a church" (86). Ignatius envisions a collaboration of leaders that surround a bishop, inclusive of presbyters and deacons (Brent *Ignatius of Antioch* 32). Ignatius' writings

give rise to the monoepiscopasy, whereby the pastoral offices of Paul and the reflection of ministry in the *Didache* are significantly adjusted and brought under the office and person of the bishop (Rapp 27).

Ignatius has a strong view of the office and role of a bishop, including presbyters and deacons, but he does not describe a process for entering the ministerial office (Patsavos 35). He does not describe who has the capacity to appoint the bishop. Eusebius says that Ignatius followed the Apostle Peter as the second Bishop of Antioch, but nowhere does Ignatius describe how that happened (Howell 2). The closest Ignatius gets to describing a way into leadership within the church is to suggest that it is because of “the love of God the Father and the Lord Jesus Christ” (*Letter to the Philadelphians*) (102). Ignatius is saying there is a divine selection that has been asserted upon those who serve. Because of this divine love, age is not to be a determining factor of one’s capacity to be a bishop (*Letter to Magnesians*) (75): Instead the chief mark is love that is beyond words (*Letter to the Ephesians*) (57), and the chief passion is to be *theophorus* (*Letter to Polycarp*) (118), to be a god—bearer, one who carries the image of the divine (Brent, *Ignatius of Antioch* 151).

While Paul gave a catalog of virtues to Timothy and Titus for use in selecting leaders, Ignatius expects virtues to become visible when one is serving in leadership (Brent, *Ignatius of Antioch* 18, 151). Paul and Ignatius present a difference between looking for virtues prior to assigning a leadership task/office, or looking for virtues as one serves in that office. Ignatius’ does have a list of qualifications to be checked prior to serving. That list is composed of attributes to be avoided in selecting certain persons for leadership. He openly disavows self—interest, those who seek human approval and

vainglory as marks unbecoming a leader (*Philadelphians*) (Howell 102). His list of virtues that are the fruit of service are scattered across the seven letters. Claudia Rapp summarizes them:

He (the bishop or leader) should be constant in prayer, asking especially for the gift of understanding. He must oppose heterodox teaching and win over the unruly elements in the congregation through his gentleness. In fact, the most distinguishing virtue of a bishop should be his meekness. He should constantly exercise his care for this congregation, he should look after the widows, and he should admonish the slaves and the married men and women to be content with their station in life. (27)

Rapp's list is drawn from the seven letters, yet dominant among them is the *Letter to Polycarp*, where Ignatius describes the fruit of leaders that are marked by virtue (Patsavos 36). Ignatius' disposition toward describing an active ministry makes discerning his contribution to the content, context, and method of formation challenging, but the *Letter to Polycarp* provides helpful insight.

Content. In the *Letter to Polycarp*, Ignatius delivers counsel to “a shepherd of the church” (Howell 118). This counsel is to encourage Polycarp in his own course and to encourage others (118). Polycarp is to have a degree of physical and spiritual aptitude so that he can “vindicate his position” in one instance, in another to have the capacity to “gently handle things that appear before you” (118). Polycarp is to linger in prayer, seek greater understanding than he has, speak in union with God's moral character, and bear the sicknesses of all (118).

Ignatius encourages meekness and vigilance. Meekness is extended toward those who find the way of discipleship “more troublesome” (Howell 118). Meekness combined with vigilance attends to the care for the widows (12). Vigilance enables the shepherd to be undisturbed by false teachings and when necessary to flee ‘evil arts’ (119—20).

Vigilance and meekness enable exhortation within the church so that God's glory may be expressed in human relationships (120).

Ignatius summarizes his counsel: "Let your baptism remain your weapons. Your faith is your helmet. Love is your spear. Endurance is your full armor" (Howell 121). The content that Ignatius readily describes is grounded in the suffering and enduring narrative of Jesus. Jesus' narrative reflects the virtues of God's moral character and is meekly enduring.

Context. Across the seven letters is a consistent appeal to pay attention to, or be united with the bishop, and through the bishop to the church and to God (Howell 121). When a person is in union with the bishop, they are also in union with God (122). Ignatius describes a context that draws heavily on a relational connectivity to the bishop and the church. In being united with the bishop a person becomes eligible for election by the council to be sent as a messenger for God (122). The context essential to Ignatius is that of unity, "of which there is nothing better" (118). Ignatius illustrates unity that extends into the community that Polycarp leads (Brent *Ignatius of Antioch* 151): "Pay attention to the bishop that God may do the same to you... Work with one another, compete together, run together, suffer together, and get up together as God's stewards, companions and servants" (121). Ignatius' idea of unity is more than a theological statement. It represents a life together, a life lived in close quarters.

Method. In his *Letter to Polycarp* Ignatius repeats a recurrent theme throughout his letters: "Pay attention to the Bishop" (Howell 121). Claudia Rapp argues that Ignatius perceived the bishop as a model to the congregation. To make his point, Ignatius adopted the Greek neologism *exemplarion* (27). The word refers to a model used in the

production of a book or in textile production (28). His admonition to pay attention is connected to his understanding that the bishop serves as model to the congregation of life lived in union with God.

In his *Letter to the Ephesians* Ignatius writes specifically to teachers, “To teach is good if the one speaking acts [in accord with his teaching]” (Howell 67). His concern for the teacher and the student is that both would exhibit the fruit of noble character that flows from “faith and love completely in Jesus Christ” (67).

The primary method of formation that arises from Ignatius’ writing is the use of a model, primarily the bishop, but it could also be a teacher who would model and share the content of faith in close proximity to active ministry. While modeling is the primary method, Ignatius employs the method of correspondence to convey many of his thoughts.

Summarizing the contribution of Ignatius for recruiting and developing leaders within the areas of content, context, and method, I propose the following:

- 1) Content
 - a. Vices to be avoided
 - i. Self—interest and vain glory
 - b. Physical aptitude
 - i. Reflecting strength and gentleness
 - c. Spiritual aptitude
 - i. Prayer
 - ii. The narrative of Jesus Christ; baptism, suffering and resurrection
 - d. Virtuous aptitude to be gained

- i. Meekness & Vigilance
 - ii. Faith & Love
- 2) Context
 - a. A divine disposition or calling
 - b. Unity with or connectivity to the Bishop
- 3) Method
 - a. A modeling by the Bishop and replication of the student
 - b. Letters of Correspondence

Hippolytus

In 1551 a statue of Hippolytus was discovered in Rome bearing on it the title *Apostolic Tradition* (Patsavos 74; Hippolytus and Stewart—Sykes 20). For centuries Hippolytus was considered the author of an influential work by the same title that resided in a genre known as church order literature (Hippolytus and Stewart—Sykes 11). Dom Gregory Dix in a paper titled *The Ministry in The Early Church*, and Lewis J. Patsavos consider *Apostolic Tradition* the product of Hippolytus prior to his martyrdom in AD 235 (Dix's paper is in Kenneth E. Kirk and Cecilia M. Ady, *The Apostolic Ministry*).

Rapp and Alister Stewart—Sykes, translator of an English edition, follow a different route. While agreeing that the work is influential, Rapp believes that the work is composed of quotations from other works and offered to a schismatic community in Rome following the death of Ignatius, a personality whom she calls a “schismatic bishop” (28). Stewart—Sykes follows the work of Brent (*Hippolytus and the Roman Church in the Third Century*) in suggesting that at least two redactors compiled the work that would give shape to the church as it moved from being a household based community to a

scholastic led community (Hippolytus and Stewart—Sykes 25, 39). While division exists about its authorship, the time period of composition for *On The Apostolic Tradition* is generally fixed to the realm of AD 235 to 238.

The many views on authorship contribute to various perspectives on context and purpose of the work. Dix thinks that Hippolytus writes from the perspective of describing the ideal Christian church (*The Apostolic Ministry* 196). Stewart—Sykes imagines that the writing is prompted by competing elements within the church, the interests of the scholastics and those of the patrons or the householders who served as hosts for the church (Hippolytus and Stewart—Sykes 44).

Stewart—Sykes suggests that the central point of conflict involved church leadership. The scholastics wanted the church to be led by persons who were well taught, in particular by the Holy Spirit. The scholastics contrasted other leadership models where leaders were chosen because they were wealthy or they owned the homes in which the church met (Hippolytus and Stewart—Sykes 56). Stewart—Sykes imagines two authors. The first one champions a new form of leadership selection, advancing the argument of the scholastics, that a leader should be well taught and not subject to patronage. The second author softens the original writing, to propose a place for patrons as presbyters, assisting in the work of the bishop (49—50).

Both Dix and Stewart—Sykes hold that the church had not embraced Ignatius' plea for a single bishop in each city. The lack of a monoepiscopasy meant that each church, school, and household worked out its leadership questions within its own confines (Hippolytus and Stewart—Sykes 39). At first this work shaped the community attached to Hippolytus himself. Unlike Ignatius' work that did not affect significant

change outside of localized settings, *On the Apostolic Tradition* created understanding beyond the localized community. Where Ignatius called for a closeness in relationship to a single bishop, Hippolytus created a framework for ordination of officials, the celebration of Holy Eucharist, and the administration of baptism. Hippolytus imagined a normalization of practices across ecclesiastical boundaries (Patsavos 74; Dix 274).

Stewart—Sykes describes Hippolytus’ work as “church order literature” (Hippolytus and Stewart-Sykes 11). It opens with instructions on the selection and ordination of bishops (56). It follows with instructions for prayers and the laying on of hands (60). It describes the function for choosing and ordaining presbyters and deacons (81, 86). It introduces the reader to the orders of confessors (92), widows (95), sub—deacons (94), readers (94), virgins (96), and newcomers (97). Hippolytus gives instructions on receiving and offering prayer for gifts like oil and fruit (76, 148). A significant portion is given to receiving newcomers and describing steps along the way toward their baptism (97—114). Hippolytus describes routines within the body, receiving communion (127), fasting (130), visiting the sick (131), and more. Hippolytus concludes with comments about the appropriate time to pray (164), making the sign of the cross (160, 171), and hopeful conclusions that if anything is missed God will reveal it, “since he steers the church, which is holy, until it reaches the peaceable heaven” (173).

Before addressing the offices, theologically and liturgically, Hippolytus begins the work with a word about spiritual gifts and divine calling. In the opening paragraph he describes a threat he perceives, an “error and falling away” from the gifts of God that were revealed at creation and have been reintroduced to the world through the church. God’s response is to pour out the Holy Spirit and renew the gifts entrusting them to those

who rightly believe, so that holy tradition will be defended and passed on (54).

Hippolytus will use the language of tradition to summarize the gifts. Patsavos interprets *gifts* to ultimately mean the gift of Christian faith (75). Hippolytus at the beginning and ending describes God as the one who is primarily interested in providing for the work that he describes. Hippolytus' concern is that the creation would bear the gifts of God; the primary gift is God (Hippolytus and Stewart—Sykes 54).

Patsavos views Hippolytus asserting the divine call working on two fronts. First it works to call people to God. The second calling is for those who will be included in the work of the church who are involved in the ecclesiastical office (75). Dix agrees with Patsavos and points to the prayer of consecration in asserting that the first requirement for ministry is God's choosing a person to serve in ministry (Dix 199). The prayer in part says:

Father, you know the heart; grant that your servant, whom you have chosen for oversight, should shepherd your flock and should serve before you as a high priest without blame, serving by night and day, ceaselessly propitiating your countenance and offering the gifts of your holy church. (Hippolytus and Stewart-Sykes 61)

Hippolytus views the divine call as bringing a person into the faith and a place of being available for leadership in the church. With this prerequisite established, we are prepared to consider how the remainder of Hippolytus' work speaks to the questions of content, context, and method.

Content. Hippolytus has a plethora of instructions for the church in general and clergy in particular. Direction is given regarding fasting (130), attending the sick (131), caring for the Lord's Supper (142, 144), helping widows (147), how to go about one's day

in prayer (164) and more (Hippolytus and Stewart—Sykes). Many of the instructions are for clergy, laity, and newcomers alike (104).

At the same time, Hippolytus describes the role and requirements for leaders within the church. Rapp suggests that in paying heed to the prayers of ordination the spiritual and practical requirements of the office come to light (29).

Patsavos agrees with Rapp that the prayers of ordination highlight the moral qualifications and the testing that would have taken place in the church prior to ordination (77). Patsavos suggests that while intellectual qualities are necessary they are assumed as coming from other sources (77). Patsavos sees in the prayer for deacons a clear linkage to the qualities of deacons listed in 1 Timothy 3:8—12 (78).

Following the form and theology of those for the bishop and presbyter, the prayer for the deacon says:

God who created all things and ordered them by your Word, Father of our Lord Jesus Christ, whom you sent to serve your will and to show us your desire, grant the Holy Spirit of grace and sincerity and diligence on this your servant, whom you have chosen to serve your church and to present in your holy of holies that which is offered to you by your appointed high—priest to the glory of your name that serving blamelessly and in purity he may be worthy of the rank of his exalted order and praise you through your child Jesus Christ, through whom be glory and power and praise to you, through with the Holy Spirit in the holy church, now and always and to the ages of the ages. Amen. (Hippolytus and Stewart—Sykes 86)

Rapp views four elements arising within the prayer as necessary for ministry: (1) the outpouring of the Holy Spirit, (2) the candidate as a minister to the community and a representative of the community before God in prayer, (3) having the same authority as the Apostles to forgive sins, and (4) a life pleasing to God (29). The function of *On the Apostolic Tradition* is to pass along the elements that equip a person for ministry in three

of the four areas Rapp lists, noting that the gift of the Spirit is something that God does as he who makes a person fit for the office (Dix 199). *On the Apostolic Tradition* itself contains content necessary for becoming a leader in the church, pragmatically, morally, and theologically.

The theological content Hippolytus includes is primarily carried in the instructions for prayers. He includes several types of prayers: prayers of ordination or installation (Hippolytus and Stewart—Sykes 60, 81, 86), prayers for offerings (76, 78, 148), prayers for the Eucharist (64—65), prayers for baptism (110—14), and instructions for prayer throughout the day (104, 164). The two that describe the centrality of the gospel are the prayer for the Eucharist and the prayers for baptism. Both prayers reflect structure and language that will guide creedal formulations expressing Trinitarian belief in Father, Son, and Holy Spirit.

One unique Christological expression that Hippolytus employs routinely is to speak of Jesus as “your child Jesus Christ” (Hippolytus and Stewart—Sykes 64). He uses this phrase twice in the prayer of ordination of the bishop, twice in the Eucharistic prayer, once in the ordination of the presbyter, once in the prayer of the deacon, and twice in the prayer beginning the vesper service. The meaning of this expression is unexplored by Stewart—Sykes who translated and commented on the text. However, within the context of the Eucharistic prayer, the reader may discern a victorious Christology:

He fulfilled your will and won for you a holy people, opening wide his hands when he suffered that he might set free from suffering those who believed in you. When he was handed over to voluntary suffering, in order to dissolve death and break the chains of the devil and harrow hell and illuminate the just and fix a boundary and manifest the resurrection....
(65)

Hippolytus may be reflecting the theme of the peaceable kingdom from Isaiah 11, where all is set right and all will be lead by a child. Whatever Hippolytus may mean in full, the victory of Jesus, the child of God, is the source of ministry in the world and in the church (65).

Through writing the *Apostolic Tradition* Hippolytus provides content for preparing church leaders theologically, morally, and pragmatically. The content is intertwined with Hippolytus' method, which we look at next.

Context. The primary context in which Hippolytus views leadership development taking shape is the community of the church. The meaning of the *church* is a singular sense, a localized community, a body in which the bishop will serve as priest and pastor (Dix 198). The choice of a person to lead begins with God; the affirmation of God's choice and training emanates from within the church. A critical passage containing much of Hippolytus' overarching perspective is the chapter on bishops:

Let the bishop be ordained as we appointed above, having been elected by all the people. When he has been named and found pleasing to all, let the people come together with the presbyters, and any bishops who are present, on the Lord's day. When all give their consent they lay hands on him, and the presbytery stands in silence. And all shall keep silence, praying in their heart for the descent of the Holy Spirit. After this, at the request of all, one of the bishops who is present, laying a hand on him who is being ordained bishop, shall pray thus: (Hippolytus and Stewart—Sykes 56—57)

The church is shown participating in great detail when a leader is placed into action. The entire church, clergy and laity together, take on an electing process. The entire church is involved in a discerning and consenting process. The entire church is viewed as standing with the person giving affirmation through the laying on of hands. The entire church is involved in the ministry of prayer and waiting on the Holy Spirit to endow with gifts of

prayer and ministry (Romanides and Trader, *Patristic Theology* 100). The entire church participates in the Lord's Supper following the prayer and offers the new bishop the kiss of peace (Hippolytus and Stewart—Sykes 64).

The church as a worshipping community is a dominant role but not its only role. It is also a teaching, catechizing community both for the newcomers and the baptized. *On The Apostolic Tradition* serves as an instructional manual for the church, a teaching tool for how to live out the faith in worship and practice. Newcomers or catechumens are to be instructed over the course of three years in the *apostolic tradition* prior to entrance into the community (Hippolytus and Stewart—Sykes 103). Stewart—Sykes says that the three years is comparable to the time spent in preparation before admission to philosophical schools (103). Learning continues following baptism in forms such as supper talks given by the bishop or one of the faithful lay members and daily lectures (134, 164). The role of the church as a teaching/learning venue is depicted in this paragraph:

He who is God—fearing should think it a great loss if he does not go to the place where instruction is given, and especially if he can read, or if a teacher comes. Let none of you be late in the church, the place where the teaching is given. (164)

This context of the church as a place of learning is not meant to negate the value of learning in other places but to place an emphasis upon the church as a learning community just as it is a worshipping community.

Another place of learning is the home. In the same paragraph, the home is understood as a place of learning where one can take “a holy book and read in it as much as seems profitable” (Hippolytus and Stewart—Sykes 164). While the home is viewed

profitably, in Hippolytus' understanding, it does not share the same capacity as the church.

Two contextual variances from Paul's writings to Timothy and Titus include (1) a lower expectancy on the role of the home, as in the case of Timothy, to be a point of spiritual development, and (2) a low expectancy on marketplace leaders for the appointment of leaders (Dix 243). The context to which Hippolytus consistently points as the place for spiritual formation is predominately within the confines of the worshipping and teaching community within the local church.

Method. Claudia Rapp suggests that within the prayer of ordination Hippolytus speaks to the spiritual and practical aspects of ministry (29). Visible in prayers associated with ordination, Hippolytus displays one method by which others are prepared for ministry. The method is mimesis, or imitation. In the prayers for the offerings of oil, milk, and cheese, Hippolytus adds commentary that speaks to sharing a common doxology as well as improvisation that flows from a rooted life in prayer (Hippolytus and Stewart—Sykes 93). The clearest writing describing imitation and its impact on prayer takes place when Hippolytus describes the interaction between the bishop and confessors:

When the Bishop gives thanks in accordance with what is said above it is not necessarily incumbent on him that he recite the identical words which we have stated above as though performing a set of declamatory exercise. In giving thanks to God let each pray according to his ability. If he has the ability to pray easily in a sophisticated manner then that is good. If someone, when he prays, offers a mean (i.e., simple) prayer do not seek to prevent him, only he must pray in an orthodox manner. (92)

Hippolytus is encouraging a combination of imitation and extemporization.

Along with imitation, Hippolytus employs a step process whereby theological, moral, and pragmatic matters may be explored, tested, and integrated into life. Hippolytus

reveals this step process on two major fronts. The first is the order that begins with the ordination of the bishop. The other is the order he describes for a newcomer to enter the church at baptism.

The process of incorporating newcomers begins with a period of questioning their intent, their relationships, and their professions (Hippolytus and Stewart—Sykes 97—100). The cultural context, whereby the church existed in a state of tenuous legal status and possible persecution created a carefully guarded community. Unlike the motto used by some United Methodist Churches in the first part of the twenty—first century—“Open Hearts, Open Minds, Open Doors”—the doors of Hippolytus community were closed to many. Slaves whose masters disapproved were turned away. Performers in the theater were rejected. Soldiers who carried out orders to kill were denied. Civil magistrates were not approved. Teachers of children were questionable (100). In Hippolytus’ mind many professions and living arrangements were contrary to the spirit of God, and that conflict should be decided outside of the church.

Following an examination and admittance into the community, the newcomer would enter the catechumenate for three years (Hippolytus and Stewart—Sykes 103). In this season the church taught and prayed for the catechumenate. The church continued to set expectations and limits of conduct (104). As the three years drew to a close, the catechumenate underwent another examination:

Whether they lived uprightly as catechumens, whether they honored the widows, whether they visited the sick, whether they were thorough in performing good works; and if those who brought them bear witness that they have acted thus, so they should hear the Gospel. (106)

Stewart—Sykes indicates that the use of the *Gospel* marks that, “the candidates are entering a new pedagogical stage in being taught the fundamental content of the Gospel

which is summarized in the creed” (107). Following this examination the candidate prepares for and is brought into the church through baptism (110—14).

As a newcomer went through the process, those called to lead the church also encountered a process. It began with the necessity of a call by God and affirmation by the church. Following the initial necessities, the process included entrusting a person with greater responsibility and role within the church. The beginning roles include those who employ spiritual gifts, virgins, widows, sub—deacons, and readers (Hippolytus and Stewart—Sykes 94—96). These are offices or roles that a person might be spiritually gifted to take on and are prompted to do so by the leading of the Holy Spirit, such as being a healer, prophet, or virgin. Others, the widows, sub—deacons, and readers, may be appointed by the bishop. Their particular role would be to serve at the direction of the clergy. Confessors represent a group of people who have suffered for the name of the Lord. Their suffering and identification with Jesus confers on confessors an office similar to that of presbyter (92). The deacon is made so in the act of ordination. The role of the deacon is to serve the bishop, to be a channel of communication and ministry on behalf of the bishop (86). Presbyters are compared to the leaders Moses placed around him, who are filled with the Spirit and charged with all the orders of ministry except that of ordaining other clergy (81, 86). The progression of offices and roles concludes with the bishop who is well—taught and charged with guarding the tradition (54). From newcomer to bishop, Hippolytus presents steps of responsibility, learning, and testing.

The end of Hippolytus’ work contains instructions about a number of pragmatic pastoral concerns, such as how to handle food (Hippolytus and Stewart—Sykes 143), which food is good for the body (149), when to pray (156), how to administer cemeteries

(163). In the pragmatic section, Hippolytus encourages the deacons and presbyters to gather daily with the bishop and the church. He anticipates a morning session of teaching and prayer, and then attending to the tasks of the day (162).

Hippolytus employs the methods of (1) mimesis, (2) gradual steps in offices and responsibility, (3) theological, moral and pragmatic examinations, and (4) continuous learning. His writing is an application of these attributes more than it is a how—to manual.

Hippolytus begins his work expectant in the act of God and the work of the Spirit, calling forth leaders. He then turns to the confirmation of the church, and along the way he describes a number of processes by which the community learns, incorporates growing leaders, and entrusts those within its midst to tasks of leadership. While he describes the steps, he continues to maintain a place for the Spirit to move faster than the order prescribed, and to some measure, outside of regular channels. He suggests that some catechumens may not need three years (Hippolytus and Stewart—Sykes 103). He expects that laity are endowed with an untold number of gifts by the Spirit (96) especially the gifts of teaching (104), prayer (95), revelation and healing (96). He suggests a picture where the Spirit and the church are partners in preparing leaders for ministry. The church is a partner that takes the role of following and being dependent on the leading of the Spirit, even as it follows an order. Hippolytus' collaborative work of the Spirit and order propelled the reach of *On the Apostolic Tradition* beyond his localized community and into the wider church.

Summarizing the insights of Hippolytus for recruiting and developing leaders within the areas of content, context, and method I propose the following:

1) Content

- a. The contents of *The Apostolic Tradition* itself
 - i. Theological Content found in prayers
 - 1. The prayers express Trinitarian attributes, Christological personality, and Holy Spirit activity
 - ii. Moral Content found in instructions about newcomers
 - iii. Pragmatic Content found in instructions about church order

2) Context

- a. A Divine calling
- b. A localized church; reflect worshiping and teaching communities
- c. Over a span of time; a three year catechumenate and then more time

3) Method

- a. Teaching and Learning through Imitation
- b. Gradual step in offices and responsibility
- c. Examinations in theology, moral and pragmatic areas
- d. Continuous learning

Gregory of Nazianzus

Gregory of Nazianzus lived in a different world from Ignatius of Antioch and Hippolytus. Born around AD 330, Gregory entered the world when the Christian faith and the church were ascending politically and culturally. Except for a brief period of persecution from AD 361—63, the church occupied a place of significance within the fabric of cities and communities (Rapp 6). Bishops, Rapp asserts, were integral not only

to the ministry and work of the church but also to the administrative web of their communities (9). Bishops were called upon to address matters of theology as well as guide their cities through matters of urbanization (12). In this environment a burgeoning desire to enter the ministry existed. Gregory described the strength of desire as being more persons who wanted to govern than people to govern (Gregory, *Oration 2* par.7; Patsavos 120).

Gregory of Nazianzus (also spelled Nazianzen) was born to a well—to—do Cappodocian family that was steeped in the faith (Gregory, *On God 9*). His father, Gregory the Elder, was the Bishop of Nazianzus. His mother, Nonna, was deeply devoted to her four children intellectually, spiritually, and emotionally (Gregory, *Oration 2* par. 103; Olson 177). They provided Gregory with an extensive education that culminated in his study at the University of Athens (Gregory, *On God 10*). He perceived himself a “student of letters” and he longed to take up the work of philosophy, rhetoric, or law, preferably with his friend Basil, in a place of calm and retirement (Gregory *Oration 2* pars. 6—7; Rapp 182). This desire would not be met.

On Christmas Day of 361 his father ordained him to the priesthood. Though groomed for the work of ministry, the event of his ordination was a great surprise (*Oration 2* par. 6; Rapp 43). He called it an “act of tyranny” and fled to the side of his dear friend Basil, who had founded a retreat center (Introduction). By Easter of 362 he had returned to Nazianzus. Following his return he offered a defense for his flight known as *Oration 2*.

Andrea Sterk describes Gregory’s defense as a major treatise on the priesthood (122). Within it Gregory describes (1) his perception on the condition of the church, (2)

wrong ways into the clergy, (3) the ideal candidate for ministry, and (4) the long road of preparation for a work that is to “provide the soul with wings, to rescue it from the world and give it to God, and to watch over that which is His image, . . . in short, to deify, and bestow heavenly bliss upon, one who belongs to the heavenly host” (*Oration 2* par.22, Sterk 122). His work became a platform for Chrysostom (AD 375) and Pope Gregory the Great (AD 600) as they made their own contributions to the pastoral office; *On The Priesthood* and *The Book of Pastoral Rule* (Patsavos 129; Rapp 42). By the twentieth century, his flight from ordination was perceived as a mark of proper ordination for those who would enter the ministry within the Coptic Church (Rapp 146).

Much of Gregory’s work addresses problems he views within the church, within the clergy, and within himself. Gregory’s understanding of the problem is viewed in light of his high expectations for the role of clergy, inclusive of deacons, presbyters, and bishops. In *Oration 2* paragraph 3, Gregory describes how God has ordained pastoral care and rule; “some are called to be pastors and teachers for the perfecting of the church, so as to form one perfect body really worthy of Christ Himself” (see Eph. 4:11—15). The preparation of the body of Christ is for the act of worship of God, which is “our greatest and most precious privilege” (par. 4). Gregory has great expectations of himself and others who would embark on the role of being a shepherd along the King’s highway (par. 34). Leading requires preparation and skill development to be able to lead others. We turn now to consider how Gregory’s writing will speak to the questions of content, context, and method.

Content. Gregory pleads for acquiring an elementary formal education (*Oration 2* par. 35), a biblical and theological education, and education of the human condition (pars.

28ff). He knows that the work of learning is a difficult task, but he views such learning as a pursuit of wisdom, a title that God himself prefers (par. 50). He is appalled when others scoff at learning, thinking good content irrelevant or that only piety is necessary (par. 43). Gregory makes a robust case for several types of content.

The arena of formal elementary education provided content in the fields of philosophy, rhetoric, and skills in administration (Rapp 149). Gregory suggests that these elements contribute to a leader having knowledge about the world, matter, soul, mind, and intelligent natures (par. 35). Such knowledge helps the leaders regulate their opinions and give wise council (par. 35).

Study of Scripture was strongly recommended but never a requirement of canon law (Rapp 183). Gregory exhibits and urges a long immersion in Scripture (pars. 34, 36; Sterk 124). He delivers a long account of the gospel in paragraphs 23—26. He indulges in a full Christocentric narrative of the biblical narrative that shows how humanity is fallen, Jesus is incarnate, and the death and resurrection of Jesus leads to the healing and restoration of the old Adam. In paragraph 36 he describes how the biblical narrative and theological formation are central to his preaching:

...our original constitution, and final restoration, the types of truth, the covenants, the first and second coming of Christ, His incarnation, sufferings and dissolution, with the resurrection, the last day, the judgment and recompense, whether sad or glorious; I, to crown all, with what we are to think of the original and blessed Trinity. Now this involves a great risk....(par. 39).

These subjects involve “difficulty” and must be taken up with serious study (par. 39). At stake for Gregory is the great danger of harming souls further, including one’s own soul.

Learning the human condition is imperative because the restoration of the soul requires great skill (Gregory *Oration 2* par. 28). An approach Gregory found helpful was

taking up the practices of a monk, even if one could not be at the monastery (Sterk 138). By employing the tools of the monastery, such as contemplation, confession, or a spiritual director, Gregory sought to “escape the wrath to come,” to find healing in his own soul before he could lead others by the hand (Gregory *Oration 2* par. 71). By learning the human condition, the minister is able to perceive the vast condition of souls that make themselves available to Christ. Learning the full scope of human condition would need constant attention, for Gregory is convinced that souls are not exactly alike, that they have to be treated with “varying instruction and guidance” (par. 29—31).

Gregory insists on a well—educated person as someone who is worthy of the work of God in ministry. The education should involve all the elementary areas and be advanced with Scripture, theological formation, the human condition, and tools for soul care, namely the tools of the monastery.

Context. One of Gregory’s overriding complaints is that the clergy, at all levels, were unfit workers. He writes of people who have not submitted to being taught who desire to hold the office of teacher (Gregory *Oration 2* par. 47). He illustrates his claim by describing sailors who might desire to be captain but have never been a look—out man, or people who want to be generals but are not willing to go through the ranks of being a good soldier, captain and then general (par. 5). In his own defense he is arguing that the church should have the best, philosophically and morally, leading its ministry (Sterk 135). To have the best leaders of the church, preparation must take place.

A major impediment to pursuing good preparation is a misguided motive or reprehensible character (Sterk 123). Gregory believes many view the clergy office as a means to a salary or a position of dignity (Gregory *Oration 2* par. 8) and fail to see that it

is about presenting sheep to the shepherd. Many think the role of pastoring is easy. Gregory works to redefine it as one of the most laborious tasks upon which one can embark. He spends significant paragraphs describing how the work of the clergy is to oversee the care and cure of souls. He compares the work of a physician of the body to a physician of the soul. He claims “our office as physicians far exceeds in toilsomeness, and consequently in worth, that which is confined to the body” (par. 21). The physician in Gregory’s day was primarily concerned with the outer person and the clergy were “concerned with the hidden man of the heart” (par. 21).

Considering the magnitude of the task, Patsavos asserts that Gregory is making a case for a reorientation of attitude among candidates for church leaders (119). An appropriate attitude leads to (1) embarking upon rigorous training, (2) placing value in an exemplary moral character, (3) leading to an immersion in Scripture, and (4) taking a long time to achieve (e.g., Moses) (120—22; Sterk 123—24).

Rapp argues that Gregory had a three—stage contextual framework that would shape a person for fitness in ministry. Rapp suggests Gregory found great insight from the life of Moses, in particular the three, forty—year segments of Moses’ life. Rapp argues that in the first forty years Moses received secular training from the Egyptians. In the second forty he spent in contemplation and had direct encounters with God in the desert. In the final forty Moses returned to society and he led in service (133).

Rapp argues that these epochs in Moses’ life found a parallel in Gregory’s experience. His early childhood and formative years saw him as a student both in the faith and in the secular university in Athens (134; Gregory, *Oration 2* par. 103). He called his mother “Sarah, who travailed in [his] spiritual birth by instructing [him] in the truth”

(par. 103). Moses' second module Gregory experienced in his flight to Basil's monastery where he found himself face to face with the story of Jonah (pars. 107—109). At Basil's retreat center, he wrestled with the call of God and with his own perceived deficits of character. The third epoch of Moses is reflected as Gregory returns to the community that ordained him. Within the community he submits to being a pastor and to being led by pastors:

Here am I, my pastors and fellow—pastors, here am I, you holy flock, worthy of Christ, the Chief Shepherd, here I am, my father, utterly vanquished, and your subject according to the laws of Christ rather than according to those of the land: here is my obedience, reward it with your blessing. Lead me with your prayers, guide me with your words, establish me with your spirit. (par. 116)

The three forty—year movements of Moses' life find a parallel in Gregory's.

Mixed with his vision of the magnitude of the work, the narrative of Scripture, and his own experience, multiple veins begin to emerge as contexts that contribute to a person's preparation for ministry: (1) the family, (2) the school, (3) the desert, (4) the church, and (5) time.

The family is important for three reasons. First, it is the place where Gregory finds a repository of love and spiritual birth (Gregory, *Oration 2* par. 77). Second, it has the capacity to propel one to seek an education. Gregory was very concerned about those who were among the clergy and wanting to be in the clergy who had no education, either of basic learning or of the mysteries of God (par. 99). Third, family had the capacity to endow one with resources so that a minister would not be dependent upon the church for a living (par. 8). The place of family was important to Gregory, not only its influence but also its social status. Later in his ministry, when he was deposed from Constantinople in 381, he casts scorn on the low—born bishops who deposed him (Drake 406; Sterk 135).

The school is a place of learning philosophy. Gregory watched and listened as many scorned philosophy, calling it nonsense (Gregory, *Oration 2* par. 7). Instead he argued that the training of elementary subjects was necessary for the “the art of arts and science of sciences” (par. 16). Training in philosophy would be fruitful in cultivating appropriate virtues (par. 19), cultivating balanced pastoral care (par. 34), and being grounded in good theology as opposed to the heterodoxy of Sabellius, Arius, or Greek polytheism (par. 36—39).

The desert is a place for contemplation of himself, his own weaknesses, and the call of God (Gregory *Oration 2* par. 115). Utilizing the metaphor of healing of souls, he understands that the best method to bring healing to the soul is through good models (par. 13). But he views himself and many others as “poor painters, poor models for the people” (par. 13). What he encounters in the desert is a journey that attends to his own weaknesses and cleansing: “A man must himself be cleansed, before cleansing others: himself become wise, that he may make others wise...” (par. 71). Paul’s list of virtues to Timothy and Titus take on a role of testing and establishing a bar of virtue (par. 69)

The church is the community where the nature of a leader’s life and ministry is continually tested and refined. When Gregory returns from the desert he asks for prayers from the church and guidance from other pastors (Gregory, *Oration 2* par.116). He does not consider himself fully ready to embark upon the ministry but as one who is holding a balance of two fears—one of disobedience in not entering the ministry and the other of his own incompleteness (Pars. 47, 112). It is within the church that the artist will become a skilled artist, that the curator of souls will become a skilled curator.

Time is a component that Gregory highly values. He laments a quick entrance into ministry, noting that some plunge into ministry with “two or three expressions of pious authors, and that by hearsay, not by study” (Gregory, *Oration 2* par.49). He prizes a Hebrew approach that gradually increases exposure to Scripture and exposure to ministry (par. 48). Using the parable of the seeds from Luke 8, he sees great danger in one who is lightly acquainted with the ministry of Christ (par. 73). He makes the case that “hoary hairs combined with prudence are better than inexperienced youth” (par. 72).

The contextual framework Gregory describes as a part of preparation includes the family, the school, the desert, the church, and a period of time.

Method. Gregory values a well—educated clergy. Gregory also values a graded clergy where the lower grades are tested before being promoted to higher grades (Gregory, *Oration 2* par. 5; Patsavos 121). He was deeply grieved by those who entered the ministry with “excessive haste” (par. 73) and little consultation with others. What he envisions is an apprenticeship model that includes mentors and the act of imitation.

Gregory imagines that a leader is an example to be imitated. The primary task of a shepherd is to acquire virtue and moral perfection so they can be imitated by the flock (Gregory, *Oration 2* par. 14—15; Patsavos 123). Acquiring virtue is never a completed task; the leader is always seeking to make progress in virtue. As the leader progresses, others who are being mentored are grown in their own virtue (Gregory, *Oration 2* par. 15). Gregory considered mentoring and persuasion a better practice than coercing people, as he had been coerced into the priesthood by his father (Drake 406; Gregory, *Oration 2* par. 15).

One of Gregory's mentors is the Apostle Paul whom he indicates is a model for minister in every age (*Gregory, Oration 2 pars. 52ff*). Gregory describes Paul's excellency in this fashion:

He fights for all, prays for all, is jealous for all, is kindled of behalf of all, whether without law, or under law; a preacher of the Gentiles, a patron of the Jews. He even was exceedingly bold on behalf of his brethren according to the flesh, if I may myself be bold enough to say so, in his loving prayer that they might in his stead be brought to Christ. What magnanimity! What fervor of spirit! He imitates Christ, who became a curse for us, who took our infirmities and bore our sickness; or to use more measured terms, he is ready, next to Christ, to suffer anything, even as one of the ungodly, for them, if only they be saved. (par. 55)

Paul is not Gregory's only example to be imitated in learning to be a minister. Gregory will point to several of the prophets, Micah, Joel, Habakkuk, and more, to reveal aspects of shepherding. His examples include aspects of success and failure in the act of shepherding and reveal what a good shepherd should be like (pars. 57—68).

Gregory saw the examples of the past serving as models for warning and imitation (*Gregory, Oration 2 par. 105*). Gregory saw a vivid need for mentors such as Peter and Paul (par. 51). He is grateful that along his own route he was able to encounter a personal mentor, Basil, who pointed him toward Jonah (par. 107—10).

Through the act of being mentored, by examples from the past and by contemporaries, a person journeys through the necessary formation modules for ministry. Gregory argues that only the best philosophically, morally, and socially should be a part of the ministry (Sterk 135).

Gregory's own experience suggests that his preparation was adequate for the moments when he led congregations, but his leadership as a bishop was twice a disappointing experience (*On God and Christ 11*). His work created a framework for

pastoral preparation up until the time of the Reformation, chiefly because of his influence upon Gregory the Great (*Oration 2* Introduction).

Summarizing the insights of Gregory of Nazianzus for recruiting and developing leaders within the areas of content, context, and method, I propose the following:

1) Content

- a. Philosophy, rhetoric, and skills of administration
- b. A long immersion in Scripture
- c. The human condition

2) Context

- a. The family – a repository of love and spiritual birth
- b. The school – a place of learning philosophy
- c. The desert – a place of contemplation, confession and spiritual direction
- d. The church – a place where ministry is tested and refined
- e. Time – a gradual increase in ministry and responsibility

3) Method (The way of Moses)

- a. Formal education in required skills (Egypt)
- b. Mentoring and imitation (The Desert)
- c. A graded clergy, with testing and larger responsibility along the way (Leading the People)

Where Gregory of Nazianzus writes and speaks highly of finding examples for preparation in ministry, Augustine of Hippo creates a living example.

Augustine of Hippo

Augustine, Bishop of Hippo was born in AD 345, ordained as a priest in AD 391, consecrated bishop in AD 395, and died in AD 430. Over the course of his life and ministry he authored significant works like, *The City of God*, *Confessions*, and *On the Trinity* that have shaped theological and cultural discussions in almost every age, including the present day (Williams 191). His first work to be published on the printing press was *On Christian Teaching*. He began this work near the time of his consecration as bishop, put it on hold for several years, and then finished it in AD 427. He never indicated a reason for a long delay. The completed work contributed to his practical legacy of training others for ministry (Augustine, *On Christian Teaching* Introduction).

Augustine did not begin his career with visions of shaping future pastors. His life began in the farmhouse of a believing mother and non—Christian father (Brown *Augustine* 9; Rapp 182). His father, Patricius, worked to give his son a proper education. His mother, Monica, prayed for her son to embrace faith (Brown¹⁹, Olson 257, Rapp 182). When his career began as a teacher of rhetoric in Carthage, Augustine had been well educated but his devotion to the Catholic faith was lacking. He found the faith lacked a high expression of wisdom and intellectual rigor (Brown 31, Williams 191). In Carthage he embarked on a journey of “sensual indulgence, ambitious careerism, and neo—Platonic philosophy in search for certain truth” (Williams 192). Eventually his career led him to Milan where the prayers of his mother, accompanied by a crisis of career and life led him to Ambrose, the Bishop of Milan, and ultimately to God (Brown 61, Olson 251, Williams 192).

After his baptism in 387, Augustine departed Milan, and by 388 he returned to his hometown of Tagaste in North Africa (Introduction). Along with his good friend Alypius, he formed a group known as the “Servants of God” (Brown, *Augustine* 125). Their purpose, argues Rapp, was to dedicate themselves to Christian formation through asceticism and study (186). Their task was to carry out intellectual labor, such as reading, studying and teaching (Smither 140). Whether Augustine recognized it or not, Rapp argues that Augustine and a number of other future bishops were following a similar pattern into ministry. They followed the sequence of education, ascetic withdrawal, and then ministry. Rapp argues this three—fold movement is the example of Moses, an early church prototype of a perfect bishop (186).

During Augustine’s withdrawal, he sought to be of assistance to the church as a layperson but had no intentions of entering the ministry. Thirty—five years after being ordained a bishop he told his flock that his desire to avoid a pastoral office was so pointed that he “would not go to any place where I knew there was no bishop” (Augustine qtd. *Sermon 355,2* in Brown 131).

Prior to his ordination, Augustine desired to establish something like a monastery in the influential town of Hippo. What he did not know was that Valerius, the Bishop of Hippo, was seeking a replacement. When he spotted Augustine in the crowd one Sunday, he spoke fervently of his need for an assistant. To Augustine’s dismay, the crowd “pushed him forward to the bishop, and Valerius conscripted Augustine into service and ordained him a priest on the spot” (Williams 192).

Augustine joined Gregory of Nazianzus and others in facing a forced, on the spot, ordination. Unlike Gregory who fled to Basil’s retreat house before being compelled to

take up the task of ministry, Augustine asked Valerius for a season of studying the Scriptures. He wanted to inquire “how am I to use this truth in ministering to the salvation of others, seeking what is profitable not for myself alone, but for many, that they may be saved” (qtd. in Williams 193). Valerius granted Augustine a six—month leave. When he returned he was met with a full realm of ministerial duties. Valerius, being a Greek—speaking bishop, pressed Augustine into preaching with his clear Latin tongue. Preaching was an unusual assignment as most African bishops viewed preaching with guarded—jealousy (Brown, *Augustine* 133; Smither 112).

While Valerius pressed Augustine to preach and present in public debates, Augustine asked for and received permission to build a monastery in the church garden. The monastery endeavor that became a paramount place in Augustine’s equipping others for ministry. Several of his friends and companions from Tasgate journeyed to Hippo to join the emerging monastery, which became “a seminary in the true sense of the word: a ‘seed—bed’ from which Augustine’s protégés were ‘planted out’ as bishops in the leading towns of Numidia” (Brown, *Augustine* 137).

In light of Augustine’s growing contribution, Valerius began planning the consecration of Augustine as a co—bishop. The status of co—bishop was a clear violation of the canons of the Council of Nicea, yet Valerius pressed ahead (Brown, *Augustine* 133). In AD 395 Augustine began presiding alongside Valerius as a co—bishop of Hippo. Valerius’ vision, action, and mentoring had secured a leader for the church in Hippo. Augustine’s background, passion, and vision would lead him to “resourcing the universal church in North Africa” and beyond (Smither 124).

Content. Augustine opens *On Christian Teaching* with these lines:

There are two things on which all interpretation of Scripture depends: the process of discovering what we need to learn, and the process of presenting what we have learnt. I shall discuss the process of discovery first, and then that of presentation. (8)

Augustine's succinct opening describes the two primary pieces of content that are critical for leaders and those who are interested in the good of the church (102). However, before he takes up those subjects with direct clarity, he begins in the realm of Christian doctrine and philosophy in Book One (Smither 190). Book Two addresses ambiguities that exist within Scripture. Augustine describes how to understand the nature of signs as literal and metaphorical (Introduction). Book Three provides tools for engaging Scripture and learning what is necessary (Smither 190). Augustine presents his advice on preaching and presentations in Book Four.

Prerequisites. Augustine reveals that preparatory work is necessary before one engages Scripture or begins to speak of it. He expects that the reader will have been prepared for Scripture by being a student of general studies, such as animals, trees, numbers, music, and rhetoric, gaining from God's wisdom planted in the world (44, 47, 63, 101). "A person who is a good and true Christian should realize that truth belongs to his Lord, wherever it is found, gathering and acknowledging it even in pagan literature..." (47). Before turning to Augustine's hermeneutical and rhetorical instruction his prerequisites are notable.

Book One begins with Augustine taking up philosophy and Christian doctrine. Regarding philosophy, Augustine employs a discussion on the nature of things and signs. Things "in the strict sense are things such as logs, stones, sheep and so on..." (8). Signs are "things which are employed to signify something. So every sign is also a thing,...but it is not true that every thing is also a sign" (9). Undergirding Augustine's understanding

of things is their purpose in being: Some things are for enjoyment, some to be used, and some to be enjoyed and used (9).

The discussion of things and their purposes leads Augustine to the heart of Christian doctrine, the nature of the triune God. The highest thing that can be enjoyed is not a temporal thing but the source of all temporal things, the cause of all things, the “one God from whom, through whom, and in whom everything is [Rom. 11:36]” (10). Writing of the unity and uniqueness of the Father, Son, and Holy Spirit, Augustine holds fast to the mystery of faith as he seeks for words to describe God appropriately (10). God is the “creator of everything, [and] takes thought for the things he has created” (11). For humanity to perceive the light of God, to enjoy God’s creation rightly, and God himself, Augustine says, “[O]ur minds must be purified....[T]his process of cleaning [is] a trek, or a voyage, to our homeland” (13). Scripture and preaching will flow into and out of this journey, but first, God enters the world in the person of Jesus to “heal and restore sinners” (14).

Three important attributes or tools that God employs for healing and the journey home include humility, holiness, and prayer. Humility is the antidote to pride, which Augustine names as the cause of humanity’s fall: “We were deceived by the wisdom of the serpent; we are freed by the foolishness of God” (14). Holiness is employed in making a person gentle so that the light of God does not lead to controversy (68). Prayer for understanding is paramount to comprehend the wisdom God gives (100). Additionally, devotion to prayer before one speaks is more important than devotion to the skills of oratory:

[B]y praying for himself and for those he is about to address, he must become a man of prayer before becoming a man of words. As the hour of

his address approaches, before he opens his thrusting lips he should lift his thirsting soul to God so that he may utter what he has drunk in and pour out what has filled him. (121)

Humility, holiness, and prayer introduce the journey that leads to love and to God (22).

Love, like the work of healing that God effects, is the telos of interpreting and proclaiming Scriptures: “It is God who wants himself to be loved, not in order to gain any reward for himself but to give to those who love him an eternal reward—namely himself, the object of their love” (Augustine 22). To achieve this goal people are given the Great Commandment to love God and one’s neighbor (20). Scripture interpretation and preaching are helpful in describing how to love (20). Through teaching, and a just and holy life, a person is able to order their love, “so that he does not love what is wrong to love, or fail to love what should be loved, or love too much what should be loved less...” (21).

Love is the provocateur of redemption. Love is central to the teaching of Scripture. Love brings an end to the need of Scripture (28). Picking up on the theme of love in Paul’s writings to the church in Corinth, Augustine suggests:

A person strengthened by faith, hope and love, and who steadfastly holds on to them, has no need of the Scriptures except to instruct others. That is why many people, relying on these three things, actually live in solitude without any texts of the Scriptures. They are, I think, a fulfillment of the saying, “if there are prophecies, they will cease, they will lose their meaning; if there are tongues, they will cease; if there is knowledge that too will lose its meaning” [I Cor. 13:8]... This is why Scripture says, “there remain faith, hope and love, these three; the greatest of these is love” [I Cor. 13:13]: when one reaches eternity the other two will pass away and love will remain in an enhanced and a more certain form. (28—29)

Augustine is not advocating any disregard of Scripture, the work of interpretation, or preaching; instead, he is describing the goal of Scripture, that love is the result of proper interpretation and genuine faith (29).

By way of preparing the leader, Augustine suggests a number of prerequisite attributes that prepare a person to interpret and convey Scripture with “love from a pure heart, and good conscience and genuine faith” (1 Tim 1:5). These include general studies, an understanding of philosophy including the nature of things and signs, the rule of faith, humility, holiness, prayer, and love.

Interpreting Scriptures. Augustine suggests that casual readers of Scriptures can be misled by problems and ambiguities resulting from passages that lack a clear meaning and have obscure phrases, and the variety of reading translations (32). In books Two and Three, steps are put forth to lead the reader to a confident and faithful interpretation of Scripture. These steps include (1) embracing ambiguity, (2) embracing language, and (3) embracing a proper attitudinal disposition and faith.

1) Embracing ambiguity. Augustine suggests that the ambiguity readers find in Scripture is due in part to the work of the Holy Spirit:

It is a wonderful and beneficial thing that the Holy Spirit organized the holy Scripture so as to satisfy the hunger by means of its plainer passages and remove boredom by means of its obscurer ones. Virtually nothing is unearthed from these obscurities which cannot be found quite plainly expressed somewhere else. (33)

Augustine views Scriptures as an exciting journey, one that requires hard work in the mind (32). Hard work reduces boredom in the study and presentation of Scripture (117). At the same time, many Scriptures speak with a plain sense. This plain sense provides the reader with Augustine’s major contribution in interpreting Scriptures. Obscure passages

find clarity through plainer passages of Scripture and the authority of the church (37, 68). Augustine is not to saying that plainer passages do not require study. The work of plainer passages is differentiating between the literal or metaphorical meaning of text (Augustine 37, 68; Smither 190). Embracing the ambiguity of Scripture enables the student to utilize interpretive guides and avoid great mistakes (Augustine 68).

2) Embracing language. In Book Two Augustine compiles a list of letters and books that compose the canon of Scripture for most of the catholic churches (36—37). Following on the heels of his list, he describes an antidote for readers who struggle in determining if a sign is meant to be literal or metaphorical: the knowledge of languages:

Users of the Latin language—and it is these I have now undertaken to instruct—need two others, Hebrew and Greek, for an understanding of the divine Scriptures, so that recourse may be had to the original versions if an uncertainty arises from the infinite variety of Latin translators. (38)

Augustine is not opposed to the use of translations into Latin, but he is aware that many translations miss the mark for several reasons, including confusing signs and things, confusing eternal and temporal things, missing a general sense in favor of ambiguous rendering, and having more pride than language skills (38—41). His preferred translation was the Latin *Itala*, yet he counseled those who used translations to consult numerous sources (42). Augustine’s chief counsel is to embrace the languages: “[I]f there is any uncertainty in the various Latin versions, [they] should without doubt give place to Greek ones, especially those found in the more learned and diligent churches” (43).

3) Embracing faith. Augustine describes the expert investigator of divine Scripture as someone who (1) has read all the canonical books and has a good knowledge – a reading knowledge of them, (2) is equipped with a belief in the truth, and (3) follows the authority of the catholic churches in utilizing the canonical works (35—36).

Preceding his description of an expert investigator Augustine listed attributes and attitudes that would contribute to a person's expertise. Those attributes include:

1. The Fear of God—"It is necessary above all else to be moved by the fear of God towards learning his will: what it is that he instructs us to seek or avoid" (33).

2. Humility—"Through holiness, to become docile, and not contradict holy Scripture—whether we understand it (as when it hits at some of our vices) or fail to understand it (as when we feel that we could by ourselves gain better knowledge of give better instruction) – but rather ponder and believe what is written there ..." (34).

3. Knowledge—"It is vital that the reader first learns from the Scriptures that he is entangled in a love of this present age, of temporal things, that is, and is far from loving God and his neighbor to the extent that Scripture prescribes" (34). The aim of Scriptures is "quite simply that he must love God for himself, and his neighbor for God's sake, and that he must love God with his whole heart, his whole soul, and his whole mind, and his neighbor as himself" (34).

4. Fortitude—"Prayer, encouragement and divine assistance, bring a hunger and thirst for righteousness" (34). This results in a turning away from "the fatal charms of transient things...to the love of eternal things, namely the unchangeable unity which is also the Trinity" (34).

5. Compassion—"Here he strenuously occupies himself with the love of his neighbor and becomes perfect in it. Full of hope now, and at full strength, since he has come to love even his enemy..." (35).

6. Purity—"He now purifies the eye by which God may actually be seen—to the extent that the may be seen by those who, to the best of their ability, die to this world; for

they see to the extent that they die to the world, and to the extent that they live in it they fail to see...he purifies the eyes of his heart” (35).

7. Wisdom—“The seventh and final stage, enjoyed by those who are calm and peaceful. ‘The fear of the Lord is the beginning of wisdom’ [Ps. 110:10]” (35).

This overview of the progression of an expert interpreter brings precedes Book Three where Augustine provides two lists of appropriate tools or rules of faith for interpreting the Scriptures (68). In the first list Augustine is concerned with guiding the interpreter through the ambiguities of Scripture (68). He gives the reader through the following guidelines:

1. The Rule of Faith. Augustine argues that the rule of faith, the creeds, help in discerning heretical punctuation of the opening of the Gospel of John that would deny that the Word was God (69). Interpretations contrary to the Trinitarian understanding of the Church are to be dispatched.

2. Plainer passages make clear the ambiguous passages (68, 100).

3. Take heed of the surrounding context (70, 72).

4. Do not interpret a figurative expression literally (72). “It is a miserable kind of spiritual slavery to interpret signs as things, and to be incapable of rising the mind’s eye above the physical creation so as to absorb the eternal light” (72).

5. Differentiating between literal and figurative expressions (75). “Generally speaking, anything in the divine discourse that cannot be related either to good morals or to the true faith should be taken as figurative. Good morals have to do with our love of God and our neighbor, the true faith with our understanding of God and our neighbor” (75—76).

6. Particularity and Generalizability. “We must understand that some instructions are given to all people alike, but others to particular classes of people, so that the medicine may confront not only the general pathology of the disease but also the particular weakness of each part of the body. What cannot be raised to a higher level must be healed at its own level” (81).

7. On multiple meanings. “Sometimes not just one meaning but two or more meanings are perceived in the same words of Scripture...The person examining the divine utterances must of course do his best to arrive at the intention of the writer through whom the Holy Spirit produced that part of Scripture...[but] could God have built into the divine eloquence a more generous or bountiful gift than the possibility of understanding the same words in several ways, all of them deriving confirmation from other no less divinely inspired passages?” (87).

8. Understand “the figures of speech which teachers of grammar call by their Greek name of tropes” (87). “In the divine books we find not only examples, but also the names of some of them, like ‘allegory,’ ‘enigma,’ and ‘parable’” (88).

After putting forward his own rules, Augustine turns to a Donatist bishop named Tyconius. Tyconius composed *Book of Rules*, which Augustine describes as “quite helpful in penetrating the obscure parts of the divine writings” (89). Augustine presents Tyconius’ seven rules in a reframed fashion so that they reflect the light of orthodoxy.

1. On the Lord and his body. There are cases when the Scripture is speaking of Christ and his church while dealing with one and the same person (90). There is a shared oneness.

2. On the Lord's true and mixed body. The church is composed of true and false Christians (90). Those things said to true Christians should not be applied to the false (91).

3. On the spirit and the letter. Faith and understanding the Scriptures are both gifts of God (92).

4. On species and genus. By *species* Tyconius means a part, and by *genus* he means the whole. Some statements transcend a particular subject, and others do not (93).

5. On measurements of time. Tyconius refers to the *trope of synecdoche* which permits either the whole to be understood from the part, or the part from the whole (95). Augustine views this tool as extremely helpful when writers of Scripture have different numbers of days or different measures of weights (96).

6. Recapitulation. The word encourages the student to look at the broader context to discern where an author has inserted material that is not cohesive with the particular narrative (98).

7. On the devil and his body. Many things are attributed to the devil that applies broadly to evil in the world, and many things that apply to the world that do not apply to the devil (99).

As Augustine moves toward book four, he provides in the conclusion two reoccurring and fundamental rules. The first is that "one thing is to be understood by another" (99). The second he describes as "paramount, and absolutely vital—to pray for understanding" (100). With these two concluding rules, Augustine is ready to describe rules of presentation (101).

Presenting Scriptures. Augustine begins Book Four by stating that he will not “present the rhetorical rules which [he] learnt and taught in pagan schools” (101). It is not that these rules do not have “practical use, but because such practical uses as they do have must be learnt separately—assuming that a person of good character has the time to learn them on top of everything else...” (101). Augustine’s chief goal is to help those who want to preach for the good of the church to become eloquent and wise (102). Augustine’s guidance will include rules of rhetoric and other observations toward the goal of presenting the rule of holiness and faith eloquently (102).

Augustine is convinced learners acquire eloquence through reading, listening to the words of the eloquent, writing or dictating, and eventually speaking (102, 105). He is also convinced that learners gain wisdom as they attend to Scripture (104). A person’s wisdom capacity is “directly proportional to his progress in learning the holy Scriptures” (104).

Wisdom and eloquence function together in guiding the presenter in the tasks of preaching and teaching:

The aim of our orator, then, when speaking of things that are just and holy and good—and he should not speak of anything else—the aim, as I say, that he pursues to the best of his ability when he speaks of these things is to be listened to with understanding, with pleasure, and with obedience. (121)

These elements of understanding, pleasure, and obedience correlate with Cicero’s doctrine of “the orator’s three aims—to teach, to delight, and to move” (Augustine xvii). They describe different elements that connect with various aspects of listeners. Some listeners need information or truth; others need convincing or persuasion; all listeners are moved when they delight in what they hear (117).

Augustine imagines the speaker in a battle for the conquest of the listener to Christ and for Christ (117). He does not think a speaker needs the showmanship of classical rhetoricians, but neither does he think one can simply speak without learning and crafting a message (110, 121—22). The element to be avoided is boredom (117):

So the speaker who is endeavoring to give conviction to something that is good should despise none of these three aims—of instructing, delighting, and moving his hearers—and should make it his prayerful aim to be listened to with understanding, with pleasure, and with obedience. (123)

Unlike the competitive world of rhetoric, Augustine understands that human agency and skill are not alone in the endeavor of bringing good to the human soul. A full effect for the soul takes place when God, “who could have given the gospel without human writers or intermediaries” effects restoration of health in co—operation with the speaker or teacher (123). This cooperative movement with God not only needs a person competent in eloquence, it needs a person whose life is congruent with their message and whose work in prayer is just as strong as their work in words (142, 121):

By praying for himself and for those he is about to address, he must become a man of prayer before becoming a man of words. As the hour of his address approaches, before he opens his thrusting lips he should lift his thirsting soul to God so that he may utter what he has drunk in and pour out what has filled him. (121)

Augustine employs an additional Ciceronian triad as a tool for speakers (xviii). When speaking of small matters do so with a restrained style, of intermediate matters with a mixed style and of grand matters in a grand style are employed in Scripture and can be useful (123—44). The aim of all these rules and styles is to persuade, and take action, and, failing to do that, the speaker has missed the point (142). The aim is for the audience to understand, delight, and obey the gospel (142).

At the end of this book, Augustine acknowledges that some who want to preach for the good of the church struggle with becoming eloquent. He offers some suggestions. First, let their way of life become “an abundant source of eloquence” (144). Second, “borrow from others something composed with eloquence and wisdom and commit it to memory and then bring it to their audience” (144). Third, “those who are going to speak something they have received from others should pray” (145).

Augustine closes his work, admitting that all of the lessons described within are not descriptions of himself as he is (145). Instead, he has described the sort of person that those who apply themselves to sound teaching ought to be (145). He is confident that the church can grow in its understanding of Scripture and in presenting what it has learned.

Context. When Augustine took on the role of bishop, his job included civic and spiritual matters. He taught and preached, traveled and provided spiritual counsel, and oversaw financial matters and the administrative affairs of a large urban church (Williams 195). His activity in the civic life of Hippo included advocating against and interrupting the slave trade. He studied law and made appeals to governors on a host of social issues (Brown 183ff.; Williams 194). Yet at the heart of Augustine’s work was the task of teaching and training others for the work of the ministry (William 195). In the preface and conclusion of *On Christian Teaching*, Augustine describes the importance of passing along sound Christian teaching on behalf of others so that they may be the kind of persons for themselves and others that they need to be (6, 146). Augustine is not only convinced of the need of preparing others for ministry, he is concerned that many are in ministry without sufficient training. He is concerned about those who appeal to having knowledge of the Scriptures “without any human guidance” (5). He points to the

Scriptures to highlight Paul on the Damascus road, Moses at the burning bush, and the Ethiopian eunuch, all of whom while having a divine encounter are sent to others to be shaped and taught for the work of God in their lives and to lead others (5—6). All leaders and pastors learn, Augustine argued, through human agency.

Augustine's work *On Christian Doctrine* will serve as one of the ways in which human agency is brought to bear in the lives of a leader. This book and others lend to preparing future leaders, along with countless letters, church councils, and personal visits (Smithers 134; Williams 200). While these pieces were important in creating or sustaining a mentoring relationship, the monastery in the garden of the church in Hippo served as a primary context. By the time of Augustine's death the monastery had produced ten bishops and numerous priests for the African church, and a legacy for the church in general (Williams 196).

The monastery began with Augustine's initial desire to find a place for his group, the Servants of God, within the confines of Hippo. Ordained as a priest, Augustine's monastery brought individuals into "oneness of heart and mind in love and service to God.... The people composing the monastery included laity and priests, educated and illiterate, freed slaves and aristocrats, elderly men and young boys" (Williams 196). Following the death of Valerius, the objective moved toward a "monastery of the clergy" where monastic life and ministry could be combined (Rapp 151). Situated within the confines of the church, the church being the mother of the monastery, the monastery desired to serve the church by being both an example of holy living to the church and by preparing persons for ministry (Rapp 151; Smither 221).

Edward L. Smither in his work *Augustine as Mentor* argues that Augustine used a discernable pattern, a pattern also within the New Testament and the early church, whereby people within the monastery were prepared for ministry through mentoring or apprenticeship (12). Smithers suggests eight characteristics that composed Augustine’s mentoring of others. These characteristics include: (1) the group, (2) the mentor as disciple, (3) selection, (4) the mentor—disciple relationship, (5) sound teaching, (6) modeling and involving in ministry, (7) releasing for ministry, and (8) resourcing leaders (13—22). The first four of Smither’s characteristics rely heavily on the context of the monastery to provide the elements of mentoring a person into the ministry. Sound teaching is the subject about which Augustine writes in *On Christian Teaching*. The final three elements Smither highlights describe the method by which Augustine and others prepare people for ministry.

Method. Augustine’s purpose in writing *On Christian Teaching* is to teach and prepare others for tasks of ministry, interpretation, and presentation of divine Scripture (3). He has been shaped by the contributions of his mother, Bishop Ambrose, even Donatist Bishop Tyconius (Augustine 89; Smither 92). He is convinced that God works to prepare others through the collaboration of the Holy Spirit and human agency:

Anyone who says that there is no need to give people instruction on what, or how, to teach if it is the Holy Spirit that makes men teachers, may as well say that there is no need for us to pray, since the Lord says, “Your Father knows what you need before you ask him” [Matt. 6:8]; or that the apostle Paul should have instructed Timothy and Titus on what or how to teach others. (A person who has been given the position of teacher in the church should keep these three apostolic letters before his eyes.) In 1 Timothy we read, “Pass on these things mentioned and teach them” [1 Tim. 4:11].... So what is our verdict? Surely the apostle is not of two minds when he says that teachers are made by the working of the Holy Spirit but also gives instruction about what and how they should teach? (121—22)

In this section the methods of training Augustine employed and encouraged for ministry preparation are addressed.

Brian A. Williams and Smither agree that one of the most formative methods Augustine used to bring students and the teacher together for training in ministry was the monastery in the garden of the church in Hippo (Smither 134; Williams 195). Unlike other monasteries, including the previous attempts by Augustine to build a community of the *Servants of God* at Tagaste, the clerical monastery of Hippo was situated within the city and was a part of the church (Smither 135). In this space the contemplative life and burden of ministry intertwined (148). Augustine's innovation provided a place where a group of persons preparing for ministry could converse, where thoughts could be refined, a community could be strengthened through prayer and devotion, and persons could engage in ministry (Smither 217—18; Williams 196). The group context, as Smither describes, was the starting point of Augustine's method in shaping future leaders.

Williams highlights several methods Augustine employed in the context of the monastery: daily discourse, sermons, texts (writings), and letters (197). Smither's final three components of Augustine's method, (1) modeling and involving in ministry, (2) releasing for ministry, and (3) resourcing leaders, gain greater clarity as Smither developed a more extensive list to describe Augustine's methods in mentoring. Smither lists the following:

1. Daily Scripture reading—"Augustine trained them in how to interpret the Scriptures and teach them to others" (151);
2. Intellectual training—Augustine implemented a program of reading facilitated by a private library (152);

3. Dialogue—Augustine used the two common meals to institute a form of “table talk.” One form included reading from a book followed by dialogue. An additional form included reflection on the experiences of the day and their impact on ministry (153);

4. Open door—Augustine extended hospitality to visitors of the monastery as well as kept his cell door open to disciples so they could engage in conversation (154);

5. Correction and discipline—“Augustine maintained the apostolic standard (poverty, chastity, and no gossip) of the monastery and threatened expulsion to those who would not repent” (154);

6. Involvement in the work—Annually, Augustine would name a different monk to serve as “provost of the bishop’s house,” giving clergy administrative responsibility for the monastery (154);

7. Releasing for ministry—Augustine sought to resource the church in Africa. He sent out several who served as bishops. Many who remained in long—term ministry also established monasteries for equipping others (156—57);

8. Resourcing for ministry—Augustine did not separate himself from clergy once they left his presence. He continued to equip and edify clergy by writing letters, composing books, attending church councils, and personal visits (211).

Possidius, Augustine’s first biographer and friend, indicated that Augustine’s true effectiveness came through his example; he was a model for imitation (Smither 235). While Augustine indicates that he has not yet acquired the skills about which he writes, the conceptual imprint of imitation is thick throughout his work (146). When urging certain aspects of rhetoric, Augustine appeals to Paul, Amos, and Joseph as examples worth imitating in form and style (111ff). When realizing that some struggle, even with

all the mechanics of rhetoric, to compose a sermon, Augustine urges imitation, including what others call plagiarism (144). At the heart of Augustine's methods is humble apprenticeship (Smither 11; Williams 191):

Augustine in a sermon to his church declared, "For you I am a bishop, with you I am a Christian. The former is a name received, the latter is the name of a grace received."...The pastor who would care for souls must do so "by action and exhortation, not aiming to be at the head but to be at the side." (Williams 209).

Augustine writes about preparing for ministry as he walks alongside his readers.

Summarizing the insights of Augustine of Hippo for recruiting and developing leaders within the areas of content, context, and method the researcher proposes the following:

1) Content

a. Prerequisites

- i. General studies: animals, trees, music, rhetoric
- ii. Philosophy: things and signs
- iii. The rule of faith: the mystery of the Trinity
- iv. Virtues: humility, holiness, prayer, love

b. Interpreting Scripture

- i. Embracing ambiguity: obscure passages find clarity through plainer passages of Scripture
- ii. Embracing language: use Hebrew, Greek, and various translations
- iii. Embracing faith: read the texts, believe the truth, follow the church

- c. Presenting Scriptures
 - i. Rules of rhetoric: speak to be listened to with understanding, with pleasure, and with obedience
 - ii. A messenger congruent with the message
 - iii. Prayer
- 2) Context
 - a. A Divine encounter or call
 - b. The Monastery within the church within the city
 - c. Ongoing encounters: letters, books, church councils, personal visits
- 3) Method
 - a. Build a community of peers
 - b. An order of life together
 - c. Mentoring and involving in ministry
 - i. Daily Scripture reading
 - ii. Daily reading
 - iii. Dialogue
 - iv. Open door conversations
 - v. Sharing responsibilities, sending students to speak and act
 - d. Releasing for ministry
 - e. Resourcing leaders

Summary

This chapter began with a call from current voices, most notably the voice of the Bishops of the Free Methodist Church, asking for an exploration of and a new approach

for church leadership recruitment, preparation, and deployment (Kendall 1). We described how we would listen to the Pastorals and four select early church fathers to gather a picture of essential elements for developing leaders. Following Bishop Kendall's framework of the *Content*, *Context*, and *Method*, we employed the method of historical narrative to find an early church pattern that could inform the present discussion.

Bishop Kendall anticipated fluidity among the early writers that would lead to a creedal formulation (Email). The historical narrative has met his anticipation. While Paul and each church father made a contribution to the quest, their volume of writing and descriptions of essential elements varied.

Ignatius of Antioch, building upon the framework of the Pastorals, provided less insight than any other writer explored. His primary concern for church leadership cultivation and deployment was a person's connectivity to the bishop (Howell 86, 105). With a close connection to the bishop, a person could be expected to gain the necessary physical, spiritual, and virtuous aptitudes for ministry and avoid vices. The encouragement of close connectivity to the bishop reflected the predominant method of formation of leaders across the other writers—the method of mentoring relationships. Mentoring, while not being the only method employed, is a predominate theme across the literature.

Mentoring took place in a context. The home was a beginning context for Timothy, Gregory of Nazianzus, and Augustine. For Hippolytus, Gregory, and Augustine, the local church holds a dominate position as it serves as a worshiping and teaching community. In the local church, potential leaders have their divine call tested,

shaped, and formed. In Hippolytus and Augustine a unique ministry academy begins to take shape within the church and the city.

Mentoring and the context of the local church gave the prospective leader time to have a long immersion in the mystery of faith and in developing virtues of faith and skills for ministry. Beholding the mystery of Christ and having that mystery shape the virtues, prayers, and practices of a leader are essential elements of the content that mentors sought to transfer to mentees. Gregory and Augustine anticipated that a leader would have some intellectual framework upon which spiritual formation could grow a leader. Hippolytus worked with a wide variety of capacities, yet in each setting the primary essential element was a living confession of the mystery of Jesus Christ.

The project now turns to discovering if these early essentials and their accompanying insights have been exercised in the formation of present leaders of the Free Methodist Church and how they give shape to formation practices for future leaders.

CHAPTER 3

METHODOLOGY

Problem and Purpose

Preceding the Free Methodist General Conference of 2011, Bishop Kendall called on the church to review its training and placement of persons into vocational ministry (*Orienting for Pastoral Preparation* 1). Bishop Matthew Thomas, at the *Emerging 2 Conference*, stated, “God has chosen to reach the world using Spirit—filled, Spirit—trained leaders.” (seminar 2—21—14). The question before the Free Methodist Church, Bishop Thomas suggests is “what is our church doing to identify, recruit, train, intern and deploy leaders?” The Board of Bishops, the Board of Administration, and the Free Methodist General Conference of 2011 were in agreement that a strategic reorientation of leadership development was an existential concern for the Free Methodist Church (Adams; Thomas).

To reorient the recruiting, training, and deployment efforts, Kendall challenged the church on its dependency on the academy (*Orienting For Pastoral Preparation* 3). He called for a reexamination of the recruiting, training, and deployment practices of Jesus, the early church, and the Methodist movement (1).

The purpose of this research was to discover pastoral formation essentials in the Pastorals and the early church fathers. Additionally it sought to determine if these pastoral formation essentials are (1) known; (2) practiced and experienced within formation models for existing Free Methodist clergy and Conference Ministerial Candidates; and (3) to contribute to the developing Free Methodist pastoral formation model.

Research Questions

Four questions guided the research in identifying early church entrance practices. The work of the first question was to identify Pastoral and early church essential entrance practices. The second, third, and fourth questions were designed to identify if early church practices are known, practiced, or experienced or have implications for Free Methodist leadership development.

Research Question #1

What were the pastoral formation essentials of the Pastorals and early church fathers in relation to content, context, and method?

This question sought to identify the practices and expectations of the early church for leadership selection, development, and deployment in ministry. Without this seminal question the wisdom and contribution of the early church would be lost to the overarching project of reorienting the present leadership development model.

The instrument used to answer this question was historical narrative research. Drawing upon English translations of the Pastoral Epistles and four select early church contributors, common themes were identified that could suggest a model (Sensing 158). The historical narrative specifically looked for contributions to three particular categories: (1) content of formation, (2) context of formation, and (3) method of formation.

Research Question #2

When presented with formation essentials within the Pastorals and early church, do Free Methodist bishops, historical and pastoral theologians, and formation providers identify them as unknown, latent, partially active, or active models of pastoral formation?

Two questions within the purpose statement are answered with this question: (1) Are the elements identified by the historical narrative known or unknown among bishops, theologians, and formation providers? and, (2) If the elements are known, how might they contribute to the ongoing model development of the Free Methodist church?

The instrument used to answer this question was the Early Church Formation Survey. I developed the survey utilizing the findings from the historical narrative of the Pastorals and the select writings of the early church. The survey served to affirm and inform initial findings of the historical narrative. Additionally, the survey served as an indicator of receptivity of the essential elements in a formation model.

Research Question #3

When presented with formation essentials within the Pastorals and the early church, do recently ordained persons identify the elements as unknown, latent, partially active, or active as a part of their formation experience?

This question sought to uncover the degree to which the early church formation essentials contributed to the formation of pastors who have been recently ordained. The instrument used to answer this question was the Formation Experience Survey. The survey revealed a level of integration that researcher identified elements have been utilized in preparing current leaders of the Free Methodist Church. The level of recent integration can lead to insights for future model development.

Research Question #4

To what degree do providers of formation for Free Methodist Conference Ministerial Candidates embrace and include the essentials found in the Pastorals and the early church within their formation model(s)?

This question provides clarity on two fronts. First, it verified and challenged the essentials proposed at the conclusion of the historical narrative. Second, it compared and contrasted how the essentials are presently employed in formation models.

I conducted six semi—structured interviews with providers of formation. The interviews were qualitative in nature and were intended to verify and challenge previous findings. The interviews present integration of elements from the early church in current formation models. The comparative result of present alignment anticipates the creation a basis for future development (Tashakkori and Teddlie 150).

Population and Participants

The participants for research question #1 were select providers and receivers of leadership formation in the early church. The quest began in the Pastoral Epistles, with a strong reliance upon the letters of 1 Timothy and Titus. Additionally, four contributors of early church formation were selected. Their contributions span time and geography. They are Ignatius of Antioch, Hippolytus, Gregory of Nazianzus, and Augustine of Hippo. These four produced works that contributed to canonical requirements for entrance as clergy, and they have been recognized across the history of the church as insightful (Patsavos 14; Williams 28). Others, such as Ambrose of Milan, John Chrysostom, or Gregory the Great could have been included in the survey, but time would not allow it.

Participants for research question #2 included the three active bishops of the Free Methodist Church of North America, several historical and pastoral theologians, and several providers of pastoral formation. The bishops were selected for their keen interest and leadership toward revising the present leadership development model. The historical and pastoral theologians were from Free Methodist—affiliated colleges and seminaries

(Free Methodist Church *fmcusa.org* AFMEI). The schools include Spring Arbor University, Seattle Pacific University, Azusa Pacific University, Greenville College, Roberts Wesleyan University, Central Christian College of Kansas, and Northeastern Seminary.

Participants for research question #3 were recently ordained pastors. The pastors were selected with two criteria: (1) ordination as elder within the year range 2010 to 2014, and 2) a current appointment. The number of pastors meeting the criteria was 395.

Participants for research question #4 included the three directors of religion departments serving Free Methodist Church CMCs. Three other participants are deans or directors of schools of ministry. These schools are operated by conferences. Their existence is known within particular annual conferences and the Office of Ministerial Credentialing of the Free Methodist Church.

Design of the Study

This pre—intervention research was meant to discover essential elements of Pastoral and early church pastoral formation models. Those essentials can be called upon as a deposit of wisdom in an ongoing redesign for pastoral formation models in the Free Methodist Church. This study is based upon a triangulation mixed—method design (Creswell, *Educational Research* 557; Sensing, *Qualitative Research* 72;). Triangulation, mixed—method uses multiple data points to develop corroboration between sources, quantitative and qualitative data, and disciplines (MacKenzie, Teijlingen, and Pitchforth 419). The historical narrative followed basic research methods involving historical literature (Sensing 62). The Early Church Formation survey and the Formation Experience survey provided quantitative data. The six semi—structured interviews

provided qualitative data. These four data sources worked to form an understanding of the early church formation essentials and their present use within the Free Methodist Church model of pastoral formation.

In their article, authors Sheryl Reimer—Kirkham, et al. explore the discourses of spirituality and leadership (1029). Their problem centered around global migration that has created a plurality for modern societies and its impact on nurse leaders (1029). Their methodology was a pre—intervention, mixed—methods approach that employed triangulation. They employed a quantitative literature review of basic nursing sources and two qualitative studies and completed their research with philosophic inquiry (1029). Their evidence led them to conclude that the matrix between spirituality and nursing leadership is a “relatively unstudied field” (1029). Their methodology is similar to the methodology used in this research.

Instrumentation

The first research question utilized basic research and developed a historical narrative survey limited to the contribution of the Pastorals and select writers in the early church. Three questions provided a framework for understanding the contribution of the Pastorals and church fathers: (1) What was the content of formation? (2) Where was the context of formation? And, (3) What was the method of formation in the Pastorals and selected church fathers?

Research question #2 employed the researcher—designed Early Church Formation Survey (see Appendix A). The survey was developed following the historical narrative (see Appendix D for a map of the findings and their correlating questions). I sent the survey to bishops, historical and pastoral theologians, and formation providers

within the Free Methodist Church. The instrument was designed to (1) test the awareness of the historical narrative and its findings, and (2) to test the receptivity of these findings in the present formation model of the Free Methodist Church. The Early Church Formation Survey used Likert scaling (Patten 34). It was administered via SurveyMonkey.

Research question #3 utilized the researcher—designed Formation Experience Survey (see Appendix B). The survey was constructed following the historical narrative (see Appendix D for a map of the findings and their correlating questions). I sent the survey to active pastors, recently ordained. The instrument was designed for the purpose of measuring the level of integration of these findings in the present formation model of the Free Methodist Church. The Formation Experience Survey used Likert scaling (Patten 34). It was administered via SurveyMonkey.

Research question #4 utilized the Formation Provider Interview (see Appendix C). Six semi—structured interviews were conducted utilizing researcher—developed questions springing from the historical narrative (Sensing 107). This instrument probed for verification of the findings in the historical narrative. It also sought to ascertain how providers of formation saw those elements at work within present formation models. The interviews lasted no longer than one hour. They took place via an Internet—based visual portal. A digital audio recording was made of each interview. Notes were produced for each interview. Findings were reported in comparative and contrasting association to the historical narrative.

Expert Review

The researcher—developed instruments, the Early Church Formation Survey, the Formation Experience Survey, and the Formation Provider Interview were subjected to an expert review process. The surveys were reviewed by Dr. Frederick Long, Dr. Milton Lowe, Dr. Chris Kiesling, and Dr. David Smith. Long is a professor of New Testament at Asbury Theological Seminary. Lowe is the Director of Networking, Beeson International Center at Asbury Theological Seminary. Kiesling is a professor of Human Development and Christian Discipleship at Asbury Theological Seminary. Smith is the Dean and Professor of New Testament and Christian Ministry at Wesley Seminary, Marion, Indiana.

The review was conducted between 6—17 January 2016. The professors received the researcher—created surveys and a response form (see Appendix E). The response form was e—mailed to the researcher with comments and suggestions for improvements. Changes suggested by two of the experts were adopted and the change was made to the original survey forms. The edited portions are attached at the conclusion of each instrument.

Reliability and Validity

Rudner identifies three factors that contribute to unreliable and invalid data:

1. Questions on instruments are ambiguous and unclear
2. Procedures of test administration vary and are not standardized
3. Participants are fatigued, are nervous, misinterpret questions, or guess on tests (qtd. in Creswell, *Educational Research* 169).

Following these indicators John W. Creswell outlines several types of reliability and validity that bring consistency to the data instrumentation, retrieval, and interpretation.

This research utilized internally consistent forms and content validity (171—72).

Reliability. Internal consistency looks for an individual's score on an instrument to be consistent across the instrument (Creswell 171). The historical narrative utilized the three elemental windows to provide internal consistency by providing a structure for framing the data. The Early Church Formation survey carried internal consistency by being the only version available and by only being accessed once by each participant (170). The Formation Provider Interview maintained reliability by utilizing a similar set of questions for each of the providers interviewed.

Validity. Content validity relies on expert reviews of forms and procedures (Creswell 172). Prior to survey implementation, experts in the field of historical and pastoral theology reviewed them. The review added insight and sharpened the focus of the questions. Additionally, the Early Church Formation Survey provided validity to the findings by testing the findings with practitioners and providers in the field of pastoral formation.

Data Collection

The project collected data over a four—year period of time. In the fall of 2011 I began the basic research of the Pastorals and the early church fathers. This research came to a conclusion in the summer of 2015. The Early Church Formation survey and the Formation Experience Survey were conducted in February 2016. The Formation Provider interviews took place during March 2016. Data analysis and the reporting of findings concluded in the spring of 2016.

The Early Church Formation Survey and the Formation Experience Survey were compiled in October 2015. I utilized findings from the basic research to construct the surveys. The surveys were presented to three historical and pastoral theologians on the

faculty of Asbury Theological Seminary and one New Testament theologian from Wesley Seminary. The panel of theologians reviewed the survey forms. Wherever two of the theologian recommended changes of similar fashion, the surveys were adapted.

Following expert review of the surveys, I opened an account with SurveyMonkey. The surveys, along with an informed consent document, were uploaded according to the design I made ready for publication. At the same time, I worked with staff at the Ministerial Development and Credentialing office of the Free Methodist Church. With the assistance of the office, and data available in the *2014 Yearbook*, I compiled a list of qualifying participants and their electronic contact information (Free Methodist Church).

Following the compiling of contact data, I sent an e—mail to the qualifying participants with a link to the appropriate survey on SurveyMonkey. An invitation to participate in the survey was sent on a Monday morning. The surveys were open for seven days. I then downloaded the results in a Microsoft Excel format for the analysis phase and reporting of findings.

The Formation Provider interviews began in the month of March 2016. I identified three participants via Web searches of Free Methodist colleges and universities. The other three participants were identified through the office of Ministerial Development and Credentialing. The office is aware of schools of ministry and who functions as the dean/director of each school. The interviews were conducted via the Internet utilizing a Skype connection. Utilizing Skype enabled the interviews to be face—to—face. The interviews lasted no more than one hour. I recorded the audio of interviews. I took extensive notes during the interview. Following the interviews, the

audio files were revisited to elaborate more fully on the notes and to utilize descriptive analysis. The interview findings were completed in March 2016.

Data Analysis

The study employed descriptive statistics for an analysis of the data received (Creswell, *Research Design* 191). The historical narrative identified themes and patterns within the Pastorals and the early church fathers. These descriptions indicated general tendencies that shaped the findings for pastoral formation essentials.

The Early Church Formation survey used descriptive statistics to compare and contrast the findings of the historical narrative. Each of the questions received a single item score (Creswell, *Research Design* 184). These scores were then compiled within the framework of the pastoral formation essentials, indicating levels of receptivity and presence within the past formation practices.

The Formation Provider Interviews used descriptive statistics to identify themes within the responses of the interviewees. Coding the interviews assisted in the task of theme identification (Sensing 166).

Ethical Procedures

The participants in the Early Church Formation Survey, including the bishops of the Free Methodist Church, were introduced to the survey via a letter of informed consent (see Appendix F). Though the bishops of the Free Methodist Church can be discovered, only they know their participation in the survey. Likewise, the pastors and theologians who participated are anonymous in their responses. The final list of initial invitees for participation is only available to me. The raw data will be stored electronically for five years and then destroyed.

Participants in the Formation Provider interviews and their institutions are confidential and known only to me (see Appendix G). The interviews will be stored electronically for five years and will then be destroyed.

Participants in the surveys or the interview will have a basic benefit in recalling their formation practices as a source of encouragement. Additionally, participants will make a contribution to the next generation of leaders. There was minimal emotional or vocational risk involved in participating in this research.

Participants will not receive results of the survey or the interviews, but they will be able to read the findings in this work. The Board of Bishops will receive an electronic copy of this project in its final form for their work in leading the Free Methodist Church.

CHAPTER 4

FINDINGS

Problem and Purpose

This research was set in motion through a pastoral call from Bishop Kendall of the Free Methodist Church to commence on a “critical reorientation” of preparing leaders for pastoral ministry. Kendall called for the church to identify core character traits and basic competencies that are necessary for fruitful pastoral leaders and the means to bring them forward in service on behalf of the church (*Orienting for Pastoral Preparation* 1). Kendall indicated that many sources exist from which the Free Methodist Church could draw inspiration for the task of reorientation: the writers of Scripture, the early church, the Wesley brothers, and early Free Methodists (“Resolution 39”). The purpose of this research was to discover pastoral formation essentials in the Pastorals and select early church fathers, determine if these essentials are known, practiced and experienced within existing Free Methodist Bishops, clergy, and theologians who contribute to the Free Methodist pastoral formation model.

Participants

The participants in the basic research phase include the writings of St. Paul to Timothy and Titus (the Pastoral Epistles), with an emphasis on 1 Timothy. Accompanying the Pastorals were the writings of four select early church leaders spanning the first five centuries of the church and located in different geographic regions. The participants were Ignatius of Antioch (Syria), Hippolytus (Rome), Gregory of Nazianzus (Cappadocia/Constantinople/Turkey), and Augustine of Hippo (Algeria).

Following the basic research, a taxonomy of pastoral formation essentials was created and placed before current pastoral formation practitioners and providers. Placing the taxonomy before practitioners was meant to measure the degree of knowledge of the essentials and, in turn, either validate or invalidate the taxonomy. Additionally, I sought to know to what degree the essentials were involved in the formation experiences of recently ordained persons and are the essentials contributing to current formation practices. The instruments created from the taxonomy include the Early Church Formation Survey, the Formation Experience Survey, and the Formation Provider Interview.

Participants who received the Early Church Formation Survey included: (1) the three active bishops, (2) thirty—nine pastoral and historical theologians from Free Methodist affiliated colleges and seminaries preparing persons for ministry, and (3) eight deans/directors of schools of ministry. The total number who were invited to participate was fifty. Of the fifty, nine began the survey and six completed it. The six who completed the survey indicated they were pastoral and historical theologians from Free Methodist—affiliated colleges or seminaries. No bishops or deans of schools of ministry completed the survey. Five of the six full respondents are elders in the Free Methodist Church. Five of the six full respondents attended Free Methodist—affiliated academic institutions (see Table 4.1).

Table 4.1. Participants in Early Church Formation Survey (N=9)

Early Church Formation Survey	n	%
Bishops	0	—
Pastoral/historical theologians	9	100
Deans/directors of conference programs	0	—
Full completion of the survey	6	66
Elders in the Free Methodist Church	5	55
Attended a Free Methodist institution of higher learning	5	55

Participants who received the Formation Experience Survey were pastors ordained between the years 2010 and 2014 or received as elders during those years. The elders are designated in the Free Methodist Church *Yearbook 2014*. Of the 435 pastors forty did not have e—mail addresses or were discontinued. Three hundred and ninety—five pastors received the survey. Sixty—four full responses were recorded. Of the sixty—four, half were serving as Pastors. The other half served as associate pastors or in other roles. Five respondents indicated that they were serving as chaplains, and two indicated a new designation in the Free Methodist Church—Marketplace Ministry (see Table 4.2).

Table 4.2 Role of Participants in the Formation Experience Survey (N=64)

ROLE	n	%
Pastor	32	50
Associate pastor	18	28
Music/worship/youth	4	6
Other	10	16
Total	64	100

Participants were asked to identify their year of ordination or reception into the Free Methodist Church. The ordination class of 2014 had the most respondents. More than 80 percent of the respondents were originally ordained in the FMC. The path to ordination was primarily shaped by the Free Methodist paradigm. More than 80 percent are appointed as of February 2016.

Table 4.3. Ordination and Appointment in the Formation Experience Survey (N=64)

Year Ordained	n	%	FM Elder First	n	%	Currently Appointed	n	%
2010	5	8	Yes	52	82	Yes	53	83
2011	11	17	No	12	18	No	11	17
2012	12	19						
2013	12	19						
2014	16	25						
Other	8	12						
	64	100		64	100		64	100

Participants were asked about their interaction with Free Methodist—affiliated institutions of higher learning and other academic engagement. The majority of Free Methodist pastors did not attend an affiliated school or seminary. Only thirty—two percent indicated attending a Free Methodist—affiliated college or seminary. Another 21 percent (fourteen persons) indicated they had attended a school that qualified for Free Methodist loan—grant resources. Ten of the fourteen attended Asbury Theological Seminary.

Participants reflected a high degree of formal education; 50 percent have graduate degrees and another 16 percent post—graduate degrees. At the same time, the overall engagement with alternative course work indicates that roughly one—half of the clergy had completed some form of education in a nonacademic setting. On one question 40 percent of the respondents indicated they had taken J—term classes or courses offered through annual conferences. On another question 46 percent of respondents indicated they had participated in alternative course work. The types of course work most attended was the J—term track, taking in 63 percent (nineteen persons) of those who participated in alternative tracks. Fifteen persons, 50 percent, of the respondents participated in extension classes. Ten persons, 33 percent, indicated participating in schools of ministries sponsored by the conferences (see Tables 4.4—4.6).

Table 4.4. Participants Educational Experience (N=64)

Attend an FM University or Seminary	n	%	Attended an FM—Affiliated School	n	%	Attended Other Academic Institutions	n	%
Yes	20	31	Spring Arbor	3	4	Yes	42	65
No	44	69	Seattle Pacific	2	3	No	16	25
			Azusa Pacific	2	3			
			Central Christian	1	2			
			Northeastern Seminary	5	7			
			Roberts Wesleyan	3	4			
			Greenville College	5	7			
			Other	27	43			
Total	64	100		48	72		58	90

Table 4.5. Participants Highest Education (N=64)

Highest Level of Education	n	%	Attended J—Term or Classes Offered by Conferences		
				n	%
High school	3	5	Yes	26	40
Some college	7	10	No	36	57
College graduate	9	14			
Some graduate school	3	5			
Graduate school	32	50			
Post—graduate degree	10	16			
Total	64	100		62	97

Table 4.6. Participants Sources of Education Experience (N=30)

Type of Extension Education	n	%
J—term	19	63.33
Extension class (mail)	15	50.00
Conference school of ministry	10	33.00

The final ethnographic question for participants in the Formation Experience Survey asked about the formation model they used in preparing for ordination (Kendall et al. para. 5400). The seminary and/or college model was the formation track for 63 percent of those ordained. The J—term and extended studies track was use by 14 percent. The Apollos model supplied a formation track for 20 percent (see Table 4.7).

4.7 Participants' Ordination Tracks in the Formation Experience Survey (N=64)

The Preparation Model Described in the <i>Book of Discipline</i>	n	%
Seminary model	28	43
College model	13	20
J—term—Extended studies	9	14
Apollos model	13	20
Total	63	97

Participants of the Formation Provider Interviews included two deans of Religion Departments at Free Methodist—affiliated academic institutions, one religion professor and director of the ministry internship program at an affiliated institution, and three deans/directors of schools of ministry affiliated with annual conferences. The participants ranged in experience in their positions from three to fifteen years. The number of students attending or learning through the institutions had a range from fifteen to one hundred and fifty. The number of faculty providing formation within the schools had a range of six to eight. All of the interviewees were Free Methodist elders. Their years of ordination ranged from 1980 to 2009. Four of the six were ordained between 2001 and 2009 (see Table 4.8).

Table 4.8. Participants in the Formation Provider Interview (N=6)

Designation	Role	Length of Leadership in years	# of Students	# of Faculty	Year Ordained
US1	Chair, Dept. of Ministry	6	20	6 (including adjuncts)	2001
US2	Dean	8	150	6 (FT), 4 (PT), several adjuncts	1980
US3	Dir. of Ministry Interns	3	70	6 (FT)	2009
SM1	Director/Founder	15	15—20 (Fluid)	8 (PT)	1980
SM2	Director	5	20—30 (Fluid)	8 (PT)	2006
SM3	Director/Superintendent	6	30 (Fluid)	7 (PT)	2004

US = University or Seminary Director

SM = School of Ministry and/or Annual Conference Director

FT = Full—time

PT = Part—time

Research Question #1

Research question #1 used basic research to look for discernable patterns among the Pastorals and the early church fathers to identify pastoral formation essentials. The patterns were identified and grouped into three headings identified by Bishop Kendall, (1) the content of formation, (2) the context of formation, and (3) the method of formation (*Orienting for Pastoral Preparation*).

In Chapter 2 the researcher describes and summarizes findings unique to the Pastorals and each of the selected early church contributors. In this section their individual contributions are combined to create a collaborative voice that the researcher has designated as the pastoral formation essentials. The essentials began in the Pastorals and developed as the church expanded in time and space. To be included within this framework an element must either be congruent with the Pastorals or it must be an

element that two or more writers discuss. The brief categories, listed below, begin with simple descriptions. As the church matured and cultural conditions shifted, the descriptions became more robust and nuanced. An example is Paul's admonition that one should be able to teach (1 Tim. 3:2). The skill of being able to teach expanded over time so that Augustine develops an entire chapter, Book IV, on the subject of rhetoric (*On Christian Teaching*).

Tables 4.9, 4.10, and 4.11 present the pastoral formation essentials. Table 4.9 describes the content of formation. Table 4.10 shows the context of formation. Table 4.11 highlights the method of formation. These tables summarize my findings from the Pastorals and the early church.

Table 4.9. Content Formation Elements (N=5)

Elements	n	%	Contributors
Virtues to be embraced	5	100	Pastorals, Ignatius, Hippolytus, Gregory, Augustine
Vices to be avoided	5	100	Pastorals, Ignatius, Hippolytus, Gregory, Augustine
The mystery (content) of faith	5	100	Pastorals, Ignatius, Hippolytus, Gregory
Spiritual aptitude—prayer & holy Spirit activity, the Scriptures	5	100	Pastorals, Ignatius, Hippolytus, Gregory, Augustine
Physical aptitude—strength/age	2	40	Ignatius, Gregory
Rhetoric—teaching & preaching	3	60	Pastorals, Gregory, Augustine
Administration/pragmatic skills	3	60	Hippolytus, Gregory, Augustine
The human condition/general studies/philosophy	2	40	Gregory, Augustine

Table 4.10. Context of Formation Elements (N=5)

Elements	n	%	Contributors
Home and family	2	40	Pastorals, Gregory
Marketplace	3	60	Pastorals, Gregory, Augustine
The local church	5	100	Pastorals, Ignatius, Hippolytus, Gregory, Augustine
A divine calling	5	100	Pastorals, Ignatius, Hippolytus, Gregory, Augustine
Connection with the bishop/spiritual mentor	5	100	Pastorals, Ignatius, Hippolytus, Gregory, Augustine
The elementary school	2	40	Gregory, Augustine
The desert/monastery	2	40	Gregory, Augustine
Letters/books/visits	4	80	Pastorals, Ignatius, Hippolytus, Augustine

Table 4.11. Method of Formation Elements (N=5)

Elements	n	%	Contributors
Time—a season of being in the faith	3	60	Pastorals, Hippolytus, Gregory
Mentoring	4	80	Pastorals, Ignatius, Gregory, Augustine
Testing of virtues, doctrine, and skills	4	80	Pastorals, Hippolytus, Gregory, Augustine
Action and reflection	3	60	Pastorals, Gregory, Augustine
Modeling and imitation—apprenticeship	5	100	Pastorals, Ignatius, Hippolytus, Gregory, Augustine
Gradual steps in offices and responsibility (graded clergy)	5	60	Hippolytus, Gregory, Augustine
Continuous learning through peer—to—peer collaboration	5	100	Pastorals, Ignatius, Hippolytus, Gregory Augustine

Research Question #2

Research question #2 asked Free Methodist bishops and formation providers to verify my findings concerning Pastoral and early church formation essentials. The instrument utilized to answer this question was the Early Church Formation Survey (see Appendix B). The survey utilized the summary Tables 4.9, 4.10, and 4.11.

The survey asked respondents if the elements listed were contributing factors in their own pastoral formation. The respondents had four choices of response: active, partially active, latent, and unknown. The responses provide a scale indicating the degree to which the Pastoral Formation Essentials are known or unknown among formation leaders. Additionally, the responses indicate how these elements might contribute to ongoing leadership development.

The first question asked if the elements of content were known. The responses indicate that most of the elements of content were known either as active or partially active elements. One element, the mystery (content) of faith, scored a stronger response as a partially active element than an active element. While I think this score indicates inclusion, it is concerning that the content of the faith did not have a more active response.

Two elements, physical aptitude and administration/pragmatic skills, had scores that indicate a degree of weakness among the formation providers. One respondent supplied a comment regarding administration/pragmatic skills: “[They] were too academic and not practical. They didn’t match the reality when I arrived in the pastorate.” Table 4.12 reveals the scores for each category.

Table 4.12. Response to Content Elements for Pastoral Formation (N=6)

Elements	Active	Partially Active	Latent	Unknown
Virtues to be embraced	3	2	1	0
Vices to be avoided	3	3	0	0
The mystery (content) of faith:	2	4	0	0
Spiritual aptitude—prayer & Holy Spirit activity, the Scriptures	3	2	1	—
Physical aptitude—strength/age	2	1	2	1
Rhetoric—teaching & preaching	3	3	0	0
Administration/pragmatic skills	1	2	2	1
The human condition/general studies/philosophy	4	1	1	0

The second question posed to Formation Providers asked about the Context of Formation. The responses indicate a high degree of knowledge for most of the identified contexts (see Table 4.13).

Table 4.13. Response to Context Elements for Pastoral Formation (N=6)

Elements	Active	Partially Active	Latent	Unknown
Home and family	4	1	1	0
Marketplace	2	2	0	2
The local church	5	0	1	0
A divine calling	4	1	1	0
Connection with the bishop/spiritual mentor	4	1	0	1
The elementary school	4	0	1	1
The desert/monastery	3	1	1	1
Letters/books/visits	3	1	1	1

Three elements—home and family, the local church, and connection with a spiritual mentor—have a high degree of knowledge and importance among the respondents. Three elements—the marketplace, the desert/monastery, and letters/books/visits—show a degree of weakness among the respondents. The weakness of the marketplace could be connected to a degree of weakness in the realm of administrative skills regarding content.

The third category asked respondents to indicate the methods that contributed to their formation. The method that had the highest degree of contribution was modeling and imitation. The methods that reflected the lowest levels of presence included action and reflection, and continuous learning through peer—to—peer collaboration (see Table 4.14).

Table 4.14. Response to Method Elements for Pastoral Formation (N=6)

Elements	Active	Partially Active	Latent	Unkown
Time—a season of being in the faith	4	0	2	0
Mentoring	4	1	0	1
Testing of virtues, doctrine, and skills	4	1	0	1
Action and reflection	3	1	0	2
Modeling and imitation—apprenticeship	4	1	1	0
Gradual steps in offices and responsibility (graded clergy)	4	1	0	1
Continuous learning through peer—to—peer collaboration	2	2	0	2

This category gained two comments from respondents. One respondent indicated appreciation for the church in which he grew up and the pastors who were helpful in responding to “the call”. The second respondent indicated that while responses indicated an affirmation of “mentoring spaces, they ‘happen’ to take place.” The respondent wrote, “I never felt [mentoring] was programmed or necessarily encouraged by my denomination....After my training for ministry, I often felt very alone and neglected by my superiors.”

Overall, the respondents revealed a strong knowledge of the elements that have been proposed. The respondents did not utilize the comment sections to indicate any elements that were missing from the surveys that should have been included. This strong concurrence leads me to believe that the elements for formation present within the Pastorals and the early church fathers are known and have had a role in current pastoral formation.

Research Question #3

Research question #3 asked Free Methodist pastors ordained between the years 2010 and 2014 to identify the degree to which the identified Pastoral Formation Essential Elements contributed to their formation experience.

I created a survey based on the elements described in Tables 4.9, 4.10, and 4.11 (pp. 110-11). The questions on the survey were divided into three seasons of a respondent’s life: prior to preparing for ministry, during academic preparation for ministry, and following preparation for ministry. Each category on these tables was assigned at least three questions within the survey. The questions were mapped to the corresponding elements in Appendix D.

To report the results from this survey, I utilized the weighted average of each of the responses. The score of each of the questions applicable to a category were combined and an average score applied to each of the elements. The score may range from 1 to 4. A score closest to 1 for each element indicated a higher degree of contribution in current experiences. A composite score of 2.0 served as the median. A score greater than 2.0 indicated that a number of respondents did not have a strong experience in the element.

Each question had a range of forty—seven to fifty—six respondents. The mode of respondents to the survey questions was fifty—six. Each question had a text box for respondents to elaborate on their responses. One question received ten responses. Five questions received no response. The mode of responses was one.

One caveat: it is not the aim of this research to chart the degree of engaging with the elements over time but to understand their total contribution to newly ordained Free Methodist clergy. The raw data suggests that a study factoring in development over time would prove fruitful in tracking adjustments in the future.

The scores indicate that the essential elements have generally been included in preparing persons for ministry within the Free Methodist Church. The scores indicate areas of strength and weakness. The mystery (content) of faith, spiritual aptitude, and rhetoric are elements that respondents strongly identified as being a part of their preparation track. Physical aptitude, administration, and the human condition were elements that respondents indicated had less influence in their training (see Table 4.15).

Table 4.15. Content Formation Elements (N=2)

Elements	n	Variance
Virtues to be embraced	1.96	— .040
Vices to be avoided	1.96	— .040
The mystery (content) of faith	1.57	— .430
Spiritual aptitude—prayer & Holy Spirit activity, the Scriptures	1.42	— .580
Physical aptitude—strength/age	2.13	.130
Rhetoric—teaching & preaching	1.76	— .024
Administration/pragmatic skills	2.08	.080
The human condition/general studies/philosophy	2.34	.340

The respondents indicated the contextual elements that were significant contributors to early church pastoral formation also contributed to their own formation. A divine calling was the leading factor followed strongly by home and family and the local church. The two that showed a hint of weakness were a connection with a bishop/spiritual mentor and letters/books/visits (see Table 4.16).

Table 4.16. Context Formation Elements (N=2)

Elements	n	Variance
Home and family	1.65	— .35
Marketplace	1.95	— .05
The local church	1.69	— .31
A divine calling	1.36	— .64
Connection with the bishop/spiritual mentor	2.08	.08
The elementary school	1.66	— .34
The desert/monastery	1.89	— .11
The desert/monastery	2.06	.06

The elements included as the Method of Formation displayed a greater distance between the respondents and the early church. The only category that was below the 2.0 threshold was modeling and imitation—apprenticeship. The other categories, while present, revealed a weakness in the experience of the respondents (see Table 4.17).

Table 4.17. Method Formation Elements (N=2)

Elements	n	Variance
Time—a season of being in the faith	2.09	.09
Mentoring	2.18	.18
Testing of virtues, doctrine, and skills	2.18	.18
Action and reflection	2.14	.14
Modeling and imitation— apprenticeship	1.92	— .08
Gradual steps in offices and responsibility (graded clergy)	2.07	.07
Continuous learning through peer— to—peer collaboration	2.03	.03

Research questions #2 and #3 were quantitative in nature. The response value emanating from formation providers and from those who have recently experienced the pastoral formation process indicates knowledge and inclusion of most of the early church elements in current pastoral formation practices. Areas of weakness are expressed in general studies/the human condition as a matter of content. In the methods of formation, mentoring, testing of virtues, doctrines, and skills showed a weakness.

Research Question #4

Research question #4 inquired of six formation providers the degree to which they included the early church essentials in their formation models. The formation providers

were interviewed utilizing a semi—structured interview (see Appendix C). The interview questions revolved around the three broad categories of content, context, and method.

The questions inquired about current practices. The questions did not ask the interviewees to compare or contrast them to practices in the Pastorals or the early church. The responses did describe practices that align with elements of early church formation practices.

The respondents came from two unique sources: the world of the academy, universities and seminaries; and, schools of ministry sponsored by annual conferences. The respondents from the two fields reflected similar responses within their own arena. The two arenas did display unique approaches and emphases. Due to their affinity and uniqueness, the narrative groups the academic approach and the school of ministry approach. The three respondents who are from the world of the academy will have the designations US1, US2, and US3. The three respondents from schools of ministry are SM1, SM2, and SM3.

The Content of Formation

The respondents from the world of the university and seminary reported that the content of their preparation track is a “fairly standardized track” (US3). The standardization arises from accrediting agencies like the Association of Theological Schools (US2). Elements included in program curricula include the mystery of faith, spiritual aptitudes, rhetoric, and administration. One respondent indicated that each course description includes how the particular course fits into an overall ethos of a program that is “biblically grounded, spiritually formed, and professionally competent”

(US1). Another respondent expressed a similar focus on “theological understanding, spiritual formation, and ministry skills” (US2).

The categories of virtues to be embraced and vices to be avoided did not find significant content formation among academic providers. US2 indicated that students are recruited who have “personal and professional lives characterized by high academic and moral and ethical standards,” but the formation of those elements in the world of the academy does not appear to be a contributing factor. The element of the human condition/general studies is integrated in the general courses of the institutions.

The school of ministry providers are in the midst of transitioning from a model that focused on essential course completion as a significant step toward ordination to one that is now called Outcomes—Based Ordination (OBO; see Appendix H). OBO has been in the process of implementation since early spring of 2014. Unlike the providers from the academy, the school of ministry providers have been wrestling with the changes that have been proposed. Two providers, SM2 and SM3, indicated that the goal of formation content and context is now not ordination, but to help a person develop a call to some sort of ministry.

With the focus shifting, course expectations are also shifting. All three of the school of ministry providers include courses for persons to explore the mystery of faith, spiritual aptitudes, rhetoric, and administration. SM2 indicated that their school continues to offer the courses outlined in *The Discipline* under the JT-XT model (Kendall et al. *para.* 5430). SM1 offers similar courses. Courses on virtues to be embraced, vices to be avoided, and the human condition are not included in the school of ministry route.

A surprising development in the OBO model is the reality that the only courses now required for ordination in the Free Methodist Church are Wesleyan theology and history and polity of the Free Methodist Church. SM2 said, “The new OBO was an attempt to do away with all educational expectations.”

The providers from the academy and the schools of ministry reflect a knowledge and inclusion of several early church formation essentials. The introduction of the OBO model could have the capacity to parallel the ideas of Ignatius of Antioch who focused heavily on being connected to a bishop or spiritual leader in contrast to Gregory of Naziansus or Augustine of Hippo who expressed a robust expectation of learning and experience (see Table 4.18).

Table 4.18. Content of Formation Elements from Provider Interviews (yes or no)

Elements	Academy	School of Ministry
Virtues to be embraced	No	No
Vices to be avoided	No	No
The mystery (content) of faith	Yes	Yes
Spiritual aptitude—prayer & Holy Spirit activity, the Scriptures	Yes	Yes
Physical aptitude—strength/age	No	No
Rhetoric—teaching & preaching	Yes	Yes
Administration/pragmatic skills	Yes	No
The human condition/general studies/philosophy	Yes	No

The Context of Formation

Today’s academy has similarities to Augustine’s garden monastery within the confines of the city of Hippo. At the same time, the academy is undergoing change with

the integration of new technology that accommodates new ventures in distance learning. Two of the respondents from the academy expressed that the majority of their students live on campus. One of the institutions has no on—campus housing; its students drive to one of its locations and partake of a class experience once a week. Two of the institutions utilize a cohort model, whereby students generally move through their coursework with an established group of people.

Two of the institutions have relatively young students, while the third expressed continuity with the average age of seminarians—35. This age difference means that the seminarians are either actively involved in ministry at a local church setting or have experience within the marketplace.

The local church is important for the Academy. Respondent US3 said the goal of the program is to “train and equip students for a local church ministry experience.” US1 and US2 both indicated that being equipped for local church ministry was critical. US1 oversees a track where students are expected to spend four semesters interning at a local church. US3 has an internship expectation as well. US2 receives most of their students who are actively involved in a local church ministry.

While the local church is a key component, missing from the world of the academy is a linkage between call, and a bishop or ecclesiastical body. US1 indicated that anybody enrolled in the institution can enter the ministry program. A call to ministry may be explored within the program track but is not a part of initial entry. At the same time, the only communication that transpires between an ecclesiastical body or bishop is if the student initiates an interaction. US2 indicated that they have students from several

denominational backgrounds and, as such, seek to provide the students with all required course work within “the church based requirements.”

Entering the academy is possible as students meet basic requirements set by the university or seminary and their accrediting agencies. Upon completing the course work, interaction between graduates and faculty takes place informally, sporadically, and through alumni efforts, such as attending a lecture series (US1, US2, US3).

Entering a school of ministry has three requirements: (1) The student has to have a high school diploma; (2) the student has to have a recommendation from their pastor or their local church or be a part of the licensed ministerial candidate process; and (3) the student has to express a divine call to ministry. SM3 hopes that entering students would have shown “fruitfulness in ministry” and, as such, is propelled to study by the encouragement of a local church. Furthermore, SM3 said, “Most people who want to respond in ministry want to work in their local church.” The local church is a critical instrument in entering a school of ministry and a key context in developing leaders.

Schools of ministry function with a high degree of fluidity concerning meeting places and times. SM1 leads a school with a fixed meeting place on a conference campground. SM2 and SM3 are mobile in their locations, generally using local churches. SM2 also integrates online learning through *Moodle* with classroom interaction.

Through the introduction of the OBO model in 2014 a shift has occurred for schools of ministry and their connection to Ecclesiastical bodies. Previously schools of ministry would forward grades to the Office of Ministerial Credentialing (SM1, SM2). Now the practice is to make reports to the Ministerial Education and Guidance Board (MEGB) coordinator at the conference level (US2). According to SM2 this report

includes more than grades. The new approach is fostering an overall determination of fitness for ministry. SM2 suggests, “Some students are not being fundamentally transformed as a college experience [can]. The MEGB needs to say to some people, ‘You need to go away’ (SM2). This interaction grants the schools of ministry a large influence in the formation process.

SM1 has discovered that many of the students who take classes through the schools of ministry send others to prepare for ministry. Their ongoing interaction with the schools and faculty is not like an alumni status but more of an ongoing collegiality (see Table 4.19).

Table 4.19. Context of Formation elements from Provider Interviews (yes, no, ?, or somewhat)

Elements	Academy	School of Ministry
Home and family	?	Yes
Marketplace	?	?
The local church	Yes	Yes
A divine calling	No	Yes
Connection with the bishop/spiritual mentor	No	Yes
The elementary school	Yes	Yes
The desert/monastery	Yes	No
Letters/books/visits	Somewhat	Somewhat

Method of Formation

The early church methods of formation that have been highlighted have primarily been out of the classroom experiences. The academy and the school of ministry both

utilize the classroom as a method of formation. The next phase describes how other venues and methods are employed in leadership development.

The academy does employ aspects of nonclassroom formation within its model of preparation. Mentoring, action and reflection, apprenticeship, and peer—to—peer collaboration make significant contributions within the methods of the academy.

Mentoring at the academy is an element with a wide spectrum of engagement. During internships or field education, students typically meet with field supervisors, generally pastors, at least once a week (US1, US2). US1 and US3 indicated that in their on—campus settings, faculty usually keep their office doors open to facilitate interaction. This open—door interaction is reminiscent of Augustine.

Action and reflection is a required element of formation, although it depends on the institution if it rises to the level of an apprenticeship. US3 reflected that one of the best things they recently added is a requirement to volunteer in a local church early in their educational experience. This allows the student to “get their feet wet and give ministry a more colorful look.” The institution of US2 requires students to complete four semesters of field education. Field education could be viewed and experienced as an Apprenticeship, yet it is unlike the Lutheran approach, which US2 finds appealing, a four—year track, “with two years in classes, one year in an apprenticeship, and a final year of class.”

Generally missing from the academy model are time, testing of virtues, and gradual steps. These features are aspects that the academy is less inclined to begin. US3 said, “At the end of the day we can say, this person passed our classes; it’s the local churches role to do a sniff test.” US1 concurred that the institution is not really concerned

with “testing their virtues, doctrines, and skills.” US2 lamented that current methods focus on “content and skill in a world that lusts for leadership. Churches want someone who can make something happen, rather than someone who learns an art or a craft.” US2 “would love to reinvest in an apprenticeship or residency model.” To do so might see a return of these missing methods.

The schools of ministry have a unique connectivity to the annual conferences and to the ordination path itself. Under the OBO objectives, each CMC is expected to have a mentor. The mentors are not assigned by the schools of ministry, but are supplied either by self—selection or assignment (SM2, SM1, SM3).

Action and reflection and apprenticeships are active methods utilized by the schools of ministry. Most of the students entering the schools of ministry are doing so because they are involved in local church ministry and are unable to relocate for academic training. Some students are ‘Associates to the Pastor’ in their local settings. Their real—life ministry is linked with course opportunities to reflect on their work (SM1). In the case of SM2, many of their students are pastors of small congregations, which allows for action and reflection but not much apprenticing. SM3 is interested in getting people into ministry quickly yet surrounded by guides. SM3 said, “We want to be quick to empower, but slow to ordain.”

Time and gradual steps play an important role in at least two of the three schools of ministry. On the one hand SM3 could talk of wanting to get people active quickly. On the other hand SM3 said, “We are looking for fruitfulness.” It is the understanding of SM3 that the work of the schools of ministry is to take a person “through a diaconate track of training, if a person wants to lead a church; we are going to require seminary.”

The one weak area highlighted in the schools of ministry is a testing of doctrine. SM1 indicated that in the new OBO model only two classes were needed for ordination. When SM3 was asked about the need for only two classes, SM3 indicated that the OBO is looking for fruit, but it has little quality control in the realm of theology and spiritual formation. While the OBO shifts emphasis, SM1 and SM2 are continuing to offer their previous course offerings. SM2 has included more members of the MEGB in the faculty rotation so that those taking classes will not only receive a grade, but a testing of their virtues, doctrine, and abilities may be conducted over time (see Table 4.20).

Table 4.20. Method of Formation Elements from Provider Interviews (yes, no, ?, or somewhat)

Elements	Academy	School of Ministry
Time—a season of being in the faith	No	Yes
Mentoring	Somewhat	Yes
Testing of virtues, doctrine, and skills	No	Somewhat
Action and reflection	Yes	Yes
Modeling and imitation— apprenticeship	Yes	Yes
Gradual steps in offices and responsibility (graded clergy)	No	Yes
Continuous learning through peer— to—peer collaboration	Yes	Yes

Summary of Major Findings

This study desired to discover elements of an early church pastoral formation model, if one could be discerned, and how that model was known or practiced among

Free Methodists at the beginning of the twenty—first century. The evidence produced in this study indicates the following:

- Essential elements for pastoral formation exists within the early church
- Early church essential elements are known among Free Methodists
- Early church essential elements are partially practiced among Free Methodists

CHAPTER 5

DISCUSSION

Major Findings

This work began with the challenge put forth by leaders within the Free Methodist Church that pastoral leadership development practices were deficient. The Church received a pastoral call from the bishops to take up a reorientation that would exhibit a more organic track and be centered in the local church (Kendall *Orienting for Pastoral Preparation* 4). The organic track would identify and develop core character traits and basic competencies to empower members for ministry (Kendall 4).

The purpose of this research was to discover pastoral formation essentials in the Pastoral Epistles and select early church fathers; determine if these essentials are known, practiced, and experienced within the existing Free Methodist bishops, clergy, and theologians; and, contribute to the developing Free Methodist pastoral formation model. The following represent the major findings of this research.

Essential Elements for Pastoral Formation within the Early Church

Early in this research, I e—mailed Bishop Kendall, the writer of the original Resolution calling for a reorientation to leadership development along with its supporting documents. I shared with him my decision to focus on the Pastorals and the select writers within the early church for developing a model or a taxonomy of essential elements critical for pastoral leadership. Bishop Kendall replied with caution, wondering if any “such group uniform enough to shape” essential elements existed (e—mail). At the same time Bishop Kendall suggested that within the fluidity of the early church there might be a “chorus of voices in these matters” (e—mail).

With understandable caution about assigning a definitive formula, essential elements for pastoral formation existed within the early church. Brian A. Williams in *The Potter's Rib*, Edward L. Smither in *Augustine as Mentor*, Lewis J. Patsavos in *A Noble Task*, and Claudia Rapp in *Holy Bishops in Late Antiquity* all set forth various aspects of what the essential elements of formation are, yet their conclusions are harmonious with one another.

This research has discovered that a taxonomy can be constructed that understands essential elements of early church pastoral formation within the framework of content, context, and method. While individual contributors express particular emphases, across the spectrum significant agreement exists of essential elements for pastoral formation within the early church. Paul's concern for leaders who displayed certain virtues and were free of certain vices, who hold to the mystery of the faith, and have reputations as servants sets the stage for others (1 Tim. 3; Tit. 2). Ignatius of Antioch made major contributions through his appeal to a divine calling to ministry and through his constant urging to be connected to the bishop (Howell 102, 121). The bishop reflected a relational context from which flowed mentoring, which develops a growth in the faith and skills for the work of the ministry (67). Hippolytus, Gregory of Nazianzus, and Augustine continued to build on these outlines so that we can say that essential elements for pastoral formation do exist, and they include elements of CONTENT, conveyed in particular CONTEXTS, utilizing particular METHODS (see Tables 5.1, 5.2, and 5.3).

Table 5.1. Content Formation Elements

Content
Virtues to be embraced
Vices to be avoided
The mystery (content) of faith
Spiritual aptitude—prayer & Holy Spirit activity, the Scriptures
Physical aptitude—strength/age
Rhetoric—teaching & preaching
Administration/pragmatic skills
The human condition/general studies/philosophy

Table 5.2. Context Formation Elements

Context
Home and family
Marketplace
The local church
A divine calling
Connection with the bishop/spiritual mentor
The elementary school
The desert/monastery
The desert/monastery

Table 5.3. Method Formation Elements

Methods
Time—a season of being in the faith
Mentoring
Testing of virtues, doctrine, and skills
Action and reflection
Modeling and imitation—apprenticeship
Gradual steps in offices and responsibility (graded clergy)
Continuous learning through peer—to—peer collaboration

Bishop Kendall, in calling for a reorientation of pastoral development, appealed to the practices and contributions of the writers of Scripture, the early Church, the Wesley brothers, and early Free Methodists as sources to draw upon in completing the task of training new leaders for ministry (“Resolution 39”). The elements listed represent the early church and have much to offer to the endeavor.

Early Church Essential Elements Known among Free Methodists

The participant data from the Formation Experience Survey reported that 50 percent of Free Methodist pastors ordained between 2010 and 2014 had a graduate degree in theology (see Table 4.5). Additionally, another 15 percent had either embarked or completed postgraduate work. This educational familiarity preemptively hints towards familiarity with the biblical and theological source material. It is not surprising that recent participants of a pastoral formation process would indicate a high level of awareness of the early church essential elements of formation.

The elements listed under METHODS registered a weakness among recently ordained pastors. Only one element, modeling and imitation, was below the factor of 2.0

(see Table 4.17). The overall response on METHODS in contrast to the strong scores on CONTENT and CONTEXT indicates that the assertions made by denominational officials regarding the primacy that CONTENT has had in pastoral formation has merit (Morriss).

Among the providers of formation the elements categorized under CONTEXT and METHODS received strong awareness. In each category there were particular elements that displayed weakness: the marketplace, the desert/monastery, letter/books/visits, action and reflection, and continuous learning through peer—to—peer collaboration. The elements in the category of CONTENT were weak in comparison to other elements. The weakest of the elements was administrative/pragmatic skills. However, other elements of CONTENT—the mystery (content) of the faith, spiritual aptitude, and physical aptitudes reveal also contribute to an overall weakness (see Table 4.12).

Responses from the formation providers and the recently ordained pastors reflect strong knowledge of the elements, yet the groups have highlighted strength in different areas. This difference of strength and its outcomes may be the reason why the bishops called for a reorientation in the first place.

Bishop Kendall in the *Emerging 2 Conferences* held across the country in the spring of 2014 gave a presentation reflecting on the Gospel of Matthew's call to come and follow Jesus. In his talk Kendall asserted that Jesus' model into the kingdom and into leadership is (1) to learn on the way as one follows Jesus into his own work, (2) to help others learn in they same way they have learned, and 3) to recognize that learning is the root idea of disciple and disciple making (*Make Disciples*). Bishop Kendall, in concert

with the other bishops, displays a strong knowledge and appeal to all three of the elements, CONTENT, CONTEXT, and METHODS.

Knowledge of essential elements exists among Free Methodists. The challenge going forward will be the inclusion of all three categories and their elements in the practice of formation.

Early Church Essential Elements Partially Practiced among Free Methodists

Survey data and interviews revealed that there are strengths and weaknesses in the implementation of formation practices. In the formation provider surveys, a respondent reported having a good experience with mentoring, yet that experience took place because of one's own initiative. Mentoring was not "programmed or necessarily encouraged by my denomination." Since that experience and the introduction of the OBO process, mentoring and the parallel tracks of action and reflection as well as growing through collaboration are finding new ventures. The interviewees from the academy and the schools of ministry report a renewed emphasis on mentoring.

While mentoring and the other elements categorized under METHODS gain new ground, an area under retraction is CONTENT. The OBO's focus on fruitfulness has meant that required classes for ordination are effectively limited to *History and Polity of the Free Methodist Church* and *Doctrine of the Free Methodist Church* (SM1, SM2, SM3). The directors of the schools of ministry indicated that while this shift was not a preferred development from their vantage point, the task of discipleship or catechesis of the faith was being moved to the local church. That is, the bulk of content development in the OBO directive is to take place at the local church level (SM3). This development returns a mission task to the local church, which has gained a new moniker "the launch

site and the landing pad” (Morriss). Being a genesis for leadership is the kind of mission exhibited among the early church, but it does not guarantee that Paul’s conveyance of the Mystery of the Faith, which he places in the hymns of Timothy and Titus (1 Tim 2:5—6; 3:16; 6:13—16; 2 Tim 2:11—13; and Titus 2:11—14) is going to see the light of day. Nor does this shift mean that many aspects of spiritual aptitude, physical aptitude, rhetoric, or administration are going to find their way into local church discipleship ministries and leadership formation tracks.

The formation providers from the academy indicated in their interviews that basic biblical content is poorly shaped among students when they enter their programs. US1 and US3 see a spiritualization of calling among their students, and US3 cited a perceived “anti—intellectualism” toward the content of the faith. US2, who typically sees older students, suggested that an emphasis on leadership means students come with weaker backgrounds in theological and spiritual content. The OBO may reenergize CONTEXT and METHODS of formation, but it may miss widely the necessary CONTENT of formation.

As the OBO track has renewed an emphasis on action and reflection, mentoring, connection to a spiritual guide/bishop, it does pose some glaring weaknesses. The world of the academy has been resistant to be fully engaged in the task of leadership formation. The academy has not embraced a role speaking to or shaping aspects of virtues to be embraced and vices to be avoided or having a role where it would test those elements. Its primary CONTENT includes general studies, rhetoric, and the mystery of the faith. The academy has been working to maintain or launch new experiences in mentoring, action and reflection, and peer—to—peer learning. But as a testing or proving grounds, US3

summarized what others in the academy reflected: We can only say “this person passed our classes; it’s the local churches role to do a sniff test.” This preferred particularity could serve both the church and the academy well if collaboration was more active. However, the stream of communication between the two is minimal to nonexistent (US1, US2, US3, SM1).

This research indicates essential elements exist that contribute to the formation of a pastor in the Pastoral Epistles and become more defined and strategic throughout the early church. The elements are known among bishops, providers, and pastors in the Free Methodist Church. The elements are only partially at work in shaping formation models for future leaders.

Implications of the Findings

The implications of this study is that churches that want to draw on the practice and theology of the Pastorals and early church in shaping their leadership development track have a form by which they can compare and contrast their measures against. In the framework that has been put forward, we see that leadership development in the Scriptures and in the early church was robust. Paul urged Timothy and Titus to select people who had the capacity to teach, who knew the mystery of the faith, who had embraced certain virtues and avoided certain vices (1 Tim. 3:2—13; Tit. 1:5—9). As the early church builds on Paul’s words, we see robust leadership development tracks emerge that encompass areas of character and CONTENT, that require familiarity with certain CONTEXTS, and flourish when taken up with certain METHODS. When the tracks are not robust, we encounter the lament of Gregory of Nazianus: “to practice ourselves in

piety at the expense of others' souls seems to me to be an exercise in folly" (Oration 2 par. 47).

In the particular tribe of the Free Methodist Church, there is an ongoing opportunity to engage fully discipleship and leadership development. As the OBO continues, its implementation and refinement process, aspects that are presently weak, such as a robust theology and skill training in rhetoric, can be approached in a more deliberate manner. While mentoring, the influence of the local church and outcomes are crucial, so too is both the spiritual formation that takes place in the desert places and the learning that shapes leaders when they study and engage great artists. The work of the Academy and the Church face a new and necessary challenge of collaboration.

Limitations of the Study

This research was limited for the following reasons:

- The exclusive use of English translation texts in the biblical and historical primary materials and the uses of English—only surveys and interviews;
- This study is limited to certain biblical and historical contributors; and,
- This study is limited to the Free Methodist Church formation track.

First, I relied on all documents and interactions taking place in the English language. English only meant that biblical and historical documents relied upon translated texts. It is possible that nuances or particular emphases may have been lost in translation. English served as a barrier in surveying and interviewing persons in the Free Methodist Church whose primary language is something other than English. Attending the *Emerging 2 Conference* in February 2014 in Azusa, California, I observed the conference being translated into Spanish and Japanese.

Second, I did not conduct a thorough review of all the biblical materials or early church fathers writings that lend their efforts to leadership development. The amount of biblical data that contributes to the picture of leadership development is huge. Notable exclusions of the church fathers include Ambrose of Milan, John Chrysostom, and Gregory the Great. Also missing from this text is consideration of the Ecumenical Councils and their relevant legislation (Patsavos 245).

Third, the study is limited to contrasting the Pastorals and early church with the experience of the Free Methodist Church, USA. There are many ecclesiastical bodies that are in harmony with Free Methodists in doctrine, yet each formation experience is unique to its own tribe.

Unexpected Observations

Three elements throughout the process surprised me: (1) Hippolytus' and Augustine's interrelated church and training program, (2) the strong communication between the Ministerial Education and Guidance Boards with the schools of ministries, and (3) the admission that the OBO model was originally designed to do away with all academic requirements.

Hippolytus and Augustine wrote about leadership formation out of their experience of operating schools that were connected to a local church. Their ability to pass along liturgical instructions, wisdom for the work of the ministry, and skills required for ministry as well as to test the character of would-be pastors was directly related to their work in the field of ministry. They present a picture of an early seminary that is comingled with the daily tasks and pastoral rhythms. The Free Methodists description of the local church as being "a launching pad and a landing pad," is a metaphor that needs

improvement. For Hippolytus and Augustine, the local church was the seedbed in which faith, ministry, persons, and communities grew into the fullness of Christ.

One of the positive moves of the OBO is a new role emerging for Conference Ministerial Education Guidance Boards. They are becoming the keepers of critical information (SM2). Their proximity to the persons preparing for ministry and their role in sponsoring the schools of ministry, including teaching in them, are gaining new data with which to advise and direct a candidate. The link between these schools and MEGB is a step that moves the training center and the proving ground to being as local as possible.

The most surprising of all observations arising from the interviews included the movement of the OBO track completely away from an educational track (SM2). This admission is simply stunning.

Recommendations

This project was a pre—intervention survey. As such, the findings have not been placed into a model and field—tested. The next step for this research would be to create a model and run a pilot test. I could imagine three areas where it could be tested: the academy, the annual conference schools of ministry, and the local church. An academic institution affiliated with the Free Methodist Church could add courses taught by one or more of the bishops. The annual conferences and schools of ministry could make a philosophy or humanities course required within its track. A local church could begin offering courses that are robust in theological content.

A further area of research would be to explore the impact on pastoral development if the bishops and superintendents engaged heavily in the office of teaching. It would be fascinating to measure the impact of the presence a bishop teaching in one of

the academic institutions on a regular basis and then measure the health of the pastoral service and health of churches served by pastors shaped through interactions with a bishop.

I would like to embark upon a test of Augustine's model. Augustine had both a school and a working ministry. Edward Smither describes how Augustine had a fourfold rhythm to his day in Hippo. The early morning involved devotions and prayer. Mid—morning consisted of community learning and teaching. The afternoon was for administration, visitation of the sick, care for the poor, and other ministry on the street. The evening consisted of reflection, writing, and keeping an open door for small conversations and mentoring. This fourfold movement through a day combined with the essential elements holds promise that needs further investigation.

One important piece of future study that needs clarification is the meaning of *fruitfulness*. In the conversations that led to this project, a conclusion was reached that clergy development was not translating into fruitful ministry. When the OBO model was being revealed, the catchphrase that recurred in almost every presentation was fruitfulness. What has yet to be framed is the meaning of fruitful ministry. The diagram attached as Appendix H describes the OBO, its tracks of input/formation possibilities, but nowhere does it describe the outcomes that reveal what *fruitfulness* is.

Postscript

The task of appointing elders/leaders (Tit. 1:5) has been one of the critical tasks of leaders in the church in every century. When it goes wrong, the lament of Gregory of Nazianzus, which in modern terminology might be called “spiritual malpractice,”

becomes fresh news, and therein lies a fresh challenge, to revisit making disciples and leaders (*Oration 2*).

As I reflect on the journey of my life, I see that a recurring theme is a need for spiritual leaders who not only express leadership in the church but in all endeavors. Paul's utilization of the Roman household code inclines me to think that the church can learn much from the practices of other organizations for leadership development (Hatch). Just as the church can learn much when it avails itself to its historical resources, we can discover and share tremendous resources that help the church serve the present age.

This research discovered essential elements that were used in the early church's pastoral development. That the elements were essential does not necessarily mean that they are an end unto themselves or that to include some or all of the essentials in new models will be a curative to perceived and real issues. The Apostle Paul's last few lines to Timothy indicate that Paul himself was not always successful in the task of developing leaders (2 Tim. 4:9—15). However, when the elements are matched with humility and the passion to make disciples, they hold boundless possibilities. I pray I can be faithful to take up this wisdom and press on in the future for the good of God's church, for the benefit of young leaders, and for the glory of God.

APPENDIX A

EARLY CHURCH FORMATION SURVEY AND ADJUSTMENTS

Introduction

In 2011 the Free Methodist Church was called to refocus and realign its preparation tracks for ministry. In the call for realignment a number of seasons in the church were highlighted as being sources of wisdom for the task. Among that list were the Scriptures and the early church. The purpose of this research is to identify pastoral formation essentials from the Pastoral Epistles and the early church.

The researcher has identified several elements among Paul's letters and four early church writers. Among them are Ignatius of Antioch, Hippolytus, Gregory of Nazianzus, and Augustine of Hippo. The researcher has compiled the elements into three categories:

1) Content for formation, 2) Context of Formation, and 3) Method of Formation.

The purpose of this survey is to test the validity of the researcher's findings. The elements will be presented, and you are asked to consider their influence in preparing you for ministry. The questions will utilize four possible answers: Active, Partially Active, Latent, and Unknown. At the end of each of the current sections, a text box will be available for you to contribute a comment of other contributing elements not listed.

Demographic Information

- 1) Please indicate your role (all that apply): Bishop _____, Professor _____, Formation Provider _____
- 2) If a Professor are you an Elder in the Free Methodist Church? Yes/No
- 3) What year were you ordained/received as Elder?
- 4) Were you ordained in the Free Methodist Church? Yes/No

- 5) If not ordained in the Free Methodist Church, what ecclesiastical body ordained you? _____
 - a. What year were you first ordained? _____
- 6) Did you attend any of the seven Free Methodist associated universities or seminaries? yes/no
- 7) Which School (check all that apply)?
 - a. Spring Arbor University
 - b. Seattle Pacific University
 - c. Azusa Pacific University
 - d. Central Christian College of Kansas
 - e. Northeastern Seminary
 - f. Greenville College
 - g. Roberts Wesleyan University
- 8) Please list additional academic institutions attended for ministerial preparedness: _____

Research Questions

Were the following elements included as Content items in your pastoral formation?

- 1) Virtues to be embraced, such as hospitality, temperate, meekness, love
- 2) Vices to be avoided, such as anger, greed, self interest
- 3) The Mystery (Content) of Faith: the narrative of Jesus, Trinitarian attributes
- 4) Spiritual Aptitude: Prayer, Holy Spirit activity, a long immersion in the Scriptures
- 5) Physical Aptitude: a degree of physical stamina; concern about a certain age
- 6) Rhetoric: the tools and skills in Teaching & Preaching

- 7) Administration/Pragmatic Skills: especially how to manage church resources
- 8) The human condition/general studies/philosophy: integrating music, art, science, etc.

Were the following Contexts a part of your formation for pastoral ministry?

- 1) Home and family, representing a generational transfer of faith
- 2) The Marketplace, providing a proving grounds for virtue
- 3) The Local Church, an active place for ministry refinement
- 4) A Divine Calling, an emphasis that all preparation is done within God's call
- 5) In Connection with the Bishop/Spiritual Mentor, under the auspices of a certain person
- 6) The elementary school, a place for educational acquisition, like rhetoric and philosophy
- 7) The Desert/Monastery, a unique place for reflection, conversation, and working
- 8) The desert/monastery, a form of distance learning

Did any of the following Methods contribute to your formation for pastoral ministry?

- 1) Time, A season of being in the faith before advancing in preparation
- 2) Mentoring, having one or more persons who had open doors for conversation
- 3) Testing of virtues, doctrine, and skills
- 4) Action and Reflection, ministry moments that would be unpacked with others
- 5) Modeling and Imitation, An intentional apprenticeship
- 6) Gradual Steps in offices and responsibility (Graded Clergy)
- 7) Continuous learning through peer—to—peer collaboration

Adjustments to the Early Church Formation Survey

Change #1

Originally: At the end of each of the current sections a text box will be available for you to contribute a comment.

Adjusted to read: At the end of each of the current sections a text box will be available for you to contribute a comment of other contributing elements not listed.

Change #2

Originally: **Were the following Methods a contributor to your formation for pastoral ministry?**

Adjusted to read: **Did any of the following Methods contribute to your formation for pastoral ministry?**

APPENDIX B

FORMATION EXPERIENCE SURVEY AND ADJUSTMENTS

Demographic Information

- 1) Please indicate your role (all that apply): Pastor _____, Associate Pastor _____, Music/Worship Pastor _____, Youth Pastor _____, Other _____
- 2) What year were you ordained/received as Elder?
- 3) Were you ordained in the Free Methodist Church? Yes/No
- 4) If not ordained in the Free Methodist Church, what ecclesiastical body ordained you? _____
 - a. What year were you first ordained? _____
- 5) Are you presently serving at a Free Methodist Church? Yes/No
- 6) Did you attend any of the seven Free Methodist associated universities or seminaries? yes/no
- 7) Which School (check all that apply)?
 - a. Spring Arbor University
 - b. Seattle Pacific University
 - c. Azusa Pacific University
 - d. Central Christian College of Kansas
 - e. Northeastern Seminary
 - f. Greenville College
 - g. Roberts Wesleyan University
- 8) Have you attended any other academic institution for formation toward ministerial preparedness? Yes/No

- a. List all that apply: _____
- 9) Have you attended any J—Term courses or classes offered by “Schools of Ministry” that are operated by an Annual Conference? Yes/No
- a. If yes, please mark all that apply:
- i. J—Term
 - ii. Extension Class
 - iii. Conference School of Ministry
- (1) Name or Names: _____
- 10) Please select level of education completed:
- a. High School Graduate
 - b. Some college
 - c. College Graduate
 - d. Some graduate school
 - e. Graduate school degree
 - f. Post—graduate degree
- 11) What model of preparation in the *Book of Discipline* best describes your route to ministry (see Para.5400ff for clarification)
- a. Seminary Model
 - b. College Model
 - c. J—Term—Extended Studies Model
 - d. Apollos Model

Research Questions

The following survey is seeking to understand components that may or may not have contributed to your formation for pastoral ministry. The following questions will have four possible answers: Strongly agree, Agree, Disagree, Strongly Disagree. The questions will address three time periods: prior to entering a school for preparing for ministry, during academic preparation for ministry, and following preparation for ministry. Any of the questions may be skipped.

Prior to Preparing for Ministry

- 1) I sensed a call of God to ministry.
- 2) I entered the Conference Ministerial Candidacy process (or similar).
- 3) I was actively serving in a leadership role within the ministries of the church.
- 4) I found the work of my Pastor impressive.
- 5) I was impressed by the work of the Bishop or Conference Superintendent.
- 6) I considered myself a good student, adept at most academic subjects.
- 7) I read the Scriptures on a regular basis.
- 8) I engaged writers of praxis of ministry.
- 9) My family affirmed ministry as a calling.
- 10) My family was a fertile ground for faith development.
- 11) My psychological fitness was tested by a psychologist.
- 12) The Apostle Paul's list of virtues, i.e., above reproach, married once, prudent/sensible, respectable, hospitable, able to teach, gentle, a good

manager of their house, not a recent convert (see 1 Tim. 3 or Tit. 1 for an exhaustive list), were used to examine my virtues.

13) I consulted the *Book of Discipline*, paragraph 5310, regarding its qualifications for Pastoral Ministry.

14) My faith confession was fully developed.

15) My faith confession was comparable to “the mystery of Christ Jesus.”

During academic preparation for ministry

16) I lived in close proximity to other students.

17) I lived in close proximity to professors and teachers.

18) I lived in close proximity to my family.

19) I lived in close proximity to my local church.

20) I continued to have a divine call to ministry.

21) A divine call was lost or reshaped.

22) I thought the time frame before ordination was overly long.

23) I had leadership responsibilities in a local church.

24) I was employed by a local church.

25) I was pastoring a local church.

26) I was assigned a mentor for spiritual development.

27) I was assigned a mentor for integrating learning and practice in ministry.

28) I had active communication with my home church pastor.

29) I had active communication with my Conference Superintendent or Bishop.

- 30) I had active communication with the ministerial education and guidance board (MEGB).
- 31) The Apostle Paul's list of virtues were used to test my virtues.
- 32) The MEGB used the qualifications for pastoral ministry to test my virtues and calling.
- 33) I was anxiously anticipating the work of ministry.
- 34) I had fears about entering the work of ministry.
- 35) I took classes in business and administration.
- 36) I worked with other peers to conduct short—term ministry projects.
- 37) I grew in my skills of public speaking.
- 38) I grew in my understanding of the Confession of Faith.
- 39) My commitment to Jesus Christ as Lord expanded.
- 40) I gained skills in interpreting the Scriptures.
- 41) I experienced an increased capacity to pray.
- 42) I had significant times of formation in a classroom.
- 43) I had significant times of formation in a local church.
- 44) I had significant times of formation in the community at large.
- 45) I had significant times of formation in small groups.
- 46) I challenged my body to be fit for the challenge of ministry.
- 47) I grew in my understanding of volunteer development, fund raising, and church legal issues.
- 48) My reading included novels, art, or works of scientific discovery.

Following Preparation for Ministry

- 49) I gained a pastoral mentor.
- 50) My virtues were tested in comparison to Paul's list in 1 Timothy 3 – see list in question 12.
- 51) My virtues were tested in comparison to the qualifications for Pastoral Ministry in the *Book of Discipline*, paragraph 5310.
- 52) I was given responsibility and authority in gradual steps or degrees.
- 53) I sensed a divine call to continue in ministry.
- 54) My family affirmed a divine call for ministry.
- 55) I entered a community of peers with which I could converse about ministry and life.
- 56) My health has been a non—issue in carrying out my work.
- 57) My former teachers checked in on me.
- 58) I have pursued other learning opportunities to gain skills for ministry.
- 59) I have confidence in making decisions about budgets and personnel.
- 60) I have noticed an improvement in my preaching and speaking skills.
- 61) My preaching typically includes references to art, science, or news stories.
- 62) I have discovered my prayer life increasing.
- 63) I have taken on the role as a mentor.
- 64) I find my commitment to Jesus Christ is growing.
- 65) I have found new skills that I need to acquire for ministry.
- 66) I have discovered mentors among persons whose vocation is business, medicine, or education.

67) I have intentional times of reflection to grow as a minister.

68) I have thought I should have started the journey sooner.

69) I have thought I should have delayed the journey.

70) I have been well prepared, generally and theologically for ministry.

Adjustments to the Formation Experience Survey

Change #1

Originally: Question #12—The Apostle Paul’s list of virtues (see 1 Tim. 3 or Tit. 1) were used to examine my virtues.

Adjusted to read: Questions #12—The Apostle Paul’s list of virtues, i.e., above reproach, married once, prudent/sensible, respectable, hospitable, able to teach, gentle, a good manager of their house, not a recent convert (see 1 Tim. 3 or Tit. 1 for an exhaustive list), were used to examine my virtues

Change #2

Originally: Question #13—I consulted the *Book of Discipline* regarding its qualifications for Pastoral Ministry.

Adjusted to read: Question #13—I consulted the *Book of Discipline*, paragraph 5310, regarding its qualifications for Pastoral Ministry.

Change #3

Originally: Question #50—My virtues were tested in comparison to Paul’s list in 1 Timothy 3.

Adjusted to read: Question #50—My virtues were tested in comparison to Paul’s list in 1 Timothy 3 – see list in question 12.

Change #4

Originally: Question #51—My virtues were tested in comparison to the qualifications for Pastoral Ministry in the *Book of Discipline*.

Adjusted to read: Question #51—My virtues were tested in comparison to the qualifications for Pastoral Ministry in the *Book of Discipline*, paragraph 5310.

APPENDIX C

FORMATION PROVIDER INTERVIEW AND ADJUSTMENTS

Demographic Information

Name:

Institution or School of Ministry that you lead:

Role/Title:

Length of time in the role:

How many students are in your department or school?

How many faculty are in your department or school?

Designation to maintain confidentiality:

Are you and Elder in the Free Methodist Church?

What year were you ordained?

If you were received as an elder from another denomination, what year were you received into the Free Methodist Church?

If you were received as an elder, what ecclesiastical body first ordained you?

Research Questions

- 1) What elements/prerequisites do students have to possess to receive entrance into the program you lead? Be as specific as necessary. Are there any requirements about prior educational attainment, ecclesiastical recommendations, etc.?
- 2) What are expected outcomes that the program has for students? Do you see these outcomes from classes? Where are the outcomes taught? Are the

outcomes further reinforced in the formational process? Are there co—
curricular activities where these are examined?

- 3) What competencies does the program expect students to be able to express upon completion of the program?
- 4) How does your program interact with a local church and your students?
- 5) Does the institution require students to have a mentor? Are mentors assigned, student initiated, or other?
- 6) How would you describe the role of mentors with students? How often do they meet?
- 7) Are students engaged in ministry during their studies? Is this a requirement of the program? What does this activity contribute to the student's formation?
- 8) Who does your program report to regarding student progression? Ecclesiastical bodies?
- 9) How do students engage with your program after completing the process?
- 10) What would you add or subtract from your formation track?

Adjustments to the Formation Provider Survey

Change #1

Originally—Question #2—As students enter your program, what are expected outcomes that the program has for the students? How does your school envision students being different upon completing your program?

Adjusted to read—Question #2—What are expected outcomes that the program has for students? Do you see these outcomes from classes? Where are the outcomes taught? Are the outcomes further reinforced in the formational process? Are there co—curricular activities where these are examined?

APPENDIX D**MAP OF SURVEY QUESTIONS TO PASTORAL FORMATION ESSENTIALS****Content Formation Elements**

ELEMENTS	CORRESPONDING QUESTION #'S
Virtues to be embraced	12, 31, 50, 51
Vices to be avoided	12, 31, 50, 51
The mystery (content) of faith	14, 15, 38
Spiritual aptitude—prayer & Holy Spirit activity, the Scriptures	7, 39, 40, 41, 63, 64
Physical aptitude—strength/age	11, 46, 56
Rhetoric—teaching & preaching	8, 37, 60
Administration/pragmatic skills	8, 47, 59
The human condition/general studies/philosophy	35, 48, 61

Context of Formation Elements

ELEMENTS	CORRESPONDING QUESTION #'S
Home and family	9, 10, 18, 54
Marketplace	44, 66, 58
The local church	3, 19, 24, 53
A divine calling	1, 20, 21, 53
Connection with the bishop/spiritual mentor	2, 4, 17, 29
The elementary school	6, 42, 70
The desert/monastery	13, 20, 21, 34, 45
Letters/books/visits	28, 56, 58

Method of Formation Elements

ELEMENTS	CORRESPONDING QUESTION #'S
Time—a season of being in the faith	22, 33, 68, 69
Mentoring	17, 26, 49, 56, 63
Testing of virtues, doctrine, and skills	11, 12, 30, 32, 50
Action and reflection	23, 24, 25, 36, 67
Modeling and imitation— apprenticeship	4, 27, 56
Gradual steps in offices and responsibility (graded clergy)	23, 36, 52
Continuous learning through peer— to—peer collaboration	16, 54, 66

APPENDIX E
EXPERT REVIEW

Date:

Dear

I am Jason Leininger, a Doctor of Ministry student at Asbury Theological Seminary. I am writing to ask you to conduct an expert review of two instruments that I have proposed utilizing for my research project.

The title of my project is: *Into Ministry: A study comparing ancient church leadership entrance expectations with the Free Methodist modality in the early 21st century.*

The problem that launched my research was a resolution written for the 2011 Free Methodist Church General Conference. The resolution, written by Bishop David Kendall, asked the church to embark on a study to reorient the church's practice of leadership development. Bishop Kendall asked the Conference to "reorient around an ecclesial model centered in and driven by the actual ministries of the local church, aided by all that the academy has to offer" (*Orienting for Pastoral Preparation: Preparing Pastoral Leaders, a Critical Reorientation*). To reorient Bishop Kendall appealed to the writers of Scripture, the early Church, the Wesley brothers, and early Free Methodists as sources of wisdom, instruction, and inspiration for the task of reorienting the present model of leadership formation. I began to wonder what the early church would contribute to the reorientation proposed.

The purpose of my research is to discover pastoral formation essentials from the Pastoral Epistles and the early church fathers. Additionally, my research seeks to

determine if these pastoral essentials are (1) known; (2) embraced and practiced within formation models for existing Free Methodist clergy and Conference Ministerial Candidates; and (3) contribute to the developing Free Methodist pastoral formation model.

My research questions are:

Research Question #1: What were the pastoral formation essentials found in the Pastorals and early church fathers as specified above in relation to content, context, and method? The early church fathers were a selected group of four: Ignatius of Antioch, Hippolytus, Gregory of Nazianzen, and Augustine of Hippo.

Research Question #2: When presented with formation essentials within the Pastorals and early church, do Free Methodist Bishops, historical and pastoral theologians, and formation providers identify them as unknown, latent, or active models of pastoral formation?

Research Question #3: When presented with formation essentials within the Pastorals and the early church, do recently ordained persons identify the elements unknown, latent, or active as a part of their formation experience?

Research Question #4: To what degree do providers of formation for Free Methodist Conference Ministerial Candidates (CMCs) embrace and include the essentials found in the Pastorals and the early church within their formational model(s)?

Instruments to be reviewed:

I have created three instruments that need an expert review. The items are attached. The items draw on the findings of Research Question #1 for their genesis. A

very brief summary of my findings indicates that the Pastorals and early church stressed the following as formation essentials:

- Content—Virtues to be embraced, Vices to be avoided, A Confession of the mystery of faith, Spiritual aptitude (prayer, knowledge of the Scriptures, the work of the Holy Spirit), Physical aptitude, Rhetoric skills, Administration skills, and a Basic understanding of the human condition
- Context—Home/family, the Marketplace, the Local Church, a Divine calling, Connection with a bishop/spiritual mentor, an Elementary school for general studies, The desert/monastery, and continuation through Letters/books/visits
- Method—Time (a season of being in the faith), Mentoring, Testing of virtues, doctrine and skills, Action and reflection, Modeling and imitation, Gradual steps in offices and responsibilities, Continuous learning especially in peer to peer collaboration

The first item is the *Early Church Formation Survey*. It is designed to answer Research Question #2. The second item is the *Formation Experience Survey* and it is designed to answer Research Question #3. The third item is the *Formation Provider Interview*. This is a semi—structured interview format, some questions are pre—established, but the format allows for follow—ups. This question is intended to answer Research Question #4.

Instruments to Conduct the Review

I have included three evaluation forms that you can complete electronically and return to me. The forms have a space for you to indicate if the instruments are congruent with my stated aims and how they might be improved.

I have asked two other experts to review these documents. If two reviewers indicate a change is needed, sharing an agreement of purpose, the question will be altered.

If you choose to complete this review, I will need your returned review within forty—eight (48) hours. Returns should be sent to Jason.leininger@asburyseminary.edu.

I appreciate your consideration of this request and thank you for your contribution to my project. God bless you.

Expert Review of Early Church Formation Survey

Does the survey generally align with its stated goals?	
Are there questions that need further clarification? (please list the # of the question, and comments)	
Are there questions you would not include? (please list the # of the question)	
Are there questions that need to be added?	
Is the survey too long or too short?	

Expert Review of Formation Experience Survey

Does the survey generally align with its stated goals?	
Are there questions that need further clarification? (please list the # of the question, and comments)	
Are there questions you would not include? (please list the # of the question)	
Are there questions that need to be added?	
Is the survey too long or too short?	

Expert Review of Formation Provider Interview

Do the interview questions generally align with the stated goals?	
Are there questions that need further clarification? (please list the # of the question, and comments)	
Are there questions you would not include? (please list the # of the question)	
Are there questions that need to be added?	
Is the interview too long or too short?	
What changes would you suggest?	

APPENDIX F
INFORMED CONSENT—SURVEYS

Date _____

Dear (Bishop, Elder of the Free Methodist Church, Contributor of Leader Formation)

My name is Jason Leininger, and I am a student at Asbury Theological Seminary conducting a study on leadership development. My email address is:

Jason.leininger@asburyseminary.edu. My mentor is Fredrick Long and his email address is You may contact either of us at any time if you have questions about this study.

Purpose: The purpose of the research is to discover pastoral formation essentials in the Pastoral Epistles and among the early church fathers. I am trying to learn more about early church leadership development and how that might inform Free Methodist practices of developing leaders.

Procedure: If you consent, you will be asked several survey questions.

Time Required: The survey will take approximately 15 to 25 minutes.

Voluntary Participation: Your participation in this study is completely voluntary. If you choose to participate, you may refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time.

Confidentiality: Your participation will be kept confidential. Some demographic data will be asked, but nothing will reveal your identity.

Risks: There are no known risks associated with this survey.

Benefits: While there is no known guaranteed benefit, it is possible that you will enjoy sharing your answers. This study is intended to benefit Free Methodist leadership development practices by comparing early church models with recent models.

Sharing the Results: I plan to develop a written account of what I learn from these responses together with interviews and historical research. This research will be presented to Asbury Theological Seminary for requirements in completing a Doctor of Ministry program. I also plan to share what I learn with the Board of Bishops of the Free Methodist Church.

Publication: The results of this study will be published in a dissertation titled: *Into Ministry: a study comparing and contrasting ancient church leadership entrance expectations with the Free Methodist modality in the early 21st century.*

Consent: By commencing with the survey you are freely agreeing to participate in this survey.

Source: Sensing 235-36

APPENDIX G

INFORMED CONSENT – INTERVIEWS

Date _____

Dear (Contributor of Leader Formation)

My name is Jason Leininger, and I am a student at Asbury Theological Seminary conducting a study on leadership development. My email address is: Jason.leininger@asburyseminary.edu. My mentor is Fredrick Long and his email address is You may contact either of us at any time if you have questions about this study.

Purpose: The purpose of the research is to discover pastoral formation essentials in the Pastoral Epistles and among the early church fathers. I am trying to learn more about early church leadership development and how that might inform Free Methodist practices of leadership development.

Procedure: If you consent, you will be asked several questions in an oral interview that will take place via Skype or another live streaming connection. The time will be arranged upon acceptance of this inquiry. I will make a digital recording of the interview.

Time Required: The interview will last no longer than 1 hour.

Voluntary Participation: Your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time.

Confidentiality: Your participation will be kept confidential along with the name of the institution with which you are affiliated.

Risks: There are no known risks associated with this survey.

Benefits: While there is no known guaranteed benefit, it is possible that you will enjoy sharing your answers. This study is intended to benefit Free Methodist leadership development practices by comparing early church models with recent models.

Sharing the Results: I plan to develop a written account of what I learn from these responses together with survey responses and historical research. This research will be presented to Asbury Theological Seminary for meeting requirements to complete a Doctor of Ministry degree. I also plan to share what I learn with the Board of Bishops of the Free Methodist Church.

Publication: The results of this study will be published in a dissertation titled: *Into Ministry: a study comparing and contrasting ancient church leadership entrance expectations with the Free Methodist modality in the early 21st century.*

Consent: By commencing with the interview you are agreeing to be recorded on digital audio for this research. Be sure that any questions you have are answered to your satisfaction.

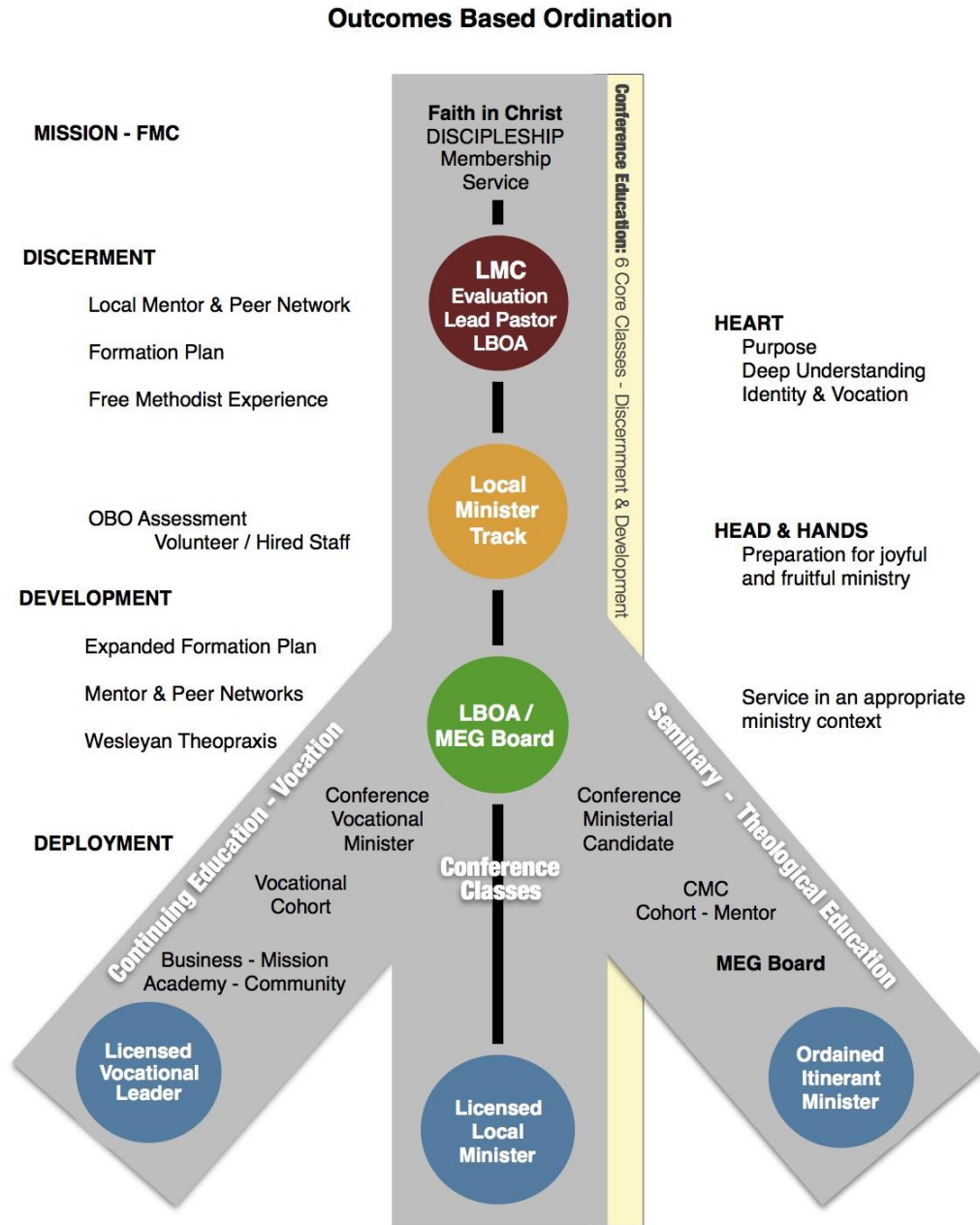
Participant's digital signature: _____ Date: _____

Researcher's digital signature: Jason Aaron Leininger Date

Source: Sensing 235-36

APPENDIX H

OUTCOME—BASED ORDINATION MODEL



Source: Graphic provided by SM3

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