FULLER
THEOLOGICAL SEMINARY

Fuller Theological Seminary
Digital Commons @ Fuller

Doctor of Ministry Projects   School of Theology

A Strategy for Identifying and Developing Pastoral Leaders for CityLife Church

Mark Conner

Follow this and additional works at: https://digitalcommons.fuller.edu/dmin

Part of the Missions and World Christianity Commons

Recommended Citation

A STRATEGY FOR IDENTIFYING AND DEVELOPING PASTORAL LEADERS
FOR CITYLIFE CHURCH

A MINISTRY FOCUS PAPER
SUBMITTED TO THE FACULTY OF THE
SCHOOL OF THEOLOGY
FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

MARK CONNER
APRIL 2009

ABSTRACT

A Strategy for Identifying and Developing Pastoral Leaders for CityLife Church
Mark Conner
Doctor of Ministry
2009
School of Theology, Fuller Theological Seminary

The goal of this ministry focus paper was to develop a comprehensive strategy for selecting and developing pastoral leaders for CityLife Church. CityLife has a vision for church multiplication both throughout the city of Melbourne, Australia and, over time, in other cities around the world. It was argued that improved leadership development is one of the vital tasks necessary for the achievement of this vision.

This paper begins by painting a picture of the context in which CityLife Church exists. This includes an overview of the wider Pentecostal movement of which the church is a part and a description of the church as it now stands. Following this, theological and biblical reflections are made on the basis for church multiplication, the importance of leaders in this task, a definition of a leader, and on leadership selection and development.

The paper concludes with a strategy for the selection and development of leaders for the future vision of CityLife. A detailed leadership development pathway is presented, defining specific levels of leadership. Consideration is given to leadership requirements and how leaders will be developed at each level. Finally, a three-year implementation plan is given. This plan evaluates and assesses the effectiveness of the strategy.

The outcome of this ministry focus paper is to see the implementation of this strategy of leadership selection and development result in the emergence of dozens and eventually hundreds of new leaders. These leaders will be essential for the outworking of the vision of CityLife to multiply more congregations. As a result, by God's grace, there will be a greater advancement of God's kingdom on the earth.

Content Reader: Robert E. Logan, DMin
Words: 268

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

PART ONE: CONTEXT

Chapter

A Brief History of the Pentecostal Movement

Leadership in Pentecostal Churches Today

Leadership Selection and Development in Pentecostal Churches

A Snapshot of CityLife Church as it is Today

A Brief History of CityLife Church

The Mission, Values and Vision of CityLife Church

Church Multiplication

Leadership within CityLife Church

PART TWO: BIBLICAL AND THEOLOGICAL REFLECTIONS ON
LEADERSHIP AND CHURCH MULTIPLICATION

An Overview of the Biblical Basis for Church Multiplication

The Vital Role of Leadership in Church Multiplication

Chapter

Chapter

INTRODUCTION

One of the challenges of leading a large growing church is finding leaders. The natural tendency is to select any available person, hoping that he or she has what it takes to lead, rather than taking the time to grow leaders through an intentional process. This haphazard approach is not very effective, and it can breed frustration for everyone. A "hit and miss" approach to leadership selection is time consuming, risky, and potentially damaging to people's lives. There has to be a better way. Clearly, leaders are not just born; they are developed over a period of time.

The purpose of this ministry focus paper is to develop a comprehensive strategy for selecting and developing potential pastoral staff members for CityLife Church through the establishment of a leadership development pathway. Pastoral staff members are individuals who lead and oversee specific congregations within CityLife (called "Lead Pastors") or major ministry areas such as youth, children, and pastoral care (called "Ministry Leaders"). This is the greatest need and the most urgent priority presently in the church. That is why this particular topic has been chosen as a final project ministry focus paper.

CityLife is a large and growing congregation in Melbourne, Australia. It began in 1967 and has had three successive senior ministers during its forty-year history. The church currently has over five thousand people attending each weekend in ten church

gatherings across four campuses throughout the city. I am the current senior minister and have been in this role for the last thirteen years.

CityLife has a growing vision for church multiplication[1] both locally in the city of Melbourne through a multi-site strategy and internationally through church planting. This has created a need for a more effective process of selecting and developing more leaders both for the growth of the current congregations and for the establishment of new congregations. The current challenge is creating an effective strategy to facilitate this vision.

Part One of this paper describes the ministry context. It begins with an overview of the wider context of the Pentecostal movement of churches around the world, both historically and as Pentecostalism stands today, with a special focus on Pentecostalism in Australia. Since CityLife has Pentecostal roots, this discussion provides the important background environment for understanding how leadership selection and development has taken place until today. A brief history of the Pentecostal movement will be given, followed by some observations about leadership in Pentecostal churches today. Some reflections also will be made about how leadership selection and development typically takes place within Pentecostal churches.

A brief outline of the background and history of CityLife will be presented. This includes a description of the current composition, characteristics, and cultural context of the church as well as an outline of the mission, values, and vision. The need and challenge of developing leaders for future church multiplication will be explained,

---

[1] In this paper, the term "church multiplication" will be used to refer to all reproduction of church congregations, whether locally through a new site or new congregational formation or internationally through a church plant.

including existing obstacles, as well as some reflections on how leadership selection and development has taken place in the past.

Part Two contains some theological reflections on the biblical basis for church multiplication and the importance of leaders in this task. It begins with a concise theology of church multiplication. Consideration will be given to God's heart for multiplication as revealed throughout the Bible and also specifically to the teaching of the New Testament as it relates to church planting. The important role of leadership in church multiplication situations also will be briefly addressed.

Following this, a concise theology of leadership will be outlined. Some general theological reflections about the definition of a leader will be given. Focus then will be on the five key components of the type of leader God uses, as drawn from the life of the Apostle Paul: calling, character, competency, charisma, and an understanding of context. Then various levels of leadership will be discussed, as illustrated in Paul's leadership journey.

Some theological reflections on leadership selection and development then will be made. Reflections will be given on the process that Jesus and the Apostle Paul used to select and train leaders in the first century. There is much to learn from how they reproduced leaders. The process of how a leader is developed also will be presented.

Thought then will be given to the special role of leadership selection and development for the unique context of church multiplication. Church planters and congregational leaders require a certain set of character and personality qualities. Their role also requires a specific mix of spiritual gifts and abilities.

Part Three will set forth a comprehensive strategy for the selection and training of leaders for the future vision of CityLife. A detailed leadership development "pathway" will be presented. This pathway will define specific levels of leadership such as leading self, leading others, leading leaders, leading leaders of leaders, leading a ministry, leading a church congregation, and leading a movement of churches. It also will include various leadership requirements for each level of leadership along the pathway, including character requirements, knowledge requirements, and ministry skill requirements. Essentially, this will outline what a leader needs to know, be, and be able to do.

The various ways in which these potential leaders are to be developed at each level then will be explored. Development will be through apprenticeship to experienced church leaders, coaching from skilled coaches, and training in specific ministry skills. These three aspects together will contribute to helping potential leaders to move along the leadership pathway according to God's calling, their desire, and gifting.

This section will conclude with an implementation plan for this leadership pathway. This will include an explanation of the crucial involvement of senior church staff. Discussion will focus on where potential leaders will be found, with the primary source being from within the existing congregation. Selecting leaders externally will be seen as a secondary source of potential leaders.

An outline of how this strategy and leadership pathway is to be communicated to the congregation will be articulated. A three-year implementation timeline then will be presented. The first year will focus on the development of the program. In the second

year, the program will be launched. The third year will concentrate on the evaluation and fine tuning of the program.

Following this will be an explanation of how this strategy for selecting and developing leaders will be assessed and evaluated as to its effectiveness. Assessment and evaluation will include the significant development of existing leaders, the presence of more emerging leaders, predominant leadership selection from within CityLife, and feedback from potential leaders being developed.

The outcome of this ministry focus paper is to see the implementation of this strategy of leadership selection and development result in the emergence of dozens and eventually hundreds of new leaders. This larger pool of developing leaders will be the source for the selection of future pastoral staff members. All of these leaders will be essential for the implementation of the ongoing vision of CityLife to see more congregations established across the wider city of Melbourne and to see more churches planted internationally. As a result, by God's grace, there will be a greater advancement of God's kingdom on the earth.

As I reflect on my own life and ministry, my greatest passion for the future is to see a strategy such as this successfully implemented. It will make a huge difference in the life of our church. I have been involved in some form of church ministry for almost thirty years now. Although I have had many positive experiences along the way and found personal fulfillment through seeing God use me, I can honestly say that there is nothing more exciting than seeing other people developed and released into fruitful ministry. That is the desired result of this ministry focus paper.

PART ONE

CONTEXT

CHAPTER 1

LEADERSHIP SELECTION AND DEVELOPMENT IN PENTECOSTAL
CHURCHES

This chapter will look briefly at the wider context of the Pentecostal movement

of churches, both historically and as it stands today.[2] There will be a special focus on

Pentecostalism within Australia, because CityLife has Pentecostal roots. The following

discussion provides the background environment for understanding how leadership

selection and development have taken place up until this point of time.

A Brief History of the Pentecostal Movement

The Pentecostals are a relatively new section of the Christian Church. For many

years they have been considered to be outside mainstream Christianity; but, more

recently, due to their phenomenal growth, they have begun to be noticed and heard. Here

in Australia, they are the fastest growing of all the churches and their wider influence in

society is increasing.

In the past century, Pentecostal Christianity evolved from a small group of

believers to a worldwide movement with an estimated 588 million adherents.[3] This

---

[2] Pentecostals trace their roots back to the events that took place on the Day of Pentecost as recorded in Acts 2. They believe that now is a time of restoration of the patterns and practices of the New Testament church such as speaking tongues, prophecy, healing, and the supernatural activity of the Holy Spirit, which they believe were lost throughout the years due to concern over dogma and the increasing institutionalisation of the church.

[3] Todd M. Johnson, Peter F. Crossing, and Bobby Jangsun Ryu, *Looking Forward: An Overview of World Evangelization, 2005-2025* (a special report for the Lausanne 2004 Forum on World Evangelization, Center for the Study of Global Christianity, 2004), 9.

incredible growth is unprecedented in the historical development of Christianity. Although the participants in this movement at the time of its inception at the turn of the twentieth century were on the margins of society,[4] the expansion of charismatic experiences has now pervaded all parts of world Christianity. In the last 5 percent of Christian history, Pentecostals have become a major global force in Christendom, second only to the billion Roman Catholics in the world.[5]

Pentecostalism has influenced various sectors of mainstream Protestant, Roman Catholic, and Orthodox faith and has prompted the birth of a neo-Pentecostal movement, a Charismatic Renewal movement[6], and a Third Wave movement, forming somewhat of a global culture and in the words of researcher, Harvey Cox, "a religion made to travel." [7]

---

[4] Modern day Pentecostalism traces its roots to events that took place in 1906 in Los Angeles, USA. A self-educated Afro-American preacher, William Joseph Seymour, gathered a small group of poor Afro-Americans and experienced what they considered to be a new outpouring of the Holy Spirit. In the following year, thousands of people flocked to this new group and went away, taking with them this new experience of God's activity. Within a few years, similar movements occurred in other places and within a decade, Pentecostalism arose in many places around the globe. An eyewitness account by one of the leaders, Frank Bartleman, is documented in *Azusa Street* (Plainfield, NJ: Logos International, 1980).

[5] Murray W. Dempster, Byron D. Klaus, and Douglas Peterson, *The Globalisation of Pentecostalism* (Oxford, UK: Regnum Books International, 1999), vii.

[6] The terms "Pentecostal" and "Charismatic" are often used interchangeably. Although they do have features in common, there are some differences, though even these are at times ambiguous. One difference is theological. Pentecostals believe in a work of grace at or subsequent to salvation in which Spirit baptism is evidenced by speaking in tongues (*glossolalia*). Charismatics, however, do not always advocate the necessity of a second work of grace or the evidence of speaking in tongues as an affirmation of Spirit baptism. The second difference is ecclesiastical. "Pentecostal" describes someone participating in classical Pentecostal denominations while "Charismatic" would describe people outside these classical denominations, whether they are within mainline denominations or are part of an independent group.

[7] Harvey Cox, *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century* (Reading, MA: Addison-Wesley Publishing Company, 1995), 102.

Pentecostalism in Australia began in the early 1900s.[8] Though influenced by people from overseas, it was not founded by them and has depended on them.[9] Over the last century, the Pentecostal churches in Australia have emerged as one of the fastest growing religious communities in Australia. In his landmark study on the Pentecostals in Australia back in 1996, Philip J. Hughes declared that nationwide the Pentecostals outnumbered almost every other religious group in actual church attendance.

> Within a period of thirty years they have grown from small groups to possibly having more involved people on an average Sunday than any religious group apart from the Catholics. Present indications are that the Pentecostals are continuing to grow while other mainstream denominations decline. It is likely that by the year 2000 the Pentecostals will be substantially larger in the numbers regularly involved than any other religious group in Australia apart from the Catholics.[10]

This prediction has become a reality. A more recent article in *The Bulletin* magazine entitled "Give Me That New Time Religion" declared that there are now more people worshiping at Pentecostal churches than Anglican churches each week.[11] This is quite a remarkable change.

---

[8] For a detailed account of the first Australian Pentecostal church, the Good News Hall, and other Pentecostal developments in Australia at this time, refer to Barry Chant, *Heart of Fire* (Unley Park, South Australia: House of Tabor, 1984), 34-60.

[9] The Pentecostals are the only major religious group that has developed within the last two centuries that has not been brought to these shores by immigrants. Pentecostalism grew here in Australia in its own unique way at a similar time to its development overseas. Pentecostalism is described as "a movement without a man," that is, without an outstanding founder such as a Martin Luther, John Calvin or John Wesley. Vinson Synon, *The Twentieth-Century Pentecostal Explosion: The Exciting Growth of Pentecostal and Charismatic Renewal Movements* (Altomonte Springs, FL: Creation House, 1987), 189.

[10] Philip J. Hughes, *The Pentecostals in Australia* (Canberra, Australia: Australian Government Publishing Service, 1996), 105.

[11] Diana Bagnall, "Give Me the New Time Religion," *Australian Bulletin Magazine* (April 11, 2000): 27-31.

There are a large number of different Pentecostal groups in Australia. The largest

Pentecostal denomination is the Assemblies of God.[12] Other significant Pentecostal

denominations include the Apostolic Churches,[13] the Christian City Churches,[14] the

Christian Outreach Centers,[15] the Christian Revival Crusade,[16] and a number of large

independent Pentecostal "mega-churches"[17] such as Riverview Church in Perth and

CityLife in Melbourne. Numerous other smaller Pentecostal denominations and

independent churches also exist.[18]

Though holding a similar theology and philosophy of ministry, the Pentecostal

churches are very diverse and autonomous. They also have no singular voice to the

community. In addition, they still are not considered mainstream Christianity by some

people, despite their amazing growth and size.

---

[12] The Assemblies of God (AOG) in Australia was established as a national body in 1937. The national president of this denomination today is Brian Houston, who is also the senior pastor of their largest church, Hillsong Church, a congregation of over thirteen thousand people located in Baulkham Hills, Sydney. The Hillsong Church hosts an annual conference called Hillsong, drawing over twenty thousand registrants from Australia and other nations of the world. For a detailed history of the AOG in Australia refer to David Cartledge, *The Apostolic Revolution: The Restoration of Apostles and Prophets in the Assemblies of God in Australia* (Chester Hill, Australia: Paraclete Institute, 2000).

[13] The Apostolic Church has its origins in the Welsh Revival of 1904 to 1905.

[14] The founder and president of Christian City Churches in Australia is Phil Pringle, who is also the senior pastor of the largest Christian City Church in Australia, located in the north shore of Sydney, a congregation of over five thousand people.

[15] The Christian Outreach Centres, originally founded by Clark Taylor in the 1970s, are now led by David MacDonald, former senior pastor of their largest church in Brisbane.

[16] Leo Harris founded the Christian Revival Centres in 1945. Today their national president is Bill Vasilikas who is based in Adelaide, South Australia.

[17] A "mega-church" is usually defined as a church with over two thousand people attending each weekend. Scott Thumma and Dave Travis, *Beyond Megachurch Myths* (San Francisco, CA: John Wiley and Sons, 2007), xviii.

[18] For a detailed outline of all Pentecostal groups, refer to Hughes, *The Pentecostals in Australia*.

There are a variety of factors that may have contributed to the rapid growth of the Pentecostal churches in Australia. However, it should be noted that not all Pentecostal churches are healthy and not all Pentecostal churches are growing. Some Pentecostal churches have plateaued or are in decline.

The first factor is a priority on reaching those outside the church. Pentecostals believe that the Spirit has filled and empowered them to be witnesses for Jesus Christ (Acts 1:8) and to fulfill the Great Commission (Matt. 28:18-20). They are passionate about personal and corporate evangelism as well as church planting and foreign mission work. Compassion for the poor and the needy is also a growing characteristic of Pentecostal churches.

The second factor contributing to the growth of the Pentecostal churches is their emphasis on cultural relevance. They understand that although the message of Christianity and the gospel never changes, the methods and means of communication must change with each new generation in order to remain culturally relevant. Examples of cultural relevance include choice of musical style, focus on youth and children, a more contemporary communication style, contemporary facilities, and the use of technology.

The third factor contributing to the growth of the Pentecostals is their emphasis on spiritual experience.[19] We live in a generation where people long for experience, not just more knowledge. The Pentecostal expression of the Christian faith presents God as someone who is not only known by faith and through the Scriptures but who wants to

---

[19] Harvard theologian, Cox, in his book *Fire from Heaven*, attributes the growth of Pentecostalism to its emphasis on personal spiritual experience, 12-14.

interact with each believer on a daily basis. Pentecostals teach that God wants a personal and intimate relationship with each believer and that this occurs through prayer, hearing God's voice, and ministry from other believers. Ministry in Pentecostal churches focuses not on just attending a church service or on hearing a sermon but on allowing the Holy Spirit to move in a person's life to bring about change and growth.

A fourth factor contributing to the growth of the Pentecostal denominations is the high level of commitment expected among the church members. By making higher demands, Pentecostal churches tend to attract more highly committed people. Highly committed people make significant contributions to their church in time, energy, and finance and tend to be zealous in evangelistic activity to reach other people for Christ.

The final factor contributing to the growth of the Pentecostal denominations is that the majority of Pentecostal churches appear to be led by pastors with a spiritual gift of leadership (Rom. 12:8). Ministers with a leadership gift have a clear sense of vision and an ability to communicate that vision to motivate people to action. This aspect of leadership will be considered in the remainder of this chapter.

Leadership in Pentecostal Churches Today

Most Pentecostal churches were started by a leader who had a vision to plant a church, or they emerged from an existing parent church that had a vision to plant a church and therefore sent a leader to carry out this task. As a result, many Pentecostal churches are in a pioneering and expansion mode (a focus on "let's create the future") rather than a maintenance mode (a focus on "let's preserve the past").

Pentecostal church leaders are typically strong, charismatic individuals. They often have a dynamic personality and an ability to communicate in such a way that inspires and motivates people. They exercise initiative, they show creativity, and they move in freedom from the typical institutional restraints. They have a vision and the spiritual dynamism to make that vision a reality. They passionately call people to commit themselves to pursuing their vision for their church, which they believe is given to them by God. They often bring about change quickly. They are leaders.

The importance of leadership is affirmed by numerous people. Researcher George Barna in his book *The Second Coming of the Church*, declares, "The future of the church largely depends upon the emergence of leaders–not necessarily seminary graduates, pastors, or professional clergy, but individuals called by God to lead–who will commit their lives to the church and cast God's vision for ministry without flinching."[20] In a similar vein, leadership expert James Means writes, "Without competent leadership, church success is marginal and short-lived. More often than not, any organization's success or failure is due directly to a leader's competence or incompetence."[21] Likewise, church growth analyst Peter Wagner believes, "The primary catalytic factor for growth in a local church is the pastor. In every growing, dynamic church I have studied, I have found a key person whom God is using to make it happen."[22] Many Pentecostal pastors fit these descriptions and that is part of the reason why many of their churches have grown quite significantly.

---

[20] George Barna. *The Second Coming of the Church* (Nashville, TN: Word Publishing, 1998), 34.

[21] James Means, *Effective Pastors for a New Century* (Grand Rapids, MI: Baker, 1993), 32.

In his book, *Churchquake*, Wagner describes what he calls a new apostolic reformation of churches and leaders emerging in our time.[23] He sees these as the new "wineskins" (Luke 5:36-39) that God is using today. One of the nine characteristics which Wagner identifies in these churches is that their pastor leads. They delegate much of the hands-on ministry to a team of other leaders. They see themselves as being called to their church for life, rather than being in their role for merely a season after which they will move on to some other place. They most likely will be involved in choosing their successor and accountability is far more relational than formal. Although these observations are true of some non-Pentecostal churches, they are especially true of the vast majority of Pentecostal churches.

Two examples from the Australian scene are Brian Houston, senior pastor of Hillsong Church and Phil Pringle, senior pastor of Christian City Church Oxford Falls, both in Sydney. Houston and Pringle have strong leadership gifts as demonstrated by their ability to communicate clearly and passionately, to motivate people, to attract and raise up other leaders, and to impart a vision from God for their church and beyond. Both planted their churches personally and have helped grow them to become large churches having influence in Australian and other parts of the world. They also each lead a denomination of autonomous churches and have a vision to plant more churches

---

[22] Peter Wagner, *Your Church Can Grow* (Ventura, CA: Regal Books, 1984), 60.

[23] Peter Wagner, *Churchquake* (Ventura, CA: Regal Books, 1999).

both in Australia and beyond. Therefore, the growth and expansion of their churches and movements have a direct correlation to their obvious leadership gifts.[24]

In Pentecostal churches, authority tends to be vested in specific individuals, such as the senior pastor, rather than in formal structures, bureaucratic policies, or legal entities. The pastor is seen as the leader of the church rather than merely an employee. In fact, congregational trust often is placed more in the senior leader than in a specific board of directors, elders or committee.

This release of strong leadership ability is no doubt a factor in the growth and effectiveness of many Pentecostal congregations. However, sometimes this can lead to a celebrity mentality. Cults of personality can develop easily, especially when a church grows large or a ministry becomes prominent nationally and internationally. This is accentuated through avenues such as television ministry, book writing, podcasts, and conference speaking.

Sometimes Pentecostal pastors can lack appropriate accountability. Even though they may have an appropriate governance structure, it can be more relational than formal. For example, boards and teams of elders are led by senior ministers who see the board or eldership as their team and as working for them. Some even have staff and family members as board members, potentially blurring the accountability lines and not providing adequate separation between proposal creation and proposal review.

---

[24] It should be noted that this principle is the same in any church, regardless of whether it is Pentecostal or not. For instance, Bill Hybels, senior pastor of Willow Creek Community Church in Chicago, and Rick Warren, senior pastor of Saddleback Church in California, are not Pentecostal but both are visionary leaders who are building large influential churches.

In addition, if Pentecostal pastors see themselves as above criticism and see people who question various matters as rebellious, then dysfunction will develop and there will be an eventual drift of members from the church by hurt and disillusioned people. When authority is abused, much damage can be done. Unfortunately, due to this, Pentecostal churches can have a large "back door."[25]

Some Pentecostal pastors, due to the honor and the freedom given to them, can develop an authoritarian and hierarchical leadership style. This is especially common in churches in Latin America and Asia, where this style tends to reflect the surrounding culture. However, even in Western countries, Pentecostal leaders sometimes can function as benevolent dictators, corporate CEOs, or Pentecostal popes within their environment.

In the early days of Pentecostalism, academic or theological training often was frowned upon. Seminaries were seen as "cemeteries" due to their lack of emphasis on the person and ministry of the Holy Spirit. Even today, many Pentecostal pastors do not have more than a basic theological training. Unfortunately, this can lead to sermons that are high on inspiration but low on biblical content. Teaching can tend to be somewhat shallow, and "proof texting" is a common occurrence.[26]

These observations about leadership in Pentecostal churches are generalizations, and they can occur in non-Pentecostal churches. However, they do have a common

---

[25] The phrase "back door" refers to people slipping from a church somewhat unnoticed. Pentecostal churches tend to have a wide "front door" in that they attract a lot of people to their weekend church gatherings. Whether they stay and connect or not is a vital factor in the church's ongoing health and growth.

[26] "Proof texting" is a phrase referring to the practice of taking one Bible verse and applying it to a personal viewpoint or contemporary situation without reference to the original meaning or context of the Scripture.

occurrence within the broader Pentecostal movements of churches. There are Pentecostal churches, such as CityLife and many others, who intentionally have endeavored to counter some of the potential dangers of the leadership experience within their church communities. Efforts are made to avoid allowing leaders to become celebrities. Appropriate governance structures and accountability processes are established. A culture of openness to feedback and constructive criticism are created. Team ministry is taught and practiced. Theological training is valued and pursued. A balance between the passion and energy of the Spirit and the safety and security of the Scriptures is pursued.

Leadership Selection and Development in Pentecostal Churches

In most Pentecostal churches the senior pastor, or an associate, makes leadership selection and staff recruitment decisions. Little or no use is made of nomination committees or search committees. Leaders take full responsibility for and are involved actively in selecting and developing future potential leaders.

Some Pentecostal churches recruit leaders and/or staff members externally through denominational networks, informal conversations, or even through advertisement. This occasionally can be effective but more often than not there is a cultural mismatch between the leader and the new environment. Like the human body, church communities sometimes reject a "transplant" imported from the outside. This usually causes a lot of fallout, both for the individual leader, as well as for the local church community. In response to this, many Pentecostal churches now focus their leadership selection and recruitment from within their congregation.

When selecting potential leaders from within a congregation, priority is given to those who have demonstrated tangible ministry fruit through volunteer ministry rather than simply employing those who have completed formal seminary education.[27] Academic qualifications often are given less weight. Greater emphasis is placed on personal character, healthy relationships, both within and outside the church community, and demonstrated ministry skills. Wagner defines this new view of ordination as "the public recognition by qualified spiritual leaders that a believer has spiritual gifts for the ministry to which he or she feels called, and the authorization by the church to use them in an appropriate office."[28]

Focusing on developing home-grown local leadership has a lot of strengths. New leaders are known already by the congregation and have had the opportunity to develop rapport and credibility. An environment is created where every member is seen as a minister, and the pastor becomes more of a coach releasing people into ministry. People are encouraged to discover, develop, and deploy their spirituals gifts. The mobilization of many people into active service for the advancement of God's kingdom is a beneficial activity. This often contributes to a higher sense of purpose in life for many Pentecostal church attendees.[29]

However, sometimes the training for those selected for various leadership positions is not comprehensive enough. In the same way that a seminary student who is

---

[27] In this paper, the term "volunteer" will be used rather than "lay person". All Christ-followers are called to ministry in some form, although the majority of them will not be employed by a church or ministry organisation.

[28] Wagner, *Churchquake*, 221.

[29] Peter Kaldor, Robert Dixon, and Ruth Powell, *Taking Stock: A Profile of Australian Church Attenders,* (Adelaide, South Australia: Open Book Publishers, 1999), 94.

trained academically but who lacks ministry skills and experience will be ineffective in a church leadership role, a person who has ministry skills and experience but who lacks a theological framework for life and ministry also can end up being ineffective. Both theological training and ministry skills are needed, but unfortunately one or the other often is missing in leadership development processes.

This is especially seen when church leaders or staff are recruited from the business world. A person with business experience often brings a well-developed leadership gift and an ability to manage people, ministries, and programs — all essential qualities. However, they may lack training in aspects of pastoral care and the development of a well-rounded theological and biblical worldview through which to serve in their ministry.

In response to this, many Pentecostal churches have developed their own leadership training programs. These sometimes include in-house Bible schools with formal structures and curriculum. At other times they involve a more informal array of conferences, seminars, and training in retreat settings. This is a positive step, although sometimes these development avenues can lack educational quality or the holistic approach of external training institutions.

In a large church environment,[30] there also can be quite a gap between a capable volunteer leader and a staff position. Hence, taking on volunteer leaders in a staff role can be quite a risk both for the individual and for the church. Often church pastors make

---

[30] It is estimated that 98 percent of churches in the world today are made up of less than two hundred people. A large church would be a congregation larger than that size, while a very large church would be one of over seven hundred people. Lyle Schaller, *The Very Large Church: New Rules for Leaders* (Nashville, TN: Abingdon Press, 2000).

their staffing decisions based on a person's potential, what they believe a person can become, hoping that they will have what it takes to shoulder greater responsibility and to function at a staff level. This is a risky strategy and is fraught with uncertainty.

For instance, moving an individual to a church staff leadership role often requires the person to make a career change and, if this occurs during the mid-life period, it can involve quite a risk. If the arrangement does not work out after a few years (for the individual ministry leader or for the church) or if the ministry outgrows the leader's ministry capacity, then it can be quite difficult for a person to re-enter his or her previous career. In addition, there is the emotional challenge of the person merging back into the congregation after being a church staff member, who has had a high degree of profile and visibility.

These challenges of having to help a leader or staff member work through a potential transition into a different ministry role or phase from the staff team can be difficult to work through in any church situation. However, if the person has been staffed from within the congregation, rather than from outside, the difficulties can be even greater. A lot of pain and hurt can be caused in these types of situations if they are not handled well.

Leadership succession is another important aspect within Pentecostal churches. Many Pentecostal churches are still in their first generation of leadership, in that the founding pastor is still leading the church. However, quite a number of churches are now experiencing the necessary transition that occurs as senior pastors grow older.

Most Pentecostal governance structures allow current senior leaders to be actively involved in appointing their successor, unless of course they pass away or are

disqualified for some reason. Many senior Pentecostal leaders select a natural or spiritual

son as their successor. Often this is then confirmed by a team of elders or board

members, and in some cases the members of the congregation also.

Passing the baton of leadership to the next generation is essential if the church is

to survive. In many ways, there is no success without a successor, and Christianity is

always one generation from extinction. However, transition times can be fraught with

potential danger. Some churches manage these transition times well, selecting an

appropriate successor and then making the necessary changes. As a result, the church

goes from strength to strength and the purposes of God move forward, building on the

foundations laid by the predecessor(s). When this occurs, it is a beautiful dynamic and

everyone benefits.

Sometimes these transitions can be a disaster. I can think of one church in our

city that was once flourishing. The older founding pastor passed the leadership to a

younger leader with more of an administrative gift. He struggled and eventually resigned

a few years later due to burnout. A new pastor then was recruited from the outside. He

did well for a while, but eventually there were major cultural clashes and the elders

ended up firing him. At this point the elderly founding pastor got involved again and

was instrumental in installing one of the original elders with whom he was close. This

once thriving community of believers has dwindled significantly and those who left the

church have done so with a great deal of hurt, disappointment, and disillusionment.

Leadership transition can be a difficult task within any church community but

sometimes the difficulty can be accentuated within Pentecostal churches due to the high

profile and influence of the senior pastor. The greater the ministry success of a founding

or current pastor, the more difficult it can be to find a successor. It is as if the new leader is always in the shadow of the former one. Living up to people's expectations can create a great deal of pressure. Unlike in traditional churches, former senior pastors sometimes stay on staff within Pentecostal churches and this presents a range of challenges — for the former senior pastor, the new pastor, and the congregation.

These observations about leadership selection and development in Pentecostal churches are generalizations and they can occur in non-Pentecostal churches. However, the Pentecostal environment tends to highlight the need for them to be handled especially well. There are Pentecostal churches that are making good progress in leadership selection and development. In the same way, there are churches that are making successful leadership transitions. Chapter 2 will take a closer look at CityLife.

CHAPTER 2

THE BACKGROUND AND HISTORY OF CITYLIFE CHURCH

This chapter presents an overview of the background and history of CityLife. It
includes a description of the current composition, characteristics, and cultural context of
the church as well as an outline of its mission, values and vision. The need and challenge
of developing leaders for church multiplication will be presented, including existing
obstacles and some reflections on how leadership development has taken place in the
past.

A Snapshot of CityLife Church as it is Today

CityLife is located in Melbourne, the second most populous city in Australia,
with a metropolitan area population of approximately 3.8 million as of June, 2007.[31]
Located around Port Phillip Bay in Australia's south-east, Melbourne is the state capital
of Victoria. The city is a major centre of commerce, industry, and cultural activity. It is
often referred to as Australia's "sporting and cultural capital" and is the home to many
of the nation's most significant cultural and sporting events, and institutions. Melbourne
is notable for its mix of Victorian and contemporary architecture, its extensive tram
network, and Victorian parks and gardens as well as its diverse multicultural society.

---

[31] Australian Bureau of Statistics, *Regional Population Growth, Australia, 2006-07* from
www.abs.gov.au (accessed July 1, 2008).

CityLife currently has an average of 5474 different people attending ten church gatherings in four different locations each weekend.[32] This includes four weekend church meetings at a campus in the City of Knox, one in the City of Casey, two in the City of Manningham, one in the City of Hobson's Bay as well as church meetings at the Knox campus for Mandarin-speaking people and at the Casey campus for Spanish-speaking people. The following map (Figure 1) indicates the exact locations of each site, highlighted in red.[33]

Figure 1

---

[32] These statistics are as at June 2008. CityLife has a record of 8,334 people who are actively involved in the church over a given month. However, not all of these people attend every weekend, hence the lower average weekly attendance figures. Source: CityLife Church database.

[33] Melbourne is a metropolis made up of thirty-one local municipalities, four of which are the cities of Knox, Casey, Manningham, and Hobson's Bay.

CityLife is governed by a Board of Elders, who are responsible on behalf of the church's members to be the primary governing body of the church and its ministries.[34] A senior minister is appointed to give leadership to the church and to oversee the day-to-day running of the church. He or she is held accountable by the Board of Elders. A majority of the Board must not be employed by the church or any of its ministries. This is to ensure that there is adequate separation between the formulation of any new proposals and their approval or disapproval. The Board of Elders meets approximately ten times per year.

The senior minister leads the church in partnership with a team of senior staff members. A number of associate ministers are on the senior leadership team and together they oversee the ministries of the church and their staff and volunteer leaders. A teaching team works together to prepare and deliver a variety of messages each weekend aimed at helping people come to faith, grow in Christ, and move forward together towards the vision of the church.

CityLife is made up of a diverse group of people, reflecting the cultural context of the city of Melbourne. People from 105 different countries are represented in the church, creating a highly multi-cultural feel amongst the congregation. This is reflected in all levels of leadership. There is also a broad generational representation including children, young people, young adults, and adults (both single and married), and seniors.

---

[34] CityLife is an incorporated association in Victoria. The members of the association are those persons within the church who have applied to become a partner, having completed the required courses and having met the qualifications of a church partner. As of June 30, 2008, there were 2,632 adult partners of CityLife. Partners affirm the appointment of all new elders as well as any new senior minister. They also receive and approve yearly audited financial accounts at the church's annual general meeting.

CityLife has a network of over four hundred small groups, called Life Groups, where people meet for fellowship, care, discipleship, and outreach in different locations across the city.[35] Generation ministries to children, youth, young adults, singles, and seniors are healthy and growing. CityLife Community Care provides low-cost counseling and a wide variety of programs to meet community needs.

CityLife's Christian school, Waverley Christian College, has over one thousand students. It provides children's education from kindergarten through to the final year of high school (year twelve in Australia). In addition to establishing spiritual and moral values in the hearts of the students, the academic standard of the school is high, with graduating students scoring in the top 7 percent of all students in the State of Victoria over recent years.

The World Impact mission ministry of the church is involved in strategic activities in fifteen nations. This includes church planting, short-term teams, and partnering with other key mission ministries. CityLife currently invests around $1 million per year in mission activity.[36]

A Brief History of CityLife Church

Foundations: Richard Holland (1967-1987)

CityLife began in 1967 under the leadership of its founding pastor, Richard Holland. Waverley Mission, as the church was originally called, started officially in a

---

[35] As of June 2008, 57 percent of the 8,334 people who are a part of CityLife are involved in a Life Groups.

[36] More details about CityLife and each of its ministries can be found on the church's web site at www.citylifechurch.com.

small rented shop front on Glenwood Avenue in an eastern suburb in Melbourne, by the name of Glen Waverley. The church began with eight families. The worship, the Bible teaching and the fellowship were enjoyed by all and in two years the church grew to over one hundred people in size. The ten-by-six meter room soon became too small, so the church moved to another venue, then another and then another, as the church family continued to grow to over three hundred people.[37]

Holland believed that God had called the church to reach more people and so the church began looking for land, something large that would meet all future needs. A piece of land just under ten acres in size was found on High Street Road in Wantirna South (further out in the eastern suburbs of Melbourne). The purchase price was $250,000, a seemingly insurmountable amount for the church at the time. The church offered $205,000, which the vendors accepted. Through the sale of another small property owned by the church at that time and some other funds that had been saved, the land was paid for in full. However, a new building on the site was going to cost around $600,000. As the primary church leader, Holland felt overwhelmed and even sick in his stomach for over two months. However, as he prayed he sensed the Lord impressing on him very strongly, "The money is in the church." He shared the vision and the members of the church gave $200,000, loaned $200,000 interest-free, and the remaining $200,000 was loaned from the bank and paid off in three years.

---

[37] My family was a part of Waverley Mission from the very early years. I attended Sunday School classes there as a child. However, in 1972 our family relocated to Portland, Oregon where my father, Kevin Conner, assisted Dick Iverson with the leadership of Portland Bible College. It was then known as Bible Temple (now called City Bible Church and led since 1995 by my brother-in-law and sister, Frank Damazio and Sharon Damazio). We stayed in the USA for ten years. Then in 1981, my parents and I returned to Melbourne where we resumed our connection with Waverley Mission (renamed Waverley Christian Fellowship at that time).

In 1983, a new church building was opened and dedicated, seating up to eight hundred people. The new auditorium included a large platform, a spacious kitchen, multiple offices, an audio-visual room, a foyer, a bookshop, Sunday school rooms, spacious toilets, and two meeting rooms. Parkmore Full Gospel Church merged with Waverley Christian Fellowship at this time, and a small Christian school was inherited.

In this twenty-year period (1967 to 1986), the church grew to over five hundred people attending each weekend under Holland's leadership. Holland's ministry was characterized by enthusiasm, friendliness, evangelism, hospitality, genuine love for people, and faith to believe God for the miraculous. Many people became part of the church during this time.[38]

Strengthening: Kevin Conner (1987-1994)

After twenty years of being the senior minister, Holland passed the baton of leadership to my father, Kevin Conner, in September 1986. He had been assisting Holland with the leadership of the church for a number of years before this time. Under my father's leadership, a new season started, a little different, but building on the good foundations that had already been laid.[39] The church continued to grow and reach more and more people in the local community and beyond. The people enjoyed the worship, teaching, and fellowship, and over time more people were added to the church.

---

[38] For a more detailed description of the growth and development of Waverley Christian Fellowship during the twenty years of Richard Holland's leadership, see his booklet *From an Acorn to an Oak Tree* (Melbourne, Australia: Richard Holland, 1999), available from www.citylifechurch.com/shop.

[39] My mother, Joyce Conner, passed away very suddenly in 1990. It was a time of great grief for Kevin's family and the church. Two years later, Kevin married Rene Arrowsmith. They have been happily married for over sixteen years now.

Eventually, two Sunday morning church meetings were started. This led to a second-stage expansion of the church's facilities with a new multi-million-dollar auditorium seating 1,250 people which was opened in 1994. This was a bigger project than the church had ever embarked on before. It required a lot of hard work and sacrificial giving.

These were days of prayer, great sacrifice in time, money and talents, and many volunteer work days. Holland's son-in-law, Pier Van Netten, went for one year without pay to oversee the construction of the church building. In fact, he invoiced the church for the grand total of a single dollar, a bill which was finally paid just a few years ago. David Croft, who was twenty years old at that time, laid seventy thousand bricks all by himself, save one (Holland laid the last one). There are many stories such as this about how people worked and gave to build a home that would reach more people for Christ.

Kevin's leadership during this time was characterized by excellent teaching, establishing order and structure. He also had a gift to equip people in an understanding of the Bible. Many people became part of the church during this season and the church grew to over one thousand people attending each Sunday morning.

Current Expansion: Mark Conner (Beginning in 1995)

After eight years of being the senior minister, my father passed the baton of leadership to me in February 1995. I was thirty-three years old at the time. Another new season began, somewhat different, but once again built on the strong foundations already laid by those who had gone before.

A great deal has happened in the last thirteen years. There has been more expansion and growth and numerous people have been impacted by the life of the church. Many people have become part of CityLife during this time. A clear mission statement was articulated, along with a list of core values, and a clear vision for the future. In 2004, a major $7 million building expansion was completed. This was done debt-free through the generous donations of the church members. The expanded auditorium seats two thousand people, and many parts of the building were upgraded so as to serve people better. At the opening of the expanded facilities in October 2004, the church's name was changed from Waverley Christian Fellowship to CityLife Church. The reason for this was due to the fact that the church is no longer located in the suburb of Waverley and also to reflect the vision of the church to bring God's life to the wider city of Melbourne.

During the last decade or so, the leadership structures of the church have been modified a number of times as the church has continued to grow. Recently, a governance review of the church and all of its ministries was completed. This resulted in a revised constitution, a new policy governance manual, and a new Board of Elders.

In 2008, the fortieth anniversary of CityLife was celebrated. It was a time to celebrate and give tribute to all that had been accomplished in the past as well as to envision the future. Part of the uniqueness of the church is the fact that the three senior ministers have remained in the church and have a great deal of love and support for one another. The church has been blessed with leaders who have been secure enough to let others rise, to pass on the baton, and to build something that would last beyond themselves. These leaders have been godly people who were not focused on building a

kingdom for themselves, but who were committed to expanding the kingdom of God, even if that meant them stepping aside or into another role in order to see another generation arise.[40]

Leaders of this caliber are rare in today's culture. CityLife is thankful for over forty years of ongoing blessing and growth due to successful leadership transition. Today everyone benefits due to the efforts and sacrifice of those who have gone before. There is a strong belief that some of the best days of the church are yet to come as the next generation emerges to lay hold of God's purposes for their time.

The Mission, Values and Vision of CityLife Church

Mission

Many churches and organizations have a mission statement. Mission answers the question, "Why are we here?" It is good for a church to articulate its purpose so that it is constantly reminded of why it exists. Each church has an important assignment from God.

A mission statement for CityLife was crafted by the Elders back in 1995, after prayerfully considering God's purpose for the church as revealed in the Bible and various prophetic directives.[41] CityLife's mission is "to raise up fervent followers of Jesus Christ who will reach out and impact communities, cities and nations for the kingdom of God." This mission statement has two important components. First, there are

---

[40] For further details and lessons from the successful leadership transitions at CityLife over the years, refer to Mark Conner, *Pass the Baton: Principles of Successful Leadership Transition* (Melbourne, Australia: Conner Ministries Inc., 2006).

[41] CityLife believes in prophetic ministry and has received a number of prophetic messages from reputable ministries over the years revealing some of God's intentions for the church.

the great commandments: loving God and loving people (Matt. 22:34-40). That is what a "fervent follower" does. Second, there is the great commission: go into the entire world, preach the gospel, and make disciples (Matt. 28:18-20. Mark 16:15-18. Luke 24:45-49 and Acts 1:8). This involves reaching out to the world, both near and far, with the good news of Jesus Christ.

This mission statement has two actions. First, there is "raising up," which is the process of making disciples and spiritual growth. Everything done at CityLife is for the purpose of gathering people, motivating people, training people, and then mobilizing them into active ministry. Second, there is "reaching out," which is the ultimate purpose of raising up fervent followers - so that they will reach out and make a positive impact on the world around them. The church exists for outreach, for mission.

This mission explains the kind of people CityLife believes God wants them to be and the work that he wants them to do. The church leadership desires its people to be fervent in prayer and worship (love for God) and fervent in love and service (love for people). The church's mission does not change from year to year, although the church's goals, objectives, and emphasis do vary.

Core Values

Mission flows out from values. Values are what a church considers important and worthwhile. They are principles and standards of belief and behavior. Every community of believers needs a set of commonly held core values in order for them to live together in unity. Paul encouraged the church at Philippi to be "like-minded" and "one in spirit and purpose" (Phil. 2:1-2). Core values answer the questions "Who are

we?" and "What is important to us?" They are cornerstone beliefs and values upon which everything else is built in a church. This is spiritual DNA and part of the very culture of the church.[42]

Following is a list of twelve core values formulated by the CityLife leadership team. These are ideal statements that the leadership endeavors to express through every aspect of church life. These define who the church is and its commitment. These values are Jesus Christ, the Bible, the ministry of the Holy Spirit, discipleship, prayer, worship, loving relationships, serving, outreach, relevance, and diversity.

The first value is Jesus Christ. CityLife is a Christian church. The person of Jesus Christ is central to all the church does and through Him a relationship with God the Father and the Holy Spirit is possible. The church is not just a social club. Jesus is the reason for the church's existence (Matt. 16:16-18. John 14:6).

The second value is the Bible. CityLife is a Bible-based church. There is a commitment to the Bible as the Word of God and as the final authority for rule and practice. The Bible is seen as a higher authority than the church. If CityLife or any other church teaches anything contrary to the Bible, then an individual is encouraged to follow the Word of God. The Bible contains guidelines for all of life's key decisions: marriage, family, business, ethics, and morals. God's ways are seen as best (Deut. 10:12-13. Josh. 1:8. 2 Tim. 3:16-17).

The third value is the ministry of the Holy Spirit. CityLife is a Spirit-filled church. It believes that each Christian should develop the fruit of the Spirit and seek to

---

[42] Howard A. Snyder, *Decoding the Church: Mapping the DNA of Christ's Body* (Grand Rapids, MI: Baker Books, 2002), 17.

use the gifts of the Spirit for the benefit of others. Character (fruit) and ministry (gifts) are both important. The gifts of the Spirit are to function through believers throughout the week and not just in a church gathering (1 Cor. 12-14).

The fourth value is discipleship. CityLife is a maturing church. The goal is to help people become fully devoted followers of Jesus Christ. CityLife is made up of people at all stages of faith: seekers, new Christians, immature believers, and mature believers (Matt. 16:18-20. Col. 1:28-29).

The fifth value is prayer. CityLife is a praying church. The aim is to become a house of prayer for all nations. This is achieved through personal prayer, prayer in small groups, and church prayer meetings. Prayer reflects an attitude of dependence on God and is a key to the release of his blessing and power (Matt. 21:13. 1 Tim. 2:1-6).

The sixth value is worship. CityLife is a worshipping church. The intention is to express devotion to God through joyful praise and intimate worship. Worship is seen as a daily lifestyle as well as a corporate expression (John 4:20-24. Eph. 5:18-20)).

The seventh value is loving relationships. CityLife is a loving church. The goal is to see every person loved and cared for in such a way that each individuals feels accepted, valued, and have a sense of belonging. In a large church, this can only be achieved through small groups. That is why CityLife has such a strong emphasis on every person belonging to a Life Group. Followers of Christ are to be a part of the community of the church not just an attendee of gatherings that the church may hold (Acts 2:42-47. 1 Cor.13).

The eighth value is serving. CityLife is a serving church. The aim is to see every member developing their God-given abilities and using them to serve others. Every

person should make a contribution and fulfill their mission in life — at home, in the workplace, and in the church (1 Cor. 12. 1 Pet. 4:10-11).

The ninth value is outreach. CityLife is an evangelistic church. The goal is to reach lost people both near and far and influence the community for righteousness through evangelism, community outreach, missions, and church planting. The church is not here just to love God and to love one another. These things can be done in heaven. The church is here to reach out to those who do not yet know Jesus Christ (Matt. 28:18-20. Acts 1:8).

The tenth value is relevance. CityLife is a contemporary church. The aim is to present the message of Christ in a way that is meaningful to regular attendees and comprehensible to visitors. The message of the gospel never changes but methods must continually change so as to reach each new generation (1 Cor. 9:19-23).

The eleventh value is diversity. CityLife is a multi-cultural church. The intention is to bridge cultural and generational gaps so as to create a community where different people can relate together in a spirit of love and unity. CityLife is very diverse and this is seen as one of its strengths. God loves variety and it helps to attract many different people. In the church there is to be no discrimination by race, social status, age, or gender (Gal. 3:28).

The twelfth value is excellence. CityLife is a quality church. It seeks to do everything to the very best of its ability. The goal is to pursue excellence in all aspects of church life. Excellence influences people and brings glory to God (Col. 3:23).

These values are ideals that CityLife is working towards. The church has not arrived yet. It continues to pursue and measure itself by these important values.

Preferred values need to become actual values. This involves making some occasional shifts in ministry emphasis and priority. However, CityLife is committed to developing and pursuing these biblical kingdom values.

Vision

Mission and core values are foundational for any local church. They provide a way for a church to preserve the core of who God has called them us to be and of what he has called them to do. This creates a sense of stability through godly tradition.

A church community also needs a clear sense of vision that describes what it sees God wants its church to become over a period of years. This is where our church is going. This is what the future could look like. Bill Hybels defines vision as a "picture of the future that produce passion" in people.[43] Mission tends to be more broad and fairly general. Vision is more specific and provides details about aspects of the mission a church plans on fulfilling in the next season of the life of the church.[44]

In 2002, as the senior minister of CityLife, I sensed God prompting me very specifically about enlarging the church's vision and beginning to see much bigger and further ahead. As a result of this, the key church leaders and I took some time aside and began to prayerfully seek God for his will for the future. A result of this process, which took many months, was the articulation of what is referred to as CityLife's Vision 2010 Statement.

---

[43] Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 32.

[44] For more indepth discussion about the differences between mission and vision, refer to George Barna, *The Power of Vision* (Ventura, CA: Regal, 2003).

God told the prophet Habakkuk to "write done the vision and make it clear . . . so that whoever reads it may run with it" (Hab. 2:2). Using the same principle, Vision 2010 was crafted with the intent of painting a picture of what CityLife could look like by the year 2010, as it continues to walk humbly before the Lord and depend on his guidance and blessing. It serves to help the church in being serious about maximizing its "redemptive potential."[45] Here is the statement:

> CityLife's vision by the year 2010 is to become a vibrant multi-generational congregation of over twelve thousand fervent followers of Jesus Christ, growing together in close relationships, discipleship, and ministry experience in six hundred Life Groups; reaching out with compassion, care and support to five thousand people annually through our counseling and community ministries; educating one thousand students annually in our Christian school and working with local churches to present a Christian influence to the students of every primary and secondary state school in our region; planting and establishing fifteen church-planting churches in strategic places in Melbourne, Australia, and overseas; sending eight hundred people on World Impact teams and investing three million dollars annually to impact the unreached, the persecuted, and the poor in fifteen nations. We believe this will honor God and bring glory to His name.

Through God's grace, CityLife is well on track to seeing this vision become a reality, with excellent progress towards most of these goals over the last six years. Vision 2010 has helped to create greater focus and alignment for each of the church's ministries, as well as an impetus for prayer and kingdom activity. It has assisted in creating excellent momentum. As each person within the church continues to embrace and work out this vision, God's work will continue to expand.

---

[45]A phrase borrowed from Hybels, heard first in personal conversation and then in a number of his teaching talks.

Church Multiplication

When CityLife began as a church plant back in 1967, Holland was a part of a larger congregation at that time. Through Holland, the church maintained relationship and connection with this "mother church" for about twenty years before establishing its full independence in the early 1980s. Over the next decade a number of other churches were planted from Waverley with mixed results. In addition to this, a number of smaller churches were adopted, also with mixed results. Each congregation tended to rise and fall on the ability and experience of the local leader.

In the 1990s, two more churches were planted from Waverley, one in 1997 and one in 1998. In both of these situations a team approach was adopted. A leader and teams of around forty people were sent out to other parts of Melbourne. Relationship and support were maintained for a number of years before each church became independent. Unfortunately, neither of these church plants has flourished. Both continue to struggle numerically to this day. They ended up developing their own flavor and culture, very different than CityLife. They continue to be fairly isolated and insular, which is disappointing.

In reflection, there were aspects that could have been done much better in each of these cases. The approach was very much a matter of trial and error. Not enough time and effort was put into thinking things through thoroughly, especially the kind of leader being sent out, the ongoing support needed, the nature of the relationship between the mother and daughter churches, and how this relationship would ideally change over time.

About eight years ago, the CityLife senior leadership decided to become a church-planting movement. Remaining as a stand-alone, independent mega-church was not an option, as it was not seen as good stewardship. Joining up with another denomination did not seem appropriate, although good relationships with many groups continue to exist. There was unanimous agreement that church multiplication was the best direction to move towards. However, it was agreed that it was essential to do things better, and possibly differently.

The Elders at that time decided that ongoing relationship and support between any future churches planted was important. In light of the investment and effort put into a church plant, it made sense to ensure that there was the ability to continue to give input to the ongoing health and direction of each new church, while still empowering local leadership. Another new church was planted in 2004 in the western suburbs of Melbourne, in the City of Hobson's Bay. A leader and a team were sent out and good relationship continues to this day. CityLife Church Hobson's Bay, as it is called, has benefited from this and continues to grow and impact its local community.

Until recently, the primary two ways of fulfilling the great commission have been church growth and church planting. Church growth has focused on growing a congregation in one site, often through the use of multiple services. Church planting has focused on starting new churches in different locations with the intention of reaching new people for Christ. Both church growth and church planting have had a relative measure of effectiveness around the world.

In 2005, CityLife became aware of a fairly new and emerging model referred to as the "multi-site church," which is somewhat of a blend of church growth and church

planting.[46] A multi-site church is simply "one church in multiple locations." All sites

share the same vision, leadership team, budget, and administration. In most cases, the

name of the church indicates both the broader church name and the particular site

location (e.g. Grace Church North and Grace Church South). Each location develops its

own set of volunteers for ministry areas, but there is one leadership team and one

teaching team that oversee and are involved in all sites.

Elmer Towns, a church growth analyst, describes the multi-site church as "one

church meeting in many locations . . . a multi-staffed church, meeting in multi-locations,

offering multi-ministries, with a single identity, single organization, single purpose and

single force of leadership."[47] Each site usually develops its own unique personality (it is

not seen as a clone), yet, all sites share an overall identity or DNA through their

common mission, vision, values, and leadership team. The multi-site model is a new

way of re-arranging the physical boundaries of a church. The church happens at more

than one location. Geography is no longer the defining factor.

A multi-site strategy enables a church to reach a larger number of people through

its presence in various parts of a city. Multi-site allows a regional church to take the

church to the people rather than asking people to drive in from farther and farther

distances. The further a person travels to his or her church the less likely they are to

attend a second meeting, volunteer for a ministry, or invite a friend. By bringing a

---

[46] The most comprehensive research on the multi-site church phenomenon has been done by Leadership Network (refer to their web site at www.leadnet.org) and by Geoff Surratt, Greg Ligon, and Warren Bird, as presented in their recent book *The Multi-Site Revolution: Being One Church in Many Locations* (Grand Rapids, MI: Zondervan, 2006). The advantages of the multi-site strategy outlined on the next few pages are summarised from much of their research.

[47] Elmer Towns, *Ten of Today's Most Innovative Churches: What They're Doing, How They're Doing It, and How You Can Apply Their Ideas in Your Church* (Ventura, CA: Regal, 1990), 239.

church site closer to people living further away, an opportunity is provided for those people to increase their level of commitment and participation. Also, existing members do not have to leave the church they have chosen to attend. They are able to stay connected to their church but simply become part of the launch of a new site in their locality.

Second, multi-site allows churches to leverage all of the ministry strengths they already have, including ministries such as teaching, worship, children's ministry, and small groups. Most new churches do not have the resources to excel in all of these areas from the beginning. Multi-site provides all the benefits of a neighborhood church with all the backing and resources of a regional church. This is somewhat similar to the way the church in the first century functioned.

Third, multi-site potentially eliminates the need for continually building bigger and bigger church buildings. This can save large amounts of money. For instance, a 3500 to 4000 seat auditorium on CityLife's current site could cost around $20 million. Multi-site is about more instead of bigger.

Fourth, multi-site provides small church intimacy with large church resources. Multi-site churches can feel like smaller churches in smaller venues but at the same time offer the quality of worship, teaching, and ministry of a larger church. Churches can grow larger and smaller simultaneously, blending the strength that size offers with the comfort and convenience of smaller, closer venues.

Fifth, starting a new site from an existing church allows a church to build on the spiritual momentum it already has which is much better than starting something from scratch. Multi-site enables a church to build on its existing credibility and reputation in a

new location. This is unlike a new church plant which does not yet have a reputation as it is unproven (an example is the comparison between Starbucks and a new unknown coffee shop launching).

Sixth, multi-site enables a church to move to areas of new residential growth and stay at its current site at the same time. It is not that a multi-site strategy grows the church but it can assist the church to keep growing. It is just like multiple services — they can fuel growth but they rarely create it. Multi-site church planting is a means towards an end, not an end in itself. It keeps a church from capping the growth it is already experiencing. Multi-site is not a vision by itself but rather a vehicle or strategy to achieve the vision of a church.

The seventh benefit of the multi-site approach is that it can mobilize more people into ministry. The new site requires a host of new volunteers, and people living close to that site are more likely to get involved. This enables them to experience the feeling of pioneering something new, something not possible in the existing site which has often been going for many years. Also, launching a new site potentially creates some ministry gaps in the original site, and this vacuum can provide an opportunity to challenge more people to get involved in areas where there may not have been as much opportunity beforehand. Many multi-site churches have been surprised by the increased number of people willing to serve at new sites and the number of people who have re-engaged because the church is now closer to their neighborhood.

Finally, a multi-site strategy can create a climate for diversity, creativity, and innovation in ministry. The driving impetus for a multi-site strategy has to be evangelism and the fulfillment of a church's God-given mission. It is about reaching

new people for Christ and not just creating a more convenient location for people who live further away from the church. However, starting a new site with a solid core of existing members is a tremendous strength and a site nearer to their home can help them in seeking to win their friends and neighbors for Christ. The aim is to multiply the spiritual impact of the church and not just the location. The multi-site strategy is primarily about mission not convenience.

There are over two thousand churches now using a multi-site model in the USA and also quite a number of churches in Australia.[48] Churches of all sizes, not just mega-churches, are adopting this strategy. The overall results have been very positive with the vast majority of these churches experiencing exponential growth in a very short period of time, even with the use of video teaching. The multi-site model is being seen by church growth analysts as a potential revolution that could change the future of the church. Dave Ferguson, pastor of Community Christian Church in Chicago with fifteen different celebration services in six different locations says, "Multi-site strategies reach more people faster, with higher quality, greater results and lower costs."[49]

After a considerable amount of time given to research, prayer, and discussion of the multi-site model back in 2005, the elders of CityLife adopted a multi-strategy for the achievement of Vision 2010. The vision remains the same. What has changed is how CityLife is going about pursuing this vision. Instead of a focus on one site in the City of Knox, there has been a shift to a focus on multiple locations in the wider city of

---

[48] The USA figures are from research done in 2007 by the Leadership Network organisation. Refer to their web site at www.leadnet.org, accessed in June 2008 for these statistics.

[49] An interview of Dave Ferguson by Bill Easum and Dave Travis quoted in *Beyond the Box*: *Innovative Churches that Work* (Loveland, CO: Group Publishing, 2003), 87.

Melbourne. The intention is to start a number of new sites in different geographical areas across the city with the aim of reaching more people for Christ and providing a CityLife congregation within a twenty-to twenty-five-minute drive of everyone in the city.

After nine months of planning and preparation, CityLife Church Casey was launched in April 2006 with a core group of a few hundred people. The City of Casey is further out in the eastern suburban fringes of Melbourne and is one of the fastest growing municipalities in Australia. It took time for people to understand the difference between a church plant and a new site. CityLife has a lead pastor as the point person for this site, giving oversight to the weekend church gatherings as well as to the small group ministry and the emerging local staff team. The CityLife teaching team is involved at the Casey church gatherings, as is the worship team. Local ministry leaders and volunteers are gradually being raised up. Over the last few years, this campus has grown quite quickly, with 731 people now active in the church.[50] Two-thirds of these people are new and the majority of them were previously unchurched. All of the benefits of multi-site listed above have been experienced at the Casey campus.

In March 2008, CityLife Church Manningham was launched in the northern suburbs of Melbourne. The success of the Casey campus created a great deal of excitement and momentum for this initiative. In just four months there are already over five hundred people actively involved, meeting in two Sunday morning gatherings. Volunteerism is high, people are inviting their friends, and a great deal of local interest has resulted in many visitors.

---

[50] CityLife Church Casey database (June 2008).

The Casey and Manningham sites started well due to the large number of people already living in these areas and previously travelling to the main campus at Knox. There will be a number of other locations where CityLife can start with this sort of critical mass but beyond that there will need to be a more incarnational approach, most likely through launching with small neighborhood groups and developing them organically before beginning a public church gathering. CityLife leadership is open to different ways of doing church, including the use of coffee shops and other unique approaches.

CityLife has chosen a teaching team approach to its multi-site strategy. There is a team of teachers who rotate among the different campuses. Throughout the year, a number of key series of messages are taught across all congregations.[51] In between, individual messages are given aimed at each congregation's unique context. This is in contrast to many multi-site churches that make use of one primary communicator, either through live simulcast between campuses or delayed via DVD teaching. Leadership Network estimates that about a third of multi-site churches use video-cast teaching, a third do not, and a third use a combination of the two: video-cast at some campuses and in-person teaching at other campuses.[52] CityLife is not opposed to using video for specific vision-related messages, but the leadership believes that the teaching team approach is more personal, is less personality-driven, and empowers more people into ministry.

[51] Dave Ferguson, Eric Bramlett, and Jon Ferguson outline a practical methodology for teach teaching across multiple congregations in *The BIG Idea: Focus the Message, Multiply the Impact* (Grand Rapids, MI: Zondervan, 2007).

[52] Elmer Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern, and Move into the Future* (Ventura, CA: Regal, 2007), 87.

The multi-site strategy clearly is working so far for CityLife. However, it is not without its challenges. Multi-site essentially changes who a church is and how it functions. Further thought needs to be given to the changing roles of the senior minister, the senior leadership team, the lead pastors, the heads of department, along with the intricacies of how the newly emerging leadership "matrix" of local and trans-local leaders can best function together in a synergistic manner.[53]

In addition to church multiplication locally in the city of Melbourne, CityLife also has developed an international church-planting strategy. Since its beginning, CityLife has had a heart and burden for foreign missions. A lot of activity has taken place over the decades, including the sending of short-term teams, placement of mission workers, and partnership with various ministries in fifteen nations.

More recently, CityLife decided to narrow the focus and deepen the impact by focusing on partnership with church-planting movements as well as embarking on CityLife church-planting initiatives. As a result, in the last few years two churches have been planted in Asia and preparation is underway for a church plant in Africa. This is new territory for CityLife and although much has already been learned, there is still much more to learn as the church continues to engage in cross-cultural church planting.

Eventually, CityLife may plant churches in other cities across Australia. However, the current focus is on reaching greater parts of Melbourne over the next five

---

[53] The following of business authors have provided some helpful insight on the topic of "matrix management." Marvin R. Gottlieb, *The Matrix Organization Reloaded: Adventures in Team and Project Management* (Westport, CT: Praeger Publishers, 2007) and Ronald A. Gunn, *Matrix Management Success: Method Not Magic* (West Conshohocken, PA: Infinity Publishing, 2007).

years through a multi-site strategy. CityLife also will continue to pursue development of international church planting in strategic urban centers.

Leadership within CityLife Church

Most leadership selection and development within CityLife, since its commencement over forty years ago, has occurred informally and from within the congregation. Character and spiritual gifts have been observed; then people have been approached for volunteer or leadership roles, including staff positions. This has worked quite effectively, primarily due to the fact that the church has grown consistently year by year, therefore continually providing new potential leaders.

Selecting from within the congregation has enabled people to be proven first, with their character and gifts being clearly demonstrated before they have been appointed to any leadership position or responsibility. On the occasional times where leaders have been selected from outside the congregation, there always has been the challenge of cultural fit. Some have connected well while others have not done so, often resulting in lost time and hurt feelings.

Over the years, CityLife has made use of a variety of leadership training and development programs. These have included teaching classes, a night Bible College, a day Bible college, leadership conferences, seminars on various topics as well as personal mentoring. CityLife also has had classes for new Christians, new potential church members, and for small group leaders. These have been quite effective, although there

have been some gaps in the training and a lack of clarity as to how everything works together in an intentional manner.

Back in 1998, as a result of reading Rick Warren's book, *The Purpose Driven Church*,[54] the church leaders acknowledged that CityLife needed a clear life and leadership development program. Rather than using the baseball metaphor, less familiar within the Australian context, a race metaphor was chosen and a program called LIFETRAX was created. LIFETRAX helps to move a person from being a new Christian or new attendee to the church right through to being a small group leader.

This program is designed to supplement a person's growth and development as a member of the church and of a small group, which provides the relational context for their development. LIFETRAX delivers foundational content in four basic tracks. Each track is eight sessions long and includes teaching and class interaction.

Track 1 is about living the Christian life. Topics include relationship with God, grace, the Bible, prayer, baptism, renewed living, spiritual warfare, and God's family. This track aims to help establish a person in the basics of what it means to be a follower of Jesus Christ.

Track 2 is about being involved in church life. Topics include getting to know CityLife, the church's vision and values, small group ministry, what it means to be a partner or member of the church, statement of faith, church structure, church finances,

---

[54] Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids, MI: Zondervan, 1995).

and becoming involved in a ministry. This track prepares people for to become a partner of the church.[55]

Track 3 deals with helping a person to be focused on personal growth. Topics include the heart, handling emotions, living with life's contradictions, freedom from spiritual bondages, overcoming destructive behaviors, life motivation, and freedom through forgiveness. This track focuses on the inner world of a believer, seeking to address important personal and spiritual issues in order to build integrity and some of the key character qualities required of all leaders.

Track 4 focuses on helping a person to be empowered to lead. Topics include understanding leadership, evangelism, discipling people, small group dynamics, and mentoring. This track seeks to provide skill-based training to prepare people for leadership, primarily within a small group environment, which is a level two leadership role.[56]

Each track involves eight one-hour sessions. Each session includes teaching, a student manual, class interaction, and discussion time. Individual class sizes range from twenty to sixty people. CityLife has been running this course for over ten years now and it has assisted thousands of people in becoming established in their Christian life and prepared for potential leadership involvement. It is especially helpful in assisting small group leaders to develop and train the people in their group towards maturity and

---

[55] Track 2 also informs people of available ministry opportunities. All church partners are encouraged to become involved in some ministry expression. The church also has a Ministry Opportunity Brochure which outlines ministry opportunities and requirements. This is profiled regularly at weekend church gatherings where people are encouraged to serve in an area of passion and gifting.

[56] LIFETRAX course manuals for teachers and students can be ordered online at the church's web site, www.citylifechurch.com.

potential leadership. In fact, the course has the most benefit when it complements

existing relationships and personal development environments.

After the four basic tracks have been completed, a variety of other advanced

tracks are available which can be chosen based on a person's individual development

needs. These include topics such as: Foundations of Christian Doctrine, Building a

Dynamic Prayer Life, Your Money Matters, Passionate Marriage, Parenting Today,

Counseling Skills, Understanding World Religions, Becoming a Contagious Christian,

Advanced Small Group Leaders Training, and Becoming a Global Christian. Training on

a need-to-know basis seems to work best.[57] These courses are offered on a rotational

basis. There are also CDs and/or DVDs of the courses available for those who desire to

engage in the learning in their own time.

The LIFETRAX program assists existing leaders by providing training content

for the leaders they are coaching. The combination of teaching and experience while in

the role of leadership enables a person to grow and develop their potential. They can

grow as fast as they want to, depending on their own desire, motivation, and discipline.

All leaders should be committed to continual and lifelong learning.[58]

While appreciating the fruitfulness of the LIFETRAX program, there is

recognition that it only goes so far and that it only accomplishes so much. The biggest

---

[57] *Multi-Site Revolution*, 159 and Logan, *Be Fruitful and Multiply*, 113. Also, "Research shows that adults are most motivated for learning when it is immediately relevant to their lives . . . Action learning – actual organisational dilemmas, issues or opportunities as learning experiences . . . Classroom learning is the opposite of action learning, in which traditional lessons are separated from work . . . learning projects, objectives and outcomes, etc." Jay A. Conger and Beth Benjamin, *Building Leaders: How Successful Companies Develop the Next Generation* (San Francisco, CA: Jossey-Bass Publishers, 1999), 211-213.

[58] Clinton, *Making of a Leader,* 180.

current gap in training is between a small group leader, ministry coach or key ministry volunteer and a paid staff position, whether part-time or full-time. It is a considerable jump between these ministry roles and there is no intentional training to help people make that leap. This has become even more evident as the church has grown larger and as the breadth of responsibilities required of a staff member have increased significantly.

One recent initiative started to help to try and bridge this gap is the creation of an internship program called MinistryTrax. CityLife currently has a dozen or so ministry interns who engage in a combination of hands-on ministry experience, personal coaching by a ministry leader, and some theological training via a partnership with a local theological college. This is already helping to develop more potential leaders but it is only accessible to those who have free time during the day. It is a step in the right direction, but more needs to be done.

In addition to the delivery of content through LIFETRAX and MinistryTrax, leaders at all levels become part of a team of peers who are in similar leadership roles. Regular team meetings provide time for sharing, interaction, prayer, problem-solving, and further skill training. Additional learning opportunities are also available. These include short-term mission trips, various ministry assignments, attendance at conferences or seminars, research visits to other churches, leadership of a project team or task force, external consultations, research or study projects, surveys, involvement on a board, or teaching various classes. These all provide a wide variety of learning experiences for church leaders.

CityLife also has begun to establish coaching as a part of its leadership development culture. Coaching already occurs formally at a staff level, including the use

of goals, and informally at a volunteer level. The act of coaching is aided by having a clear coaching process.[59] CityLife has been training its staff leaders to make use of John Whitmore's coaching model, called the GROW model, built around an acronym of the word "grow".[60] This simple four-step process involves: (1) helping people set Goals, (2) helping them to define Reality, (3) assisting them in evaluating various Options for achieving those goals and responding to the current reality, (4) then bringing them to a time of decision as to what they Will do.

Good goals are SMART goals — Specific, Measurable, Achievable, Realistic, and Time-bound.[61] Each staff leader makes use of annual "ministry and personal goals". These are set in the context of overall church and ministry department goals. Each leader creates their own goals then has them approved by their leader. These goals form the basis of the coaching relationship throughout the year, which usually involves a bi-monthly or monthly coaching appointment.

As can be seen, training currently is delivered through a variety of systems and formats. This ensures that it is accessible to a wide range of participants and that a broad range of areas are covered. It also means that the church is making use of a diversity of training methods covering the different ways that people learn. Many areas and avenues of training are already available within CityLife. There are, however, some gaps in

---

[59] Ibid., 2. For instance, Logan and Reinecke use a five stage process for coaching: Relate, Reflect, Refocus, Resources, and Review.

[60] John Whitmore, *Coaching for Performance: Growing People, Performance and Purpose* [3rd ed] (London, England: Nicholas Brealey Publishing, 2002).

[61] Ibid., 61.

training at the upper levels and a need to ensure a greater integration of all of the training processes.

As CityLife looks to the future and the outworking of its vision, there is a clear and urgent need for more and better leaders. There needs to be a better process for selecting and developing potential leaders for a variety of ministry roles, including lead pastors of new multi-site campuses, ministry leaders, heads of departments, and potential successors for the senior minister. That is the focus of this ministry paper. However, before presenting a specific strategy toward this end, some biblical and theological reflections about leadership and church multiplication will be given. That is the purpose of Chapter 3.

PART TWO

BIBLICAL AND THEOLOGICAL REFLECTIONS ON LEADERSHIP AND
CHURCH MULTIPLICATION

CHAPTER 3

A CONCISE THEOLOGY OF CHURCH MUTLIPLICATION

This chapter will give an overview of the biblical and theological basis for church multiplication. Consideration will be given to God's heart for multiplication as revealed in the Bible and also to the teaching of the New Testament as it relates to church planting. The important role of leadership also will be briefly addressed.

An Overview of the Biblical Basis for Church Multiplication

There is no specific mention of the "church" in the Old Testament. However, the concept of God's people existing together as a community is seen throughout it. God's desire for his community is not for it to be a static entity but for it to be healthy, reaching out, and reproducing itself. Following is a brief overview of some of the key Old Testament texts that reveal God's heart for multiplication. These references to multiplication are more general in nature but they do form a foundation for the understanding of the principles of church planting today.

The creation narrative describes God creating vegetation with seed that enabled it to reproduce "after its kind" (Gen. 1:11-12). It was the same with animals, including sea creatures and birds of the air (Gen. 1:20-22), as well as land creatures (Gen. 1:24-25). They all were created to reproduce after their kind. In doing so, God intentionally did not create everything that would ever exist. He created living things with a reproductive

ability and he expected multiplication to take place throughout the generations. He desired living things to "be fruitful and to increase in number" (Gen. 1:22). This was part of the creation mandate and a part of God's blessing on his creation. Reproduction is an essential part of the very DNA of created things.

God's original mandate for Adam and Eve was for them also to be fruitful, to multiply, and to fill the earth (Gen. 1:28). God expected them to have children and start a family, and then as their children grew up, they were to leave and start a new family or community of their own (Gen. 2:24). Here is pain with a purpose. Leaving is seemingly a disruption of community but, in reality, God intended for it to be a reproduction of that loving community into ever enlarging circles. Growth was part of God's original purpose for humanity.

Unfortunately, the families of the earth became ungodly and lived in disobedience to God's instructions. God decided to destroy the earth and start again with Noah and his family. After the destructive flood, God gave Noah a reproduction mandate to fill the earth (Gen. 9:1, 7). Once again, God desired loving communities to fill the entire earth, which required ongoing multiplication.

Later on, God called Abraham out of the nations to make a great nation from his family and then to use his family to bless all nations of the earth. God promised him a large family and many generations of offspring. God compared the size of his family to the "dust" of the earth (Gen. 13:16) and to the "stars" in the sky (Gen. 15:5). Abraham was going to be blessed in order to be a blessing to others, both near and far.

Abraham's descendants, the nation of Israel, continued their journey throughout history, growth and abundance were often seen as a sign of God's blessing (Exod. 1:7).

Decrease and scarcity were often a result of the judgment of God (Deut. 4:27). God blessed Solomon with a large kingdom that started to influence the nations of the world. This was a fulfillment of the promise given and the covenant made with Abraham. Sadly, Solomon became so self-focused and enamored with his own success that over time he neglected his God-given mandate.

The very fact that the Father sent his Son into the world (John 3:16) shows God's heart for mission and multiplication. He was not satisfied with his own loving community in heaven. He was also not satisfied with broken community on earth. He sent Jesus to establish a new community.

Jesus' desire was to see the expansion of God's kingdom on earth. Though the kingdom started small and seemingly unnoticed, over time it would grow and succeed to such a dimension that it would eventually fill the entire earth. Jesus was willing to start small and focus on long-term results. He said that the kingdom of God is like a mustard plant, which begins as a small seed, but grows into a large tree (Matt. 13:31-32).

Just as the Father sent Jesus into the world so Jesus sent his followers into the world (John 20:21). This sending was for the purpose of establishing loving communities amongst every people group on earth (Matt. 28:18-20). God's desire was not to establish an exclusive group of people, but rather an inclusive group who would grow larger through ever-widening circles of loving community.

Jesus wants a large "harvest", a one-hundred-fold return, if possible (Matt. 9:38). God does not desire his people to have a remnant theology that glorifies smallness. Jesus delighted in giving his disciples such a great catch that their boats began to sink (John 21:11). He wanted to teach his disciples how to catch multitudes of people.

Jesus wants fruitfulness. He cursed the fig tree, symbolic of the nation of Israel, for being unfruitful (Matt. 21:19). He told his disciples that fruitfulness pleases the Father (John 15:1-6). Jesus wants lots of fruit and of good quality. This may refer to things such as his disciple's character (the fruit of the Spirit), ministry, reproduction, or making disciples.

Jesus wants lost sheep found (Luke 15:3-7). The shepherd with one hundred sheep knew how many he had and how many were lost (Matt. 18:12-14). Today there are many more than one who are lost. Only a minority of the world's population are in the fold (or at least within reach of the gospel message) while the majority are still lost. Jesus is not saying that "small is beautiful" and that his followers should be satisfied with just a few sheep which happen to be in the fold. Rather, he is telling them to get their eyes on the lost and to seek them until they are found. God does not just want just a few sheep. He wants many (Matt. 18:14).

Jesus wants a return on his investment. The parable of the talents shows that God wants a return on the talents and abilities he has given to his servants (Matt. 25:14-30). He wants his followers to use what he has given them and to multiply his investment. The greater the multiplication, the greater the reward, and the greater the joy in the Father's heart.

Jesus was a person of big vision. He worked with twelve disciples and some multitudes in a small region of the earth, but his intention was that the gospel of the kingdom be preached in the entire world (Matt. 24:14). He gave them a great commission that involved increase, enlargement, and expansion. The goal was to make many more disciples through going, preaching, witnessing, baptizing, and teaching.

Jesus' death brought great fruit evidenced by the fact that many disciples were added to the church. In a period of just over three years, he began with twelve disciples and multiplied them to at least 120, and possibly five hundred (see 1 Cor. 15:6). They then carried the gospel to the whole world in a fairly short period of time.

There is no doubt that Jesus intended his movement of followers to experience growth, reproduction, and multiplication. He began a relational grass-roots movement that multiplied and eventually spread to the entire earth. His vision included personal salvation, evangelism, discipleship, mission, and church planting.

The first church began in Jerusalem and over time spread throughout the then-known world. It grew through a combination of church growth, evangelism, and church planting. Three thousand people responded to Peter's sermon in one day (Acts 2:41). This church was large already, yet it was not time to stop, to simply consolidate, or to say, "We're big enough now." While continuing to nurture the new believers, they simultaneously kept evangelizing. As a result, new believers joined the church every day (Acts 2:47).

Over time, the church in Jerusalem grew to include five thousand men (Acts 4:4). If at least the same number of women are allowed for and then children also, this church could have easily been well over fifteen thousand people in size. Right from the beginning, this church was a church of many thousands, meeting in large gatherings in the temple, but with a strong small-group component meeting regularly in homes. This balance of large and small gatherings seemed to be a key to their ongoing growth and health (see Acts 2:42-47; 5:42; 20:20).

Luke, the author of the Book of Acts, summarises the growth of the church up until this time in this way: "So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith" (Acts 6:7).[62] The church was moving from addition to multiplication as it "increased rapidly". At this stage, precise figures are impossible. The church at Jerusalem may have eventually grown to be over twenty thousand people in number (cf also Acts 21:20).

This was a good start in Jerusalem, but that was not the only goal Jesus had given to them. It was time to move out into Judea and Samaria. Some people believe that the first disciples were slow to obey Jesus' command to take the gospel to the nations and that, due to this, God allowed persecution to occur in order to scatter them. It seems like this is a strong possibility.

Luke records it this way: "On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria … those who had been scattered preached the word wherever they went" (Acts 8:1-4). In this way, the gospel began to spread to other surrounding areas. Ordinary believers, not just the twelve apostles, now began to preach the word wherever they went. Philip began evangelizing a city and planting churches (Acts 8:12). The church was growing so fast that the churches were now multiplying (Acts 9:31). Not long after this, two entire villages decided to follow Christ (Acts 9:35). Then the beginning of church growth among the Gentiles occurred and not just among the Jews and Samaritans. An acceleration of momentum occurred. Church planting commenced out

---

[62] All Bible quotations are from the *Holy Bible: New International Version* (Grand Rapids, MI: Zondervan Publishing, 1984), unless otherwise noted.

from the church at Antioch to other parts of the Gentile world of Asia and Europe (Acts 11:21).

It is possible that the church at Jerusalem failed to develop an outward focus and instead became insular and focused only on its own, the Jewish people. God eventually began to use the church at Antioch to take up the mission of world evangelization and church planting in a dynamic manner. This was especially seen through the apostle Paul who was sent out from this local church.

Paul's focus was not to gain a large number of isolated converts but to present each person mature in Christ (Col. 1:28-29), a maturity that was outworked in Christian community as each believer used their gifts for the benefit of everyone (Eph. 4:11-16). His desire to win or gain as many as possible did not refer to only an initial activity when a person comes to faith, but also of the entire process of spiritual growth in Christ (1 Cor. 9:19-23). He did not see his work of mission as successful if his converts initially believed the gospel and then lapsed. His work was in vain unless his converts persisted in the faith (1 Thess. 3:1-10).

On Paul's missionary journeys, his preaching in each city usually resulted in many people responding to the gospel, both Jews and Gentiles. This group of new believers formed a Christian community in that place. Paul would then return to each city, where he took time "strengthening the disciples and encouraging them to remain true to the faith" (Acts 14:22). He also appointed elders, or leaders, in each church (Acts 14:23). This practice shows Paul's desire to not only gain individual converts but to see them established as a strong vibrant community of believers (see Acts 15:36). Conversion to Christ included participation within a Christian community. In fact, Paul

saw the existence of churches that he has planted as a mark of the authenticity of his apostleship (1 Cor. 9:2. 2 Cor. 3:1-3). Paul's evangelistic efforts were pursued as preliminary steps in a larger missionary objective to form communities of believers region by region throughout his part of the world. Paul did not perceive of himself as a "maker of bricks" but as a "builder of buildings" (1 Cor. 3:10).[63]

Paul's commitment to the local community of believers is further evidenced by his connection to the church at Antioch, which was a base for his ministry for many years (see Acts 11:25-26; 13:1-3; 14:28; 15:35). Also, his extended stay in cities such as Corinth and Ephesus where God was granting him exceptionally fruitful ministry shows his passion for seeing local churches thrive and impact their surrounding community.

Paul says to the church at Rome ". . . from Jerusalem all the way round to Illyricum, I have fully proclaimed the gospel of Christ" (Rom. 15:19) and ". . . now there is no more place for me to work in these regions . . ." (Rom. 15:23). These statements do not refer to the fact that every individual in this geographical area had been reached by the gospel, but rather that strong Christian churches had been established in strategic centers throughout the region (such as Thessonalica, Corinth, and Ephesus) so that the work of the gospel would now continue to spread, despite Paul moving on to other areas. Paul saw the local church as not only a gathering of believers but as a group of disciples who were to carry out the work of evangelism in their local area (see Phil. 1:12-14).

Paul purposely avoided areas already pioneered by others. His vision was to bring the gospel to the "regions beyond" (2 Cor. 10:16), where Christ was not yet known

---

[63] W.P. Bowers, "Fulfilling the Gospel: The Scope of the Pauline Mission," *Journal of the Evangelical Theological Society* (1987): 609.

(see also Rom. 15:20-23. 1 Cor. 1:17. Rom. 1:14), rather than to build on the foundation

of others (1 Cor. 3:10). This priority of the unreached and establishing churches in virgin

territory motivated his movements from Antioch to Galatia to Macedonia to Achaia to

Asia and then drove him towards Spain (Rom. 15:19-24).

Within thirty years of Jesus planting the first church in Jerusalem then ascending

back to heaven, the entire then known world was impacted by the church, with

multitudes turning to Christ. The initial small group of twelve disciples grew to tens of

thousands, with some estimates of one hundred thousand believers in Palestine alone.[64]

The early church had a mission, a mandate, and a purpose. This is found in Acts

1:8, which records Jesus as saying, "You shall receive power after the Holy Spirit has

come upon you and you will be my witnesses in Jerusalem, Judea and Samaria, and to

the ends of the earth." Jesus' disciples had a task to accomplish and they invested their

full energies into it. As church planting researcher Ed Stetzer says, "Paul and other early

Christians believed in and practiced church planting as a normal part of their lives . . .

church planting was the normal expression of New Testament missiology . . . Church

planting explains how the early church exploded across the Roman Empire during the

decades following the resurrection of Jesus . . . church planting was a primary

activity."[65]

---

[64]A more conservative estimate would be twenty-five thousand Christians by the end AD 100. Rodney Stark is considered by many to be an authority on these issues and in his book *The Rise of Christianity* he suggests an array of possible figures. By AD 310, just before the time of Constantine, he estimates that there were up to twenty million Christians living in the Roman Empire. Refer to Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal, Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (San Francisco: HarperCollins, 1996), 6-13.

[65] Ed Stetzer, *Planting New Churches in a Post-Modern Age* (Nashville, TN: Broadman and Holman Publishers, 2003), 47.

As can be clearly seen, the Bible contains ample evidence of God's heart for multiplication, in creation and in redemption (through reproducing disciples and churches). As long as there is one person or one community without a thriving group of believers, there needs to focus on evangelism, mission, and church planting. God's original mandate applies to the church today: "Be fruitful *and* multiply" [emphasis mine]. Success is found not in being fruitful individually but through the multiplication of disciples, leaders, and churches. As Robert Logan says, "Just as disciples reproduce disciples and ministries reproduce ministries, churches reproduce churches."[66] Church multiplication exists for the ultimate purpose of proclaiming the gospel of Jesus Christ to all people and for extending the kingdom of God on earth.

The Vital Role of Leadership in Church Multiplication

When God desires to do something on earth he usually works directly through individual people. He first calls them and then he empowers them to carry out his purpose and plan. He also holds them accountable for their obedience to his instructions.

For example, God called Noah to build an ark to provide a way of rescue for his family from the coming floods of judgment and then to begin a new community on the earth (Gen. 6:1-22; 8:16-17; 9:1). God called Abraham out of the nations to follow him and then to be the founder of a new nation through whom God would eventually bless all the nations of the earth (Gen. 12:1-3; 22:15-28). God called Moses to deliver his people out of the bondage of Egypt and take them towards their promised land (Exod.

---

[66] Robert E. Logan, *Be Fruitful and Multiply* (St.Charles, IL: ChurchSmart Resources, 2006), 24.

3:1-10). God then used Joshua to take the next generation into Canaan to possess their promised inheritance (Josh. 1:1-9).

Later on God called David to replace Saul who had disobeyed God's clear commands (1 Sam. 16:1-13). David was a person whose heart pleased God and who became a model leader for all the kings who followed him (2 Chron. 17:3-4). During a time of national crisis, God used young Esther to be his instrument to save the nation of Israel from genocide (Est. 4:14).

God searches for people to carry out his purposes. When he finds the right person for the task he is pleased (e.g. David, 1 Sam. 13:14). When he cannot find an appropriate person (Ezek. 22:30-31) or when the leader he has appointed fails to obey him, he is grieved (1 Sam. 13:14).

This truth of the urgent need for leadership continues to be seen in New Testament times. God the Father sends his Son into the world not only to be the Savior of people's sins but also to be the founder and ongoing leader of a new community of faith, the church (Matt. 16:16-18). Jesus trained up others to help him lead and guide this new community of believers, calling them "apostles" (Mark 3:14).

The original apostles helped to found the church in Jerusalem from its beginning on the Day of Pentecost. Then they continued to provide leadership, teaching, and direction to this community of believers for many years afterwards (Acts 2:42-47; 4:32-35). When other communities of faith sprung up in surrounding regions they also gave validation and support to their existence (Acts 8:14-17). Eventually other churches emerged to take significant roles in the carrying out of the great commission, in addition to the church at Jerusalem. These included the churches at Antioch, Ephesus, Corinth,

and Thessonalica. Leaders were involved in starting these churches, nurturing them as they grew, and in helping to train up other local leaders to continue providing guidance, direction, and spiritual support for these communities of faith.

When looking to the New Testament for church leadership insights, what emerges is a leadership structure that is very fluid, diverse, and continually changing. Rather than presenting one particular pattern or model, the picture of leadership is very dynamic.[67] However, the following principles emerge when reflecting upon the New Testament data.

First, all Christians have a ministry. "Each one" is given at least one spiritual gift and will be held responsible for their faithful use of it for the benefit of others. No one in the church is excluded from having to use their spiritual gifts to serve others. The church is a "body" where everyone contributes (1 Cor. 12:1-26. Rom. 12:3-8. 1 Pet. 4:7-11).

Second, God gives some believers to be leaders in every church. Church leadership is "servant leadership" and leaders are required to be of godly character (Acts 6:1-7. 1 Tim. 3:1-13. Titus 1:5-9). Leaders are given to serve the church by encouraging its health and growth. They also are to equip or empower the other believers and release them to do the work of the ministry (Eph. 4:11-13). The concept of an ordained "clergy" being paid by the "laity" to do the ministry of the church is not a biblical paradigm.[68]

---

[67] Many of the thoughts in this section of the essay were gleaned from lectures by Kevin Giles in his D.Min/MA class "A Theology of Church and Ministry in the 21st Century" at Ridley College, Victoria, Australia (2001).

[68] Giles, class notes, "A Theology of Church and Ministry in the 21st Century", 2001. Clement of Rome (96 A.D.) was the first person to distinguish the congregation from its leaders. This was a small but significant step that later led to the ordination of "clergy" as a separate order and status from the laity. It is sad to realise that there has only been a strong resurging emphasis on "lay ministry" since the 1960s.

Third, church leadership is always plural. Nowhere do we have a single, dictatorial leadership style within the church community. Diotrephes was corrected for exhibiting this style of leadership (3 John 9). Paul ordained "elders" in every city and never just one "elder" (Acts 14:23). Just as God is a tri-unity in community, so leadership in the church is to be done in a team environment, where diversity and the wisdom of a multitude of counsel is the norm.

Fourth, although leadership is always in the plural, there seems to be an indication of one of the leadership team being the primary leader, a "first among equals." There was Peter and the other eleven apostles (Acts 2:14), then James and the elders (Acts 21:18). This may have emerged from the Old Testament model of leadership where there was Moses and the elders (Exod. 4:29. Num. 11:16), Joshua and the elders (Josh. 24:1. Judg. 2:7), and also David and the elders of Israel (2 Sam. 5:3. 1 Chron. 15:25). It is possible that the "bishop" in New Testament times was a singular leader over a church in a locality with a team of "elders" assisting in the oversight of that community.

Fifth, leadership and ministry are to be "gift-based." In other words, leaders should be appointed due to their evident gifting and ability to perform a particular ministry or task, remembering that the one sure sign that this giftedness is of God is the character of their lives. God has designed the church so that those with the spiritual gift of leadership should lead, those with a teaching gift should teach, those with a mercy gift should show mercy to others, those with caring gifts should care, etc. New Testament

ministries are first described as an "activity" then later as an "office".[69] People who

prophesy regularly and faithfully came to be known as "prophets". People who reach

many others for Christ and are skilled at equipping others to share their faith came to be

known as "evangelists". Function should precede any title or office.[70]

Sixth, there is need for the "legitimization" of leadership once a community of

believers becomes more established. In the church, everyone should be able to minister

and the community and/or its leaders are to recognize or appoint others to leadership

based on their effectiveness and fruitfulness in ministering to the rest of the church (cf

Acts 6:1-7). There seems to be no set formula for this. New leaders seem to be appointed

as the need arose. Leadership initially may be assumed by those called by God to found

a church, but once the church is established, church leaders are responsible to legitimize

other believers into official positions of ministry.[71] The apostolic church legitimized

specific leaders through the "laying on of hands" [72] (Acts 6:6; 9:17. 1 Tim. 4:14) or

through "letters of commendation" (1 Cor. 16:3. 2 Cor. 3:1). Although the term is never

used in the Bible, these principles form the basis for the concept of "ordination". Luke

---

[69] Robert Banks, "Church Order and Government" article in *The Dictionary of Paul and His Letters*, eds Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid (Downers Grove, IL: InterVarsity Press), 131-137.

[70] For Paul, the person, not the office, is central and "church government has more to do with a way of life than a designated post". Paul treats authority as something relational and functional not as something official or sacral (Banks, "Church Order and Government" in *Dictionary of Paul and His Letters*, 133).

[71] Max Weber, an influential nineteenth-century German sociologist, expounded the concept of "legitimisation." He saw this as a group giving a person the right to lead. This may occur due to charisma, age, or birth (tradition), or through appointment by existing leaders (rational). Others since Weber have added expertise or knowledge as another cause of legitimising a particular leader. In the real world, leaders have a mixture of these components. Kevin Giles, *Patterns of Ministry Among the First Christians* (North Blackburn, Australia: Collins Dove, 1989), 173-177.

[72] The "laying on of hands" was also used for receiving the Spirit (Acts 8:17), healing from illness (Acts 9:17), and commissioning for itinerant service (Acts 13:2).

tells us that Paul and Barnabas "appointed" elders in every church (Acts 14:23), but this could have been simply ratifying the community's choice as done earlier (Acts 6:1-7).

Taken together, these principles offer some important insights as to how leadership can best work within the context of a local church. Leaders are vital for both the planting of new congregations and for their ongoing nurture and development. Without the presence of leaders these activities usually do not happen.

Leadership expert, John Maxwell, says that "everything rises and falls on leadership."[73] In others words, when something good is happening it can usually be traced back to a leader who is leading effectively. On the other hand, if something bad is happening, or things are falling apart, it can usually be traced to a lack of leadership or to poor leadership. Without leadership, nothing tends to work correctly. Leaders are necessary because of the principle of degeneration, which means that things left to themselves tend to decline or become worse. Leadership matters.

Leadership development expert, Noel Tichy, explains it this way: "It's true that one person alone can't change the world . . . It takes the concentrated energy, ideas, and enthusiasm of many people. But without a leader, the movement doesn't get started in the first place, or it quickly dies for lack of direction or momentum."[74]

This truth can be seen in any group of people, including a family, a team, a business, an organization, a church, or a nation. No group or enterprise tends to rise above the quality of its leadership. This is seen throughout Old and New Testament times. When leaders such as judges, prophets, priests, kings, or apostles were godly

---

[73] John Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, 1993), 8.

[74] James M. Kouzes [ed], *Business Leadership* (San Francisco, CA: Jossey-Bass, 2003), 5.

individuals, then the people tended to follow them and God's ways. In contrast, when leaders were ungodly individuals or indifferent in their relationship with God, then the people following them tended to drift into complacency or even rebellion towards God and his ways. The same is true today in the contemporary church.

This chapter has considered the biblical basis for church multiplication. It has also made some theological reflections on the important role of leadership within the church. The next chapter will build on this by presenting a concise theology of leadership.

CHAPTER 4

A CONCISE THEOLOGY OF LEADERSHIP

This chapter will consider some general theological reflections about the definition of a leader. Focus then will be on the five key components of the type of leader God uses, as drawn from the life of the apostle Paul: calling, character, competency, charisma, and context. The chapter will conclude with a discussion of various levels of leadership, illustrated in Paul's leadership journey.

The Definition of a Leader

Over the years, there have been many attempts to define leadership.[75] Many people think that leadership is about having a position or a title, such as president, prime minister, senior pastor, small group leader, supervisor, or director. True, people who have titles or positions of leadership are leaders, but leadership is much broader than these formal roles. The simplest definition of leadership is that leadership is "influence," the ability of one person to influence another.[76]

---

[75] Researcher George Barna says, "There is no universally accepted definition of leadership . . . Leadership is more of an art than a science, although it can be studied." George Barna, *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), 21.

[76] This definition originated with J. Oswald Sanders. *Spiritual Leadership* (Hants, UK: Marshall Pickering, 1967), 19.

Every individual is influencing (leading) and being influenced (following) in different areas of life. Everyone influences someone. The issue is not whether a person influences other people but what kind of an influence he or she will have. Yes, there are certain people who God gives a gift of leadership too (Rom. 12:8), but every person is called to lead to some degree, based on their unique styles and levels of calling.[77]

In essence, leaders are defined more by what they do than by their title or position. Leaders are individuals who see a vision of a better future. For Christian leaders, that vision is God-given and usually emerges from a burden that God places on their heart for an existing needy situation. Leaders then share that vision with others in such a way that motivates them to become involved in making the vision a reality. Finally, leaders lead by example, embodying the vision and pursuing it with passion and commitment. Ultimately, leaders are change agents, moving people from where they are to where God wants them to be. Creating this movement is what leadership is all about.

Christian leadership is the ability to influence others so that they follow the leader as the leader follows Christ (1 Cor. 11:1). Leadership author Robert Clinton defines a leader as "a person with God-given capacity and God-given responsibility to influence a specific group of God's people toward God's purposes for the group."[78] Christian organizational consultant, Aubrey Malphurs says, "Christian leaders are servants with the credibility and capabilities to influence people in a particular context to

---

[77] Business consultant, Ken Blanchard says, "Leadership is the process of influence. Anytime you seek to influence the thinking, behavior, or development of people toward accomplishing a goal in their personal or professional lives, you are taking on the role of a leader." Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville, TN: Thomas Nelson, 2005), 4-7.

[78] Edgar J. Elliston, *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992), 23.

pursue their God-given direction."[79] These are examples of some contemporary

definitions of what a Christian leader is.

This kind of leadership is illustrated through Moses delivering Israel from Egypt,

Joshua taking Israel into the promised land, David establishing Israel as a nation, and

Nehemiah rebuilding the broken down walls of Jerusalem and restoring the people's

faith in God. It is also demonstrated by Jesus taking steps to establish his new

community, the church, and by Paul taking the gospel to the Gentiles and founding

communities of faith as a result. God's leaders are God's representatives, bringing about

his purpose on earth.

The Call of a Leader

The apostle Paul is an excellent example of the components of the type of leader

who God uses. The foundation of Paul's role as a leader in God's work on earth was his

calling by God to this task (Rom. 1:1. 1 Cor. 1:1). Paul had a dramatic conversation

while travelling on the road to Damascus that also included a specific call to ministry

(Acts 9:1-30). Over time, other church leaders confirmed his ministry gift but this call

was initiated directly by Jesus (Gal. 1:13-18).

Paul's calling gave him a clear sense of direction and purpose for his life. It

imparted confidence and a sense of authority to him. It also helped him to persevere

during difficult times of suffering and persecution (Acts 20:24). He knew that God had

called him and that with this calling came the enablement to carry out his mission (Phil.

---

[79] Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Baker Books, 2003), 10.

1:6). His calling from God was like an anchor that provided a continual sense of strength and security to his ministry.

Initially, Paul had his own plans for his life but God had other intentions. Before he was born, God had determined a purpose for his life. Paul's realization of his calling came to him by revelation from God at a time determined by God himself. Paul's call was God's free gracious decision. It had nothing to do with anything deserving on Paul's part. It was not based on his good works or inherent goodness. There was no room for pride (Eph. 2:8-9).

This concept of calling is seen throughout the biblical record and there are many other examples of individual people being called by God: Abraham, Moses, Esther, Gideon, Isaiah, Amos, and Jesus' disciples, to name a few. Not all of those called were logical choices. Many were called to difficult and seemingly impossible tasks. Each call was unique and different, but God took the initiative.

God continues to call people today. Paul saw all those who believed in Christ as being called (see 1 Cor. 1:2. Rom. 1:5-7; 9:24. 2 Tim. 1:9). This calling is first of all a call to faith and salvation that includes forgiveness, reconciliation, a relationship with God (1 Cor. 1:9), eternal life, and sharing in God's future glorious kingdom (1 Thess. 2:12). God is the one who calls even though he may use some other human agent through whom he calls. The call of God normally comes through the preaching of the gospel (1 Thess. 1:4-5, 2 Thess. 2:14). Preachers are ambassadors through whom God calls people to be reconciled to him (2 Cor. 5:20). Second, it is a call to participation in the work of God's kingdom here on earth (Eph. 2:10). This includes making a positive contribution within a person's family, church, local community, and world.

God saves people to make a positive difference here on earth right now, not just to go to heaven when they die. God chooses people for specific purposes. Author and speaker Os Guinness defines calling as "the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service."[80]

God calls individuals then gives them specific gifts and talents to help them carry out that call. All followers of Christ have a ministry while some individuals are called to a leadership role or contribution (Rom. 8:11. Eph. 4:11). Within the kingdom context, leadership is a servant function, given for the purpose of mobilizing people towards God's purposes for their time (Eph. 4:12).

The call from God tends to come to people in many different ways. It may involve an instant revelation of calling, such as Paul experienced, or a gradual revelation of calling over a period of time. Each person needs to invest time in seeking to understand their unique call (Eph. 1:18). Discovering one's calling usually comes through a combination of ministry experiences, personal passion and interests, and affirmation from other people.

A proper response to God's call begins with complete surrender (Rom. 12:1-2). It should then include an attitude of gratefulness (1 Tim. 1:12), a commitment to walk worthy of that calling (Eph. 4:1-3. 1 Thess. 2:11-12), and a confidence to carry out that call (Phil. 4:13). No one is called in isolation but is designed to outwork their call in

---

[80] Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville, TN: Word Publishing Group, 1998), 4.

partnership with others who are also called by Christ (1 Cor. 12:12-28). The extremes of inferiority (where someone feels that his or her role or ministry is unimportant or insignificant) and of superiority (where a person feels that his or her role or ministry is more important than anyone else's) need to be avoided (1 Cor. 12:14-31). Finally, individuals need to focus on fulfilling their calling, walking in obedience to Christ (Acts 26:19), avoiding other distractions (Phil. 3:12-14), and persevering to the end (2 Thess. 1:11; 2:14. 2 Tim. 4:7-9).

The Character of a Leader

For Paul, being a leader was not just about having a position, a title, or even a calling from God. It was about living a life worth following. This is clearly seen in the lists of qualifications that Paul gave his associates to assist them when looking to appoint people to ministry roles in the churches, such as that of an "elder" or "deacon" (see 1 Tim. 3:1-13. Titus 1:5-9). The overwhelming majority of the criteria have to do with character, with very little emphasis on spiritual gifts, other than the ability to teach (1 Tim. 3:2).

When it came to his own leadership, Paul encouraged people to be imitators of his example (1 Cor. 4:16; 11:1. 2 Cor. 4:10-11. Phil. 2:4-11; 3:17. Eph. 5:1. 1 Thess. 1:16; 2:14). Paul desired his converts and followers to incorporate certain aspects of his life into their own lives, including his faith, his love, and his hope. Paul focused his energies on ensuring that his life was a clear reflection of Christ, so that he was then able to call on believers to do as he did (1 Cor. 7:7-16. Gal. 4:12-20. Phil. 4:9).

Paul understood that words alone were not enough to bring about change in people's lives. Words must be accompanied by a model or an example in real life that believers can follow and imitate. It was important for Paul to illustrate the kind of life he taught. Paul could not preach to others and not conform to that preaching himself (1 Cor. 9:27). Simply in practicing what he preached, he became an example for others to imitate. He sought to be an example by displaying the character and attitudes of Christ in every situation so that others could do the same.

Paul most likely learned the importance of character from the life and ministry of Jesus. Jesus taught that ministries were to be tested by the fruit of their life not by the spiritual gifts that they demonstrated (Matt. 7:15-20). His followers were to be noted by how they lived. Barnabas also had a strong influence on Paul's early development (Acts 9:27; 11:22-30; 12:25; 13:1-3).

The same is true of leadership today. Character is the foundation and the core of leading others. What people build with their charisma or leadership gifting can be destroyed in a moment through lack of character.[81] Who people are usually has a greater and more lasting impact than what they say or what they do.[82] People tend to do what they see other people they respect doing.[83] Nothing is more harmful than people who

---

[81] Howard Hendricks observes, "The greatest crisis in the world today is a crisis of leadership, and the greatest crisis of leadership is a crisis of character." Malphurs, *Being Leaders*, 8.

[82] Leighton Ford says, "Leadership is first of all not something one does but something one is ... God is more interested in our being than our doing." Leighton Ford, *Transforming Leaders: Jesus' Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove, IL: InterVarsity Press, 1991), 38.

[83] Malphurs refers to this as the "trust principle." Malphurs, *Being Leaders*, 11, 182.

give good advice or who are very talented but who are poor examples in the way they live.

The importance of a leader developing godly character does not mean that he or she have to be perfect or without fault. However, it does require them to be growing, to be teachable and open to feedback, and to be willing to work on their areas of weakness. Authenticity is an important quality for leaders. When a leader is real, open, and vulnerable, it helps to build credibility.[84]

Character is developed on the anvil of daily life and ministry. It includes a person's motives and attitudes. It is reflected in the way a leader treats other people. Jesus said that his followers were to be known by their love (John 13:35), and leaders are the ones who should model genuine Christian love in all of their relationships. Character often is revealed and developed during times of pressure and adversity. Godly leaders allow the Holy Spirit to shape them into the likeness of Jesus Christ through these daily circumstances of life.

The Competencies of a Leader

In addition to his calling and the character of his life, Paul also had a number of skills, abilities, and spiritual gifts — what could be called "competencies". These were essential to the effectiveness of his ministry and leadership role. Some of these competencies may have been present before Paul's conversion.

---

[84] R. Clinton says, "God does not stop working on character after moving someone into leadership . . . Mature ministry flows from mature character . . . Growth in being results in a higher level of doing, which then requires increased maturity in being . . . Quality ministry does not come easily." Clinton, *Making of a Leader* (Colorado Springs, CO: NavPress, 1988)*,* 174.

Through reading and reflecting on Paul's life and writings, a number of competencies stand out. First, Paul had a clear vision (Acts 26:19). He had a firm grasp on God's purposes for the church and the world, as well as on his task in helping to bring them about in his generation. He knew why he was on earth and where he was heading. This knowledge of what God was up to and what God wanted to accomplish was the context in which Paul carried out his leadership. He saw himself as God's representative with a specific assignment to fulfill, called to be an apostle (Rom. 1:1. 1Cor. 1:1).

Second, Paul had the ability to communicate that vision to individual people and to groups of people. His communication was verbal, through his teaching and preaching (e.g. Acts 20:20), as well as written, through his letters (2 Thess. 3:17). He was able to communicate informally to all kinds of different individuals (e.g. Acts 16:13), and formally to people of influence and power (Acts 26:1-29).

Third, Paul was able to gather and build teams of people to carry out ministry together with one another. This skill included the ability to discern potential leaders, to develop and train them, and then to mobilize them to specific tasks and responsibilities. Through the use of teams, Paul was able to accomplish much more than what he could have through his own efforts alone (1 Thess. 3:2).

Fourth, Paul had excellent planning abilities. He took time to think ahead, to determine his next course of action, and to allocate his time to what he considered were his priorities. Paul realized that he had limited resources and through prayerful planning he sought to use them strategically for the advancement of the kingdom (e.g. Rom. 15:20-26).

Fifth, Paul knew how to solve problems. In most ministry endeavors that he engaged in, Paul encountered challenges such as resistance, conflict, and obstacles. Things were often not easy (2 Cor. 4:8-12). His ability to face challenges, to not be overwhelmed by them, and to seek a way to work through them was essential to his effectiveness as a leader (Acts 20:17-24).

In addition to this, Paul had abilities in pastoral care, evidenced by the concern he had for individuals and churches (2 Cor. 11:28). He also had the ability to minister through the power of the Holy Spirit (1 Cor. 2:4-5). This included hearing from God, praying for people, and discerning spiritual causes to natural situations.

These are just a few of the core competencies that Paul demonstrated through his leadership. Although these specific terms may not be used in the Biblical text, the concepts can be clearly seen simply by observing Paul's life and writings. They were all important ingredients contributing to how Paul was able to lead so effectively.

Leaders in the church today need these same competencies: vision, communication, team building, planning, the ability to solve problems, pastoral care, and ministry by the Holy Spirit. Like Paul, they may be part of a person's life before salvation or they may develop afterwards. Each one of these competencies is something that can be learned and developed. They make it possible for a leader to carry out his or her God-given assignment.

Calling and character are essential foundations for any leader today. However, leadership competencies are essential, too. Without them, a leader will be ineffective in moving God's people forward and bringing about God's purposes into a specific

situation. With them, a leader will be able to bring about positive change and create the kind of community God desires his people to become.

The Charisma of a Leader

The above-mentioned competencies were enhanced by the presence and activity of the Holy Spirit in Paul's life. This could be referred to as "charisma." Everything Paul did was with the Spirit's assistance. He saw the Christian life as Christ living in him through the person of the Holy Spirit each moment of each day (Gal. 2:20). He saw his leadership in the same way.

Charisma was a strong emphasis in Paul's writings. He saw every believer as having received the Spirit at conversion (Rom. 8:16), as needing to be continually filled with the Spirit (Eph. 5:18), and as being called to live in the power of the Spirit on a daily basis (Eph. 3:16). The Spirit distributes gifts and abilities to help believers minister to one another and to the world around them (1 Cor. 12:7)

For Paul, charisma was not a certain personality or style.[85] It was the person and influence of the Holy Spirit on a person's life that enabled them to become like Christ and to do good works for the benefit of others, as Jesus had done. Under the New Covenant, the physical anointing by oil of leaders during the Old Testament era had

---

[85] Eddie Gibbs, *Leadership Next: Changing Leaders in a Changing Culture* (Leicester, UK: InterVarsity Press, 2005), 21. Gibbs observes, "In its secular usage *charismatic* does not apply to spiritual gifting but to fast-talking persons with magnetic personalities, inflated egos and the big ideas necessary to provide them with a sense of personal fulfilment. Thankfully, this understanding of leadership has been strongly challenged in recent years. There is increasing evidence demonstrating that such high-profile, charismatic leadership is not sustainable in the long term and ultimately has a debilitating effect on the entire organisation over which it has been imposed."

now been replaced by the anointing of the Spirit upon a person's heart and life (2 Cor. 1:21-22).

Leadership in Paul's mind involved far more than the use of natural talent, skills or abilities, even though these are God-given. When Jesus ascended up to heaven he gave special gifts to people so that they could equip others so that the church may be built. These gifts included apostles, prophets, evangelists, pastors, and teachers (Eph. 4:7-16). They included both a commissioning and an enablement of the Spirit. In addition, one or more spiritual gifts are also distributed to each believer to assist them in serving others (1 Cor. 12, 14). Leaders obviously receive gifts too and these endowments assist them in their role of leadership.

This anointing or charisma of the Spirit enabled Paul to receive spiritual guidance. He took time to pray and to seek God's mind on the matters he was facing. He learned how to hear God's voice and to discern God's direction through other factors such as natural circumstances, an inner sense of peace, wise reflection, and the counsel of others.

The presence and power of the Holy Spirit is essential for leadership in the church today. The church is not just a human organization. It is a spiritual entity that is to be built and led by the Spirit. Leaders must not rely on personality and style alone. They must seek to be filled with the Spirit daily, to live by the Spirit's power, and to minister through the gifts given by the Spirit. They must also seek to obtain guidance from the Spirit as they lead the church forward. Those who are led by the Spirit are the children of God (Rom. 8:14).

Good leaders are first of all good followers. Church leaders draw their authority from their assurance that they are leading in a direction and manner that is aligned with God's heart and mind. The only way for leaders to achieve this is for them to live a life of full dependence on the Holy Spirit. As a result, like Paul, they can say, "Follow me as I follow Christ" (1 Cor. 11:1).

The Context of Leadership

Every leader leads within a specific context. That context includes factors such as geographical location, cultural dynamics, and ethnic connection. For Paul, his background and upbringing helped to prepare him well for the call to leadership he was given.

Paul's Jewish heritage prepared the way for his eventual acceptance of Jesus as the Messiah. As a result, he was able to share Christ effectively with Jewish people, drawing from his knowledge of the Old Testament Scriptures. His Jewish background also provided a good foundation for his understanding of God's purposes throughout time and he was able to reinterpret the Scriptures for people in light of Jesus' arrival as the Messiah. He was able to live like a Jew in order to win the Jews (1 Cor. 9:19-23). Synagogue and Torah were both very familiar to him.

Paul's Roman citizenship and upbringing in Tarsus prepared him well to understand and relate to the Gentile world (Acts 21:39). He knew how to engage with Greek thinking and philosophy, and he was able to interact well with people who had no awareness of Judaism (Acts 17:15-34). Paul was able to live like a Gentile in order to win Gentiles for Christ. This is in stark contrast to Peter who struggled to accept the fact

that God wanted to save Gentiles and who was not able to socialize with them in an easy and relaxed manner (Acts 10; Gal. 2:11-16).

Church leaders today also need to be aware of and sensitive to context: where God has placed them, who they are reaching, and the culture they minister within. Gibbs says, "Though it can be defined in general terms, leadership is profoundly influenced by the context and the personality of the individual. We cannot simply transpose one style of leadership from one particular time, location and cultural setting and apply it to another."[86] Most effective ministry takes place when there is a good cultural fit, a match between minister and context.[87] True, there are people who are gifted to minster cross-culturally in unfamiliar environments but even then, a full understanding of context and a bridging of cultures is necessary. This is why it is possible for a minister to have ministry effectiveness in one environment but not in another. Leadership is situational. Consideration needs to be given to a leader's beliefs, values, leadership style, capabilities, philosophy of ministry, and their ideal ministry circumstances.

The gospel needs to be communicated in language and forms that the people being reached easily understand. Once reached, contextual forms of church community life need to emerge that are relevant to those who have responded. Sensitivity needs to be given towards ensuring that kingdom principles are lived out, but within and related to appropriate local customs and traditions. Consideration of context is important for leaders and for all ministry activity.

---

[86] *Leadership Next*, 25.

[87] Malphurs, *Being Leaders*, 131-155, 219-226. Malphurs has some helpful tips on determining a leader's fit with specific ministry circumstances.

So far in this chapter a definition of leadership has been presented. Components of the kind of leader God uses have been discussed, as drawn from the life of Paul the apostle. Focus will now be on levels of leadership that can be observed in Paul's leadership journey.

Levels of Leadership

When considering the subject of leadership, including its emergence and development, it is helpful to see the leadership function as existing in various levels.[88] Each level represents a different scope of responsibility and therefore a different set of requirements for effectiveness. Higher levels do not mean greater personal value or a hierarchal leadership style. Moses selected and empowered leaders in Israel of thousands, hundreds, fifties, and tens. These were chosen based on their leadership capabilities and personal capacity (Exod. 18:13-26)

Leadership levels move from informal to formal as well as from personal to more organizational. This is seen in Paul's life as he journeyed towards greater influence and broader leadership responsibilities. Five levels of leadership can be seen in Paul's life and ministry: leading self, leading others, leading leaders, leading leaders of leaders, and lading a people movement.

---

[88] There are a number of Christian authors who have made use of this concept of levels of leadership, using a variety of classifications. In addition, the business world has also made use of this approach to leadership development. Chapter 6 will present more details about this.

Leading Self

The first level of leadership is leading oneself. Self-leadership is the foundation of all other levels of leadership and gives credibility for leading others. It includes the qualities of self-discipline and integrity.

Paul modeled self-leadership very well. Like Jesus, Paul was a person who was strong in spirit and who gave leadership to his soul and his body. This included giving leadership to his mind. Thoughts were seen by Paul as having the potential to shape his life, so he took responsibility to monitor them and give direction to his thinking (Rom. 12:1-2. 1 Cor. 10:4-5). He sought to win the battle for his mind.

Paul also gave leadership to his will. He learned to submit his will and his decisions to the will of God (1 Cor. 1:1. Gal. 1:13-17). He gave his will direction and he did not allow it to control his life. This meant that at times he made choices in directions that were contrary to what he may have naturally wanted to do, knowing it was the right choice to make (e.g. Acts 20:22-24).

In addition, Paul also gave leadership to his emotions. Emotions are indicators of what is happening on the inside of a person. They are designed by God to capture attention but they are not meant to rule. At times, leaders are called to make choices that they may not feel like making. Paul experienced a wide variety of human emotions, both positive and negative. He fed the positive and dealt appropriately with the negative (e.g. 2 Cor. 4:8-10).

Finally, Paul gave leadership to his body (1 Cor. 9:24-27). Physical bodies need to be cared for but they are created to serve, not to rule. There are times when the body wants to sleep longer than is needed, or eat more than is beneficial, or has an

inappropriate sexual attraction, where a person's spirit has to rise up and say "no". This is self-leadership.

Leaders today also need to develop self-leadership. Most leadership failures occur due to a lack of leadership in this core area. That is why it is so important and so foundational for the other levels of leadership.

Leading Others

The next level of leadership is leading others. As Paul established self-leadership in his own life, he began to have an influence on others. This started out in an informal manner through his witness and testimony. This resulted in people responding to the message of the gospel and becoming followers of Jesus too. These converts then looked to Paul for leadership, direction, and instruction.

Paul led others through his personal example, modeling the kind of life he believed Jesus would live (1 Cor. 11:1). He also gave instructions regarding Christian beliefs and behaviors. In addition, he focused on building followers of Christ into communities that would have a positive influence on their local area.

Many of Paul's letters were to communities of believers who he had helped to establish. Through his letters he was able to give them encouragement and admonition as well as answers to questions they had or issues they were dealing with. In doing so, Paul was providing direct leadership to these followers of Christ, helping them to be all that God wanted them to be.

In the church today, leading others usually begins informally through personal relationship and influence. People watch other people's lives and are usually drawn to

those who live a life worth following. These people often emerge as the natural leaders. Over time a formalization of leadership may then take place with the appointment of an individual to an official position or role.

This level of leadership involves direct responsibility for people who are looking to a leader for direction or guidance.[89] The leader connects with the followers personally, seeking to help and support them in God's purpose for their life. This may include discipling, teaching, ministry co-ordination, or mentoring.

Leading Leaders

The next level of leadership is leading leaders. Paul could not continue to relate directly to every person he met and had an influence on. It was impossible for him to provide a high level of primary care to a large number of people. In response to this, he appointed leaders in each church that he started (see Acts 14:21-23). It seems that he selected these people based on the growth and maturity he saw in their lives over time.

Paul was also a team builder. He believed in team ministry and gathered people around him who could work with him. His first missionary journey was with Barnabas, who it seems was the initial leader but who deferred to Paul over time (see Acts 12:25; 13:1 – 14:28). His second missionary trip was with Silas (Acts 15:36-41) and during this trip he added young Timothy to his travelling team (Acts 16:1-3). It seems that others such as Luke also joined the team at this time (Acts 16:13).

---

[89] This could take the form of one-on-one leadership or leadership of a group of people.

In the Acts and Pauline letters, approximately one hundred individuals are associated with Paul at one time or another during his ministry.[90] Some of these were co-workers, such as Barnabas and Silas, as well as Aquila and Priscilla. Others such as Apollos, Trophimus, and Tyhicus were his associates. Then there were some young leaders who Paul seemed to be training, including Timothy, Titus, Erastus, and Mark. Whether informally or formally, these team members all were leaders of some sort or had leadership potential. Paul was investing in their development and giving them opportunity for ministry.

In the church today, there is a need for leaders of leaders. Once a church community grows to over fifty people or more in size, it is impossible for one individual leader, no matter how gifted they may be, to provide the care and leadership that is needed. The dynamics of size necessitate the selection and development of other leaders to share the load. Moses learned this the hard way after trying to lead and care for a very large group of people all by himself, resulting in frustration for the people and exhaustion for himself (Exod. 18:13-27). Jesus and Paul modeled a better way. Church leaders would do well to follow their example.

Leading leaders is a different level of leadership than only leading followers. It requires different thinking patterns and different skills. It necessitates a greater degree of personal maturity, as well as life and ministry experience. This level of leadership is very important to the ongoing health and growth of any ministry group or congregation.

---

[90] E. E. Ellis, "Paul and His Co-Workers", *Dictionary of Paul and His Letters*, 183-189.

Leading Leaders of Leaders

The next level of leadership is leading leaders of leaders. Over time Paul moved

to this level which involved focusing a great deal of his energy on leaders who were

leading other leaders in various churches. Timothy and Titus are examples of leaders

who Paul gave a large amount of time and effort towards training and developing. They

in turn gave leadership and care to other leaders in the churches they were involved in at

the time — Ephesus and Crete specifically (cf 1 Tim. 1:3-4 and Titus 1:5).

Paul placed a high priority on developing generations of leaders, not just on his

own development and fruitfulness. This is illustrated through one of his instructions to

Timothy: "Timothy, my dear son, be strong through the grace that God gives you in

Christ Jesus. You have heard me teach things that have been confirmed by many reliable

witnesses. Now teach these truths to other trustworthy people who will be able to pass

them on to others" (2 Tim. 2:1-2. NLT).[91]

Here are four generations of influence: Paul influencing Timothy, Timothy

influencing other trustworthy people, and those people then passing it on to others. Paul

was interested in the baton of discipleship and of leadership passing on to the next

generation so that the gospel and the cause of Christ would continue to spread. His focus

was on multiplication not just on personal ministry success.

This level of leadership requires a great degree of leadership maturity,

knowledge, and skill. Paul rose to this level gradually over time. This role was part of

God's calling for Paul's life and ministry. This level of leadership is also needed in

---

[91] *The New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2004).

today's church, especially in congregations of over one hundred people in size.

Although continuing to care for and minister to people directly, church leaders need to

shift their focus from being a "shepherd" who gives primary care to being more of a

"rancher" who provides care through a team of other leaders.[92] Only then can a quality

of care and discipleship be maintained for each person in the church as it continues to

grow larger.[93]

<p style="text-align:center">Leading a People Movement</p>

The final level of leadership is leading an entire people movement. Over time

Paul's burden for all of the churches under his influence grew (2 Cor.11:28). This

created a sense of responsibility within him to give them vision for their future and what

God intended for them, as well as to teach them the ways of God and how they should

live out their faith in a pagan and hostile world. He carried out this level of leadership

through personal visits to various churches, interaction with church leaders, and through

writing letters to address specific needs of the various congregations he oversaw.

Paul's outworking of this level of leadership was more informal than formal and

more relational than institutional. It was not based on an official position that he held or

on a particular title that he carried. It was based on his calling from Jesus Christ and the

---

[92] Carl George and Warren Bird, *How to Break Growth Barriers* (Grand Rapids, MI: Baker Book House, 1993), 13-17, 85-100.

[93] Interestingly enough, this is what the leaders of the church at Jerusalem did so they could keep their focus on the priorities of prayer and teaching (see Acts 6). A number of people have commented on the unique role of a senior pastor. Refer also to Ogden, *Unfinished Business*, 10, 213, 227; Wagner, *ChurchQuake,* 81; and Malphurs, *Being Leaders*, 176.

authority he derived from having birthed and planted most of the churches he that he led (1 Cor. 4:15).

This level of leadership is also needed in the church today. It may be expressed in a variety of ways. This includes leadership of a mega-church, which is by its very nature made up of a diverse conglomeration of congregations and ministries. It may be through leadership of a multi-site church which includes multiple congregations. It also may be through leadership of an association of churches, whether through an official denominational structure or a more organic relational network.

Leadership at this level calls for an even broader range of experience, knowledge, and gifts. The responsibilities are much larger as this kind of leader influences many followers of Christ both directly and indirectly through their leadership, actions and example. In addition, the environment in which one leads at this level is much more complex. There are more matters to think about and the ramifications of decisions are more far-reaching.

Most often, people who rise to lead at this level have had years of experience at the other levels of leadership. This enables them to relate well to leaders with a variety of roles and responsibilities, and to understand what is involved at each level. Fewer leaders have the capacity and potential to rise to this level of leadership than to the other levels. However, the development of leaders for this degree of influence is an important task for the future of the church.

At all levels of leadership, including leading a movement, there is much to be gained through leadership in teams. No one leader has all the gifts or wisdom necessary to lead effectively. Jesus gave a diversity of gifts for the health and growth of his church:

apostles, prophets, evangelists, pastors and teachers (Eph. 4:11-12). Each of these

ministries is important and any well-rounded church has the input of all of them, not just

one or a few.[94]

      This chapter has presented some general theological reflections about the

definition of a leader, the key components of the type of leader God uses, and a

discussion of various levels of leadership in the church today. These levels are illustrated

in Paul's leadership journey. The next chapter will move on to consider a theology for

the selection and development of leaders.

---

[94] Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids, MI: Zondervan, 2003), 204-211.

CHAPTER 5

THEOLOGICAL REFLECTION ON LEADERSHIP SELECTION AND
DEVELOPMENT

This chapter will consider a theology for the selection and development of

leaders. Reflections will be made on the process by which Jesus and the Apostle Paul

selected and developed leaders, along with the special role of leadership selection and

development for church multiplication. Then process of how a leader is developed will

be presented.

Jesus and Leadership Selection and Development

Jesus provides a model for the selection and development of leaders. He took

time in prayer to discern who the Father wanted to be a part of his core team of twelve

disciples (Luke 6:12-13). His focus was not just on his own ministry and his role as

God's representative come to earth. He invested time in selecting and then developing

others who would carry on his ministry when he was gone. Jesus was a team builder and

a leadership developer, despite the fact that he was full of the Spirit and had the potential

to do the ministry all by himself.

The Gospel of Mark informs leaders about the beginning of Jesus' selection and development of his disciples.[95] "One day as Jesus was walking along the shore of the Sea of Galilee, he saw Simon and his brother Andrew throwing a net into the water, for they fished for a living. Jesus called out to them, 'Come, follow me, and I will show you how to fish for people!' And they left their nets at once and followed him" (Mark 1:16-18. NLT).

From this narrative, along with other narratives in the gospels, four steps can be seen in the process of how Jesus developed leaders. First of all, Jesus gathered people to himself and to his cause. He called out to them, "Come, follow me." Before this, it seems that he took considerable time to prayerfully consider who he would select as his disciples and the eventual leaders of his church (Luke 6:12-16). The twelve disciples he selected included individuals from a diverse array of backgrounds. He chose them strategically, thinking about the task he was calling them to and the people he wanted to reach through them.

Next Jesus motivated them. He called them to a life beyond what they were currently living. He looked beyond their current situation and saw what they could become, through his training and the Spirit's empowerment. He called them to become "fishers of people" (Mark 1:17). Upon first meeting Simon, Jesus spoke to his future by calling him "Peter," one who he could use to build his church (Matt. 16:17-19).[96]

---

[95] M.J. Wilkins, "Disciples", in *Dictionary of Jesus and the Gospels*, eds Joel B. Green, Scot McKnight, and I. Howard Marshall (Downers Grove, IL: InterVarsity Press, 1992), 176-182. A variety of religious, philosophical, and political leaders in the first century had followers who were committed to their cause, teaching, and beliefs. "Disciple" was the most common designation for these followers.

[96] The name "Peter" means "rock" and seems to be an indication of the solidity that Jesus would help to build into Peter's life during their time together.

Jesus then trained his disciples. Selecting the right people was important to Jesus but it was not enough. He also invested large amounts of time in developing and training them. Notice that he said, "I will make you fishers of men." He was committed to helping them become all that he saw for them.

When it came to training, Jesus had several options available to him. Instead of choosing the approach of the local Jewish or Greek schools, he chose a mixture of informal dialogue, experience, and reflection. His focus was not just on the transference of content but on the broader development of character and relationships, as well as ministry skills.[97] Leadership authors Rowland Forman, Jeff Jones and Bruce Miller put it this way:

> [Jesus] developed leaders in the midst of doing ministry, in pursuit of a mission, with a focus on godly character, in the context of a small team, with time for reflection on ministry experiences, over a long period of time, assuming continual learning, and with a greater concern for faithfulness and obedience than for knowledge and skill.[98]

Apprenticeship is the model that Jesus used and it is becoming more common in our contemporary world, both in the church and even in the business arena.[99] Jesus used what Logan calls "show-how training".[100] It follows this sequence: I do, you watch; I do, you help; you do, I help; you do, I watch; and you do, someone else watches. Jesus

---

[97] Elliston, *Home Grown Leaders*, 48-49.

[98] Rowland Forman, Jeff Jones and Bruce Miller, *The Leadership Baton* (Grand Rapids, MI: Zondervan, 2004)*,* 45.

[99] For instance, leadership training expert Ram Charam promotes the concept of apprenticeship as the best means for training leaders at all levels even in the business world, citing the failure of many other training programs. Charan, *Leaders At All Levels: Deepening Your Talent Pool to Solve the Succession Crisis* (San Francisco, CA: John Wiley and Sons, 2008)*.*

[100] Logan, *Be Fruitful and Multiply*, 112.

apprenticed his disciples in the context of relationship. They spent time together, ate meals together, and did life together. He created a community where experiential learning could take place.

Jesus' training included shaping his disciples understanding of what leadership and ministry in his kingdom was all about. He spoke more about them being good followers than about leadership itself. He portrayed leadership as a servant function characterized by humility and self-sacrifice rather than a clamoring for position, prestige, or dominance of others. Jesus made it clear that he had come to serve and to minister to others, not to be served (Luke 22:27). In doing so, he was giving them an example that he wanted them to follow. Modeling was one of Jesus' primary means of training. For instance, by washing his disciple's feet he demonstrated that no task should be seen as below a leader in his kingdom (John 13:3-17).

Jesus criticized the religious leaders of his day who were caught up in status-seeking and a hierarchical understanding of leadership (Matt. 23:1-12). He exposed this leadership style as one to be avoided and in direct contrast to his kingdom. For Jesus, true greatness came through serving the interests of others not oneself (Matt. 20:27).[101]

---

[101] This concept of servant leadership has been further developed by a number of other contemporary authors and thinkers. Robert K. Greenleaf, in *Servant Leadership* (Mahwah, NJ: Paulist Press, 1977), advocates its relevance in the marketplace not just the church. Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids, MI: Baker Academic, 2004), 107. Characteristics of servant leadership include an ability to listen to others, have empathy, rely on persuasion over coercion, to think and act beyond today's realities, to hold trust, and be a good steward of the institution, building community with one's colleagues and fellow workers. Banks and Ledbetter, *Reviewing Leadership*, 108.

In addition to modeling, Jesus also shaped his disciple's values through regular teaching.[102] He taught them about the Father, about his kingdom, and about the ethics of the new community he was about to establish on earth. He also taught them ministry skills, primarily by letting them watch him do ministry and then by giving them an opportunity to minister too.[103]

Finally, Jesus mobilized his disciples. He delegated ministry to them and released them to share in his work. By doing so he provided them with practical opportunities to implement what he had taught. He sent them out to serve others with their gifts and abilities. He knew that they would learn much by doing, not just by listening to him teach or by observing him minister. As they proved themselves faithful with small responsibilities, Jesus knew that they were ready for larger responsibilities (Luke 16:10). For instance, they began by visiting villages in Israel (Luke 10:1-22) but were eventually sent into the entire world (Matt. 28:18-20).

Jesus repeated this cycle over and over again: gathering, motivating, training, and mobilizing. He did so until they were ready for him to release them fully into ownership of the great commission. Along the way he gave them the opportunity to ask questions and he gave them further feedback in their personal and ministry development.

---

[102] It is interesting to note that much is being said today even in the business world about how great leaders need to be great teachers who impart to others not only their ideas but also their values. Leadership development expert, Noel Tichy encourages all leaders to develop what he calls a "teachable point of view" and then invest significant amounts of time in teaching it to others at every possible opportunity. Noel Tichy, *The Leadership Engine* (New York: HarperCollins Publishers, 2002), 51.

[103] Separating the preparation of church leaders from local church ministry and mission, combined with the pressure of academic respectability and professionalism has damaged the church. Pursuing a seminary degree often has limitations in character development, ministry experience and relational skills. First century leadership development took place in the midst of ministry, focused on character and while pursuing Christ's mission. Forman, Jones and Miller, *The Leadership Baton*, 47.

Jesus believed that the harvest was huge and that the greatest need was for more workers (Matt. 9:37-38). To meet this need he chose to develop a core team of leaders and then urged them to pray for more workers to join with them in the harvest field. He believed that leadership training was vital to the success of his ministry during his time on earth and after he returned to heaven. That is why he invested so much time in selecting and developing leaders to whom he could pass the baton of ministry. There is much to learn from Jesus as a leader.[104]

The Apostle Paul and Leadership Selection and Development

The Apostle Paul provides a further example of the importance of leadership selection and development, as well as how best this can take place. Like Jesus, Paul was committed to team ministry. As already noted, in the Acts and Pauline letters some one hundred individuals, under a wide variety of titles and activities, are associated with the apostle at one time or another during his ministry.[105] They were participants in his preaching and teaching, his church planting, his pastoral care of individuals and churches, and his writings. They included a diverse array of people including men and women, Jews and Greeks, married couples and single people, young and old. This was simply an outworking of Paul's belief that ministry was open to all by the Spirit.

---

[104] There are a variety of studies that have been done on the life of Jesus with a specific focus on learning from how he selected and developed people. For example, refer to Alexander B. Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel Publications, 1988); Robert Coleman, *The Master Plan of Evangelism* (Grand Rapids, MI: Fleming H. Revell, 1993); Ken Blanchard and Phil Hodges, *Lead Like Jesus*; and Leighton Ford, *Transforming Leadership*.

[105] E. E. Ellis, "Paul and His Co-Workers", *Dictionary of Paul and His Letters,* 182.

Paul believed that all believers had a ministry and that this was an expression of the gifts that the Spirit had given to them (see 1 Cor. 12, 14). Like a human body, every member is needed for the body's health and effectiveness. All gifts are to be ministered in a loving manner for the benefit of others. For Paul, love was supreme (1 Cor. 13). Some believers are given a gift of leadership (Rom. 12:11) and this often results in some kind of formal appointment to a leadership role within the faith community. In the first century, "elders" (also "bishops") and "deacons" were the main two offices within the church, although the greater emphasis was on function than on position or title.[106]

Paul's philosophy of leadership seems to be based more on a family model than a business or corporate one. He made frequent use of the parental metaphor in describing his relationship to the people and churches under his care.[107] He saw himself as a spiritual father to many (1 Cor. 4:14-15. 2 Cor. 12:14. 1 Thess. 2:11). He also used the maternal metaphor in describing his pastoral care for the Thessalonian church as that of a nursing mother "caring for her little children" (1 Thess. 2:6-8). This parental image succinctly expressed Paul's care, concern, education, and occasional correction of those he gave leadership to.

Paul's desire was to see those under his care growth to maturity (Col. 1:28-29) so that they could use their gifts for the benefit of others. His view of Christian leadership was that it existed for the development of believers so that they can effectively do the work of the ministry (Eph. 4:11-13). Neil Cole highlights the fact that with each

---

[106] Giles has some insightful material on church life in the first century. Refer to *Patterns of Ministry Among the First Christians*.

[107] P. Beasley-Murray, "Paul as Pastor", *Dictionary of Paul and His Letters*, 654-658.

missionary journey, Paul focused more of his time and energy on mentoring, coaching, and raising up other leaders.[108] As a result, he became increasingly more fruitful in the later stages of his ministry.[109]

When it came to leadership selection, Paul placed a strong emphasis on character, as has been noted already. This is most clearly seen through the lists of qualifications that he sent to Timothy and Titus to assist them in the selection of elders and deacons (1 Tim. 3:1-13. Titus 1:5-9). Other than the ability to teach (1 Tim. 3:2), the overarching emphasis was on potential leaders having a good reputation in their home and in their workplace. Proven experience and a good reputation were essential for church leaders.[110] J. Oswald Sanders categorizes these into social qualifications (above reproach and of good reputation), moral qualifications (one-wife husband and temperate), mental qualifications (prudent, respectable, and able to teach), personality qualifications (gentle, hospitable, and not covetous), domestic qualifications (managing his own home well), and maturity qualifications (not a new convert).[111] Paul expected high personal standards from church leaders.[112]

---

[108] Neil Cole, *A Fresh Perspective of Paul's Missionary Strategies: The Mentoring for Multiplication Model* (Neil Cole: Long Beach, 1998).

[109] Logan explains the implications of this for church multiplication. Logan, *Be Fruitful and Multiply* (St. Charles, IL: ChurchSmart Resources, 2006), 20.

[110] Banks, *Reviewing Leadership*, 39.

[111] J. Oswald Sanders, *Spiritual Leadership* (Beggarwood Lane, UK: Marshall Morgan and Scott, 1967), 29-37.

[112] Finding people of this calibre may seem like a difficult task but it is encouraging to realise that Titus had to do this on the island of Crete, a community that had a terrible reputation of the locals being described as liars, evil brutes, and lazy gluttons (Tit.1:12).

These potential leaders were to be found amongst the community of faith. After people were converted, they usually went on to become disciples who were growing in Christ, experiencing the transforming power of the Spirit in their life in the context of relationships. This was the environment in which leadership selection took place.

In addition to selecting leaders, Paul was committed to developing them to their full potential in Christ. He did this in a variety of ways. One common way was by taking young or new leaders along with him on his travels as part of their leadership development. Like Jesus, Paul developed leaders in the context of relationship. As they travelled with him, he built relationship with them, and they observed first-hand his life, his relationship with God, the way he related to people, and how he conducted his ministry. This modeling would have had a powerful effect on his developing leaders.

Paul also taught the leaders he was developing. He gave them a "pattern of sound teaching" about God and his kingdom that he wanted them to keep and then pass on to others (2 Tim. 1:13-14). His teaching covered a wide range of topics, issues and matters of importance (Acts 20:20). This teaching was rooted firmly in the inspired Scriptures (2 Tim. 3:10-17).

Another way that Paul developed leaders was by giving them ministry assignments.[113] For instance, he had other people baptize the new converts at Corinth (1 Cor. 1:14-17). Titus and others were delegated to Corinth on a difficult mission. Paul had confidence in Titus because he walked in the same Spirit and followed the same

---

[113] It is interesting to note that today's leadership development experts believe that most learning takes place on the job through actual job assignments and not in the classroom. Active learning provides experiential exercises aimed at dealing with real-life issues. For instance, Noel Tichy advocates putting people "in progressively more difficult situations where they have to make decisions, and then give them feedback and support." Tichy, *The Leadership Engine,* 121, 169.

course of action that Paul would (2 Cor. 12:18). Tychicus was sent as a letter-bearer a number of times (Eph. 6:21-22. Col. 4:7), which added a personal dimension to Paul's correspondence and may have assisted in adding explanation to questions that people may have about what Paul had written. As Paul's mission expanded, he depended more and more on his co-workers to assist him with all aspects of his ministry, including his letter writing.[114]

Timothy was a young leader who Paul selected and developed. Through travelling with Paul, listening to his teaching, and various ministry assignments, Timothy learned much. Timothy, who had been well instructed by Paul, was dispatched to Thessalonica to strengthen and exhort them regarding their faith (1 Thess. 3:2, 6) and later he was sent to Corinth to remind them of Paul's ways in Christ which he taught everywhere in every church (1 Cor. 4:17). Paul's instruction to him expressed the breadth of the training he had provided for Timothy.

> You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings — what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them (2 Tim. 3:10-11).

Paul used a variety of means to develop the leaders he selected. He modeled for them what Christian leadership and ministry should be like, giving them an example to follow. He provided a team environment where they could learn from one another. He used the apprenticeship model, connecting younger leaders with older more mature leaders. He gave opportunity for his leaders to gain experience. He also gave them instruction and feedback along the way. In doing so, Paul developed a whole generation

---

[114] E. E. Ellis, "Paul and His Co-Workers," 183.

of leaders for his churches who were able to carry on the baton of the gospel long after he was gone.

The Process of Leadership Development

Understanding how leaders emerge is essential for both an individual leader's personal growth, as well as for assisting them to help other leaders or potential leaders in their development. God prepares and develops his leaders through a process that takes place over a lifetime. He works internally in the heart of a leader, as well as through external events, relationships, and situations. His goal is to equip his leaders to have the character, the skills, and the experience needed to fulfill their God-given task(s). A leader's response to God's work determines their ongoing development and future usefulness.

Clinton has pioneered significant research in the area of spiritual leadership development. His research began by studying biblical leadership and biblical leaders.[115] He identifies three primary stages of development in the lives of spiritual leaders. These stages are: foundations, ministry maturing, and life maturing.

The first stage is a foundational stage during which a leader's initial calling, commissioning, and commitment occur, along with some initial training.[116] The second stage focuses on the development of a leader's competence. This period includes skill

---

[115] R. Clinton moved on to study the lives of over four hundred Christian leaders from a variety of ministry contexts around the world. For an overview of his analysis, as well as more details on the stages of leadership development, see his book *The Making of a Leader.*

[116] Edgar J. Elliston in *Home Grown Leaders* (Pasadena, CA: William Carey Library, 1992, 80) further develops Clinton's thinking.

development as well as character and values formation. Transition to the third stage

occurs when a leader's ministry shifts from primarily flowing from competence (doing)

to flowing more from character (being). Typically, a leader does not enter this third

stage of development until after forty to fifty-five years of age. Clinton divides these

three stages into six periods which allows a leader to see God's work in their life more

clearly: sovereign foundations, inner life growth, ministry maturing, life maturing,

convergence, and afterglow.[117]

Sovereign foundations are where God begins preparing the groundwork for the

life of a leader. Even before birth, God is preparing the way for a person's ministry. God

uses a variety of factors to help shape a person for future ministry, including family

upbringing, education, social context, influential leaders, and spiritual experiences. He is

developing potential and nothing is wasted, even a person's mistakes and failures. A

leader's appropriate response to God's work during this important period is simply to

acknowledge God, to surrender in full to him, and to accept his or her calling for life and

ministry.

Inner life growth usually occurs after conversion and includes the infusion of

spiritual life and vitality into a person's internal world bringing about positive change.

Character is being formed and often some degree of leadership potential is recognized.

God may use a variety of tests to develop a person's character during this period,

including the integrity and obedience tests.[118] Responding correctly to these tests is

---

[117] Chapters 2-7 of *The Making of a Leader* expand these fully. The following paragraphs of this paper summaries each of these periods, 39-174.

[118] R.Clinton, *The Making of a Leader*, 57.

essential in the development of the leader. During this time, the leader usually receives some form of training, either formally through Bible College or seminary or informally through apprenticeships, conferences, or seminars.

The ministry maturing period sees a leader beginning to identify his or her spiritual gifts and skills for ministry. A large amount of training occurs during this time simply through the experience of leading. Leaders learn a lot by doing ministry in its various forms. A leader gleans many insights about relationships, God, and life through hands-on ministry experience. God's calling begins to become clearer at this time and a leader begins to crystallize God's vision for their life and ministry.

During the next period, which is life maturing, a leader experiences a shift from doing to being. In other words, a leader's doing flows out from his or her being. They begin to realize that mature ministry usually flows from mature character. Mature character is formed through the crucible of hardship, trials, and tests. Often a leader may not immediately recognize God's work during these times of shaping. However, if the leader responds correctly, character is formed and spiritual authority is increased.[119] If a leader responds poorly, spiritual growth is hindered and often a leader plateaus rather than continues on in his or her development as a leader.

A period of convergence occurs when a leader's gifts, character, experience, and calling unite to maximize his or her ministry effectiveness. The leader's ministry or leadership role at this time is a good match to the way God has shaped and developed them. The impact of a person's ministry during this period is high as God uses a leader

---

[119] R. Clinton (*The Making of a Leader*, 101, 255) defines spiritual authority as "referring to a source of credibility from God that permits leaders to influence followers." This is an authority delegated by God and differing from authority that is based on position or force.

to significantly advance his kingdom of the earth. This produces feelings of great joy and gratitude, resulting in increased trust and a strong sense of providence in one's life and ministry.

The final period of afterglow occurs when a leader moves from an experience of convergence, due to things such as age or frailty. During this period a leader begins to bring honor to God for his or her faithfulness over a lifetime. The leader has a tremendous ability at this time to provide encouragement to other leaders, even though their own influence may be declining somewhat. Spiritual authority is usually very high at this time.

During a leader's journey through the various periods of development, God uses a variety of means to encourage growth in character and ministry skill. These processes or learning experiences can come through circumstances, other people (both Christians and non-Christians), existing leaders, as well as emerging leaders. Clinton refers to these as "process items," which are critical incidents in the life of a leader where God teaches them something important.[120] Some lessons are reinforced and reiterated throughout a leader's development, sometimes increasing in difficulty and significance. Edgar J. Elliston puts it this way: "The Lord provides a wide range of learning experiences individually designed for the emerging leader's instruction. How the emerging leaders

---

[120] *The Making of a Leader*, 253. Clinton defines a process item as referring to "providential events, people, circumstances, special interventions, inner-life lessons, and/or anything else that God uses in the leadership selection process of a person to indicate leadership potential (inner integrity and influence capacity), to develop that potential, to confirm appointment to ministry role or responsibility, or to move the leader toward God's appointed ministry level for realized potential."

respond to the learning experiences will determine their rate of development and the leadership development stages to which they will attain."[121]

Christian leadership development is a Spirit-led, intentional process that occurs over a lifetime. Those whom God calls he equips and prepares for successful ministry. However, a leader's response to his or her call and development process determines his or her ultimate usefulness and effectiveness in God's work. Leadership development, like spiritual maturity, is a partnership between the leader and God.[122] God will do his part, arranging circumstances and other people to contribute to a leader's growth, but the leader must also cooperate, responding correctly to God's work.

Leadership development is also the responsibility of existing leaders. They should take time to observe those whom God is selecting and processing then find ways to enhance their development. Malphurs defines leadership development as "the intentional process of helping establish emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills."[123] God is at work but human leaders play a vital part in encouraging and stimulating leaders growing to their full potential.

Jesus and Paul modeled a commitment to developing leaders. They gave it a significant amount of their time and attention. It was very important to them and they were personally involved in the process. They did not delegate it out to other people. It

---

[121] Elliston, *Home Grown Leaders*, 89.

[122] In Philippians 2:12-13, Paul speaks about God who "works in" the believer's life while the believer needs to "work out" their salvation with fear and trembling. This illustrates the concept of partnership, balancing divine sovereignty and human responsibility.

[123] Malphurs, *Building Leaders*, 23.

was a vital part of the contribution that they made in response to God's calling on their life and ministry.

Even in the business world, success is being redefined as including the ability to select and develop other leaders. Leadership development expert, Noel Tichy, believes that it is a major responsibility of current leaders to develop the next generation and that this is not something that should be outsourced to consultants and/or professors. He sees the biggest failure of leadership as in not developing a successor. He believes that the all CEOs must be actively involved in succession planning. For example, Jack Welch spent twenty years focused more on teaching and developing leaders than on any other task. He spent seven of these years training multiple people as potential replacements for his role of CEO of General Electric.[124]

Tichy goes on to challenge every leader to develop a "teachable point of view" in the specific areas of their ideas, values, and methodologies. They then need to commit to becoming a leader who takes on direct responsibility for developing other leaders.[125] Proven leaders should do the teaching then they should personally act as coaches and role models, sharing their mistakes as well as their victories.[126] Through showing their vulnerabilities they serve as effective role models for others.

Jay A. Conger, one of the world's experts on leadership, says this …

The importance of active senior management direction, support, and feedback cannot be overemphasized . . . A lack of active support from senior management

---

[124] Jack Welch with John A. Byrne, *Jack: Straight from the Gut* (New York, NY: Time Warner, 2001), 407-429.

[125] Tichy, *The Leadership Engine*, xxiii.

[126] Ibid., 25.

can seriously dampen the motivation to learn and can even stifle the transfer of learning back to the workplace . . . Senior management's attention to action learning experiences and their involvement in critical reviews has significant symbolic and performance consequences.[127]

Although there are clear differences between the business world and the church environment, if business people are this serious about the longevity of their company and the continued profits to the bottom line, how much more should senior church leaders be passionate about ensuring that the church advances in its cause in the world. That is why a regular and significant investment of time into selecting and developing leaders is so important.

Existing leaders are the ones best equipped to select and develop more leaders. In fact, leaders are often at their best when they are selecting and developing other leaders, then developing a leadership culture around them.[128] No one leader can do all of the leadership development. Leaders develop best in a community context where many people are involved in their growth. However, the input of other leaders is essential, right from the beginning when a potential leader may not even recognize their abilities, and all through a leader's ongoing development.

Leadership Selection and Development for Church Multiplication

As has already been observed, church multiplication is clearly God's will for his people. His desire for the gospel to be taken to all people groups on the earth and to all sectors of society will be completed only through the reproduction of disciples, leaders,

---

[127] Conger, *Building Leaders*, 226f.

[128] Hybels, *Courageous Leadership*, 122.

and churches. Leaders are needed to make this a reality. God calls leaders and commissions them to this task but existing leaders are also required to co-operate with God's plan by being involved in leadership selection and development.

Without the ongoing development of new and existing leaders, the multiplication of churches will not take place and existing churches have the potential of moving into a period of decline. The survival of the church is at stake. That is why a large pool of potential leaders who are being developed is essential. The best leaders subordinate their own egos to the ongoing success of the church. They wish and actively plan for their successors to surpass them. They let go gradually, so that the next generation of leaders can be developed and eventually take over.[129]

The local church is the ideal environment in which to select and develop leaders. As people come to Christ, each person needs to be encouraged to discover, develop, and deploy their spiritual gifts for the benefit of others. As time goes on they also need to be seen as a potential leader, in whatever area of ministry and to whatever degree of contribution, based on their gifting, capacity, and spiritual maturity. Bible colleges, training centers as well as conferences can all aid in a leaders development but should not be seen as a substitute for development within a local church community.[130]

A wide variety of types of leaders are needed for the church. Of most importance is the development of church planters who will pioneer new churches, usually with a

---

[129] Lorin Woolfe, *The Bible on Leadership* (New York: The American Management Association, 2002), 216-217.

[130] Wagner highlights the failure of many of the formal education institutions to produce the kind of leaders needed for the contemporary church and the shift towards in-house leadership development programs. Wagner, *ChurchQuake*, 209.

team of supporting people. Church planting is not an easy task and requires a certain

caliber of person.[131] Much wisdom and discernment is needed when assessing potential

church planters. In addition to church planters or senior pastors of church congregations,

other ministry leaders also are needed for a variety of ministry contributions. These may

include ministries such as ministry to children and youth, pastoral care, small group

leadership, outreach and evangelism, church administration, and new Christian

discipleship. Unfortunately, developing leaders is somewhat of a weakness in many

churches and denominations. This needs to change.

Part Two has made some theological reflections on the biblical basis for church

multiplication and the importance of leaders in this task. A definition of leadership has

been presented, as well as components of leaders that God uses. Consideration was

given to the process by which Jesus and the Apostle Paul selected and developed leaders

in the first century as well as to leadership within the unique context of church

multiplication. The next chapter begins Part Three, which is a comprehensive strategy

for the selection and development of leaders for the future vision of CityLife, including a

detailed leadership development pathway and an implementation plan.

---

[131] Charles Ridley has done extensive research into the qualities needed for church planting and has condensed these into thirteen indispensible attributes. Ridley recommends a behavioural interviewing approach that is built on the belief that actual behaviour best reveals character and gifting and that the best indicator of future behaviour is past behaviour. Charles Ridley, *How to Select Church Planters* (Pasadena, CA: Fuller Evangelistic Association, 1988).

PART THREE

A STRATGEY FOR THE SELECTION AND DEVELOPMENT OF LEADERS

CHAPTER 6

A LEADERSHIP DEVELOPMENT PATHWAY

Based on the theological reflections of Part Two, this chapter will present a clear "leadership pathway" as a model for leadership selection and development within CityLife.[132] This pathway will define specific levels of leadership and the leadership requirements for each level: what a leader needs to be, know, and do. Consideration then will be given to the various ways of developing these leaders at each level, including apprenticeship with experienced church leaders, coaching from skilled coaches, and training in specific ministry skills.

The implementation of this leadership pathway will help to provide a larger pool of leaders for CityLife and its ministries. As more congregations are started, both locally and overseas, there will be more leaders from which to choose. As existing congregations grow, there will be more leaders from which to select potential staff members.

---

[132] Ram Charan's writings are the source of the concept of leadership passages with differing requirements in skills, time, and values outlined in this section. Ram Charan, *The Leadership Pipeline: How to Build the Leadership-Powered Company* (San Francisco, CA; Jossey-Bass, 2001). However, the phrase "pathway" has been chosen over "pipeline", as it communicates the idea of a journey and it is less mechanistic. Ian Jagelman, *The L Factor: Identifying and Developing Christian Leaders* (Adelaide, SA: Open Book Publishers, 2002), 43-71, also uses the pathway concept.

Levels of Leadership

Leadership development can be seen as a series of passages that a leader passes through as he or she take on more responsibility and influence, each requiring unique skills, time usage, and values.[133] The creation of a leadership pathway defines the various levels of leadership within a church, based on roles and required competencies. The goal is to seek to fill the pathway with people and provide appropriate training at every level. This is not about hierarchy or personal value, but about developing each person's God-given leadership potential and helping them progress as leaders as far as they can and desire to do so.

In the CityLife context, leadership will be seen as existing at one of seven different levels. These are outlined as follows (see Figure 2). It should be noted that there may be some inevitable overlaps between some of the levels and that some categories exist within some of the levels.[134] For instance, a level two leader may have someone helping them in an assistant role.

---

[133] Charan, *The Leadership Pipeline,* 7, 242.

[134] A variety of classifications are used by different authors in regard to levels of leadership. Refer to Elliston, *Home Grown Leaders*; Aubrey Malphurs and William F. Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, MI: Baker Books, 2004), 26, 125, 250-251; Neil Cole, Robert E. Logan, and Colin Noyes, *Leadership Farm System* (Mt Gravatt, QLD: CoachNet – South Pacific, 2007), 2; John Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, 1993), 20-22; and Jagelman, *The L Factor*, 43. Business texts that address this concept include Charan, *The Leadership Pipeline*, 7; William C. Byham, Audrey B. Smith, and Matthew J. Paese, *Grow Your Own Leaders: How to Identify, Develop, and Retain Leadership Talent* (Upper Saddle River, NJ: Development Dimensions International Inc., 2002); John Adair, *How to Grow Leaders: The Seven Key Principles of Effective Leadership Development* (Philadelphia, PA: Kogan Page Limited, 2005), 43); and Jim Collins, *Good to Great* (New York, NY: HarperCollins Publishers, 2001), 20.

Level 7 - Leading a Movement of Churches

Level 6 – Leading a Congregation

Level 5 – Leading a Ministry Department

Level 4 – Leading Leaders of Leaders

Level 3 - Leading Leaders

Level 2 – Leading Others

Level 1 - Leading Self
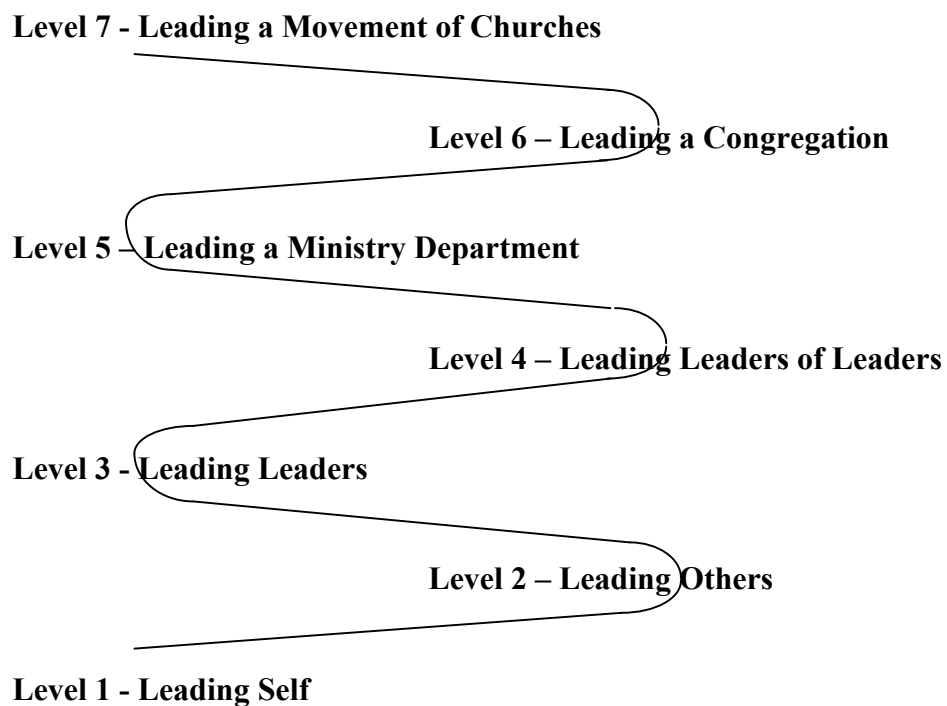
Figure 2

Leading Self

The first and most basic level of leadership is self-leadership. This is where every leader begins, and it involves mastering the basics of what it means to be a committed follower of Jesus Christ. Behaviors include loving God (through prayer, reflection on Scripture, and worship), loving other believers (through fellowship and service), and reaching out to those who have no relationship with Jesus Christ (through personal evangelism, and mission). The focus at this level is on personal discipline and maturity. The mission of CityLife is to see every person become a fervent follower of Jesus Christ, someone who is fully devoted to Christ and his cause on the earth.

Leading Others

At this level of leadership, an individual takes on responsibility for other people. In CityLife, this means becoming a small group leader, referred to as a Life Group Leader, or a ministry team leader, usually at a volunteer level. The number of people influenced by a leader at this level is quite small (between ten to twenty people) but this type of leader is critical to the life of the church.[135] Often they carry out primary care for the people in their group, and they are involved in hands-on discipling and personal development of group members.

Skills required at this level include pastoral care, coaching, planning and facilitating group meetings and, over time, selection and development of an assistant leader. More and more time is spent with other people. A change of values should take place at this level where the individual leader begins to value the growth and development of other people, not just their own.

Leading a small group is the perfect environment for the development of a leader. In fact, all other levels of leadership build on the components of leadership at this level. As Logan says, "It is in the formation of a group, the shepherding of its members, and its multiplying that the developing leader is able to demonstrate the necessary qualities of a reproducing leader."[136] Church growth consultant, Carl George says that

---

[135] Small groups have become a major emphasis in the last number of decades as they provide an ideal environment for relationship building, spiritual growth, and discipleship within a church community. For example, refer to Carl George, *Prepare Your Church for the Future* (Grand Rapids, MI: Revell Books, 1991); Joel Comiskey, *Reap the Harvest* (Houston, TX: Touch Outreach Ministries, 1997); Larry Stockstill, *The Cell Church* (Ventura, CA; Regal Books, 1998); Ralph Neighbour, *Where Do We Go From Here?: A Guidebook for the Cell Church* (Houston, TX: Touch Outreach Ministries, 2000); and Andy Stanley and Bill Willits, *Created for Community: Five Keys to Building a Small Group Culture* (Portland, OR: Multnomah, 2004).

the small group is, "from a leadership-development stand-point, the best possible laboratory" for identifying and training the next generation of volunteer leaders.[137]

Leading Leaders

This level of leadership involves leading people who have the responsibility of leading others. In CityLife, this refers to individuals who are coaching small group leaders (between two to five groups), referred to as Life Group coaches, or overseeing ministry team leaders in any of the ministry departments of the church. Leaders at this level take responsibility for developing the leaders under them through personal input and coaching. Often, the number of people under the direct influence of this level of leader decreases while the number of people under their indirect influence increases. Sometimes people leading at this level also lead at other levels at the same time, such as leading others.

Skills required at this level include leadership selection, assigning ministry tasks, measuring progress, coaching others, and a degree of strategic thinking. A leader at this level does not do as much hands-on pastoral ministry and focuses far less on their individual contributions. More time is spent on planning, team building, communication, and coaching. This includes instruction, observation, and feedback. Values include seeing ministry carried out through other people (something that requires giving up certain tasks) and sowing into the success of other leaders.

---

[136] Cole, Logan, and Noyes, *Leadership Farm System,* 7.

[137] Carl George and Warren Bird, *Nine Keys to Effective Small-Group Leadership* (Mansfield, PA: Kingdom, 1997), 47.

Leading Leaders of Leaders

This level of leadership involves leading people who have the responsibility of leading other leaders. In CityLife, this refers to individuals who usually are involved in a staff role.[138] The responsibilities of a person at this level of leadership include either overseeing relational networks of small group leaders or overseeing an entire ministry department within a local congregation.

Skills required at this level of leadership include greater communication ability, especially in connecting with leaders a few levels removed, setting ministry goals and holding people accountable to goals, teamwork with other ministry leaders, as well as greater strategic and long-term thinking. More time now is spent in meetings and team interaction. This level requires a shift from an individual people focus to more of a group or systems focus, addressing more organizational issues.[139]

Leading a Ministry Department

This level of leadership involves providing leadership to an entire ministry within the church, usually across multiple congregations. In CityLife, this refers to individuals who have a staff role as a head of department such as providing leadership to children's, youth, creative arts, pastoral care, community outreach, or world impact ministries. This type of role requires a broad range of skills and abilities.

---

[138] In CityLife there is no official "ordination". All believers are seen as called to ministry not just those on church staff or in pastoral roles. Wagner comments on this trend in *ChurchQuake*, 221. Although this level (and the next three) usually involves being employed in a staff role, discussion will take place as to how CityLife can better empower and utilize highly-competent leaders who may not desire or be able to take up a staff role. This may be through non-paid staff positions or involvement on key leadership teams.

[139] Jagleman, *The L Factor,* 50-52.

At this level there is a need to be able to work with a wider variety of people than ever before, selecting and developing leaders then building them together into collaborative teams, at both a staff and volunteer level. There is a stronger focus on the big picture and a leader becomes involved in a higher level of strategic thinking and planning for an overall ministry, including some form of financial management. Present needs and future goals need to be held in appropriate balance. Less time is spent just doing ministry tasks and more time is given to reflection and evaluation, including asking questions and listening well. At this level, the values of the leader need to a shift more toward the health and effectiveness of the entire ministry.

Leading a Congregation or Church

This level of leadership involves overseeing an entire congregation and giving leadership to each ministry within that congregation. In CityLife, this includes both the role of lead pastor over a campus and to the role of senior minister over an autonomous church, be that local or overseas. This is a role of quite extensive influence and much higher visibility.

Ministry skills at this level include public speaking, teaching, role modeling, developing other leaders, vision casting using diverse media, strategic thinking and planning, as well as awareness of overall morale and spiritual momentum within the church and its ministries, financial management, including fund-raising, as well as a greater awareness of what is occurring externally outside of the congregation. The way leaders at this level see themselves and their role changes quite significantly. Although leaders at this level must have a shepherd's heart and the ability to love and care for

people, pastoral care and administration usually are delegated to other leaders under the responsibility of the lead pastor or senior minister. There is a gradual letting go of the various pieces of ministry and a stronger focus on the whole. Value is placed on each ministry but with a stronger focus on how the overall congregation is progressing.

It should be noted that a head of department usually is linked more directly to helping people move through the leadership pathway than a lead pastor or senior minister, due to the specialist focus of their ministry activities.[140] The only exception would be in a non-English-speaking congregation. In that case, the lead pastor is far more active here in leadership development due to the language barrier that would face most heads of departments.

Leading a Movement of Churches

This level of leadership involves overseeing an entire network or movement of churches. In the CityLife context this currently includes the senior minister and the senior leadership team who together oversee the day-to-day aspects of all of the congregations. The ministry skills required are similar to the previous level although with far more of a trans-local focus and a greater sphere of influence. The majority of time is spent thinking about the health and growth of a movement of churches, as this is the highest value of a leader at this level. Skills such as the ability to pioneer new initiatives, to lead change effectively, to be a cultural architect, and to create strategic external alliances, become essential.

---

[140] It should be noted that lead pastors do provide a good deal of local awareness of a developing leader's character and rapport with the congregation. This input is essential for inclusion when considering selecting potential leaders.

These specific levels of leadership are not necessarily new within CityLife. They already exist. What is new is the definition of each level and the decision to view them as an integrated pathway for leadership development. This will help to provide a context for individual leaders to see where they are on their own leadership journey. It also will assist the senior leaders by providing them with a comprehensive leadership development process.

Leadership Requirements

Each level of leadership has certain requirements in order to lead well at that level. These requirements can be categorized into what a leader needs to be, know, and do. Another way to describe these three areas is character (the heart), knowledge (the head), and ministry skills (the hands).[141] The following section will outline more fully what these requirements are within the CityLife context. These are the qualities that will be modeled by the current senior leaders, trained into existing leaders, and identified in potential leaders.

---

[141] The following people use these three classifications, or variations of them: Blanchard, *Lead Like Jesus*, 29; Sanders, *Spiritual Leadership*, 26f', Greg Ogden and Daniel Meyer, *Leadership Essentials* (Downers Grove, IL: InterVarsity Press, 2007); Maxwell, *Developing the Leaders Around You* (Nashville, TN: Thomas Nelson, 2005), 41f; Malphurs, *Building Leaders*, 76-85, 173, 180, 184, 191, 201, 203; and Hybels, *Courageous Leadership*, 80f.

Character Requirements

Character is the first and most important attribute to look for when selecting and developing leaders. Who a leader is will determine his or her greatest impact.[142] CityLife is not looking for perfect leaders. However, it is looking for leaders who have good character and who are growing and changing. This is demonstrated by a willingness to be teachable and to accept feedback from others. A potential leader's character will be observed and developed within the context of Christian community. This will include their small group as well as their involvement in various other church groups and/or ministry activities.

The first aspect of character required by a leader is genuine spirituality. This includes confirmation that the leader has had a Christian conversion experience and that his or her life demonstrates the ongoing influence of the Holy Spirit. A leader's relationship with God is maintained and developed through practices such as prayer, Bible meditation, worship, and obedience.

The second aspect of character that is important is the quality of integrity. Integrity includes qualities such as trustworthiness, honesty, authenticity, faithfulness, loyalty, and ethical behavior. A leader's internal world must match the life he or she is portraying publically.

The third aspect of character concerns a leader's relationships. Ministry is all about people and the greatest quality to develop is that of Christian love. A leader must

---

[142] Andy Stanley notes that character is not essential to leadership. You can lead without character but character is what makes a person a leader worth following. Andy Stanley, *The Next Generation Leader: Five Essentials for Those Who Will Shape the Future* (Portland, OR: Multnomah Publishing, 2006), 111.

be able to relate well to a wide variety of people, including their family and people in the church and the local community. Essential relational skills include: good listening, being hospitable, effective conflict resolution, loving confrontation, patience, kindness, and trust building. Relating well to others also includes the leader's ability to be aware of and control their moods and emotions, which create the climate in which ministry takes place.[143]

Character also includes qualities such as a servant spirit, personal discipline, excellence, enthusiasm, self-control, courage, humility, and being teachable. The higher the level of leadership in which an individual is involved, the greater the need for strength of character. The development of character must be a continual focus for existing and potential leaders.

Character is developed in a number of ways, including a person's responses to people and the circumstances of life. Much of a person's character is shaped in the context of community life. The spiritual disciplines also play a significant part in the formation of a person's inner world and development of their character.[144]

It should be noted that all character is viewed through the filter of an individual's personality. Sometimes an outgoing pleasant personality can be a guise for lack of character. In contrast, sometimes a quiet, more introverted personality can fail to reveal the presence of genuine character. Further thought needs to be given as to how to

---

[143] Daniel Goleman has done extensive study on a leader's emotional moods and the impact they have in the workplace. Goleman, *Working with Emotional Intelligence* (New York, NY: Bantam, 2000). Refer also to Malphurs where he refers to a leader's emotions as "heart work". Malphurs, *Being Leaders*, 84-85.

[144] On the topic of spiritual disciplines, refer to Dallas Willard's books, *The Spirit of the Disciplines: Understanding How God Changes Lives* (London, UK: Hodder and Stoughton Ltd, 1988) and *The Renovation of the Heart: Putting on the Character of Christ* (Leicester, UK: InterVarsity Press, 2002).

measure character and to identify the behaviors which are indicators of genuine character in a person's life.

Knowledge Requirements

Knowledge is also essential for a leader. Knowledge refers to what a leader knows, which provides the foundation for how they live and lead. The development of a Christian mind and the ability to think clearly is very important. Knowledge can be intellectual, experiential, or intuitive.[145]

The first area of knowledge for a leader to develop is knowledge of the Bible and of Christian doctrine. A working knowledge of God's purposes as revealed through the narrative of Scripture in both the Old and New Testament is essential, along with an awareness and ability to articulate the basic teachings of the Christian faith. These include the doctrines of the Scriptures, God, Christ, the Holy Spirit, Man, Angels, Satan and Demonology, Salvation, the Church, and End Times.

The second area of knowledge is the application of the above-mentioned knowledge to daily life. The acquisition of wisdom is to be a goal for every leader. Wisdom is the ability to apply knowledge to contemporary situations so as to live life from God's perspective. Wisdom is developed through learning, application, and experience. Knowledge by itself can lead to pride (1 Cor. 8:1), while knowledge put into regular practice has greater potential to create a life of love and wisdom. The goal of all knowledge is life transformation (see 2 Tim. 3:16-17). It is much more about personal

---

[145] Malphurs amplifies these further in *Being Leaders*, 82-83.

obedience than content memorization or retention. It is more about leaders thinking biblically than about having their heads filled with information.

The third area of knowledge is that of the church context. A leader must know the history, mission, values, vision, culture, philosophy of ministry, and leadership style of the church. Each church has its own unique background, personality, and calling. CityLife is no exception and all leaders must be aware of this and embrace these core aspects of the church fully. Unity over the essentials is vital, while still valuing diversity of expression and passion.

The fourth area of knowledge is role-based knowledge. Knowledge appropriate to the ministry role and its accompanying tasks is essential. For example, a person in the ministry role of business manager needs an entirely different range of knowledge than that of the role of creative arts director.

The higher the level of leadership in which an individual is involved, the greater the depth of knowledge the leader needs. Also, different ministry roles require a different composition of these areas of knowledge. The development of knowledge, along with wisdom, must be a continual focus for existing and potential leaders.

<center>Ministry Skill Requirements</center>

The third area of requirement for leaders is that of ministry skill. Ministry skill refers to a leader's competencies or what a leader is able to do. This includes a wide variety of ministry tasks. These are pastoral care, ministry of the Holy Spirit, vision, communication, team building, planning, and leading change.

The first ministry skill is that of pastoral care. Leaders need an ability to empathize and relate well to people, both believers and unbelievers. Pastoral care requires a variety of abilities such as evangelism, discipleship, encouragement, counseling, mentoring, and coaching. Ministry skills unique to the staff pastor role include pastoral care, home and hospital visitation, emergency assistance, overseeing the assimilation of new Christians and visitors, conducting of weddings, water baptism and funeral services, assisting in the selection and development of new Life Group leaders, as well as overseeing small group multiplication.

The second ministry area to develop is ministry of the Holy Spirit. This includes learning to hear God's voice, prayer ministry, discernment, prophetic ministry, spiritual warfare, praying for healing, and moving in other gifts of the Holy Spirit. Some of these areas are unique to the Pentecostal environment where there is a strong belief in these activities of the Holy Spirit.

The third ministry skill that a leader needs is that of vision. A leader needs to have a clear sense of purpose for the people and the ministry they lead. They also need to be able to articulate that vision so that others embrace it and become excited about pursuing it. A leader's vision also includes a willingness and ability to connect what they are doing to the overall vision of the church.[146]

The fourth ministry skill is the ability to communicate effectively. Communication is expressed through both verbal and written mediums. Verbal communication takes place in a variety of contexts, such as one-on-one, small groups,

---

[146] Leaders must be vision-creators. Visionising defines leadership. Warren Bennis says, "The single defining quality of leaders is their ability to create and realise a vision." Blanchard, *Lead Like Jesus,* 79. Vision is similar to purpose.

and larger meetings. Communication may take the form of teaching or training, personal

or group prayer ministry, as well as leading meetings and discussions. A leader must

have an ability to take their thoughts and present them clearly and passionately so that

listeners understand and then follow their direction. Effective communication also

includes developing good listening skills and giving appropriate feedback.

The fifth ministry skill is that of team building. Team building includes the

ability to recruit people, motivate people, train people, and mobilize them into

appropriate ministry. Good team building includes discerning people's gifts and placing

them in appropriate ministry roles. It also includes building a sense of community

amongst team members. At the higher levels of leadership it includes building

collaborative teams from other team leaders.

The sixth ministry skill is the ability to plan effectively to achieve desired

goals.[147] Planning includes tasks such as decision making, organization, prioritization,

goal setting, time management, delegation, strategic thinking, project management,

initiating and managing change, ministry evaluation, and resource allocation. Creativity

can also add an important dimension to the planning process as various options are

considered.

The seventh ministry skill is leading change. Leaders need the ability to lead

change, manage transition times, and resolve conflicts that will inevitably emerge from

time to time. Leaders create movement and where there is movement there is often

---

[147] Vision has to be turned into action or it is merely a fantasy. Hybels, *Courageous Leadership.*
51.

friction. Leaders also need the ability to discern and address ministry blockages and hindrances, as well as to solve problems in a timely manner.

All seven of these ministry skills are needed at each level of leadership to some degree but they differ in their expression, breadth, and importance as leaders move to higher levels of responsibility. Other skills may be necessary for specific roles or situations but these are the main seven ministry skills needed for leaders within CityLife. Together they enable a leader to be effective in their ministry contribution. The higher the level of leadership in which an individual is involved, the greater the depth and the breadth of ministry skills they need to have. Development of existing and new ministry skills must be a continual focus for current and potential leaders.

One of the main keys to a leader's influence with people is his or her credibility.[148] Credibility comes from a consistent track record. The development of character, knowledge, and ministry skills assists in building that credibility. The appropriate blend of these skills, to suit the required level of leadership, enables leaders to function effectively.

Leadership Development

Leadership development is a process, similar to a series of turns on a pathway, from one level to another. Leadership selection is the first step in the leadership development process. In the CityLife context, most potential leaders volunteer to become involved in a particular ministry, thereby entering the leadership pathway.

---

[148] Malphurs, *Building Leaders*, 21.

Others are recruited by existing leaders and invited into leadership. Placement occurs

after an initial exploration and assessment of a person's spiritual gifts, experience,

passions, and interests.[149] All new leaders receive an orientation of what is required for

their particular ministry role.[150]

Once a potential leader is selected and placed into a leadership role, leadership

development will continue to take place formally and informally through a variety of

ways.[151] Informal development will include personal reading and reflection, unplanned

relational interactions, and apprenticing from more mature and experienced leaders.

Formal development will include coaching appointments and intentional training

modules in a variety of ministry areas.

Apprenticeship

The primary means of leadership development will be through apprenticeship.

An "apprentice" is someone who is learning by doing while in a relationship with a

mentor or more experienced person. People often learn best by doing.[152] For developing

church leaders this means providing opportunity for hands-on ministry experience with

---

[149] Currently, this is done informally in the case of volunteers, but investigation will be made into using tools such as Warren's SHAPE analysis as outlined in *The Purpose-Driven Church* (Grand Rapids, MI: Zondervan, 1995, 369), as well as personality profiles such as DISC (discprofile.com). Staff employment involves further tests.

[150] Again, this is done fairly informally for volunteers but more formally and thoroughly for staff members.

[151] There is somewhat of an overlap between building on and improving the existing aspects of leadership development within CityLife and adding in new dimensions.

[152] Logan uses swimming as an illustration of this. Teaching swimming in a classroom can help but unless a person gets into the water and makes an effort to swim, they will never learn. The same can be said about all ministry tasks. Logan, *Be Fruitful and Multiply*, 111-112.

on-the-job training.[153] Learning takes place in real-life situations and the lessons stick

much better.[154] This is why the local church is the best environment to train ministers

and leaders. Teaching and ministry experience can be combined, unlike many seminaries

which can tend to become overly academic and isolated from the actual arena of life and

ministry. Due to this, many local churches are now developing their own leadership

training processes.[155]

In addition to hands-on ministry experience, each leader will be placed in a

relationship with a more experienced leader, usually someone who is at a higher level of

leadership. A relational environment is more effective than a program or a class, though

programs and classes provide a good foundation and can supplement experiential

learning. The more mature and experienced leader can mentor the apprentice in all

aspects of leadership at the level they are involved. Mentoring can be through modeling,

encouragement, opportunity, and feedback.

The apprenticeship model assumes that existing leaders have adopted an

empowering leadership mindset that causes them to delegate ministry to emerging

leaders, including transferring authority within specific boundaries. Effective

empowerment requires a certain degree of giving up control, slowing down to bring

---

[153] "Leaders grow by facing and surmounting even more difficult leadership challenges. If organisation want to grow the leaders – or at least create the conditions necessary for growth - they can do no better than to give potential leaders a chance to lead ... The opportunity should be accompanied by practical help in the form of training and support ... We need challenges in order to grow ... stretching." John Adair, *How to Grow Leaders: The Seven Key Principles of Effective Leadership Development* (London, UK: Kogan Page Limited, 20050, 114f). Growth by stretch assignments is an ideal way to develop leaders. Surratt, Ligon, and Bird, *The Multi-Site Revolution*, 159.

[154] Ibid., 113.

[155] Refer to Wagner for a detailed explanation of the weaknesses of many seminaries and the shifts that are taking place in many local churches that are serious about developing leaders. Wagner, *ChurchQuake*, 223-234.

others up to speed, a humility that is willing to starve the ego, and a strong ongoing connection to the people being developed.[156] Empowerment means creating opportunity for others to grow and develop. Without more opportunities, the church will not see more leaders emerge.

All leaders should have at least one apprentice, who they are training and developing in ministry.[157] This multiplication mindset is essential to the growth and expansion of the church, as well as the development of people as leaders. Without it, existing leaders will place a lid on the amount of ministry able to be done, both now and in the future. Potential leaders will tend to be suppressed or hindered in their emergence.

The concept of apprenticeship is already in place in many of the levels of leadership within CityLife Church. In order to move forward, however, there will need to be a more thorough and intentional use of this leadership development process. This will form part of the implementation plan in the next chapter.

Coaching

In addition to ensuring that each leader is in an apprenticeship relationship with another more mature and experience leader, CityLife has also adopted a coaching approach to developing existing leaders.[158] The coach is usually the same person who is

---

[156] Malphurs, *Building Leaders*, 40-59.

[157] Logan says, "One way to ensure that leaders have apprentices is to make it a non-negotiable part of leadership expectations." Logan, *Be Fruitful and Multiply*, 120-121.

[158] Coaching has become quite a phenomenon in recent decades and has become a common paradigm for use in the sport, business, and church world. Refer to Chapter 2 for further details about the coaching that already occurs within CityLife.

overseeing a particular leader.[159] However, additional coaches (whether external or internal) are used as appropriate to help with specific personal issues or training needs.[160] Coaching enables a person to go farther much faster than they could on their own.[161]

Logan and Gary B. Reinecke define coaching as "the process of coming alongside a person or team to help them discover God's agenda for some part of their life or ministry, and then cooperating with the Holy Spirit to see that agenda become a reality."[162] Like Barnabas did for Paul, a coach is someone who comes alongside to help draw out a person's potential. They do this through encouragement, as well as helping individual people discover God's purpose for their life.

The coaching role is not about telling leaders what to do but about helping leaders to reflect on their own life and ministry and then take appropriate steps of actions. The use of questions is at the heart of coaching. Good questions help create awareness within a leader as to what the current reality is and what their options are for moving forward. The aim of the coach is to get leaders to think for themselves and to bring them to a place of responsibility for making decisions in order to lead well in their context.

---

[159] In that sense, a supervisor or manager may take on a number of different roles at different times, including leader, mentor, coach, and trainer. Further consideration will be given as to whether there is value in a leader mentoring or coaching two levels down. The first level could be for task accountability and second level could be more for personal development. Jagelman, *The L Factor,* 62-63.

[160] A neutral observer or a leader two levels above a developing leader could be more objective in their coaching. Leaders at level seven would benefit from relationship with peers externally and also input from leaders in the business world.

[161] Stanley, *The Next Generation Leader*, 85f.

[162] Logan and Reineke, *Developing Coaching Excellence* (St Charles, IL: ChurchSmart Resources, 2003), 1.

Part of the coaching relationship includes periodic performance appraisal and evaluation. CityLife is investigating the possibility of using a variety of tools for evaluation, including various personality profiles and the creation of a 360-degree assessment tool.[163] These will assist a leader to discover their own strengths and weaknesses, as well as be aware of how they are perceived by others in their life and ministry. This will be instrumental in providing valuable feedback for the development of all leaders.

<div align="center">Training</div>

In addition to apprenticeship and coaching relationships, specific training is and will be provided for all leaders in a variety of formats. In the future, the content and approach of the training will be determined by the leadership requirements for each level, as well as by the current learning needs of the individual leader. This will build upon the existing LIFETRAX and MinistryTrax programs.[164]

New flexible training modules will be created to develop the core leadership competencies required of staff and volunteer leaders. Future training will be more effective by linking it closely to the newly developed levels of leadership as seen in the leadership pathway. Consideration will also be given to making as many training courses as possible available online via the church's web site.

---

[163] In human resources practice, a 360-degree appraisal involves feedback that comes from all around an individual. The "360" refers to the 360 degrees of a circle. The feedback would come from subordinates, peers, and coaches or supervisors responsible for the individual, as well as self-assessment, and in some cases, from external sources. It can be contrasted with typical performance appraisal where an individual is only reviewed by their direct supervisor.

[164] Refer to Chapter 2 for a full explanation of these CityLife ministries.

Those desiring more formal theological training can enroll in local Bible College courses. CityLife will continue to encourage leaders at the upper levels of leadership to supplement their learning by obtaining at least an under-graduate degree in theology or ministry. There are also a variety of evening classes run as part of the church's MinistryTrax leadership development program.

The combination of apprenticeship, coaching, and training, along with an individual leader's own personal relationship with God, create a powerful incubator for leadership growth and development. It allows for spiritual formation, ministry experience, input from others, and dynamic reflection to work together in a holistic manner. God develops his own leaders but churches and existing leaders can make an important contribution to the process.

The leadership development pathway is not a new program for the church but a fresh way for viewing the process of developing leaders.[165] It encompasses the existing activities of evangelism, discipleship, ministry volunteer recruitment, and leadership training into a more holistic approach. The ultimate aim is to create an environment where everyone is more intentional about developing existing and potential leaders for the multiplication of the church and its ministries.

The pace of a person's movement through the various levels of leadership is based on a variety of factors including an individual's motivation level, ability to grow and change, development of leadership skills, and degree of maturity.[166] Each new level of leadership has a greater degree of responsibility and complexity, an increase in the

---

[165] Cole, Logan, and Noyes, *Leadership Farm System*, 5.

[166] Ibid., 3.

number of issues needing to be considered, greater ambiguity, a more far-reaching impact in terms of decisions that are made, and thinking that is more and more focused on the longer term. The cumulative effect of this means higher demands and potential stress. Ideally, each leader should seek to develop their full God-given potential and function in a ministry role that best suits that potential, whatever level of leadership that may be. When a leader is functioning at a higher level than that for which they are equipped it results in personal and ministry ineffectiveness, as well as potential burnout.

Ideally, leaders will move through each level of leadership in a successive manner over a period of time, until they reach a level that best matches their calling and capacity. However, for some leaders it may be appropriate to skip a level or two of the leadership pathway or start at a higher level, based on their previous leadership experience and/or potential. In some cases it also may be appropriate for a leader to move sideways to a different ministry but at the same level of leadership, in order to gain broader ministry experience.

Not every person has the capacity nor the interest in moving up to higher and higher levels of leadership. The aim is to help people develop to the level of leadership that best suits their God-given potential and their personal desire. The goal is not just to move a leader from level to level but to help them grow within the level of leadership they are currently involved. As Logan and Cole say, "Some will grow into each new level, while others will find a level where they serve best. There is no reason to promote leaders from their area of effectiveness."[167] Clearly, more leaders are needed at the lower

---

[167] Cole, Logan, and Noyes, *Leadership Farm System*, 7.

levels than at the higher ones but it is important to develop leaders at all levels.[168] Logan

and Cole go on to say,

> The key to a successful leadership farm system is flexibility of design that allows leaders to develop at varying levels and speeds. To force all leaders to develop at the same rate would slow entire process down and needlessly limit the number of leaders being produced.[169]

In practice, each level of leadership has three phases.[170] In the first phase a leader

is learning to do the job required of that level of leadership. In the second phase they are

doing the job well. In the third phase they are ready to move on to a higher level of

leadership. Not everyone will be able to move to the third phase and either may flounder

at the first phase or be comfortable with the second phase and so not have a desire to

take on greater responsibility. It is better not to promote people to the first phase of a

higher level of leadership until they are confident at the previous level and show the

capacity to take on increased responsibility.

This chapter has given definition to seven levels of leadership that exist within

CityLife. It has considered requirements for leaders within the church as well as ways in

which leaders will be developed. The next chapter will build on this by presenting an

implementation plan for this strategy.

---

[168] Elliston outlines a relative distribution of leader types for a community, highlighting the need for the greatest amount of leaders at the lowest levels. He believes that the majority of local church training should be focused at the lower levels of leadership, which is often not the case. Elliston, *Home Grown Leaders*, 32-35.

[169] Cole, Logan, and Noyes, *Leadership Farm System,* 6-7.

[170] This concept of three phases within each level was gleaned from Jagelman, *The L Factor*, 62.

CHAPTER 7

AN IMPLEMENTATION PLAN

This chapter will present an implementation plan for the leadership pathway

presented in Chapter 6. This will include an explanation of the involvement of senior

church staff, discussion on where potential leaders will be found and how this strategy

will be communicated to the congregation. Finally, there will be an explanation of how

this strategy for selecting and developing leaders will be assessed and evaluated for

effectiveness.

The Involvement of Senior Church Staff in the Leadership Pathway

The senior staff of CityLife will be involved actively in the process of selecting

and developing leaders. Without the active participation of senior leaders, this important

area will not make the progress that it needs to make. Senior staff must lead the way so

that leadership development becomes a priority in the church.

A major part of the job description of the senior minister, the senior leadership

team, the heads of department, and the lead pastors, will now include selecting and

developing leaders. This begins with a recruitment mentality that is always on the

lookout for potential leaders. It also necessitates regular evaluation of current leaders -

reviewing their effectiveness, coaching them for improvement, and re-deploying or

promoting them as appropriate. Face-to-face contact is essential so that the developing

leaders catch the heart and spirit of those who oversee them. Personal presence and touch are vital.

Senior leaders must continually be on the lookout for potential leaders. They need to prayerfully discern where these leaders are in their spiritual growth and ministry experience. They should consider what next step these leaders can be encouraged to take. By doing these sorts of things, they can help to track the growth and development of potential and existing leaders.

Identifying Potential Leaders

Existing senior leaders will seek to prayerfully discern individuals with potential for future ministry. At CityLife, all people, men or women, married or single, can minister in any leadership role within the church. Ministry is seen as being based on godliness and gifting, not gender. In that sense, everyone is a potential leader.

Some potential leaders will emerge through their own decision to make themselves available. CityLife endeavors to create a volunteer culture where everyone is encouraged to discover, develop then deploy their gifts for the benefit of others. This includes leadership gifts. Other potential leaders may not see their own leadership potential and will need existing leaders to see that possibility and then encourage them to begin to take on leadership responsibility.

In addition to the requirements of character, knowledge, and ministry skills, potential leaders can be identified by others qualities such as influence, people skills, drive or what could be called action-orientation, an appetite to learn, self-motivation, as

well as intelligence or mental sharpness.[171] Fred Smith Sr., a columnist for *Leadership Journal*, lists eight signs of leadership potential: a constructive spirit of discontent, practical ideas, respect of other people, ability to create or catch vision, a willingness to take on responsibility, ability to finish a job, tough-mindedness, and the fact that other people listen to them.[172]

It is recognized that demand for leaders often exceeds the supply of already developed leaders. That does not mean that significant compromises should be made in the name of expediency. However, it is accepted that there will always be risks when selecting potential leaders and that there are no guarantees that a potential leader will grow into a mature leader. Nevertheless, it is worth the risk. Stretching assignments and leadership opportunities often create an environment for people to develop in ways they would not otherwise.

After potential leaders have been identified they will be invited into the leadership pathway where an ongoing investment will be made into their development. These leaders will be found both within the CityLife community and also without, as appropriate. A few brief comments will now about the sources of leadership selection.

From Within the Church Community

The primary source of potential leaders will be from within the CityLife community. One of the benefits of selecting potential leaders from within the existing

---

[171] Hybels, *Courageous* Leadership, 127-130; Clinton, *The Making of a Leader*, 88-97, Maxwell, *Developing the Leaders Around You*, 41-43.

[172] Fred Smith, "Spotting a New Leader," *Leadership* (Fall 1996): 31-33.

congregation is that it is possible to better discern a person's character and spiritual gifts. Existing relationships can be examined, as can attitude, reputation, and ministry skills. This removes a lot of guesswork and potential risk from the selection process. It also rewards those who have been faithfully serving within the church. In addition, the congregation has less hesitancy placing their trust in new leaders because they have already proven their faithfulness over time.[173]

In reality, the church is the best environment for developing its own leaders. It provides an incubator where emerging leaders already have a grasp on the vision, core values, culture, and DNA of that local church. This often helps to avoid the misunderstandings, conflict, and even resentment that can emerge when an outside leader becomes involved in leadership within a church community with which they have not journeyed together.[174] Wagner notes a number of advantages of home-grown staff: they already agree with the vision of the church, they are loyal to the senior leader, they are already motivated, they know the church's philosophy of ministry, and they have already proven what their spiritual gifts are.[175]

When churches are forced to look outside it is usually because they have not developed their own leaders from within. However, when leadership selection and development becomes a priority, it becomes much easier to make a commitment to promotion from within as a first option. The fact is that most leaders that a church needs are already present. They just need to be identified then developed.

---

[173] Cole, Logan, and Noyes, *Leadership Farm System,* 6.

[174] Surratt, Ligon, and Bird, *The Multi-Site Revolution*, 145-146.

[175] Wagner, *ChurchQuake,* 220.

From Outside the Church Community

Many future leaders are in the harvest. They are currently outside the kingdom of God. Once they become new converts they can enter the leadership pathway, moving over time from convert to disciple to leader. As Logan and Cole declare, "The harvest provides an endless pool of potential leaders."[176]

Occasionally, it may be appropriate to appoint an experienced leader from another church to a leadership position within the church. This will be the exception and will only occur when an appropriate leader cannot be found from within. Sometimes "new blood" can add a needed dynamic into a leadership team. This is seen in the case of Paul, who Jesus personally recruited to be an apostle to the Gentiles, despite the fact that he already had twelve apostles who he had appointed earlier.

CityLife has appointed a number of leaders through the years from the outside. This has been based on relationship and a belief that the new person would be a good fit into the church community. Thankfully, usually this has worked well. Openness to this in the future will be maintained, but priority will be given to developing leaders from within.

Communication about the Leadership Pathway to the Congregation

People within CityLife will need to know about the higher priority being placed on leadership development. They also need to know about the levels of leadership as outlined in the new leadership pathway, the qualifications for leadership, and the ways leaders are developed. The new leadership pathway will be open to everyone interested

---

[176] Cole, Logan, and Noyes, *Leadership Farm System*, 5.

and people will be encouraged to volunteer to enter the pathway at whatever level is appropriate.

Communication about how leadership development takes place within CityLife will be given in a variety of formats and contexts. First, the staff and existing leaders will be informed via existing staff and leader's meetings. They also will be invited to continue to give input into the processes being developed. Second, the entire congregation will be informed via weekend messages strategically placed during the year and in church newsletters. In the future, this information will be included in all courses for new members and on the church's website.

An Implementation Timeline for the Leadership Pathway

Following is a three-year implementation timeline for this leadership development strategy. The senior minister and the senior staff will be responsible to implement these steps, holding one another accountable for their achievement. CityLife's human resources manager will also champion this area of leadership development as part of their role.

Year 1: Development of Program

In the year 2009, the program will be fully developed. This will take time but it will be well worth it as the quality of the program will be directly related to the amount of preparation that is invested in its development. This will be done by the senior church leaders, namely me as the senior minister, the senior leadership team, and the heads of department. Several steps will be taken.

First, more focused prayer will be made, asking God specifically to help CityLife to select and develop as many leaders as possible. Jesus urged his followers to pray for more workers (Matt. 9:35-38). The same needs to be done today. Regular prayer for this will be made by the senior leaders, the church staff, volunteer leaders, intercessors, and the congregation. This will commence in early February 2009. Fervent and consistent prayer will undergird this entire strategy and implementation plan.

Second, further discussion will take place on the proposed seven levels of leadership. This will ensure that there is an adequate explanation of the types of leadership that currently exist with the church and that these levels are defined as clearly as possible. After enough discussion has taken place, agreement will be sought on the levels of leadership for CityLife. This will be completed by March 31, 2009.

Thirdly, further discussion will take place about the desired leadership requirements for each level of leadership within the church. Consideration will be given to the areas of character, knowledge, and ministry skills. After enough discussion has taken place, agreement will be sought on requirements for leadership within CityLife. Included in this discussion will be the consideration as to how CityLife can better empower and utilize highly-competent leaders who may not desire or be able to take up a staff role. This may be through non-paid staff positions or involvement on key leadership teams. This will be completed by April 30, 2009.

Fourth, further discussion will take place as to how leaders will be developed within the church. Thought will be given to the areas of apprenticeship, coaching, and training. After enough discussion has take place, agreement will be sought on how leaders will be developed within CityLife. This will be completed by May 31, 2009.

Fifth, communication about the leadership pathway, as mentioned above, will be made in the second half of the year. This will include the results of the discussion on levels of leadership, leadership requirements, and how leaders will be developed. Communication will be to existing church staff and volunteer leaders, then to the congregation. This will be completed by July 31st, 2009 for church staff and leaders and by September 30, 2009 for the congregation.

Sixthly, all existing leaders will be identified as to where they are on the leadership pathway. Currently CityLife has 1,235 leaders involved in a variety of ministry areas. They usually have been grouped by ministry area but also will now be grouped by their level of leadership. This will be completed by August 31, 2009.

The seventh step will be to have each existing leader participate in an informal interview with their ministry coach or supervisor. Discussion will take place about the church's new paradigm for leadership development. The interviewer also will seek to determine what the individual leader's current training needs are, as well as to prayerfully discern any future aspirations he or she may have. Assessment will then be made to determine whether each leader is just learning the level of leadership they are function on, doing well at it, or ready to move on. This may reveal some mismatches or developmental gaps that will need to be addressed where a leader may be functioning at a level beyond his or her gifting, capacity, or current training. Appropriate action will then be taken. This will be completed by November 30, 2009.

The eight step will be developing new training modules to fill any gaps that exist for training leaders. Focus will be on developing and training people for some of the upper levels of leadership. However, existing training modules for the lower levels of

leadership, including the entire LIFETRAX program content, will also be reviewed and upgraded as appropriate. This will be completed by December 15, 2009.

During the year, potential leaders will be selected and invited to prayerfully consider taking up responsibility at the appropriate level of leadership. Leaders may enter at any level based on their existing gifting or experience. Existing leaders may also move up a level, jump a level, or move sideways.

Year 2: Launch of Program

This new leadership development paradigm will be fully implemented in the year 2010. This will be built on all of the development work that will have taken place the preceding year, 2009. Additional steps will be taken in 2010.

First, all leaders will be seen as existing at a particular level of leadership. A master list of all church leaders will be developed and then reviewed every quarter by the senior church leaders. Each leader will be regularly assessed as to his or her ministry effectiveness and development. This will take place from February 1, 2010 onwards.

Second, the process of leadership development through apprenticing and coaching will be implemented at the volunteer levels of leadership (not just at staff levels). Training in these paradigms will occur in a variety of ways and formats. This will include through one-on-one relationships and training events. This will take place from February 1, 2010 onwards.

Third, any new training modules will now be offered. Together with already existing training programs and methods, this will ensure that a comprehensive array of training opportunities exist for developing leaders at all levels. This will make it possible

for leaders to develop themselves through all of the levels of leadership within CityLife. This will take place from February 1, 2010 onwards.

Fourth, consideration will be given to where a leader is as to the three phases that exist for each level — learning, doing well, or ready to move to a higher level of leadership. Potential promotion or recommendations for further development will be based on an annual review and assessment of their progress. For appropriate church staff, their salary level will be loosely linked to the relevant level of leadership. This will also take place from February 1, 2010 onwards.

Year 3: Evaluation and Fine-Tuning of Program

In the following year, 2011, the program will be evaluated. Based on this evaluation, adjustments and any needed fine-tuning will be made. This is to ensure that the paradigm and processes effectively serve the desire of CityLife to see more and more leaders emerge within the church. The following section explains in more detail how leadership development with be assessed and evaluation.

Assessment and Evaluation of the Effectiveness of the Leadership Pathway

Assessment and evaluation of any program or ministry is vital. Busyness does not equal effectiveness. Programs do not always produce the desired results, no matter how well-intentioned the people who develop them. The question as to whether the job is getting done needs to be asked. The development of leaders is the goal. If leaders are not being developed, consideration needs to be given as to why. Changes and

adjustments often need to be made to any new strategy, no matter how good it may seem to be.

To help in the process of evaluation, four areas will be looked at. None of these alone indicates success. However, all four together will give a comprehensive report as to the effectiveness of this strategy. The next section will explain these four areas of assessment.

<center>Significant Development of Existing Leaders</center>

The first area of assessment will be the significant development of existing leaders. This is a qualitative measurement. The intention is to help existing leaders grow in their leadership. As a result, they will be able to lead their ministry areas more effectively.

Effective evaluation requires the observance of a number of tangible factors. This includes people coming to Christ, new converts being disciple, leaders being raised up, the development of gift-based teams, outreach to the community taking place, and people excited about doing ministry. These indicators help to reveal how well any given leader is doing in their ministry assignment.

A variety of ways will be used to measure this, including surveys and interviews. The focus will be on the health and well-being of existing leaders as well as their general passion and motivation for ministry. In addition, "vital signs" of each ministry will be

observed to see what growth is taking place.[177] This will be measured quarterly from February 1, 2011 onwards.

<center>Feedback from Leaders Being Developed</center>

The second area of assessment will be receiving feedback from the leaders being developed. This will be done through a variety of means. In addition to regular coaching throughout the year, each leader will have an annual review. This will take the form of an informal interview, and it will provide the leader with an opportunity to share how he or she feels about personal development in the leadership role as well as for his or her coach or ministry oversight to give them any appropriate feedback. The person conducting the interview will be the leader's direct ministry coach or ministry department leader. This will occur annually in October from 2011 onwards.

Evaluation will also take place of all ministry coaches. The aim is to determine how well they are coaching their leaders so that it is ensured that they are giving the necessary support, feedback, and mentoring needed for each developing leader. Assessment of this will take place through coaching surveys and the use of other evaluation tool such as 360-degree appraisals. This will take place annually in October from 2011 onwards.

All training modules will be regularly evaluated. Written evaluations will be completed for each training event. A summary of feedback will be given to the senior

---

[177] In the same way that a doctor measures certain "vital signs" to assess the health of a person's physical body (for instance, blood pressure, weight, and cholesterol), so CityLife measures a number of key "vital signs" as indicators of church health and growth. This includes measurements such as church attendance, conversions, water baptisms, volunteerism, and financial giving.

leaders. After discussion, including interaction with the training module facilitator, appropriate adjustments will be made in order to continually improve all future training modules. This will take place from February 1, 2011 onwards.

<div align="center">The Presence of More Emerging Leaders</div>

The third area of assessment will be the presence of more emerging leaders. This is a quantitative measurement. The aim is to see more leaders emerging, the overall number of leaders in the church increasing, each ministry involving more and more leaders, the percentage of leaders in the church growing as the congregation grows,[178] and more potential leaders emerging for the upper levels of leadership. The answers to these questions will give a strong indication to the success of the strategy. This will be measured quarterly from February 1, 2011 onwards.

<div align="center">Predominant Leadership Selection from Within CityLife</div>

The fourth area of assessment will be predominant leadership selection from within CityLife. Most leadership selection is currently from within the church, so one indicator of the success of this leadership development strategy will be the growing proportion of leadership selection being drawn from this source. This will especially be seen at the upper levels of leadership where a number of leaders have been selected from outside the church in recent years. Ideally, there will be a more than adequate supply of

---

[178] An additional "vital sign" for the church to measure will be the ratio of leaders to congregational size.

potential leaders for every level of leadership from within the congregation. This will be measured annually from November 2011 onwards.

This chapter has presented an implementation plan for the leadership pathway presented in the previous chapter. This includes an explanation of the involvement of senior church staff, discussion on where potential leaders will be found as well as how this strategy will be communicated to the congregation. Finally, there was an explanation of how this strategy for selecting and developing leaders will be assessed and evaluated as to its effectiveness.

This implementation plan will help to create a practical way to put into practice this new leadership development strategy. It is based on the understanding that leadership development takes time. CityLife desires and needs a significant increase in the number of leaders being selected and developed in order to achieve its mission. However, there is also a need for an increased quality of church leaders who are able to take up the challenge of leading in an increasingly complex environment. Multiplication starts slowly but eventually gains considerable momentum. That is the end to which CityLife is committed — a church-multiplication movement.

CONCLUSION

CityLife Church has a growing vision for church multiplication. It desires to reproduce itself in other places, in order to expand God's kingdom work on earth. Multiplication will be locally in the city of Melbourne through a multi-site strategy and internationally in other nations of the world through church planting.

In order for this vision to be realized, more pastoral staff leaders will need to be trained for a variety of ministry roles. It is believed that these potential leaders are available right now in seed form. They are ready and waiting to be selected and then developed.

Selecting and developing staff leaders will occur only in the context of a wider and comprehensive leadership development strategy. CityLife must be more intentional in the development of leaders. After all, leadership multiplication is the key to achieving the vision of the church for further multiplication.

This paper has presented an overview of the context that CityLife exists within. It has made some important biblical and theological reflections on the basis for church multiplication, the importance of leadership, and the process of leadership selection and development. On these important foundations, a specific strategy for leadership development was presented in the form of a leadership pathway that outlines seven levels of leadership within CityLife, along with the requirements of leaders and how leaders will be developed. Finally, an implementation plan was presented explaining

how this strategy will be outworked practically in the life of the church over the next three years, including an assessment and evaluation of the effectiveness of the strategy.

Many values, processes and program are already in place within CityLife to assist with the process of selecting and developing leaders. Good foundations exist. However, much more needs to be done to move the church forward towards its mission. Hopefully, this project will provide the groundwork for significant progress in this vital area of leadership development. More research and learning will need to take place along the way. The insights gleaned from the experience of applying these lessons and from implementing this strategy have the potential to benefit other churches and church movements as well, especially those who desire to improve their own selection and development of leaders.

The importance and significance of this project cannot be overstated. If a strategy of this nature is neglected, CityLife will most likely sink into mediocrity, resulting in a plateau of its impact for Christ on the world. However, if implemented successfully, the result potentially could be an acceleration of momentum in CityLife's participation in spreading the gospel and in the establishment of Christian communities in other places. Through prayer and concerted effort, the latter can become a reality.

BIBLIOGRAPHY

Adair, John. *How to Grow Leaders: The Seven Key Principles of Effective Leadership Development.* London, UK: Kogan Page Limited, 2005.

Bagnall, Diana. "Give Me the New Time Religion," *Australian Bulletin Magazine* (April 11, 2000): 27-31.

Banks, Robert. "Church Order and Government". In *The Dictionary of Paul and His Letters*, eds Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, 131-137. Downers Grove, IL: InterVarsity Press, 1993.

_____. *Reviewing Leadership: A Christian Evaluation of Current Approaches.* Grand Rapids, MI: Baker Publishing Group, 2004.

Barna, George, ed. *Leaders on Leadership.* Glendale, CA: Regal Books, 1997.

_____. *The Power of Vision.* Ventura, CA: Regal, 2003.

_____. *The Second Coming of the Church.* Nashville, TN: Word Publishing, 1998.

Beasley-Murray, P. "Paul as Pastor". In *The Dictionary of Paul and His Letters*, eds Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, 654-658. Downers Grove, IL: InterVarsity Press, 1993.

Blackaby, Henry. *Spiritual Leadership.* Nashville, TN: Broadman and Holman Publishing, 2001.

Blanchard, Ken. *Lead Like Jesus: Lessons from the Greatest Leadership Model of All Time.* Nashville, TN: WORD Publishing Group, 2007.

_____, Paul Hersey, and Dewey E. Johnson, *Management of Organizational Behavior* [8th ed]. Upper Saddle River, NJ: Prentice Hall, 2000.

Bowers, W.P. "Fulfilling the Gospel: The Scope of the Pauline Mission". *Journal of the Evangelical Theological Society* (1987): 609.

Bruce, Alexander B. *The Training of the Twelve.* Grand Rapids, MI: Kregel Publications, 1988.

Byham, William C, Audrey B. Smith, and Matthew J. Paese. *Grow Your Own Leaders: How to Identify, Develop, and Retain Leadership Talent.* Upper Saddle River, NJ: Prentice Hall Books, 2002.

Cartledge, David. *The Apostolic Revolution: The Restoration of Apostles and Prophets in the Assemblies of God in Australia.* Chester Hill, Australia: Paraclete Institute, 2000.

Chant, Barry. *Heart of Fire.* Unley Park, South Australia: House of Tabor, 1984.

Charan, Ram. *Leaders at All Levels: Deepening Your Talent Pool to Solve the Succession Crisis*. San Francisco, CA: John Wiley and Sons, 2008.

_____, Stephen Drotter, and James Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company.* San Francisco, CA: Jossey-Bass Publishing, 2000.

Clinton, Richard. *Selecting and Developing Emerging Leaders*. Altadena, CA: Barnabas Publishers, 1996.

Clinton, J. Robert. *The Making of a Leader*. Colorado Springs, CO: NavPress, 1988.

Collins, Jim. *Good to Great: Why Some Companies Make the Leap and Other Don't.* New York: HarperCollins, 2001.

_____ and Jerry I. Porras. *Built to Last: Successful Habits of Visionary Companies.* New York: HarperCollins Publishing, 1994.

Cole, Neil. *A Fresh Perspective of Paul's Missionary Strategies: The Mentoring for Multiplication Model*. Neil Cole: Long Beach, 1998.

_____, Robert E. Logan, and Colin Noyes. *Leadership Farm System: A Church Based Leadership Development System Which Raises Leaders Organically for the Harvest from the Harvest.* Mt Gravatt East, Australia: CoachNet South Pacific, 2007.

Coleman, Robert E. *The Master Plan of Evangelism*. Grand Rapids, MI: Fleming H. Revell Company, 1963.

Comiskey, Joel. *Reap the Harvest.* Houston, TX: Touch Outreach Ministries, 1997.

Conger, Jay A. and Beth Benjamin. *Building Leaders: How Successful Companies Develop the Next Generation.* San Francisco, CA: Jossey-Bass Publishers, 1999.

Conner, Mark. *Pass the Baton: Principles of Successful Leadership Transition.* Melbourne, Australia: Conner Ministries Inc., 2006.

Cox, Harvey. *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. Reading, MA: Addison-Wesley Publishing Company, 1995.

Dempster, Murray W., Byron D. Klaus, and Douglas Peterson. *The Globalisation of Pentecostalism*. Oxford, UK: Regnum Books International, 1999.

Ellis, E. E. "Paul and His Co-Workers". In *The Dictionary of Paul and His Letters*, eds Gerald F. Hawthorne, Ralph P. Martin, and Daniel G. Reid, 183-189. Downers Grove, IL: InterVarsity Press, 1993.

Elliston, Edgar J. *Home Grown Leaders*. Pasadena, CA: William Carey Library, 1992.

Ferguson, Dave, Eric Bramlett, and Jon Ferguson. *The BIG Idea: Focus the Message, Multiply the Impact*. Grand Rapids, MI: Zondervan, 2007.

Ford, Leighton. *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change*. Downers Grove, IL: Intervarsity Press, 1993.

Forman, Rowland, Jeff Jones, and Bruce Miller. *The Leadership Baton: An Intentional Strategy for Developing Leaders in Your Church*. Grand Rapids, MI: Zondervan, 2004.

Gangel, Kenneth O. *Coaching Ministry Teams*. Eugene, OR: Wipf and Stock Publishers, 2000.

George, Carl. *Prepare Your Church for the Future*. Grand Rapids, MI: Revell Books, 1991.

_____ and Warren Bird. *How to Break Growth Barriers*. Grand Rapids, MI: Baker Book House, 1993.

_____. *Nine Keys to Effective Small-Group Leadership*. Mansfield, PA: Kingdom, 1997.

Gibbs, Eddie. *Leadership Next*. Leicester, England: Intervarsity Press, 2005.

Giles, Kevin. *Patterns of Ministry Among the First Christians*. North Blackburn, Australia: Collins Dove, 1989.

Goleman, Daniel. *Working with Emotional Intelligence*. New York, NY: Bantam, 2000.

Gottlieb, Marvin R. *The Matrix Organization Reloaded: Adventures in Team and Project Management*. Westport, CT: Praeger Publishers, 2007.

Greenleaf, Robert K. *Servant Leadership.* Mahwah, NJ: Paulist Press, 1977.

Guinness, Os. *The Call*. Nashville, TN: Nelson/Word Publishers, 1988.

Gunn, Ronald A. *Matrix Management Success: Method Not Magic.* West Conshohocken, PA: Infinity Publishing, 2007.

Holland, Richard. *From an Acorn to an Oak Tree.* Melbourne, Australia: Richard Holland, 1999.

Hughes, Philip J. *The Pentecostals in Australia.* Canberra, Australia: Australian Government Publishing Service, 1996.

Hybels, Bill. *Courageous Leadership*. Grand Rapids, MI: Zondervan, 2002.

Jagelman, Ian. *The L Factor: Identifying and Developing Christian Leaders.* Adelaide, Australia: Open Book Publishers, 2002.

_____. *Re-Engineering the Church: New Models of Governance, Leadership Teams and Succession Planning*. Adelaide, Australia: Open Book Publishers, 2007.

Johnson, Todd M., Peter F. Crossing, and Bobby Jangsun Ryu. *Looking Forward: An Overview of World Evangelization, 2005-2025* (a special report for the Lausanne 2004 Forum on World Evangelization, Center for the Study of Global Christianity), 2004

Kaldor, Peter, Robert Dixon, and Ruth Powell. *Taking Stock: A Profile of Australian Church Attenders*. Adelaide, South Australia: Open Book Publishers, 1999.

Kouzes, James. M [ed]. *Business Leadership.* San Francisco, CA: Jossey-Bass, 2003.

_____. *Christian Reflections on the Leadership Challenge*. San Francisco, CA: Jossey-Bass Publishers, 2007.

_____ and Barry Z. Posner. *The Leadership Challenge.* San Francisco, CA: Jossey-Bass Publishers, 1987.

Lipman-Blumen, Jean. *Connective Leadership: Managing in a Changing World*. New York: University Press, 1996.

Logan, Robert E. *Be Fruitful and Multiply.* St. Charles, IL: ChurchSmart Resources, 2006.

_____ and Sherilyn Carlton. *Coaching 101: Discover the Power of Coaching.* St. Charles, IL: ChurchSmart Resources, 2003.

_____ and Gary B. Reinecke. *Developing Coaching Excellence.* St Charles, IL: ChurchSmart Resources, 2003.

_____ and Neil Cole. *Raising Leaders for the Harvest*. St Charles, IL: ChurchSmart Resources, 2003.

Malphurs, Aubrey. *Being Leaders: The Nature of Authentic Christian Leadership*. Grand Rapids, MI: Baker Books, 2003.

_____. *Building Leaders: Blueprints for Developing Leaders at Every Level of Your Church*. Grand Rapids, MI: Baker Books, 2004.

Maxwell, John. *Developing the Leader within You.* Nashville, TN: Thomas Nelson, 1993.

_____. *Developing the Leaders around You: How to Help Others Reach Their Full Potential*. Nashville, TN: Thomas Nelson Publishers, 2005.

Means, James. *Effective Pastors for a New Century.* Grand Rapids, MI: Baker, 1993.

Meyer, Daniel. *Leadership Essentials.* Downers Grove, IL: InterVarsity Press, 2007.

Neighbour, Ralph. *Where Do We Go From Here?: A Guidebook for the Cell Church.* Houston, TX: Touch Outreach Ministries, 2000.

Ogden, Greg. *Discipleship Essentials: A Guide to Building Your Life in Christ.* Downers Grove, IL: InterVarsity Press, 2007.

_____. *Unfinished Business: Returning the Ministry to the People of God.* Grand Rapids, MI: Zondervan, 2003.

_____ and Daniel Meyer. *Leadership Essentials: Shaping Vision, Multiplying Influence, Defining Character*. Downers Grove, IL: InterVarsity Press, 2007.

Richards, Lawrence O. and Clyde Hoeldke. *Church Leadership.* Grand Rapids, MI: Zondervan, 1980.

Ridley, Charles. *How to Select Church Planters.* Pasadena, CA: Fuller Evangelistic Association, 1988.

Sanders, J Oswald. *Spiritual Leadership.* Hants, UK: Marshall Pickering, 1967.

Schaller, Lyle E. *The Very Large Church*. Nashville, TN: Abingdon Press, 2000.

Smith, Fred. "Spotting a New Leader." *Leadership Magazine* (Fall 1996): 31-33.

Snyder, Howard A. *Decoding the Church: Mapping the DNA of Christ's Body.* Grand Rapids, MI: Baker Books, 2002.

Stanley, Andy. *The Next Generation Leader: Five Essentials for Those Who Will Shape the Future.* Portland, OR: Multnomah Publishing, 2006.

_____ and Bill Willits. *Created for Community: Five Keys to Building a Small Group Culture.* Portland, OR: Multnomah, 2004.

Stark, Rodney. *The Rise of Christianity: How the Obscure, Marginal, Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries.* San Francisco, CA: HarperCollins, 1996.

Stetzer, Ed. *Planting New Churches in a Post-Modern Age.* Nashville, TN: Broadman and Holman Publishers, 2003.

Stockstill, Larry. *The Cell Church.* Ventura, CA; Regal Books, 1998.

Surratt, Geoff, Greg Ligon, and Warren Bird. *The Multi-Site Revolution*. Grand Rapids, MI: Zondervan, 2006.

Synon, Vinson. *The Twentieth-Century Pentecostal Explosion: The Exciting Growth of Pentecostal and Charismatic Renewal Movements*. Altomonte Springs, FL: Creation House, 1987.

Thumma, Scott and Dave Travis. *Beyond Megachurch Myths.* San Francisco, CA: John Wiley and Sons, 2007.

Tichy, Noel M. *The Leadership Engine: How Winning Companies Build Leaders at Every Level*. New York: HarperCollins Publishers, 2002.

Towns, Elmer. *Ten of Today's Most Innovative Churches: What They're Doing, How They're Doing It, and How You Can Apply Their Ideas in Your Church.* Ventura, CA: Regal, 1990.

_____, Ed Stetzer, and Warren Bird. *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern, and Move into the Future.* Ventura, CA: Regal, 2007.

Wagner, Peter. *ChurchQuake*. Ventura, CA: Regal Books, 1999.

_____. *The New Apostolic Churches*. Ventura, CA: Regal Books, 1998.

_____. *Your Church Can Grow.* Ventura, CA: Regal Books, 1984.

Welch, Jack with John A. Byrne. *Jack: Straight from the Gut.* New York, NY: Time Warner, 2001.

Whitmore, John. *Coaching for Performance: Growing People, Performance and Purpose* [3rd ed]. London, England: Nicholas Brealey Publishing, 2002.

Wilkins, M.J. "Disciples". In *Dictionary of Jesus and the Gospels,* eds Joel B. Green, Scot McKnight, and I. Howard Marshall, 176-182. Downers Grove, IL: InterVarsity Press, 1992.

Willard, Dallas. *The Renovation of the Heart: Putting on the Character of Christ.* Leicester, UK: InterVarsity Press, 2002.

_____. *The Spirit of the Disciplines: Understanding How God Changes Lives.* London, UK: Hodder and Stoughton Ltd, 1988.

Woolfe, Loren. *The Bible on Leadership.* New York: American Management Association, 2002.

Vita of
Mark Conner

Present Position:
      Senior Minister, CityLife Church
      Melbourne, Australia

Personal Data:
Birth date:	October 26, 1961
Birth place:	Melbourne, Australia
Marital Status:	Married to Nicole
	3 children: Josiah, Ashley, and Natasha
Postal Address:	P.O. Box 2676
	Rowville. VIC 3178. Australia
Phones:	Home: 613 9801 1382
	Office: 613 9871 8339
Denomination:	Independent Pentecostal

Education:
Associate of Theology	Portland Bible College, Portland, OR, 1981
Diploma in Business Management	STOTTS College, Melbourne, VIC, 1997
MA in Theology	Ridley College, Melbourne, VIC, 2002
DMin (cand.)	Fuller Theological Seminary, 2009

Professional Experience:
February/95 – present	Senior Minister, CityLife Church
March/85 - January/95	Staff member, CityLife Church
	Roles: worship, youth, administration, pastoral care.

Professional Memberships:
      Australian Pentecostal Minister's Fellowship
      500+ Pastors Network (Australia and New Zealand)
      Willow Creek Association
      Knox Ministers Association