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Leadership

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The editorial content of *Theology, News and Notes* reflects the opinions of the various authors and should not be interpreted as necessarily representing the views of Fuller Theological Seminary.

Our front cover portrays the late CHARLES E. FULLER, Founder and Chairman of the Seminary 1947 to 1955

Introduction

by Edgar J. Elliston, Integrator

Whether in an underground church in Beijing, a Maasai church under an acacia tree, a mega church in Los Angeles or a small church in Dodge City, leadership questions continually arise. Leading and following affects every aspect of a church's life and health.

This issue of *Theology, News and Notes* introduces some important leadership issues facing pastors. How can we understand leadership? How can we develop men and women who are emerging as leaders? Can we find reliable ways to select leaders? How can pastors apply leadership theory to help their churches grow? Can we apply what is being written about leadership to our multi-ethnic churches in a growing pluralistic and urban world?

Bobby Clinton and I teach in the leadership concentration at the School of World Mission where these questions arise daily from about 70 countries and more than 80 denominations. Clinton's article, *"How to Look at Leadership,"* reflects the current perspective of the School of World Mission leadership department.

His article about *"The Emerging Leader"* grew out of an eight year study of directed autobiographies of about 400 mature church leaders including both men and women. This strong research base has contributed to the power of this emerging theory.

Eric Baumgartner, an Austrian pastor, relates leadership theory to the growth of the church. Until now church growth theory has largely focused on dimensions other than leadership. Baumgartner looks at the range of leadership theories and provides useful insights into their application in a local church to help it grow.

Charles Van Engen, a second generation missionary from Mexico and a theologian, writes from a personal experiential perspective. Without giving any definitive answers he raises several issues which run deep into the fabric of the leadership of a congregation or a denomination.

The article, *"Leadership Development: A Spirit Led Endeavor,"* seeks to move the thinking about leadership development beyond training to a more wholistic theological and curricular perspective.

Paul Hiebert, a missionary anthropologist, brings a perspective from anthropology to the training of followers. He notes the worldwide concern for leadership and how leadership development must include followers.

Pat Lattore, assistant provost for Extended Education at Fuller Theological Seminary, provides a picture of leadership training in the context of the whole seminary. ∎

Edgar J. Elliston
Assistant Professor of Leadership Selection and Training

How to Look at Leadership

by J. Robert Clinton

ffective leaders maintain a learning posture throughout their lifetimes. We are continuing to observe this in the School of World Mission as we study leaders and leadership. Certainly one aspect of this learning posture is the study of history. An oft repeated quote, "Those who do not remember the past are condemned to repeat it," certainly applies to leadership. Modern leadership theory began in the mid-nineteenth century. Its development across several eras has continued with increased intensity until the present time. A tracing of the development of leadership theory in the modern era provides a balanced framework for analyzing contemporary leadership. This synthesis provides us with three major categories under which leadership studies and analyses fit.

The Major Eras

Ralph Stogdill's article in 1948 provides a watershed for leadership theory.[1] Up until that time leadership researchers had concentrated essentially on the person of the leader. After that time the focus expanded to leadership (not only leaders themselves, but what leaders do, how they do it, and the context in which they do it). That article reviewed the state of the art of leadership theory and found it wanting.

Leadership Studies Before 1948

Stogdill showed that leadership research from 1904 until 1948, which concentrated on the identification of traits of leaders, had proved inconclusive. The hope had been that identification of traits of leaders would lead in turn to the early prediction of leaders who had these traits in embryonic form. Researchers, using empirical research techniques, sought to identify traits of leaders. They finally concluded that the study of traits of a leader apart from a leadership situation and followers was not adequate. Traits of leaders depended on contextual situations and followers as well as physical and cultural heritage.

Previous to trait theory, leadership research had concentrated on "Great Men", 1841-1904. Leaders who had effected history were the focus of research during this period of time. The study of Great Man Theory assumed either that leaders were born (Hereditary Theory), that is, endowed with superior capacities which would break forth in effective leadership or that situations would force the emergence of such leaders (Social Theory). The emergence of these theories gave rise to the notion that perhaps there were common traits among these Great Men. Comparative studies of various sorts were begun. These studies eventually, along with the rise of psychology and sociology and statistical research methods led to the Early Trait Era which dominated from around the turn of the twentieth century to mid-twentieth century.

The first two phases, The Great Man Era (1841-1904) and Early Trait Era (1904-1948), teach us that concentration on the leader alone is not a sufficient base upon which to evaluate leadership. Leadership studies will certainly focus on leaders but much more is involved. Stogdill suggested that both followers and situations help determine the traits that distinguish leaders.

Several important lessons emerge from these first two phases of early leadership theory. While no given traits will guarantee the emergence of a leader the lack of certain traits (e.g. integrity) may prevent full development of a leader. Some truth exists in both positions that "leaders are born" and that "leaders are made." Though potential leaders are born, effective leaders are made as a result of 1) opportunity, 2) intentional development, and 3) experience. Again these three components do not automatically guarantee that one will rise to become a great leader. But without them it is not likely that one will realize his or her maximum potential. A warning is in order. Some present-day Christian parachurch organizations and some denominations are seeking to identify traits of pastors, or church planters, or successful missionaries. The intent of these efforts is to recruit the right kind of people for these important tasks. Yet history is repeating itself. For the most part these efforts concentrate on the leaders alone just as was the case in the Early Trait Era (1904-1948). They do not analyze the dynamics of situations and followers in which they operate. Traits that signal effective leaders in these specialties will be determined not only by the leader but by the complexities of the situation and the maturity levels of followers (and the ensuing leader-follower relationships that emerge).

Leadership Studies After 1948

After Stogdill's conclusions leadership theorists altered their focus. They decided if it was not fruitful to try to pinpoint leaders by identifying traits at least they could study existing leaders in terms of what they do. So then, leadership theory after 1948 concentrated first on leader behavior, that is, identifying the main functions that leaders do. Thus initiated the Behavioral Era of leadership theory (1948-1967). Much research was initiated at two major centers—Ohio State University and the University of Michigan. Research identified numerous individual functions that leaders performed in business organizations. Eventually these functions were grouped under two main kinds: "consideration functions" (essentially relationship behavior) and "initiation of structure functions" (essentially task behavior).[2] Factor analysis determined that the two kinds of leader behavior were independent of each other.

Other researchers such as Mouton and Blake[3] sought to determine the ideal relationship between these two functions. They identified an ideal style which said that effective leadership maximized concern for production and concern for people. Leaders should then seek to have a style of leadership which highlighted both of these variables to the maximum.

Other theorists like Fiedler who were concentrating not only on what leaders do but on how they do it (leadership style) amassed evidence to show that leaders did not normally evince the ideal style that Mouton and Blake suggested. Fiedler's book, *A Theory of Leadership Effectiveness* in 1967 signaled the end of the Behavior Era and ushered in the Contingency Era (1967-1980). Fiedler's leadership theory advocated that effective leadership was contingent not only on the leader's style but also on the situation and followers. Situation and followers were themselves complex factors broken down into subfactors.[4]

In the late sixties and early seventies, theorists had thoroughly studied leader behavior and had narrowed their focus to leadership styles, the particular behavior patterns leaders use in influencing followers. Style theorists fell roughly into three camps all of which have something to say to Christian leadership.

Camp one included theorists like Blake and Mouton. They opted for one ideal style high in task and relationship behavior. They felt that leaders could be trained in terms of assumptions and values so as to move toward the ideal style.

Camp two, dominated by Fiedler, held to one style, also, but not an ideal style. He said that a leader's style was tied tightly to personality. A leader has a bent toward task behavior or relationship behavior. Since personality changes slowly, he advocated that a leader would essentially have one style related to that task or relationship bent. That style would not be amenable to change, but could be used most effectively when grouped with certain combinations of situation and followers. His research showed that a given style could be correlated to certain combinations of followers and situations for optimal effectiveness. In light of the notion that a leader's style did not change easily, Fiedler saw two options. Engineer the situations and followers to fit the leader's style or move the leader to a more favorable situation.

Camp three included multi-styled theorists of whom Hersey and Blanchard are most representative.[5] They advocated that many leaders could change styles and that effective leadership in fact depended upon adapting the appropriate leadership style to the situation and maturity level of the followers.

All of these positions have some truth which is emphasized in the New Testament. Mouton and Blake's ideal style of high concern for both task and relationship behavior are emphasized in the very nature of the New Testament church structure. The New Testament structure of the body emphasizes relationship behavior. The many New Testament reciprocal commands point out this emphasis.[6] Task behavior is strongly implied in both the cultural and evangelistic mandates.[7] Thus a healthy body demonstrates relationship behavior as an ideal while leadership insures that the corporate body is moving toward accomplishment of task behavior. But rarely is the ideal of task and relationship behavior seen in a single leader nor would the high level of both task and relationship behavior be appropriate in every situation.

Fiedler's emphasis focused on the importance of matching style to situation rather than on changing a leader's style. Wise leaders will recognize that Fiedler's focus is quite practical in terms of time constraints. While working in the long haul toward ideal relationship and task values they will nevertheless frequently select people with certain

leadership styles for situations or engineer situations to fit people's leadership styles.

Hersey and Blanchard's multi-style approach recognizes that various combinations of task and relationship behavior are effective depending on the followers and situations. Their research points out two things. One, there is no ideal leadership style. Effective styles vary. Almost all combinations of task and relationship behavior have their place depending on the state of followers and situations. Two, most leaders can be trained to recognize style ranges and conditions of followers and situations. This allows for style adaptation and more effective leadership.
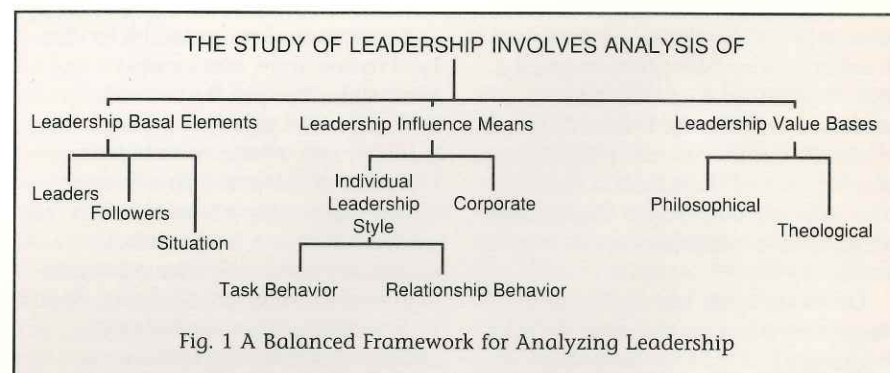
Emergence of the Complexity Era of Today

In the late seventies and early eighties, theorists expanded the focus of study to include more situational factors and follower factors and factors beyond the organization. Corporate influence means were studied as it was recognized that leaders wield influence via power structures in organizations as well as by use of individual leadership styles. Thus organizational dynamics, cultures, and history became an important part of leadership theory. Study was not limited to the organization proper. It went beyond to the broader cultural factors which shape the organization. There was an added focus on the values underlying leadership and the responsibilities of organizations and organizational leadership toward society. This era of leadership study went beyond the immediate factors of the Contingency Era and was dubbed the Complexity Era due to the added number of

factors now included as germane to leadership.

The Complexity Era (1980-present) includes not only the identification of many complex variables but a return to philosophical considerations of leadership. Theorists such as Burns,[8] and Loye[9] and Hodgkinson[10] have emphasized that for leaders to be effective they must have controlling philosophical values which are not just determined by considerations of profit or situational pressures. Cross-cultural research on leader values has also pointed out the need for leaders to be aware of cultural implications. This era has also opened the way to understand, select, equip and lead in intercultural or multi-cultural settings. Our own research at the School of World Mission is just beginning to assess the dynamics of transfer of leadership theories between cultures.

The study of leadership involves factors dealing not only with "what" but "how" and "why." Leadership is complex and must include the "what" of leadership, the basal elements of leaders and followers and situations. It must include the "how" of leadership—both personal influence means and corporate—those behaviors that leaders use to influence followers. It must also include the "why" of leadership, the underlying theological and philosophical values that compel or reward or justify leadership. So whenever we are studying some aspect of Christian leadership we should be aware of how that aspect fits into the total framework. Figure 1 portrays the balanced framework for analyzing leadership.

A second lesson flows from the Behavior Era. It concerns the categories of functions of leaders. Both task

THE STUDY OF LEADERSHIP INVOLVES ANALYSIS OF

Leadership Basal Elements — Leaders, Followers, Situation
Leadership Influence Means — Individual Leadership Style, Corporate — Task Behavior, Relationship Behavior
Leadership Value Bases — Philosophical, Theological

Fig. 1 A Balanced Framework for Analyzing Leadership

Lessons From the History of Leadership Theory

What are the lessons we can learn from the theories that have developed after 1948? At least five are worth noting.

The first and probably the most important involves a balanced framework for the study of leadership. Each new era has added some new focus to the study of leadership.

and relational behaviors are needed in Christian leadership. The cultural and evangelistic mandates will never be carried out without a strong leadership involving task behavior. Yet there will be no enduring base from

which to carry out these mandates apart from effective relationship behavior. Both task behavior and relationship behaviors flow from giftedness. Some leadership gifts reflect more task behavior while others correspond to relationship behavior.[11] Most leaders will not be able to operate with an Mouton and Blake's "ideal" behavior (nor should they). An unbalanced tendency toward one or the other will usually be the case. Such behavior whether task or relationship should not be criticized. Instead it should be complemented by the needed behavior in other people. Or, the person should be assigned for ministry where that kind of style best fits. There should be a recognition that balance is needed and a corresponding release of gifts allowing for that proper balance.

A third lesson noted involves influence means— particularly the leadership style of a leader. Current research on Christian leadership problems seems to indicate that inflexible and perhaps inappropriate leadership styles of Christian leaders probably cause the most frustration to followers—particularly to emerging leaders—and to effective leadership in the complex situations facing church and para-church leadership today. Few Christian leaders have studied the theories describing leadership styles. Most are unaware of their own leadership style range or dominant style and do not know what styles are appropriate for different situations. Leadership style theory has much to say to Christian leadership.[12]

A fourth lesson flows from the Complexity Era (1980- present). Many things are now pointing to the need for solid philosophical and

theological bases for leadership. The present era highlights the need for Christian leaders to know the value bases from which they operate. If anything, Christian leadership with its advantage of access to theological insights ought to be in the forefront of identifying leadership ideals and values. Christian leaders should be modeling value bases for all leadership. They should be articulating ministry philosophies based on solid values. At the School of World Mission we are just beginning to identify the components of a ministry philosophy and to research the Scriptures for leadership values.[13]

Two facts stand out as one views the whole of modern leadership theory: First, leadership is becoming increasingly complex. Training for leadership will have to take this complexity into account. Present leadership development still focuses on very elementary leadership functions. Secondly, the rate of change of leadership complexity is increasing. Great Man theory lasted about sixty years. Trait theory went for forty-four years. Behavior Theory led the way for nineteen years. Contingency Theory held sway for thirteen years. The Complexity Era involves new issues of leadership being unearthed with great rapidity, probably due to the rapid rate of information generated. This implies that leadership development will by necessity need to be ongoing in order to meet the changing complexities that Christian leaders face. Graduates from formal institutions will soon find their training obsolete. They will need to be involved in effective continuing education programs which are tailored to mid-career leadership needs.

Leadership Theory At the School of World Mission

The leadership research paradigm introduced in this article provides the framework around which curriculum is being developed at the School of World Mission. Its balanced framework of leadership basal elements, leadership influence means, and leadership value bases have been developed more fully in terms of details and sub-categories. This framework gives the guidelines under which various leadership research is being carried on. Current theories being developed include leadership emergence theory, leadership development theory, and organizational theory. Figure 2 lists the current theories being developed and indicates the basic notion of each theory.

The model thus far presented is a static model and simply provides the umbrella categories under which leadership can be studied. Current development of leadership theory involves transformation of this static model into a dynamic model. An important continuing facet of research is the two-fold thrust of analysis of leadership in the Bible from the standpoint of the balanced framework and the critique of framework from the study of leadership in the Bible. ∎

Endnotes

1. "Personal Factors Associated with Leadership: A Survey of the Literature." Journal of Psychology, 1948, 25, 35-71.

2. These studies essentially arrived at conclusions which were being voiced by

"Current development of leadership theory involves transformation of this static model into a dynamic model."

CONSTRUCT	BASIC OVERALL NOTION
1. Leadership Research Paradigm	The understanding and evaluation of leadership at a given point in the history of a given leader is contingent upon complex factors including the basal elements of leadership (leader, follower, situation), the influence means (individual and/or corporate) and the values motivating the leadership.
2. Leadership Emergence Theory	The evaluation of development of a given individual leader can be explained to a large degree by the use of and relationship between three sets of variables: processing, time, response.
3. Leadership Development Theory	Leadership training necessitates a philosophy based on contextually sensitive development, takes place over a lifetime, can be analyzed and evaluated by various evaluation models, and always involves a mix of specific models categorized under three training modes: formal, non-formal, and informal.
4. Organizational Theory	Christian organizations largely resemble secular organizations in the culture of which they are a part in that they can be described by five organizational components. These components form the base from which organizational configurations can be derived for use in understanding and evaluating specific manifestations of Christian organizations.
5. Change Dynamics Sub-Theory	Planned Change can be implemented in Christian organizations with the least personal and organizational trauma by the use of bridging strategies.

Figure 2. Leadership Theories in the School of World Mission

early research efforts in Human Relations and Scientific Management streams which had roots back into the Early Trait Era. These research efforts were relatively independent of each other.

3. See R. R. Blake and J. S. Mouton, *The Managerial Grid*. Houston: Gulf. Several editions are available.

4. I have considerably oversimplified Fiedler's contingency factors. The point I am making is that the study of leadership broadened to include important factors beyond just the leader and what he/she does.

5. Hersey and Blanchard's 1977 edition of *Managing Organizational Behavior*, Englewood Cliffs, N.J.: Prentice-Hall, contains their situational leadership theory.

6. Reciprocal commands refer to the "one another commands" of which there are more than 50 which can be grouped into about five categories.

7. These phrases are School of World Mission jargon. "The cultural mandate" refers to efforts to improve humanity here on earth. "The evangelistic mandate" refers to tasks which seek to reach out and incorporate people into the church.

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Leadership Development

by E. J. Elliston

Leadership development is not a hopeless task. While leadership is complex, leaders can be developed. Intentional leadership development has been a part of the life of the Church since the Jesus walked and taught his disciples.

The development of leaders requires much more than training. To be effective in developing leaders many complexities must be taken into account. Additionally, the intentional development of spiritual leaders requires the interaction of three key developmental roles: the Holy Spirit who oversees; existing leaders who discern and mirror His will; emergent leaders who obey and trust. These complementary roles all contribute to leadership emergence. The neglect of any one will seriously damage the whole leadership development process.

Often, we immediately focus on training. Training is important, but it is only one of many critical elements in the intentional development of a leader. Leadership development does require attention directed to the leader's character, competencies and commitments. It also demands taking the followers, the task at hand, time, context and shared values into account.

The development of leaders often brings the leaders-in-training into focus without a close examination of two other critical roles. We too often pay only passing lip service to the role of the Holy Spirit in the development of Christian leaders. The Sovereign God whom we serve seeks to work in all circumstances for both the individual's development and for the Church. We dare not neglect nor deny the Holy Spirit's role if we are to participate in the development of Christian leaders for mature ministries. Likewise, the role of other leaders in an emerging leader's development can not be neglected.

The Holy Spirit's Role

The Holy Spirit initiates and integrates every crucial part of the leadership development process—selection, cleansing, commissioning, equipping, encouraging, empowering, validating, maturing, working through a person to equip others, bringing first a sense of destiny and then a sense of fulfillment as one's giftedness and role converge. He works in the context, through the already existing leaders and in the emerging leader to facilitate, motivate, correct and to enable the new leader to grow and reproduce. The Holy Spirit fills the most critical role through the whole process. However, this article seeks to focus your attention on what you can do intentionally following the Spirit's leading to develop men and women as leaders. The companion article by J. Robert Clinton addresses the emergent leader's role in obediently responding to the leading of the Holy Spirit.

Existing Leaders' Roles

The Holy Spirit works through existing leaders to facilitate the emergence and development of new leaders. Even as gardeners facilitate the growth and development of a fruit tree, existing leaders facilitate the growth of a new leader. Gardeners do not grow for the tree nor can they make it grow. They simply work to create the conditions in which the Creator can bring the nature of the tree to full fruition. Gardeners listen to the owner's instructions and then prepare the soil, plant the seed, care for and cultivate the seedling, prune, fertilize, transplant and harvest as directed. Similarly, existing leaders demonstrate parallel roles to equip God's people for works of ministry (Eph. 4:11-13).

As a gardener works with a variety of plants which are at various stages of development, the existing leader also works with a variety of followers whose maturity and developmental stages differ. The wise leader still discerns and responds appropriately to these differences.

Obedient Discernment

Even as a gardening staff for a nursery must understand the owner's desires for their work of preparing the soil, planting and other activities, so the existing leaders in a congregation must obediently discern God's will for leadership development.

Where does one begin the process of leadership development? Leadership always has three basic requirements: a leader, follower(s) and a situation. These elements are as essential to leadership as oxygen, fuel and heat are to fire. If any one is removed, leadership will disappear—the fire will go out.

Existing leaders should discern issues of concern in developing new leaders from three different sources. Obviously, the first ongoing required discernment is of God's will and his guidance for the situation at hand. The Holy Spirit provides guidance through the Word, the Church and personal guidance.

The second kind of discernment relates to the emerging leader. The emerging leader's goals, calling and

> "If we expect others to excel, they are likely to excel if they respect us.."

giftedness, ability or capacity for the task at hand, commitment, level of motivation and character are only a sampling of the issues requiring discernment. To discover any one of these issues requires a personal relationship. To presume one can begin to develop another without this insight will very likely lead to disappointment.

The third kind of discernment relates to the situation in which the emerging leader will serve. Existing leaders must discern the relevant aspects of the situation which will bear on the leadership transactions and the development of their disciples. From the situation one should discern such issues as organizational structures, values, and external constraints for either ill or good. Emerging leaders should certainly be matched with the situation where both they and their followers will benefit.

Such was undoubtedly the discernment of the apostle Paul when he sent Timothy to Thessalonica and Titus to Crete. It was not just a question of availability, but a discerning match of giftedness in the situations. Why did the apostles send Barnabas to Antioch? Because they recognized the match of a bilingual-bicultural Christian Cypriot whose gifts matched the situation. He understood the cultural and the gospel issues. He was gifted in encouragement and linking.

The existing leader's role then is to discern God's will, the emerging leader's condition and the situation to care for the new leader, his/her followers and the situation until the emerging "leader" can lead on her/his own. One may need to provide more heat, oxygen or fuel to get the fire going. The existing leader may have to give more attention to the leader, the followers or the context to facilitate the process of development. To facilitate the required discernment one important responsibility of leaders is to pray for their followers. Every step along the way should be based on prayer. Jesus, for example, prayed before the selection of His disciples. He prayed for those who would later become His disciples and then for their disciples. Supporting one's disciples in prayer and working through prayer to discern the Lord's will and leading is an important part of one's leadership.

Selection

Existing leaders complement the "selective" role of the Holy Spirit. The discovery of the men and women the Lord has chosen requires a discerning observation of the faithful. Effective recruitment requires a knowledge of what leadership needs exist and, what leaders exist at every level. They also need to acknowledge all the members of the congregation and their present abilities and potential abilities to fill these needs. Prayer energizes both the discovery and recruitment processes.

The very process of selection contributes to the emergence of leaders because of what some call the Pygmalion Effect. In a Greek myth Pygmalion sculpted a statue of a beautiful woman and fell in love with it. Through the power of his love and expectations he brought the statue to life. Similarly, the expectations of leaders have a powerful molding effect for good or ill on people who respect them. Expectations shape the perceptions of others and influence one's behavior toward them. If we expect others to excel, they are likely to excel if they respect us. If, however, we expect them to fail, they probably will.

Preparing the Context

Existing leaders already have an influential role in the situation. They have a key responsibility to prepare the situation for the emergence of the new leader.

As a gardener prepares the context for the new plants, so existing leaders prepare the situation for the new leader. The emerging "leader" must be given legitimate space to grow into having influence. A wise existing leader will prevent an overshadowing or stifling of the emerging "leader." Rather, the existing leader builds their credibility and legitimacy. Gardeners choose and prepare the place so the texture, the fertility, acidity, moisture and temperature of the soil are all appropriate for the young plant. Similarly, more mature leaders prepare and clarify the role, relationships, and status for new leaders not only with them, but with their "followers" in the situation.

More mature leaders assure the presence of the necessary support services, information, supplies and equipment. They structure the tasks and roles to effectively utilize personnel and other resources. Existing leaders prepare the context by addressing both the group's interpersonal relations and work-related relations for both cohesiveness and teamwork. They monitor and facilitate appropriate leader-follower relations. They prepare the context so it will stimulate growth not just tolerate it. They prepare the followers for collaboration. Contextual prepara-tion always focuses the Church's purpose to bring all peoples to responsible discipleship. Contextual preparation always moves beyond mere "involvement."

The preparation of the context requires the same kinds of attention whether one is involved with new believers and their first ministry or more mature leaders who move into a new context.

John the Baptist prepared the way for Jesus (John 1:6-13; 19-34). Barnabas prepared the way for Paul in the Jerusalem church (Acts 9:27). Paul prepared the way for Onesimus with Philemon (Philemon). Jesus prepared the way for Philip in Samaria (John 4:7-26).

In preparing the situation an existing leader sets the processes of a leadership transition in motion. The emergent leader can seldom fulfill this role because the existing situation is seldom immediately conducive to the "planting," growth or "transplanting" of a newcomer.

Preparing The Initial "Followers"

The "kind" of leader the emerging leader is becoming will determine what followers if any the existing leader needs to prepare. The basic principle is to prepare the people who are expected to be within the new leader's initial sphere of influence. Leaders should clarify the followers' expectations for the appropriate level of "direct" or "indirect" ministry. Will the new leader interact with them and influence them on a face-to-face basis or indirectly through other people? Will the leader indirectly influence only two or three or will the influence affect the whole community through organizational policy making? The existing leader has the task to prepare the initial expectations of the followers for the new leader.

Initial Ministry Assignment

After preparing the soil, gardeners plant the seed expecting it to take root and grow. Existing spiritual leaders similarly place the emergent leaders in a prepared ministry context expecting their growth.

Gardeners transplant the young plants in suitable places which match their requirements for sunlight, temperature, moisture and acidity. Similarly, if effective leadership is expected, the emergent leader must also be placed in a suitable growth environment. Fiedler suggests three things by which the situation can be judged for suitability for the leader: 1) task structure, 2) leader-follower relations and 3) the power given to the leader.[1]

Initial ministry assignments are always done with hope, faith and expectation. The more clearly the expectations are communicated to the emerging leader, the greater the potential for this realization. Expectations by someone who is respected have a powerful motivating effect. The motivational effect can be multiplied by not only this personal acceptance of the emerging leader but by repeated public affirmation.

If the person is not yet a "leader," then the most useful "ministry" assignment will be a task which will both test the faithfulness of the person and provide satisfaction in its successful completion. The role should easily be within the person's maturity range (motivation and ability range). Generally, the role will not be one with a high level of visibility. However, it should fit the expectations of the initial followers. For early effectiveness which stimulates further growth the expectations of the leader, emerging leader and followers should correspond as much as possible.

Often, initial ministry tasks will be physical or manual jobs. The principle follows Jesus' statement in Luke 16:10 about granting increased responsibility on the basis of faithfulness in small things. Two other principles also may prove to be helpful: 1) provide ministry opportunities which allow one to stretch, and 2) allow the emerging leaders to take more responsibility before they ask for it. Youssef asserts, "Leadership emerges when people receive opportunities to develop themselves. . . . [And,] most leaders learn on the job."[2]

Initial ministry assignment should follow on the heels of conversion. Faithful obedience in small things contributes both to spiritual and ministry formation. "Passive," "unattached" "uncommitted" believers risk being stunted in their spiritual formation and ministry maturity.

Ministry assignment then continues as an important role of the existing leaders. Ministry assignment will be followed by the recognition of trustworthy service and the subsequent enlargement of responsibility or the transfer to another place for continued growth. While initial ministry assignment is crucial to

> "Faithful obedience in small things contributes both to spiritual and ministry formation."

allow development, similar principles apply for later assignment or re-assignment.[4]

The initial ministry assignment requires an existing leader to match the people and the ministry which promises the best possible fit. Normally, it only takes a brief interview to assess which ministry in the church a new person will initially fit. At that point "natural" talents, "developed" skills and a person's desire to serve ought to be considered in the assignment. Spiritual gifts at that point will likely be difficult to discern. The evidence of giftedness may then appear in that ministry. Often the gift will fit the ministry role. Frequently, however, the giftedness will extend beyond that initial ministry. One must not assume, however, that the ministry assignment must follow one's professional role.

Existing leaders place emerging leaders in a ministry context which matches the temperament, ability and motivation of the emerging leader. They assign them for success and growth, not frustration and failure. To assure success, the situation into which the new leaders go must be considered in terms of its "favorableness" toward the new leader. "Favorableness" relates to "the degree to which the situation enables the leader to exert his influence over his group".[3] Three important variables condition the favorableness of the situation: 1) the personal relationships between the leader and members of the group, 2) the structure of the task, and 3) the

power and authority the leader has in the group to carry out the task at hand.[4]

Effective leader developers remember that the emerging leaders are volunteers. Volunteers have different constraints from established leaders. They have only a limited amount of time. They are not paid staff members. They will likely make only temporary commitments to a given role until after they have attained a certain level of maturity. The responsibility given to emerging leaders should not be so heavy that it will stunt their growth or bring discouragement. Rather, it should stimulate and encourage growth.

Empowerment

Ministry assignments should be seen as empowerment. Empowerment has three key dimensions: delegated, allocated and internal/confirmational. Each dimension directly contributes to the development of the new leader.

The delegated dimension of empowerment for new leaders comes from the Holy Spirit through existing leaders. The Holy Spirit empowers. He delegates the right to use His power to influence in a variety of ways which are described in Scripture as spiritual gifts. The new leader is granted the authority—the right to use the Spirit's power in evangelism, teaching, liberality, encouragement or in many other ways. The empowerment of spiritual leaders flows from the Holy Spirit's working in the newly emerging leader and existing leader to bring His influence to bear in the situation and followers.

Existing leaders again mirror the work of the Holy Spirit empowering the new leaders by delegating authority to them to lead—to influ-

ence toward God's purposes. Empowerment is the process of enabling, equipping and allowing them to make a significant contribution in a situation and then recognizing that contribution. Since power, including spiritual power, is not a fixed commodity, but an expandable potential, the empowerment of new leaders not only releases their potential for influence, but it increases the existing leaders' potential for influence with the new leaders. The more that is given, the more that remains. On the other hand, the more spiritual power that is grasped, the less it becomes.

When a leader strengthens others, the level of influence with them is increased. When a leader goes out of his or her way on behalf of others, credit is built up with them—credit that may be drawn upon when extraordinary efforts are required. Leaders create a sense of covenant when they help others to grow and develop. When the leader is viewed as helpful, other people will more likely be committed to the leader and the organization's goals.[5]

The third dimension of empowerment comes from the allocation of the right to be influenced by the followers. Authority or the right to use power does not just come from above, but is recognized and "allocated" to leaders from their followers.

It is no accident that the process of empowerment is often greatly facilitated by leaders with the gift of exhortation or encouragement. Empowering others requires working beside them without holding them back. It is the process of turning followers into leaders. Leaders are always power

brokers, but they must be power brokers on behalf of the people they lead, empowering them and employing their power or influence on their behalf.

Rosabeth Moss Kantner suggests four things to do to empower others. These four principles apply to the ministry assignments of emerging leaders:

1. Give people important work to do on critical issues
2. Give people discretion and autonomy over their tasks and resources
3. Give visibility to others and provide recognition for their efforts
4. Build relationships for others, connecting them with powerful people and finding them sponsors and mentors.[6]

Empowerment is accomplished by public rituals of transfer, private encouragement and personal disengagement which allows the "engagement" of the new leader in ministry. Empowerment may also be facilitated by and in the building of specific "power bases." An existing leader can aid in building "spiritual authority" by a continuing discipleship relationship focusing on spiritual and ministry growth processing. Information, expertise, referent and connective power can all be developed through an on-going mentoring-sponsoring relationship. Empowerment through mentoring leads then to another important role of existing leaders, that is, equipping.

Equipping

The appropriate instruction of emerging leaders requires a contextually sensitive delivery system. Combinations of three basic delivery

systems (informal, nonformal and formal) are normally used for the development of leaders. However, the balance among them varies widely from one type of leader to another.

Informal education provides the most important and continuous means of delivery for instruction. It is unplanned and relational. Enculturation occurs for every person in all social situations. Informal education facilitates the development of one's worldview and appropriate use of local cultural forms.

Nonformal education is planned out of school instruction such as seminars, workshops, conferences and conventions. It is useful for addressing change and functional skills in context.

Formal education is associated with schooling. It is planned and has long learning cycles which focus more on theoretical matters.

Each type of leader requires a different optimal balance among these three kinds of delivery systems. For example, a small group leader will be equipped largely through informal education with little nonformal education and probably no formal education related specifically to that small group ministry. Elders or department heads in a local church will likely have an increasing amount of nonformal education and may begin some formal education related to their ministries. Pastors of small churches will likely have a decrease in nonformal education to facilitate an increase in formal education. Too often the informal education also declines during the

equipping of a this kind of leader. The formal education peaks and is generally completed as persons begin to emerge as leaders whose ministries are largely indirect. However, once again the nonformal and informal education begin to increase sharply. National and international leaders experience a sharp increase in nonformal education and informal education for their equipping. Formal education is generally not appropriately available for them because of their busy schedules and already advanced educational level.

To evaluate the appropriateness of the balance one must look at the purpose of the educational program, what its goals are, its content, who is in control, the costs, the relevance of the education to the ministries of the "leaders" being taught and the timing (when in terms of life and ministry cycles). A change with any one of these variables will affect all of the others and the overall balance.

The actual equipping of emerging leaders falls on the shoulders of every kind of church leader. The equipping may take a variety of forms, but whatever the form, there must be a balance among the emphases on knowing, doing and becoming. Wholistic development is expected so the person will be "complete," "mature," "fully equipped" and "competent."

The Apostle Paul defines a leaders' role in Ephesians 4:11 in terms of "equipping." That word is variously translated from the Greek word, *katartizo*, as "equip," "teach", "mature," "bring to completion", "adjust," "fit together," and "perfect."

Equipping focuses the attention of the existing leader on contextualized instruction. It aims at fitting the

> "Encouragement keeps younger leaders flourishing while the lack of it allows them to wither and die."

Pastors as Leaders in the Church

by Charles Van Engen

person for ministry. *Katartizo* and the related word, *ekartizo* suggest adjusting to fit the context. The existing leader helps tailor the emerging leader to fit the followers and ministry context according to the Lord's standards.

Every action that the leader takes, or doesn't take, affects the process of equipping others. People around a leader are always alert to what he or she is doing. Although they attach importance to what leaders say, they will be truly impressed only by what leaders do. . . . Their behavior sends signals and messages about which behaviors are appropriate and acceptable and which are not.

Encouraging

Encouragement is a key continuing role for existing leaders. The encouragement may take the form of continuing attention to the context, sponsorship, modeling, instruction, protection, recognition of giftedness or achievement, or helping the emergent leader reflect and work through tests and challenges.

Barnabas (the Son of Encouragement) modeled this role for future generations of Christian leaders. While he deserved his "nickname" for many reasons, it especially applies in the encouraging sponsorship and cultivation of Saul of Tarsus. He risked his reputation to sponsor Paul's entry into the Jerusalem church. (Acts 9:27) The Jerusalem church leaders well remembered Paul's reputation with fear and distrust. Barnabas encouraged, stood

and Paul entered. Barnabas continued to encourage, mentor and instruct Paul. When they went to Cyprus, the people observed that Barnabas was in charge, but now Paul had become the spokesperson (cf. Acts 13:1-13 Paul and Barnabas in Cyprus.). After leaving, Barnabas continued his growth encouraging role by following Paul. No longer were they referred to as "Barnabas and Saul," but now as "Paul and Barnabas."

To effectively encourage emerging leaders at least two ongoing processes are required: the recognition of their contributions and the celebration of their accomplishments. Leaders should look even for small accomplishments to recognize and celebrate. The public celebration of accomplishments encourages not only the people who have made the accomplishments, but others as well. "Public ceremonies and rituals are the ingredients that crystallize personal commitment".[7] Encouragement keeps younger leaders flourishing while the lack of it allows them to wither and die.

Transitions

Leadership transition is a common feature of all leadership contexts. It occurs when the leadership situation, the leader, or the followers change. Whenever a change in influence means or values occurs, a leadership transition can be expected.

Emerging leaders experience transitions in every aspect of their leadership. Shifts in role and status are obvious. Shifts in spiritual formation and ministry maturation are also clear. Leaders may experience shifts in terms of their spheres of influence or types of ministry. Transitions arise through selection processes and through equipping processes. They may come because of

death, termination, retirement, change of location or any one of many other reasons. Leadership transitions are a fact of life for leaders. Leaders are always both in a state of transition and involved with others in transition.

Existing leaders can assist in leadership transitions in several ways: selection, equipping, engagement / disengagement, and encouragement in transitional crises such as an abrupt assumption of responsibilities or a termination.

Pruning / Discipline

Existing leaders serve under the direction of the Holy Spirit in effecting the disciplining and growth directing processes of pruning. Existing leaders may participate in this process or the Spirit may initiate these processes outside the control of the existing leaders.

As the pruning of one branch will often stimulate an adjacent branch or neighboring tree to grow more rapidly, one must take care so that through the pruning process one does

— To page 30

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My pastor was "Don Daniel". Dramatically converted as a young man and trained in the Presbyterian Church in Mexico's best seminary in Mexico City, Don Daniel was one of the most gifted, intelligent, compassionate, organized, and forward-looking pastors I have ever met. Having grown up in his church, listened to his preaching, and made profession of faith under his pastoral care, he remains to this day one of my most significant models of a pastor as leader. And yet I also learned from Don Daniel's experience that gifted, committed, and visionary leaders may not necessarily lead. But that is jumping ahead of the story.

Introduction

The person of the leader is a very significant part of a complex set of factors which contribute to the event of leadership. Leadership as an event involves the movement of a local group of God's people toward participating in God's mission in the world. As such, it includes the leader as a catalyst to stimulate the followership of the people in a mutually-agreed direction in the midst of a particular spiritual, social, economic, political, and cultural context. In the midst of it all, the Holy Spirit, as the One who constitutes and mobilizes the Church, uses the entire mix of complex factors to move God's People to be and do something new in the world. God-given leaders are in the center of all that happens when the event of leadership occurs. And yet the leaders are only a part of the story. And because of the multiplicity of factors involved, there seems to be no assurance that a leader will in fact

bring about the event of leadership in the church. This dynamic tension created by the interplay of numerous factors (including the leaders) contributing to leadership as an event seems to be what the Apostle Paul had in mind when he spoke of the upbuilding of the Body of Christ in the midst of ministry until we all attain the stature of the fullness of Christ.

And He gave

tous men apostolous, (some to be apostles)

tous de proftas, (some to be prophets)

tous de euaggelistas, (some to be evangelists)

tous de poimenas kai didaskalous, (some to be pastors and teachers)

for the equipping of the saints (for the purpose of)

eis ergon diakonias, (for the work of ministry)

eis oikodomn tou swmatos tou Xristou, (so that the body of Christ may be built up)

until we all attain (with a view toward)

eis tn enotta ts pistews (the unity of the faith)

kai ts epignwsews tou uiou tou theou,(of the knowledge of the son of God)

eis andra teleion,

(toward complete manhood)

eis metron likias tou plrwmatos tou Xristou (to the measure of the fullness of Christ)

— Ephesians 4:11-13

A detailed analysis of the dynamic relationship between leader and led, pastor and flock, servant and People

of God in the process of building the Church demonstrates that the pastoral role in this process is difficult, multi-faceted, and absolutely essential. We often consider the "how-tos" of an equipping ministry in the Church. But having understood that ministry involves the whole People of God in ministry in the world, the implications of that for pastoral-leadership must be carefully analyzed. Here we are not speaking so much of what the pastor-builder *does*, but of *who the leader is* vis-a-vis the People of God on the one hand, and the world of people on the other. Far deeper than the action of facilitating, training, and organizing are other aspects of this incarnational call which involve a discipline of radical personality modification of the leader's selfhood to become the stimulus for moving the People of God forward in mission and ministry in the world.

Don Daniel was just such a person. Often on horseback, and sometimes walking, Don Daniel traveled the muddy trails of Chiapas, Mexico, itinerating all over the state, seeking a family here or there who were being gathered by the Spirit to become part of the Church of Jesus Christ. While pastoring a local church and teaching in a Bible Institute, Don Daniel was instrumental in evangelism and church planting among four Mayan language groups, working with missionaries and local Christians to establish the church in the midst of people who spoke languages other than his native Spanish.

Don Daniel exemplified for me the model which Paul left us in Ephesians 4:11-13. There we are led to understand that the reason the "apostles, prophets, evangelists, pastors and

teachers" are given is for the sake of the ultimate *upbuilding* of the Body of Christ by means of a service of equipping local congregations for mission and ministry. Here lies the very special and crucial role which Paul himself fulfilled — the pastoral servant-leader who lived, dreamt, breathed, and labored for the building of the Church, as it was shaped through the work of the Holy Spirit in the midst of the People of God in mission in the world. During my childhood I saw in the life and ministry of Don Daniel at least the following five portraits of the pastor as leader of missionary churches in the world.

Example

In his work of building the church Paul often exhorts his new converts to "be imitators of me" (2 Thess. 3:7-9; Phil. 3:1-17; 2 Cor 11:1; 2 Cor. 4:9-16). Was this arrogant pride? I think not. It is as if Paul sets himself before the new Christians as the first *sample* of the product, the "first-fruits", the early demonstration of what the Gospel can and should do in the life of the believer. In 2 Thess. 3:7 he says, "For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you..." They know how to act because they have *seen it exemplified*, typified, modeled, demonstrated by the first "sample product", the first prototype of the new creation in the Gospel — in Paul himself. J. Robert Clinton's massive data concerning the faith-pilgrimages of leaders gives us all the ex-

amples we need to be able to picture the kind of leaders God has used in the past to mobilize the Church in mission in the world.

This component of the pastoral servant-leader speaks about *who we are*, not professionally, not intellectually, not in task, not in strategy — but *personally*. It speaks of how we order our priorities, how we handle our workload, how much time we have for people, how we shape our family life, what attitudes we express toward others, what openness and authenticity we show with others, how we resolve conflicts, what we choose as our standard of living, how we exercise self-discipline, and so on. No wonder Paul writes to one of the early builders of the Church, "An overseer, then, must be above reproach..." (1 Tim. 3:1-15). Profoundly, our lifestyle, our spiritual- and personality-formation, our interpersonal relationships, and our selfhood as the foundation for building trust, openness, and a listening ear are all significant factors impacting our effectiveness as we struggle to build the Church.

The Rev. Leon Draayer of Hudsonville, Michigan, has recently completed a massive sampling of pastors in long-term pastorates in the Reformed Church in America. Although his primary objective was to examine the role of preaching as contributing to the health of long-term pastorates, the factor shown to be overwhelmingly significant for the health of

long-term pastorates had to do with the pastor's ongoing development in personal spirituality. Preaching was seen to remain vibrant primarily as it was an expression of the living and constantly developing spirituality of the pastor.

Sage

Around the world we are just beginning to discover the tremendous resources available to the Christian Church in the area of wisdom – the wisdom literature of Old and New Testaments, the wisdom of ancient and modern peoples, the wisdom of an understanding of life, humanity, the forces of nature, and insight in the interdependence of beings. This aspect of leadership is very ancient – and very modern. Be it the Hindu "Guru", the Islamic "Imam", the Mayan "Holy Man", or the Jewish "Rabbi", the role of the Sage is extremely important. There was a time when this aspect of leadership was very strong in the Christian Church as well, in the lives and teaching of the monks and religious. St. Augustine and Bernard of Clairvaux have their modern counterparts in people like Mother Theresa. St. Francis of Assissi speaks through the ages, inspiring the Christian Church. Paul highlights this aspect of our leadership in the Church (See 1 Cor. 1:12-14; Col. 3:8-17, 4:5-6; 1 Cor. 3:16-23; 2 Cor. 1:12; 2 Tim. 3:14-15).

This component of our role in the Church speaks to us and asks us whether we are men and women of God. The Sage's role is one of great wisdom about life, nature, personhood, and interpersonal relationships. The Sage is the healer, the counselor, the positive upbuilder, the encourager, the reconciler. This is the person immersed in the wisdom of the Holy Scriptures, and demonstrating a genuine personal piety which

shines forth in conversation and action. It is the person who knows how to pray — and does it in the understanding of God's grace for His People. It is the missionary who demonstrates loving concern in teaching the deep truths of spiritual maturity who joins in the pilgrimage of faith toward the building up of the Church.

Seer

If we turn to the book of Acts to look for the components which gave rise to the building of the Church, we see a certain aspect emerging which was important then, and is necessary now. In Acts 2, 13, 16, and in 1 Cor. 16 we see that the Church needed someone who could look down the road into the future, and who would challenge, exhort, and urge the new Christians to walk in a specific direction, seeking certain goals, objectives, and dreams. This is the William Carey, the Samuel Zwemer, the James Cantine, the John Scudder family of missionary strategists. Part of our servant-leader role in building the Church is to allow the Holy Spirit to so grip us that we in fact "see visions" and "dream dreams" (Acts 2). The Seer is the organizer, the idea person, the provider of long-range perspective of *where are we going?* The Seer seeks to involve God's people in long-range planning and goal-setting, and is often asking disturbing and difficult questions which deal with the long-range consequences of present practices. The Seer is called to provide a certain unity of purpose and vision for a church in its goals and strategies. Clearly these goals and strategies need to be owned by everyone, and the group dreams must also be intimately related to the

individual and personal goals of the members of the group. And yet there is always that special person who provides the initial dream or vision, the "possibility thinker", who devotes time and attention to seeing what *could be*, and then shares these dreams with the People of God. They in turn will invariably judge, reflect, consider, and probably modify those dreams along the lines which the Holy Spirit will direct in moving God's People forward in mission in the world. We have underestimated the power of vision in the relationship of the leaders with followers, and in the creation of followership. Without vision, there is little reason for the membership to follow the leaders. And without the membership being willing to follow, the event of leadership will not happen. Here we should take note that one of the primary arenas where a pastoral leader may be able to articulate the vision and stimulate followership is in preaching. Good preaching galvanizes the congregation and creates the urgency which motivates the members to want to express their own followership in response to the leader's vision. Unless such vision is articulated, leadership will not happen. On the other hand, if the pastoral leader uses preaching to articulate a vision which is not shared by, or is in opposition to, the goals of the membership, resistance and rebellion may replace followership.

Student

As we observe Paul in his never-ceasing work of building the churches of his time, we see a very strong cultural component as well. Study Galatians 3:1-29, Romans 1-3, and Colossians 3. Here we seem to glimpse the student of culture, allowing the Gospel to take root in humanity in such a way that it calls

into question both Paul's own cultural milieu as well as that of his hearers. It is this very important role which Paul exemplifies in Acts 17:16ff. His is the genius that picks up the "point of contact" in Athenian philosophy, and utilizes it to open a door for the presentation of the Gospel of Jesus Christ.

Yet we must realize that this is the same Paul who was before Saul of Tarsus, the one who would not allow any modification of his perspective of the Old Testament law, until he came to grips with the total depravity of every human being before God and the failure of the law as a means of achieving grace. You and I are called to just as radical a transformation. We are called to question the very foundations of our culture, our background, the "great American way", our assumptions, methodologies, priorities, and North-Americanisms.

However, at the same time we are also called to be students of the cultural milieu in which we minister, and are specially equipped — more than anyone else —to show the way in which that new culture, as it incorporates the Gospel, must also be profoundly and ultimately changed. For this is the Gospel of the People of God where there is neither Jew nor Greek.

As servant-leaders involved in building the church, part of the challenge is found in this anthropological realm. It is part of our calling to ask questions of both our own as well as other cultures and to understand new cultural forms of Gospel incarnation. Pastoral leaders as Students must be involved in exploring

"It is not for the sheep to make sure the shepherds suffer."

cultural assumptions and discovering new ways in which the Church of Jesus Christ may best witness to Jesus in the particular cultural contexts in which they are called to minister.

Sacrifice

Jesus taught his disciples, the future leaders of his Church, that the greatest love is demonstrated in laying down one's life for one's friends. There seems to be an element of sacrifice inherent in leading the Church forward in mission in the world. It is a giving of oneself for the sake of the Body, an act of the will which places priority on the welfare, growth, development, and new direction of the Church over-and-above one's own. The good shepherds of the flock lay down their lives for the sheep (John 10). It is not for the sheep to make sure the shepherds suffer. It is for the shepherds to voluntarily choose to give their lives for the sake of the upbuilding of the Body.

This seems to have been the role of Epaphroditus as Paul presents it in Philippians, holding Epaphroditus up as an example of the "mind of Christ," described in Philippians 2:1-11. Numerous Biblical examples may be given to demonstrate that sacrifice is an integral part of being leaders in the midst of the People of God. Moses, Samuel, Jeremiah, and Jesus are but a few of those who demonstrated that a willingness to suffer must also be included in our portraits of pastoral leaders in the Church.

Conclusion

Although Don Daniel was a model leader, and although he beautifully and forcefully exemplified the portraits seen above, yet in our local congregation he stimulated very little leadership. In our congregation there was a critical absence of followership. Two-thirds of the congregation at one time or another refused to follow Don Daniel in relationship to almost every aspect of the church's life. Although Don Daniel was an exemplary leader, leadership did not happen. And Don Daniel refused to move to another church where he would have found the kind of followership he needed. Subsequently the congregation split four ways, and a handful of the original church stayed with the pastor. Do I love my pastor any less because of the sad outcome of this story? No. Do I blame him for it, or do I exonerate him of all blame? Neither one nor the other. Rather, I recognize that in the incredibly mysterious and complex nature of leadership, the situation was not conducive to the kind of leadership which he and many of us so deeply wanted to see happen. In the midst of our fallen humanity, leadership is not assured, even in the face of exceptionally fine leaders. YHWH and Moses had quite a time with the rebellious Israelites on their way through the desert. And Paul struggled with those who would not accept his apostleship in Corinth, nor provide the followership which would allow leadership to happen between them and Paul.

Does this mean that the wonderful portraits of Don Daniel given above were not true of him? Not at all. He remains for me a model of all five. Does it mean we turn pessimistic and cynical about being able to mobilize this strange, voluntary association known as the Church? I hope not. What it does mean is that we need to take much more seriously the complexity of the interplay of numerous factors contributing to the event of leadership; and the person of the leader is only one of these. At the same time, an awareness of such complexity does not minimize the importance of the qualities of the leader as leader, nor excuse our seeming lack of concern with regard to the development of such portraits in our own lives if we want to be leaders of Christ's Church.

Let us all humbly admit that none of us matches these portraits very well. They are touched-up pictures which show us in a better light than we see ourselves. We feel very much like "square pegs in a round hole" when this aspect of our pastoral call is highlighted. And yet, we must allow the Holy Spirit to continually wear at the rough edges. This is a call to accept in our person and in our being those qualities which will be willing to be a sample, exemplifying the spiritual wisdom of the sage, the foresight of the seer, the humility of the student, and the self-giving of sacrifice in building the Church toward mission in the world. One of my dreams over a lifetime has been that God by the Spirit would make me at least a little like Don Daniel in my own qualities as a leader. By God's grace, may I be as deeply spiritual, as wise, as visionary, as dedicated to learning, and as committed to the growth of the Church as Don Daniel. On the other hand, maybe I need to become more like Christ than like Don Daniel.

Paul said it this way:
...but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ, from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love...and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth." (Eph. 4:15-16, 24) ■

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Towards Growth

by Erich Baumgartner

Several years ago I worked on an international committee struggling with some strategic questions about church growth in Central Europe. The committee was composed mainly of higher level administrators of my denomination, two pastors and a teacher of practical theology. As a pastor of a moderately growing church in Salzburg, Austria, I was one of the pastors. As we shared experiences of growing and non-growing churches we soon became aware that one of the most crucial variables for church growth in our denomination was the leadership of the local pastor, or the senior pastor of a multiple-staff church. This observation is of course nothing new for church growth experts. But for me it became the starting point for a more systematic study of leadership in local congregations.

Leadership for Growth

By the midsixties McGavran, the father of the church growth movement, recognized the importance of leadership and designed a typology of leaders.[1]

Later in 1976 Wagner observed that exceptional congregational growth is always connected to pastoral leadership with a vision for growth. This observation was confirmed interdenominationally and cross-culturally. Eventually Wagner clarified how leadership and church growth seem be related to each other, in *Leading Your Church to Growth*. In this book Wagner defined the primary role of the church growth pastor as that of a leader whose initiative, faith, vision and skills catalyze a congregation into mission. By seeing the pastor as an initiative leader Wagner acknowledged that in the context of church growth, an actual paradigm shift from the more passive enabler model of the pastor of the 1960s and 1970s to a more active leader equipper model was necessary.[2]

He also observed that successful pastors seemed to invariably have two primary spiritual gifts as part of their gift-mix: the gift of leadership and the gift of faith.[3] While the gift of faith equips the growth-oriented pastor with a sense of what God wants to do through the local church, the gift of leadership enables him to translate God's purpose into a concrete vision and goals that motivate a church to action.

Basic Definition of Leadership

How does Wagner's description of the church growth pastor fit with the idea of a leader as a person with God-given ability and responsibility to influence God's people towards His purposes?[4] It fits this basic concept quite well. Wagner's stress on the gift of faith underlines the conviction (of church growth advocates) that God's purpose for the church is related to its growth which can be expected in faith as a result of faithful service.

Unfortunately, there has not been any systematic interaction with the various concepts of leadership despite the fact that the church growth movement is very open to cross-discipline approaches. As a pastor interested in church growth, I find

numerous contributions of leadership theory quite helpful.[5] Let me suggest a few in this connection.

Expanded Leadership Model

In church growth thinking the bottom line of leadership effectiveness is the actual membership increase and the number of new churches planted by a church measured in annual and decadal growth rates ("quantitative growth"). One of the most important leadership functions is, therefore, to keep this goal in focus and maintain a vision for growth.[6]

Increases in membership may occur seemingly spontaneously. In most settings, however, they result from individual and corporate activities carefully structured and designed to contact, befriend, win, disciple, fold, and integrate people. These activities are the infrastructure or the ministry structures of a congregation. Leadership theory would refer to them as intervening variables.

Pastoral leadership can, therefore, not only be concerned with "end results" (growth in membership) but must also make sure that the proper intervening variables, namely the infrastructure that will make the realization of the growth vision possible, are in place (see Figure 1-3). This infrastructure is organic church growth.[7] A successful pastor not only instills a vision of growth in his people, but he also makes sure that structures are put in place that make growth results possible.

When I speak of structures think for instance of different mission and growth groups, different kinds of ministries, programs and activities, designed to meet the needs of the people of your church and those you are trying to reach. Think also of the leaders and workers that are needed
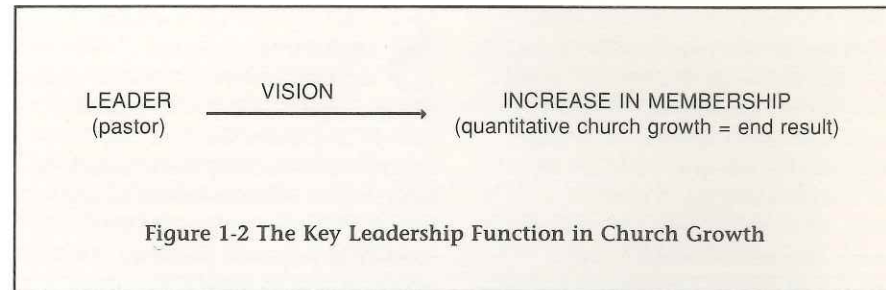

LEADER (pastor) — VISION → INCREASE IN MEMBERSHIP (quantitative church growth = end result)

Figure 1-2 The Key Leadership Function in Church Growth

PASTOR → INFRA STRUCTURES (organic church growth) → QUANTITATIVE CHURCH GROWTH

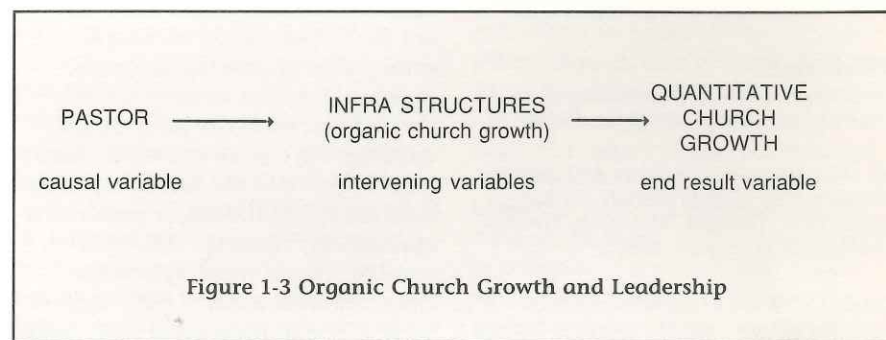causal variable — intervening variables — end result variable

Figure 1-3 Organic Church Growth and Leadership

to effectively undergird the numerical expansion of your church. By influencing the organic nature of the church, its structures for ministry, fellowship and worship, the pastor exercises his leadership and builds his congregation. For certain stages of growth the organic dimension of growth, is probably the key dimension for continued growth.

Leadership in a Growing Church

Growth is usually the result of a congregation ministering in appropriate ways to the people within and outside the church. As the church growth pastor envisions the motivation and equipping of people for ministry several concepts of leadership can be very helpful. Let me illustrate possible applications of Fiedler's contingency theory[8] and Hersey and Blanchard's tri-dimensional theory.[9]

Fiedler

Fiedler's Contingency Theory is the "most widely researched" and "the most widely criticized" model of leadership.[10] His basic assumption is that a leader's style is a function of his own personality's need structure and is, therefore, basically fixed. All leaders fall somewhere in between the extreme of being task-oriented or relationship-oriented. Fiedler furthermore observed that leadership effectiveness (group performance) depends on the proper match between leadership style and various situations. Task-oriented leaders seem to perform best in situations that are very favorable or unfavorable.[11] In situations with intermediate favorableness relationship-oriented leaders tend to perform best.[12] His approach would alert pastors of growing

churches to the need to carefully match members with different leadership styles to the appropriate ministry situation. It can prevent pastors from trying to change type A and B leaders within a congregation in a short term perspective since personality structures hardly change.

Fiedler's useful model assumes, however, that a leader has basically one leadership style. Since pastors are usually called to minister and lead in a wide variety of situations we need to supplement his model with others that reflect more closely the actual situation of the pastor. This is one of the contributions of Hersey and Blanchard's model.

Hersey and Blanchard

This theory contributes several insights for pastoral leadership. One of its important principles relates to the issue of consistency and style flexibility. Hersey and Blanchard remind pastors that consistency in leadership is not to be confused with style inflexibility. Consistency is to be sought in using the same style in similar situations.

Another important implication of this theory is that pastors should not strive for one style but for a style range which can be appropriately used as situations vary. There is no one best style of leadership. Effective leadership depends on the demands of the situation. The key concept is follower "maturity" or readiness. As follower readiness increases the leader can move from a "telling" to a "selling", then to a "participating" and finally "delegating" leadership style. Here Hersey and Blanchard may have given us an indirect

explanation why the "enabler" concept of pastoral leadership so popular in the past twenty years has not been as helpful and generally applicable as its advocates had assumed. It favored participative and delegative styles of leadership which presupposed sometimes too high levels of maturity in the church members too soon.

In a church growth context effective leadership calls for the successful mobilization of the membership (Wagner's second Vital Sign). Here the situational model can be very practical if modified to fit the congregational context. Instead of limiting follower maturity to job maturity (knowledge and skill) and psychological "maturity" (willingness) I would suggest that we expand the categories into more biblical ones, and speak of giftedness maturity (for job maturity) and commitment maturity (for willingness).

Giftedness maturity combines Clinton's concept of giftedness development which calls for the discovery and development of the giftedness set.[13] To the extent that a believer has shown giftedness and progressed in competency in the use of his gifts and skills he could be seen as high in this dimension of "maturity." Commitment maturity would be reflected in the level of interest, willingness and motivation a person shows to be involved in working towards a certain objective.

Both dimensions are crucial in determining a leader's style. If a member is gifted and competent but not motivated, he or she will be bored with a given job. If a person is willing but neither gifted or competent for a task, he or she will be likely to experience great frustration. Both situations

demand a very different leadership style than a situation where people are both highly gifted and very committed to a certain objective. The more the two dimensions overlap, the greater the members "maturity" in Hersey and Blanchard's sense (Figure 3).

Furthermore, this leadership model would also provide an interesting working model for developing the kind of leadership team that is needed as the church grows. The larger the church the more the pastor needs to delegate important leadership functions. Delegation of leadership functions presupposes a high level of "maturity" of those the leader delegates to. Leadership development and a functioning infra-structure is, therefore, a key issue in a growing church. Hersey and Blanchard's model implies that if a church is to continue to grow the leader must increase the level of "maturity" of a significant part of the congregation by raising the level of giftedness maturity and insuring that there is high commitment to the mission and purpose of the congregation. The pastor's main responsibility is to provide vision and motivation.

Hersey and Blanchard's model does not fit congregational contexts without modification and supplementation of other situational components such as the difficulty and structure of the task, follower relations, time and priority considerations, and organizational dimensions (structure and organizational culture). The question of culturally appropriate styles must also be raised critically before the model can be

"The question of culturally appropriate styles must be raised critically before the model can be used."

G = Giftedness maturity
C = Commitment maturity

C   G

The area of greatest efficiency and effectiveness for followers
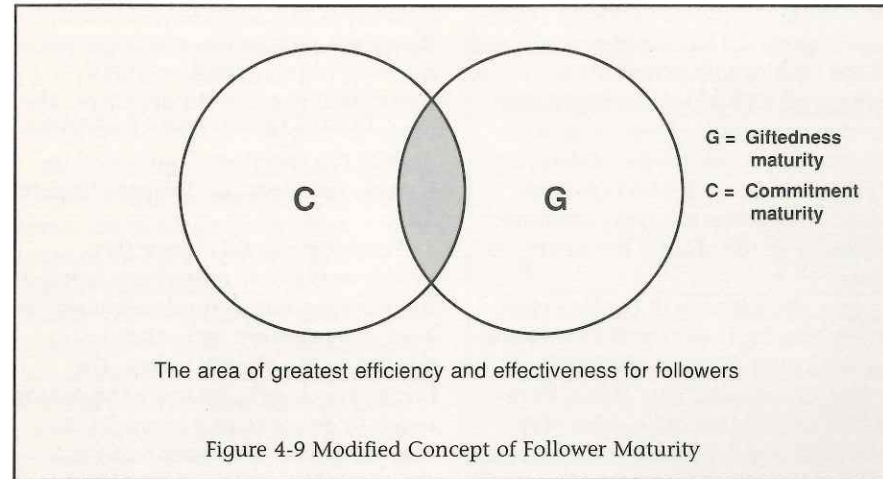
Figure 4-9 Modified Concept of Follower Maturity

used. Nevertheless, this approach to leadership should provide the pastor with an adaptable working model on how to relate to different groups and leaders within the congregation.

Transformational Leadership

A final example is based on James M. Burns' conceptual distinction between transactional and transformational leadership.[14] While transactional leaders are characterized by their concern for equity in their relationships with followers, the practical issues of work, the insurance of clarity, and the completion of short term goals, transformational leaders focus on change, influence and inspiration and are interested in long-range issues and ends, creative rather than traditional ways of viewing situations.[15]

In the context of a growing church, transformational leadership is especially important when initiating changes, planting new churches, beginning new programs or congregational projects that represent new challenges. Recent studies also indicate that transformational

leadership is also needed in unstable institutional or contextual situations or in the "down-hill" phase of a project. Transactional leaders are more appropriate under stable and maintenance-oriented ministry situations

Being Pastor in a Growing Church

How can these leadership theories help the pastor to be or to become an effective leader of a growing church? Let me illustrate a bit from my own experience. One of the first problems we had to deal with in our church in Salzburg was a certain discouragement in the congregation which stemmed from years of unfruitful evangelistic experiences. When my colleague and I began to challenge them with a vision of a growing church several leaders resigned. Our response was to recruit more leaders and co-workers and to delegate more leadership responsibilities to make them feel more included. While we certainly tried to match the right people with the right job we did not have enough criteria on which to base our judgment and consequently experienced much frustration when

people did not change ("grow") as expected. Fiedler's insights about leadership styles and effectiveness would have been very helpful to prevent some of the burnouts of leaders who probably would have done better in different situations. Hersey and Blanchard, on the other hand could have helped us in the area of delegation. They answer the question when and how to discriminate between various levels of "follower maturity" and how to choose the most appropriate style of leadership in different circumstances. They also have a helpful model of how to increase follower readiness. Other theories address further questions of leadership thus providing potentially helpful tools to enhance the effectiveness of pastors. I hope that in the future more will be done to make this wealth of insights more readily accessible to those who have so much potential influence to either enhance or hinder the growth of a local body of Christ. ∎

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Training Leaders, Training Followers

by Paul G. Hiebert

The need for leadership in the Christian church in the west is obvious. The need in the two-thirds world is even greater. While there is one full-time Christian worker (national or foreign) for every 346 Christians and 54 non-Christians (3 of whom are unevangelized by Barrett's definition) in North America and Europe; there is one for every 677 Christians and 2,581 non-Christians (1,254 of whom are unevangelized) in the two-thirds world. If we consider only South and East Asia which have more than one half of the world's population, the figures are even bleaker. There is one worker for every 455 Christians, and 8,480 non-Christians, of whom 4,178 are unevangelized.[1]

The urgency for developing leadership in the two-thirds world has not only to do with the great task and the few workers. It also has to do with the attitudes towards training converts that characterized much of the mission work during the Colonial era. Leadership at a deep level has to do with the attitudes people have of themselves and of one another.

Training Followers

Teachers, pastors and other leaders often train followers. This they do by communicating their implicit attitudes by the ways they instruct. The point can best be made by a few examples of the paramessages sent by leaders in their relationships to others.

Think back to your own grade school experience. The basic format is that of memorization. We all learned the multiplication tables, the names of capitals and nations, not because they were of use at the moment, but because those in authority decided that this information was important for us. The paramessage was we were to be good followers. In this mode of

education student questions were rarely taken as important except as they sought to clarify the lesson. Other questions, particularly those that challenged the thinking of the teacher, were brushed aside. The instructor had a body of knowledge that had to be transmitted unaltered and without question.

As Berne and others point out, the lesson that the student must be a follower can be driven home in more subtle and powerful ways. The teacher may ask "What is the most important verse in the book of John?" As each student ventures a guess, the teacher can agree or disagree. The game, of course, is to guess what is in the teacher's mind. The message is that what the teacher thinks is right. There are no other possible answers.

A more serious game is that of "Heretic".[2] A teacher asks, "Would anyone like to share a new thought on the passage we are studying?" One student offers an original interpretation and the others urge him or her to pursue it further. When the student is well out on a limb, someone cries "heretic." Others join the game and begin to saw the limb off behind the hapless student who may hold on to the idea and face rejection by the group, or renounce it and return to the safety of the interpretation given by the teacher. The real message of such games is that students should not think for themselves. They should memorize what the teacher has to offer. The consequence of such methods is that we train followers, not leaders.

Training followers is a gratifying experience. Followers mimic us and think like we do. We have an appreciative audience. Moreover, we do not

have to face serious challenges that force us to rethink our own positions. The problem is, we have not developed leaders to replace us when we leave. This, in fact, is one of the critical facts with regard to leadership training in the two-thirds world. As missionaries, we too often trained followers because we were afraid to entrust to young converts the right to think for themselves and to make critical decisions. It is in this area, possibly more them any other, that the attitudes of colonialism that characterized much of mission work in the past century have undermined the growth of the church.

Training Leaders

Training leaders is a more difficult task for we must train them to think and to make decisions on their own. But this is threatening, for it means that they can and must challenge our own beliefs and plans. Key to the process is to teach them to critique what we ourselves have taught them. There is no ego trip involved in this. Rather we expect in the end to be set aside as new leaders take over, teach new ideas and set new courses of action.

Leadership attitudes must be learned not only from the lessons we teach, but more fundamentally in the ways we deal with our students. We must value their input and encourage a critique of all we say. We should not grade their responses and examinations by how much they agree without thinking. Above all, we must avoid the pastimes and games that subtly put them down. One important method in training leaders is problem solving. Here an important distinction must be made between "technique" and "problem solving." In the former there is only

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one right answer. The student's task is to memorize or discover it. For example, in mathematics, two times two is four, and three times four is twelve. Learning the multiplication tables, or, for that matter, most factual information, is technique. Problem solving presents the student with a situation in which there are several good or right answers, or at least several possible answers that must be considered. For example, in mathematics the teacher may ask "What times what equals four?" One student may respond, two times two. Another may then suggest one times four. A third says one-half times eight. Someone answers minus one times minus four. A bright student may say minus one times the square root of minus four times the fourth root of minus sixteen. There are, in fact, an infinite number of true answers, and in their exploration one can learn all the essential nature of mathematics.

Arthur Weibe[3] has explored further the differences between learning techniques and problem solving, and has applied the latter to the teaching of mathematics in grade school. The results have been remarkable. Students once afraid and bored with mathematics come alive to the subject, and rapidly develop basic math skills. Others working in other fields have come up with the same

results. But more important than the interest generated in a subject is the attitude the student acquires to his or her own ability to think and to decide.

Training leaders who train followers

However, training leaders itself is not enough. We too often train leaders who then train followers. This puts off the leadership crisis only one generation. Writing to his student Timothy, Paul writes, "and the things that you have heard of me among many witnesses, the same commit to faithful men who shall be able to teach others also" (2 Timothy 2:2). The real key to leadership training is not to train leaders, but to train leaders who train others as leaders.

The critical difference is between teaching skills and transmitting attitudes and vision. It is easy to attract leaders when what we have to offer them is power and honor. It is another matter when what we are calling them to is servanthood and replacement. But this is exactly what we do call them to be when we teach them to train leaders. We must convey to them the truth that it is more important that others develop than that we receive the credit, that people think than that they think as we do, and that the Church of Jesus Christ grow than that our institutions grow. They must learn that people are more important than programs, and that growth is an essential characteristic of the Christian life.

A consistent application of this principle, that the task of leaders is to train others as leaders, is to emphasize the priesthood of all believers in the local congregation. It is the task

then of the pastor to train all members to think and decide for themselves. C. Norman Kraus captures the spirit of this when he writes,

"Thus the Scripture can find its proper meaning as witness only within a community of interpretation. Principles of interpretation are important, but secondary. There needs to be an authentic correspondence between gospel announcement and a 'new order' embodied in community for Scripture to play its proper role as part of the original witness. The authentic community is a hermeneutical community. It determines the actual enculturated meaning of the Scriptures".[4]

While the training of all believers to be priests is our goal, we must realize that this is always an ongoing process. The church must be structured for the training of leaders at all levels of growth. This recognition of levels of growth should become part of the structure of the church.[5] ∎

Endnotes
1. Barrett 1983:798, 803
2. Hiebert 1983:28
3. Arthur Weibe
4. C. Norman Kraus 1979:71
5. cf. Hiebert 1983

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The Emerging Leader

by J. Robert Clinton

"Remember your former leaders who spoke God's message to you. Think back on how they lived and died, and imitate their faith. Jesus Christ is the same yesterday, today, and forever." Hebrews 13:7,8 Good News Bible.

Many of us who are Christian leaders know full well how our lives have been significantly impacted by stirring examples of past missionaries or pastors or other Christian leaders. Early in my own development I was deeply challenged by reading about Hudson Taylor– particularly his many faith-challenging exploits. I learned that I could trust God in my ministry to supply funds and to open doors. I learned that I needed to listen to what God wanted to do through me and then to trust Him to do it. It is true! Jesus is the same. He is the source of leadership. What He did for past leaders He can do for today's leaders—and tomorrow's.

I like to interpret the command in this leadership mandate this way. "Think back on how they have lived and died and learn vicariously for your own lives." At the School of World Mission we have taken this leadership mandate very seriously. Studies in leadership at the School of World Mission go back eight years. Numerous lives of Christian leaders— Biblical leaders, historical leaders and contemporary leaders have been examined. And we have learned lessons which have been transferable.

We have comparatively examined nearly 500 case histories of leaders. Biblical cases include such characters as Joseph, Moses, Joshua, Jephthah, David, Daniel, Jeremiah, Nehemiah, Barnabas, Paul, Peter and many others. Many historical leaders have been studied including such giants as Hudson Taylor, Andrew Murray, A.B.

Simpson, Phineas Bresee, Henrietta Mears, Mary Slessor, Maria Atkinson, J. O. Fraser, and many others. By far the majority of case studies have been of contemporary leaders— current missionaries and national leaders from around the world.

What have we learned? Several important items. One, our definition of a Christian leader is becoming clearer. A Christian leader is a person with God-given capacity and God-given responsibility who is influencing a specific group of God's people toward God's purposes. Two, leadership emergence is a lifetime process in which God intervenes throughout in crucial ways to shape that leader towards his purposes for the leader. Three, when viewed from a whole life perspective it can be seen that God's intervention or shaping is intentional. His processing develops the leader's capacity. It moves the leader to operate at realized potential in terms of giftedness—natural abilities, acquired skills and spiritual gifts. His shaping allows for a given leader's response to it. Leadership emergence can be thwarted. Four, we are beginning to get an overall picture of how a leader develops or fails to do so.

A theoretical framework for organizing, interpreting, and perhaps even predicting a leader's development is emerging. This framework looks promising as an aid to personal growth and the selection and development of Christian leaders.

Overview of the Leadership Emergence Framework

God works in a leader's life. The explanation of that working, that is,

the development of the leader, can be explained to a large extent by the use of and relationship between three important umbrella-like concepts: processing, time analysis and patterns of response.

Processing

Processing describes the intervention incidents which God uses to shape leaders. Though each individual's processing is unique and situationally specific, there are common items shared with other leaders. We call those common items process items— items in the course of daily life which God uses in a special way to "process" a leader toward development. To date, we have identified and labeled about 50 of these process items. Their descriptive labels suggest their intent or use by God in the shaping process.

Character is crucial in a leader. God uses many process items to work on the development of a leader's character. "Integrity checks" contribute to early character shaping. God often uses a life incident to "test or check" a leader's character regarding consistency with inner convictions. Sensitivity to this processing and a successful response usually leads to God's expansion of the leader's capabilities and responsibilities. Lack of sensitivity or an unwillingness to respond usually leads to remedial processing on the same issue.

A second example involves guidance processing. Leaders must learn to get guidance from God if they are to learn to influence God's people toward God's purposes. There are a number of guidance process items. "Double confirmation" is an unusual guidance process item for crucial decision-making moments in a leader's life. It is not a frequent

process but a very important one as the whole direction of a career may hinge upon it. God directs a leader toward some specific direction in a spectacular way. He first gives the leader indications of the intended direction. This direction may be given in a variety of ways including personal use of the written Word, the use of the Word by some one else, inward conviction, circumstances or various combinations of these. God next gives someone else confirmation of this same guidance totally apart from the original person and situation. God then brings the two together so that the second person can "externally" confirm the direction given to the leader. This "double confirmation" (internally to the leader, externally confirmed by another) gives a firm basis for a life-changing decision. God double confirms his direction for Moses through Aaron (Exodus 3 and 4) and for Paul through Ananias (Acts 9).

Barnabas, Paul's mentor, recognized early on the first missionary journey to Cyprus, that Paul needed to be released in order to develop his God-given potential. The "leadership switch" from "Barnabas and Paul" on Cyprus to "Paul and his companions" at Perga is one of the great illustrations of a "relationship insight." This relationship insight concerns leadership transition. Few leaders seem to catch this important lesson of releasing a talented and perhaps threatening emerging leader. It is only one of many kinds of relationship insights that leaders

must learn if they are to be effective. The majority of early ministry problems concern the leader's attempts to influence followers.

"Relationship insights" refer to life incidents in which a leader learns a valuable lesson concerning working with people—either followers or other leaders. This lesson can be learned through either a negative or positive situation. The end result of a "relationship insight" is a tool, or attitude, or guideline which becomes part of a leader's arsenal and value system for future leadership. Barnabas' selfless mentoring attitude was at least partially responsible for Paul's ongoing development as a leader. The three process items just introduced–the integrity check, double confirmation, and relationship insights are typical of many that have been identified and described. Having labels to describe one's experience is in itself a step forward in development and often gives reassurance and affirmation to a developing leader. Further, knowledge of the wide variety of process items and how they have been used in the past carries an exhortive punch for the present. This knowledge often sensitizes leaders in both their personal lives and in their leading others to grow.

Process items can be analyzed individually. Then these special God-interventions can be correlated to the development of each of the concepts of a Biblical leader. Some process items focus on identifying and developing God-given capacity. Some relate more directly to the instilling of God-given responsibility to lead. Others relate to expansion of influ-

ence means. Still others can be seen to direct the leader toward the specific groups of followers. And some refer to guidance that reveals God's purposes for leadership.

Process items should also be viewed cumulatively, that is, the effect of all of the process items taken together over a lifetime. This type of overall analysis of processing yields a three-fold result. Overall analysis suggests that processing moves toward three major leadership development goals: spiritual formation, ministerial formation and strategic formation. Spiritual formation essentially refers to the development of leadership character. Ministerial formation has as its essence the development of influence and ministry skills. Strategic formation focuses on development of leadership values which culminate in a ministry philosophy. That leadership philosophy, developed over a lifetime, compels the leader to an ultimate contribution in accordance with the purposes of God.

Time Analysis

"Time analysis", the second of the umbrella-like concepts that helps explain the development of a leader, refers to chronological analysis of the processing of a leader. Time analysis does three things. It forces the emerging leader to see present processing in terms of a larger picture. It also allows a means for integrating the processing experi-

enced to date into some sort of coherent overall picture. Finally, it sets expectations. A coherent picture of a leader can be compared to a common time analysis synthesized from comparative study of many unique timelines.

Every leader may analyze his/her development over time. This results in a unique timeline, that is, an analysis of development which recognizes natural time increments of development called development phases. Identification of one's timeline allows a means of integrating the processing experienced to date. Process items can be located as to when they happened on the timeline. An orderly presentation of processing along a timeline is the prelude to obtaining a more comprehensive view of the leader's development. Patterns begin to emerge. Overall lessons can be seen.

Comparison of a leader's unique timeline with a generalized "ministry timeline" allows for orientation and evaluation of a leader's development. Further it sets future expectations. Figure 1 gives a simplified version of a generalized ministry timeline.

This generalized ministry time-line describes a synthesized time analysis of the development of a full-time Christian worker.

All the processing that precedes entry into full-time Christian ministry is located and described in Phase I, the "Ministry Foundations Phase." Entry age for Christian workers varies in time from as early as 15 to as late as 30 .

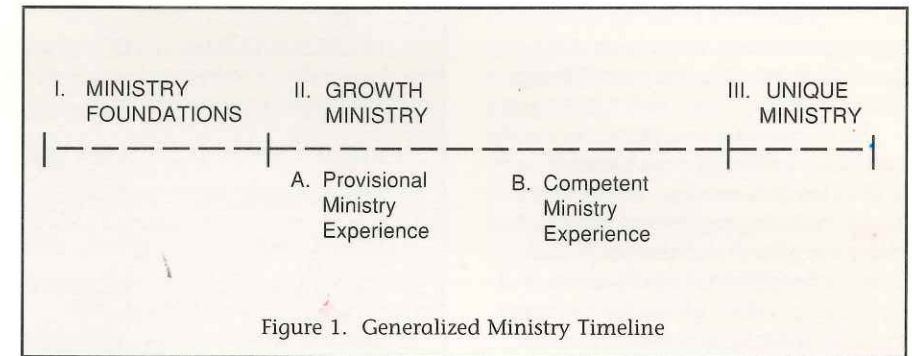The second phase, the "Growth Ministry Phase", describes the time of

Figure 1. Generalized Ministry Timeline

development in which the leader is doing ministry but the primary thrust of the ministry is for growth of the leader not on ministry accomplishments, though many great things may in fact be accomplished. Hence, the term Growth Ministry. God primarily teaches the leader about leadership—leadership character, leadership skills, and leadership values. It may last as few as ten years or as long as 20 or 25 years. During the first part of growth ministry the leader is learning about giftedness and looking for a niche that fits early development. During the second part of growth ministry the leader knows who he or she is and what capabilities are present and begins to operate with competence.

The third phase describes a time of very effective productivity by the leader. Prior to moving into Phase III, the "Unique Ministry Phase," usually the leader will have gone through some difficult character processing which shows the need for a deepened relationship with God. This deepened relationship adds to the leader's

spiritual authority. The leader moves from a competency base to a character base as the foundation for this effective ministry. The leader has matured in leadership character as well as leadership skills but ministers dominantly out of a "being base" rather than a "doing base." This shift characterizes the third phase. Other characteristics include a match between giftedness and a role which enhances that giftedness. Experiences gained both in the Ministry Foundation Phase and in the Growth Ministry Phase fit into place to add to the effectiveness of ministry. Leaders usually do not enter into the Unique Ministry Phase until between 40 and 55 years of age after 15-25 years of growth ministry.

Response Patterns

Comparative study of processing integrated along many unique time lines has also resulted in the identification of patterns describing various aspects of a leader's development. These "response patterns" make up the third of the three umbrella-like concepts which help explain how a leader develops. About twenty-five

patterns have been clearly identified. Another ten have been suggested but need further confirming data.[1]

Four foundational patterns describe the backgrounds out of which leaders emerge. Three transitional training patterns correlate to these various foundational patterns. These foundational and transitional training patterns give a framework from which one can assess current emerging leaders. These patterns describe generally the flow of early emergence. Each of these early foundational patterns and transitional training patterns has advantages and disadvantages. Knowledge of these advantages and disadvantages is helpful to mature leaders in assessing and counseling young potential leaders.

Two early testing patterns focus on character. Two early patterns indicate giftedness. Specific ministry situations require various kinds of entry patterns. A giftedness development pattern which spans the entire Growth Ministry Phase describes how a leader discovers and uses spiritual gifts from the first use of one spiritual gift to the identification of a gift-mix and finally the development of the gift-mix into a gift-cluster.

A faithfulness pattern occurs throughout the Growth Ministry

PROCESS ITEMS	CENTRAL THRUST
Ministry Task	Early test of faithfulness and ministry potential
Integrity Check	Early test of character
Obedience Check	Early test of volition and response to God
Word Check	Early test of sensitivity to God's speaking
Family Influence	Early formation of character or values
Literary	Vicarious learning of leadership lessons from written information
Isolation	A setting aside which deepens one's relationship with God
Conflict	Negative processing that may affect character, skills or values
Relationship insights	Interpersonal lessons which influence skills in future
Leadership committal	A calling to serve in leadership

Table 1. Some of the Common Process Items

Phase. Faithfulness in ministry tasks and ministry assignments along with positive response to the testing element of many of the ministry process items leads to expanded ministry and re-testing of faithfulness at that new ministry level. This pattern along with overall comparisons of many entire life analyses has led to a hypothesis.

The time of development of a leader depends upon response to processing. Rapid recognition and positive response to God's processing speeds up development. Slower recognition or negative response delays development.

This hypothesis, if it can be shown to be true, gives added impetus to the leadership mandate of Hebrews 13:7,8.

Several later patterns describe

various stages of character maturity and convergence toward effective ministry. A destiny pattern spans an entire lifetime and increasingly ties in God's plans and purposes for a leader beginning with the time of destiny preparation until the time of destiny revelation and finally culminating in destiny fulfillment. The identification of these patterns has given power to the whole explanatory framework of leadership emergence. Current leaders can see where they are presently in terms of many of these patterns. The patterns may also predict and help set expectations for leaders. When leaders can see their

own development in terms of how God has developed previous leaders there is that compulsion to follow the leadership mandate and "imitate their faith." Such a desire must rest on the fact that Jesus will respond to such obedience and supply the divine element that will bring fulfillment to one's leadership efforts.

Some specific findings that can be applied

One can readily apply these concepts, especially some of the more common process items, the ministry timeline, and the early response patterns.

Some of the process items serve to explain and help leaders respond to God's present processing. Current data indicate that more than half of the fifty process items identified thus far will occur in more than seventy percent of leaders. Table 1 points out the ten most common process items and the central thrust of their definition or use.[2]

The ministry timeline can prove useful as a means for orienting one's counseling with an emerging leader. Most leaders go through a provisional time in which they struggle to learn early ministry lessons, find their giftedness profile, and find a role which suits them as to personality and giftedness. This awareness can pave the way for corrective advice and suggestions for the future.

Suggestive patterns which can be utilized right away include the "positive and negative testing patterns," the "like-attracts-like gift pattern" and the "giftedness drift pattern."

The "positive testing pattern" points out that God often tests a leader in order to build character. This is true early in a leader's development, particularly in the transition from non-leadership to leadership. There is the incident that tests, the recognition that the test is from God, and the positive response which deepens the character. Expanded leadership usually follows a positive test. The "negative testing pattern" is similar but ends with different results. There is the incident that tests, the refusal of the test, and the lack of character formation. The negative test almost always requires repeated remedial testing to correct the deficient character element.

Frequently, an emerging leader is attracted to the ministry of a more developed leader. Often those so attracted have one or more embryonic gifts corresponding to an important gift already developed in the mature leader. This pattern may be called the "like-attract-like" pattern.

The "giftedness drift pattern" refers to the tendency of an emerging leader, if not directed otherwise, to drift toward roles or functions or responsibilities which intuitively match embryonic gifts which will later emerge and be developed.

Using the framework

I have only briefly introduced the notions underlying the framework for analyzing emergence of a leader. While one can use some of the concepts almost immediately as de-

scribed in the previous section, extended study is needed if one wants to carefully mentor others. A detailed grasp of the theoretical framework allows one a personal orientation that can significantly affect a career track. Such an understanding gives a basis for counseling mid-career leaders. It is particularly useful in early selection and development of potential leaders.

Several courses and written materials including several manuals, a book, and several dissertations attest to the fact that in the School of World Mission the leadership mandate of Hebrews 13:7,8 has been taken seriously. ■

Endnotes

[1] I have deliberately left information concerning these patterns vague. To discuss these patterns even in an introductory manner would lengthen this article beyond its original intent. In the paragraph which follows I have simply indicated that there are different kinds of patterns and that each can be useful in understanding a leader's emergence.

[2] I realize that these process item terms are technical terms which are not defined. However, the thrust of the definition shows the intent of the processing. The nature of this article is introductory. I recognize and hope that you will do some further study into these concepts. A good start is my book, *The Making of A Leader.*

How to Look at Leadership

8. Burns' *Leadership* published by Harper and Row treats leadership from a historical/ philosophical viewpoint rather than a management/organizational standpoint. He advocates transformational leadership, a leadership which is intent on development of people.

9. Loye, a social psychologist, points out a decreasing emphasis on leadership ideology. *The Leadership Passion*, San Francisco: Jossey-Bass, is a highly theoretical treatment calling for a return to leadership ideology.

10. Hodgkinson's philosophy of leadership is calling for return of leadership from the psychological captivity which has dominated it to a philosophical base.

11. My empirical study of Christian leaders indicates that leaders have one or more of the following word gifts as part of their gift-mix: apostleship, evangelism, prophecy, teaching, pastoring, leadership, exhortation, word of wisdom, word of knowledge and sometimes faith. These different gifts depending on the other make up of the gift-mix will usually have a tendency toward either task behavior or relationship behavior but not both.

12. I have recognized ten different Pauline leadership styles with a wide range all along the whole continuum (highly directive, directive, non-directive, highly non-directive). See also Doohan's *Leadership in Paul*.

13. Ministry philosophy appears to be a function of three variables: focus (destiny processing and giftedness), blend (values taught via leadership processing) and articulation (the weaving of the values into a system that moves from implicit to explicit expression).

Leadership Development

not actually put the "branch" being pruned at a disadvantage. The overall context (situation and followers at least) must be considered in the process.

Engagement/Disengagement

One of the most difficult transitional issues to be faced by both the existing and emerging leaders centers on engagement and disengagement. New leaders are expected to engage in leadership as soon as their ability and motivation match the followers and situation. The existing leader's task is to step aside while facilitating this engagement. Overzealousness on the part of the emerging leader or a grasping on the part of the existing leader can seriously complicate the situation. Wise leaders not only anticipate, but facilitate this process.

Summary

The existing leaders' roles reflect the work of the Holy Spirit. They put hands, feet, voice and a face to the work of the Holy Spirit. Selection (recruitment), contextual preparation, ministry assignment, encouragement and equipping all fall into their role. These expectations apply to all leaders not just apostles, prophets, evangelists, pastors and teachers (Matt. 28:18-20; 2 Tim. 2:2). The work of the Holy Spirit and of existing leaders, however, can be ineffective if the complementary role of the emergent leader is neglected in the developmental process. ■

Endnotes

1. Fiedler 1976:242
2. Youssef 1986:156
3. Fiedler 1976:242
4. cf. Fiedler 1976:242
5. cf. Kouzes and Posner 1987:175
6. Kouzes and Posner 1987:175
7. Kouzes and Posner 1987:263

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Endnotes

[1] In the midsixties McGavran suggested a typology of church leaders in which he suggested five "classes" of leaders ranging from people working within the local church (Class I) to leaders with international influence (Class 5). The typology was soon further developed and modified by Elliston (1976, 1986), McKinney (1980), and Clinton (1987b) for various purposes in leadership development. Elliston and Clinton speak of five kinds of leaders (Type A-F) based on variables like type and sphere of influence, expertise, training, and the nature of the influence process. which has proven useful to church leaders and mission strategists to analyze the structural set up of churches and Christian organizations or to develop new applications to be useful in leadership development.

[2] For Wagner, an enabler is often a synonym for a pastor who sees himself or herself as "not being an initiator, not calling, not being aggressive, and not taking leadership responsibilities," a concept not compatible with church growth (1984:75, cf. Schaller 1979:162).

[3] Wagner 1984:104

[4] Clinton 1988

[5] I have described them in more detail in an unpublished paper "Leadership Theory and Its Potential Contributions to the Understanding of Leadership for Church Growth" (1988).

[6] Wagner 1984:104

[7] When Alan Tippett (1970) speaks of organic church growth he means growth of the church as a community and in organizational patterns, which reflect a similar concern.

[8] Fiedler 1967

[9] Hershey and Blanchard 1988

[10] Bass 1981:341

[11] Situational favorableness varies in terms of three aspects of a situation: 1) the member-leader relations (greater weight), 2) positive power (lower weight), 3) task structure

[12] Fiedler 1976:242-3

[13] Clinton 1987:119, 131, 218 Clinton has incorporated Wagner's notion of "gift mix" (1979) and expanded it to include spiritual gifts, natural talents and acquired skills, with considerations of competency.

[14] Burns 1978

[15] Burke and Coruzzi 1987:154

Leadership and the Seminary by Patrick Lattore

Leadership development at Fuller is revealed through two dimensions, administrative practice (a teaching form) and classroom goals. Fuller staff, faculty and administration use their gifts and skills of leadership in the affairs of the seminary from classroom to board room. Many of us lead in one context or another and through our behavior we teach leadership values and styles to our students. Our relationship structures, community development activities, services and organizational delegations all communicate what we value about leadership. Curricular offerings, classroom activities, seminars, faculty mentoring and research add the second dimension. Our students come with expectations that they will be prepared for leadership roles within the Church through our curriculum. They desire to develop skills, understandings, context, and maturity for leadership. Fuller is committed to meet these expectations through a rich and diverse program.

Max Depree, a Fuller Trustee, in his book *The Art of Leadership*, challenges us to think of leadership as an art form. He reminds us of the importance of the follower/employee in the equation of leadership. Max teaches pastors in our Institute of Christian Organizational Development to bear pain rather then inflict it, to die to self and he admonishes that effective delegation represents a key ingredient in good leadership. Max's rich experience as a leader of a Fortune 500 company and his Christian commitment demonstrates the way Fuller reaches out through ICOD to the para-church leaders to help them develop skills and insights into leadership theory and practice.

Recently, President Hubbard and Max presented their reflections on leadership and Trustee development in Chicago to a group of 35 CEO's and Board chairs as the institute attempted to serve a broad range of Christian organizations. Last spring Peter Drucker and Phil Kottler joined Fuller faculty through ICOD sponsorship in Pasadena to look at management and leadership. Pastors and other conference attendees had an opportunity to consider current management and leadership theory as it might apply to their ministry.

Another teaching form at Fuller is the Doctor of Ministry degree with over one thousand pastors and church leaders enrolled. Students choose among curricular tracks based on their perceived needs and the issues facing their ministry. Currently, we are attempting to respond to a growing interest in spirituality and leadership. A new and improved specialty in spiritual growth, biblical leadership forms, and leadership enhancement is under consideration. The philosophy for this track is premised by Bobby Clinton (School of World MIssion) in his book *Making of a Leader*. He says, "But God is quietly, often in unusual ways, trying to get the leader to see that one ministers out of what one is. . . We want to learn a thousand things because there is so much to learn and do. But He will teach us one thing, perhaps in a thousand ways." God says, " I am forming Christ in you." From this premise we wish to create an interactive model of spiritual growth and leadership enhancement.

In an interesting development, Drs. Elliston and Clinton, integrators of this issue and faculty for the School of World Mission are making significant progress through research, writing and teaching into understanding leadership. By studying emerging leadership patterns and concentrating on leadership development a leadership concentration is now available in the school's curriculum which will prove to be significant in responding to the needs within the mission field for leadership skills by men and women.

Other faculty make contributions to this important idea of leadership and are adding to its understanding.

Despite our exciting opportunities and ongoing programs more focus is necessary. This should take the form of exploring the needs of the Church for future leadership and speculating on new forms; studying and learning from the leadership patterns of women and other cultures; reviewing and evaluating the use of power; exploring leadership patterns that form Christian community; and a self-analysis of the seminary in terms of structure and emphasis regarding the development of future leaders. Henri Nouwen tells us in his latest book, *In the Name of Jesus*, "Thinking about the future of Christian Leadership, I am convinced that it needs to be a theological leadership. For this to come about, much—very much— has to happen in seminaries and divinity schools. They have to become centers where people are trained in true discernment of the signs of the times. This cannot be just an intellectual training. It requires a deep spiritual formation involving the whole person—body, mind, and heart. ∎

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