

THE CENTRAL ROLE OF LEAD PASTORS IN DEVELOPING SPIRITUAL  
LEADERS AT A LOCAL CHURCH

by

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## **Dedication**

I want to express my deepest gratitude to two local churches that I served as a lead pastor since I have been called by God to be a full-time minister for His people. Hong Kong Tai Po Peace Evangelical Church was my mother church and also the first church that I served since after my seminary graduation. I served as a lead pastor for nine years before my departure and I always love this church as my spiritual family. I also give thanks to the South Vancouver Pacific Grace MB Church, which has given me full support and trust in my leadership as her lead pastor for more than seven years. I pray that these two churches can continue to grow to be healthy and to develop spiritual leaders for God's kingdom.

I find no other words to express my love and gratitude to my wife, Stellar, who loves and supports me whole-heartedly. Without her love, prayer and encouragement, my research study cannot be accomplished. Also give thanks to my two children, Harmony and Daniel, who are my best gifts from the Lord that I have been learning a lot from their growth.

Give thanks to Dr. Jim Lucas, the Project Advisor, who had provided me with encouragement and helpful supervision for my dissertation, and Dr. Daryl Busby, the Second Reader of this dissertation, who had inspired me with a lot of new insights in tackling the research problem that I studied. Also give thanks to Ms. Joyce Wong who had faithfully and diligently proofread my dissertation.

Last but not least, I would like to give thanks to my personal mentor, Pastor Dave Jackson, who was also my friend in Christ, and had guided me to go through the re-focusing process, in order to clarify and affirm my personal calling from God, and to converge my ministry in the next stage of my ministry life. Also give thanks to Dr. James Houston, who welcomed me to visit and pray with him regularly for nearly a year, and provided me with a lot of spiritual guidance in affirming my identity in Christ, and growing my relationship with God through prayer.

May all the glory be given to the Heavenly Father who chose me and loves me unconditionally as His beloved son; the Lord Jesus Christ who sacrificed his life to redeem me, and modeled to me as an example of a servant leader; the Holy Spirit who

indwells in me, sanctifies my life, and empowers my ministry for serving the church of Christ. Amen!

# THE CENTRAL ROLE OF LEAD PASTORS IN DEVELOPING SPIRITUAL LEADERS AT A LOCAL CHURCH

## TABLE OF CONTENTS

Consultation Meetings .....	viii
Abstract .....	ix
<b>Chapter 1: Introduction to the Central Role of Lead Pastors in Developing Spiritual Leaders at a Local Church</b> .....	1
Problem Developed .....	3
Context of Study .....	9
Definition of Terms .....	14
Hypothesis and Research Question .....	16
Research Methodology .....	18
Instrumentation and Data Collection .....	19
Anticipated Outcomes .....	21
<b>Chapter 2: Review of Literature and Theoretical Foundations</b> .....	22
Spiritual Leadership .....	23
A Spiritual Leader's Characteristics .....	25
Passionate Affection for God .....	26
Servanthood Character of Jesus .....	28
Self-Understanding and Identity in Christ .....	31
Authentic Community Life .....	34
Emotionally Healthy Life .....	36
Self-Differentiated Competence .....	39
Ministry and Life Transformation .....	42
Leadership Development in General .....	46
Leadership Development Themes .....	50
Practice of Spiritual Disciplines and Discipleship Making .....	51
Development of Mentor Relationships .....	55
Development of Coach Relationships .....	61
Building up of Effective Ministry Teams .....	70

Establishment of Leadership Development Principles, Culture and Process .....	76
Conclusion .....	95
<b>Chapter 3: Biblical and Theological Foundations</b> .....	97
Theological Traditions on Leadership .....	97
Biblical Leadership Development Themes .....	100
Leadership Development in the Old Testament .....	101
Developing Mentoring Relationships with Emerging Leaders ...	101
Adopting a Team Leadership Ministry Model .....	107
Implementing Leadership Transitions .....	108
Leadership Development in Jesus' Ministry .....	113
Modeling Servanthood Leadership .....	113
Implementing an Intentional Leadership Development Process..	114
Developing Mentoring Relationships with Emerging Leaders ...	115
Adopting a Team Leadership Ministry Model .....	117
Building up Leadership Community .....	117
Leadership Development in the Early Churches .....	118
Implementing an Intentional Leadership Development Process..	119
Developing Mentoring Relationships with Emerging Leaders ...	120
Adopting a Team Leadership Ministry Model .....	123
Building up Leadership Community .....	124
Developing Primary Key Leaders of Local Churches .....	125
Convergence of Biblical and Theological Leadership Development Principles .....	133
<b>Chapter 4: Data Collection and Analysis</b> .....	135
Description of the Research Project .....	135
Selection of Lead Pastors and Related Local Churches .....	136
Data Collection Instrument .....	137
Confirmability .....	138
Data Findings .....	142
Importance of Leadership Development (ILD) .....	142

Ministry Accomplishment .....	144
Biblical Mandate .....	144
Leaders Empowerment .....	145
New Generation Development .....	145
Miscellaneous .....	145
Spiritual Leadership Qualities (SLQ) .....	146
Primary SLQ #1: Transformation .....	149
Primary SLQ #2: Passion .....	150
Secondary SLQ #1: Servant Heart .....	152
Secondary SLQ #2: Integrity .....	153
Secondary SLQ #3: Self-Awareness .....	154
Secondary SLQ #4: Skill .....	154
Tertiary SLQ #1: Community Life .....	155
Tertiary SLQ #2: Emotional Health .....	156
Leadership Development Roles (LDR) .....	157
Primary LDR #1: Team Builder .....	161
Primary LDR #2: Community Developer .....	165
Secondary LDR #1: Mentor .....	167
Secondary LDR #2: Group Trainer .....	170
Secondary LDR #3: Discipler .....	171
Tertiary LDR #1: Coach .....	172
Summary .....	173
<b>Chapter 5: Presentation of Findings</b> .....	175
Conclusions from Data Collection and Analysis .....	175
Linking Research to Literature .....	177
Linking Research to Biblical Foundations .....	180
Implications for Lead Pastors' Current Leadership Development	
Ministries .....	185
Contributions to Research Methodology .....	187
Further Recommended Research Work .....	187
Conclusions .....	189

<b>Appendixes</b> .....	190
Appendix A: Participant Survey Instrument .....	191
Appendix B: Data Collection – Transcribed, Applied and Convergent Lines ...	193
Appendix C: Importance of Leadership Development (ILD)	
– Convergent Lines .....	194
Appendix D: Spiritual Leadership Qualities (SLQ) – Convergent Lines .....	195
Appendix E: Leadership Development Roles (LDR) – Convergent Lines .....	196
Appendix F: Correlation of Themes .....	197
<b>Dissertation Bibliography</b> .....	201
<b>Vita</b> .....	208



## **Consultation Meetings**

Fall 2009	- Enrolment in the first taught course DMN 905
Spring 2012	- Completion of the last taught course DMN 913
April 5, 2002	- First Consultation Meeting with Dr. Daryl Busby
June 2, 2012	- Research Proposal and Ethics Application submitted to DMin Program Committee and Research Ethics Board
July 6, 2012	- Authorization of Proposal and Ethics Application Submission Received
September 25, 2012	- Second Consultation Meeting with Dr. Daryl Busby
September 25, 2012	- First Consultation Meeting with Primary Advisor, Dr. Jim Lucas
October 12 - December 14, 2012	- Research Data Collection
December 18, 2012	- Second Consultation Meeting with Primary Advisor, Dr. Jim Lucas
February 12, 2013	- First Draft submitted to Primary Advisor, Dr. Jim Lucas
February 25, 2013	- Third Consultation Meeting with Primary Advisor, Dr. Jim Lucas
February 25, 2013	- Consultation Meeting with Second Reader, Dr. Daryl Busby
February 28, 2013	- Second Draft submitted to Primary Advisor, Dr. Jim Lucas
March 1, 2013	- Second Draft submitted to Second Reader, Dr. Daryl Busby
March 14, 2013	- Third Draft submitted to Primary Advisor, Dr. Jim Lucas
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March 22, 2013	- Final Draft submitted to Primary Advisor, Dr. Jim Lucas
March 22, 2013	- Final Draft submitted to Second Reader, Dr. Daryl Busby
April 2, 2013	- Dissertation Defence

## **Abstract**

This research aims to suggest the various key leadership development roles of a lead pastor that will significantly influence the future development of effective spiritual leaders at a local church setting. By reviewing the current literature and biblical foundations, and interviewing the lead pastors and lay leaders/pastors of selected Chinese churches at Greater Vancouver Area, British Columbia, the author developed a contour or paradigm that defines effective spiritual leadership as a holistic personal life development, which includes seven ingredients: Passionate Affection for God, the Servanthood Character of Jesus, Self-understanding and Identity in Christ, Authentic Community Life, Emotionally Healthy Life, Self-differentiated Competence, and Ministry and Life Transformation; and also suggested a common set of the key roles of a lead pastor – Team Builder, Community Developer, Mentor, Group Trainer, Discipler and Coach - that are essential for developing effective spiritual leaders at Chinese churches of Canada.

## CHAPTER 1

### INTRODUCTION TO THE CENTRAL ROLE OF LEAD PASTORS IN DEVELOPING SPIRITUAL LEADERS AT A LOCAL CHURCH

*The Lord has sought out a man after his own heart and appointed him leader of his people (1 Samuel 13:14)*

*I have one passion: it is He, He alone. (Count Nikolaus von Zinzendorf, 1700-1760)*

Oswald Sanders in his book *Spiritual Leadership* asserts that real leaders are in short supply and that God is searching for leaders. The Bible illustrates that God is seeking for people who wholeheartedly follow after Him, and earnestly desire to serve Him. Though they may have many shortcomings and flaws, like Moses, Gideon, and David, God still uses them as spiritual leaders who lead His people to fulfill His plan.<sup>1</sup> Sanders observes that every church's generation has stringent demands of spiritual leadership which requires a leader to be "*authoritative, spiritual, and sacrificial*"<sup>2</sup> He affirms that spiritual leaders are not elected, appointed, or created by church assemblies, but rather by God alone who forms them. God searches a person's heart, shapes his/her life, and calls him/her to take up the leadership position in His time. God's sovereignty in leaders' lives should always keep them humble with the knowledge that they are merely servants of God. True spiritual leadership is only found in giving oneself in service to others.<sup>3</sup> Henry and Richard Blackaby also observe that many churches or Christian organizations have great potential for growth and success, but the key is leadership.<sup>4</sup>

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<sup>1</sup> J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Publishers, 2007), 17.

<sup>2</sup> Ibid., 18.

<sup>3</sup> Ibid., 19.

<sup>4</sup> Henry and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, Tennessee: B & H Publishing Group, 2011), xii.

Some churches may be losing their influence in the world because of their lack of leadership. Spiritual leaders are intrinsically different from secular leaders. They may use similar methods, but spiritual leadership includes spiritual dimensions which are sometimes absent from secular leadership. The Blackabys affirm that “*spiritual leadership is not an occupation: it is a calling.*” God always looks for servants (Isa. 59:16; Ezek. 22:30) to respond to His calling and to accomplish the tasks according to His ways.<sup>5</sup>

Apart from the urgent needs and stringent requirements of spiritual leaders for the churches of Christ to fulfill the Great Commission of God, the church has a great responsibility to develop and safeguard the “spiritual health” of a leader as well. Burnout among leaders is widespread. Church leaders are regularly exposed for immorality or unethical conduct. McIntosh and Rima observe the personal dysfunctions and subsequent failures of many renowned church leaders, like Jim Bakker, Jimmy Swaggart, Gordon MacDonald, and others.<sup>6</sup> Scazzero uses the imagery of an iceberg to describe the dark side of a leader’s life. Only about 10 percent of an iceberg is visible to the eye.<sup>7</sup> This 10 percent represents the visible changes of a leader’s life that others can see. In other words, 90 percent of an iceberg is below the surface and is invisible to others. This 90 percent may become the dark side of a leader’s life, if it remains untouched by Jesus Christ, and will cause the ultimate failure of a leader. McIntosh and Rima affirm that a leader must understand what the dark side is, identify his/her own dark side, and take specific steps to

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<sup>5</sup> Ibid., xiv.

<sup>6</sup> Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership* (Grand Rapids, Michigan: Baker Books, 2007), 12.

<sup>7</sup> Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville: Integrity Publishers, 2006), 15-16.

overcome the dark side.<sup>8</sup> The church takes up an important responsibility not only to raise up new emerging leaders who can be well-equipped to accomplish the task of God, but also to nurture and develop them to become spiritually and emotionally healthy servants of God for carrying on the mission of the church.

## **The Problem Developed**

Malphurs and Mancini warn against a leadership development crisis of church organizations.<sup>9</sup> They claim that pastoral leaders apparently do not know how to train other leaders. Malphurs and Mancini further assert that the ultimate test of a leader depends on whether the leader can train other leaders who can sustain the continuous growth of the church when he/she is absent.<sup>10</sup> They believe that the church is the world's hope and that its leadership becomes the future of the church. The church must intentionally develop leaders at every level and adopt a training church model similar to the medical model of the teaching hospital.<sup>11</sup> They also suggest various reasons for the primary importance of leadership development. First, Jesus modeled the priority of leadership development. Second, the quality of leadership affects the quality of the ministry. Third, leaders expand ministry by making more leaders. Fourth, leadership development recognizes the value of people – all processes are discipleship processes.

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<sup>8</sup> McIntosh and Rima, 16.

<sup>9</sup> Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leaders at Every Level of Your Church* (Grand Rapids, Michigan: Baker Books, 2004), 10.

<sup>10</sup> Ibid., 10-11.

<sup>11</sup> Ibid., 13.

Fifth, godly protégés are the leaders' ministry legacy – the church is always one generation from extinction.<sup>12</sup>

John Maxwell asserts that, “*Acquiring and keeping good people is a leader's most important task.*”<sup>13</sup> He also discusses why leaders need to reproduce leaders. He believes that great leaders produce other leaders. The success level of a leader depends on the people closest to that leader. In other words, the outcome in the leadership of a person depends on his/her ability as a leader to develop those closest to him/her. By mentoring other potential leaders, lead pastors multiply their effectiveness in ministry. The church's growth potential is hence directly related to its personnel potential as potential leaders help share the ministry load of the lead pastor of a church. Developing leaders certainly expands and enhances the future of the church. More leaders are required as the church grows and more people are being led by the lead pastor.<sup>14</sup> Consequently, training up the next generation of leaders should become the most indispensable task of pastoral leadership, especially for a lead pastor who determines to enhance the growth potential of a local church.

Jim Holm did a research study on the “Call to pastoral leadership” within North American MB Churches, also affirming that the lead/senior pastor is the key figure in any plan for leadership development.<sup>15</sup> The lead pastor is “*an anchor point for calling and*

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<sup>12</sup> Ibid., 23-28.

<sup>13</sup> John C. Maxwell, *Developing the Leaders Around You* (Nashville, Tennessee: Nelson Business, 1995), 2.

<sup>14</sup> Ibid., 3-13.

<sup>15</sup> Jim Holm, “The North American MB Call to Pastoral Leadership,” *Direction* 32, no. 2 (2003): 209.

*preparing the next generation of leaders.*”<sup>16</sup> He asserts that the lead pastor is the key person to leadership development of a local church, like the biblical persons of Samuel who established the school of the prophets; Jesus who discipled the twelve disciples; and Paul who trained up Timothy and Titus.

McCollum also discusses the challenges of balance, especially in large church leadership, and affirms that two of the keys to success in large church ministry include the following: the lead pastor must pursue leadership training for himself/herself with some forms of support and accountability; and secondly, the lead pastor must deeply invest in leadership training for his/her staff and lay congregational leaders.<sup>17</sup> The requirement of the latter key to effective ministry is based on an assumption that if the staff and leaders are strong, the congregation will be similarly strong. While the success of a small congregation depends largely on the pastor, a large church’s success depends not only on the senior minister but also on the other pastoral staff.<sup>18</sup>

Regarding the role of a pastor, the Bible describes the leading role in the church as “elder”, “overseer” and “teacher” (1 Tim. 3:1-13). Elder or Presbyter involves oversight, teaching, preaching, caring and leading of the believers (Titus 1:5-9). Peter exhorts his fellow elders to be shepherds and overseers of God’s flock (1 Pet. 5:1-4). The Bible does not specifically mention the role of the lead or senior pastor. The title comes into existence as a local church has acquired more pastors and staff in its growth. In general, the lead pastor is the primary person who leads the church, preaches in the pulpit,

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<sup>16</sup> Ibid.

<sup>17</sup> Marlis McCollum, “Senior Pastor or CEO? The Challenges of Balance in Large Church Leadership,” *Congregations* 31, no. 1 (2005): 28.

<sup>18</sup> Ibid., 30.

works with the church board, oversees the administration of the church, and shares the shepherding ministries with other pastors. For larger churches, the lead pastor is required to lead or shepherd the pastoral team in addition to the shepherding ministry of the whole congregation.

Keith Robinson discusses the role and responsibility of a senior/lead pastor in leading a pastoral team. He asserts that the lead pastor's position innately requires him/her to be able to lead his pastoral staff effectively. Robinson advocates that a lead pastor has to lead well from both a relationship-oriented and a task-oriented perspective.<sup>19</sup> He particularly focuses on three roles of the pastor ("elder", "overseer," and "shepherd") as the three primary tasks in a pastor's ministry. The lead pastor of a church is required to fulfill these three tasks in response to God's divine calling. He also affirms that the abilities of leading the pastoral staff are also spiritual gifts given by God to those lead pastors called by Him (Rom. 12:8; 1 Cor. 12:28). For this reason, the responsibility of overseeing the other pastoral staff is considered to be part of his/her primary tasks and also seems to align with the gifts of leading and administration. Robinson concludes that the senior/lead pastor is expected to manage the church well (1 Tim. 3:5), beginning with the ministerial staff. A lead pastor's role or responsibility is to exercise oversight in the context of his staff, to lead his staff biblically and effectively.<sup>20</sup>

Another important role of a lead pastor concerns his/her relation with the other elders of the church. In his studies from the biblical history of the New Testament, Gene Getz concludes that one of the key tasks of the apostles or apostolic representatives was

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<sup>19</sup> Keith E. Robinson, *The Senior Pastor's Role and Responsibility in Leading a Pastoral Staff* (DMN Project submitted in partial fulfillment for the degree of Doctor of Ministry of Liberty Baptist Theological Seminary, Lynchburg, Virginia, 2010), iii.

<sup>20</sup> Ibid., 12-14.



to select and appoint qualified persons to be elders/overseers in local household churches.<sup>21</sup> He affirms that God's plan in the New Testament is that, *"As the biblical story unfolds in the New Testament, it becomes increasingly clear that each local church was to be managed and shepherded by a unified team of godly men (elders/overseers)."*<sup>22</sup> The elder board of a local church normally consists of lay elders and the lead pastor while only some associate pastors may serve on the elder board if needed. The lead pastor shares the leadership with other lay elders and is normally the key leader of the elder board. Hence, one of the key roles of a lead pastor is to shepherd, develop and provide ministry training for existing lay elders so that they can become spiritual leaders and fulfill their ministry responsibilities. The lead pastor is called by God and the congregation to lead and develop the elders, and together with them, to shepherd and manage the church. Nevertheless, the lead pastor, being a model of servant-leader of the church, should keep himself/herself accountable to other lay elders according to the governance structure of the church.

Eguizabal discusses the current leadership development themes for church ministry as consisting of: (1) A ministry team leadership approach, which is effective for mobilizing the church and also developing new leaders for the new generations; (2) The priesthood of believers approach, which overcomes the clergy/laity dichotomy (church structure and hierarchy) and stresses on decentralization of leadership; (3) A developing emerging leaders approach, which takes a holistic approach and focuses on leader's heart

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<sup>21</sup> Gene A. Getz, *Elders and Leaders: God's Plan for Leading the Church* (Chicago: Moody Publishers, 2003), 200-208.

<sup>22</sup> Ibid., 209.

or character development.<sup>23</sup> Eguizabal's insights provide at least several significant directions for investigating leadership development in a local church for this research study: (1) Spiritual leadership development is understood as a holistic spiritual formation process; (2) Spiritual leaders are developed through living in supportive mentoring relationships and community; (3) Effective spiritual leaders are best developed in a team ministry setting with shared and plurality of leadership; (4) People of God are more motivated to become leaders of church and servants of God in a church structure or culture which overcomes clergy/laity dichotomy and facilitates leadership development.

The research indicates that lead pastors are called to lead the people of God because they are given the gifts of administration and leading. Leadership development is the most urgent and strategic way for a lead pastor to develop growth potential and to carry out the mission of a church. Other pastors and lay elders or deacons are the two key groups of leaders of a church that the lead pastor must pay the most attention and effort to develop.<sup>24</sup> In order to develop spiritual effective leaders of a local church, the lead pastor should pay attention to the personal holistic development of a leader. The best way for developing a leader is through an establishment of a supporting mentoring relationship and an effective ministry team context. The lead pastor is also required to develop a church's leadership development culture and strategy such that people of God are more motivated to become potential leaders of the church.

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<sup>23</sup> Orbelina Eguizabal, "Introduction to the Mini-Theme Leadership for Church Ministry," *CEJ: Series 3*, 6, no. 2 (2009): 210-212.

<sup>24</sup> Deacon ministry in a church is generally associated with service of some kind, but which varies among theological and denominational traditions. The word "deacon" is derived from the Greek word *diakonos* (δίακονος), which is a standard Greek word meaning "servant", "waiting-man", "minister" or "messenger". In some church traditions, a deacon/deaconess takes up a similar role like that of an elder and is a member of the church's governance board, overseeing the church direction and providing care for the pastors/key leaders of the church as well.

## **Context of Study**

The project derives from the particular concerns of the author and the author's church in developing spiritual leaders in a local church context. The author serves as the Senior Pastor of South Vancouver Pacific Grace MB Church (SVPGMBC) which is located at the Greater Vancouver area and is affiliated with the BC Conference of Mennonite Brethren Churches. SVPGMBC is a bilingual church, consisting of both Cantonese-speaking and English-speaking congregations. It currently has Cantonese, English, Youth and Children Worship services with about 300 people attending every Sunday. Our English congregation has about 70 people, consisting mainly of high school/university students and young adults.

The church has been established for about 17 years and the Chinese congregation consists mostly of first generation Cantonese immigrants. Most of them have been believers before they joined the church and so have their own religious traditions which come from their original churches' denominations. About 15 percent of the Chinese congregants are seniors who are over 65 years old, and 25 percent are university and young career Christians. The remaining 60 percent of the Chinese congregants are more mature adults (around 40-65 years old) who have been believers for over 15 to 30 years. Most of them are married couples with young children and are working full-time in order to support the family, while the rest of them have adult children and are close to retirement age. For the younger adults with young children, it seems that many of their spiritualities have come to a spiritual stagnancy as the busy-ness of their works and the parental duties often squelch the passion for spiritual growth and ministry to the Lord. For the older adults who are close to retirement, the decline in their physical health and

also the life transition to a senior stage of life may also be significant factors for weakening their spiritual vigour for serving the Lord. Most of the Chinese-speaking university and young career Christians are relatively new believers who start attending the church and becoming church members in the past five to seven years.

The key leadership positions of the church presently consist of deacons, ministry department heads, Sunday School teachers, fellowship counsellors, chairpersons, and small group leaders. It is observed that many adult leaders, though continuing to minister in the church, have shown signs of stagnancy in their spiritual growth. For instance, some of these adult leaders have stepped down from the ministry positions and are reluctant to take up formal leadership positions again. Some maintain their ministry positions, but are lacking the vision and passion to serve, and also diminishing in their spiritual hunger to grow their relationships with the Lord. The church also faces a discontinuity in the transition of leadership from the adults to the young members. Most of the key leadership positions, like those of deacons and ministry department heads, are still taken by adult members with an average age of around 50 years old. This has signalled an alarm for the long-term healthy growth and successful leadership transition of the church. Last but not least, the English congregation has been operating quite independently from the Chinese congregation for many years with or without an English pastor. Most of the congregants of the English congregation are high-school and university students with only a few in the career or adult group. This also raises a concern for the urgent need of the discipleship of new believers and leadership development for the church. The church requires a spiritual revival so that the present leaders may experience again the life transformation from the work of the Holy Spirit, and also a systematic and comprehensive leadership

development plan for discipling and growing people into leaders that the church may continue to carry out the Great Commission of the Lord.

In responding to this challenge of the church's future development, the deacon board decided to initiate a church refocusing process in 2011. Assisted by Pastor Dave Jackson, the director of the Church Health department of the BC MB Conference, the church went through three church-wide Summit Meetings of the church refocusing process in the year of 2011, and arrived at the new Mission and Vision Statement for the next five years. The Mission is to "*Glorify God by leading people to find, love, and serve Jesus Christ through living this out ourselves*" while the Vision is that in five years, "*We see a passionate, growing church of first and second generation Chinese believers who are intentionally working together harmoniously with a common leadership. We are making disciples of people in our spheres of influence so that God is worshiped and becomes honoured among the nations.*"

This new vision of the church has been generally supported by both Chinese and English congregations. I am also captured by this new vision as I see that my church will become a church with multiple expressions of languages and cultures in worship; a church without generational, language, and even cultural barriers; a church with loving collaboration with each other; a church with equipping and discipleship; a church with intentional outreach; a church with community ministries; and a church with an environment where we reach beyond ourselves. The key for achieving the vision is that the church will faithfully make Christ-like disciples who are empowered by the Holy Spirit through prayer, and develop gracious servant leaders who harmoniously work together in a ministry team in love, build up the body of Christ in collaboration, and

intentionally witness the Gospel of Jesus to the world. Discipleship and leadership development become the pivotal elements to sustain the church's continuous and healthy growth in responding to God's calling.

At the beginning of 2012, the church also created a new ministry structure to implement the new vision. All of the church's ministries are organized around five key purposes as defined by the acronym G.R.A.C.E., which represents Growth Ministry (G), Reconciliation Ministry (R), Administration Ministry (A), Connection Ministry (C), and Edification Ministry (E). Each ministry team is led by a core group of leaders consisting of one pastor, one deacon, one key leader from the Chinese congregation, and one key leader from the English congregation. The duty of a deacon has also been redefined not so much of doing routine administrative tasks in the past as of coaching the leaders of each ministry team and of providing spiritual oversight over the direction of the ministry. In other words, the deacons are expected to take up the task of both caring for the leaders and overseeing the implementation of the ministry. The pastor and the two new leaders from the Chinese and English congregations are the key persons for planning and implementing the ministry. Due to this ministry restructuring, the church has recruited many new emerging leaders from both the English and the Chinese congregations and has nearly doubled the size of the core leadership ministry team.

Being the senior/lead pastor of the church, I see myself of taking up a major role of overseeing the implementation of this new ministry direction in the coming years. I am also the one who strengthens the existing discipleship program, and initiates and leads the leadership development process for training up effective spiritual leaders who can have deep relationships with the Lord, Christ-like character to harmoniously work together

with other leaders, and the competence to exercise the leadership role as required by the ministries.

Apart from the needs of the required ministry role at my present church, this project also relates with a new stage of my ministry life. Since my seminary graduation in 1996, SVPGMBC is the second local church in which I have served the Lord. I take up the role of lead/senior pastor in the previous and existing churches, and have been devoting myself in the teaching, shepherding, and administration ministries of the church. Nevertheless, I gradually discovered that intentionally developing spiritual leaders should be a “must” in a lead pastor’s ministry, in order to leave behind the best legacy for the church once the lead pastor ends his/her ministry at the church. This has become a strong reminder to me that I need to delegate some of my routine ministries to other pastors or lay leaders so that I can focus more on leadership development.

Since I went through a personal refocusing exercise in 2008 led by Pastor Dave Jackson, “team work” and “servanthood leadership” have become two core values of my ministry life, directing how I carry out ministry in the church. Robert Clinton suggests six various development phases for a leader.<sup>25</sup> As I reflect on my past life and ministry stages, I see that I am presently going through phase IV of “Life Maturing”, and will soon enter into phase V of “Convergence.” Clinton explicates that in phase V, God leads the leader into a role that matches his/her gift-mix and experiences so that the ministry is maximized. Life maturing and ministry maturing peak and converge together that the leader’s potential is maximized in this phase. Having attended the Apex Retreat held in early 2012 together with other lead pastors who are going through a similar stage of their

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<sup>25</sup> Robert Clinton, *The Making of a Leader – Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs: NavPress, 1988), 43-44.

ministry life, I can further sharpen my personal vision and clarify the major role of my future ministry – *“I teach and mentor young adult leaders by my equipped knowledge and life transformative experiences so as to build up a church which can make Christ-like disciples and develop servant leaders for advancing the kingdom missions.”* This retreat also helped me develop effective methods for achieving my goals through: (1) mentoring through providing spiritual guidance to emerging leaders so that they can grow into spiritual maturity; (2) sharing my life experiences with emerging leaders, listening to their needs, and guiding them to discover and fulfill God’s calling in their lives; (3) teaching by my own example and equipping leaders with the truth of God in order to build up servant leaders for the church of Christ; (4) coaching, empowering, and sponsoring existing ministry leaders so as to build up united and loving ministry teams for accomplishing the missions of God.<sup>26</sup> I earnestly desire to leave behind a strong spiritual legacy for my church, in the form of servant leaders who form God-honouring ministry teams, working in love, unity, and collaboration for building up the church of Christ and advancing God’s missions. Though development of spiritual leaders is not the only role of a lead pastor ministering in a typical local church context, it has become the central role of my ministry as the lead pastor of my church. To develop spiritual leaders is my passion but more importantly, God’s calling for me in the present and forthcoming stage of my ministry life.

## **Definition of Terms**

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<sup>26</sup> The Contribution Types that relate with my Major Roles are: (1) Being a personal mentor, I would invest my life and time first to coach or mentor existing and emerging leaders; (2) Being a team builder or stylistic practitioner, I would work more with and coach existing ministry leaders in order to develop God-honoring ministry teams at the church; (3) Being a researcher, I would prioritize my time for personal spiritual growth and study, and equipping myself with leadership and mentoring skill.



**“Central Role”** – This term refers to the expected primary character, behaviour, position, and function of a lead pastor in ministering to the spiritual community in a local church.

The first priority of the ministry responsibility or task for a lead pastor ministering in a local church may vary according to the different seasons of a church, and also be different from lead pastors at other churches. The “central role” may not exclude the other important or necessary responsibilities of a lead pastor. However, it must be related to the key ministry of a lead pastor, which is manifested by his/her persistent, intentional and diligent efforts in order to achieve the long-term benefits of the church.

**“Lead Pastor”** – In this paper, this term is equivalent to “senior pastor,” and refers to a person who is authorized by a local church to take up the teaching, shepherding, and administrative responsibilities for the community. He/she is the primary leader of a local church, and is normally the one who leads and supervises the other pastoral or administrative staff, while also working closely with the elders or deacons in overseeing the ministries of the church.

**“Developing”** – This term refers to the general meaning of bringing out or growing the capabilities or potential of a person or a community to a more advanced or effective state for achieving the mission.

**“Spiritual Leaders”** – This paper adopts the basic definition of spiritual leadership offered by Henry and Richard Blackaby, as *“moving people on to God’s agenda.”*<sup>27</sup> This paper assumes that spiritual leaders possess the following characteristics of leadership: (1) Spiritual leaders use spiritual methods to influence people to pursue God’s plan. The

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<sup>27</sup> Blackaby, 16, 36.

visions of spiritual leaders must originate from God's revelation, thus requiring them to humbly pray before God for His direction. The ultimate goal of spiritual leadership is not to achieve numerical results or to simply accomplish the task, but to take the people from where they are to where God wants them to be. They influence people by who they are and what they do. (2) Their own leadership development is equivalent to their holistic personal growth, which includes the spiritual formation together with the practice of spiritual disciplines; character formation of Christ-like and servant-leader characteristics; healthy emotional formation; and equipping of leadership competences in achieving the mission. (3) Spiritual leaders are able to build up a diverse, skilled, flexible, and creative ministry team so as to achieve the missions of God. (4) Spiritual leaders invest their lives into new generational leaders through intentional mentoring relationships, thus passing on successful leadership transitions for the next generation.

**“Local Church”** – This paper adopts a traditional definition of a “local church” as a organized group of Christians who are called by God in a specific geographical location to worship God, to have fellowship with each other, to study the Word of God together, and to witness the Gospel to its surrounding community.

## **Hypothesis and Research Question**

This project will review contemporary literature and related passages of the Bible in order to examine leadership development principles of secular organizations as well as theological and biblical perspectives of developing leaders for spiritual communities. The results will be compared with the research findings obtained through qualitative interview with the lead pastors and other lay leaders/pastors of Chinese churches in the Greater

Vancouver area chosen in this study, aiming to deepen the understanding of the various key roles that the lead pastor plays in developing effective spiritual leaders in a local church.

The hypothesis of this study proposes that there are several key roles of the lead pastor in developing spiritual leaders in a local church. First, the lead pastor must understand leadership development as a personal development process, and grow and model himself/herself to be an effective spiritual leader. Second, the most effective way for developing spiritual leaders is through intentional mentoring by the lead pastor. Third, the lead pastor must establish a leadership-building culture and strategy within the church community. Fourth, the lead pastor must build up a team ministry setting within the congregation for developing emerging leaders.

The central question of this study asks, “What do lead pastors of selected Chinese churches report their key roles to be in the spiritual leadership development within their congregations?” Following to this primary question are selected secondary questions that shape the investigation of this research project:

1. “How does the lead pastor at a local church perceive spiritual leadership development and personally grow and model himself/herself as an effective spiritual leader?”
2. “How does the lead pastor develop emerging leaders through mentoring relationships?”
3. “How does the lead pastor establish leadership-building culture and strategy within the congregation?”

4. “How does the lead pastor establish effective ministry teams that facilitate leadership development within the church?”

## **Research Methodology**

This study adopts a qualitative descriptive research approach, using open-ended questions (qualitative interview questions). This approach involves questions and procedures, data typically collected in the participant’s setting, data analysis inductively constructed from particulars to general themes, and interpretation of the meaning of the data by the researcher.<sup>28</sup>

While the literature review of the study will be broad and not limited to any geographical area, the research on the central role of the lead pastor in spiritual leadership development will be conducted within the Chinese churches context of the Greater Vancouver area of BC, Canada. This dissertation study aims to evaluate at least twelve Chinese churches at the Greater Vancouver area of BC, Canada, with reference to the key roles of the lead pastor in spiritual leadership development within his/her congregation. Apart from interviewing the lead pastors of these selected churches, the researcher will invite at least one lay leader/pastor within each congregation who is mentored or led by the lead pastor and also represents substantial leadership role to participate in the interview if possible. In order to fully explore the key roles of lead pastors in developing spiritual leaders in a local church setting according to the various perspectives set out in the research questions - like “mentoring relationships,” “team ministry,” etc. - the Chinese churches chosen for this study should have a pastoral team consisting of at least

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<sup>28</sup> John Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles: Sage Publications, Inc., 2009), 3-4.

one pastor other than the lead pastor. Additionally, the churches selected should have an average attendance of around 100 – 1,000 people, so that the findings obtained from this study will be more applicable to my present church context and other mid-sized Chinese churches at the Greater Vancouver area.

The interviews will be conducted in person and digitally recorded through a personal visit to each of these churches. The interviews will be qualitative in scope. They will consist of a few primary general qualitative questions in order to allow for significant variables in responsive and interactive dialogue. It is understood that this general qualitative research method allows for an unpredictable number of independent answers. Due to the significant variances of the backgrounds of the lead pastors and churches being studied, such as age and ministry experience of participants, attendance sizes, governances, histories and leadership styles, it is difficult to pre-assess how many different roles of a lead pastor in spiritual leadership development within a congregation will be revealed in this research. Nevertheless, the aim of this study is to suggest the primary key roles of a lead pastor that will significantly influence the future development of effective spiritual leaders at a local church setting. The intention of this study is that the triangulation of biblical leadership principles, existing literature leadership principles, and the ministry leadership principles adopted by the participants will produce a common set of key roles of the lead pastor in spiritual leadership development among Chinese churches of Canada.

### **Instrumentation and Data Collection**

The data will be collected through face to face, one on one, in-person qualitative interviews by the researcher with the participants. The researcher will conduct a semi-structured interview, audiotape the interview, and transcribe the interview. The interview generally consists of open-ended questions that are few in number, intending to solicit views and opinions from the participants. During research process, the researcher may also collect qualitative documents relating to the study. An interview protocol will be used for asking questions and recording answers during a qualitative interview.<sup>29</sup>

The survey instrument will consist of a semi-unstructured, qualitative interview including five open-ended questions. The questions will be scripted in order to provide a framework for understanding the key roles of a lead pastor in developing spiritual leaders at a local church. The questions will explore the characteristics of each church and the lead pastor in terms of the leadership development priority, perception of spiritual leadership, current strategy for the development of emerging leaders, participatory roles of the lead pastor in leadership development, possible changes for leadership development, and future predictions of leadership development.

The nature of the interview will allow for direct interactions between the researcher and the participants. From the five initial guiding questions, the researcher and the participants will be allowed to move their discussions in any direction of leadership development in which they are interested. This survey instrument attempts to encourage the participants to articulate their understanding of those important dimensions of spiritual leadership development, and the specific important roles of a lead pastor in participating in spiritual leadership development within his/her congregation.

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<sup>29</sup> Ibid., 178-183.

## **Anticipated Outcomes**

This dissertation project will offer a review of current leadership development theories as well as illustrate biblical and theological foundations for developing spiritual leaders at a local church. Moreover, as the project intends to understand the key roles of lead pastors of Chinese churches in the Greater Vancouver area for developing spiritual leaders, it is anticipated that the research findings will not only be beneficial to my present church's ministry, but also provide important guidelines or insights for mid-sized Chinese churches of Canada, which have a strong desire to develop spiritual leaders of new generations to continue the Great Commission for years to come.

## CHAPTER 2

### REVIEW OF LITERATURE AND THEORETICAL FOUNDATIONS

Stephen Covey's *The 7 Habits of Highly Effective People* has become one of the most popular personal leadership handbooks since the 1980s.<sup>30</sup> Covey tries to present a holistic, integrated, and principle-centered approach for solving personal and professional problems. He suggests the important principles that are required to give us security in the midst of changes, and the wisdom and power to grasp opportunities that changes create. He defines a habit as the intersection of knowledge, skill and desire.<sup>31</sup> The seven habits are habits of effectiveness which consists of three levels – dependence, independence, and interdependence.<sup>32</sup> Stephen Covey later expands his ideas in *Principle-Centered Leadership* which advocates four levels of principle-centered leadership.<sup>33</sup> The most famous quote from this book is “Give a man a fish and you feed him for a day; teach him how to fish and you feed him for a lifetime.”

Though Covey has emphasized the importance of principles or habits of effectiveness in leadership, Banks and Ledbetter argue that his approach is more procedural than conceptual or moral in character. His leadership handbook is more like a daily ritual than a moral code. The principles are related more to self-development and lifestyle than to character development. His approach refers to the power of human free

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<sup>30</sup> Stephen Covey, *The 7 Habits of Highly Effective People* (New York: Fireside, 1989).

<sup>31</sup> Ibid., 47.

<sup>32</sup> Ibid., 52-53. Covey's seven habits or principles are: (1) Be Proactive; (2) Begin with the End in Mind; (3) Put First Things First; (4) Think Win/Win; (5) Seek First to Understand before being Understood; (6) Synergize or Creative Cooperation; and (7) Balanced Self-Renewal.

<sup>33</sup> Stephen Covey, *Principle-Centered Leadership* (New York: Fireside, 1992), 28. That includes: (1) Personal Trustworthiness; (2) Interpersonal Trust; (3) Managerial Empowerment; and (4) Organizational Alignment.



will and choice without much appeal to the need of grace, the empowerment of the Spirit and the necessity of Christian doctrines in the development of leadership. Covey's work at most is a presentation of what leadership may mean in a secular life or organization.<sup>34</sup>

## **Spiritual Leadership**

Spiritual leadership is fundamentally different from secular leadership. A spiritual leader is a transformational leader who actively responds to God's calling in his/her life and intentionally grows his/her spiritual life. Henry and Richard Blackaby define spiritual leadership as "*moving people on to God's agenda.*"<sup>35</sup> They summarize some important characteristics of spiritual leadership. First, the essence of spiritual leadership is to use spiritual methods to influence people to pursue God's plan.<sup>36</sup> Second, leadership development is equivalent to personal development.<sup>37</sup> Third, a leader's job is to seek God's plan, and to communicate it to His people through symbols or stories, but not to create his/her own vision, hurry the process, strive to enlist followers to support the plan,

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<sup>34</sup> Robert Banks and Bernice M. Ledbetter, *Reviewing Leadership – A Christian Evaluation of Current Approaches* (Grand Rapids, Michigan: Baker Academic, 2004), 61-62.

<sup>35</sup> Blackaby, 16, 36.

<sup>36</sup> Ibid., 37, 42. Jesus provides the best model of spiritual leadership for us to follow – He did not seek his own will but the will of Father who sent him. His model is not found in his methodology but his absolute obedience to the Father's will. It is so important for leaders of a church to realize that God does not ask them to dream big dreams for him, but requires them to walk intimately with Him and adjust their agendas to follow God's agenda.

<sup>37</sup> Ibid., 51. The making of a leader also involves his/her innate qualities and life experiences, including his/her failures, struggles, and successes. This personal development is a life-long process. It is an important reminder to leaders that spiritual leadership does not happen by accident. God develops one's character as well as his/her relationship with him over a long time. The greater God's assignment, the greater the character and the closer the relationship with God is required.

and ask God to bless it.<sup>38</sup> Fourth, the ultimate goal of spiritual leadership is not to achieve numerical results or to simply accomplish the task, but to take the people from where they are to where God wants them to be.<sup>39</sup> Fifth, spiritual leaders influence people by who they are and what they do.<sup>40</sup> Sixth, the effectiveness of the works of a spiritual leader depends primarily on his/her prayer life as God's plan must be done through God's power and wisdom.<sup>41</sup> Seventh, decision making is entirely a fundamental responsibility of leaders.<sup>42</sup> Eighth, a spiritual leader must be able to manage his/her time according to God's agenda.<sup>43</sup> Ninth, leading the change of an organization may be the most challenging task of a spiritual leader.<sup>44</sup> Tenth, one of a leader's top priorities is to build

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<sup>38</sup> Ibid., 85. This reminds leaders that vision must originate from God's revelation, requiring them to humbly pray before God for his direction.

<sup>39</sup> Ibid., 127. Developing people of God, equipping leaders to lead, and glorifying God are the most essential goals of all spiritual leaders. This perspective helps to clarify a leader's focus in church leadership.

<sup>40</sup> Ibid., 147. God's affirmation of a leader and authentication of his/her works are far more important than people's approval or the natural gifts of a leader. The intimate relationship of a leader with God and his/her noble character are indispensable in spiritual leadership.

<sup>41</sup> Ibid., 181. Nevertheless, a leader's diligence, servanthood heart, and focus of works are also indispensable. It reminds pastors that accomplishing God's plan is fully dependent on God's work and also dependent on human faithfulness.

<sup>42</sup> Ibid., 219. It is a process which requires clear guidance from the Holy Spirit in the present, and understanding of how God led in the past through studying the history of an organization. This reminds the leaders to wait patiently before God and discern how God has been working in his church in the past in order to make the right decision that best fulfills God's special calling in the church.

<sup>43</sup> Ibid., 243. The leaders must learn to subjugate their schedule to God's will, to prioritize the most important tasks, to cultivate good habits or routines in their lives, and to delegate works to others so that they can focus on the key tasks that God assigns them. This requires a leader to schedule unhurried quality time with God, care for his/her own family, and invest the time in future leaders. This principle helps pastors to prioritize their ministry and focus on doing the most important task in their life.

<sup>44</sup> Ibid., 275. Leaders must be prayerful and competent change agents, knowing how to discern the organizational culture, provide a clear picture of the future, and the biggest obstacles of changes. This provides important guidelines for leading changes of a church that are inevitable in the ministry of a pastor.

up a diverse, skilled, flexible, and creative ministry team in order to achieve the missions of God.<sup>45</sup>

## **A Spiritual Leader's Characteristics**

The foundation of leadership development presupposes a holistic spiritual formation, which involves the transformation of a person to a Christ-like disciples through the recovery of basic obedience to Jesus in daily life, the intentional practice of spiritual disciplines centering in the words of God, and the permeation of life with prayer (attentiveness to the presence of God) in order to live out a missional life that is reflected in all aspects of his/her daily life circumstances. The purpose is not aiming to “do” more spiritual activities but rather to produce the real and inner transformation of a leader’s spiritual life. Wright affirms the hope is that a leader can experience that heaven and earth to him/her are now joined together and he/she is a citizen of both. Heaven and earth are now intersecting and interlocked. Jesus to His followers becomes the ultimate intersecting point, through the work of the indwelling of the Spirit in them.<sup>46</sup> Through a real inner transformation, spiritual leaders can live out Kingdom values on earth as Jesus and His disciples did, as revealed in the Bible. This holistic spiritual formation must be a process that happens in real life situations and in a relational context of mentorship, and it should also be cultivated in the context of the entire church life. Hence, holistic spiritual formation focuses on a holistic personal life development in various aspects like spiritual

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<sup>45</sup> Ibid., 293. In order to develop an effective team, a team leader must learn how to love the team members, maximize their potentials, develop a dynamic team culture, improve effective communication, and focus on God’s agenda in his church. This is the most important task of a leader as developing an effective ministry team is the best way to build up new leaders and to multiply the ministry efforts far more than the sum of gifted individual effort.

<sup>46</sup> N.T. Wright, *Surprised By Hope* (New York: Harper-Collins Publishers, 2008), 251-252.

passion and affection, character and servanthood, emotional health, self-understanding and identity, community life, competence and self-differentiation, and personal ministry and life transformation. Scripture and permeation of prayers are essential for holistic spiritual formation, which is developed through the practice of appropriate spiritual disciplines.

### **Passionate Affection for God**

Persistent spiritual formation is required for an effective spiritual leader so that he/she can renew his/her spiritual passion for loving and serving God, understanding that his/her passion easily dissipates and needs renewal everyday. MacDonald points out various conditions that may threaten the spiritual passion of a leader: (1) the drained condition; (2) the dried-out condition; (3) the distorted condition; (4) the devastated condition; (5) the disillusioned condition; (6) the defeated condition; and (7) the disheartened condition.<sup>47</sup> All these conditions reflect the inner life before God and explain why the inner passion is being threatened or even diminished to non-existence. It is only what is inside that counts before God.<sup>48</sup> In order to build up a spiritual life with a fervent passion for carrying out the mission of God, a leader must regularly examine his/her inner life and identify what has squelched the passion, and then come to God to redevelop, renew, and maintain the spiritual passion again.

Jonathan Edwards (1703-1758) asserts that true religion is neither centered in feelings nor beliefs. Both the heart and mind are essential to true spirituality. Religious experience is centered in what he called the “affections” which is the source and

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<sup>47</sup> Gordon MacDonald, *Renewing Your Spiritual Passion* (Nashville, Tennessee: Thomas Nelson Publishers, 1986), 37-50.

<sup>48</sup> *Ibid.*, 112.

motivating power of every dimension of being – feelings, thoughts, and actions. Holy affections are the heart and source of true spirituality while other affections are of false spirituality.<sup>49</sup> Gerald McDermott defines “affections,” advocated by Edwards, as strong inclinations of the soul or the heart that are manifested in thinking, feeling and acting. An “inclination” may mean an attraction that draws a soul toward an object or a distaste that leads one away from an object. Holy affections lead us toward God while unholy affections lead us away from God.<sup>50</sup> Hence, affections are strong inclinations of the soul, which are long-lasting, deep and consistent with beliefs, resulting in action, and involving mind, will and feelings. They are different from emotions, which are fleeting, superficial, sometimes overpowering the mind, often failing to produce action, and whose feelings are often disconnected from the mind and will. Affections always influence behaviour and feelings and are different from beliefs, which do not always influence behaviour and often are disconnected from feelings.<sup>51</sup> The holy affections of a person are always the result of the Holy Spirit’s regenerating work. Holy affections are not simply a set of beliefs or emotional experiences but affections that significantly influence every part of one’s life.<sup>52</sup> Holy affections must involve the mind of a believer as true spirituality requires knowing the truth.<sup>53</sup>

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<sup>49</sup> Gerald McDermott, *Seeing God: Jonathan Edwards and Spiritual Discernment* (Vancouver, BC: Regent College Publishing, 1995), 31.

<sup>50</sup> *Ibid.*, 32.

<sup>51</sup> *Ibid.*, 40-41.

<sup>52</sup> Jesus explicitly states that the most important commandment is to love God with all our heart, soul, mind and strength and to love our neighbor as ourselves (Mark 12:30-31). Love is the chief of all the affections and is the fountain of all the others, as asserted by Edwards. From love of God will come the hunger and thirst for God’s righteousness (Matt. 5:6), the desire for God’s presence (Ps. 42:1-2; 62:1; 84:2), the longing for God’s ordinances (Ps. 119:20), the zeal for the glory of God (Eph. 1:12; 1:14) and the fervent hope for the coming of Christ (Rev. 22:20). Faith, hope and love are the essential affections of a new born believer in Christ (1 Thess. 1:2-3). Joy is another important mark of the holy affections. Believers

## The Servanthood Character of Jesus

Banks and Ledbetter assert that the three major aspects of character relating to effective spiritual leadership are: faithfulness, integrity, and service. Faithfulness involves necessary faith and outward behaviour; integrity is about the way that a person leads is consistent and coherent with all that he does – a togetherness or wholeness about one’s personality; and service is about servanthood and stewardship.<sup>54</sup> Max DePree regards leadership as service and stewardship, which he contrasts with ownership. The leader owes the community he serves a legacy of empowered people, and finds greatness in service rather than being served.<sup>55</sup> Sipe and Frick consider those in leadership as

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are to delight themselves in the Lord (Ps. 37:4), to bear the fruit of the Spirit including joy, and to rejoice always (1 Thess. 5:16). Paradoxically, holy affections also induce mourning alongside from joy in the Lord. Mourning includes repentance from sin (Acts 2:38), a brokenhearted, contrite and humble spirit before God and his words (Ps. 34:18; Isa. 57:15; 66:2). Hence, from love of God will also come the hatred for sin, evil and false ways (Ps. 97:10; 119:104; Prov. 8:13). New Testament authors especially mention that true spirituality is fervent in spirit (Rom. 12:11), is not only in word, but also in power and in the Holy Spirit (1 Thess. 1:5; 2 Tim. 1:7), and is originated from the baptism of Holy Spirit and fire (Matt. 3:11). Hence, the hearts of Christ’s disciples will “burn within” them when they meet the resurrected Christ (Luke 24:32). They put away their fear of men and are fulfilled with the peace and joy from the resurrected Jesus (John 20:19-20). They become courageous and without fear before their enemies, and stand firm in witnessing the truth of God (Acts 4:19). They are so delighted to give up earthly pleasures in order to passionately pursue gaining Christ himself (Phil. 3:8). It is clearly seen that holy affections of a believer arise from a regenerate heart which is no longer a heart of stone, but a new heart with a new spirit and a heart of flesh which is the regeneration work of the Holy Spirit on a Christian (Ezek. 36:26).

<sup>53</sup> Holy affections are inseparable from the truth of God. Whoever loves one another shall have been born of God and know God (1 John 4:7). Love must be accompanied with knowledge and discernment (Phil. 1:9). The new self of a believer is being renewed with knowledge (Col. 3:10). Holy affections are not heat without the light of truth. At the same time, holy affections or true spirituality must issue in action (Matt. 7:26; Jas. 2:26). Holy affections have been manifested by all the saints of the Holy Scriptures at the hearts of their spiritualities. By faith, Abraham went to live in the Promised Land, received God’s promise and offered up his son Isaac (Heb. 11:6-9; 11:17). David thirsted and panted after God, found delight and joy in God, danced before God, and wept for his own transgressions. Paul was compelled by the love of Christ and he pursued Christ even considering everything else as rubbish. He shed tears for Christ’s people (2 Cor. 2:4) and was even willing to be damned if his fellow Jews could be saved (Rom. 9:3). Jesus life was full of holy affections. He showed his zeal for Gods’ temple (John 2:17), grief for the sins of men (Mark 3:5), sadness for the death of his friend (John 11:35) and the future misery of Jerusalem (Luke 13:34), and compassion for people who were harassed and helpless (Matt. 9:36).

<sup>54</sup> Banks and Ledbetter, 98, 101, 103, 107, 109.

<sup>55</sup> C Gene Wilkes, *Jesus on Leadership* (Wheaton, Illinois: Tyndale House Publishers, 1998), 108, 117.

responsible for meeting the needs of the people, leading by serving first.<sup>56</sup> Robert Greenleaf states that, “*The first and most important choice a leader makes is the choice to serve, without which one’s capacity to lead is severely limited.*”<sup>57</sup> Sipe and Frick expand upon Greenleaf’s insights and define a servant leader as, “*A person of character who puts people first. He or she is a skilled communicator; a compassionate collaborator who has foresight, is a systems thinker, and leads with moral authority.*”<sup>58</sup> In other words, a servant leader leads well primarily because he is a person of character who puts people first. Stephen Covey also echoes this sentiment by stating that, “*All leadership development is character development.*”<sup>59</sup> Good character consists of knowing the good, desiring the good, and doing the good – habits of the mind, heart, and action.<sup>60</sup> Sipe and Frick affirm the core competencies of a person of character as: (1) maintaining integrity; (2) demonstrating humility; and (2) serving a higher purpose – a desire to serve something beyond or greater than oneself.<sup>61</sup> A servant leader also puts people first as he is called to serve, has a strong desire to make a difference for other people, and chooses to lead as a servant.<sup>62</sup> The core competencies include: (1) displaying a servant’s heart; (2)

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<sup>56</sup> James W. Sipe and Don M. Frick, *Seven Pillars of Servant Leadership* (New York/Mahwah, NJ: Paulist Press, 2009), xiii.

<sup>57</sup> Ibid., 1.

<sup>58</sup> Ibid., 4.

<sup>59</sup> Ibid., 15.

<sup>60</sup> Ibid., 21.

<sup>61</sup> Ibid., 25, 27, 30.

<sup>62</sup> Ibid., 36-37.

being mentor-minded; and (3) showing care and concern, a tough love with loving discipline.<sup>63</sup>

Wilkes succinctly defines a servant leader as one who serves the mission and leads by serving those on the mission with him.<sup>64</sup> A servant leader has passion for the mission and becomes a servant to it, but at the same time also is a servant to those on the mission with him. Servant leadership requires humility and is a self-abandonment, a downward path to greatness. Wilkes regards that humility begins when you have a true picture of yourself before God and His call on your life. We are not to compare ourselves with others and we do not derive our worth by looking to other people.<sup>65</sup> A servant leader realizes how unimportant he is compared to the mission of God, and never allows his/her ego to become god. Nevertheless, a servant leader has an authentic confidence in God who calls him.<sup>66</sup> Humility before God and waiting for the Lord are part of a servant leader's lifestyle. A godly confidence is always combined with trusting patience. A servant leader must choose God as E-G-O or G-O-D.<sup>67</sup> Servant leaders also demonstrate their humility through following Jesus rather than seeking the positions. They must be followers first and learn to follow before they lead others.<sup>68</sup> Wilkes affirms that servant leaders always take up Jesus' towel of servanthood to meet the needs of others, but at the

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<sup>63</sup> Ibid., 38, 40, 43.

<sup>64</sup> Wilkes, 18.

<sup>65</sup> Ibid., 39, 41.

<sup>66</sup> Ibid., 41, 43.

<sup>67</sup> Ibid., 54-55.

<sup>68</sup> Ibid., 75.



same time, they lead without giving in to the personal preferences of their followers.<sup>69</sup> They are servant leaders or leading servants in the eyes of God because they are faithful to God's call on their life. This affirms the primary importance of a servanthood or character-based leadership rather than a personality-centered leadership. Being a spiritual leader at a local church, like being an elder in the early Christianity, is not so much referring to the title of the office or position as manifesting the noble character and the personal Christ-like qualities of a leader. In order to acquire the habits of goodness or good character, Willard asserts that we must break our bondage to the "sin in our body" and also plan discipline to put on a new heart (Col. 3:12-17; 2 Pet. 1:5-10). The practice of spiritual discipline is a necessary process for disciples who train themselves in godliness (1 Tim. 4:7).<sup>70</sup>

### **Self-Understanding and Identity in Christ**

The self-understanding of a leader is related to how a leader recognizes his/her identity in Christ. James Houston understands that to be a truly human being is to be "hidden with Christ in God." A hidden life is the breath of the gospel. This hiddenness

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<sup>69</sup> Ibid., 156, 165.

<sup>70</sup> Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life with God* (New York: Harper Collins Publishers, 1998), 351, 360. Willard considers that the book of Colossians is the best overall discourse on the spiritual formation of a disciple. Chapters 1 and 2 illustrate the objective of forming into Christ-likeness for every disciple, and chapters 3 and 4 talk about the practical implications of liberating ourselves from our old patterns of habitual sins, putting off the old person, and being progressively transformed into Christ-like character, putting on the new person. Being a disciple of Jesus is what Paul exhorts to the believers when he writes, "Imitate me in exactly the way that I imitate Christ" (1 Cor. 11:1) or "Put into practice what you learned and received and heard and saw in me, and the God of peace be with you." (Phil. 4:9). Other scriptural passages, like Galatians 5, the Sermon on the Mount, Ephesians 4-5, Colossians 3, Romans 12, are extremely important for a disciple to examine and cultivate his/her inner life transformation that he/she may become like Christ. Willard especially advocates the disciplines of abstinence, solitude and silence in this process of spiritual formation. Solitude means being out of human contact and being alone for a lengthy period of time, while silence is part of solitude and means escape from sounds and noises. These practices help us to break the power of epidermal responses, interrupting our habit of constantly managing and controlling things, and thinking we are in order to attain "a capacity to do nothing." The goal of these disciplines is to liberate us from our own desires and help us to love God with a full heart.

contrasts to our instinct to hide that is motivated by a desire for self-protection, or out of shame due to moral reasons.<sup>71</sup> Houston explicates that “your life is now hidden with Christ in God” can only be realized in the context of death to the self and life to God. True unity of soul and body, or of inner and outer life, can only be achieved through the unity in the death and resurrection of Christ. Nevertheless, Houston warns that the hidden life without Christ can be dangerous. With greater interiority there can be greater self-deception. A leader’s own introspection may become the wrong compass for navigating the soul.<sup>72</sup> Hence, the development of a leader’s life must be only in gospel inwardness that a new self, that is hidden with Christ, can be truly born and grow.<sup>73</sup> Houston, with reference to Kierkegaard’s works, suggests three stages of human consciousness: (1) the aesthetic stage, that is to live only on the surface of things and be fostered by narcissistic personalities in a narcissistic culture; (2) the moral righteousness stage, that is, to live as a good person and to remain self-achieving; (3) the human religious consciousness stage, that is, to die away to religious life, being rejected and hidden indeed.<sup>74</sup> Houston also warns against the falseness of the underground psyche. A leader needs the humility of discernment to differentiate the true hidden life from an underground life of alienation that is characterized by envy, rivalry, and conflict of interest rather than love.<sup>75</sup>

Houston also envisions how a Christian life should be open to a visionary life before God that focuses on the heavenly destiny and the mysteries of God and His divine

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<sup>71</sup> James M. Houston, *Joyful Exiles: Life in Christ on the Dangerous Edge of Things* (Downers Grove, Illinois: IVP Books, 2006), 30-31.

<sup>72</sup> *Ibid.*, 40, 42.

<sup>73</sup> *Ibid.*, 43.

<sup>74</sup> *Ibid.*, 44-45.

<sup>75</sup> *Ibid.*, 47-48.

providence, living by faith and not by sight.<sup>76</sup> This life also opens to our own mortality, allowing a person to reflect on the truth of one's own finite humanity in utter dependence on God.<sup>77</sup> Houston also warns against the danger of substituting our "personal identity" with our "professional achievements" in the personal development of a leader's life.<sup>78</sup> Secular success becomes a public and cultural rating, contrasting to faithfulness to God which remains hidden and divinely evaluated. False reality or surrealism is determined by the pragmatic, technical, or impersonal, while true reality is multidimensional, characterized by depth and variety.<sup>79</sup> Houston affirms that the pursuit of the personal is to express our faith personally in growing awareness of our new identity as persons in Christ.<sup>80</sup> God is the source of personhood and human life requires personal encounters with God and relationships to grow.<sup>81</sup> Nevertheless, Christian maturity is never the maturity of the individual. Christian life is a corporate reality though it is also a personal experience. Real ministry is to encounter others face-to-face, bringing God's presence into others' lives. The techniques and technology of a professional approach to ministry should never substitute for love and friendships in ministry.<sup>82</sup>

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<sup>76</sup> Ibid., 52.

<sup>77</sup> Ibid., 56, 59.

<sup>78</sup> Ibid., 92.

<sup>79</sup> Ibid., 93-94.

<sup>80</sup> Ibid., 106.

<sup>81</sup> Ibid., 115.

<sup>82</sup> Ibid., 175-178.

Alan Smith and Peter Shaw affirm that the art of reflection is also a critical aspect of effective leadership which combines activity and reflection together successfully.<sup>83</sup> Reflection aims at seeing the bigger picture, focusing on the longer term, and bringing a wider perspective to understanding the ministry. Effective leadership arises from a self-awareness of who we are, including our values, our character, our attitudes and our personality.<sup>84</sup> Good leaders should cultivate habits of reflection on themselves, on others, and on the ministry context.<sup>85</sup> First, good leaders must understand themselves well and accept themselves as an essential starting point in order to become reflective leaders.<sup>86</sup> Second, good leaders also focus on understanding others equally well in order to counter-balance an overemphasis on self-reflection.<sup>87</sup> Third, reflective leaders are able to read and interpret the ministry context.<sup>88</sup>

### **Authentic Community Life**

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<sup>83</sup> Alan Smith and Peter Shaw, *The Reflective Leader* (London, UK: Canterbury Press, 2011), ix.

<sup>84</sup> Ibid., xiii.

<sup>85</sup> Ibid., xiv.

<sup>86</sup> Ibid., 1, 3, 7, 11, 15, 19, 23. This requires them to be clear about: their visions or personal callings – what they are trying to achieve; their core values – how do they embody and practice them; the deepest motivations in their lives; their strengths and weaknesses – an honest assessment and subsequent growth or development; and default behaviors – recognizing them and taking responsibility for changing them.

<sup>87</sup> Ibid., 31, 37, 41, 44, 48. This includes: nurturing the best in others; building common purposes with others in the organization; listening well to others' words, insights, criticisms, and the emotions behind them, and being willing to change; and using feedback thoughtfully in order to evaluate the task at hand and on the behavior.

<sup>88</sup> Ibid., 89, 91, 94, 98, 102, 106, 110, 114. They have the competence to: maintain the balance between knowledge and wisdom; maintain the balance between the urgent and the important; maintain the balance between understanding threats and taking risks; maintain the balance between the ideal and pragmatic; maintain the balance between uncertainty and clarity; maintain the balance between giving clear direction and willingness to change; and maintain the balance between leading and enabling others to take the lead.

Eugene Peterson emphasizes leadership with building community. A spiritual leader is called to build up a spiritual community, which is not swayed by charismatic or authoritarian leadership, but led by leadership of a Holy Spirit community.<sup>89</sup> Jesus' leadership was not demonstrated through techniques and strategies, but in offering his own vulnerable self who came to reveal God's love. A leader must not treat the people whom he serves the way that the culture deals with them. The culture concerns people organizationally and functionally while Jesus deals with them relationally and personally.<sup>90</sup> Peterson asserts that salvation is about creating community, which is about social relationships and identities and not about tasks and talents. In the Pastorals Epistles, Apostle Paul looks for character and not ability from the spiritual leaders of a local church. A spiritual leader is called to build community, which is not an organizational task but a relational one, understanding who people are in relation to others and to God.<sup>91</sup> The code for elders and bishop as required of the Pastorals Epistles does not refer to job description or ability, but is more a matter of character than of skill. The way one lives, like trustworthiness and faithfulness, is what matters in leadership.<sup>92</sup> Peterson succinctly describes the inseparable relationship between community and leadership: "As *community diminishes, the frenzy for leadership accelerates, but it is more often than not a leadership that destroys community by functionalizing people. The more "effective" our*

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<sup>89</sup> Marva Dawn and Eugene Peterson, *The Unnecessary Pastor* (Vancouver, BC: Regent College Publishing, Vancouver, 2000), 185-186.

<sup>90</sup> Ibid., 190-191.

<sup>91</sup> Ibid., 200.

<sup>92</sup> Ibid., 202.

*leaders become, the less community we get.*"<sup>93</sup> Peterson affirms that one should look for character, not charisma, in the selection of leaders.

MacDonald also affirms that spiritual leadership development should occur in the context of a Christian community. There is no individual leader who may grow to love, to know, and to serve God alone without having an authentic fellowship life with other believers. MacDonald especially emphasizes the special friendship that is required for the healthy growth of a disciple who needs to maintain the spiritual passion for loving and serving the Lord. He highlights three types of people around a leader who may help hearing God's voice: (1) mentors whom the leaders may rely upon and regain energy and enthusiasm from their spiritual experience and guidance; (2) teammates and colleagues who may share and support a leader's passion; and (3) trainable people who are a leader's disciples, who catch and continue the vision. These people generally make a positive impact and add new fuel to a leader's passion.<sup>94</sup> In order to renew and maintain one's inner spiritual passion for the Kingdom of God, a leader should maximize his/her time with resourceful, important, and trainable people. Spiritual leadership is so important for the spiritual growth of a leader that he/she must strive hard to build up his/her special spiritual friendships as a very high priority in his/her spiritual life.

### **Emotionally Healthy Life**

McIntosh advocates that the spiritual formation of a leader must start with the inner life and understanding how the dark side develops in it. He argues that many brilliant Christian leaders have suddenly failed in the past due to ignoring the destructive

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<sup>93</sup> Ibid., 203.

<sup>94</sup> MacDonald, 71-77.

influence of their dark sides. He indicates that there is a paradox existing in many lives of leaders who have experienced significant failures including personal insecurities, feelings of inferiority, and a need for people's approval that compelled them to succeed were often the same reasons that caused their later failure. McIntosh warns that the dysfunctional personal needs of a leader may be disguised and couched in spiritual language so that they continue to drive him/her and remain undetected until they cause his/her failure. The goal of spiritual formation is to understand and identify what the dark side is, and take actions for overcoming it before it destroys a leader's life.<sup>95</sup> McIntosh further explains that the dark side is basically the inner urges, compulsions, and dysfunctions of the personalities. These personalities intermingle with examples, emotions, expectations, and experiences over a lifetime to create the dark side. They are usually hidden so deep within the life that they are denied, ignored, explained away and even repressed.<sup>96</sup> McIntosh further describes that spiritual formation is like a composting process. Overcoming the dark side is not getting rid of these personalities but rather integrating them in our life. These dark sides must be redeemed and transformed first. A leader has to embrace his weaknesses that God may transform them like composting and use them for His ministry.<sup>97</sup> McIntosh affirms that overcoming the dark side is a life-long

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<sup>95</sup> McIntosh and Rima, 14-16.

<sup>96</sup> Ibid., 28-29, 77-78. McIntosh suggests that the hierarchy of needs as developed by Abraham Maslow contributes to developing the dark side. When some of these needs are not adequately satisfied during the children or adolescent periods, they become the missing blocks of the need pyramid, forming the "existential debts" and causing our subsequent subconscious effort to repay or satisfy the debt.

<sup>97</sup> Ibid., 161-162.

process and also the core of the spiritual formation so that the life of a leader may be ultimately transformed to be like Christ.<sup>98</sup>

Scazzero also discusses the imbalanced spirituality of many Christian leaders. He insists that emotional and spiritual maturity are inseparable.<sup>99</sup> In order to cultivate an emotionally healthy life, he asserts that a leader must first examine his/her inner life, as looking beneath the surface of an iceberg, and honestly discern what he is feeling and doing.<sup>100</sup> Second, a leader must understand the past that still paralyses his/her present life, and break the power of the past with his/her utmost effort.<sup>101</sup> Third, a leader should live in brokenness and vulnerability. A leader is not ashamed to admit his/her weakness before God and His people. Rather, a leader's weakness is a way that God's power may be made perfect in him/her.<sup>102</sup> Scazzero suggests that the church has to edify leaders with a theology of weakness, and the leaders themselves should accept their gift of a handicap.<sup>103</sup> Fourth, a leader must receive his/her own gift of limits. A leader must not try to be someone he/she is not supposed to be. A leader must learn to discern and accept one's limitations according to the season of life, the emotional, physical, and intellectual

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<sup>98</sup> Ibid., 165-170, 173, 181, 199-204, 213, 217. The first step for a leader is to acknowledge his dark side and live a life of transparency before God. A leader usually denies his dark side, and blames his failures on others. The second step is to examine the past in order to have a better self-understanding. The third step is to resist the poison of expectations especially when they become unrealistic or are selfishly motivated. The fourth step is to practice progressive self-knowledge through the practice of specific spiritual disciplines like personal retreats, devotional reading, journaling, and extended periods of prayer and fasting, and the use of certain tools. The last step is to understand our identity in Christ, truly knowing that our worth as God's children comes from our status in Christ rather than our approval from people.

<sup>99</sup> Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids, Michigan: Zondervan, 2003), 17, 19.

<sup>100</sup> Ibid., 71, 75.

<sup>101</sup> Ibid., 87.

<sup>102</sup> 2 Corinthians, 12:9-10

<sup>103</sup> Scazzero, 112, 118.



capacities, and any other factors that set the limit on him. A leader must learn to be faithful to his true self, to take care of and to set limit on him- or herself.<sup>104</sup> Fifth, Scazzero also encourages a leader to learn to embrace his/her grieving and loss. He believes that grief may develop maturity and superficial forgiveness should be avoided. Learn to lament in the pain of life as well through meditating on the book of Psalms.<sup>105</sup> Sixth, a leader shall make incarnation his/her model for loving well. The goal of spiritual formation is to be like Jesus, recognizing his voice, his face, and his touch in all the people a leader meets. A leader should set a priority in loving well by entering another's world.<sup>106</sup>

### **Self-differentiated Competence**

Wilkes suggests the S.E.R.V.E. profile to help a leader see how God has molded him uniquely: (1) S stands for the spiritual gifts that God gives through the Holy Spirit to empower a leader for ministry; (2) E stands for the experience that God uses to mold a leader in the past; (3) R stands for the relational style that God has wired a leader for temperamentally; (4) V stands for vocational skills; and (5) E stands for enthusiasm, a leader's motivation.<sup>107</sup> This can help leaders understand their own leadership styles, strengths and weaknesses.

Leadership is intrinsically connected to a leader's personality, style (such as collegial or confrontational), gifts, and abilities. It is about coping with change (proactive) and is distinguished from management, which is about coping with complexity

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<sup>104</sup> Ibid., 142-146.

<sup>105</sup> Ibid., 158-162.

<sup>106</sup> Ibid., 172, 179.

<sup>107</sup> Wilkes, 137-147.

(responsive). The former seeks changes and movement while the latter provides order and consistency. Management is concerned with creating and implementing plans with precision and efficiency, while leadership activity is aligning people, communicating vision and values to people, and translating them into actions.<sup>108</sup> Bill Hybels lists various styles of leadership including visionary, directional, strategic, managerial, motivational, pastoral, team-building, reforming, entrepreneurial, and networking leadership, which may be required in a particular setting at a particular time in an organization.<sup>109</sup>

In fact, growth of leadership is a life-long learning process. Sipe and Frick also advocate some important qualities or competences that an effective leader must acquire in order to achieve the mission. First, an effective leader must be a skilled communicator who listens earnestly and speaks effectively.<sup>110</sup> Second, an effective leader must be a compassionate collaborator.<sup>111</sup> Third, an effective leader must have foresight to imagine possibilities, anticipate the future, and proceed with clarity of purpose.<sup>112</sup> Fourth, an effective leader must be a systems thinker who thinks and acts strategically, manages change effectively, and integrates all things in a system to arrive at holistic solutions.<sup>113</sup> Fifth, an effective leader also leads with moral authority, accepting and delegating

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<sup>108</sup> Banks and Ledbetter, 16-18.

<sup>109</sup> Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 139-154.

<sup>110</sup> Sipe and Frick, 45. A leader demonstrates empathy, listens receptively and honestly to others, and influences others with assertiveness and persuasion rather than power and position.

<sup>111</sup> *Ibid.*, 77. He strengthens relationships, supports diversity, and creates a culture of collaboration. In other words, an effective leader is a good team builder.

<sup>112</sup> *Ibid.*, 104. In other words, he is visionary, displays creativity and takes courageous decisive action when necessary.

<sup>113</sup> *Ibid.*, 130.

responsibility, sharing power and control, and creating a culture of accountability.<sup>114</sup>

Wilkes also affirms that a leader should learn how to share his responsibility and authority with other teammates in order to meet the greater needs of the ministry.

Multiplication of leadership can be obtained through appropriate delegation of responsibility and authority.<sup>115</sup> Wilkes asserts that effective spiritual leaders must include those they lead to reach a shared vision. Building teams is a core value for successful leadership, and leadership of a team is the highest expression of servant leadership.<sup>116</sup>

Friedman advocates that leadership is a function of emotional systems, and believes that human beings function according to the position they occupy within the emotional processes of their relationship systems.<sup>117</sup> Friedman strongly questions leadership in the age of quick fixes, and opposes the triumph of data over maturity (the capacity to be decisive), weakness over strength, technique over stamina, and empathy over personal responsibility. His emphases on leadership are on strength, not pathology; on challenge, not comfort; on self-differentiation (own sense of self), not herding for togetherness.<sup>118</sup> He questions leadership that focuses on techniques that motivate others, instead of focusing on the leader's own presence and being. He advocates for leadership that takes emotional processes into account and also stresses the importance of the

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<sup>114</sup> Ibid., p. 155.

<sup>115</sup> Wilkes, 183-185, 189-197. This must be accompanied by necessary equipping of others who take up the responsibility. Wilkes considers that to "EQUIP" includes: (1) Encouraging them to serve; (2) Qualifying those they encourage to join them on mission; (3) Understanding their needs; (4) Instructing them; and (5) Praying for them.

<sup>116</sup> Ibid., 211, 215, 217, 219-231. Building a ministry team involves four components: (1) Creating a sense of togetherness – every team member has a place on the team which has a common goal and mission; (2) Empowering with authority and presence; (3) Accounting for the mission and the team's actions; and (4) Being a mentor so that others can continue the mission.

<sup>117</sup> Edwin Friedman, *A Failure of Nerve* (New York: Seabury Books, 2007), x.

<sup>118</sup> Ibid., 2.

leader's own self-differentiation (autonomy, independence, individuality).<sup>119</sup> He stresses that leadership is essentially an emotional process rather than a cognitive phenomenon. Leaders should “*focus first on their own integrity and on the nature of their own presence (non-anxious and well-principled presence) rather than through techniques for manipulating or motivating others.*”<sup>120</sup>

## **Ministry and Life Transformation**

Robert Clinton concedes that God gives leadership to His Church but he also believes that God uses patterns and processes to develop His leaders through various transformational processes. He defines leadership as “*a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purpose for the group.*”<sup>121</sup> Leadership development, which is a much broader term than leadership training, involves not just formal training, but all of life's processes and related experience, with a conviction that God continuously works in a leader's life in order to equip him/her with the right knowledge, skills, and character required for accomplishing the specific purpose God has in a leader's life.<sup>122</sup> Leadership is a lifetime of lessons which is characterized by: (1) Patterns that describe the overall framework or big picture of a leader's life; (2) Processes that refer to the ways or means God used to shape a leader; (3) Principles that relate to the foundational truths a leader identified

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<sup>119</sup> Ibid., 4.

<sup>120</sup> Ibid., 13, 232. Friedman understands self-differentiated leadership as functioning like catalysts which catalyze without forcibly rearranging the parts and losing their integrity in the transaction, or transformers which activate or deactivate a circuit that runs through them. Leaders have far more to do with their presence than with their actions.

<sup>121</sup> Robert Clinton, *The Making of a Leader – Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs: NavPress, 1988), 14.

<sup>122</sup> Ibid., 15.

within the processes and patterns.<sup>123</sup> The patterns of a leader can be represented by a generalized timeline which signifies the overall pattern of God's work in his/her life. This timeline is divided into various development phases: Phase I – Sovereign Foundations; Phase II – Inner-Life Growth, Phase III – Ministry Maturing; Phase IV – Life Maturing; Phase V – Convergence; Phase VI – Afterglow.<sup>124</sup> In Phase I, God sovereignly directed and laid foundations in a leader's life. In Phase II, a leader knows God in a more personal way while God uses testing experiences to develop the character of a leader. In Phase III, a leader exercises and identifies his/her gifts in the ministry. Nevertheless, ministry activity is still not the focus as God is working primarily in the leader, not through him or her. In Phase IV, a leader exercises his/her gifts in a ministry that is satisfying. The leader's character matures and the "ministry flows out of being." In Phase V, God leads the leader into a role that matches his/her gift-mix and experiences so that the ministry is maximized. Life maturing and ministry maturing peak and converge together so that the leader's potential is maximized in this phase. In Phase VI, the fruit of the lifetime ministry and personal growth culminates and continues to bless others at broad levels.<sup>125</sup>

For the Inner-Life Growth Phase, God uses three important process items, like integrity checks, obedience checks, word checks, and ministry tasks to test an emerging

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<sup>123</sup> Ibid., 42.

<sup>124</sup> Ibid., 43-44.

<sup>125</sup> Ibid., 44-49. Clinton stresses that: (1) Different kinds of process items occur in different phases; (2) The shift from one phase to the next is characterized by specific boundary events; (3) Each phase has a different sphere of influence. Various process items are classified according to the stages of leadership development: foundational factors, inner life growth factors, ministry factors, maturity factors, convergence factors, and guidance factors. Boundary events are change signals and may vary from individual to individual, like crises, promotions, a new ministry, life-changing encounters, or divine guidance experience. They move a leader to move to the next stage of his/her development life.

leader's character.<sup>126</sup> For the Ministry Maturing Phase, God tests a leader's faithfulness in the ministry process. Clinton suggests that God also uses two different process items, the foundational ministry pattern and the giftedness discovery pattern, in developing leaders through four stages – entry, training, relational learning, and discernment. The relationship between the ministry development stages and the various process items are as shown (see *Figure 2.1*).<sup>127</sup>

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<sup>126</sup> Ibid., p. 58-73. An integrity check is a test that God uses to evaluate intentions in order to shape character - the consistency of the inner convictions in the midst of challenges; an obedience check is a process item through which a leader learns to recognize, understand, and obey God's voice – a leader first learns obedience and then teach others; a word check tests a leader's ability to understand or receive a word from God personally and then allow God to work the words out in his/her life, and a word check also helps identifying the words gifts in an emerging leader.

<sup>127</sup> Ibid., 79-80, 82, 85, 89-91, 91-95, 101-110, 110-119. In the entry development stage, the ministry process items are the ministry task and the ministry challenge. The ministry task is a boundary process item that signals the transition of a leader from the inner life growth phase to the ministry maturing phase, and is also an assignment that tests an emerging leader's faithfulness and obedience to God. A ministry challenge focuses on the leader's sensing of God's guidance and acceptance of the ministry.

In the training stage, the key process items are ministry skills, training experience, and giftedness discovery. Ministry skills refer to the acquisition of skills, like relational, group, organizational, and word skills. The leader learns seeing the leading of God in each skill learned and maintaining the attitude of a seeker in the development process. The training process item refers to an experience that affirms the leader in terms of his/her sphere of influence, leadership responsibility, or self-confidence. The giftedness discovery process item is an advance in the discovery and subsequent effective use of spiritual gifts. This process may involve the identification of gift-mix – the set of spiritual gifts repeatedly used in a ministry, and the development of gift-cluster – a dominant gift supported by the other gifts. Two minor patterns – “like attracts like” and “giftedness drift” – are also related with giftedness. The former states that emerging leaders are intuitively attracted to leaders who have similar spiritual gifts while the latter mentions that leaders respond intuitively to ministry that calls for their spiritual gifts.

In the relational learning stage, God uses four process items – authority insights, relational insights, ministry conflict, and leadership backlash – as the submission cluster lesson to teach a leader how to deal with the ministry problem of authority. The authority insights process item teaches a leader's understanding and use of spiritual authority. The relational insights process item focuses on expansion of leadership capacity in terms of relationships through positive or negative lessons. The ministry conflict process item teaches a leader about the nature of conflict, possible ways to resolve or avoid conflict, and creative ways to use conflict, seeing conflict as God's means to develop the leader's inner life. Ministry conflict processing is important to the ministry maturing phase as integrity processing is to the inner-life growth phase. Leadership backlash is a process item that teaches a leader to submit to God in a deeper way through conflict with others, and to be reminded that God is ultimately responsible for the ministry.

In the discernment stage, the process items that are related to spiritual realities are: spiritual warfare and God's power; personal expansion and faith challenge, prayer challenge, and influence challenge; special destiny which is ministry affirmation. The spiritual warfare process item teaches a leader to discern that ministry conflict is primarily supernatural in its source and essence. Power process items are characterized by the cluster of gifted power, prayer power, power encounters, and networking power. The prayer challenge process item reminds the leader that he/she must pray in order to have effective ministry. The faith challenge process item prompts a leader to take steps of faith in ministry and sees how God

<b><u>Development Stage</u></b>	<b><u>Process Items</u></b>
Entry	Ministry Task; Ministry Challenge
Training	Ministry Skills; Training Experience; Giftedness Discovery
Relational Learning	Authority Insights; Relational Insights; Ministry Conflict; Leadership Backlash
Discerning	Spiritual Warfare; Power Items; Faith Challenge; Prayer Challenge; Influence Challenge; Ministry Affirmation

*Figure 2.1 Development Stage and Process Items (Clinton)*

Clinton affirms that a leader who successfully completes the ministry maturing phase will also have a philosophical shift regarding the basis for ministry, from competency in doing to effectiveness flowing from being.<sup>128</sup> Clinton also suggests that there are two classes of process items that occur throughout all development phases, six guidance process items and four miscellaneous process items.<sup>129</sup> Regarding the life

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rewards those steps with divine affirmation and ministry achievement. The influence challenge process item prompts a leader to expand his/her sphere of influence in terms of extensiveness, intensiveness, or scope of influence. The ministry affirmation process item refers to a special ministry assignment or experience through which God approves a leader and renews his/her purpose of ministry.

<sup>128</sup> Ibid., 121.

<sup>129</sup> Ibid., 127-145. Guidance processing includes: (1) Divine contact process item, which refers to the way that God brings people of significance into a leader's life at a critical time; (2) Mentoring process item refers to the process of a mentor helping a potential leader; (3) Double confirmation process item refers to unusual guidance where God reveals His will clearly by affirming it through more than one source; (4) Negative preparation process item involves God's use of events, people, conflict, crisis, and other negative experiences in order to move a leader to leave the present situation or plateau to enter the next phase of development; (5) Flesh act refers to those instances when a leader presumes guidance and makes decisions without proper discernment of God's will, and reflection on the flesh act process item can sharpen a leader's discernment skills and strengthen the ability to recognize God's guidance; (6) Divine affirmation refers to a special kind of experience in which God approves or affirms a leader so that the leader can renew his/her ultimate life purpose and rekindle the passion for serving God.

Miscellaneous multi-phase process items provide inner life growth and ministerial growth stimulus, including literary, word, crises, and conflict process items. The literary process item refers to the means God uses to teach the leaders through others' writings; the word process item refers to the instances in which a leader is shaped by the word of God that transforms his/her guidance, personal value system, spiritual formation, spiritual authority, or ministry philosophy; the crisis process items refers to the instances in which God uses the negative experiences to test a leader and teach him/her dependence on God; the conflict process item refers to those instances in which God uses conflict (personal or ministry related)

maturing processes, Clinton advocates that God always uses a cluster of processing items, the maturity cluster – isolation, conflict, and crises, to develop character of a leader.<sup>130</sup>

Clinton concludes that the result of leadership development is the formation of a ministry philosophy – the ideas, values, and principles – used by the leader as guidelines for evaluating ministry and decision making. Clinton also affirms that effective leaders must maintain a learning posture throughout life, and develop a personal ministry philosophy that simultaneously honours biblical leadership values, embraces the challenges of the times in which they live, and fits their unique gifts and personal development.<sup>131</sup>

## **Leadership Development In General**

John Maxwell asserts that the primary responsibility of a leader is to identify potential leaders.<sup>132</sup> He observes that by selecting followers rather than potential leaders, the future leaders of an organization will gradually limit its potential for growth.<sup>133</sup> He

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to develop the leader's dependence upon God and other insights relating to spiritual or ministerial formation.

<sup>130</sup> Ibid., 155-156, 161, 162-164. Clinton observes that two maturity patterns also occur in many leaders' lives: the reflective evaluation pattern that allows a leader to see how God forces him/her to seriously evaluate his/her life and ministry; the upward development pattern that refers to a spiral of growth in being and doing – a fusion of being and doing.

Isolation process items refer to instances in which a leader is separated from normal involvement in the ministry for an extended period of time, and thus experiences his/her relationship with God in a new and deeper way. The conflict process items refer to those instances in which God uses conflict (personal or ministry related) to develop the leader's dependence upon God and also deepen his/her insights relating to personal life or ministry. The life-crisis process items refer to those instances in which God uses those special intense pressures in human situations to test a leader and teach him/her dependence on God that also at the same time develop the leader's spiritual authority to lead others.

<sup>131</sup> Ibid., 180.

<sup>132</sup> Maxwell, 37, 40-43. Maxwell suggests a list of 25 characteristics for assessing current leadership qualities of a potential leader.

<sup>133</sup> Ibid., 44.



advocates that ten leadership qualities are required of a leader: good character, high influence upon the followers, positive attitude, excellent people skills, evident gifts, proven track record, confidence in God regardless of circumstances, self-discipline in emotions and time, effective communication skills, and discontentment with the status quo.<sup>134</sup>

Maxwell distinguishes three different processes in leadership development: Nurturing, Equipping, and Developing.<sup>135</sup> In the process of nurturing potential leaders such that their lives can be transformed, Maxwell uses the BEST acronym to describe the process: Believe in them, Encourage them, Share with them, and Trust them.<sup>136</sup> He affirms that the current leaders must provide themselves as models that the potential leaders can imitate. He proposes some important guidelines for a mentee and the required qualities of a mentor in a mentoring relationship.<sup>137</sup> Maxwell stresses that discipling

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<sup>134</sup> Ibid., 47-58.

<sup>135</sup> Ibid., 108.

NURTURING	EQUIPPING	DEVELOPING
Care	Training for work	Training for personal growth
Focus on need	Focus on task	Focus on person
Relational	Transactional	Transformational
Service	Management	Leadership
Maintain leadership	Add leadership	Multiply leadership
Establishing	Releasing	Empowering
Helping/Discipling	Teaching	Mentoring
Need oriented	Skill oriented	Character oriented
What they want	What the church needs	What they need
A desire	A science	An art
Little or no growth	Short-term growth	Long-term growth
All	Many	Few

*Leadership Development Processes (Maxwell)*

<sup>136</sup> Ibid., 61.

<sup>137</sup> Ibid., 64-77. These guidelines for the mentee include: Ask the right questions; Clarify the level of expectations; Accept a subordinate learning position; Respect the mentor but do not idolize him;

another person requires, “*discerning where that person is, knowing where he is supposed to go, and giving him what he needs to get there.*”<sup>138</sup> He also suggests that existing leaders should spend 80 percent of their time on the most promising 20 percent of the potential leaders around them.<sup>139</sup> In the process of equipping potential leaders, Maxwell advocates a five-step process for training people: modeling, mentoring, monitoring, motivating, and multiplying. The key is to give the potential leaders responsibility, authority, and accountability so that they can carry out the ministry work.<sup>140</sup> Maxwell asserts that the process of growing and developing potential leaders is the highest calling of leadership. He concedes that the development of people is the most demanding work, requiring more commitment than either nurturing or equipping.<sup>141</sup> Developing leaders is a process which takes into account what the leaders need in their growth, brings out their best qualities, develops their character, and helps them discover and reach their potential, fulfilling their destinies in God’s plan. A lead pastor can nurture all of the congregants of a church, equip many of them, but only develop a few who are ready and willing to

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Immediately put into effect what the mentee is learning; Be disciplined in relating to the mentor; Reward the mentor with the mentee’s own progress; Do not threaten to give up the relationship.

A mentor should display the following qualities in a mentoring relationship: Build trust with the potential leader (“Trust” is built on: Time, Respect, Unconditional Positive Regard, Sensitivity and Touch); Show transparency; Offer time with a potential leader; Believe in people (anyone can see people as they are but a mentor can see what a potential leader can become); Give positive encouragement; Give hope to the mentee (an existing leader can show a potential leader the big picture and let him/her know how to contribute to it); Add significance to the lives of the mentee; Provide security; Reward production; Establish a support system which includes: emotional support, skills training, financial support, equipment, or personnel support.

<sup>138</sup> Ibid., 80.

<sup>139</sup> Ibid.

<sup>140</sup> Ibid., 96-98.

<sup>141</sup> Ibid., 107-108.

become future leaders.<sup>142</sup> The key element of this developmental process is to help potential leaders develop their own personal plan for growth.<sup>143</sup> Maxwell believes that the leader's lasting contribution for an organization is to reproduce generations of leaders.<sup>144</sup> Leaders who produce other leaders certainly multiply their influences, and their organization will continue to grow even when they are personally unable to carry on their leadership roles. Being a leader, the key roles are to identify potential leaders, create the right climate for their growth, nurture, equip, and develop them, build up a great team of leaders and coach the team for carrying out the mission, thus reproducing a new generation of leaders who continue the tradition of leadership development for producing a third generation of leaders. In this way, each generation continues to develop the next generation.<sup>145</sup> Maxwell concludes the following important leadership development principles: building up discipling, teaching and mentoring relationships with emerging leaders; identifying potential leaders and creating the right climate and culture for leadership development; building up teams and coaching the team members in their personal growth.

Forman and others echo Maxwell's belief that existing leaders must think trans-generationally about mentoring potential emerging leaders.<sup>146</sup> They emphasize again that

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<sup>142</sup> Ibid., 109.

<sup>143</sup> Ibid., 112, 124. Maxwell also observes that many leaders plateau at one of six levels of development: (1) Some growth at a very slow rate; (2) Growth that makes them capable in their job only; (3) Growth that makes them able to reproduce themselves in their job; (4) Growth that takes them to a higher level job; (5) Growth that allows them to take others higher; (6) Growth that allows them to handle any job.

<sup>144</sup> Ibid., 187. John F. Kennedy said in his 1960 campaign that, "It's time for a new generation of leaders."

<sup>145</sup> Ibid., 188.

<sup>146</sup> Rowland Forman, Jeff Jones, and Bruce Miller, *The Leadership Baton* (Grand Rapids, Michigan: Zondervan, 2004), 11.

“Christianity is always just one generation away from extinction” and the biggest challenge in the church today is well-equipped leadership.<sup>147</sup> They believe that the only solution is “church-based leadership development”. Local churches should establish a leadership-development culture in which leaders equip other potential leaders. A whole-life approach is to be adopted for leadership development, involving “wisdom-based” (courses), “relationship-based” (community), and “personal” (mentoring) perspectives, for developing servant-leaders who know God (knowledge), display Christ-like character (heart), and are able to carry out the ministry and mission (works).<sup>148</sup>

### **Leadership Development Themes**

Chapter one noted that the effective way for a lead pastor to develop spiritual leaders is to build up supportive mentoring or coaching relationships, an effective ministry team context, and a church’s leadership development culture and strategy that emerging leaders can have a personal holistic development and growth in their leadership. This leadership development process must also be based on discipleship. Malphurs and Mancini affirm that, “*Before a person can be a leader, he or she must be a disciple (believer) and a committed follower.*”<sup>149</sup> They also assert that, “*the reason we build leaders is to make disciples, but the processes are distinct, with leader building subordinate to disciple making.*”<sup>150</sup> The review of contemporary theory and the practice of leadership development, with reference to both materials of business-oriented and

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<sup>147</sup> Ibid., 23.

<sup>148</sup> Ibid., 25.

<sup>149</sup> Malphurs and Mancini, 66.

<sup>150</sup> Ibid., 190.

church-oriented resources, emerges the following leadership development themes: (1) The Practice of Spiritual Disciplines and Discipleship Making; (2) Development of Mentor Relationships; (3) Development of Coach Relationships; (4) Building Up of Effective Ministry Teams; (5) Establishment of Leadership Development Principles, Culture and Process.

### **The Practice of Spiritual Disciplines and Discipleship Making**

The practice of spiritual disciplines is an indispensable process for leaders who train themselves in godliness (1 Tim. 4:7). Its purpose is for leaders to place themselves intentionally before God so that they may be graciously transformed to be the people whom God wants them to be and who may have the power to carry out His mission. Foster calls spiritual disciplines as ways to move leaders into “*the transforming rhythms of life with God*.”<sup>151</sup> Spiritual leaders do not control who they may become, as “Christ-likeness” is a gift of grace from God. They merely empty themselves of all concerns and agendas in order to receive more of God, with the final outcome being that Christ can dwell within and totally occupy them.<sup>152</sup> The purpose of practicing spiritual disciplines is to position themselves before God, that they may experience His gracious work of transforming their lives to become Christ’s ambassadors on earth.<sup>153</sup> Disciplines shape the inward life and character so as to build a strong foundation for the outward life and behavior that reflect the message of the kingdom of God.<sup>154</sup>

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<sup>151</sup> Richard Foster and Kathryn A. Helmers, *Life with God: Reading the Bible for Spiritual Transformation* (New York: Harper Collins Publishers, 2008), 135.

<sup>152</sup> Ibid., p. 117-118.

<sup>153</sup> Ibid., p. 139.

<sup>154</sup> Ibid., p. 145.

In fact, leadership development must be based on the serious discipleship of a believer. Willard advocates that the first primary objective of discipleship is to bring disciples to the point that “*they dearly love and constantly delight in that ‘heavenly Father’ made real to earth in Jesus and are quite certain that there is no ‘catch’, no limit, to the goodness of his intentions or to his power to carry them out.*”<sup>155</sup> The second primary objective is to remove our automatic responses against the kingdom of God and to free the disciples of any domination or enslavement to their old habitual thoughts, feelings, and actions.<sup>156</sup> In order to achieve the first objective, we must help disciples to place their minds on lovely things by enthralling their minds with God. Willard recognizes that the love of God comes to us through: (1) His creation – God is the Maker of heaven and earth; (2) His public acts in the life of Jesus and human history; (3) The individual experience of God in the disciples’ life.<sup>157</sup> Willard believes that the transformation of our embodied selves occurs from inside (the “mind”) out (behaviour).<sup>158</sup> Willard illustrates that with the help of the Holy Spirit (John 3:5; Rom. 8:10-13; Gal. 5:22-26), disciples grow their spiritual life into the “mind” of Jesus (Phil. 2:12-15; Rom. 13:14) in the midst of temptations in the ordinary events of life (James 1:2-4; Rom. 5:1-5).<sup>159</sup> Willard especially advocates two disciplines of positive engagement related to discipleship: study and worship in the spiritual formation of our minds. He asserts that “*it is in study that we place our minds fully upon God and his*

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<sup>155</sup> Willard, 321.

<sup>156</sup> Ibid., 322.

<sup>157</sup> Ibid., 326.

<sup>158</sup> Ibid., 347.

<sup>159</sup> Ibid., 347-350.

*kingdom. And study is brought to its natural completion in the worship of God.”*<sup>160</sup>

Willard considers that worship must be added to study in order to complete the renewal of our mind that brings us to obedience and to love God with heart, mind, soul, and strength.<sup>161</sup>

In order to oppose the danger of the ethos of the “me generation,” “self-fulfillment,” and narcissism in the formation of a leader’s life, the Puritan John Owen warned us against the danger of indwelling sin in a believer’s life. He asserts that “*A man must abhor himself before he can serve God aright.*”<sup>162</sup> As guidelines for spiritual leadership development, Owen especially notes the power, efficacy, and effects of the indwelling sin in a believer’s life.<sup>163</sup> Owen asserts that man is made with a trinity of faculties: mind/understanding, will, and affection. The mind or understanding is the leading faculty of the soul, which is to guide and to direct. As the mind is a power of apprehension, so the will is a power of action which is guided by the mind and excited by the affections. Affections cover various emotional drives, and are in the soul as the helm is in the ship.<sup>164</sup> The deceit of the mind is the most dangerous situation for when deceit

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<sup>160</sup> Ibid., 361-362. Paul admonishes the Philippians to let their minds dwell on the things that are true, right, pure, lovable, well regarded, virtuous, and admirable (Phil. 4:8-9). Positive engagement with the Scriptures, like Psalm 23, the Ten Commandments, the Lord’s Supper, the Sermon on the Mount, Romans 8, Colossians 3, Philippians 2-4, including our in-depth meditation and even memorization, will gradually transform our entire personality into Christ-likeness.

<sup>161</sup> Ibid., 363.

<sup>162</sup> John Owen, *Sin & Temptation: The Challenge to Personal Godliness*, abridged and edited by James Houston (Vancouver, BC: Regent College Publishing, 1983), xviii.

<sup>163</sup> Ibid., 4, 9, 15, 24. Indwelling sin is a law and its seat is in the hearts of believers. It is always in enmity and opposition to God. Apart from the power of sin, it is also deceitful (Jer. 17:9; Eph. 4:22; Titus 3:3; 2 Tim. 3:13).

<sup>164</sup> Ibid., xix.

influences the mind, sinning will most probably multiply (Matt. 6:23).<sup>165</sup> Owen asserts that sin not only deceives, it also entices (James 1:14). Sin draws the mind away from God and entices the emotions as well.<sup>166</sup> Sin not only deceives and entices, it also conceives once it has gained the consent of the will (James 1:15).<sup>167</sup> Owen stresses that sin has invaded into numerous believers' lives, including leaders or giants of the faith like Noah, Lot, David, Hezekiah, etc. It significantly causes the gradual moral decline of God's people.<sup>168</sup> Owen affirms the importance and necessity of mortification so as to deal with the temptations of sin and to promote discipline and holiness in a believer's life.<sup>169</sup> Owen proposes various preparatory works required for mortification of a particular sin.<sup>170</sup> He firmly believes that there are only two actual ways of mortification. The first is to

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<sup>165</sup> Ibid., 36-37, 41-43, 44-45. Owen illustrates sin's deception of the mind: sin diverts the mind by emphasizing "cheap grace"; sin deceives the mind from seeing the true state and condition of people in the world. The best way to weaken deceit of sin is by meditation and prayer: meditate on God and with God; meditate on the Word in the Word of God; endeavor to meditate frequently.

<sup>166</sup> Ibid., 59-62. Sin deceives to entice and entangle the affections: sin diverts the mind away from the danger by false reasoning and then entangles the affections; sin takes advantages of the phases of life and proposes sin to be desirable; sin hides the danger associated with itself and covers the hook with bait.

<sup>167</sup> Ibid., 65, 69. The conception of sin occurs by the consent of the will after sin entices the affections and deceives the mind. Enticed affections excite the will to sin. David was angry with Nabal and became determined to destroy his whole family (1 Sam. 25:13, 33-34). Darkened understanding or mind guides the will to sin. God states that Israelites are destroyed for lack of knowledge (Hos. 4:6).

<sup>168</sup> Ibid., 79-80, 84-88. Owen highlights ten agents of moral decay: (1) Development of sloth and negligence of God's grace; (2) Loss of reverence for God; (3) Loss of the simplicity of the gospel; (4) Lack of vigilance against Satan; (5) Imitation of the poor example of professing Christians; (6) Enjoyment of some secret lust in the heart; (7) Negligence of private communion with God; (8) Increase of knowledge without answerable practice; (9) Growth in worldly wisdom; (10) Failure to repent of some great sin.

<sup>169</sup> Ibid., 156-158. Owen asserts that: (1) Mortification is the habitual weakening of sin (Gal. 5:24; 6:14; Rom. 6:6); (2) Mortification is a constant fight and contention against sin (Col. 3:5); (3) Mortification is evidenced by frequent success against sin.

<sup>170</sup> Ibid., 169-185. Owen considers several practical directions for mortifying a particular sin: (1) Consider if the sin exhibits particularly dangerous symptoms; (2) Maintain a clear and strong sense of guilt and evil of sin; (3) Allow the guilty weight of sin to burden the conscience; (4) Long to be delivered from the power of sin; (5) Consider how the sin is rooted in the person's nature and nurtured and exaggerated by the temperament; (6) Watch out for situations when the sinful propensities tend to occur; (7) Strongly oppose against the first stirring of the evil disposition; (8) Meditate on God's perfection and our sinfulness as a means of self-abasement; (9) Be aware that only God alone imparts grace and speaks peace to us.



wholly trust in the sufficiency of Christ.<sup>171</sup> The second is to seek the Holy Spirit, who alone mortifies sin.<sup>172</sup>

### **Development of Mentor Relationships**

What is the most effective way of training up leaders for the churches of Christ? Michael Crow reports from a survey that for 100 seminary graduates of Fuller Seminary who went into ministry, 40 stayed in ministry after five years, and only 20 were still in ministry ten years later. For this 20 percent of seminary graduates who still continues the ministry, the research finding shows that one of the key factors is having a mentor.<sup>173</sup> Another report finding also shows that adopting the same training content for mid-level managers while utilizing a different training methodology, a personalized coach-mentoring methodology was four times more effective than group lecture in training managers for greater productivity.<sup>174</sup> Through his study of 100 biblical leaders, Robert Clinton also affirms that few leaders finish well not because of the lacking of knowledge but rather due to character or obedience flaws. The six barriers to finishing well –

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<sup>171</sup> Ibid., 189-191. A believer has to act in faith on the fullness of Christ, and the reality of his death and resurrection. Mortification is death and Christ has died for all. He redeems us from all iniquities, endows his power in our life, and confirms our life to be like Him (Titus 2:14; Phil. 3:10; Col. 3:3; 1 Pet. 1:18-19).

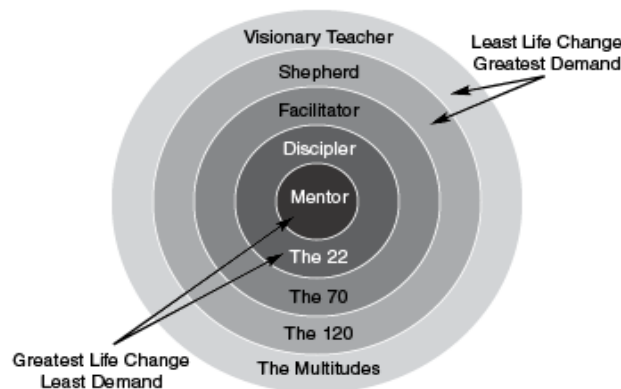
<sup>172</sup> Ibid., 192. First, the Holy Spirit convinces the heart of the evil that needs to be mortified (John 16:8). Second, the Holy Spirit alone reveals to a believer the fullness of Christ for the relief. Third, the Holy Spirit alone prepares the heart for seeking help from Christ (2 Cor. 1:21). Fourth, the Spirit alone brings the power of the cross of Christ into our hearts for destroying the body of sin (Rom. 6:6). Fifth, the Spirit is the author and finisher of our sanctification (Eph. 3:16-18). Lastly, the Spirit supports the soul's relationship with God through His intercessory ministry in a believer's life (Rom. 8:26).

<sup>173</sup> Michael Crow, "Multiplying Jesus Mentors," *Missiology* 36, no. 1 (2008): 98.

<sup>174</sup> Ibid., 98-99.

financial abuse, power abuse, pride, illicit sex, family problems, and plateauing – would be best dealt with in personal and peer-mentoring relationships.<sup>175</sup>

Jim Holm also asserts that the center of leadership development strategy of a local church's pastors is to devote themselves to the mentoring of other emerging leaders. He illustrates this principle in a diagram of "Focus of Influence" (*Figure 2.2*), consisting of five concentric circles, which is also adopted by Robert Logan. It shows how Jesus carries out his tasks and acts from a "visionary teacher" to a "mentor," and the number of people and the related degree of influence in each of Jesus' tasks. Jesus' work is very similar to contemporary pastoral ministry. A pastor's greatest demand of time is in the outer circles but the greatest life change occurs at the center of the circles, through mentoring emerging leaders.<sup>176</sup>



*Figure 2.2 Focus of Influence (Holm)*

McNeal discusses the importance of peer-mentoring learning relationships for the new leadership model of the Christian movement. He affirms that apostolic leadership for a new apostolic era is "*visionary, missional, entrepreneurial, kingdom conscious, team-*

<sup>175</sup> Ibid., 99-100.

<sup>176</sup> Jim Holm, "The North American MB Call to Pastoral Leadership," *Direction* 32, no. 2 (2003): 210. Also available from <http://www.directionjournal.org/article/?1310#16>.

*oriented, developmental and reproducing, and authentically spiritual.*”<sup>177</sup> Apostolic leaders are being trained by effective pastors of new paradigm churches, parachurch, and increasingly through peer mentoring in cluster groups. Leaders are more developed through intentional learning communities.<sup>178</sup> A leadership revolution now requires a learning revolution. Effective 21<sup>st</sup> century leadership is characterized by vision, vision-values alignment, intuition, risk-taking, systems thinking, opportunity management, trust/teammanship, and coaching/people development skills.<sup>179</sup> Due to the inherent limits of academic leadership training, McNeal advocates a new learning community paradigm for leadership training. These learning clusters, composing of pastors and staff leaders, have been developed in the South Carolina Baptist Conventions, and promoted learning by capturing experiential insights in the context of mutual encouragement.<sup>180</sup> The clusters may last for two to three years and discuss leadership issues: paradigm issues, skill development, resource development, and personal growth. This peer-mentoring process has involved over two hundred leaders and proved significantly beneficial for the participants.<sup>181</sup>

Fast also believes in the principle that “*More time spent with fewer people results in greater impact for Christ.*”<sup>182</sup> He urges pastors of churches to make space in ministry for mentoring leaders. He recommends the following guidelines: Mentoring shall begin

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<sup>177</sup> Reggie McNeal, “Developing Leaders through Learning Clusters,” *Southwestern Journal of Theology* 43, no. 3 (Summer 2001): 58.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid., 58-60.

<sup>180</sup> Ibid., 64-65.

<sup>181</sup> Ibid., 67-68.

<sup>182</sup> Dennis Fast, “Making Space in Ministry for Mentors,” *Direction* 33, no. 1 (Spring 2004): 102.

with praying first for the possible mentees; Have a plan and be intentional; Follow Jesus' model; Think about the greater investment for Christ; and Share their experience in the mentoring relationship.<sup>183</sup> Michael Crow also discusses the multiplication of Jesus Mentors, which is based on the conviction that a mentoring system is the best approach to leadership development. He asserts that, "*It starts small with one or two groups of six to eight leaders each. It goes deep through focused mentoring. It thinks big by building in reproducibility and multiplication.*"<sup>184</sup> This approach focuses on contemplating the life of Jesus in context while utilizing a personalized and peer-mentoring system in the context of ministry.

Forman and others also advocate that mentoring potential leaders is not optional, but essential in a local church's leadership development.<sup>185</sup> They define mentoring as an "*intentional spiritual friendship.*"<sup>186</sup> This process of mentoring consists of five phases: identification, imitation, instruction, involvement, and release. In Phase 1 - Identification, existing leaders identify emerging leaders who have the potential to become future leaders.<sup>187</sup> In Phase II - Imitation, a mentor acts as an example to the protégé.<sup>188</sup> In Phase III - Instruction, a mentor acts as a teacher, passing his/her wisdom, instruction, skills, or

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<sup>183</sup> Ibid., 103-105.

<sup>184</sup> Crow, "Multiplying Jesus Mentors," 88.

<sup>185</sup> Forman, Jones, and Miller, 100.

<sup>186</sup> Ibid., 101.

<sup>187</sup> Ibid., 102-103. Three groups of leaders are distinguished: Potential leaders are like young people or new believers who have leadership traits; Emerging leaders are people who exhibit characteristics of a leader and need further development; Existing leaders are people who already function as leaders in the church. Luke 6:12; Acts 9:27.

<sup>188</sup> Ibid., 104-105. 1 Cor. 4:15-16; 11:1; Phil. 3:17; 1 Tim. 4:12; 2 Tim. 3:10-11.

a preferred lifestyle for growing the protégé.<sup>189</sup> In Phase IV – Involvement, a mentor acts as a coach, involving the protégé to participate in mission and ministry alongside the mentor.<sup>190</sup> In Phase V – Release, a mentor acts as a team player with the protégé, adopting a team approach to mentoring.<sup>191</sup> Forman and others affirm that in order for mentoring to be embedded in the culture of the church, it must begin with the lead pastor. The lead pastor must keep mentoring a priority and intentionally begin to develop the core leaders, like the staff and the elders, before it can become a core value of the church.<sup>192</sup>

Stanley and Clinton define mentoring relationship as “*a relational experience through which one person empowers another by sharing God-given resource.*”<sup>193</sup>

Mentoring can certainly reduce the probability of leadership failure, provide required accountability, and empower the mentee. Mentoring is an empowering experience that requires the mentoring relationship between the mentor and the mentee, and the dynamics of attraction, responsiveness, and accountability.<sup>194</sup> Types of mentoring may include Intensive Type: Discippler, Spiritual Guide, and Coach; Occasional Type: Counselor, Teacher, and Sponsor; and Passive Type: Contemporary and Historical Model.<sup>195</sup> Stanley and Clinton assert that a growing leader requires a relational network that involves

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<sup>189</sup> Ibid., 107.

<sup>190</sup> Ibid., 108-109. Acts 11:25-26; 27-30; 13:1-14:28; 16:1-4.

<sup>191</sup> Ibid., 110-111. Acts 11-15; 15:39-40.

<sup>192</sup> Ibid., 167.

<sup>193</sup> Paul Stanley and Robert Clinton, *Connecting: The Mentoring Relationship You Need to Succeed in Life* (Colorado Springs: Navpress, 1992), 12.

<sup>194</sup> Ibid., 43.

<sup>195</sup> Ibid., 41.

mentors, peers, and emerging leaders, so as to ensure a healthy development of the life and ministry of the leader.<sup>196</sup> They also propose a Constellation Model of mentoring relationships which includes: Upward Mentoring, mentoring relationships with mature followers of Christ who may empower a leader through their resources and experiences; Co-Mentoring, lateral relationships with peers; and Downward Mentoring, the role of a mentor with younger followers of Christ.<sup>197</sup> Mentoring relationships are inevitable for the healthy growth of a leader, so as to ensure that the leader can finish his/her life and ministry well.

Pue affirms that leadership development requires a process that must be highly personalized. It involves the essential elements of calling, character, and competency. Pue strongly encourages a leader to find a mentor, and be a mentor.<sup>198</sup> A leader is required to meet regularly with a mentor for guidance and with peers for accountability, and to conduct an in-depth assessment of his/her capabilities and characteristics.<sup>199</sup> Pue also suggests five phases of the mentoring matrix: self-awareness, freeing up, visioning, implementing, and sustaining.<sup>200</sup> Pue concludes that a leader should be a lifelong mentor and also a lifelong learner, developing people through ministry work.<sup>201</sup>

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<sup>196</sup> Ibid., 159.

<sup>197</sup> Ibid., 161-162.

<sup>198</sup> Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids, Michigan: Baker Books, 2005), 14.

<sup>199</sup> Ibid., 16. The process focuses on four primary elements: character, leadership, evangelism, and kingdom seeking.

<sup>200</sup> Ibid., 20-22, 43-50, 58-71, 89-91, 106, 227, 235, 243-244, 251. Self-awareness includes not only abilities, gifts, and skills, but also the emotions and shadow side of a leader's life. A leader requires honest feedback, allows adequate room for self-reflection, affirms his/her own identity in Christ, and avoids various kinds of spiritual temptations. A leader also needs to be freed from any past experiences, family of origin chains, spiritual chains, and addictions to power/control, which hold him/her back, in order to continue to develop. Visioning concerns God – the originator of vision, which begins with a leader's

## Development of Coach Relationships

Stoltzfus discusses the role of coaching in leadership development. He affirms that top-down systems are giving way to team models that empower more people to lead. Ministry leadership means influencing and empowering rather than ordering others. Stoltzfus asserts that to be an effective leader means being a coach. He defines leadership coaching as, “*the discipline of using relational influence to develop and empower adult leaders.*”<sup>202</sup> The traditional approach of working with people focuses more around imparting than empowering. A mentor imparts wisdom to a mentee; a counsellor diagnoses problems and suggests solutions to the one seeking counselling; a discipler discipless a new believer concerning basic Christian life. Stoltzfus states that these traditional approaches are all better ways of creating followers than at developing leaders.<sup>203</sup> Leadership development requires empowering emerging leaders to take responsibility and to lead, not to follow. Stoltzfus describes the coaching paradigm and process for leadership development. Regarding the coaching paradigm, he affirms that the heart of leadership coaching is to help people solve their own problems, not give them solutions. Effective coaching is learning to ask appropriate questions, which differ from solution-oriented questions, and not giving advice.<sup>204</sup> The whole purpose of coaching is

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passion and births the necessary mission. A leader must understand various factors which cause blurred vision, and pursue God’s vision in his/her life through solitude and silence. Implementing a vision refers to breaking it into smaller sections or steps, and determining the time and resources for carrying it out. Sustaining a vision requires a leader to live a balanced and healthy life, deal with the experience of loneliness, have personal accountability from others, and engage daily in “Examen” prayer time.

<sup>201</sup> Ibid., 256.

<sup>202</sup> Tony Stoltzfus, *Leadership Coaching: The Disciplines, Skills and Heart of a Christian Coach* (Virginia Beach, VA: Coach22, 2005), vii.

<sup>203</sup> Ibid., viii.

<sup>204</sup> Ibid., 1.

to help transform the emerging leaders at the being level (values, identity, paradigms, and worldview), and not just in the “doing” (skills and techniques).<sup>205</sup> Stoltzfus insists that leadership coaching requires a heart that has a radical belief in people, and the practice of the coaching skills or techniques (listening, asking, goal-setting, and taking responsibility) in a disciplined or consistent way, thus living out coaching as a way of life.<sup>206</sup> Stoltzfus believes that coaching is imitating the way that Jesus develops leaders, within a relationship centered on helping people discover and fulfill their destiny through using goals and action steps. In short, coaching is relationship-based, goal-driven, and client-centered.<sup>207</sup> Coaching is helping a leader learn instead of teaching them by asking him/her to think things through in a structured way.<sup>208</sup> Stoltzfus asserts that coaching focuses forward, not on fixing the past, and provides a support structure for change. In other words, coaching is a growth-centered relationship.<sup>209</sup> Stoltzfus understands this change is more a function of motivation than information in a coaching relationship.<sup>210</sup> Hence, the coaching paradigm helps an emerging leader take responsibility for his/her life and make the changes he/she wants to make through creating a structured and supportive relationship.<sup>211</sup> Stoltzfus insists that the aim of coaching is to create an environment for free exploration, encouraging the emerging leader to do the thinking while keeping him/her focused on the issue, so he/she can determine the action steps for

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<sup>205</sup> Ibid., 2.

<sup>206</sup> Ibid., 3-4.

<sup>207</sup> Ibid., 8.

<sup>208</sup> Ibid., 10.

<sup>209</sup> Ibid., 13, 15.

<sup>210</sup> Ibid., 16.

<sup>211</sup> Ibid., 21.



achieving the goal.<sup>212</sup> Stoltzfus affirms the benefits of coaching and being coached, particularly in leadership development.<sup>213</sup>

Stoltzfus stresses that the heart of a coach is to internalize and imitate the Father's heart toward us.<sup>214</sup> The gift of belief in a coaching relationship can unleash the potential for transformation such that the relationship comes first, and then the change comes afterwards.<sup>215</sup> Stoltzfus suggests that the three required disciplines of believing in people are: listening, asking questions, and keeping the client responsible.<sup>216</sup> Stoltzfus also indicates that a coach imitates God's perspective of life, having a powerful insight on how God develops leaders: "*God is more interested in who you are becoming than in what you are doing.*"<sup>217</sup> Transformational coaching is about building people, preparing

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<sup>212</sup> Ibid., 25, 30. The characteristics of coaching can be summarized as: believing in people; client-driven; action-oriented; growth-centered; aligned toward the future; conversational; a relational partnership; influence, not authority; listening and asking instead of telling; based on internal motivation; and a supportive system for change.

<sup>213</sup> Ibid., 34, 36, 40, 42, 44, 46. First, coaching produces more transformation than teaching and counselling. Second, coaching can accelerate growth and accomplish more. Third, coaching can unleash emerging leaders through helping them become great decision-makers instead of helping them make a right decision, though it may take longer time of training. Fourth, coaching can multiply future leaders through developing emerging leaders' abilities in leadership. Fifth, coaching is the best way to enhance interpersonal skills through relational influence instead of command and control, which certainly improves the leadership ability over the long haul.

<sup>214</sup> Ibid., 50. God initiates change and uses every life circumstance to develop our character and prepare us for our destiny. He sees us with an unconditional love as well as an unconditional belief in our destiny.

<sup>215</sup> Ibid., 53.

<sup>216</sup> Ibid., 55, 58-59. Stoltzfus lists out seven practical examples regarding how a coach imitates the ways God works at change with us: a coach listens; a coach asks; a coach focuses in on the client's change agenda; a coach gives responsibility; a coach works through internal motivation and lets clients set their own agenda for change; a coach respects free will – a client's freedom of choice; and a coach honors human uniqueness.

<sup>217</sup> Ibid., 63.

people's character for eternity rather than making sure things are done right today.<sup>218</sup>

Christian coaching has a unique perspective on destiny that is both personal and corporate, sacrificial and fulfilling.<sup>219</sup> Becoming a coach involves a change of heart, or being, and embracing the biblical coaching values.<sup>220</sup>

Stoltzfus proposes seven elements of the coaching model throughout the coaching process. He affirms that the coaching process is a conversation that consists of four key elements of listening, asking, acting, and supporting, occurring in a unique context which is relationship-based, client-centered, and goal-driven.<sup>221</sup> Stoltzfus emphasizes that a great coaching relationship is an authentic and unconditional relationship that invests in, empowers, energizes, and challenges another person.<sup>222</sup> The most important success

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<sup>218</sup> Ibid., 67. In other words, the most important task of coaching is to help people grow to maturity and accept the responsibility for their lives, allow them to make choices and take risks, instead of deciding everything for them. The idea of focusing on becoming and giving responsibility to others is a key to developing leaders.

<sup>219</sup> Ibid., 70-71. A coach has a belief about people's destiny: you have a God-given destiny; you were specially designed for your destiny; destiny is something you are, not something you do; your whole life prepares you for your destiny; your destiny is bigger than you; you must die to fulfill your destiny – a sacrificial death to self and a fundamental realignment of our wills with God's purposes; living your destiny brings productivity and fulfillment.

<sup>220</sup> Ibid., 74-77. (1) Believing in people; (2) God initiates changes – a coach waits to see what God is doing in the emerging leader's life instead of pushing a change agenda on the leader; (3) Leaders take responsibility – a coach allows the client to choose agendas, goals, solutions and action steps; (4) Transformation happens experientially – a coach focuses on engaging the teachable moments of a client's life in the context of a transparent coaching relationship in order to produce lasting change; (5) Learning from life – a coach believes that life is an ongoing development process designed by God for our growth; (6) Ministry flows out of being – a coach focuses on changing who a client is; (7) Learning community – a coach intentionally builds up relationship with the client as growth and destiny fulfillment is maximized within an interdependent learning community; (8) Authentic relationships; (9) Own-Life Stewardship – people are individually responsible for their choices and for fulfilling their God given destiny; (10) Each person is unique – coaching is an individualized process as people are individuals.

<sup>221</sup> Ibid., 79-81.

<sup>222</sup> Ibid., 88-93, 96-97. Stoltzfus suggests that a coach should find a way to be vulnerable with his/her client through sharing his/her own authentic stories in the early coaching relationship so that the client can feel genuinely transparent and safe in the relationship, and be real in the relationship as well. The coach should also love the client unconditionally, offering full acceptance and unqualified belief to his/her client, independent of performance, as an imitation of the love of God. Stoltzfus affirms that the power of agape, the simple act of listening and withholding judgment, is a compelling way to help the client to grow.

factor in a coaching relationship is the motivation of the client. The coach uses questions to help people catch a vision and ignite an internal motivation for change.<sup>223</sup> Sharing life stories between the coach and the client is also the best way for creating a safe and transparent friendship in a coaching relationship.<sup>224</sup> Stoltzfus also asserts that coaching is client-directed, that is, it is directed by the discernment of the client. It requires the client to determine the agenda, discern the problem, generate options of solutions and solve the problems, not the coach.<sup>225</sup> This is based on a conviction that God works in the person's life and initiates change. The coach's responsibility is to focus the conversation and push it toward action.<sup>226</sup> Stoltzfus proposes a model of the coaching funnel which describes how a coaching conversation moves from a goal to action steps. It starts with a specific and measurable goal, and the conversation is then broadened through asking open questions to help the clients explore and discover new insights and various options for achieving the goal. Then the coach helps the client narrow the conversation back down to specific action steps which move toward the original goal.<sup>227</sup> Stoltzfus asserts that the key factor of listening well is to *"stop identifying and solving other's problems. Follow your curiosity, not your diagnosis. Register the important things the client says, pay attention*

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The coach's responsibility is to steward his/her life through maintaining a balanced life and healthy relationships with God and other peers or mentors, and to honor the free will of the client, addressing the key issues only what God prompts him/her to speak to the client.

<sup>223</sup> Ibid., 100-101.

<sup>224</sup> Ibid., 103.

<sup>225</sup> Ibid., 114.

<sup>226</sup> Ibid., 116, 118, 120-121. A coach helps a client determine the agenda through "The Wheel of Life" – a simple self-evaluation used to help clients reflect on how satisfied they are with 12 different areas of life (the area with lowest satisfaction usually indicate where there is the most motivation to change) and "Pressure Points" in a client's life (where there is pressure, there is motivation to change).

<sup>227</sup> Ibid., 129-130, 135-136. Stoltzfus advocates that a workable goal must be SMART – Specific, Measurable, Attainable, Relevant and Time Specific.

*to your intuition, but don't try and figure everything out. Let the client do the work of solving the problem.*"<sup>228</sup> Stoltzfus affirms that intuitive listening is to be attentive to meaning and significance in what a client is saying. Curiosity and intuition go hand in hand in a coaching conversation.<sup>229</sup> Stoltzfus discusses ways of asking powerful questions in coaching conversation: asking open questions instead of closed questions; helping the clients get outside the box simply through asking the clients to talk through their situations; asking probing questions instead of solution-oriented questions in order to explore and gather information.<sup>230</sup>

Morgan, Harkins, and Goldsmith draw from the insights and practical experiences of 50 top executive coaches, advocating four major types of coaching. First, behavioural coaching focuses on helping leaders to achieve a positive long-term change in interpersonal behaviour so that they can be more effective in motivating people. Second, career/life coaching focuses on the personal growth, career development, and other life issues of the leaders, and helping them discover and affirm their personal values, personal mission statements, and other life aspects. Third, coaching for leadership development

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<sup>228</sup> Ibid., 157.

<sup>229</sup> Ibid., 162, 165-170. Stoltzfus suggests five most important categories of intuition items: (1) The client's own discernment or insight about the situation; (2) Turning points or key events; (3) Strong emotion; (4) Things that do not seem fit; (5) Patterns, cause and effect relationships or repeated outcomes in the client's life.

<sup>230</sup> Ibid., 180-187, 201, 230-231, 242, 262. Stoltzfus indicates the importance of Direct Questions, Revealing Questions, and Ownership Questions in an effective coaching conversation. Within a coaching conversation, listening and asking are adopted to explore the situation and develop the strategy for change while action and support are used to implement the strategy. He stresses that an effective action must pass the four tests: the clarity test, the commitment test, the date book test, and the deadline test. The last important element of a coaching relationship is to provide healthy support structures, which energize and motivate the client in the change process, and provide healthy accountability for the coaching relationship. Stoltzfus proposes the G.E.T. Model for problem solving, consisting of three elements: Generate Options, Establish Solution, and Take Action. The focus of accountability is not on the failure of the client but on his/her success. It is a pro-active, voluntary openness that is meant to pre-empt wrong behavior and supply energy for change. A healthy accountability relationship is: voluntary, positive, pre-emptive, consistent, honest, specific, and energizing.

helps leaders of an organization to develop future leaders through taking the role of coaches for others. Fourth, coaching for organizational change focuses on the execution of the change of an organization.<sup>231</sup>

Regarding Behavioural Coaching, Jim Kouzes asserts that the primary task is the coaching for credibility. He affirms that, “*Leadership is a relationship*” between the leader and the follower, and “*Credibility is the foundation of leadership*.”<sup>232</sup> He distinguishes “personal credibility” as “You do what you say” and “leadership credibility” as “We do what we say we will do.”<sup>233</sup> This understanding of credibility involves three challenges, the Clarity, the Unity, and the Intensity Challenge. The Clarity Challenge refers to the clarification of one’s personal values, beliefs, visions, and aspirations of a leader.<sup>234</sup> The Unity Challenge refers to the uniting of people in a common cause, building a community of shared vision and values.<sup>235</sup> The Intensity Challenge is to ensure that leaders are passionate role models for the organization. He affirms that this leadership development is not about the tools, but is about the person, coaching for one’s character development.<sup>236</sup>

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<sup>231</sup> Howard Morgan, Phil Harkins, and Marshall Goldsmith, ed., *The Art and Practice of Leadership Coaching* (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005), 5-6.

<sup>232</sup> Jim Kouzes, “Coaching for Credibility,” in *The Art and Practice of Leadership Coaching*, eds. Howard Morgan, Phil Harkins, and Marshall Goldsmith (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005), 62. Credibility refers to “Do what you say you will do” or “Practice what you preach” or “Walk the talk” or “Actions speak louder than words”.

<sup>233</sup> Ibid.

<sup>234</sup> Ibid., 63-64. Kouzes recommends the five leadership practices involved in this process: Model the way by aligning their personal actions with shared values; Inspire a shared vision for others; Challenge the process by seeking innovative ways to change, grow, and improve; Enable others to act by fostering collaboration; Encourage the heart by showing appreciation for individual excellence.

<sup>235</sup> Ibid., 64.

<sup>236</sup> Ibid., 66. An anonymous poem relates to character development, “Be careful of your thoughts, for your thoughts become your words; Be careful of your words, for your words become your deeds; Be

Barry Posner focuses on the leader's passion in behavioural coaching. He affirms that leadership depends on what you deeply care about, the passion, vocation, or calling of a leader. In other words, leadership development is an inside-out process of development. Ultimately, leadership is caring more about another person or cause than about oneself. It is a leadership from the heart, staying in love with leading others.<sup>237</sup>

Concerning coaching for leadership development, Noel Tichy asserts that coaching is critical to the success of organizations. The leader has the responsibility to build coaching capability into the DNA of the organization. He stresses that the lead leaders should invest time personally coaching and teaching the leaders of the next leadership level so that they in turn carry on this virtuous teaching cycle to another level of leadership.<sup>238</sup> Ken Blanchard advocates "the servant leader as coach." He believes that leadership is an influence process. Leaders coach, as it is an effective way for moving people from dependence to independence toward a goal. Coaching and leadership should go hand in hand.<sup>239</sup> He strongly argues that the leader or coach should shift his or her position from directing to serving people by guiding, supporting, and cheer-leading them as required. In this way, the coach becomes a servant leader. This approach of leadership required humility of the leader – servant leaders do not think less of themselves but rather

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careful of your deeds, for your deeds become your habits; Be careful of your habits, for your habits become your character; Be careful of your character, for your character becomes your destiny."

<sup>237</sup> Barry Posner, "The Leader's Passion," in *The Art and Practice of Leadership Coaching*, eds. Howard Morgan, Phil Harkins, and Marshall Goldsmith (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005), 76-77.

<sup>238</sup> Noel M. Tichy, "Leaders Coaching Leaders," in *The Art and Practice of Leadership Coaching*, eds. Howard Morgan, Phil Harkins, and Marshall Goldsmith (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005), 122-124.

<sup>239</sup> Ken Blanchard, "The Servant Leaders as Coach," in *The Art and Practice of Leadership Coaching*, eds. Howard Morgan, Phil Harkins, and Marshall Goldsmith (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005), 127-128.

think themselves less.<sup>240</sup> David Kepler and Frank Morgan also advocate for “the leader as coach.” They do not deny that a leader’s primary responsibility is to determine the strategy and direction of the organization, and then align the resources accordingly. However, good leaders consider people development as a high priority, and focus not just on results, but also on sustainable or long-term success through people development.<sup>241</sup> Leaders must develop a people-centric culture in which people are developed on the job experience through completing challenging job assignments, being accountable for measurable performance results, and receiving coaching and mentoring from leadership.<sup>242</sup> As an individual requires challenging assignments to grow and develop one’s leadership ability, a leader-coach has to exercise an appropriate delegation and determine the appropriate amount of coaching after considering the nature of the assignment and the abilities of the individual.<sup>243</sup> A leader-coach also stresses on structured learning through encouraging continued learning for his or her teammates while focusing his or her own professional growth. “Training on the job” and “On the job training” are both important.<sup>244</sup> Lastly, a leader-coach should also provide team members with specific feedback and evaluations for their performances so as to foster a strong

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<sup>240</sup> Ibid., 129.

<sup>241</sup> David Kepler and Frank T. Morgan, “The Leader as Coach,” in *The Art and Practice of Leadership Coaching*, eds. Howard Morgan, Phil Harkins, and Marshall Goldsmith (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005), 235.

<sup>242</sup> Ibid., 236. Kepler and Morgan indicate that for most people, structured learning represents only 10-20 % of their development experiences while 80-90 % of their professional growth comes from on the job experiences.

<sup>243</sup> Ibid., 238. In an organization, a leader-coach sometimes has to consider a risk-reward tradeoff by balancing the need of the organization’s success with the need for the people to learn through experience.

<sup>244</sup> Ibid., 239.

relationship of growth and development.<sup>245</sup> Nancy Adler adopts a Significant Leadership approach which supports leader's most important contributions. Real leadership relates with a leader's competence, passion, and the world's greatest need.<sup>246</sup>

### **Building up of Effective Ministry Teams**

Peter Northouse discusses a Team Leadership Model which recognizes the complex phenomenon of team leadership: starting with an initial Leadership Decisions, then moving to Leader Actions, and finally focusing on the Team Effectiveness.<sup>247</sup> "Leadership Decisions" required of the leader determines: (1) Should he or she continue to monitor the team or take action? (2) Should he or she intervene to meet task or relational needs? (3) Should he or she intervene internally or externally?<sup>248</sup> "Leadership Actions" can be performed internally (task, relational) or externally (environmentally).<sup>249</sup> The team leader can continually assess the team effectiveness, and thus enable the team to determine whether past actions and interventions produced the desired results. This

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<sup>245</sup> Ibid., 241.

<sup>246</sup> Nancy J. Adler, "The Art of Leadership: Coaching in the Twenty-First Century," in *The Art and Practice of Leadership Coaching*, eds. Howard Morgan, Phil Harkins, and Marshall Goldsmith (Hoboken, New Jersey: John Wiley & Sons, Inc., 2005), 131-133. This approach comprises of asking an individual leader three questions: What are you very good at doing? What do you passionately love to do? What is the world's greatest need? And real leadership resides in the intersection of the three realms.

<sup>247</sup> Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles: Sage Publications, Inc., 2010), 243.

<sup>248</sup> Ibid., 245-248.

<sup>249</sup> Ibid., 249-251. Internal task leadership actions include: goal focusing, structuring for results, facilitating decision making, training team members, and maintaining standards of excellence. Internal relational leadership actions include coaching team members, collaborating, managing conflict/power issues, building commitment, satisfying individual needs, and modeling ethical and principled practices. External environmental leadership actions include networking and forming alliances, advocating team to environment, negotiating support, buffering, assessing environmental indicators, and sharing relevant environmental information with team members.



information can provide feedback to the leader and guide future decisions and other necessary actions.

Building up a high impact ministry team, apart from achieving the common objectives, is also the best ministry context for developing effective spiritual leaders. The ministry for advancing the kingdom of God is always accomplished through high impact teams which are healthy, collegial, missional, and passionate teams. Addington defines a high-impact team as “*a group of missionally aligned and healthy individuals working strategically together under good leadership toward common objectives, with accountability for results.*”<sup>250</sup> A high-impact team centers around a common passionate mission, embraces the same values and practices, believes in the complementary use of gifts, encourages robust dialogue, empowers team members, commits to results with good emotional intelligence among members, and carefully plans and executes meetings.<sup>251</sup> Smith and Shaw also advocate that the most important responsibility for any leader is to grow a team that all the team members are engaged and learn from each other.<sup>252</sup> Perkins and Schrag discuss how the leadership team of a church should align the church with the Great Commission of the Lord.<sup>253</sup>

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<sup>250</sup> T.J. Addington, *Leading from the Sandbox: How to Develop, Empower, and Release High-Impact Ministry Teams* (Colorado Springs: NavPress, 2010), 17.

<sup>251</sup> Ibid., 17-18, 22-30, 13-15, 35-36. Addington discusses how high-impact teams can be developed through using a metaphor of a sandbox which keeps maximum clarity with the focus of four essential elements related to an organization: mission, guiding values, central ministry focus, and preferred culture. This can empower people serving within clearly defined boundaries, produce the alignment around the same ministry philosophy rather than methods, and provide for maximum accountability. Mission is what the team is committed to accomplish; Guiding principles/values are how we are committed to do the ministry; Central ministry focus is the most important thing that we need to be doing everyday; Preferred culture is what we commit to create that will maximize the ministry’s impact and achieve the mission.

<sup>252</sup> Smith and Shaw, 59, 61, 65, 69, 73, 77, 81, 85. This team requires creating: positive elements like having a set of agreed aims, a sense of shared endeavour, good communication and mutual trust among the team members; space for reflecting corporately as a team; a culture of coaching that promotes openness to learn from each other, questioning style, and curiosity within the team; a culture where dissenting voices

Larson and LaFasto define a ministry team as: “A *team has two or more people; it has a specific performance objective or recognizable goal to be attained; and coordination of activity among the members of the team is required for the attainment of the team goal or objective.*”<sup>254</sup> They define eight characteristics of an effective ministry team.<sup>255</sup> They also specifically identify five critical components that teams may work best.<sup>256</sup> Katzenbach and Smith defines a ministry team as “a *small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable.*”<sup>257</sup> They also distinguish the difference between common elements that are applicable to all kinds of effective

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can be heard; a positive culture that team members can do their work better; the capacity to make decisions that the team can build up shared ownership of decisions; and a culture of celebration.

<sup>253</sup> Larry Perkins and Lyle Schrag, *The Whole Church Living The Whole Gospel*, Lecture Notes of DMN 914 of ACTS Seminary, October, 2010. First, the church needs clear vision and prayer that ignites passion, elicits ministry, and sustains commitment of the congregation. The leadership team should help the congregation understand who they were, who they are, and what they are to become that they truly fulfill God’s call to them. Second, the church needs to embrace the passionate values that evangelism may become central to their identity. These values include the core theological beliefs, core ethics that guide their decisions and behaviors, and core attitudes that are toward God, other believers, the world, and the unsaved. Third, the church shall develop strategic plans that have specific goals together with adaptability and contextualization in order to achieve its vision. In other words, the strategic plan must be specific, but flexible, focused but adaptable. Moreover, the plan should be contextually creative in order to demonstrate the gospel in the contemporary culture. Fourth, persistent implementation of the strategic plan is absolutely necessary so that the vision becomes the life, and the strategy becomes the lifestyle of the congregation.

<sup>254</sup> Kevin E. Lawson and Orbelina Eguizabal, “Leading Ministry Teams, Part II: Research on Effective Teams with Implications for Ministry Team Leadership,” *Christian Education Journal* 3, 6, no. 2 (Fall 2009): 266.

<sup>255</sup> *Ibid.*, 266-268. (1) A clear and elevating goal; (2) A results driven structure; (3) Competent members – technical and personal competencies; (4) Unified commitment; (5) A collaborative climate; (6) Standards of excellence; (7) External support and recognition; (8) Principled leadership.

<sup>256</sup> *Ibid.*, 269-270. (1) What makes a good team member – working knowledge and relationship skills with the others; (2) Good team relationships; (3) Effective team problem solving; (4) The influence of the team leader who helps the team focus on the goal, ensures a collaborative climate, builds confidence, demonstrates sufficient technical know-how, sets priorities, and manages performance of team members; (5) The impact of organizational climate – goal, priorities, structures, processes, and systems of the organization.

<sup>257</sup> *Ibid.*, 271.

groups and those that are more critical for “Single-Leader groups” and “Real teams.”<sup>258</sup> A Real Team contrasts in various ways of team leadership with a Single-Leader group.<sup>259</sup>

Lawson and Eguizabal specifically propose thirteen practical implications for team leadership in the church.<sup>260</sup>

Addington discusses how every organization has a unique defining culture which includes its belief, social behaviors, practices, attitudes, values and traditions, and its five possible dysfunctions.<sup>261</sup> In order to build up a healthy effective team, several essential components must not be ignored.<sup>262</sup> Addington especially affirms the importance and

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<sup>258</sup> Ibid., 271-273. For all kinds of effective groups, the fundamentals include: an understandable charter, effective communication and coordination, establishment of clear roles and areas of responsibilities, a created time-efficient process, and mutual accountability. For a Single-Leader group, the leader has the responsibility: (1) Makes and communicates decisions for the group; (2) Sets the goals and specifies members’ responsibilities; (3) Monitors the progress of the works; (4) Evaluates the results of individuals and the group; (5) Establishes benchmarks and standards of works; and (6) Maintains the control of the work and holds the members accountable.

<sup>259</sup> Ibid., 273-274. A real team is characterized by the following: (1) Decisions are made by the appropriate people, not necessarily the team leader; (2) Goals of the team are set and affirmed individually and collectively by the team; (3) The pace and working approach are determined by the team as a whole; (4) The team evaluates its own results together; (5) Members of the team set their own high standards; (6) Team members hold themselves individually and mutually accountable.

<sup>260</sup> Ibid., 276-280. (1) Knowing when to be a team and when not to; (2) Maintaining goal and fostering unified commitment; (3) Developing a collaborative climate; (4) Maintaining team morale; (5) Drawing on others’ strengths; (6) Setting priority; (7) Assessing and developing team members; (8) Fostering external support in the church and from God; (9) Selecting team members carefully according to the skills, competencies, and Christian character; (10) Setting and using standards of excellence; (11) Evaluating the performance of group members and the progress against the goals; (12) Maintaining open communication and effective coordination; and (13) Fostering spiritual growth of team members individually and as a group.

<sup>261</sup> Addington, 51, 54-60. Possible dysfunctions include: (1) Control over people and methodology; (2) Bureaucracy with excessive layers of oversight; (3) Ambiguity of mission, values, central ministry focus; (4) Professional ministry which obstructs the development of other lay leaders; and (5) Mistrust among the people serving.

<sup>262</sup> Ibid., 116-125. First, high-impact teams invest heavily in the training of healthy leadership including: how to be a collaborative leader; how to clarify mission, values, and ministry culture; and how to effectively mentor and coach. Second, find and position the best people in the team and develop their responsibilities around their gifts and wiring to cultivate maximum ministry effectiveness. In other words, help people to maximize their strengths in their ministries and find ways to support their weaknesses. Third, help improve the emotional intelligence of the team members and provide coaching if necessary. Fourth, maintain team dynamics through ongoing dialogue and training, and intentional living and ministry which

power of intentional living for a high-impact ministry team that focuses on results, not activity, and chooses intentional living over accidental living. He defines intentional living as, “*the discipline of knowing how God made you, defining the issues in your life and work, and executing with an intentional annual plan that connects your schedule with your priorities in a way that maximizes your God-given gifting and call.*”<sup>263</sup>

Good leaders must be proactive to intentionally create healthy and effective cultures for their organization, and commit to build trust among team members.<sup>264</sup>

Healthy ministry teams require healthy leaders who take a servant’s role and prioritize the health and results of the team. Addington suggests five priorities of every leader: personal development, strategic leadership, building up of a strong team, leadership

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focus on results. Fifth, keep team members from “leadership default.” Sixth, promote continuous spiritual growth for all team members, as all ministries must tap into the power of God. Seventh, keep healthy communication among team members, an egalitarian communication culture where each team member has the responsibility to share and communicate information to each other, which can build trust and minimize conflict, as information is power. Eighth, build up a healthy team culture through the establishment of the team covenant.

<sup>263</sup> Ibid. 129-130, 132, 134-136, 139, 141-146. This intentionality arises from a deep sense of God’s call and the stewardship of this call, requiring an intentional plan and a sustained and persistent life rhythm. Addington regards that Key Results Areas (KRAs) are necessary in order to determine the desired results of our work. He defines Key Result Areas as, “*the specific results that spell success in our jobs and lives. KRAs describe success (results), not how we will achieve results (activity). KRAs define the critical results one must achieve if one is going to be successful in one’s work.*” He re-emphasizes the five nonnegotiable KRAs for every leader: personal development, strategic leadership, strong team, leadership development, and mobilizing resources. They help us prioritize our activities and say no to non-critical issues. Annual Ministry Plans (AMPs) help us determine what needs to be done and how we will do it. Addington defines AMPs as, “*the specific steps one is going to take in any given year to fulfill one’s Key Results Areas.*” KRAs and AMPs can indeed provide for both empowerment and accountability for all the team members. Addington suggests how we may live intentionally through connecting our living with our schedules: Schedule the priorities; Control the interruptions; Schedule thinking, reading, and planning time; Delegate tasks that others can do; Build in accountability for schedules; and Foster a culture of execution and results. Personal retreat days, personal prayer teams, and annual planning retreats are important ways to realign our daily living with our priorities.

<sup>264</sup> Ibid., 62. Leaders should commit to: Choose to trust; Assume others’ motives are right even in disagreement; Be proactive to clarify issues.

development, and resources mobilization.<sup>265</sup> Addington discusses how a good leader can transition from an independent producer to a team leader who leads through others. He uses the analogy of a plane which flies at the right altitude and stays there. He affirms that healthy leaders value influence and results over status and power. He asserts that *“The job of the team leader is to empower others, to be their coach and cheerleader, and to allow them to see the fruits of their work”* and *“Good leaders give others the praise for successes and take personal responsibility for failures.”*<sup>266</sup> Addington believes that healthy leaders can build teams much more competent than the leaders themselves. Addington asserts that great leaders should commit themselves to become mentors/coaches in order to further develop future potential leaders.<sup>267</sup> Mentors are more direct than coaches. They give honest feedback, get people necessary intervention, and care about their people and a winning team.<sup>268</sup> Monthly coach/mentor meetings and annual performance reviews conducted for the team members will also be very helpful

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<sup>265</sup> Ibid., 89, 97-104. Of the five key responsibilities of healthy leaders, personal development is of utmost importance. Leaders must ensure that they live intentionally in their spiritual, family, emotional, relational, and professional lives. This includes different areas of personal development: family relationship (including marriage and children), spiritual relationship with Christ, emotional intelligence and self-understanding, professional development, and leadership skill. Understanding the dark sides, wirings, motivations, and personal dysfunctions are indispensable for the growth of leaders. Second, the leaders have to provide strategic leadership in the ministry they lead. They are keepers of the vision of the church, keeping the mission central and the team aligned toward accomplishing the mission. Third, the leaders should aim at building a strong, healthy, unified, aligned, strategic, and results-oriented team. It requires recruiting the right people in the right ministry positions, maximum mission clarity among the team members, and willingness to empower and mentor other team members. Fourth, the leaders must commit themselves in leadership development, identifying and building up current and future leaders. Fifth, the leaders have the responsibility to mobilize key resources, like people, strategies, and finances, that are necessary for the team to flourish.

<sup>266</sup> Ibid., 96.

<sup>267</sup> Ibid., 159-162. The characteristics of good coaches include: Releasing people's gifting and potential; Asking questions and helping people to understand their motives, gifts, and ways to fulfill their calling from God; Caring about the whole person; Being exegetes of those they coach; Holding people with an open hand so that they become everything they can become; and Keeping their people engaged.

<sup>268</sup> Ibid., 162-163.

for leadership development in a ministry team. However, Addington believes that team leader must have their own mentors/coaches so that they are also held accountable for intentionality and results.<sup>269</sup> Addington also notes that for each leadership level, necessary competencies, skills, and training are required. The higher the level in the leadership, the more training and mentoring/coaching the leaders generally have to do. Active coaching and mentoring are especially required for transitioning leaders so as to ensure that they are adequately equipped to lead at a higher level. Addington posits that an organization may only become better when leadership development is treated as a top priority and all leaders are actively building other leaders.<sup>270</sup>

### **Establishment of Leadership Development Principles, Culture and Process**

John Maxwell asserts that the leader's toughest challenge is to create a climate for potential leaders so that they may thrive, which is vital to the future success of a church. Leaders of a church are the change agents, more like thermostats than thermometers, creating a climate conducive to the growth of potential leaders.<sup>271</sup> Maxwell advocates the main factors for creating an appealing climate of leadership development: (1) Model leadership - the leaders commit to pursuing their personal growth and development of leadership skills so that they become examples and "perpetual learners" for other potential leaders to follow.<sup>272</sup> (2) Focus on the potential/strengths and needs/desires of the

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<sup>269</sup> Ibid., 168, 169, 174.

<sup>270</sup> Ibid., 186, 188, 190.

<sup>271</sup> Maxwell, 17, 20.

<sup>272</sup> Ibid., 20. Maxwell suggests how Olympic athlete, Parry O'Brien, continues to break his record of tossing the shot. Once a leader decides to pay the price of personal growth, he is willing to lead.

potential leaders.<sup>273</sup> (3) Look for the intrinsic qualities within the potential leader, and emphasize on production instead of the position and title of the leaders.<sup>274</sup> (4) Provide growth opportunities for potential leaders.<sup>275</sup> (5) Lead with vision and think “big,” and build teams to carry it out.<sup>276</sup>

Forman and others asserts that existing leaders must have the heart of a developer before a leadership development culture can be built in a church’s culture. The heart of a developer sees not just who a person now is but what this person can become in future. He can look beyond the actual to the potential in one’s life.<sup>277</sup> Forman and others strongly advocate a new mindset for doing church ministry, including key elements such as: (1) Re-considering the value of excellence in church ministry in order to prepare the soil for effective leadership development. Allow a developing leader to take up a leading role in ministry so that he/she can have room to grow in leadership.<sup>278</sup> (2) Rewarding equippers who “empower other people to do ministry” over doers.<sup>279</sup> (3) Raising up potential

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<sup>273</sup> Ibid., 20-21.

<sup>274</sup> Ibid., 22-24. Those intrinsic qualities include: positivity, servanthood, growth potential, follow-through, loyalty, resiliency, integrity, a “big-picture” mind-set, discipline, gratitude, etc.

<sup>275</sup> Ibid., 25-27. Ways for growth opportunities involve: Exposing the potential leader to people successful in his field; Providing a secure environment where the potential leader is free to take risks; Providing the potential leader with an experienced mentor; Providing the potential leader with the required tools and needs for growth; Investing time and money to train the potential leader.

<sup>276</sup> Ibid., 27-28.

<sup>277</sup> Forman, Jones, and Miller, 32-33.

<sup>278</sup> Ibid., 34.

<sup>279</sup> Ibid., 35-36. Constantly remind pastors or existing leaders of the following questions: (1) How well are our pastors or existing leaders equipping others to do ministry? (2) How many people have they empowered to do ministry? (3) Are they doing ministry through a team? (4) How successful are the people around them?

leaders to take up leadership positions instead of recruiting people from the outside.<sup>280</sup> (4) Giving priority to the lifelong learning of existing leaders, or “growing ourselves before training up others.”<sup>281</sup>

For designing a leadership development strategy, Forman and others advocate that the most important long-term goal of leadership development is determined first, and then plans are established to reach the goals.<sup>282</sup> They believe that the key goal is to build-up a Christ-like servant leader, who is a wise, Spirit-led, and skilful servant leader – one whose “head,” “heart,” and “hands” are functioning in harmony.<sup>283</sup> Forman and others propose a whole-life approach, consisting of three integrated strategic components: courses, community, and mentoring, for growing potential leaders.<sup>284</sup> Another important factor of the strategy of leadership development in a local church is to identify the strategic people or key groups who are to be trained as leaders. Hence, an effective leadership development strategy in a church should consist of the determination of specific strategic goals, the adoption of key strategic components, and the identification of strategic people in the process of training.<sup>285</sup>

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<sup>280</sup> Ibid., 37-38.

<sup>281</sup> Ibid., 38-39.

<sup>282</sup> Ibid., 61.

<sup>283</sup> Ibid., 63-64. In other words, the leaders developed should exhibit godly wisdom (Titus 1:9), godly character (1 Tim. 4:7-8), and servant leadership in equipping others to serve God (Mark 10:42-44; Eph. 4:11-12).

<sup>284</sup> Ibid., 65-67. Courses should encourage theological reflection which brings about transformative life change for the potential leaders. Community provides learning and loving relationships with other potential leaders so as to build others up. Mentoring develops spiritual friendship between the mentor and the protégé so as to promote mutual growth and spiritual transformation.

<sup>285</sup> Ibid., 68-69.



Conger and Benjamin also investigate how the corporate world develops leaders through: (1) Individual Preparation and Skill Development which includes learning essential ideas about leadership, exploring new skills, and receiving 360-degree feedback; (2) Educational Initiatives that seek to socialize the vision, values, and mission of an organization. Leaders must learn to embody and model certain values and behaviors and translate the corporate vision for their own work; (3) Strategic Interventions that employ action learning, task forces, and facilitated group discussions in order to accelerate major strategic changes within the firm.<sup>286</sup>

#### Adopt Leadership Development Principles:

Chris Lowney, after living seven years as a Jesuit seminarian and working seventeen years for J.P. Morgan investment bank, advocates that the success of a company depends on “*the abilities to innovate, to remain flexible and adapt constantly, to set ambitious goals, to think globally, to move quickly, and to take risks*” in this increasingly complex and constantly changing world.<sup>287</sup> The Jesuits’ leadership principles address one’s whole life and not simply one’s work life, and make the company better as they make individual Jesuits better.<sup>288</sup> Jesuits adopt a leadership style that focuses on four unique values or pillars: (1) Self-awareness – leaders understand their strengths, weaknesses, values, and worldview; (2) Ingenuity – leaders confidently innovate and adapt to embrace a changing world; (3) Love – leaders engage others with a positive loving attitude; (4) Heroism – leaders energize themselves and others through heroic

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<sup>286</sup> Jay A. Conger and Beth Benjamin, *Building Leaders: How Successful Companies Develop the Next Generation* (San Francisco: Jossey-Bass Publishers, 1999), xiv-xv.

<sup>287</sup> Chris Lowney, *Heroic Leadership: Best Practices from a 450-Year Old Company that Changed the World* (Chicago: Loyola Press, 2003), 5.

<sup>288</sup> Ibid.

ambitions.<sup>289</sup> Jesuits also believe that all leadership begins with self-leadership, and concern about who leaders are, how leaders live, and how they become leaders, in contrast to quick-fix approaches that equate leadership with techniques or skills.<sup>290</sup> They also envision that all people possess untapped leadership potential; leadership springs from within; leadership is a way of living; and leadership development is an ongoing process of self-development.<sup>291</sup> These four core values form the basis of Jesuits' corporate leadership culture.<sup>292</sup> These leadership characteristics were demonstrated by those pioneers of Jesuits.<sup>293</sup> Hence, leadership is not merely getting the job done, but it is also how the job is done. Jesuits believed that everyone leads, and every leader must be self-initiated and self-led.

Jesuits assert that self-awareness is the foundation of leadership, and adopt a simpler strategy of forming quality Jesuits one by one. They believe that the success of

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<sup>289</sup> Ibid., 9.

<sup>290</sup> Ibid., 9, 15.

<sup>291</sup> Ibid., 19-20.

<sup>292</sup> Ibid., 27-34, 60. Self-awareness concerns with how one leader orders one's life through cultivating the habit of continuous self-reflection and learning, like the practice of Spiritual Exercises. Ingenuity is developed through the cultivation of the "indifference" that allow Jesuits to adapt confidently and as "*living with one foot raised*". The Jesuits were quick, flexible, and open to new ideas, as Spiritual Exercises had instilled "indifference" in them, freedom from attachment to places and possessions. Love advocates "*with greater love than fear*" so that leaders honor and unlock the potential they find in themselves and in others, and create working environments that are characterized by loyalty, affection, and mutual support. The heroism culture of Jesuits spurs them to "elicit great desires" by envisioning heroic goals that are always something more, something greater. Jesuits understand the meaning of their company as "companions of Jesus" which signifies their desire to work in a group of showing mutual affectionate concern to each other.

<sup>293</sup> Ibid., 71-73, 90-92, 94. One of their explorers, Benedetto de Goes, demonstrates through his adventurous story how one leader need not make a big, visible win to be successful, but rather, success comes in the form of helping other team members to win or succeed. Lowney reviews the stories of Goes, Ricci, and Clavius and concludes that: (1) Leaders always teach and learn; (2) Leaders mold "brilliant and eminent" people; (3) Leaders persevere; (4) Leaders energize themselves by the sheer ambition of their heroic goals; (5) Leaders innovate ways that have never been imagined before; (6) Leaders devote themselves to excellence; (7) Leaders remain open to new ideas; (8) Leaders honor the truth above their egos; (9) Leaders influence others by their example, their ideas, and their coaching.

the company depends on turning recruits into leaders who are then able to solve every other problem. Jesuits' leadership formation had less to do with skill training as on-the-job training and development of self-awareness through the practice of Spiritual Exercises. This way of leadership formation develops invaluable personal strengths of Jesuits such as: the ability to reflect systematically on personal weaknesses that are manifested habitually; the formation of an integrated worldview, vision, and value system; the cultivation of deep respect for others, and appreciation of oneself as beloved; the strength of overcoming distractions so as to reflect daily; and the competence of making right choices.<sup>294</sup> Regarding Jesuit ingenuity, it is *"the ability to innovate, to absorb new perspectives, to respond quickly to opportunities or threats, and to let go of strategies that no longer work in order to embrace new ones."*<sup>295</sup> Indifference, which is cultivated, is not ultimately about the material dimension but about those internal drives, fears, and prejudices that inhibit flexibility and openness.<sup>296</sup> The love-driven leadership of Jesuits concerns: (1) The vision to see each one's talent and potential; (2) The courage, passion, and commitment to develop this potential; (3) The loyalty and mutual support that unifies and energizes a team.<sup>297</sup> The essence of this leadership principle, which improves a company, are refusing no talent, striving toward perfection, and operating with greater love than fear.<sup>298</sup> Regarding Jesuit heroic leadership, the Spiritual Exercises enable the

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<sup>294</sup> Ibid., 105-106, 110, 114-115. The Spiritual Exercises help a participant reflect on and interpret his own experience, and demand total intellectual, emotional, and spiritual engagement for the thirty-day duration in which he/she shuns life's customary daily activity.

<sup>295</sup> Ibid., 165.

<sup>296</sup> Ibid., 166.

<sup>297</sup> Ibid., 170.

<sup>298</sup> Ibid., 198-199.

recruit to personalize the company's mission. A company culture is also created, stressing heroism and modelling virtue. Each individual is also given the opportunity to contribute meaningfully to an enterprise greater than his own interests.<sup>299</sup> A motto of "*all the well-being of Christianity and of the whole world depended on their work*" gave Jesuits the restless drive to look for something more in every opportunity, and the confidence that one would find it.<sup>300</sup>

Jesuit leaders understand that these four leadership principles or pillars integrate with and reinforce one another in a virtuous circle where (1) Self-awareness facilitates ingenuity – leaders know where they are going and what's nonnegotiable, liberating them for embracing changes; (2) Ingenuity enhances self-awareness – leaders are being contemplative in action, i.e., learning by doing, reflecting daily on life, and learning from change; (3) Heroism inspires ingenuity – leaders think and live outside the box, embrace changes, and induce innovation on a dramatic scale; (4) Self-awareness gives rise to love and heroism – leaders who know themselves as loved are able to transform the way so that they look at others also as beloved, and thus spurring heroism; (5) Love gives purpose and passion to ingenuity and heroism – love allows leaders to embrace all talent and gives leaders passion to see team members excel.<sup>301</sup> Jesuits' leadership demonstrates

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<sup>299</sup> Ibid., 205.

<sup>300</sup> Ibid., 208-209, 221-222, 243-244. Lowney affirms that this heroic leadership is never ending and requires the willingness to challenge the status quo and to counter the cultural current, which is usually easier for a nothing-to-lose start-up than in a well established, everything-to-lose situation. This heroic leadership is not merely a response to a crisis but a consciously chosen approach to life, that is determined not by the scale of opportunity, but by the quality of response to the opportunity at hand – always pursuing something greater than their own self-interest.

<sup>301</sup> Ibid., 245, 250-252, 282.

that leaders are not merely leading followers but rather leading leaders by helping others lead.<sup>302</sup>

#### Cultivate a Leadership Development Culture:

Leadership training is defined as much by the people in the process as the process itself. Malphurs and Mancini define leadership culture as “*a unique interrelationship of values, thoughts, attitudes, and actions within a group of leaders that reproduces patterns of thinking and behaving among them and their followers.*”<sup>303</sup> Leadership culture is intrinsically related with leadership competencies (see *Figure 2.3*).<sup>304</sup>

<b><u>Leadership Competencies:</u></b>	<b><u>Leadership Culture:</u></b>
Character (Being)	Values
Knowledge (Knowing)	Thoughts
Skills (Doing)	Actions
Emotions (Feeling)	Attitudes

*Figure 2.3 Leadership Competencies and Culture (Malphurs and Mancini)*

Creating a leadership culture is a highly intuitive and subjective process, requiring the leader to be like an artist who uses various skills to develop the culture, such as story-telling, symbol-making, experience-sharing, Scripture-teaching of passages that fuels the

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<sup>302</sup> Ibid., 285, 289-290. Loyola demonstrated himself as a model of the leader-manager through coaching many first-generation Jesuits with the Spiritual Exercises in order to guide them through a self-assessment of strengths, weaknesses, values, and worldviews. He committed to meet with them once a day for thirty days for as much as an hour each visit – a thirty-hour coaching session invested in each leader. Jesuits also inherited from Loyola this tradition of investing oneself in developing the next generation of leaders.

<sup>303</sup> Malphurs and Mancini, 213.

<sup>304</sup> Ibid.

passion, enlarges the vision, and informs the values of the leader.<sup>305</sup> Apart from these skills, the leader should live out the values through his/her daily life example; create relevant Mission, Vision, and Values Statements, and other ministry strategies that truly reflect the core ideas of the leadership culture being developed; and persistently guide the congregation through various stages to cultivate a contagious leadership culture.<sup>306</sup>

Joseph Raelin advocates “*leaderful practice*,” a new paradigm of leadership for local churches, that distinguishes itself from the conventional view of leadership. Leaderful practice posits that every member in a community can share the experience of serving as a leader, not sequentially, but concurrently and collectively. Leaders co-exist at the same time and all work both independently and interdependently with others. Leaders are inherently collaborative and have compassion toward the others.<sup>307</sup> This paradigm underlies four C’s of leadership practice, representing a transformation from the conventional to the leaderful approach – serial quality becomes concurrent; individual focus becomes collective; controlling orientation becomes collaborative; and dispassionate nature turns to compassionate.<sup>308</sup> Raelin asserts that we live in an age that is specialized but subjective, complex but relational, requiring “*organizations that empower anyone with the capability and the willingness to assume leadership in the moment.....we are in it together. The essence of leadership is collaboration and mutuality.*”<sup>309</sup> Good leaders would motivate people to do their jobs to the best of their abilities and to act

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<sup>305</sup> Ibid., 216-218, 222.

<sup>306</sup> Ibid., 223, 226, 228.

<sup>307</sup> Joseph A. Raelin, *Creating Leaderful Organizations: How to Bring out Leadership in Everyone* (San Francisco: BK Publishers Inc., 2003), xi.

<sup>308</sup> Ibid., xiii.

<sup>309</sup> Ibid., 20.

responsively in a diversified environment without merely waiting for commands from the top.<sup>310</sup> Leaderful organizations are not concerned with relying on a few charismatic or inspirational leaders who no one can replace as developing leaderful individuals who can affect the status quo, seize opportunities, manage conflicts, and work with the others to achieve the vision.<sup>311</sup>

Raelin affirms that the distinctiveness of leaderful practice is that no one person assumes dominant power. One is only part of a leaderful constellation, learning how to lead collectively, concurrently, and collaboratively.<sup>312</sup> Instead of following a hierarchical structure, some organizations adopt relatively flat organizational structures, like horizontal or circular configurations. Cross-functional teams are produced and self-directed with a high degree of autonomy in order to determine how to carry out their mission. Leadership becomes a shared responsibility.<sup>313</sup> Leadership and followership become in essence part of the same process, and are interchangeable. Leadership concerns the group as a whole rather than the heroic attributes of single individuals. Leaderful individuals thus create leaderful communities.<sup>314</sup> The concepts of leadership and followership have to be replaced with leaderful practice. Instead of training one person to be the leader of the community, leaderful practice has to train everyone to be leaderful. Raelin asserts that *“leadership development has more to do with surfacing one’s emerging leadership tendencies than with introducing particular skills that*

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<sup>310</sup> Ibid., 24-25.

<sup>311</sup> Ibid., 27-28.

<sup>312</sup> Ibid., 31.

<sup>313</sup> Ibid., 32-33.

<sup>314</sup> Ibid., 36.

constitute someone's list of leadership qualities.”<sup>315</sup> Raelin is aware of the challenges of introducing leaderful practice when people and organizations are not ready for it. The official or existing leader should begin to promote shared leadership, teamwork, and collaboration within the community without abdicating leadership.<sup>316</sup> Raelin advocates that as team members are developed to take up more and more of the leadership responsibilities and rely less on the positional leader, leaderful practice will be gradually established.<sup>317</sup> Raelin also distinguishes the five various dimensions of leaderful development – Task, Decisions, Sphere of activity, Commitment and Culture.<sup>318</sup>

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<sup>315</sup> Ibid., 40-41.

<sup>316</sup> Ibid., 46, 48-49. In the early stage, the official leader still takes on more of a traditional leadership role while working with the community to solve the easier technical problems. As the team matures in tackling behavioral or strategy issues, the team members then start developing a sense of community responsibility. The preparation of a community for leaderful practice initially requires a facilitation role, which raises the awareness of the community that the members understand the challenge but also the benefit of mutually developing their team. Another factor is to deal with the cultural values of the team members – to develop a collectivist instead of an individualistic mindset, and also understand the power distance of the team members in their working relationship.

<sup>317</sup> Ibid., 56-57. The various definitions of leadership roles are as shown below:

<b>Critical Leadership Process:</b>	<b>Belbin's Roles:</b>	<b>Definition:</b>
Setting the mission	Shaper	Set objectives and priorities
Actualizing goals	Implementor	Turns concepts and ideas into working plans
	Coordinator	Recognizes the strengths and weaknesses of team members
	Completer-finisher	Ensures that work gets done
Sustaining commitment	Monitor-evaluator	Analyzes problems and evaluates ideas and suggestions
	Team builder	Supports team members, improves communication, and fosters team spirit
Responding to changes	Creator	Looks for new ways to approach problems
	Resource investigator	Explore and develop resources outside the group

*Definitions of Leadership Roles (Raelin)*

<sup>318</sup> Ibid., 58.

<b>Dimensions:</b>	<b>Leaderful Development:</b>
Task	Low Discretion to High Discretion
Decisions	Seeks Permission to Autonomous
Sphere of Activity (Motivation)	Over Our Own Tasks Only to Beyond The Job



Raelin emphasizes that leaderful practice begins with a personal awareness of the leaders.<sup>319</sup> This search for self-awareness determines what truly motivates one to engage in leadership, and discovers the conscious beliefs as well as the shadow beliefs that if left unexamined might stifle the growth of a leader through degenerating compulsiveness, perfectionism, addictive behaviours, relational difficulties, and imbalanced lifestyles.<sup>320</sup> A leader needs regular feedback about his/her personal transformation from other colleagues, as no one is immune from self-deception.<sup>321</sup> This self-discovery through feedback requires space for reflection, but also coaching or mentorship to facilitate the process.<sup>322</sup> Once leaders have mastered a degree of self-leadership in themselves, they can begin to model their behaviour for other team members in team leadership. Personal self-leadership skills are required of the team members before the position leader hands over responsibility to the community<sup>323</sup> Raelin summarizes four important principles

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Commitment	Calculative to Intrinsic
Culture	Control-oriented to Trust-oriented

*Various Dimensions of Leaderful Development (Raelin)*

<sup>319</sup> Ibid., 60-61. In the process of self-discovery, a leader has to understand the mixture of previous life experiences that have shaped his/her present way of living, and has the courage to examine himself/herself independently, and to integrate these experiences into his/her leadership lives.

<sup>320</sup> Ibid., 61.

<sup>321</sup> Ibid., 62. Raelin even advocates that this feedback is a “720-degree” feedback which involves 360-degree outer feedback that adjusts a leader’s outward manifestations toward others, and also 360-degree inner feedback that understands the true inner authentic self of a leader.

<sup>322</sup> Ibid., 63.

<sup>323</sup> Ibid., 66, 68, 70. For embracing leaderful practice, an organization requires changes at the organizational or system level as well as at the individual and team levels. The top management must be preparing to delegate the freedom and authority of decision making to individuals and teams, while individuals and teams must develop sufficient ability and willingness to adopt a self-directed approach.

which are applicable to the individual, team, and organization levels.<sup>324</sup> Raelin affirms that leaderful practice inspires genuineness among community members, enabling them to bring their whole person to work and to be themselves, promoting the values of authenticity and compassion in a working environment.<sup>325</sup>

**Concurrent leadership** of leaderful practice assumes that community members can participate in leadership at the same time as the position leader.<sup>326</sup> The position leader has to facilitate the emergence of concurrent leadership through acting as a situational leader and also as a team facilitator. In the role of being a situational leader, the leader is required to adjust the leadership functions in accordance with the situations that he or she encounters.<sup>327</sup> As for the role of being a team facilitator, there can be more than one leader on a team, and the position leader does not necessarily give up the leadership when forced by another team member. Any member who is the best person for the situation may lead at the right opportunity.<sup>328</sup>

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<sup>324</sup> Ibid., 71. (1) Leaderful individuals and communities must have the necessary resources that keep them accountable for their own empowered decision making; (2) All people have the attitudes of learning, and take up shared responsibility; (3) Top management should commit in sharing power and decision making with the team or community that has assumed responsibility; (4) Leaderful practice should be done first for those who are most ready to have the ability, motivation, and confidence to participate in leadership, accepting the challenge of receiving shared power and authority.

<sup>325</sup> Ibid., 78-79.

<sup>326</sup> Ibid., 89.

<sup>327</sup> Ibid., 92-93. The aim is to build up leaderful groups through various development stages of the groups: (1) The leader in the early phase adopts a “tell” style which provides specific instructions for members; (2) The leader in the second phase prescribes a “coaching” style which explains his/her decisions to the members; (3) The leader in the third phase uses a “joining” style which shares the ideas with the members and facilitates their making decisions on their own; (4) The leader in the final phase chooses a “delegating” style which turns decision making over to the team members.

<sup>328</sup> Ibid., 98-106, 110-111. The team facilitator basically provides resources, builds infrastructure by organizing role responsibilities, and works on but not in the system. The team facilitator has an internal function of developing the team through the natural stages of development: (1) The “forming stage” which determines the group rules and the approach to the task at hand; (2) The “storming stage” which redefines the task as a result of differences of members in their styles, priorities, and degree of commitment; (3) The

In **collective leadership**, leadership is seen more as a plural phenomenon. People in the community assume leadership roles when necessary. The position leader functions as a steward, a learner, and a meaning-maker in developing the collective leadership of a community. As a steward, leaders think of themselves in the context of the community, always considering the good of the whole.<sup>329</sup> As a learner, leaders are willing to subject their assumptions to public scrutiny, to face their own vulnerability that they may lose control, to accept the fact that they may not find a solution at least in the short term, and to embrace their own fear of not knowing.<sup>330</sup> The key to learning is to transform a leader from incompetence in not knowing the answer, to competence in the capacity to learn.<sup>331</sup>

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“norming stage” which begins to resolve the differences and establishes accepted team norms and roles; (4) The “performing stage” which completes the integration that group structure becomes stable yet fluid, and members become motivated by group goals, not so much to satisfy their own egos. The team facilitator, while working with the group members throughout the various stages, is also required to deploy appropriate degrees of two principal behaviours: task behaviour which is relatively prescriptive about member roles and assignments, and maintenance behaviour which is related with providing support and facilitating the decision making. The dynamics of the team leadership and group development stages can be depicted as:

<b>Group Stage:</b>	<b>Forming:</b>	<b>Storming:</b>	<b>Norming:</b>	<b>Performing:</b>
Task Behaviour	High	High	Low	Low
Maintenance Behaviour	Low	High	Moderate	Low
Leadership Style	Telling	Coaching	Joining	Delegating

*Team Leadership and Group Development Stages (Raelin)*

Raelin concludes that the position leader should develop the team to a point where he or she can adopt minimally a joining, if not a delegating style. The leader should also find a good balance so that he or she can work on the system while not distancing himself or herself from the problems or the people in the system.

<sup>329</sup> Ibid., 115, 117. This stewardship also arises from a partnership among members of a community, which requires: (1) The purpose for the community must be mutual; (2) Everyone assumes responsibility for his/her own work; (3) Everyone assumes accountability for his/her work; (4) Everyone acts with integrity toward each other.

<sup>330</sup> Ibid., 120-121.

<sup>331</sup> Ibid., 121, 123, 127, 129, 133-134, 136. This leadership quality is contrasted to the heroic tradition which asserts that the position leader is always independent and decisive without dependence on others. Raelin affirms that learning is preferably a collective process that extends beyond the individual.

As a meaning-maker, leaders perform meaning-making for the community, which is fundamentally different from the conventional view of visioning where the top leader formulates the vision and sends it down the ranks according to the hierarchical order.<sup>332</sup>

Meaning is a co-created process rather than an individualistic thought of the leader.

In **collaborative leadership**, the leaders begin any dialogue with a stance of nonjudgmental inquiry, subject their own ideas and views to the critical inquiry of others, and are willing to give up their own preconceived worldview on behalf of a common good.<sup>333</sup> To facilitate collaborative leadership, the leader acts as a change agent, a mutual influencer, and a dialoguer. Being a change agent, the leader shapes but not forces the direction of the organization. He or she serves a model of change, creates a psychologically safe environment, and is willing to face vulnerability for the constructive change.<sup>334</sup> Being a mutual influencer, the leader perceives influence not as a means of control, but as an exchange process between individuals of relatively equal status and

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The most tough-minded leader is willing to submit the community to conflicting views rather than suppressing the inevitable disagreements, and allow the community to make the final decision, trusting that the communal decision would be wiser than the decision made by the position leader alone. All members become mutually responsible for the decisions and actions of the community. The leader opens him- or herself up to the challenges of others, advocates inquiry and self-reflection, adopts a learning orientation within the community, and even takes a risk-reward paradox that may risk embarrassment or an impression of incompetence but can reap rewards that lead to greater understanding and learning. Learning leaders value learning, probe beyond the symptoms of problems in order to achieve a long-term improvement, nurture the development of other leaders at all levels as a natural process of ongoing organizational learning, create a learning environment where collective leadership may flourish, along with a learning culture that relies less on expertise.

<sup>332</sup> Ibid., 138, 140, 142, 144. Meaning-making asserts that visions are preferably co-created. Visions arise out of the community, and just needs articulation. The meaning-maker has no special power except his/her own self-awareness, and is not so much establishing a vision as reflecting the organization's cultural predispositions – the dream of becoming. The role of a leader as a meaning-maker is to articulate the meaning, endorse and even personify the meaning, and finally enable others to detect the meaning of the community.

<sup>333</sup> Ibid., 154.

<sup>334</sup> Ibid., 156, 166. The leader guides the organization through the five stages of change in the process: from contentment to denial that requires proper mourning, to resistance, to exploration, and then to renewal of the institution.

power. Thus, leaders may or may not hold positional authority.<sup>335</sup> Being a dialoguer, a collaborative leader is willing to engage in dialogue, learning to share his/her reflections and solicit the views of others. The leader engages the entire community in dialogue in order to discover the community's goals, aspirations, and its current behavior and practices. This type of leadership requires creating an egalitarian and reflective culture where all points of view are respected and treated as hypotheses to be examined.<sup>336</sup>

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<sup>335</sup> Ibid., 174-176, 177, 181-182, 185, 188. Raelin asserts that leaderful members commit “*on the basis of personal integrity, interpersonal sensitivity, societal judgment, and community consciousness.*” Raelin also advocates that influencing consists of a number of strategies and leadership behaviours that are beyond exchange behavior. The ultimate aim of influence is to see every member in the community pursuing the same purpose. The various conflict-handling modes and influence strategies can be summarized as:

<b>Conflict-handling Mode</b>	<b>Influence Strategy</b>
Avoiding	Regulating; Disengaging
Accommodating	Soothing; Inspiring
Compromising	Supporting; Networking; Bargaining
Competing	Pressuring; Sanctioning; Persuading
Collaborating	Problem Solving; Reasoning

*Conflict-handling Mode and Influence Strategy (Raelin)*

Collaborative leadership concerns itself more with problem solving and reasoning. All members are interested in mutual exploration and development. In problem solving, members willingly provide information in order to achieve a mutually satisfying solution. In reasoning, members aim to work out an objective process so as to arrive at a successful resolution.

<sup>336</sup> Ibid., 190, 194-198, 202-203. A leader needs to both present his/her own viewpoint and inquire about the views of others, trying to balance advocacy with inquiry. Raelin suggests five skills that are fundamental to dialogue. The first skill of being is central and pervasive, as it denotes the presence and vulnerability of a leader in creating a reflective culture in a community. The leader tries to experience and describe the situations without imparting meaning to them or evaluating them. The leader focuses on producing a reflective response through withholding certainty, externalizing thoughts, and exploring the tension of opposites. This leadership quality requires an inquisitive and nonjudgmental attitude toward the situation, an empathy with others, and a deep form of listening that allows a leader to wait, to be patient, and to view the bigger picture. The cross dimension of the second and third reflective skills is “staying with self” while the fourth and fifth skills is “inquiring with others.” The second reflective skill of speaking seeks to articulate a collective voice from within a leader. The third skill of disclosing shares the doubts, voices the passion, and unveils the feelings of a leader. The fourth reflective skill of testing through open inquiry is an open-ended query directed toward the community in order to discover possible new ways of thinking and behaving. The fifth skill of probing is to make a direct inquiry to one member at a time so as to dig out the facts, reasons, assumptions, and possible consequences of a given action. This dialogic inquiry helps the community to be aware of its own actions, and understand the inconsistency between the “espoused theories” and the “theories-in-use” through a leader’s engagement in open dialogue with all the members of the community.

To foster **compassionate leadership**, leaders commit to the dignity of others, recognize the potential contribution of each member of the community, endorse a diversity of views, and are willing to place their own comforts second to those of others.<sup>337</sup> In compassionate leadership, a leader is characterized as a non-charismatic, as conscience, and as a social caretaker. Being non-charismatic, a compassionate leader believes that, “*community members do not require salvation from the top; salvation is produced by their own mutual hard work and compassion toward one another.*”<sup>338</sup> A compassionate leader also acts with conscience, having a set of ethical values, like humility and integrity, applicable in the processes of work or the outcomes of the relationship with others.<sup>339</sup> Being a social caretaker, a leader is also concerned about the wider society through letting down his/her guard, re-examining his/her assumptions, and opening him- or herself up to other cultures.<sup>340</sup> Leaderful practice as advocated by Raelin stands in contrast to conventional leadership as shown (see *Figure 2.4*).

<b>Conventional Leadership</b>	<b>Leaderful Practice</b>	<b>Leadership Roles</b>
Serial	Concurrent	Situational Leader Team Facilitator
Individual	Collective	Steward Learner Meaning-maker
Controlling	Collaborative	Change-agent Mutual Influencer Dialoguer
Dispassionate	Compassionate	Non-charismatic Conscience Social Caretaker

*Figure 2.4 Conventional Leadership and Leaderful Practice (Raelin)*

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<sup>337</sup> Ibid., 206.

<sup>338</sup> Ibid., 214. Emotional intelligence is rather used to encourage others to rely on their emotions as a way of participating in free and open dialogue with others.

<sup>339</sup> Ibid., 217, 229. The leaders also commit to act on these values consistent with their purposes. They are willing to publicly state their positions, to solicit the opinions and feelings of others, and to ensure that they behave consistently with these values.

<sup>340</sup> Ibid., 235, 239.

## Build up a Leadership Development Process:

Malphurs and Mancini discuss the importance of, the problems in, and the heart required for developing leaders. With reference to the practices used by Jesus and the early churches in developing leaders, they provide a detailed process for developing leaders at local churches. They also provide significant insight for transforming the church's culture and structure to promote leadership development. Malphurs and Mancini define leadership development as *“the intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills.”*<sup>341</sup> They also discuss some common problems in developing leaders: existing leaders' inability to train leaders, existing leaders' need for ministry control, no distinction between leadership and discipleship, inadequate church mobilization that may be due to church inactivity or dysfunctional church structure which inhibits mobilized ministry, a task-oriented church culture – an overabundance of church activities, and no vision for ministry and/or leadership development.<sup>342</sup> Malphurs and Mancini stress the importance of empowerment, which reflects the heart of the spiritual leader, in leadership development.<sup>343</sup>

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<sup>341</sup> Malphurs and Mancini, 23.

<sup>342</sup> Ibid., 31-36.

<sup>343</sup> Ibid., 40, 45, 49, 51, 54. They define empowerment as “the intentional transfer of authority to an emerging leader within specified boundaries from an established leader who maintains responsibility for the ministry.” Empowerment of other emerging leaders requires an established leader to: (1) Give up control and embrace uncertainty of unknown ministry outcomes – development of faith; (2) Slow down and sacrifice short-term ministry efficiency in order to speed up – development of patience; (3) Give away authority that previously provided the basis of personal ministry success – development of humility; (4) Build up supportive and authentic relationship with emerging leaders being developed – development of love.

Malphurs and Mancini assert that leadership development basically consists of two parts: leadership personnel and leadership procedures – “Who” is as important as “How.” Leadership development program requires: support of the top leadership; recruitment of the key pastor who leads the process; recruitment of a lay-leadership team which assists; definition of leadership; and identification of the various leadership levels.<sup>344</sup> Five steps for leadership-development process include discovering, launching, developing, evaluating, and rewarding leaders.<sup>345</sup> Malphurs and Mancini also highlight some important and practical guidelines for leadership development at local churches.<sup>346</sup>

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<sup>344</sup> Ibid., 106-124. These five steps include: (1) Support of empowered leadership including the lead pastor, the governing board, the leadership staff, the lay leaders, and the budget; (2) Recruit the right person, like the lead pastor or a lay/staff pastor, who can initiate and lead the leadership-development process; (3) Recruit and establish a lay-leadership team which will assist in developing, implementing, and administering the leadership-training process; (4) Arrive at a consensus regarding the definition of leadership; (5) Identify the various leadership levels in the church’s ministry including the identification of all the church’s ministries, the identification of the leaders in each ministry, and the configuration of the leadership positions into leadership levels that leaders can be trained at each level.

<sup>345</sup> Ibid., 128, 134, 138, 140-141, 145, 147-150, 152-155, 159, 184, 186. Step I: Discovering New Leaders for Development involves Recruitment, Exploration, and Assessment. Recruitment is the process of inviting potential leaders into ministry at the various levels of the church through personal or organizational invitation; Exploration is a twofold process that helps the recruited leaders understand more about the church’s leadership development process while allowing the church to discover more about the prospective leaders; Assessment helps perspective leaders discern and reaffirm how God has uniquely made them to serve Him, through the discovery of a person’s spiritual and natural gifts, passion, and temperament. Step II: Launching New Leaders into their positions of leadership involves the right people putting the right leaders in the right place (context) at the right time. Step III: Developing New and Current Leaders for ministry in the church in terms of their character, leadership knowledge, skills, and emotions. In other words, these four core leadership competencies are: being, knowing, doing, and feeling. The four training types include: learner-driven training, content-driven training, mentor-driven training, and experience-driven training. The training venues consist of two broad categories: process-oriented venues which involve multiple meetings and may occur over a period of time, and event-oriented venues which are always one-time event. Step IV is to regularly evaluate the leadership-development process. Step V is to regularly reward those in the leadership-development process.

<sup>346</sup> Ibid., 190-196, 202-203, 205-206. First, the reason for building leaders is to make disciples, though the two processes are distinct, with leadership development being founded on discipleship making. Second, beware of the myth that certain kinds of believers, like mature believers, mobilized believers, and ministry masters, are necessarily leaders. Real leaders must demonstrate related leadership traits, like influence, character, people skills, drive, intelligence, etc. Third, both centralized training, which involves all the leaders regardless of the different ministry area and includes the leaders at every level, and decentralized training, which is specific to a ministry area, must be conducted in the church. Fourth, make the leadership community more accessible to emerging leaders but also continue developing the most



## Conclusion

This chapter has attempted to demonstrate key concepts and themes suggested through relevant literature and theoretical foundations concerning leadership qualities and development. Chapter two has sought to develop a contour or paradigm that defines effective spiritual leadership in a local church as a holistic personal life development, which includes seven ingredients:

Passionate Affection for God

The Servanthood Character of Jesus

Self-Understanding and Identity in Christ

Authentic Community Life

Emotionally Healthy Life

Self-Differentiated Competence

Ministry and Life Transformation

Chapter two also sought to determine what best practices are being suggested as the means by which pastors/existing leaders at local churches or organizations are enabled to effectively develop emerging leaders. The review of the literature, according to the opinion of the author, includes the following five major leadership development themes that can be relevant to developing spiritual leaders at a local church:

Practice of Spiritual Disciplines and Discipleship Making

Development of Mentor Relationships

Development of Coach Relationships

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mature leaders in the leadership community. Fifth, work hard to maintain a good balance between ministry training and ministry tasks.

Building Up of Effective Ministry Teams

Establishment of Leadership Development Principles, Culture and Process

The conclusion of this literature review provides a suggested contour/paradigm for perceiving spiritual leadership, and also significant guidelines that are conducive for lead pastors to conduct development of spiritual leaders at local churches.

## **CHAPTER 3**

### **BIBLICAL AND THEOLOGICAL FOUNDATIONS**

This chapter seeks to review the theological traditions on leadership and investigate the various leadership development themes adopted within the various biblical eras of the Old Testament, Jesus' Ministry and the Early Churches.

#### **Theological Traditions on Leadership**

Banks and Ledbetter survey various theological traditions on leadership. The Benedictine tradition illustrates the multiple roles of leaders who serve as guides, stewards, physicians, teachers, and empowerers, leading by example, showing wisdom and living good lives. The leader is both a preserver of the past and also an innovator of the future.<sup>347</sup> The Lutheran approach advocates the priesthood of all believers and recognizes leaders as representatives rather than overlords of the community. The leader has a strong sense of calling from God, and good leadership depends on knowing oneself, particularly knowing oneself in God.<sup>348</sup> The Presbyterian model understands the three offices that are represented in leadership: ministers who proclaim God's will (as prophets); deacons who serve the felt needs (as priests); and elders who administer God's rule in the congregation (as kings).<sup>349</sup> The Quaker model believes in shared leadership of the entire group instead of a hierarchical structure. Decisions are made through consensus

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<sup>347</sup> Banks and Ledbetter, 44, 48.

<sup>348</sup> Ibid., 45, 48

<sup>349</sup> Ibid., 45.

through the discerning of the Spirit.<sup>350</sup> The Pentecostal movement understands that a leader is a follower of God and a vessel for the power of the Spirit. Leadership is based on the Spirit's power and is open to all.<sup>351</sup> Banks and Ledbetter summarize a number of common emphases on leadership.<sup>352</sup> Banks and Ledbetter also assert that the language of metaphor can assist the understanding of many facets and roles of spiritual leaders, such as the metaphors of a parent who cares and instructs, a physician who heals, a teacher who facilitates learning, a steward who exercises good judgment over the resources that are entrusted, a reformer who challenges the status quo, a prophet who proclaims, a priest who reconciles, a king who rules or administers, a listener who listens, and a vessel who is filled with and empowered by God's Spirit.<sup>353</sup> Spiritual leadership always consists of four important elements that extend outward in concentric circles.<sup>354</sup>

A Christ-centered approach is also suggested for leadership, focusing on Jesus as the exemplary model of serving, facilitating, empowering and envisioning. Leighton Ford stresses the nine roles of Jesus that are required of transforming leadership: (1) The

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<sup>350</sup> Ibid., 46.

<sup>351</sup> Ibid., 47.

<sup>352</sup> Ibid., 53. (1) Leadership is a potential in everyone; (2) Authority is shared and distributed in an organization; (3) A leader is understood as a servant, steward, or trustee; (4) A leader primarily serves an organization's purpose and vision; (5) Leadership is about modeling the way and bringing transformation changes to the followers; (6) A leader is a key figure on a team rather than a solo performer; (7) There is a reciprocal relationship between a leader and the followers in terms of empowerment; (8) A leader emphasizes the importance of ethics and other core values.

<sup>353</sup> Ibid., 54.

<sup>354</sup> Ibid., 55, 70-72, 77. The four important elements are: (1) The first innermost circle is the person of the leader; (2) The next circle is the leader-follower relationship; (3) The second next circle is the task of a leader who aims to achieve; (4) The outermost circle is the context or setting of leadership. De Pree also identifies those key attributes required of spiritual leadership: truth, access, discipline, accountability, nourishing of person, authenticity, justice, respect, hope, unity, tolerance, simplicity, beauty and taste, and fidelity to a mission. His conviction is that everyone is created in God's image and leadership is concerned with helping people to become who they can be. Each person must be treated as a whole person and a leader must value people over programs, systems, and other bureaucratic structures.

Strategist who has a kingdom goal and strategy; (2) The Seeker who promotes kingdom values; (3) The Seer who experiences kingdom vision at critical points of life; (4) The Strong One who manifests his strength of character and inner authority when required; (5) The Servant who shows strength through service and suffers for the mission; (6) The Shepherd-Maker who recruits and empowers his followers; (7) The Spokesperson who communicates and articulates the purpose; (8) The Struggler who transforms conflict and handles rejection; and (9) The Sustainer who shows the way and shapes people.<sup>355</sup>

However, Banks and Ledbetter assert that our present age is more different from Jesus' time in the way of thinking than in the way of operating. The correlation between Jesus' roles as a leader and ours should be examined carefully without taking it for granted.<sup>356</sup>

A Trinitarian approach to leadership is also advocated, arguing that a leader's task is like the creative and providential work of the Father, the servant and redemptive work of the Son, and the charismatic and transformative work of the Spirit. Leadership is concerned with understanding the nature of people and the ethics of relationship which originate in the interrelationships within the Trinity - inclusiveness, community, and freedom.<sup>357</sup> This approach asserts that the Father envisions the goals, the Son models, and the Spirit empowers their implementation. A Trinitarian approach combines both hierarchical (top-down) and egalitarian (leaderless team) styles of leadership.<sup>358</sup> Some

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<sup>355</sup> Ford Leighton, *Jesus: The Transforming Leader* (London: Hodder & Stoughton, 1991), 49, 79, 99, 119, 139, 161, 223, 251, 273.

<sup>356</sup> Banks and Ledbetter, 81.

<sup>357</sup> *Ibid.*, 83-85. Hence, spiritual leadership should include the following components: (1) There should be multiple leaders with shared authority – unity and diversity among leaders; (2) Leadership should be relational and not hierarchical or organizational – each person has a unique role; (3) Mutual respect and dependence are spiritual perquisites of leadership.

<sup>358</sup> *Ibid.*, 86.

writers also suggest a life-story approach which focuses on the study of various biblical persons in order to understand leadership from a theological point of view. This approach suggests three components of the framework of leadership emergence: time analysis, process items, and patterns of response.<sup>359</sup>

This overview of theological traditions on leadership provides specific insights for understanding leadership development principles at local churches. First, people are developed through mentoring, teaching, and empowerment by the existing leaders as illustrated by the Benedictine tradition, which emphasizes on the multiple roles of existing leaders. Second, leaders are developed through building up the whole Christian community as illustrated by the Lutheran approach, which affirms the priesthood of all believers; the Quaker model, which believes in shared leadership of the entire spiritual community; and the Pentecostal movement, which advocates that the power of the Holy Spirit is given to all community members. Third, leaders are to be developed through a team ministry approach as illustrated by the Presbyterian model, which understands various offices or functions in leadership; and the Trinitarian approach, which emphasizes on the collaboration and loving relationship among the three Persons in the Godhead, the Holy Trinity of the Father, the Son, and the Holy Spirit. Fourth, emerging leaders are to be developed through following role models of existing leaders as illustrated by the Christ-centered approach, which focuses on Jesus as the exemplary model of his followers.

## **Biblical Leadership Development Themes**

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<sup>359</sup> Ibid., 87-88.

The development of effective spiritual leaders at local churches can only be achieved as the lead pastors or other existing church leaders adopt leadership development approaches as derived from biblical leadership principles. This chapter seeks to examine various biblical leadership development themes that had generally been adopted in different biblical epochs, including: (1) The Era of the Old Testament; (2) The Era of Jesus' Ministry; (3) The Era of the Early Churches. From these different eras, representative biblical leaders, like Moses, Elijah, Isaiah, Jesus, Barnabas, and Paul, who had successfully developed effective spiritual leaders for their next generations, were selected for discussion in order to understand the related leadership development themes or principles adopted.

### **Leadership Development in the Old Testament**

We should pay specific attention to these biblical persons, like Moses, Elijah and Isaiah, in order to understand how these biblical leaders developed emerging leaders for their next generations. Three significant leadership development themes were evidenced in this Old Testament Era: (1) Developing Mentoring Relationships with Emerging Leaders; (2) Adopting a Team Leadership Ministry Model; (3) Implementing Leadership Transitions.

#### **Developing Mentoring Relationships with Emerging Leaders**

Rickie Moore studies the mentoring relationships as illustrated by the prophetic ministries of Moses, Elijah, and Isaiah. He discusses how the Hebrew prophets may

function in the role of mentors.<sup>360</sup> Moore asserts the social connectedness of the Hebrew prophets and affirms the OT prophet's role in mentoring the Israelite community as one of the constitutive facets of the OT prophetic vocation. Three dominant figures of OT prophets are discussed, including Moses, foundational prophetic figure in the Torah; Elijah, the leading prophet of the Former Prophets; and Isaiah, the pre-eminent prophet of the Latter Prophets.<sup>361</sup>

### **Moses' Mentoring Role for the Israelite Community**

Moore observes how Moses' prayer, "Would that all the Lord's people were prophets and that the Lord would put His Spirit upon them!" (Num. 11:29) emphasizes the succession of prophets after Moses. The Lord's related pronouncement, "Gather seventy elders... and bring them to the tabernacle of the meeting... I will take of the Spirit that is upon you and will put it upon them" (Num. 11:16-17), stresses that the subsequent prophesying would not only originate with the Spirit that is upon Moses, but it also shows that the prophetic role is in direct association with eldering. The prophetic call is related specifically to a group of 'elders.'<sup>362</sup> Moore asserts that the connections between the prophetic vocation and mentoring also appear in the entire Moses' macro-narrative for the teaching and instruction of the next generation, like the parental instruction to the children in Exodus 12 (Exod. 12:24, 26-28), and in Deuteronomy, which is structured to emphasize the shift of focus from the old generation that perished in the wilderness to the new generation that would enter the promised land (Deut. 1:5;

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<sup>360</sup> Rickie D. Moore, "The Prophet as Mentor: A Crucial Facet of the Biblical Presentations of Moses, Elijah, and Isaiah," *Journal of Pentecostal Theology* 15, no. 2 (2007): 155. All Scripture quotations in this discussion are directly translated by Moore from the Hebrew Scripture.

<sup>361</sup> Ibid., 157.

<sup>362</sup> Ibid., 158-159.



5:31; 31:19).<sup>363</sup> Moses became a mentor to the children of Israel through his modeling, and also mandated the mentoring role as the future responsibility for both the new and future generation of the children of Israel (Deut. 6:7-9, 20-25; 11:19-21; 29:9-15).<sup>364</sup>

Moore also notes that the connection between Moses and mentoring is shown in Moses' relationship with Joshua. In Deuteronomy 31, Moses presented Joshua as his successor and summoned him to go together to the 'tent of meeting' in an encounter with the presence of God (Deut. 31:1-3; 7-8; 14-23). This mentoring relationship is in parallel with the relationship between Moses and the seventy elders in Numbers 11, where these elders were also summoned by God to go with Moses to the same "tent of meeting" (Num. 11:16-17).<sup>365</sup>

### **Elijah's Mentoring Role for Elisha**

Moore notes that Elijah is another OT example of the prophet as mentor. Elijah's key ministry is "to turn the hearts of the elders to their children and the hearts of the children to the elders" (Mal. 4:6; Lk 1:17). Elijah's cry in his despair, "Take now my life, O Lord, for I am no better than my fathers," points to a fathering deficit in Israel. Elijah's subsequent task was to anoint leaders, including Elisha, for the next generation, aiming to restore fatherhood among God's people. Elisha calls Elijah 'my father, my father' at their final parting (2 Kgs. 2:12), which also points to a special relationship of a prophetic leader among a small group of disciples (2 Kgs. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; 13:14). Elisha also inherits from Elijah the role of 'father' to the 'sons of the prophets' as

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<sup>363</sup> Ibid., 159.

<sup>364</sup> Ibid., 160.

<sup>365</sup> Ibid., 161.

illustrated in the narrative of 2 Kings 2. This concerns the ‘sacred inheritance to the next generation.’<sup>366</sup> In 2 Kings 2, Elisha asked Elijah, “Please let a double portion of your Spirit be upon me” (2 Kgs. 2:9). Moore suggests that apart from referring to the endowment of the prophetic vocation, this request may refer figuratively to a bestowal of spiritual power that was passed on from Israel’s elders to the new generation being raised. The prophet Elijah, like Moses, is modeling a role of spiritual eldering that belongs to all the people of God (Mal. 4:5-6).<sup>367</sup> Moore also notes that Elijah’s reply to Elisha’s request for a double portion of his spirit was that, “you have asked a difficult thing” (2 Kgs. 2:9-10). He advocates that the mentoring relationship between mentor and mentoree is something that is “beyond one’s capacity to master.”<sup>368</sup> The objective of mentoring may be “a difficult thing,” which cannot be replaced by a formula, program or technique, but rather involves an element of the Spirit that cannot be controlled or manipulated. The Lord suddenly sent a “whirlwind” to separate Elijah and Elisha, but also bound them together as the mantle of the elder fell down to the successor (2 Kgs. 2:11-13). Moore asserts that the key characteristic of Elijah’s mentoring relationship with Elisha was Elisha’s tenacity in staying with Elijah to the end. Elijah urges Elisha to stay behind but Elisha repeatedly vowed, “As the Lord lives and you yourself live, I will not leave you” (2 Kgs. 2:2, 4, 6). Elisha determined to stay with Elijah to the end and passed the test before he was qualified to receive Elijah’s mantle. Moore affirms that “*the success,*

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<sup>366</sup> Ibid., 162. Moore highlights that the story of prophetic succession is given in the literary structure of 1 and 2 Kings. It forms the midpoint of not only the Elijah and Elisha material (1 Kings 17 – 2 Kings 13) but also the entire Kings corpus. 2 Kings 2 becomes the central concern of the book of Kings and offers the best model and hope for all Israel that will have the ultimate success of succession in the midst of sad story of royal succession that ends in failure.

<sup>367</sup> Ibid., 163.

<sup>368</sup> Ibid.

*indeed, the succession of this mentoring relationship is shown to turn not so much on the doing of mentoring but rather on simply being a mentor and being with a mentor.”*<sup>369</sup>

### **Isaiah’s Mentoring Role for the Next Generation**

For the prophet as mentor, Moore advocates that raising up the next generation is one of the significant themes of the book of Isaiah.<sup>370</sup> God desired for his holy offspring (Isa. 1:2) and a fulfillment is foreseen in the end of the book. The major content of the book of Isaiah (chapters 7 to 66) describes how Isaiah was commissioned to each of the three successive generations in his prophetic ministry.<sup>371</sup> Moore observes that the shift in Isaiah’s ministry from the first to the second generation turned on the first historical narrative of the national crisis under King Ahaz in chapter 7, while the shift from the second to the third generation on the second narrative of the crisis under King Hezekiah in chapters 36 to 39. Isaiah declared judgment on these kings and the generations for their failures to submit to God’s will, particularly with respect to their children.<sup>372</sup> Both kings

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<sup>369</sup> Ibid., 164.

<sup>370</sup> Ibid., p. 165. Isaiah 1 focuses on God’s words, “I have reared and raised up children, but they have rebelled against me” (Isa. 1:2). Chapters 1-5 try to elaborate on this theme. Chapter 6 records Isaiah’s call that foresees his future ministry: his message would be refused by his own generation; a remnant would be destroyed until only a stump remained; a ‘holy seed’ would appear at last (Isa. 6:8-13). The last word of the book is a reverse match of the first word of the book, “For as the new heavens and the new earth, which I make shall remain before me, says the Lord, your seed and your name shall so remain” (Isa. 66:22).

<sup>371</sup> Ibid.

<sup>372</sup> Ibid., 166-167. Moore notes that the Ahaz narrative and the Hezekiah narrative are set in the same geographical spot (Isa. 7:3; 36:2). Both kings are confronted by a military threat (Ahaz from an Aramean-Israelite coalition and Hezekiah from the empire of Assyria) and by a messenger. Each king was confronted on the focus of their belief or trust (Isa. 7:9; 36:5-7). Both messages have a reference to children who represent ‘a remnant’ for Ahaz (Isa. 7:3), and for Hezekiah, ‘for children have come to the point of birth and there is no strength to deliver....so lift up a prayer for the remnant that is left’ (Isa. 37:3-4). Ahaz immediately turned away from the word of the Lord (Isa. 7:10-13), whereas Hezekiah turned toward the word of the Lord (Isa. 37:1-2). The crisis of Hezekiah’s sickness led to the addition of fifteen years added to his life and the subsequent praise concerning his children, “The father shall make known our trustworthiness to the children” (Isa. 38:19). However, the following visit of Babylonian official led to the indictment from the Lord and the pronouncement of divine judgment on his children, “they shall carry

failed in the key theme of raising up children. Even Hezekiah failed to intercede for the welfare in the days of his children, forgetting his earlier vows for making known God's trustworthiness to the children (Isa. 38:19). Both kings abandoned the children of the next generation. Yet Isaiah foresees that the hope lies in the remnant and deep in the stump after the remnant is cut off (Isa. 6:13).<sup>373</sup> Isaiah's reply to God's calling in chapter 6 – "Here am I" – is now focused on the new generation: "Here am I and the children, whom the Lord has given me – signs and wonders in Israel from the Lord of hosts" (Isa. 8:16-18). Isaiah understands that the children are signs and his role is to be their mentor, in order to prepare them to meet the future threat.<sup>374</sup> Moore posits that chapters 40 to 66 describe how Isaiah, after the crises and failures of both kings Ahaz and Hezekiah, was called, "*to mentor the children of the next generation to the end of raising up holy seed.*"<sup>375</sup> He was called to raise up the future generation and to raise up others to take up the call as well. Moore elaborates how Isaiah's purpose was found in the call of the servant of Yahweh in the servant songs of Isaiah 42-53, but particularly in the climax of Isaiah 53.<sup>376</sup> Moore asserts that, "*While this servant's call points us ahead as Christians*

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away some of your sons who come forth from you and whom you bear – they shall become eunuchs in the house of the king of Babylon" (Isa. 39:6-7).

<sup>373</sup> Ibid., 168.

<sup>374</sup> Ibid., p. 169. In the crisis of Hezekiah, he was raised up to represent the remnant who initially turned toward the word of the Lord, but finally failed by turning away from his own children (Isa. 39:5-8).

<sup>375</sup> Ibid., 170.

<sup>376</sup> Ibid., 170-171. Moore notes that: (1) The call of the servant in Isaiah 53 relates to how the holy seed comes forth (Isa. 53:2, 8); (2) The servant's call requires faith (Isa. 53:1); (3) Fulfilling the servant's call requires the endurance of affliction for the purpose of the promise of one's offspring and finding fulfillment for one's own life (Isa. 53:10); (4) The servant's call requires sacrificing one's life for the life of one's children (Isa. 53:11-12; 54:1, 3, 13, 14, 17); (5) The call of the servant is commanded to all who are Yahweh's servants.

*to Jesus, the ultimate example of the prophet as mentor, it also points us back to the prophet Isaiah, whose faithfulness as a servant of Yahweh.”*<sup>377</sup>

Moore summarizes from his study of these three leading prophets of the OT. First, one of the key roles of the prophetic vocation is to call all of God’s people to the responsibility of mentoring the next generation, “*turning the hearts of the elders to their children and the hearts of the children to their elders*”. Second, there is an important spiritual dimension in raising up the next generation that involves more than a program or curriculum of discipleship, but that is “*more about being and being with someone than knowing what to do.*” Third, spiritual succession or mentoring is a “*difficult thing*” for the elders or mentors that goes beyond themselves, as only God’s vision can overcome the division between generations. Fourth, the call of the prophet as mentor addresses us to follow as the “*suffering servant of the Lord,*” voluntarily giving up our lives for our children while seeing the holy seed and being satisfied in the midst of the travail of our souls.”<sup>378</sup>

### **Adopting a Team Leadership Ministry Model**

Regarding team ministry leadership development, Eguizabal and Lawson discuss the various biblical models of team leadership in both the Old and New Testament. For Israel’s Elders Model of team leadership, the elders performed various functions in Israel’s life as the national, political, and religious representatives and leaders. They also functioned as a corporate body of community leaders, working collectively to lead the

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<sup>377</sup> Ibid., 171.

<sup>378</sup> Ibid., 172.

Israelites.<sup>379</sup> For Moses' Model of team leadership, Moses shared his leadership with the elders of Israel and with his brother Aaron as his spokesman to the Israelites and to Pharaoh (Exod. 3:4-4:17; 27-5:1ff). Moses also listened to his father-in-law's advice and appointed capable men to assist him for political and judicial activities (Exod. 18:15-26). Moses involved others in leadership, like the 70 elders who assisted Moses in leading and caring for people (Num. 11:16-17, 24-26). In short, Moses chose a number of people to take the role of leaders, trusted their capability and skills, and built confidence in them.<sup>380</sup>

### **Implementing Leadership Transitions**

A. Kay Fountain asserts that Old Testament examples, like Moses and Joshua, Elijah and Elisha, have illustrated vividly the power of role models in preparing others for taking up the tasks of leadership and ministry. In some cases, the ministries of the protégés may be broader and in some senses more significant than their mentors.<sup>381</sup> He indicates that the transfer of leadership from Moses to Joshua (Num. 27:12-23; Deut. 1:38; 3:12-23; 31:3, 7, 14-15, 23), from Elijah to Elisha (1 Kgs. 19; 2 Kgs. 2), and from Eli to Samuel (1 Sam. 2-4) could be considered successful leadership transitions.<sup>382</sup> The significant elements involved in the transition of leadership from one generation to the next are: source of authority, divine approval or disapproval, transfer of power, popular

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<sup>379</sup> Orbelina Eguizabal and Kevin E. Lawson, "Leading Ministry Teams, Part I: Theological Reflection on Ministry Teams," *Christian Education Journal* 3, 6, no. 2 (Fall 2009): 253.

<sup>380</sup> Ibid., 254.

<sup>381</sup> A. Kay Fountain, "An Investigation into Successful Leadership Transitions in the Old Testament," *Asian Journal of Pentecostal Studies* 7, no. 2 (2004): 188.

<sup>382</sup> Ibid., 189.

recognition or rejection, and the relationship between the older and the younger leaders.<sup>383</sup>

### **Between Moses and Joshua**

For the leadership transition from Moses to Joshua, Fountain shows that Joshua's authority has two different sources: Joshua is God's choice to be Moses' successor, and he is Moses' choice as well. God's approval of Joshua rested more not on his ability to lead Israel in battle, but in his determination to trust God and obey in the midst of difficulties (Num. 14), and his faith and vision in fulfilling God's plan in Israel.<sup>384</sup> The actual transfer of power occurred in the public commissioning of Joshua by Moses (Num. 27:18-23; Deut. 31:7-8, 14-15, 23) through the laying on of hands. Apart from the public ceremony, there had been a more private meeting between God, Moses, and Joshua in which the Lord spoke first to Moses, and then directly to Joshua. The pillar of cloud stood over the entrance to the tent where God spoke with the leader, Moses, and then the chosen successor, Joshua.<sup>385</sup> The people were also ready to accept Joshua's leadership and affirmed Joshua's competence in being the leader, as they saw his early success on the battle field (Exod. 17:8-14) and his ability to stand up against popular opinion through his vision and faith in the Lord (Num. 14:6-9). Joshua had indeed established credibility with the generation of people whom he was appointed by the Lord to lead.<sup>386</sup> Before Joshua succeeded Moses as the leader, he had been Moses' servant for almost all of the wilderness period, i.e. approximately thirty-eight years. Apart from proving

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<sup>383</sup> Ibid., 189.

<sup>384</sup> Ibid., 190.

<sup>385</sup> Ibid., 190-191.

<sup>386</sup> Ibid., 191.

himself as a leader through leading Israelites to fight against the Amalekites (Exod. 17:8-14), he served as Moses' personal attendant (Exod. 24:3; 32:17; 33:11). He humbled himself in order to simply serve as Moses' servant.<sup>387</sup>

### **Between Elijah and Elisha**

For the leadership transition from Elijah to Elisha, Elisha was God's choice as Elijah's successor (1 Kgs. 19:16) as well as Elijah's choice (1 Kgs. 19:19). Elisha was not just a disciple of Elijah, but a continuation of his master. He carried on the spirit of Elijah and also completed a number of missions that were begun by Elijah, such as those concerning Hazael and Jehu. God apparently chose Elisha to succeed Elijah even before Elijah was aware of him. Like Joshua, Elisha's choice was a direct answer to the prayer of his predecessor. Moses requested a successor to lead the people as he was going to die and God chose Joshua as the new leader. Elijah begged that God would take his life, and God gave him Elisha to train and to succeed him as the leader.<sup>388</sup> God also approved Elisha through his choice and his granting of Elisha's request for a double portion of the spirit which was upon Elijah. With reference to the Old Testament inheritance laws, the firstborn son received a double portion of the inheritance (Deut. 21:17). Elisha was not asking to be twice as powerful as Elijah but rather praying to be recognized as Elijah's true heir and successor. God granted His approval of Elisha and of his request.<sup>389</sup> The actual transfer of power was evidenced by the receipt of Elijah's mantle, which represented the way of Elisha's calling (2 Kgs. 2:13; 1 Kgs. 19:19). God appointed Elisha

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<sup>387</sup> Ibid., 192.

<sup>388</sup> Ibid., 193.

<sup>389</sup> Ibid., 193-194.



as Elijah's successor as Elisha received Elijah's mantle while he was taken up into heaven. This mantle symbolized the power of Elijah and his being "clothed" with the Spirit of God.<sup>390</sup> Like Joshua, Elisha not only had God's call and Elijah's confirmation, but he also established credibility with the sons of the prophets by not abandoning Elijah in his final journey, requesting to be his true heir, and displaying publicly the supernatural power he received (2 Kgs. 2:19-25).<sup>391</sup> In the relationship between Elijah and Elisha, Elisha was also probably Elijah's servant for a period of some twenty-six years. Elijah was still alive during the reign of Jehoram, king of Judah (2 Chr. 21:12-15), and his ministry likely extended from the reign of Ahab until the reign of Jehoram. Elisha's training as Elijah's servant for a significant portion of his adult life might have lasted from early in Ahab's reign (874-853 B.C.) to as late as 848 B.C., in order to develop his servant's heart before he was appointed as the new leader.<sup>392</sup>

### **Between Eli and Samuel**

For the leadership transition from Eli to Samuel, the source of Samuel's authority might have been Eli's prayer for Hannah. Samuel's source of power came directly from God and indirectly from Eli. Samuel lived under divine approval (1 Sam. 2:26) and was also entrusted by God to prophesy against the house of Eli while he was still young. He continued to receive revelation from God, though God's words were rare in those days (1 Sam. 3:1, 21).<sup>393</sup> Though there was no public ceremony for showing the transfer of power from Eli to Samuel, Samuel had exercised his influence on Israel through receiving

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<sup>390</sup> Ibid., 194.

<sup>391</sup> Ibid., 195.

<sup>392</sup> Ibid., 196.

<sup>393</sup> Ibid., 198-199.

revelations from God (1 Sam. 4:1). He in fact united the priestly office with the prophetic vocation in his ministry. He already had built up credibility with the Israelites, as they all turned to Samuel for spiritual leading after Eli died (1 Sam. 7:3). The Lord has called, appointed, and equipped Samuel while the people also recognized and accepted his authority. Samuel's servanthood as the temple servant of Eli also lasted for a considerable portion of his life. He served faithfully in the temple of Shiloh from as early as three years of age until the time of Eli's death. It was likely that Samuel served as a servant, both at the sanctuary and to Eli personally, until he reached the age of thirty years before he was accepted as the new leader.<sup>394</sup>

Fountain asserts that both Joshua and Elisha were approved and chosen by God, and also affirmed by their predecessors. There was a clear transfer of power from the old leaders to their successors. The recognition from the people was not only due to the selection and approval from God and their masters, but also due to their abilities to perform the required leadership tasks. Though there was no clear transfer of power from Eli to Samuel, Samuel was clearly accepted by God and Eli also recognized Samuel as his true successor.<sup>395</sup> Some key important principles for leadership transition can be derived from these analyses: (1) God determined the person to succeed the old leader and to continue the leadership for His people. The first necessary step for leadership transition in a local church is to earnestly seek the Lord for his choice of the person or persons who would succeed as key leaders in the church. (2) The church should make the successor public once the person has been chosen by God as the new leader. This includes the process of developing public approval of that new leader, and also the delegation of

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<sup>394</sup> Ibid., 200-201.

<sup>395</sup> Ibid., 201-202.

authority to this successor so that he/she can continue to build up the credibility with the congregation. (3) The master/servant relationship should be developed as a mentoring relationship within a church context in order to develop new leaders. The new leaders succeed their predecessors not only because of their abilities but also because of their servant hearts and their faithfulness in following the Lord. This servanthood value is foundational for Christian leadership in a local church.<sup>396</sup>

### **Leadership Development in Jesus' Ministry**

Several significant leadership development themes were evidenced in Jesus' Leadership Development Ministry, including: (1) Modeling Servanthood Leadership; (2) Implementing an Intentional Leadership Development Process; (3) Developing Mentoring Relationships with Emerging Leaders; (4) Adopting a Team Leadership Ministry Model; (5) Building Up Leadership Community.

#### **Modeling Servanthood Leadership**

Jesus' model of leadership was servanthood. For Jesus, his mission was to proclaim the Kingdom of God and live as the suffering servant Messiah. His personal mission was to serve not his own will, but the will of his Father who sent him (John 6:38). He defines greatness among his disciples and being a leader in the Kingdom of God by declaring that, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45). He also affirms his purpose of life as, "For the Son of Man came to seek and to save what was lost." (Luke 19:10). Jesus humbles himself before God and trusts that those humble themselves will be exalted

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<sup>396</sup> Ibid., 202-203.

(Luke 14:7-11). Wilkes affirms seven principles to lead as Jesus led: (1) Jesus humbled himself and allowed God to exalt him (Luke 14:7-11); (2) Jesus followed his Father's will rather than seeking a position (Mark 10:32-40); (3) Jesus defined greatness as being a servant and first becoming a slave (Mark 10:45); (4) Jesus risked serving others because he was affirmed by Father as His son (John 13:3); (5) Jesus left his place at the head table to serve the needs of others (John 13:4-11); (6) Jesus shared responsibility and authority with those he called to lead (Acts 6:1-6); (7) Jesus built a team to carry out a worldwide vision (Mark 6:7).<sup>397</sup> All these principles illustrate the primary importance of a servanthood or character-based leadership rather than a personality-centered leadership which emphasizes more on a leader's personality as the core area of the leadership strength.

### **Implementing an Intentional Leadership Development Process**

Malphurs and Mancini discover that Jesus' ministry to his disciples, or leadership development, consisted of at least three phases. Phase I describes the disciples growth from seeking to believing. Jesus invites disciples to come to faith, spend time with him, and grow in their faith and knowledge (John 1:36, 39, 40-42; 3:22; Mark 1:17). Phase II describes the disciples growth from believing to following. Jesus requires the disciples to follow him as committed followers, like Simon, Andrew, James, John (Matt. 4:18-22, 9:9-13); demonstrate characteristics of true disciples, like abiding in his word, loving one another, and bearing fruit (John 8:31-32, 13:34-35, 15:8, 16); and become fishers of men (Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11). Phase III describes disciples growth from following to leading. The disciples were appointed as apostles and thus leaders (Mark

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<sup>397</sup> Wilkes, 11-12.

10:2-4, 3:13-19; Luke 6:12-19). Jesus spent the whole night in prayer to the Father and chose to pour his life into a core of twelve (Luke 6:12-13). Jesus invited people to move from being seeking unbelievers to disciples or followers, and then intentionally developed a core of his followers to become committed leaders.<sup>398</sup> Jesus' leadership development can also be seen as consisting of four basic steps: recruitment, selection, training, and deployment of leaders. Jesus recruited the disciples as leaders. He took the initiative and sought his own followers in phases I and II, like inviting Philip, Andrew, Peter, James, and John to follow him (John 1:43; Mark 1:16-19). Praying for workers is an important key in this recruitment process.<sup>399</sup> Jesus also selected those he would train to be leaders, like selecting Simon, Andrew, James, John, and Matthew in phase II of his ministry to be his disciples (Matt. 4:18-20), and selecting the Twelve as his apostles and leaders of the future church (Luke 6:12-13). Jesus continued to pray for his leaders (John 17:9-19).<sup>400</sup> Jesus trained the core of twelve while he ministered to the crowd, and prepared them for their ministry after his death and resurrection (Matt. 19-20; Luke 14-19; John 10-11). Jesus focused his training on the Twelve and not the crowd (John 13-17).<sup>401</sup> Then Jesus deployed or sent out the Twelve to reach the world to make disciples (Matt. 28:19-20).<sup>402</sup>

### **Developing Mentoring Relationships with Emerging Leaders**

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<sup>398</sup> Malphurs and Mancini, 64-67.

<sup>399</sup> Ibid., 68.

<sup>400</sup> Ibid., 69-70.

<sup>401</sup> Ibid., 70-71.

<sup>402</sup> Ibid., 71-72.

With regards to mentoring or discipling leaders, Michael Crow also investigates how Jesus adopts a collectivistic approach - mentoring groups of people in his discipling of his disciples.<sup>403</sup> Jesus' mentoring methodology consists of Initiation Process and Selection Process. He proclaimed repentance in public settings (Mark 4:17; Mark 1:14-15; Luke 5:1-3), personally called people to follow Him (Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11), and selected the Twelve to be trained as Apostles (Mark 3:13-15; Luke 6:12-13).<sup>404</sup> Jesus' mentoring methodology shows several important characteristics. First, Jesus invested more in the committed few than in the curious crowd. Second, he modeled life and ministry holistically as the Twelve could observe Jesus in all kinds of life and ministry situations. Third, he inspired small group interactions among the twelve disciples. Fourth, he mentored one-on-one, like mentoring the Samaritan woman, Nicodemus, Peter, and John. Fifth, he privately explained public ministry to the Twelve. Sixth, he gave them ministry assignments by sending out the Twelve to preach, to teach, and to heal, thus multiplying His ministry to further the Kingdom of God. Seventh, he envisioned multiplication as he commanded the disciples to make disciples who would make disciples. Jesus envisioned leadership multiplication. Eighth, he spent much time with the Twelve as he called them "to be with him" (Luke 6:17; Matt. 26:36; Luke 24:14; John 3:22; 4:39; 14:23).<sup>405</sup> Jesus has indeed established a mentoring leadership-development model through his life and ministry. He preached and ministered to the multitudes and called people to follow him. Through his followers he prayerfully chose the Twelve and invested in training them to be future church leaders through creating an

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<sup>403</sup> Crow, "Multiplying Jesus Mentors," 89.

<sup>404</sup> Ibid., 90-91.

<sup>405</sup> Ibid., 90-92.

interactive environment among the Twelve and heavily interacting with them in his life and ministry. His training methodology was not merely lecture-based but mentoring-based, involving both individual and supervised peer-group mentoring relationships in life and ministry situations.<sup>406</sup>

### **Adopting a Team Leadership Ministry Model**

For Jesus' model of team leadership, Jesus chose 12 disciples to follow him and share intimacy with him, taught them about the Kingdom of God, and trained them to minister to others (Mark 3:13-17; Luke 9:1-10; 4:36). He also built mutual accountability among his disciples. He himself was obedient to God and taught the disciples to imitate his obedience. He built mutual trust and confidence through revealing his identity of being the Messiah to his disciples (Matt. 16:13-20), and entrusted his disciple Peter with a key leadership role. Jesus intentionally trained his disciples in solving problems when they occurred, as in the case of the feeding of five thousands people (Luke 9:1-17). Jesus is a perfect example of a team-oriented leader, committed to bring out the potential of his followers, in commissioning them to carry out the Great Commission.<sup>407</sup>

### **Building up Leadership Community**

Malphurs and Mancini also observe that Jesus frequently used parables and metaphorical language to convey his message to his followers so as to build up a leadership community for advancing the Kingdom of God. The first category of metaphor emphasizes community – the relationship between Christ and his followers and the

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<sup>406</sup> Ibid., 101.

<sup>407</sup> Eguizabal and Lawson, "Leading Ministry Teams, Part I: Theological Reflection on Ministry Teams," 255-256.

relationship of his followers to one another - with the metaphor of brother and sister (Matt. 5:21-26, 43-48; 7:1-5; 12:48-50; 18:15-35; 23:8; 28:10; Mark 3:33-35), the metaphor of son or child (Matt. 5:9, 6:9, 13:38; Luke 6:35, 20:36), the metaphor of wedding guests (Matt. 22:1-14; Luke 5:34), and the metaphor of sheep (Matt. 10:16; Mark 14:27; Luke 12:32; John 10:11).<sup>408</sup> The second category consists of cause-oriented metaphors that convey the idea of living with purposeful activity, including people metaphors - servant (Matt. 18:4; 23:11; Mark 9:35; 10:35-45; Luke 12:37; 17:8; John 12:24-26), shepherd (John 21:15-17), harvester (Matt. 9:37-38; John 4:38), messenger (Luke 6:13; John 13:16-17), and fisherman (Matt. 4:19; Mark 1:17; Luke 5:10), and images of things – soil (Matt. 13:1-23; Mark 4:1-20), branches (John 15), salt (Matt. 5:13; Luke 14:34), light (Matt. 5:14-16; Luke 16:8; John 12:36), and wheat seed (Matt. 13:24-30, 36-43; John 12:24).<sup>409</sup> Jesus used both types of metaphor to place equal emphasis on healthy relationship (community) and productive tasks (cause) in healthy leadership development.

### **Leadership Development in the Early Churches**

Several significant leadership development themes were also evidenced in the Leadership Development Ministry of the Early Churches, including: (1) Implementing an Intentional Leadership Development Process; (2) Developing Mentoring Relationships with Emerging Leaders; (3) Adopting a Team Leadership Ministry Model; (4) Building Up Leadership Community; (5) Developing Primary Key Leaders – Elders of Local Churches.

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<sup>408</sup> Ibid., 77-78.

<sup>409</sup> Ibid., 78-80.



## **Implementing an Intentional Leadership Development Process**

Malphurs and Mancini discuss how early churches developed leaders through similar steps: recruitment, selection, training, and deployment. Paul recruited Silas and Timothy to join his team through a personal invitation (Acts 15:39-41; 16:1-3). The process of recruitment is descriptive but not prescriptive in nature and practice. However, prayer, the good character of an emerging leader, positive recommendation from others, and personal invitation are all essential ingredients in this recruitment process.<sup>410</sup> The people recruited would be selected as church leaders by various groups or individuals. The congregation selected leaders, for example, the Jerusalem congregation selected seven men as deacons (Acts 6:1-6), the church of Antioch selected Paul and Barnabas with others to go to Jerusalem (Acts 15:2-3), and the church sent Paul and Barnabas back to inform Gentile Christians of the non-necessity of circumcision (Acts 15:22). The Holy Spirit selected leaders for ministry, such as when the Holy Spirit selected Barnabas and Paul to go on the first missionary journey (Acts 13:1-4), and when the Spirit selected the elders of the church at Ephesus as overseers to shepherd the flock (Acts 20:28). God used apostles or others to select leaders, like Paul and Barnabas who selected elders (Acts 14:23); and Timothy and Titus, instructed by Paul to appoint elders and deacons (1 Tim. 3:1-7; Titus 1:5-9).<sup>411</sup> Apart from recruiting and selecting leaders, the early churches also trained them, such as Priscilla and Aquila's training of Apollos (Acts 18:24-26); Paul's training of Timothy and the instruction of leadership multiplication according to the four essential qualities of a potential leader – competence, trustworthiness, faithfulness, and teachable-ness (2 Tim. 2:2); and Paul's training of leaders in the context of ministry and

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<sup>410</sup> Malphurs and Mancini, 95-96.

<sup>411</sup> Ibid., 96-97.

always surrounding himself with a team (Acts 13-20).<sup>412</sup> The final important step is deployment, which places the right leaders in the right place/context at the right time, like the appointment of seven deacons at the Jerusalem church (Acts 6:1-6), the sending of Paul and Barnabas for the first missionary journey (Acts 13:1-4), and the placement of the Ephesian elders as the overseers to shepherd the flock (Acts 20:28). In the life of the early church, the most important ingredient for deployment is prayer and fasting (Acts 1:14; 2:42; 4:31; 6:4; 12:5; 13:3; 14:23).<sup>413</sup>

### **Developing Mentoring Relationships with Emerging Leaders**

Paul was certainly a mentor for the new leaders of the New Testament early churches. He invested his life in the lives of Timothy and Titus. This leadership training of Timothy and Titus always took place “in” mission and not “for” mission. Paul always trained his interns in the context of a local church’s ministry.<sup>414</sup>

The mentor relationship of Paul as loving mentor to Timothy is clearly depicted in the Early Church of the New Testament. Paul’s mentoring relationship to Timothy involves carefully selecting Timothy as his protégé for the mission work, equipping him for the tasks of ministry, empowering him for success, employing him for effectiveness, and communicating to him the values of the loving mentor relationship.<sup>415</sup> First, Paul

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<sup>412</sup> Ibid., 98-100.

<sup>413</sup> Ibid., 100-101.

<sup>414</sup> Holm, “The North American MB Call to Pastoral Leadership,” 208.

<sup>415</sup> Stacy E. Hoehl, “The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of this Relationship to Contemporary Leadership Challenges,” *Journal of Biblical Perspectives in Leadership* 3, no. 2 (Summer, 2011): 35.

[http://www.regent.edu/acad/global/publications/jbpl/vol3no2/JBPL\\_Vol3No2\\_Hoehl\\_pp32-47.pdf](http://www.regent.edu/acad/global/publications/jbpl/vol3no2/JBPL_Vol3No2_Hoehl_pp32-47.pdf) (accessed April 4, 2013).

chose his own successor through the Holy Spirit's leading as shown in Acts 16:1-3. Paul met Timothy while he was traveling through Lystra and took him along on the journey, knowing that Timothy had a good reputation as people spoke highly of him (Acts 16:3). Their loving mentor relationship then commenced.<sup>416</sup> Second, Paul began equipping Timothy for the mission task with an early challenge. As the Jews agitated the crowds while Paul was preaching in Berea, Paul chose to separate himself from Timothy and gave him instructions to nurture the young congregation in Berea (Acts 17:14-15). Timothy had the opportunity to take up a leadership position to nurture the young congregation and to face the challenge by himself in the absence of Paul, his mentor. Paul also had Timothy circumcised so that he could clarify his status for Jewish believers and Gentiles alike, thus preparing and broadening Timothy's ministry influence to the churches in his later ministry.<sup>417</sup> Third, Paul mentored Timothy through empowerment by affirming Timothy's calling to be a minister, modeling himself as a messenger of the gospel, and reminding Timothy of his ministry goals. Paul revealed to Timothy that he was called by God to be a minister (1 Thess. 3:2). He mentioned Timothy's credentials as a servant of God to various congregations (Phil. 2:19-23), thus demonstrating to Timothy that he was called by God in ministry and increasing his level of psychological empowerment. Paul also empowered Timothy by modeling himself as a messenger of the gospel. Paul showed Timothy throughout the mission trips how he devoted himself to preaching the gospel so that Timothy could have a greater understanding of the nature of the gospel ministry (Acts 18:1-5). Lastly, Paul empowered Timothy by directing his focus on the five goals of ministry: Eternal Reward – the blessings of eternal life (1 Tim.

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<sup>416</sup> Ibid., 35.

<sup>417</sup> Ibid., 36.

6:12); Past Promises – Timothy’s commitment for Christ and the gospel (1 Tim. 6:12b); Present Promises – Timothy’s continual fellowship with Christ (1 Tim. 6:13); Future Promise – Christ’s second coming (1 Tim. 6:14; 17-21); The Sovereign God – the ultimate reason for preaching the gospel (1 Tim. 6:15-16).<sup>418</sup> Fourth, Paul employed Timothy for effectiveness, commissioning Timothy in a challenging ministry environment in Ephesus after he gained confidence in his competence as a minister. The city of Ephesus was a center of pagan worship of Artemis. Some leaders also spread false doctrine about resurrection and a belief of asceticism (the abstinence from certain foods and marriage). Paul trusted and expected Timothy’s effectiveness for correcting the congregation, in giving him clear instructions about the handling of the heresy and the preaching of the true gospel of Christ (1 Tim. 1:18). Paul also safeguarded Timothy’s faith in advance through reminding him of the hardships related to this ministry challenge and the importance of holding on to faith and a good conscience (1 Tim. 1:19). Paul especially encourages Timothy to focus on three spiritual priorities in his ministry: nourishment from God’s Word; training in godliness; and a mission-minded approach to ministry – which is a life-long event (1 Tim. 4:6; 4:8-10).<sup>419</sup> Fifth, Paul mentored Timothy through developing a loving personal relationship. Paul regarded Timothy from the family perspective of a father-son relationship (Phil. 2:22; 1 Tim. 1:2, 1:18; 2 Tim. 1:2-4; 1 Cor. 4:17). He commended Timothy to various congregations so that he was an extension of Apostle Paul himself. Their relationship was one of instruction, guidance, and care. Paul also describes Timothy as his brother after Timothy had matured in his ministry and experienced the trial of prison (Phlm. 1:1; Heb. 13:23). Paul respected

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<sup>418</sup> Ibid., 37-38.

<sup>419</sup> Ibid., 38-39.

Timothy's ministry and his perseverance in his ministry trials of being a faithful servant of Christ. Paul was also grateful to have Timothy as a fellow minister of the gospel (2 Tim. 1:3-4). Paul communicated the value of this loving mentor relationship to Timothy by "*communicating his love, respect, and appreciation for Timothy as a son, brother, and messenger of Christ.*"<sup>420</sup>

### **Adopting a Team Leadership Ministry Model**

In Paul's model of team leadership, Paul built his ministry with a team. He invited others to join his team as his co-laborers, including Silas (Acts 15:41), Timothy (Acts 16:1-3), Luke (Acts 16:10-13; 16-17; 20:6), and Aquila and Priscilla (Acts 18:1-3; 18-19). Paul also honored his team members and openly recognized their skills and contributions to the team, such as in the cases of Sosthenes (1 Cor. 1:1), Timothy (2 Cor. 1:1-2; Phil. 1:1; Col. 1:1-12), Silvanus and Timothy (1 and 2 Thess.), Epaphroditus (Phil. 2:25-30; 4:18), Priscilla and Aquila (Rom. 16:3), the household of Stephanas (1 Cor. 16:15-16), Luke (2 Tim. 4:11), John Mark (2 Tim. 4:11), and so on. Paul indeed built his team, trained his team members, and fostered their spiritual growth.<sup>421</sup>

Eguizabal and Lawson also highlight key biblical and theological concepts that are essential to team leadership as advocated in the New Testament. This includes: (1) The biblical concept of the Body (1 Cor. 12:12-30); (2) The biblical concept of Unity (John 17) – the unanimity (one mind and one accord), togetherness, and the unifying role of the Holy Spirit; (3) The biblical concept of Love (Matt. 22:37-39; John 13:34-35; 1 Cor. 13); (4) The biblical concept of Co-laborer – teamwork is a cooperative work by a

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<sup>420</sup> Ibid., 40-41.

<sup>421</sup> Eguizabal and Lawson, "Leading Ministry Teams, Part I: Theological Reflection on Ministry Teams," 256-257.

team of fellow workers or helpers (*sunergos*), working together toward a common mission.; (5) The biblical concept of Plurality of Leadership – a body or a council of elders (*presbytery*) leading God’s people (Acts 14:23; 15:2-4; 22-23; 1 Tim. 4:14; 5:17-19; James 5:14); (6) The biblical concept of Shared Leadership – different members complement one another and balance one another’s weaknesses; (7) The biblical concept of Servanthood – the servant leadership model (*diakonos, doulos*) as defined by Jesus (Matt. 20:24-28).<sup>422</sup>

### **Building up Leadership Community**

Apostle Paul in his epistles to the local churches asserts that leadership is not the role of one or a few people, but everyone’s responsibility, as the people in the spiritual community discern what the Spirit is saying (1 Cor. 12:7-11; 14:28-32). Authority is exercised only for constructive purposes, not for manipulating and controlling believers (2 Cor. 1:24). Paul uses various metaphors and analogies for understanding leadership in a community: a father who exhorts his children (1 Thess. 2:11-12); a mother who nurses her own children (1 Thess. 2:7) and suffers labor pains (Gal. 4:19); a builder who lays the foundation (1 Cor. 3:10-11); a farmer who plants (1 Cor. 3:6-9); and the body of Christ (1 Cor. 12:12-27; Eph. 4:1-16). Everyone in the local church is energized, manifested and distributed by the Spirit with various gifts for serving the Lord (Rom. 12:4-8; 1 Cor. 12:8-11; Eph. 4:11-13).<sup>423</sup> The language of servanthood also dominates in Paul’s epistles but this servant work has high dignity, as Christ is the Lord of all believers and He is also the ultimate model of servanthood. What is essential in Paul’s view of leadership is the

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<sup>422</sup> Ibid., 258-261.

<sup>423</sup> Banks and Ledbetter, 36-37.

functions people perform rather than the positions they hold. Leaders are to work hard, admonish, and instruct (Gal. 6:6; 1 Thess. 5:12).<sup>424</sup> Believers are called to follow and imitate the leaders due to love, faithfulness to the Gospel, and the prompting of the Spirit, far more than to simply obey the commands (1 Cor. 4:16; 11:1; Gal. 4:12; Phil. 3:17; 2 Cor. 2:9; Phlm. 21; 1 Thess. 4:8).<sup>425</sup> Paul comprehends that his authority derives from the gospel he has been entrusted, as long as his words reflect that gospel (Gal. 1:9) and are in accord with the Spirit (1 Cor. 7:40). His authority is instrumental, not inherent, and subjects to believers' discernment.<sup>426</sup> Paul also sees himself as a collegial leader in his missions, and views his team members as his coworkers and brothers (Phil. 2:25; Acts 18:18). Oswald Sanders affirms that Paul's leadership is based on his conviction of God's calling, identification with Christ, and leading by the Spirit.<sup>427</sup>

### **Developing Primary Key Leaders of Local Churches**

"Elder" is one of the most important leadership positions in a local church. Gene Getz studies "eldership" from a biblical, historical, cultural, and pragmatic perspective, thus developing the supracultural principles of elders' leadership in a church.<sup>428</sup> Getz first studies the New Testament biblical story which begins in the book of Acts and covers a significant period during the first century (approximately from A.D. 33 to A.D. 63). The significant events related to "elders" or "overseers" of the New Testament church are

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<sup>424</sup> Ibid., 38.

<sup>425</sup> Ibid., 40.

<sup>426</sup> Ibid., 40-41.

<sup>427</sup> Ibid., 42.

<sup>428</sup> Getz, 27-30.

summarized.<sup>429</sup> His study arrives at several important scriptural observations regarding the role of “elders” or “overseers” in church leadership. First, spiritual leaders in local churches were normally identified as “elders” and eventually as “overseers” or “bishops” as the church became more populated with Gentiles.<sup>430</sup> Second, the overarching function of elders/overseers was “to manage” and “to shepherd or tend” the flock of God.<sup>431</sup> Third, the opportunity of the ministry of “elders” or “overseers” is made available to any man who desires this “noble task” and who also satisfies the spiritual qualifications (1 Tim. 3:1).<sup>432</sup> Fourth, the New Testament writers prescribe at least six specific and essential functions of an elder: teaching biblical truth (Titus 1:9; 1 Thess. 2:11-12; 1 Tim. 4:13); modeling Christ-like behaviour (1 Thess. 2:10; 1 Tim. 4:12); maintaining doctrinal purity

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<sup>429</sup> Ibid., 47, 53, 61, 65, 71, 75, 81, 87, 147, 155.

Year	Significant Event	Bible References
A.D. 33	The New Testament Church was formed on the Day of Pentecost.	Acts 2:41-47
A.D. 45	The disciples sent their gifts to the elders of Jerusalem by Barnabas and Saul. “Elders” is mentioned for the first time in Acts.	Acts 11:29-30
A.D. 45-47	James introduces the first major responsibility for elders – a prayer and healing ministry.	James 5:13-16
A.D. 47	Paul and Barnabas appointed elders in each church during the first church planting mission.	Acts 14:21-23
A.D. 49	The apostles and elders in Jerusalem resolved the law-grace controversy.	Acts 15:1-35
A.D. 49-50	The brothers (probably elders) at Lystra and Iconium recommended and spoke well of Timothy. The body of elders laid their hands on Timothy, affirming the gifts given to him.	Acts 16: 1-2; 1 Tim. 4:14
A.D. 51	Leaders (probably elders) oversee and admonish Thessalonians believers.	Acts 17:1-9; 1 Thess. 5:12-13
A.D. 58	Paul exhorts the Ephesian elders to be shepherds and keep watch over the flock of God.	Acts 20:28-31
A.D. 63	Peter addressed the elders/overseers as shepherds and describes the shepherd qualities of elders.	1 Pet.1:1; 5:1-4
A.D. 65	Paul delineates the leadership or character qualifications of elders or overseers.	1 Tim. 3:1-7; Titus 1:1-9

*Significant Events Related to Elders/Overseers (Getz)*

<sup>430</sup> Ibid., 183-185.

<sup>431</sup> Ibid., 187-188.

<sup>432</sup> Ibid., 189-190.



(2 Tim. 2:17-18; 23-26; Titus 1:11; 3:10-11); disciplining unruly believers (1 Thess. 5:12-13; 1 Cor. 4:14); overseeing financial matters (1 Cor. 16:3-4; Acts 20:33); and praying for those who are ill (James 5:13-16).<sup>433</sup> Fifth, the New Testament writers outline very specific character qualifications for serving as elders/overseers at local churches (1 Tim. 3:1-13; Titus 1:5-9).<sup>434</sup> Sixth, the New Testament places emphasis on human responsibility in selecting and appointing “qualified leaders,” as in the instances of choosing John Mark, Timothy, and Titus.<sup>435</sup> Seventh, each local church is to be managed and shepherded by a unified team of godly men (plurality in leadership).<sup>436</sup> Eighth, the New Testament illustrates that when there is a plurality of leadership, someone needs to function as the primary leader of the team.<sup>437</sup> Ninth, there is accountability for elders/overseers among themselves and also beyond their local ministry.<sup>438</sup> Tenth, elders/overseers must maintain their ministry priorities by delegating responsibilities to other qualified men and women who are spiritually qualified to assist in their managing

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<sup>433</sup> Ibid., 191-199.

<sup>434</sup> Ibid., 201-202.

<sup>435</sup> Ibid., 202-204.

<sup>436</sup> Ibid., 209-210. The plural references to elders in various local churches throughout the New Testament appear chronologically as follows: Acts 11:30; James 5:14; Acts 14:23; Acts 15:2, 4, 6, 22-23; 1 Thess. 5:12-13; Acts 20:17-28; Acts 21:18; 1 Tim. 3:1-2; 5:17-20; 1 Pet. 5:1-2; Titus 1:5-7; Heb. 13:17.

<sup>437</sup> Ibid., 217-222. Jesus focused on equipping Peter to be the primary leader and focused next on John who was to be an associate of Peter (Acts 1:15; 8:14; Luke 22:31-32). The Gospels and the Book of Acts mentioned Peter’s name 117 and 72 times, and recorded the “events” involving Peter 35 and 22 times respectively, which are far exceeding the numbers related to other apostles. James, the half brother of Jesus, also emerged as the key leader among the elders in Jerusalem (Acts 12:17; 15:13-21; 21:18). Paul also became the primary leader of the new missionary team, beginning from Acts 13:13 to the end of the Book of Acts.

<sup>438</sup> Ibid., 227. Paul met with the Ephesian elders at Miletus and charged them to be mutually accountable (Acts 20:17-18; 28-30).

and shepherding of the flock of God.<sup>439</sup> Eleventh, the Bible story on local church leadership does not prescribe specific “forms,” but only “functions” and “directives” for the New Testament churches. Christianity is an ethnic religion which is embedded and can only function within the culture.<sup>440</sup>

R. Alastair Campbell examines the identity and role of elders in a variety of Jewish contexts prior to the New Testament as well as the first century synagogue, Qumran community, and the New Testament primitive church. He advocates that the term “elders” connotes honour and leadership but denoting no particular office.<sup>441</sup> He asserts that “elders” did not hold an office in the church but rather enjoyed a position of honour in the congregation as senior members of proven Christian character. The bishops as office holders were drawn from among these elders.<sup>442</sup> A majority view of the New Testament scholarship advocates that the Jewish Christian churches had in the beginning adopted a system of government by elders in accordance with the tradition of synagogue. However, the Pauline churches relied more on the direction of the Spirit in distributing gifts to different members of the church than the appointment of officers. These two patterns of “forms” amalgamated so that Pauline overseers and deacons combined with Jewish Christian elders to become the threefold pattern of ministry.<sup>443</sup> Campbell argues from his study that: (1) In the Jewish context, “elders” often refer to those in authority,

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<sup>439</sup> Ibid., 229. The assistants of elders/overseers are called “deacons” who enable them to focus on their own priority ministries.

<sup>440</sup> Ibid., 230-231. The message of Christianity when rightly interpreted is supracultural.

<sup>441</sup> Alastair Campbell, *The Elders: Seniority Within Earliest Christianity* (Edinburgh: T&T Clark, 1994), 4.

<sup>442</sup> Ibid., 9.

<sup>443</sup> Ibid., 236-237.

but eldership is never an office. It is a matter of status enjoyed by those who, due to their seniority, led and represented their families.<sup>444</sup> (2) In the Graeco-Roman world, the “elders” position was still closely linked with their family or household, which operated according to the notion of seniority.<sup>445</sup> (3) For the earliest Christian congregations, the principle of seniority that was taken for granted in the household was also taken for granted in the congregation. The term “elders” became a way of referring to the household leaders as the house churches multiplied, and emphasized the functions performed by the leaders within their own congregations.<sup>446</sup> (4) There were not two different forms of church government, Jewish and Pauline-Christian. The Jewish-Christian churches adopted a simple form of church organization natural to household churches. The term “elders” represents a collective term for the household leaders of the Jerusalem church considered as a representative group.<sup>447</sup> Campbell concludes that according to the household context of the earliest churches, *“the elders are indeed the churches’ ‘honourables’, but they are not honoured for their Christian character alone, but as leaders of families, hosts of the church, patrons of the weaker believers ..... they are men of leadership.”*<sup>448</sup> Campbell argues that the “elders” was a collective way of referring to a group of leaders acting representatively as the household congregations began to grow, multiply, and consolidate in a city. Women did play an important role in the early Pauline mission and were to be found among the elders. However, they were

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<sup>444</sup> Ibid., 239.

<sup>445</sup> Ibid., 240-241.

<sup>446</sup> Ibid., 241-242.

<sup>447</sup> Ibid., 242-243.

<sup>448</sup> Ibid., 248.

gradually excluded from the leadership positions as “elders” or “overseers” were given more official titles in the later development of the household churches.<sup>449</sup> Campbell traces the development of the threefold pattern of bishop, presbyter, and deacon to the second and third centuries. Nevertheless, he affirms that the New Testament and the first century literature speak of a twofold order, overseers and deacons, to whom “the elders” normally refers. The “elders” refers collectively to the leadership of the household churches. As the early churches grew, it led to the development of “Overseers,” “Presbyter,” and “Deacon” as the titles of separate offices with separate functions. Nevertheless, in the original terms, all three words might refer to the same people. “Elders” connoted the character of those who served as overseers. “Elders” was a title of respect for those who were the fathers of the community. To speak of the overseers as the elders of the community also require those person who are mature, wise, able to teach and “parent” the church. Bishops and presbyters differ only in the area they are responsible to oversee. As “elders” is a collective term, it affirms that the Christian ministry of oversight is never to be done in isolation, but rather to be exercised collegially, as well as personally and communally – oversight should be done with consultation of other leaders as well as the people under their care.<sup>450</sup>

James Houston believes that churches which foster the intergenerational connection through the elders can ensure a unique legacy of faith and love to be made available systematically and intentionally to younger generations.<sup>451</sup> He warns that

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<sup>449</sup> Ibid., 255-256.

<sup>450</sup> Ibid., 258-260.

<sup>451</sup> James M. Houston and Michael Parker, *A Vision for the Aging Church* (Downers Grove, Illinois: IVP Academic, 2011), 22.

Christian faith has remained doctrinaire, or in activism, or too programmatic. He asserts that Christian faith is not just cognitive, but also emotional and spiritual intelligence. Senior Christians have the ability to recognize the importance of loving others. The Book of Deuteronomy provides the guiding theme for the new generation as Moses prepared the new leader, Joshua, to succeed his leadership: “Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and they will explain to you” (Deut. 32:7). Elders are like both map-readers and map-makers of the ways of God with humans for the new generations.<sup>452</sup> In the Bible, there are about 175 references to elders who are characterized by moral rather than official authority, not being appointed or elected but recognized by the community.<sup>453</sup> The Book of Deuteronomy focuses on the heart of the covenant life between God and Israel. Houston notices that the two commandments, “to keep the Sabbath” and “to honor your father and mother,” link the character of God and our humanity together. To be a person, one must acknowledge the unique reality of God, and our parents as reflecting the source, guidance, and faith of life.<sup>454</sup> The Book of Proverbs illustrates how wisdom is about learning to live well from one’s elders: “Listen, my son, to your father’s instruction and do not forsake your mother’s teaching” (Prov. 1:8). To honor our parents is to be instructed in their experiences of wisdom, and to understand the fear of God (Prov. 2:1-5).<sup>455</sup> The primary role of “elders” is to be the custodian of a family, forming communities by their spiritual

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<sup>452</sup> Ibid., 50-52.

<sup>453</sup> Ibid., 56.

<sup>454</sup> Ibid., 56-60.

<sup>455</sup> Ibid., 61.

gifts of love, wisdom, authority, and example.<sup>456</sup> Houston outlines the portrait of mature Christian senior-elders: constancy in worship; individual connection; strength in suffering; steadfast and sacrificial in spirit.<sup>457</sup> Houston also asserts that spiritually mature elders can certainly act as exemplars and mentors for the renewal of Christian churches. First, elders foster a community. Elders are never authoritarian in their influence. Their authority was not one of power, but of legitimacy. The elders' character should be exemplary in both family and public life, fostering and nurturing the communities of Christians.<sup>458</sup> Second, elders minister from the "inner person." Elders' lives should mirror the Word of God, and flourish like a palm tree, declaring the power of God to the next generation (Ps. 92:12-14; 37:23-26; 71:18).<sup>459</sup> Third, elders enlarge our vision of reality. Elders share their rich and long life experiences with new generations. Godly elders not only have a seasonal perspective of life, but also an eternal perspective on our temporal changes.<sup>460</sup> Fourth, elders are devoted to prayer for their children in the faith. Today's culture values activism that reflects on self-worth and self-esteem. But spiritual elders pray constantly for their mentorees, thus helping carry their burdens and neglecting their own interests for the benefit of the others.<sup>461</sup> Fifth, elders live in the face of death. They grasp the hope of resurrection, helping the community to turn the focus outward to those who are in fear of

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<sup>456</sup> Ibid., 64.

<sup>457</sup> Ibid., 72, 74, 75, 77.

<sup>458</sup> Ibid., 79-80.

<sup>459</sup> Ibid., 80-81.

<sup>460</sup> Ibid., 80-81, 84.

<sup>461</sup> Ibid., 85-86.

death.<sup>462</sup> Sixth, elders are a living curriculum for the new generations. They should prepare themselves to mentor those who are young in their spiritual life of faith through the key of love, i.e. becoming a loving, caring, generous-hearted exemplar for those following and imitating them.<sup>463</sup> Houston believes that “godliness” means “the love of wisdom,” exemplifying “a way of life.” Discourse follows life, and doctrine follows discipleship. Elders are mature exemplars of a lifelong growth into spiritual maturity. He advocates “aging is for sag-ing.”<sup>464</sup> “Elders” become the most important leadership position for revitalizing the spirit of the church, nurturing the young people through more intergenerational connections, and ultimately passing the leadership baton to the new generation of a church: “Ask.....your elders, and they will explain to you” (Deut. 32:7).

### **Convergence of Biblical and Theological Leadership Development Principles**

A review of the theological traditions on leadership and biblical foundations of various biblical eras suggested a plethora of principles or themes adopted for the development of spiritual leaders. A convergence of seven major leadership development themes is shown as follows:

Developing Mentoring Relationships with Emerging Leaders

Adopting a Team Leadership Ministry Model

Implementing an Intentional Leadership Development Process

Building up Leadership Community

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<sup>462</sup> Ibid., 87.

<sup>463</sup> Ibid., 89.

<sup>464</sup> Ibid., 91.

Modeling Servanthood Leadership

Developing Primary Key Leaders of Local Churches

Implementing Leadership Transitions



## **CHAPTER 4**

### **DATA COLLECTION AND ANALYSIS**

Chapter one suggests that there is a leadership development crisis of local churches and many pastoral leaders do not know how to develop other leaders. Training up the next generation of leaders becomes significantly important compared to other ministries of a local church as the church is always one generation from extinction. The lead pastor is also the key person in any leadership development plan for developing spiritually effective leaders of a local church. As evidenced in the review of the current literature in chapter two, this study has sought to develop a contour or paradigm that defines various qualities of spiritual leaders, and important leadership development themes that should be adopted at a local church. Furthermore, this study has attempted to demonstrate, through an overview of biblical and theological foundations in chapter three, a convergence of major leadership development principles for developing spiritual leaders. The author's hypothesis, restated here, is that there are several key roles of the lead pastor in developing spiritual leaders at a local church. To address the problem, the author sought to suggest a set of spiritual leadership qualities required of spiritual leaders, and various leadership development roles that were adopted by the lead pastors in developing spiritual leaders as reported by the respondents of this study.

#### **Description of the Research Project**

A qualitative interview research was carried out in order to investigate, from the experience and opinions of the participants, the three areas that are related to the scope of this study. First, the participants addressed and evaluated the importance of leadership development compared to other ministries at a local church. Second, the participants

discussed the most important leadership qualities required of a spiritual leader. Third, the participants shared from their ministry experience and opinions regarding the various key roles of a lead pastor in conducting leadership development at a local church. From analyzing the interview data of the respondents, the author sought to converge and compile the resulting data into various prominent themes that relate to the three areas under investigation – the importance of leadership development, leadership qualities of a spiritual leader, and leadership development roles of a lead pastor at a local church.

### **Selection of Lead Pastors and Related Local Churches**

The author selected various Chinese churches in the Greater Vancouver Area of BC, Canada, for investigating the key roles of a lead pastor in spiritual leadership development within a local church. Each of the various churches selected has an average weekly Sunday attendance of not more than 1,000 people, together with a pastoral team consisting of more than one pastoral staff, so that the findings obtained from this study would be more applicable to my present church context and other mid-sized Chinese churches at the Greater Vancouver Area. Ultimately, lead pastors from fourteen Chinese churches which satisfied the selection criteria, accepted the invitation to participate in this study. These fourteen local churches belong to various denominations of Mennonite Brethren Churches, Alliance Churches, Evangelical Free Churches, Baptist Churches, Anglican Churches, and other Independent Churches. The ages of these churches range from around ten to a hundred years old. The ministry experience of these participants in being lead pastors is within the range of 1 to 30 years. The size of the pastoral team of these selected churches is between 2 to 7 pastors (including the lead pastor), and the weekly attendance is within the expected range of 100 to 1,000 people. Apart from

interviewing the lead pastors of these fourteen churches, a total of six lay leaders and three staff pastors, who were mentored or trained, and recommended by these lead pastors, were also invited to participate in this study.<sup>465</sup> All the interviews were then conducted and completed within the months of October to December of 2012.

### **Data Collection Instrument**

The instrument consists of a semi-structured, qualitative interview of five open-ended questions.<sup>466</sup> The nature of the interview allowed for direct interaction between the researcher and the respondents. The overall objective of the instrument is to encourage participants to articulate factors of leadership development importance, the significant qualities of a spiritual leader, and the various key roles of a lead pastor in developing spiritual leaders at a local church.

1. How would you evaluate the importance of leadership development as compared to other ministries at your church? Can you provide some specific examples?
2. How do you perceive leadership development as a personal development process which includes not just formal training but also all of life's processes and experience? What significant qualities of a leader, like spiritual formation, character development, emotional health, etc., are required to be developed within this formative process? Which dimensions have either been stressed or easily ignored in the past leadership development within your congregation?

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<sup>465</sup> All the interviews were conducted in English except 1 pastor and 3 lay leaders who required the interview to be conducted in Cantonese or Mandarin. The author carried out the translation, transcribed the interview data of these four respondents, and had them verified before the analysis of the data.

<sup>466</sup> See Appendix A - Participant Survey Instrument.

3. How have you been participating in developing emerging leaders within your congregation? Which ways were most effective in developing leaders within your congregation? How have you been participating in discipling/mentoring emerging leaders within your congregation? What are the most essential qualities for being a discipler/mentor and what other qualities are required for a disciple/mentoree?
4. How would you evaluate the importance of team ministry for developing spiritual leaders within your congregation? How have you been developing effective ministry teams that are conducive for developing spiritual leaders within your congregation? What are the most essential qualities of ministry teams that you can cultivate for effective leadership development?
5. How have you been establishing leadership development strategy and culture within your congregation? What are the major changes that you have to implement or obstacles that you have to overcome in order to promote leadership development within your congregation?

### **Confirmability**

A total of twenty-four interviews, of fourteen lead pastors (LP1-LP14), six lay leaders (LL1-LL6), and three pastors (P1-P3) from fourteen churches, allowed for a significant variation of answers. Variables like ages of the lead pastors, sizes and ages of the congregation, sizes of the pastoral team, governance structures and traditions of the churches all contribute to the findings of the interviews. It is theorized that the data from these interviews contributes to the author's hypothesis where common themes, words,

terms, principles and practices emerge. These interviewees and churches represented certain variables and factors that contributed to the research:

- Fourteen Chinese churches represented a significant representation of all the Chinese churches in the Greater Vancouver Area.
- A combined approximate weekly attendance of 5,000 persons on Sunday services.
- A diversity related to the historic age of churches (6 years to 120 years).
- A diversity related to the age of interviewees (20 years to 60+).
- A diversity related to the ministry experience of being lead pastors (1 year to 30+).
- A diversity related to the governance structure and/or leadership practice.
- A diversity related to the affiliation of denominations.
- A diversity related to the sizes of attendance on Sunday Services and pastoral staff numbers.

**Limitations:** The study is limited in scope according to the number of lead pastors, lay leaders, and other pastors interviewed. It is limited by the fact that the respondents shared their experiences with little opportunity to assess the reliability of their comments. The study, however, aims to investigate how the lead pastors and other interviewees understand and experience the development of spiritual leaders at their local churches. It is also noted that the nature of the one-time interview process might have the inherent limitation that the interview results could be influenced by the mood and circumstances of the respondents on the date and time of the interview.

**Credibility:** Based upon the identity and positions of responsibility of the lead pastors, the survey instrument solicited articulated responses that were deemed credible and

trustworthy to the participants. The lay leaders or pastors, presently taking up substantial leadership positions, were also chosen based upon the recommendation of the respective lead pastors. There is no direct benefit or reward given to the respondents according to their answers. Participation was strictly voluntary and relied upon a good faith-intention towards the goal of this research. Interviews were conducted in person with respondents and digitally recorded through a personal visit to each of these churches. The researcher was able to meet with each of the interviewees face to face in conducting the interviews.

**Transferability:** The results produced by this research study will be especially beneficial for the author's present church ministry as well as provide important guidelines or insights for mid-sized Chinese churches of Canada which have a strong desire for developing spiritual leaders at local churches. However, the leadership development principles and themes, particularly those concerning the key roles of lead pastors in leadership development, should be implemented according to the various contexts of denominational traditions and local church governance structures.

**Measurement (Quantifying Qualitative Data):** The content of the interviews was digitally recorded and then transcribed. Transcribed lines qualified as 12 point Times Roman font on one inch margins.<sup>467</sup> Lines deemed irrelevant to the nature of the study (introductions, set-up, questions, banter, blank spaces, etc.) were not used in the final outcomes. Lines deemed directly relevant to the nature of the study were taken in context and labelled by the researcher as "Applied Lines." In total, 3,251 transcribed lines were

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<sup>467</sup> A sub-total of 7,273 transcribed lines were produced from the 14 interviews of the lead pastors, and 2,819 transcribed lines from the 6 interviews of lay leaders and 3 interviews of pastors. The total transcribed lines produced were 10,092 from the 23 interviews. See Appendix B: Data Collection: Transcribed, Applied and Convergent Lines.

deemed relevant and applicable to the research as “Applied Lines.”<sup>468</sup> These “Applied Lines” were recorded and arranged according to the research questions and emerging themes. Some “Applied Lines” contained various themes and hence had the potential to be measured repeatedly or multiplied according to the number of embedded themes. When totalled according to the number of ideas or themes converging within each line, these “Convergent Lines” equalled 3,393.<sup>469</sup>

Of these “Convergent Lines,” 137 lines pertained to the Importance of Leadership Development (ILD), 629 lines pertained to Spiritual Leadership Qualities (SLQ), and 2,627 lines pertained to Leadership Development Roles (LDR) (see *Figure 4.1*).<sup>470</sup>

Respondents	ILD	SLQ	LDR	TOTAL
LP1	34	49	118	201
LP2	9	37	174	220
LP3	0	19	154	173
LP4	18	72	133	223
LP5	2	11	154	167
LP6	0	15	144	159
LP7	8	40	175	223
LP8	4	21	139	164
LP9	4	6	114	124
LP10	10	9	130	149
LP11	19	30	82	131
LP12	6	6	185	197

<sup>468</sup> In total, 2,356 Applied Lines were produced from the fourteen interviews of the lead pastors, and 895 Applied Lines from the nine interviews of lay leaders and pastors.

<sup>469</sup> Some of these Applied Lines had more than one theme, and when these multi-themed Applied Lines were merged together, the result was an increased production of 142 Convergent Lines. In total, 2,473 Convergent Lines were produced from the 14 interviews of lead pastors and 920 Convergent Lines from the 9 interviews of lay leaders and pastors.

<sup>470</sup> With reference to all these emerging themes or principles, quantitative measurements of the “Convergent Lines” were made, including sum totals, means, standard deviation, variance, range and correlation coefficients. Correlation Coefficients are typically recorded as “r” which ranges between -1.0 and +1.0. The closer to “r” is to -1 or +1 indicates the more closely two variables are related. If “r” equals 0.0 then it is concluded that no correlative relationship exists between two variables. Negative and positive “r” values are squared to produce a percentage of correlation. For example, then, an “r” value of +0.7 or (-0.7) reveals that 49 % of the variance is related. See [www.socialresearchmethods.com](http://www.socialresearchmethods.com). See Appendixes C-F for further details.

<b>LP13</b>	5	11	160	176
<b>LP14</b>	1	36	129	166
<b>Sub-Total</b>	120	362	1991	2473
<b>LL1</b>	5	11	96	112
<b>LL2</b>	8	24	94	126
<b>LL3</b>	0	22	66	88
<b>LL4</b>	0	7	86	93
<b>LL5</b>	0	43	5	48
<b>LL6</b>	0	65	53	118
<b>P1</b>	4	51	58	113
<b>P2</b>	0	32	73	105
<b>P3</b>	0	12	105	117
<b>Sub-Total</b>	17	267	636	920
<b>TOTAL</b>	137	629	2627	3393

*Figure 4.1 Convergent Lines*

## **Data Findings**

The qualitative instrument intended to investigate how the current lead pastors and other leaders of Chinese churches in the Greater Vancouver Area understand the importance of leadership development, the expected qualities or characteristics of spiritual leaders, and subsequently the key roles of lead pastors for leadership development at local churches.

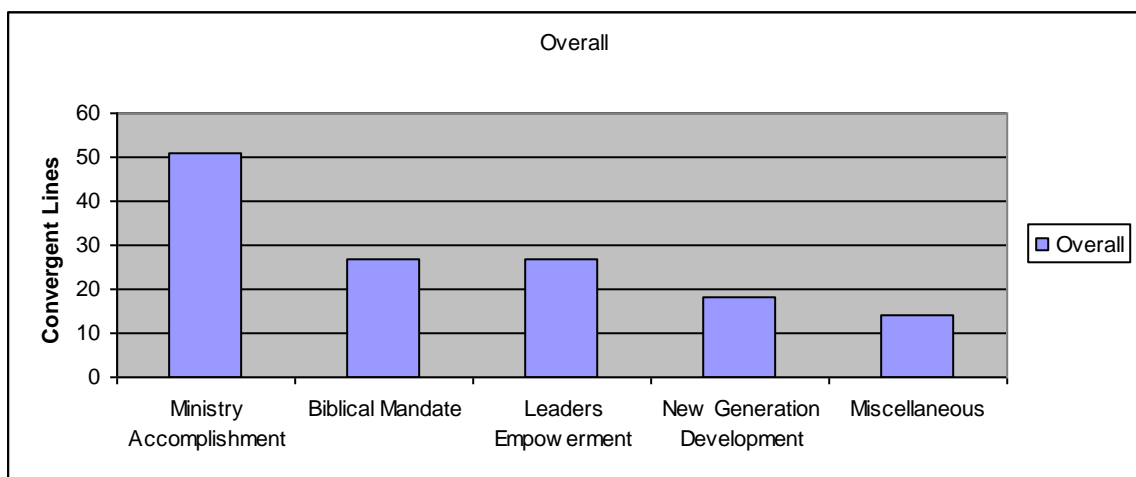
### **Importance of Leadership Development (ILD):**

1. How would you evaluate the importance of leadership development as compared to other ministries at your church? Can you provide some specific examples?

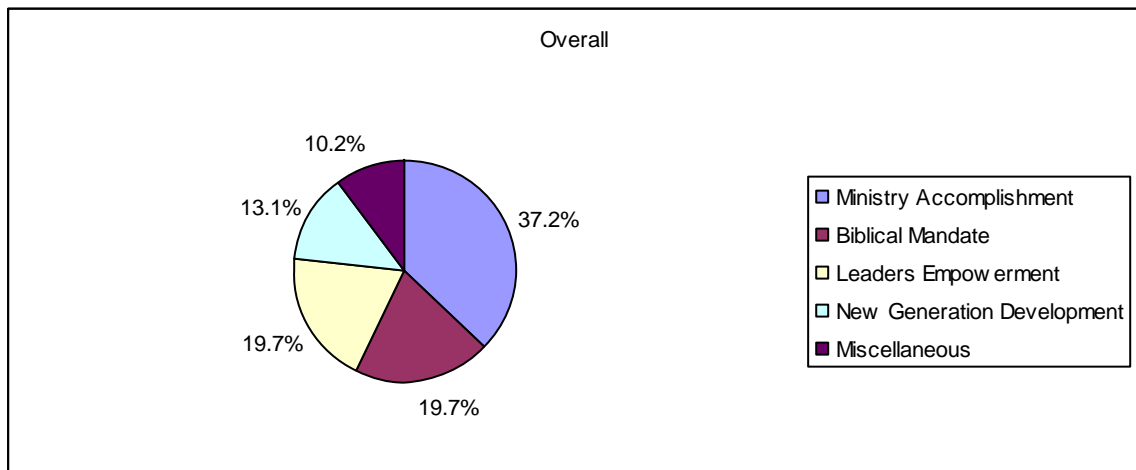
The first research question explored the perceived importance of leadership development at local churches. In total, ILD accounted for 137 of the 3,393 Convergent Lines. Discussion related to various factors of the importance of leadership development represented 4.0 % of the total convergent themes or principles of this research study. All



24 respondents identified various factors or principles that were important for leadership development at local churches. According to the frequency and declared importance, the derived principles or factors that are important for leadership development are in the order of Ministry Accomplishment (34.2 %), Biblical Mandate (22.5 %), Leaders Empowerment (18.3 %), New Generation Development (13.3 %), and Miscellaneous (11.7 %) (see *Figures 4.2 & 4.3*).



*Figure 4.2 Importance of Leadership Development – Number of Convergent Lines*



*Figure 4.3 Importance of Leadership Development – Percentage of ILD Convergent Lines*

### **Ministry Accomplishment:**

Ministry Accomplishment was considered by nine lead pastors and two lay leaders/pastors as an important factor for leadership development at a local church.<sup>471</sup>

### **Biblical Mandate:**

The Biblical Mandate is considered by four lead pastors as an important factor for leadership development at a local church.<sup>472</sup>

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<sup>471</sup> A summary of the respondents' interview data (Ministry Accomplishment) is as follows:

Lead pastor (LP1) considers leadership development as important in order to produce sufficient leaders; otherwise, the church ministries will suffer. On the other hand, church ministries will go forward with capable trained up leaders.

Lead pastor (LP2) regards leadership development as important, as the church needs trained leaders to assist in the pastoral works of the church and "*maintain the daily operations of our ministry.*"

Lead pastor (LP4) believes that the future of the church depends on "*how many leaders in the future a church has.*" A pastor is required to develop leaders, not just maintaining ministry, so that "*ministry can continue to grow and multiply.*"

Lead pastor (LP7) asserts that, "*without leaders we can't advance the church.*" The church needs leaders to lead Bible studies or small groups.

Lead pastor (LP8) affirms that pastors need leaders as "*helping hands*" in ministries that they have to be trained and empowered as church ministry is a team work.

Lead pastor (LP9) views leadership development as "*the key to the growth of church.*" He intentionally put all of his efforts in developing leaders.

Lead pastor (LP10) affirms that leadership is important, as he cannot do all the ministries by himself without leaders.

Lead pastor (LP11) believes that "*leadership development becomes a ministry itself*" because leadership needs to emerge as people come together. Leadership development is important as the "*church program can't wait for the leadership to emerge.*"

Lead pastor (LP12) relied on lay leadership in supporting his ministry when he had a small pastor team in the past.

Lay leader (LL2) considers that leadership development is even more important than other church ministries as it is one of the cores to "*influence people in the neighbourhood.*" Besides, the church cannot function properly without leaders.

Pastor (P1) believes that pastors need spiritual leaders to help build up the church, in areas such as shepherding people, dealing with crises and conflicts, and providing guidance to help pastors deal with challenges.

<sup>472</sup> A summary of the respondents' interview data (Biblical Mandate) is as follows:

Lead pastor (LP1) shows the utmost importance of leadership development with reference to Moses' training of leaders as advised by Jethro to relieve his work burden; Jesus' training of twelve apostles to continue his mission ministry; Paul's training of leaders in Ephesus for three years to prepare them for church ministry; the discipleship making and subsequent training up of people to be leaders as required by the Great Commission.

Lead pastor (LP4) posits that leadership development is the most important job of a pastor as required by Ephesians 4:11-12 where the gifts are given in order to equip God's people for the work of ministry.

### **Leaders Empowerment:**

Leaders Empowerment, which focuses more on the development of leaders who serve the ministry instead of merely concerning the accomplishment of the ministry task, is considered by five lead pastors and two lay leaders as an important factor for leadership development at a local church.<sup>473</sup>

### **New Generation Development:**

New Generation Development is considered by one lead pastor and one lay leader as an important factor for leadership development at a local church.<sup>474</sup>

### **Miscellaneous:**

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Lead pastor (LP9) refers to how Jesus spent most of his time with only three leaders – Peter, James, and John; and how Paul in his three missionary trips also spent most of his time in establishing ministry teams to train up leaders in evangelism.

Lead pastor (LP13) sees the tremendous importance of leadership development. He believes that the whole church ministry is “*for the purpose to build up leaders*” with reference to Christ’s Great Commission to make disciples and build up leaders in the churches.

<sup>473</sup> A summary of the respondents’ interview data (Leaders Empowerment) is as follows:

Lead pastor (LP1) affirms that leaders need to be “*well-equipped and capable to take up the ministry.*” Trainings have to be provided so that leaders can “*mature and learn the skill set and be able to lead the ministry*” in order to benefit the congregation.

Lead pastor (LP4) believes that “*all people have different kinds of leadership roles*” and have “*different kinds of leadership gifts from God in various areas.*” He affirms that one can serve and become an example that others can follow.

Lead pastor (LP7) observes the “*leadership vacuum*” of the church and how leadership development is significant, in order to prevent the burn-out of existing leaders who are “*stressed out and overwhelmed by ministry needs.*”

Lead pastor (LP8) also echoes that ongoing leadership development is important in order to prevent the burn-out of pastors and other leaders.

Lead pastor (LP14) considers leadership development of vital importance at the church where he plays an important role to “*support the leadership development program.*”

Lay leader (LL1) understands that a pastor can only oversee certain ministries but he can “*empower others and trust these leaders who can then serve other people.*”

Lay leader (LL2) observes that “*there are actually not very many leaders who show leadership*” or have leadership quality.

<sup>474</sup> A summary of the respondents’ interview data (New Generation Development) is as follows:

Lead pastor (LP11) affirms that leadership development must be an ongoing ministry in order to raise up new leaders to engage with the “*evolving culture*” - a post-modern culture with believers who stress on participation and connection within the ministry.

Lay leader (LL1) regards the importance of leadership development as it directly influences the quality of people under the leadership, the future generation of the local church.

Three lead pastors report other important factors for leadership development at a local church, which includes their ministry priority in leadership development, fulfilling of their ministry responsibility, or carrying out of their role requirement.<sup>475</sup>

### **Spiritual Leadership Qualities (SLQ):**

2. How do you perceive leadership development as a personal development process which includes not just formal training but also all of life's processes and experience? What significant qualities of a leader, like spiritual formation, character development, emotional health, etc., are required to be developed within this formative process? Which dimensions have either been stressed or easily ignored in the past leadership development within your congregation?

The second qualitative research question investigated the Spiritual Leadership Qualities. In total, SLQ accounted for 629 of the 3,393 Convergent Lines. Discussion related to qualities of spiritual leaders represented 18.5 % of the total convergent themes or principles of this research study. All 24 respondents identified various qualities, characteristics, or principles that were required of spiritual leaders at local churches (see *Figure 4.4*). Interview data of lead pastors resulted a total of 362 Convergent Lines and lay leaders/pastors a total of 267 Convergent Lines of SLQ.

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<sup>475</sup> A summary of the respondents' interview data (Miscellaneous) is as follows:

Lead pastor (LP5) puts leadership development as a "*very high priority in my ministry,*" in terms of his time and energy used as he has to be responsible for all church ministries.

Lead pastor (LP10) affirms the importance of leadership development, and sees himself as having the roles of being the shepherd and also the leader of the church, responsible to carry out leadership development apart from fulfilling other ministry needs.

Lead pastor (LP12) invests a lot of time in supporting his pastors due to the change of his role in the church's ministry, while expecting his pastors to work closely with other lay leaders.

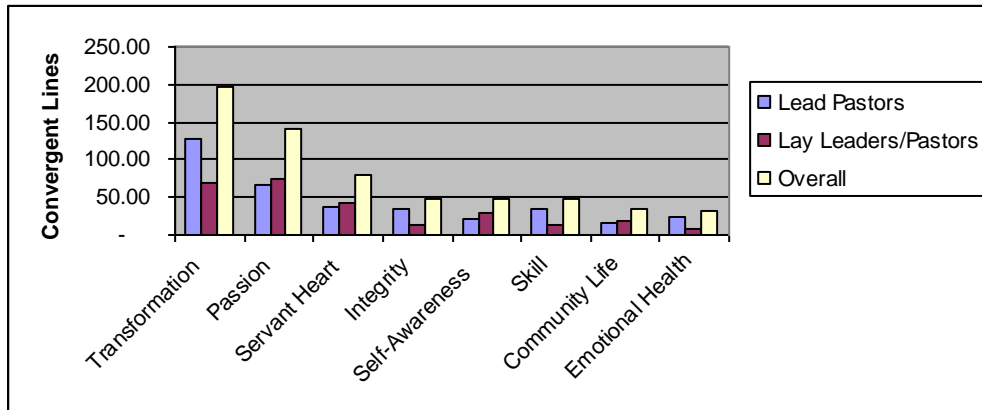


Figure 4.4 Spiritual Leadership Qualities – Number of Convergent Lines

Lead pastors considered that Transformation and Passion are the primary important qualities of spiritual leaders as they represent a total of 53.6 %; Servant Heart, Integrity, and Skill are the secondary important qualities as they represent a total of 29.6 %; Emotional Health, Self-Awareness, and Community Life are the tertiary important qualities as they represent a total of 16.8 % of the total SLQ's Convergent Lines reported by the lead pastors (see Figure 4.5).

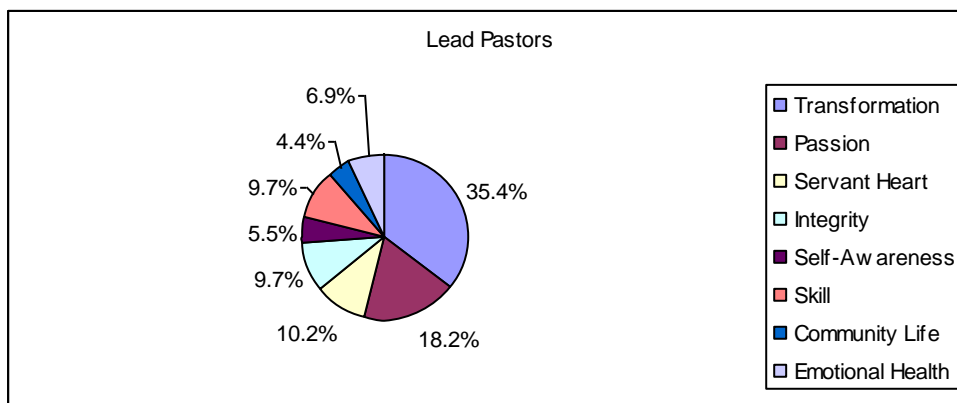
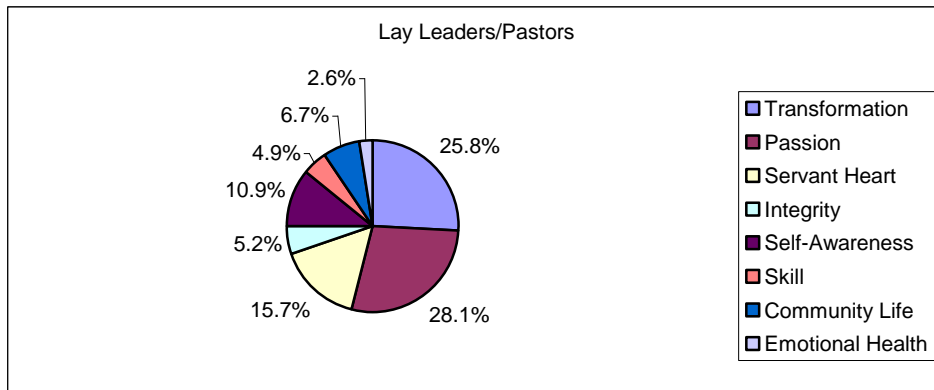


Figure 4.5 Spiritual Leadership Qualities – Percentage of SLQ Convergent Lines (Lead Pastors)

Lay leaders/pastors considered that Passion and Transformation are the primary important qualities of spiritual leaders as they represent a total of 53.9 %; Servant Heart,

Self-Awareness, and Community Life are the secondary important qualities as they represent a total of 33.3 %; Integrity, Skill, and Emotional Health are the tertiary important qualities as they represent a total of 12.7 % of the total SLQ's Convergent Lines reported by the lay leaders/pastors (see *Figure 4.6*).

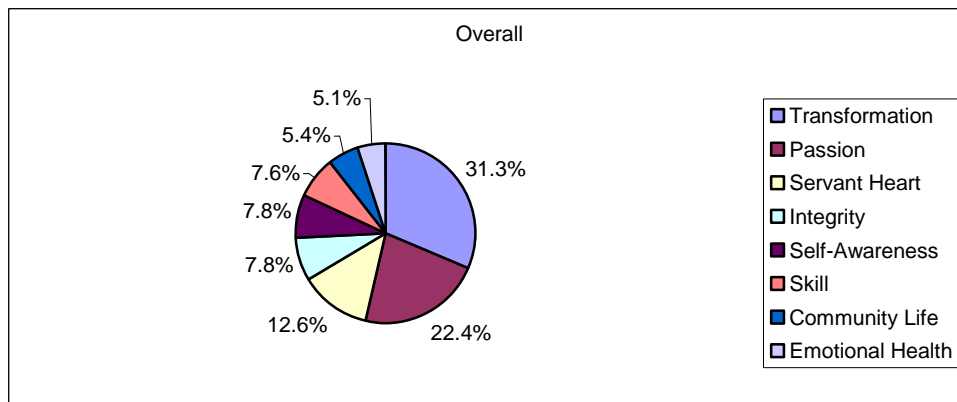


*Figure 4.6 Spiritual Leadership Qualities – Percentage of SLQ Convergent Lines (Lay Leaders/Pastors)*

It is noted that lead pastors and lay leaders/pastors all agreed that Transformation and Passion are the most important primary qualities of spiritual leaders though these two groups viewed the order differently. Lead pastors and lay leaders/pastors considered differently in terms of the secondary and tertiary leadership qualities but Servant Heart is still considered by both groups to be the first important secondary leadership qualities of spiritual leaders.

According to the relative percentage or frequency of each of the Spiritual Leadership Qualities, which are derived by the total Convergent Lines of SLQ as reported by all 24 respondents, the derived principles or terms have been ultimately arranged as the following primary, secondary, and tertiary themes of SLQ. The Primary theme includes the qualities of Transformation and Passion, which represent a total of 53.7 % of

the total Convergent Lines. The Secondary theme includes Servant Heart, Integrity, Self-Awareness, and Skill, which represent a total of 35.8 % of the total Convergent Lines. The Tertiary theme includes Community Life and Emotional Health, which represent a total of 10.5 % of the total Convergent Lines reported by all the 24 respondents (see *Figure 4.7*).



*Figure 4.7 Spiritual Leadership Qualities – Percentage of SLQ Convergent Lines (Overall)*

### **Primary SLQ #1: Transformation**

Transformation of a leader refers to all of his/her life's processes and related experience within which God continuously works in his/her life in order to deepen or renew his/her relationship with God, equip him/her with the right knowledge, and develop his/her Christ-like character, so that the leader can exert influence on other people's lives and also accomplish God's plan in his/her life. Transformation was one of two themes of Primary Spiritual Leadership Qualities to be mentioned by eight lead pastors and four lay leaders/pastors, resulting in a total of 197 Convergent Lines. In total, Transformation represents 35.4 % of SLQ Convergent Lines of lead pastors, 25.8 % of SLQ Convergent Lines of lay leaders/pastors, and 31.3 % of total SLQ Convergent Lines. The terms specifically referring to the spiritual quality of Transformation were "being,"

“transformation,” “influence,” “life growth,” “personhood,” “mind development,” “experience God,” “converge,” “focus,” etc..<sup>476</sup>

## Primary SLQ #2: Passion

Passion of a leader refers to his/her spiritual fervor or zeal for loving and serving God, and resulting in his/her submission to respond to God’s calling by faith and to follow His will. Passion was another theme of Primary Spiritual Leadership Qualities to be mentioned by eleven lead pastors and eight lay leaders/pastors, resulting in a total of

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<sup>476</sup> A summary of the respondents’ interview data (Transformation) is as follows:

The lead pastor (LP3) asserts that transformation is an ongoing process and it happens in “*all the times and in different stages*.” He states that a lot of things are involved in life transformation – “*behaviour and conceptual*.”

The lead pastor (LP4) proclaims that transformation requires the “*the breaking of different kinds of barriers*.” Life transformation requires change of character, attitude, growth of people’s relationship or skill so that the “*ministry can grow another level*.” He even stated that life transformation sometimes happens in the leaders’ lives as they recognized God’s calling while they were going through great tribulations in their lives.

The lead pastor (LP5) understands transformation that leaders grow over the years in order to reach ministry maturity that requires “*exposure to new ideas*” and “*those cutting-edge ministry*.”

The lead pastor (LP7) asserts that leadership quality comes from “*transformation inside – one becomes more Christ-like*.” That is a life changing process that relates with the inner being or inner life. He strongly advocates for that “*roots before fruits*” and “*being before doing*.”

The lead pastor (LP11) believes that transformation consists of various processes of life that grow a leader from a “*personhood perspective*.” Growth is “*the process of the whole person*.” He especially emphasizes the formation of “*the thought*” of a leader that ultimately determines the character and destiny of a leader.

The lead pastor (LP12) asserts that transformation relates with the “*being*” of a leader. People will not change over night and “*it takes a long time to grow into maturity*.”

The lead pastor (LP14) states that a good leader “*commits to be influential to others, to mix with others, and to develop others*” in a church. A transformed leader should have developed that “*kind of charm to influence or attract others*.”

The lay leader (LL5) witnesses how his life was transformed through reading the Ecclesiastes when he discovered that each stage of his life has a specific purpose for God.

The lay leader (LL6) also witnessed how her “*life was being transformed*.” She experienced how “*God transformed me to know how to relate with people*” as she met difficulties and hurt in ministry. This experience of difficulty “*helped her grow mature*,” come back to God, and see her own limitations. This transformative experience helps her know the love of God while also making her aware of herself as being a sinner.

The pastor (P1) affirms the “*life influence*” of a leader exerted on others lives. He strongly stresses that leaders’ “*lives need to be transformed, not only in brain knowledge, but in how their lives are related with God*.” Sometimes, people need disaster or crises in order to experience God. He regards that people “*need to experience God in the personal way*.”

The pastor (P2) affirms that transformation is a life growth process that requires a leader to “*focus*” and “*converge*” in order that he/she can “*finish well*” and “*leave a legacy*.” He uses an analogy of a laser beam or magnifying glass that raises up fire to illustrate how a leader must focus the energy or “*converge*” in order to respond to God’s calling.



141 Convergent Lines. In total, Passion represents 18.2 % of SLQ Convergent Lines of lead pastors, 28.1 % of SLQ Convergent Lines of lay leaders/pastors, and 22.4 % of total SLQ Convergent Lines. The terms specifically referring to the spiritual quality side of Passion were “commitment,” “relationship with God,” “faith,” “trust,” “calling,” “love God,” “disciple,” “teachable,” “learn,” “heart for God,” “grow,” “desire,” etc..<sup>477</sup>

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<sup>477</sup> A summary of the respondents’ interview data (Passion) is as follows:

The lead pastor (LP1) mentions that a leader must be “teachable” and “*this is an important characteristic of a leader*”. A leader also needs “commitment to God,” and above all, a leader should have “love for God.” He affirms that “without love, no matter how he is capable, he cannot represent God and cannot minister to his followers.”

The lead pastor (LP2) states that leadership is about “calling.” Though one may have high education or special ability, it does not imply that he or she can be a leader to lead others. The other important quality is a leader’s “relationship with God.”

The lead pastor (LP3) states that leaders have to be able to learn and be “teachable.”

The lead pastor (LP4) shared about how leaders need to go back to the Bible to build up the “the relationship with God – trusting him more.” Spiritual leaders must have “a closer relationship with God – Bible and God centered.”

The lead pastor (LP5) believes that leaders of a church should grow in the areas of “spirituality” through retreat, Bible study, and theological training.

The lead pastor (LP6) affirms that leaders must be “teachable” and of “faith.” All the leaders must be “learners” who keep learning.

The lead pastor (LP7) considers that leaders are “willing to progress.”

The lead pastor (LP8) affirms that leaders are “teachable” and accept teaching.

The lead pastor (LP9) states that “if we can’t be a disciple of Jesus, it is difficult to be a leader.” The fruit of discipleship is “Christ-likeness.” He affirms that, “If we can’t train our leaders to be Christ-like, no matter what program, or degree we take, that is useless.”

The lead pastor (LP10) believes that the most important thing for a spiritual leader is “his spiritual life and relationship with God.” This spiritual quality is manifested through his “heart for God.” He affirms that a leader must have “the desire that is not for self-satisfaction or self-satisfying”. He states that a heart for God is fundamental.

The lead pastor (LP14) asserts that the most important thing for a leader is his “faith” and “spiritual formation.”

Lay leader (LL1) understands a leader as one who is with “passion” and also takes up a role model which manifests how his own walk is “close to God.”

Lay leader (LL2) shares from his own spiritual journey that when leaders feel content and that they know enough, their hearts will become hardened. He believes that leaders must “keep growing.”

Lay leader (LL3) believes that spiritual leaders are different from natural leaders, and if they don’t have a “strong relationship with Jesus,” they will burn out very soon in the ministry. Leaders, doing God’s work, must have that kind of “faith” in God who is faithful.

Lay leader (LL5) shares how he grew spiritually as he had the desire and pursued for deeper understanding of the words of God. He also shares how God’s purpose in his life becomes his mission for the next generation. But he repeatedly affirms that he needs to “go back to the Bible to be a leader.”

Lay leader (LL6) shares how her desire for God is like a “sponge absorbing what the pastor had said and all the courses I had taken.” She attends all the meetings like Bible study, fellowship, and Bible study fellowship meetings.

Pastor (P1) affirms that spiritual leaders require a “relationship with God” and need to “know God enough” before they can lead others with adequate spiritual knowledge. Leaders must start “pursuing

## Secondary SLQ #1: Servant Heart

A Servant Heart was the first theme of Secondary Spiritual Leadership Qualities to be mentioned by five lead pastors and eight lay leaders/pastors, resulting in a total of 79 Convergent Lines. In total, a Servant Heart represents 10.2 % of SLQ Convergent Lines of lead pastors, 15.7 % of SLQ Convergent Lines of lay leaders/pastors, and 12.6 % of total SLQ Convergent Lines. The terms specifically referring to the spiritual quality of a Servant Heart were “servant,” “humility,” “follow,” “submission,” “attitude,” “hospitality,” “sacrifice,” etc..<sup>478</sup>

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*after God.*” The quality of spiritual leaders is also reflected by how they demonstrate “*commitment*” as they have to make decisions for sacrificing in their families, jobs, or other areas in order to serve the Lord.

Pastor (P2) affirms that leaders must be “*faithful*” to God’s vision.

Pastor (P3) asserts that the base line of a spiritual leader is to have a “*real personal relationship with God,*” which is also an “*active growing relationship with God,*” and “*deeper relationship with God and pursuing after Him.*” The key essence is to “*love God.*”

<sup>478</sup> A summary of the respondents’ interview data (Servant Heart) is as follows:

Lead pastor (LP1) sees leader as a “*servant.*” He affirms that “*a leader is one who leads but also one who serves and follows.*” Servanthood is very important for a leader who must be “*humble enough.*”

Lead pastor (LP2) also affirms that a leader must be a “*follower*” who demonstrates humility in the ministry. He states that in his church, “*everybody has to be a servant first.*” He especially shares that “*submission*” is hard to teach in church ministry, as people may not subject themselves to the pastor’s authority or teaching.

Lead pastor (LP7) strongly asserts that “*leaders must have humility.*” He even prefers humble but less capable leaders for the better health of the church. He warns against the danger of people taking up leadership positions for leading but without the “*servant attitude.*”

Lead pastor (LP8) regards a leader’s heart for ministry as the desire to serve the Lord instead of honouring oneself. That is the most important quality for a “*heart of servanthood.*”

Lead pastor (LP13) shares that his most significant view of choosing leaders is the “*servant heart in leadership.*” This refers to one’s “*attitude*” in ministry, which will be reflected not verbally, but through service for others and the church, and also in all aspects of their lives, especially toward his/her family members as well. He considers that a leader with a servant heart feels the privilege and honour of serving God instead of ruling over others.

Lay leader (LL1) states that a leader must be “*humble enough*” to accept his/her own weaknesses and criticism from others.

Lay leader (LL2) mentions that a leader requires “*humbleness.*” Without that, the kingdom perspective cannot penetrate into his/her mind.

Lay leader (LL3) shares that she never feels she is being a leader, but she will use her ability to serve if the opportunity comes and she is also capable.

Lay leader (LL4) believes that leaders have to “*be servants, like Jesus.*” He regards that “*hospitality*” is related to being a servant, and shares how he learns to serve in hospitality through leading home group at his home. The key is to develop “*a heart of hospitality.*”

## Secondary SLQ #2: Integrity

Integrity was the second theme of Secondary Spiritual Leadership Qualities to be mentioned by six lead pastors and four lay leaders/pastors, resulting in a total of 49 Convergent Lines. In total, Integrity represents 9.7 % of SLQ Convergent Lines of lead pastors, 5.2 % of SLQ Convergent Lines of lay leaders/pastors, and 7.8 % of total SLQ Convergent Lines. The terms specifically referring to the spiritual quality of Integrity were “character,” “credibility,” “accountability,” “loyalty,” “authentic,” “honesty,” “consistency,” etc..<sup>479</sup>

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Lay leader (LL5) shares how he accepts the opportunity to serve in church. He also never thought of himself to be a leader though his pastor affirmed his leadership role. He volunteers himself to participate in ministry, enjoying the ministry, and never feels he is being forced to do it.

Lay leader (LL6) shares her heart for supporting the pastor and the church, and admits that she is not perfect and must not rely on her own strength in serving. She affirms that a leader should not think about himself/herself, but rather have a *“heart for serving others.”*

Pastor (P1) believes that a leader must *“be humble in order to submit.”* Without this spiritual quality, there would be division with the pastor. He also shares that he never wanted to be a leader but simply takes up the ministry responsibility as he sees the needs of the church. Gradually, people affirmed his leadership role in the church.

Pastor (P3) asserts that a leader should be willing to set aside or *“sacrifice time and energy for other people.”*

<sup>479</sup> A summary of the respondents’ interview data (Integrity) is as follows:

Lead pastor (LP1) affirms that a leader must be *“accountable to God and other colleagues and also the followers”* in leading ministry. He maintains that a leader should *“not just talk the talk but also walk the walk.”*

Lead pastor (LP2) affirms that leadership is about *“character formation.”* He especially values on *“people’s character rather than seniority”* as requirements for a leader.

Lead pastor (LP3) refers to the biblical requirement of a leader from the New Testament, where the emphasis is on character rather than skill or ability. He affirms that character is not given but developed.

Lead pastor (LP4) concerns that leaders need to break the barrier of character and grow in the area of character.

Lead pastor (LP6) asserts that *“integrity”* is a must for leadership. He states that *“if your inner life is messy, people know it or smell it.”* He is especially concerned how leaders resist the temptations from pornography on the internet.

Lead pastor (LP9) regards that leaders must be Christ-like.

Lay leader (LL5) considers that leaders must be *“real”* or *“authentic.”* People can sense whether he is an authentic Christian or not.

Pastor (P1) notices that character problems of a leader have caused a lot of conflicts within the church. He asserts that a church’s leader should be faithful or loyal to the pastor as well. He affirms that leaders should support the lead pastor unless he has problems with the truth. He also stresses on *“honesty”* and *“credibility”* as indispensable qualities of spiritual leaders no matter how knowledgeable they are, if they want to influence others’ lives.

Pastor (P2) asserts that the capacity of a leader to affect others is also based on *“credibility.”*

### Secondary SLQ #3: Self-Awareness

Self-Awareness was the third theme of Secondary Spiritual Leadership Qualities to be mentioned by five lead pastors and five lay leaders/pastors, resulting in a total of 49 Convergent Lines. In total, Self-Awareness represents 5.5 % of SLQ Convergent Lines of lead pastors, 10.9 % of SLQ Convergent Lines of lay leaders/pastors, and 7.8 % of total SLQ Convergent Lines. The terms specifically referring to the spiritual quality of Self-Awareness were “self-understanding,” “discover gifts,” “strength,” “identity,” “self-leadership,” etc..<sup>480</sup>

### Secondary SLQ #4: Skill

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Pastor (P3) indicates the importance of “*consistency*” of a leader’s life.

<sup>480</sup> A summary of the respondents’ interview data (Self-Awareness) is as follows:

Lead pastor (LP2) asserts that “*helping them discover their gifts*” is important for training up leaders. He affirms that for a pastor to nurture leaders, he has to help them discover their own spiritual gifts.

Lead pastor (LP3) also affirms the importance of spiritual gifts given to the leaders of the church for the purpose of services.

Lead pastor (LP4) shares how leaders should know their own limitations but at the same time their strengths as well.

Lead pastor (LP8) asserts that leaders must overcome their own prejudices before understanding themselves in the right biblical way.

Lead pastor (LP14) shares from his past ministerial experience that leadership development must include “*self-understanding*,” understanding of others, and of personality differences in order to be good leaders. He especially stresses on the factor of personality types which have been easily ignored, but may have a great influence on leadership development. He also affirms the importance of “*self-leadership and self-direction*” for being a leader. Leaders need to learn how to have “*self-development – spiritually, emotionally, interpersonally*.”

Lay leader (LL1) shares that a leader must know “*the areas where you are strong or weak*.”

Lay leader (LL2) shares that he grows as he is “*more aware of*” himself throughout the ministry especially concerning his own weaknesses. He shares that he is improving in this area of understanding his weaknesses and now accepts his own uniqueness to the point that he believes that, “*I am myself*,” a kind of an affirmation of his own identity.

Lay leader (LL5) shares about how he discovered that he lacked that kind of biblical knowledge as he joined a bible study group led by the pastor.

Lay leader (LL6) shares about how she came to the understanding that she was a sinner through her past experience with her family member. She considers that this self-awareness is also important for her in becoming a leader who understands that she cannot do ministry by her own strength, and she is not stronger than other brothers and sisters.

Pastor (P1) shares how he saw his own shortcomings as he started his full time ministry. This self-awareness of his own shortcomings compels him to receive further equipping.

Skill was the fourth theme of Secondary Spiritual Leadership Qualities to be mentioned by five lead pastors and four lay leaders/pastors, resulting in a total of 48 Convergent Lines. In total, Skill represents 9.7 % of SLQ Convergent Lines of lead pastors, 4.9 % of SLQ Convergent Lines of lay leaders/pastors, and 7.6 % of total SLQ Convergent Lines. The terms specifically referring to the spiritual quality of Skill were “delegation,” “competence,” “deal with conflict,” “facilitate,” “build up team,” “exercise authority,” etc.<sup>481</sup>

### **Tertiary SLQ #1: Community Life**

Community Life was the first theme of Tertiary Spiritual Leadership Qualities to be mentioned by five lead pastors and three lay leaders/pastors, resulting in a total of 34 Convergent Lines. In total, Community Life represents 4.4 % of SLQ Convergent Lines of lead pastors, 6.7 % of SLQ Convergent Lines of lay leaders/pastors, and 5.4 % of total

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<sup>481</sup> A summary of the respondents’ interview data (Skill) is as follows:

Lead pastor (LP1) asserts that a leader should know “*how to exercise authority*.” He stresses that the leader should exercise the authority “*carefully and prudently*” so that the ministry will not hurt the people. Furthermore, he believes that a leader must know “*how to delegate*” and “*when to delegate*” authority in order to prevent the burn-out of a leader due to ministry overload.

Lead pastor (LP2) considers that good leadership requires the ability to train up potential leaders both in task- and people-oriented ministry, and in a team environment.

Lead pastor (LP4) shares how he also grew through learning about leadership and ministry skill in his past education.

Lead pastor (LP5) affirms that leadership skills, like “*strategic planning, targeting, and visioning*,” are required of a leader. He states that “*people skills*” are not to be ignored in leadership training.

Lead pastor (LP14) observes that most leaders do not know how to “*deal with conflict*” that may involve both the task and the people. He adds that leaders of the church tend to cover or avoid the conflict and not want to deal with it, which subsequently causes a much more serious problem to the church.

Lay leader (LL1) states that a leader should be comfortable in the area of his “*skill*” and be able to find resources and communicate with members in a ministry team setting. The leader should also be willing to “*let the group to try the ministry*,” a kind of delegation.

Lay leader (LL3) shares that there are “*a lot of skills*” that are learnt through formal training and experience.

Lay leader (LL6) shares about how she learns “*to do team ministry*” and to relate with people in church ministry. One of the important issues is to learn to do the ministry together with others.

Pastor (P2) affirms the importance for leaders to discover and develop their strengths, spiritual gifts, and talents for church’s ministry.

SLQ Convergent Lines. The terms specifically referring to the spiritual quality of Community Life were “love,” “compassion,” “relationship with people,” “community,” “availability,” “understand people,” etc..<sup>482</sup>

### **Tertiary SLQ #2: Emotional Health**

Emotional Health was the second theme of Tertiary Spiritual Leadership Qualities to be mentioned by four lead pastors and one lay leader/pastor, resulting in a total of 32 Convergent Lines. In total, Community Life represents 6.9 % of SLQ Convergent Lines of lead pastors, 2.6 % of SLQ Convergent Lines of lay leaders/pastors, and 5.1 % of total SLQ Convergent Lines. The terms specifically referring to the spiritual quality of Emotional Health were “family,” “personal hurt,” “bitter,” “anger,” “hatred,” etc..<sup>483</sup>

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<sup>482</sup> A summary of the respondents’ interview data (Community Life) is as follows:

Lead pastor (LP1) affirms that a leader shall be “*compassionate*” and have “*love for followers*,” understanding the needs of his followers. He asserts that “*without love, no matter how he is capable, he cannot represent God well and cannot minister to his followers*.” He stresses that a leader must be “*available*” as well.

Lead pastor (LP3) refers to the New Testament where leaders are more engaged in the “*relationship with people*” rather than skill or ability. Leadership development should also focus more on relationship with others rather than skill or ways of doing things.

Lead pastor (LP4) comments on leaders who have barriers to reaching out to people and who do not have “*good relationship with people*.”

Lead pastor (LP11) asserts that leaders need “*to walk and to understand each other*.”

Lead pastor (LP14) affirms that the church’s ministry is to deal with people, and “*leadership is people-oriented*.” Leadership training also requires that of “*inter-relational relationship*.”

Lay leader (LL6) shares how God transforms her to know “*how to relate with people*” and “*understand people*.” Her ministries also deal with various kinds of people. She experiences that she needs to do ministry with unconditional love for people in order not to be hurt easily. She also shares how she has become more “*sensitive to people*” and how God’s love helps her “*see other people’s heart*.”

<sup>483</sup> A summary of the respondents’ interview data (Emotional Health) is as follows:

Lead pastor (LP1) asserts that a leader should be able to exercise self-control of his temperament, not losing his temper and becoming angry easily – the emotional side of a leader.

Lead pastor (LP2) notes the importance of “*emotional health*” for a leader. He encounters people with different personalities and notices how the factor of emotional health has become an obstacle for the development of some people, even though they have the potential to be developed to become leaders of the church. This emotional barrier may relate to the “*family*” or “*personal hurt*” of a leader in the past.

Lead pastor (LP3) affirms that emotional aspect, like “*a lot of hurts, frustration, disappointment, hatred, bitterness*” in the being of a leader, needs to be dealt with in the transformation process.

Lead pastor (LP4) also echoes that some deep issues in the personal life, like “*emotional or past experience*,” are barriers or hindrances to a leader’s development that need to be broken through. He

### **Leadership Development Roles (LDR):**

3. How have you been participating in developing emerging leaders within your congregation? Which ways were most effective in developing leaders within your congregation? How have you been participating in discipling/mentoring emerging leaders within your congregation? What are the most essential qualities for being a discipler/mentor and what other qualities are required for a disciple/mentoree?
4. How would you evaluate the importance of team ministry for developing spiritual leaders within your congregation? How have you been developing effective ministry teams that are conducive for developing spiritual leaders within your congregation? What are the most essential qualities of ministry teams that you can cultivate for effective leadership development?
5. How have you been establishing leadership development strategy and culture within your congregation? What are the major changes that you have to implement or obstacles that you have to overcome in order to promote leadership development within your congregation?

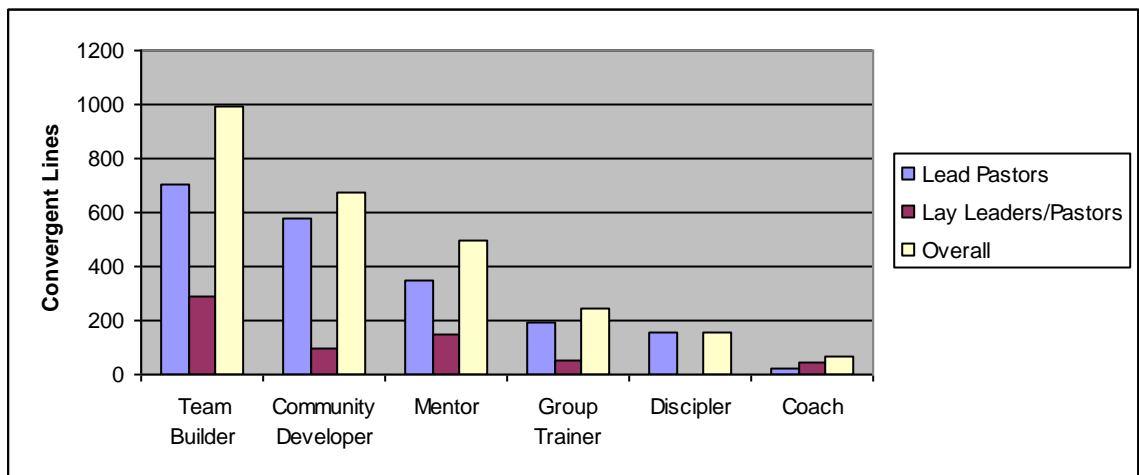
The third to the fifth qualitative research questions investigated the Leadership Development Roles of the lead pastors at local churches. In total, LDR accounted for 2,627 of the 3,393 Convergent Lines. Discussion related to the key roles of lead pastors for leadership development represented 77.4 % of the total convergent themes or

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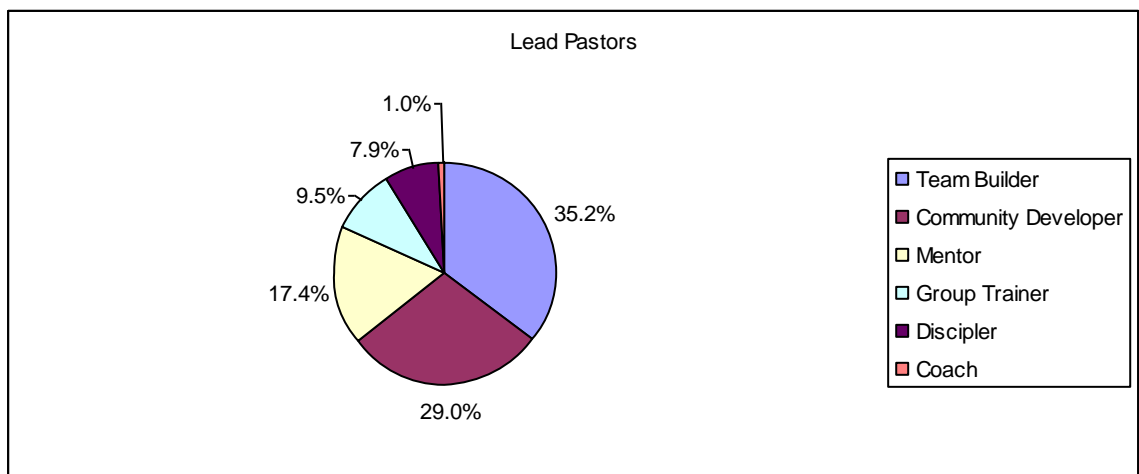
considers that the emotional sphere, together with the spiritual and character area, must always be growing in a leader's life. Emotional problems or brokenness can hinder a leader's relationship with God.

Lay leader (LL6) shares that "*emotional health*" is easily ignored in church leadership development. She observes that the "*bitterness*" and "*grudges*" that remain inside the heart of people and remain unresolved will ultimately lead people away from the church.

principles of this research study. All 24 respondents identified various key roles of the lead pastors for leadership development at local churches (see *Figure 4.8*). Interview data of lead pastors resulted in a total of 1,991 Convergent Lines and lay leaders/pastors a total of 636 Convergent Lines of LDR.



*Figure 4.8 Leadership Development Roles – Number of Convergent Lines*



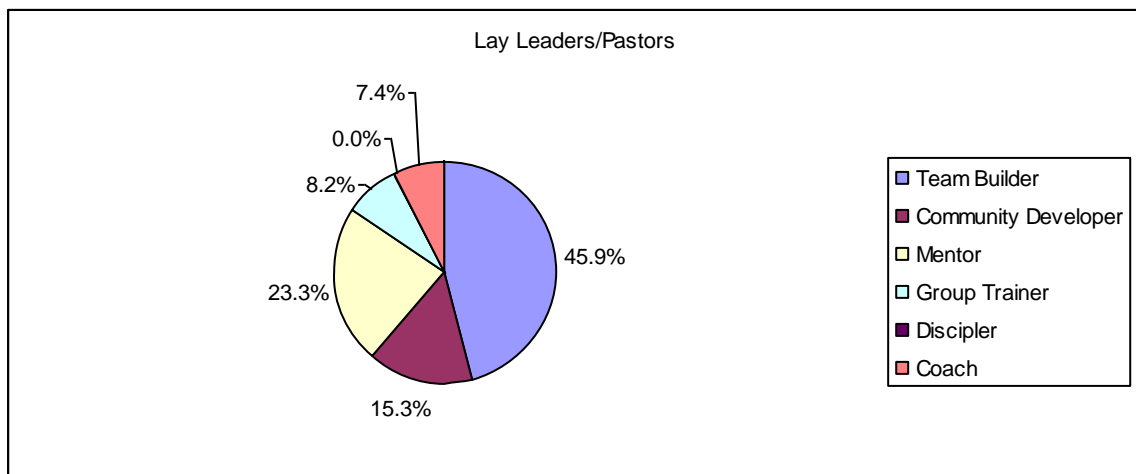
*Figure 4.9 Leadership Development Roles – Percentage of LDR Convergent Lines (Lead Pastors)*

Lead pastors considered that Team Builder and Community Developer are the primary important key roles of lead pastors as they represent a total of 64.2 %; Mentor,



Group Trainer, and Discipler are the secondary important key roles of lead pastors as they represent a total of 34.8 %; Coach is the tertiary important key role of lead pastors as it represents a total of 1.0 % of the total LDR's Convergent Lines reported by the lead pastors (see *Figure 4.9*).

Lay leaders/pastors considered that Team Builder and Mentor are the primary important key roles of lead pastors as they represent a total of 69.2 %; Community Developer, Group Trainer, and Coach are the secondary important key roles of lead pastors as they represent a total of 30.9 %; Discipler is the tertiary important key role of lead pastors as it represents 0.0 % of the total LDR's Convergent Lines reported by the lay leaders/pastors (see *Figure 4.10*).

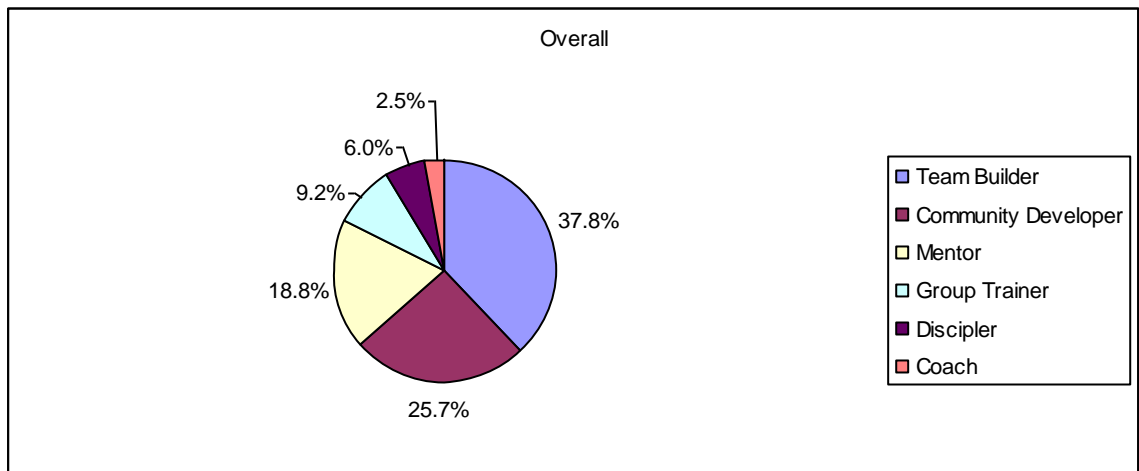


*Figure 4.10 Leadership Development Roles – Percentage of LDR Convergent Lines (Lay Leaders/Pastors)*

It is noted that lead pastors and lay leaders/pastors all agreed that Team Builder is the most important primary key role of lead pastors in leadership development. However, lead pastors considered that Community Developer is another primary important key role while lay leaders/pastors regarded the role of Mentor as primarily important instead. Lead

pastors and lay leaders/pastors also agree that Group Trainer is one of the secondary important key roles of lead pastors in leadership development. Nevertheless, lead pastors emphasized more on the role of Discipler, while lay leaders/pastors viewed the role of Coach as a secondary important key role in leadership development.

According to the frequency or relative percentage of various leadership development roles, which are represented by the total Convergent Lines of LDR reported by all 24 respondents, the derived principles or terms have been ultimately arranged as the following primary, secondary, and tertiary themes of LDR. The primary theme includes the roles of Team Leader and Community Developer, which represent a total of 63.5 % of the total Convergent Lines. The secondary theme includes the roles of Mentor, Group Trainer, and Discipler, which represent a total of 34.0 % of the total Convergent Lines. The tertiary theme includes the role of Coach, which represents a total of 2.5 % of the total Convergent Lines reported by all the 24 respondents (see Figure 4.11).



*Figure 4.11 Leadership Development Roles – Percentage of LDR Convergent Lines (Overall)*

## Primary LDR #1: Team Builder

Team Builder was one of two Primary Leadership Development Roles of lead pastors to be mentioned by thirteen lead pastors and eight lay leaders/pastors, resulting in a total of 993 Convergent Lines. In total, Team Builder represents 35.2 % of LDR Convergent Lines of lead pastors, 45.9 % of LDR Convergent Lines of lay leaders/pastors, and 37.8 % of total LDR Convergent Lines.<sup>484</sup>

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<sup>484</sup> A summary of the respondents' interview data (Team Builder) is as follows:

Lead pastor (LP1) uses the monthly deacon board meeting as an opportunity to train up deacons through his personal sharing of Bible or other devotion materials. He especially affirms the importance of using himself *"as an example"* including the sharing of his weaknesses and strengths in order to encourage the deacons to learn and grow in a similar way. He places a very high value on team ministry, with reference to the biblical imagery of the church as the body of Christ. Moreover, he asserts that in order for a ministry team to cultivate leadership development, the *"unity and harmony of a team"* are indispensable qualities. He affirms that unity is given from God, though believers have diversity in their character, gifts, and strengths. This God-given unity brings harmony among members and then consensus for the ministry decisions. He especially emphasizes on this *"model of one church with two ministries"* – Chinese and English ministries – which is founded on this God-given unity for accomplishing the ministry and building up the future leaders of the church.

Lead pastor (LP2) affirms that one of the ways to train up a leader is to put the leader in a team environment so that he/she can learn how to lead in a team. He sees himself as having dual responsibilities in corporate issue – sitting besides the leader and evaluating his/her ministry, and in personal issue – supporting the personal growth of the leader. Lead pastor (LP2) intentionally sets up a team context as a platform for leadership training when the church has a special project, like outreach events for non-believers. This ministry opportunity encourages each member of the ministry team to leave their comfort zone and provides training ground for team members to learn collaboration and even to resolve conflicts if they arise. Lead pastor (LP2) also encourages people to initiate and develop ministries according to their own gifts and passions. This ministry empowerment is another effective way to develop people into leaders through ministry involvement. Lead pastor (LP2) has a strong conviction on team work as ministry and leadership development, and asserts that the pastoral team has an important role of modeling team spirit in ministry so that the congregation can see how they relate and collaborate with each other. The daily operation of the church is generally executed by different teams. The pastoral team provides overall vision, support, encouragement, and evaluation for various ministry teams and embraces the ministries as initiated by the teams according to their gifts, creativity, and passions. Lead pastor (LP2) observes how the team can nurture the culture of the church, especially by modeling what a real spiritual leader should be through practicing the *"submission"* and *"following"* required of all team members in the ministry. Lead pastor (LP2) affirms that all pastors have to *"follow"* and *"submit"* to other leaders they are entrusted to in the ministry as well. He also perceives that the pastoral team also ministers according to the different gifts of the pastors, in that they *"collaborate, communicate, and submit to one another's leadership on different areas."*

Lead pastor (LP3) discerns that team ministry may or may not develop leaders. He sees the team or church's organized structure may help conduct ministries, but it will create problems if the church lacks a clear vision of *"what we are doing and how we become."* He affirms that *"people need to be developed, not the program – Christian life is to be developed, not the ministry."* He also affirms the importance of providing training for existing leaders, like deacons, so that they can be well-trained or equipped as spiritual leaders.

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Lead pastor (LP4) affirms that leaders serve as role models in the team ministry and shares how he accepts and listens to his pastoral team members. He asserts that providing retreats for the deacons and department heads of the church is a way to build up the ministry teams and team members. Moreover, he experiences that the time of “*corporate prayer*” that includes praying and sharing time within the team’s ministry meeting is a way to see how “*God is moving in this direction through this corporate prayer.*”

Lead pastor (LP5) affirms that he spends most of his time in supporting his pastoral team members, and elders and deacons of his church. He used to meet with these key leaders individually and tries to facilitate training opportunities for them. Lead pastor (LP5) shares how he tailor-makes trainings that fit the pastors’ developmental and ministry needs through his network and connections with the church’s denomination, and provision of necessary financial support and other resources. Lead pastor (LP5) sees himself more as a peer mentor with other pastors. He sees the importance of transparency and humility in being a team leader, and also of appreciating and empowering the strengths of his colleague pastors in the ministry. He affirms the necessity for the lead pastor to engage the wisdom of the other pastoral team members who advise the lead pastor in making important decisions. This way of accepting other pastors’ views depends on how secure the lead pastor is regarding his/her role and identity before God. Lead pastor (LP5) believes that team work that exhibits a collaborative culture among the leaders is the key for the growth and health of the church. Lead pastor (LP5) is concerned how the members of the pastoral team and elders/deacons team are capable in dealing with adversity issues in church ministry, especially in conflict management. He believes that individual leaders must be humble enough, willing to listen to others, and even walk extra miles with the opponents, in order to face adversity and resolve conflicts. He adds that the ministry team must not avoid but face the conflict, finding ways to resolve the conflicts and leave the emotions behind after the solution is sought. Lead pastor (LP5) also affirms the importance of building up a relational community of relationship and friendship among the team members. Besides, though each of the members has individual responsibility, pastors are not working individually, but as a team together in ministry. He intentionally builds up that kind of “relational” and “collaborative” culture in his ministry team. Nevertheless, accountability is still kept through regular evaluation of each of the team members that focuses more on the personal issues of the members. Lead pastor (LP5) also sees himself as having the task of envisioning and articulating the vision to the core leaders of the church. Nevertheless, he sees himself more as a facilitator of the vision, allowing God to work in different lives to make the vision a reality. Regarding elders/deacons team members, lead pastor (LP5) provides pastoral care to each of them, and also engages them in ministries according to their gifts and training. He facilitates relevant and regular formal trainings to these core leaders of the church. He treats these leaders as his ministry partners and at the same time believes that building up personal and harmonious ministry relationships are all important.

Lead pastor (LP6) “handpicks” and recruits potential leaders to build up his ministry team. They went through orientation and training before actually carrying out the ministry. Then lead pastor (LP6) ministered together with the team members so that they could see how he lived, evangelized, and led. He shares that he together with the ministry team members, “*we experienced God together.*” After this intensive practical ministry training experience, these team members had the time to reflect and re-evaluate the ministry experience with the lead pastor and they were then recruited to continue serving in various ministries at the church. Lead pastor (LP6) would also recruit a leader to be his assistant in some teaching ministry so that the leader could learn from his ministry. Lead pastor (LP6) intentionally builds up various ministry teams by recruiting and providing training and mentoring for these newly selected team members so that church ministry is not conducted just by one leader, but a team of leaders. He believes that team ministry can work better than a sole leader’s ministry, when all the leaders are encouraged to work on strengths so that a team member’s strength can complement another’s weakness. Nevertheless, humility, willing to work with others, and accountability are considered by lead pastor (LP6) as important elements of effective team ministry. Lead pastor (LP6) also develops his pastoral team as a community through regular devotion, sharing, and prayer time. He also meets with his pastoral staffs individually.

Lead pastor (LP7) develops his pastoral team members through delegation and setting up clear specifications of their roles of ministry. He works with his pastors as a ministry team in a collaborative way through sharing the ministry workload. Lead pastor (LP7) also knows his pastors very well with regard to their strengths, gifts, and hearts, and thus fully trusts and supports them in their ministries. Apart from the regular staff meeting, he also makes himself available so that the pastors can call him if needed. He is especially concerned about the unity of the pastoral team and that members should have the same

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understanding of the church ministry. Lead pastor (LP7) also empowers other leaders through supporting them to initiate their ministries and providing support if needed.

Lead pastor (LP8) stresses the need of continuous education for developing his pastoral team members, as it is important for their personal and spiritual growth. He affirms that this is “*an ongoing process*” where leaders can model growth for the congregation. Lead pastor (LP8) also affirms the importance of “*on job training*.” He tries to share what he learnt through the trainings he recently attended with other leaders, and invites them to follow his example. He especially utilizes the regular pastoral meeting to train up his team members through discussion of leadership articles, and also shares his current ministry experiences with all the leaders of the church through his own modeling on how to do ministry and relate with people. Lead pastor (LP8) provides personal caring for individual deacons, getting to know each of them and stimulating them to think of doing ministry differently. He also invites some of the deacons to be his assistants in ministry, thus allowing them to observe how he does ministry while also preparing them to lead in the future.

Lead pastor (LP10) affirms the importance of leadership development through building up ministry teams. He stresses on three teams of leaders that need to be developed: pastoral team, deacons team, and Bible group leaders. He meets with his pastors personally in order to keep them accountable for their ministries. He also empowers his pastors through giving them “*full freedom*,” resources and encouragement to do their ministries, although he still sees himself as the “*overseer and equipper*.” He prefers to trust and delegate the work to his pastors while he keeps himself available and “*stands at their back to support*.” He also sees the benefit of having personality assessment for the pastors, which can help in knowing the matching of a pastor in a ministry team. Lead pastor (LP10) also provides more formal external or internal training programs for the deacons so that they can learn together and open their mindsets for ministries. Nevertheless, lead pastor (LP10) still affirms that relationship building is more important than training for deacons. He invites some deacons to minister alongside him according to their gifts so that they can see how he ministers and then subsequently minister and even train others in a similar way. Lead pastor (LP10) also utilizes deacons meetings or other retreats as an opportunity to train up deacons through the sharing of related articles. He believes that personal modeling in a real ministry setting is a very important way of training up leaders.

Lead pastor (LP11) considers that team ministry is “*the most important element to me for developing spiritual leader*.” He notices that not everyone is available for separate leadership development, and a team environment is the best venue for leaders to learn how to serve and work together from a spiritual perspective. He perceives that leaders can “*participate*” in the ministry and complement one another, and also “*connect*” with other team members through knowing others in a much deeper way. He affirms that team leaders must be able to connect with the community. Lead pastor (LP11) especially focuses on building up the three-tier ministry team of the church – “*pastors team, deacon board, and department heads team*.” He intends to bring all leaders together as a dream team, allowing them to have brain storm and dreaming time so that all the leaders can link up and be connected together in a deeper sense regarding the articulation of their deep concerns and values.

Lead pastor (LP12) meets with pastoral staff weekly to discuss the ministry, but he also tries to meet with each of them individually to have devotion time together. He arranges silent retreats for the pastoral staff and sometimes also provides intensive training for them. He even sees himself as being the shepherd of the staff, leading them to have group Bible study as well. He also focuses on having communion with all the staff weekly, aiming to foster the practice of spiritual disciplines among the pastoral team members. Lead pastor (LP12) also tries to build friendships with his pastoral staff in order to support their ministry and build up the networking with them. He is especially concerned about the “*team dynamics*” and the “*community relationship*” of the ministry team, so that team members can learn from one another in a better way due to higher “*learning power*.” This learning community, like the community of Jesus and twelve disciples, can bring team members back to have “*a larger sense of humility*,” learning how to submit to one another though conflicts may still arise. Lead pastor (LP12) also asserts that this community is founded on the covenant that God makes with all His people through the Gospel.

Lead pastor (LP13) stresses on the use of an evangelistic or a mission ministry team for training up leaders, aiming to help the team members understand their own passions and gifts for the ministry, and ultimately training them up as disciples of Christ. Lead pastor (LP13) provides detailed training for each role of the team and at the same time walks the journey with the team members through coaching them to enhance their vision and overcome ministry difficulties. He prefers not to use massive training, but seeks

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out one or two potential leaders, inviting them to have prayer and fellowship time in order to verify if they have the passion and calling from God. This journey may last for three to six months for the verification of the ministry's calling. Lead pastor (LP13) encourages the growth of his pastoral team members by asking them "*probing questions*" in order to keep them accountable and more importantly, to empower the pastors for becoming "*a change agent for the church.*"

Lead pastor (LP14) asserts that earning the trust of other team members is an important element in leading ministry teams, like the pastoral team, deacons team, leadership team, etc., so that the other team members may be willing to submit and follow the team leader. "*Team spirit*" is another important element required of a ministry team, so that team members can be humble enough to "put down themselves" in order to build up the team. He especially sees how a lead pastor can demonstrate "*an example of humility*" that other leaders can learn and follow.

Lay leader (LL1) shares how he grows through serving in various team ministries. A personal invitation by the lead pastor to engage in a new ministry was also a turning point for broadening his ministry horizon. He also shares how the lead pastor empowers his ministry, builds up a personal relationship with him, and supports his spiritual growth throughout the ministry process. Lay leader (LL1) shares that a secure and practical ministry team environment, as created by the lead pastor, is important for the growth and development of emerging leaders. He also affirms the importance of team ministry at church, as team members can serve with their gifts and collaborate with the others so that team members can also be built up. Other indispensable elements of an effective team ministry include regular communication among team members, humility of each member, an open and a learning attitude toward the ministry. Lay leader (LL1) repeatedly affirms that team ministry not just focuses on the work or duties, but rather should be carried out in a personal way so that team members are cared for and encouraged to grow in their ministry life.

Lay leader (LL2) shares how he grows through participating in a leader's role of a ministry team, but he notes that this was also one of the hardest years in his life. Initially, he thought that the ministry was mainly "*task-based,*" so that he became very demanding in driving people. But this ministry experience later transformed him to become a "*more people-oriented leader*" instead of one just focused on tasks and accomplishments. Team work and "people's lives" became his ministry core values. He affirms that, "*I really like cherishing my friendship with them. I try to be more available to people. I really like to pray for them and walk with them.*" He also stresses the importance of "*unity*" of the local ministry team, and ultimately of the local church, as one key element that is required of team ministry so that all members can have "*the same mindset*" and can be more influential.

Lay leader (LL3) shares from her past team ministry experience how other team members affected her, and how the team as a whole could achieve more for God. She sees "*listening to other teammates,*" "*giving respect to teammates,*" and "*letting them do what they can*" could make the team better and the member "*a stronger leader.*" She considers that giving her teammates freedom is a way to empower their ministry though the vision and direction of the team ministry cannot be neglected.

Lay leader (LL5) affirms the importance of team ministry as it helps an individual member to see his/her own weaknesses and at the same time, better understand the purpose of the ministry at the church.

Lay leader (LL6) shares how she learned in collaborating with other team members that they can really complement each other's weaknesses. At the same time, she also sees how team ministry becomes an opportunity to "*experience God*" by better understanding herself, while also growing her into spiritual "*maturity*" through increasing "*sensitivity to God and to people*" and the "*love for people and heart for sacrificing and serving.*" She also notices how the lead pastor is able to delegate various works for the leaders and choose the right people to minister in the right positions. She regards that the lead pastor is like a "*steward,*" directing the leaders to do the work through "*knowing their gifts and allowing them to experience God in the ministry.*" Nevertheless, she affirms that the lead pastor is still engaged in "*being with them*" and encouraging them to serve.

Pastor (P1) sees how his work relationship with the lead pastor is not hierarchical but that of a "*partner relationship*" in the sense that they are "*more equal*" and can "*share their struggles with each other.*" He considers how the lead pastor trusts him so that he can work with confidence, and how the lead pastor "*delegates the authority and responsibility*" to him. Pastor (P1) also affirms the importance of "*mutual understanding*" among the team members, "*life influencing*" of the leaders, and "*unity*" in the "*knowledge of God*" required in team ministry of the church. He also observes how people grow in the ministry team through "*the life influencing power*" of a pastor – the "*attitudes and heart of serving*" that

## Primary LDR #2: Community Developer

Community Developer was another Primary Leadership Development Role of lead pastors to be mentioned by thirteen lead pastors and eight lay leaders/pastors, resulting in a total of 674 Convergent Lines. In total, Community Developer represents 29.0 % of LDR Convergent Lines of lead pastors, 15.3 % of LDR Convergent Lines of lay leaders/pastors, and 25.7 % of total LDR Convergent Lines.<sup>485</sup>

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people become “*voluntarily take up the ministry.*” He affirms that team unity, effective communication, relationship building and caring among team members are all important in team ministry so that people can grow.

Pastor (P2) shares how the lead pastor’s heart and practice of discipleship impressed his ministry, and how they also stand together for witnessing the truth. He recognizes how the lead pastor sponsors and finds resources for him to attend training that is important for his own personal development and the ministry. The support from the lead pastor helps him to find clarity and convergence in his ministry life.

Pastor (P3) asserts that the lead pastor is his “*direct supervisor*” and “*oversees all the ministries,*” and yet the lead pastor gives him “*freedom to do*” in the ministry. He notices that the lead pastor sets the vision for the church and also sponsors him to attend conferences that give him exposure to various ministries and connections with other people. He shares that the lead pastor promotes gifted ministry of the pastoral team while at the same time modeling himself in how to lead, minister, and care for team members. The lead pastor adopts a coaching role in relating to the team members through “*asking a lot of questions*” for the purpose of “*expanding the other pastors’ vision in ministry.*” Pastor (P3) considers the lead pastor as his “*friend*” and the team relationship as like a “*family,*” though he is still to be accountable to his lead pastor and to follow and support the lead pastor’s vision.

<sup>485</sup> A summary of the respondents’ interview data (Community Developer) is as follows:

Lead pastor (LP1) believes that the church community, apart from having formal training programs, requires “*a mature group of Christians and capable leaders*” who can serve as “*role models*” that young people can look up to and so grow to take up future leadership positions. He affirms that building up a culture of “*commitment*” is important in that it helps believers live out their Christian lives not just individually but “*corporately.*” Leadership development involves the element of accountability in that leaders are responsible to God but also to the congregation. Lead pastor (LP1) shares how he cultivates this understanding of church ministry through regular preaching and teaching at the ministry team meetings. He tries to provide various resources and trainings for developing leaders, and at the same time encourage the congregants to practice spiritual disciplines like regular Bible reading and quiet time for building up an intimate relationship with God.

Lead pastor (LP2) affirms the primary importance of “*bringing the church’s vision to different levels of leaders*” as it gives the community and leaders momentum and energy for their continual ministry. He sees the importance of bringing the vision “*from the top level to the middle level and to the ground level*” so that all leaders can have ownership of the vision.

Lead pastor (LP3) warns against the danger of bringing “*secular mentalities or thinking*” into church’s ministry such that leaders are defined according to how successful the person can run the ministry rather than on the “*spiritual quality*” of the person. He affirms that leadership development must be “*on the job training*” which begins from the time when a person receives baptism. He stresses that baptismal class is important for these newly baptized believers to build up a good foundation before they become leaders of the church. Leadership development presupposes discipleship at the outset of a believer’s church life. Lead pastor (LP3) also considers the importance of providing different levels of training which develop people to become leaders. Nevertheless, he points out the danger of being “*too organizational*”

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and the tendency to focus more on the technical instead of the spiritual side of leadership development. He affirms that the church's community is more helpful for growing the spiritual lives of leaders, since it is more *"people-oriented,"* and has a high degree of trusting and loving relationships. Lead pastor (LP3) also mentions how the organizational structure of the church can help believers grow from one stage to another. He states that a clear church purpose is significant for making disciples of Christ, and a well-defined role of the lead pastor as the *"spiritual leader"* instead of an *"administrative"* or *"organizational"* leader is also influential to the leadership development of the church.

Lead pastor (LP4) shares how promoting *"prayer"* is important for *"transforming people's lives"* within a church's community. He shares how people experienced the power of prayer in evangelistic ministry. He also shares how he invites people to meet and pray together, leading them to not just do the ministry, but experience God together. Lead pastor (LP4) first focuses on some converted members who exhibit the hearts for serving the Lord, inviting them to participate into ministry and also meeting with them to have prayer, Bible study, and ministry discussion.

Lead pastor (LP5) provides regular outside formal training for his church's leaders including elders, deacons, group leaders, etc., and then follows up with discussions afterwards. Leadership retreats are also provided for the leaders and include sessions that are *"more dialogical."*

Lead pastor (LP6) modifies the church's structure to include leadership development and provides relevant budgets as well. He cultivates a culture of *"growth"* and *"service"* required of each believer within the congregation through the promotion of reading spiritual books. He intends to recruit people in ministry at fellowships, which can become a good *"training ground"* for potential leaders. Lead pastor (LP6) also promotes the vision to convert the church to become more *"missional"* and *"people-based"* for the years to come.

Lead pastor (LP7) emphasizes on the power of the words of God in building up spiritual lives through Sunday School Bible teaching. He also insists on having personal discipleship, not simply discipleship class, with individual Christian in order to induce the life transformation of becoming Christ-like. Lead pastor (LP7) believes that the overall church life is for discipleship, including the biblical preaching, prayer, worship, daily devotion of believers, and evangelism, etc. He affirms that the church is to make disciples who undergo *"a life transformation process"* that changes their worldviews and grows them to be more Christ-like. At the same time, he keeps himself obedient to God's calling, serving and growing the people of God with a servant's heart, and envisioning the development of a church for the new generation.

Lead pastor (LP8) intends to create a new culture of the church that is more open to newcomers and outreach to non-believers. He tries to enlarge the horizon of the church's leaders through new but biblical ways of doing ministry. He has the heart to build up new leaders and new generations of the church instead of just focusing on the present needs. He develops new ministry structure and defines the job specification of the ministry positions. He purposely prepares and delivers his sermons in order to edify the whole church on the truth of personal faith, and the church as a spiritual community with commitment to God. He continues to relate with individual family in a more personal way, and empowers the existing leaders for carrying the ministry. The vision of his ministry is to build up the church to become a missional church with a kingdom perspective, and he shares his vision with the people, hoping that they own the vision by themselves.

Lead pastor (LP9) advocates discipleship in his church that focuses on daily devotion. He established a four years' plan of his church that promotes discipleship, evangelism, mentoring, and church planting. He also cultivates a mentoring culture through one-to-one and small group mentoring. He also promotes a 24-hour prayer campaign, praying for the pastor who is engaged in spiritual warfare.

Lead pastor (LP11) advocates an *"embedding ministry"* that organizes a *"family forum"* for inviting all the congregants to come and share about their needs and all kinds of new ideas about the ministry so as to arrive at a more collective ministry direction for the church. He also has a personal vision to build up the new generation through making disciples, while believing that God will raise up leaders from the disciples by His grace.

Lead pastor (LP12) emphasizes on the importance of Scripture in building up a spiritual community through expository preaching. He intends to train up the evangelists and pastors in this area. The purpose is to deepen a longing in the whole congregation for understanding the words of God that become the guidelines for all ministry decisions. He witnesses how the unity of the whole congregation, the trust among the leadership and the congregants, and the faith in God and His words are greatly reinforced.



## Secondary LDR #1: Mentor

Mentor was one of three Secondary Leadership Development Roles of lead pastors to be mentioned by thirteen lead pastors and seven lay leaders/pastors, resulting in a total of 495 Convergent Lines. In total, Mentor represents 17.4 % of LDR Convergent

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Lead pastor (LP12) especially recognizes how the “*shame culture*” of Asian churches has been hindering the growth of many pastors and leaders, while also creating a lot of conflicts between the pastors and the congregation. He affirms that the security of our own identity must be rooted and anchored in God’s words. This self-awareness of our heritage of “*shame culture*,” and the self-assurance of our identity by God and His Gospel are important issues for leadership training in a spiritual community.

Lead pastor (LP13) believes that his role is to build up a “*shared vision*” with the community. He views the lead pastor in a community as more of a “*coordination pastor*” in this sense.

Lead pastor (LP14) asserts that he must know the congregants well, especially concerning their personality types, and examine any existing church structure or program that may hinder the leadership development before he can initiate changes for leadership training. He affirms that lead pastor should take the lead for the leadership development program, which should also be in line with the individual church’s unique development, apart from other churches. This leadership development plan must include core training, like spiritual formation, inter-personal relationship, church government or polity, etc., aiming to develop the leaders and the church at the same time. He affirms that this leadership development plan can only be carried out after the lead pastor gains the trust and acceptance from the whole church, as the existence of a “*power struggle*” in the church may cause many problems or conflicts within this process. He affirms the importance of the selection of the right persons who have the potential and the related personality or temperament to be leaders for receiving the leadership training.

Lay leader (LL1) shares that a culture of “openness” among the congregants is important for building up leaders, especially when people show appreciation of others’ differences and give freedom and support for others’ ministry. The elements of unity, relationship, and collaboration are all important in a leadership-building community.

Lay leader (LL2) shares how his lead pastor’s emphasis on a church’s kingdom mindset motivates the community and leaders to share their resources with other churches in need.

Lay leader (LL3) shares that building up a “*sense of belonging*,” proper teaching, and involving people in ministry can help developing leaders in a community.

Lay leader (LL4) shares that the daily practice of “*relational devotion*” and the growth of his “*being*” in loving God and loving people, as emphasized by his lead pastor, are important factors for his personal growth. The clear development plan of the church also helps him to focus in discipleship and build up his relationship with God from a “*bottom up instead of top down approach*.”

Lay leader (LL6) considers Bible study, fellowship, and ministry participation and collaboration as important in building up the community, so that people may grow and experience God.

Pastor (P1) regards that the culture of “*life influencing life*” in a personal way is important for building people within a community. This requires existing leaders to model how they lead, commit, and live out their lives so that people are encouraged to serve in a similar way. He recognizes the importance of the pastor intentionally spending more time in people development, apart from his routine shepherding responsibility.

Pastor (P2) shares the importance of daily intimate devotion and participation in home groups as important ways to disciple people.

Pastor (P3) affirms the significant contribution of his lead pastor in promoting daily devotion which can build up the community, and this model example of the lead pastor also encouraging his own personal growth and ministry. He shares how the building up of a “*family culture*” can help give the community a new understanding or perspective of leadership, thus promoting a better leadership development. He hopes that the church’s plan of discipleship, evangelism, mentorship, and church planting will induce more people development within the community for the years to come.

Lines of lead pastors, 23.3 % of LDR Convergent Lines of lay leaders/pastors, and 18.8 % of total LDR Convergent Lines. Mentoring as mentioned in this study is understood by the author to be differentiated from coaching or discipling, as reported by the respondents. Lead pastors adopted the role of Mentor in developing those mentorees who were emerging or existing leaders of their churches, while taking up the role of Discippler in making new believers or baptized members to become disciples of Christ. Mentoring focuses more on the development of character and equipping of ministry skills for the leaders. Discipling concerns more on the teaching of basic Christian faith and practice of basic spiritual disciplines, like daily devotion and prayer, for the new believers or baptized members. Coaching is also a way adopted by lead pastors for developing emerging or existing leaders but is distinguished from mentoring in its emphasis on helping the coachees to solve their own problems through asking appropriate questions instead of simply giving them solutions or advices.<sup>486</sup>

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<sup>486</sup> A summary of the respondents' interview data (Mentor) is as follows:

Lead pastor (LP1) mentors a leader one on one regularly in order to see how he grows spiritually and ministers in his ministry through providing counselling, and spiritual direction in both personal and ministry issues. Lead pastor (LP1) considers that the mentor should be "*humble, accountable, available, and transparent*" so that the mentoree can see who the mentor is, his strengths and weaknesses included. This relationship requires "*transparency, authenticity, and commitment*" from both the mentor and mentoree.

Lead pastor (LP2) shares how he mentors a leader with prayer in order to deal with the leader's personal struggle, which is also a way to empower the leader in the ministry as well. He asserts that developing a mentoring relationship is "*the most effective way*" of training up leaders through "*moving closer to him and next to him*" so that the leader can see how the lead pastor lives out his life and learn from him how to lead. This mentoring relationship requires the openness of the mentor's life to the mentoree so that his "*life impacts the follower's life.*" Lead pastor (LP2) also adds that the mentor is also "*a learner,*" having a willing heart to learn and desire more of God, while a mentoree should also have a willing and desirable heart to become a better leader. A mentoree should be like a disciple of Jesus, exhibiting a "*submissive character.*" Lead pastor (LP2) intends to select existing ministry leaders to be his mentorees first, mentoring them to learn how to relate with their team members, and even to mentor others.

Lead pastor (LP3) agrees that more mentoring should be done in leadership development. The obstacle of carrying out mentoring is that the church is "*too institutionalized*" or "*too structural*" that it lacks mentorship for following up the believers in a more individual, personal or human way.

Lead pastor (LP4) sees mentoring as a way to invite people to serve together, appreciating their strengths, encouraging and praying for them throughout the process, and believing that these leaders can minister even better than the pastors do. He used to pray with these leaders on a one-to-one basis, building

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up personal relationships with them individually, listening to and caring for them. He affirms that the purpose of mentoring is to *“lead these people to be more prayerful and to trust in God.”* Lead pastor (LP4) affirms that a mentor should live out a life that the followers can respect, which includes his faith, love, positive attitude toward people, transparency and authenticity, etc. A mentoree must be a converted godly Christian who has the desire to be a better Christian, the passion to know God more, and the experience of life transformation.

Lead pastor (LP6) mentors his discipleship group members concerning their ministry or personal issues. He asserts that a one-to-one relationship can better encourage the mentoree to be more open in sharing about his/her struggle compared to a small group setting. Lead pastor (LP6) affirms that a mentor needs to *“have actions to back up the words”* so that the mentoree can follow.

Lead pastor (LP7) selects a person who has the potential to become a leader, intentionally spending time with and befriending him, and training him through inviting him to be his helper in small group ministry. He believes that one-to-one mentoring is very effective in leadership training if time is available. He mentors his own pastors by sharing how he ministers and learns in his past ministerial experience, for the goal of *“making them successful”* in ministry life. He also models his ministry to other leaders so that they may learn by following his example. Lead pastor (LP7) affirms that a mentor continues to grow in the maturity of his spiritual life so that his experience of spiritual growth becomes a helpful model to those following him.

Lead pastor (LP8) considers that the mentorship is beneficial to the mentor as well, as it is *“like a mirror reflecting”* the mentor himself. He states that *“placing a high priority,” “setting aside time for the mentoree,”* and *“getting to know the mentoree,”* and building up a trust relationship, are all important elements of a mentoring relationship. He also sees that a mentoring relationship may be built up in times of crisis for leaders. For lead pastor (LP8), mentoring may involve a personal caring relationship, ministry modeling, and training to the leaders.

Lead pastor (LP9) shares that the mentors who mentored him in the past that really contributed to his growth. He develops a mentoring plan for all the pastors and leaders through arranging a one-to-one mentoring for pastors with an outside mentor, and conducting a small group mentoring approach for the small group leaders by himself. He affirms that mentoring needs to be trained and mentorees need to be teachable.

Lead pastor (LP10) tries to meet with his pastoral staff on a one-to-one basis in order to build up both a personal and an accountability relationship. He also intentionally invites some deacons to participate in his ministry, being with him, seeing and learning how he ministers. The key is that the leaders can *“follow and see the model”* of the lead pastor.

Lead pastor (LP11) considers, *“I do not see myself as being superior.”* He believes that the key to mentoring leaders is *“being with them and walking with them,”* and *“waiting for God to be with them.”* He considers himself as the mentor of the leaders, although he does not use this term. He aims to *“get together and pray”* with a leader, and treats him *“as friend”* more – even sharing his own struggle with the leader, and learning to be the example to one another.

Lead pastor (LP12) mentors his pastoral staff through meeting with them individually, and even for a devotion time together.

Lead pastor (LP13) mentors his leaders through praying and walking with them, helping them to verify their ministry calling from God. He considers himself as a *“sojourner”* with the leaders in *“being with them.”* He believes that God is the only One who leads the trip, and he only journeys with the leaders, sojourning with the leaders and sharing his perspectives and insights for helping them to know how to build up the body of Christ. Lead pastor (LP13) intends not to build up a teacher-student relationship with the leaders, but to journey together with the leaders, even welcoming them to speak into his life as well so that they can be accountable to each other as friends.

Lead pastor (LP14) affirms that leadership development requires mentoring or coaching. Leadership development to him is not only science or program, but technique and art that need the examples of mentors for growing the young leaders. He believes that the best way for the lead pastor is to *“lead the group of young leaders, or program, and to develop them, to mentor them, or supervise them.”*

Lay leader (LL1) shares how the lead pastor can become the mentor of leaders, empowering their ministries, caring and supporting the spiritual growth of leaders through developing a personal relationship with them.

## Secondary LDR #2: Group Trainer

Group Trainer was another Secondary Leadership Development Roles of lead pastors to be mentioned by nine lead pastors and two lay leaders/pastors, resulting in a total of 242 Convergent Lines. In total, Group Trainer represents 9.5 % of LDR Convergent Lines of lead pastors, 8.2 % of LDR Convergent Lines of lay leaders/pastors, and 9.2 % of total LDR Convergent Lines.<sup>487</sup>

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Lay leader (LL2) shares that his relationship with the lead pastor is like that of friends, developed through serving and attending trainings, and sharing of their life experiences. At the same time, the lead pastor is the person he can look up to and ask for necessary advice. He recalls that this mentoring relationship was first initiated while he had a life crisis, and it gradually developed into deeper friendship. Lay leader (LL2) sees that the lead pastor makes himself available to him, encouraging him and caring about his feelings, while living out a life of transparency before others. He asserts that the personality and character between the mentor and the mentoree must match as well, in a mentoring relationship that is growing naturally. He shares that the lead pastor exhibits some life characteristics that he is lacking and admiring to possess. He regards that mentoring is like the “cloning” of the mentor to his mentorees.

Lay leader (LL3) shares that the mentoring relationship with the lead pastor through a ministry experience is more than a work relationship, but rather like a “*friendship*” where she can also get to know the lead pastor in a personal way. The lead pastor, as the mentor, guides and supports her, and at the same time, models a life example within the ministry. She sees that trust is important in a mentoring relationship, and sharing can be done in a safe environment. A mentoree should also be willing to learn and accept mistakes that he/she made, while the mentor requires transparency before the followers.

Lay leader (LL4) shares how the lead pastor meets with him one-to-one regularly, listening to him, giving him counselling, but keeping him accountable as well. He considers that a mentoree needs to admit his weaknesses and open up himself in the mentoring relationship.

Lay leader (LL6) shares that her lead pastor is like a “*big brother*” to her and that she really trusts him. She shares that the lead pastor can understand her and let her “*feel the love of God.*” She considers that this is like a “*feeling of a friend or family member.*” The lead pastor guides her to understand the unconditional love of God and uses his “*life to influence*” by “*being with*” the leaders.

Pastor (P1) shares how the lead pastor models an “*example of commitment*” that encourages and influences him to learn and to take up ministry position. The lead pastor also has trust in him and is like his “*co-worker*” and “*partner,*” communicating with him about the church’s issues and inviting him to work together to tackle the problems. Pastor (P1) states how this “*one-to-one relationship*” and the shepherding heart of the lead pastor help him grow as well. He affirms that one-to-one or one-to-two relationship is a more permanent and more “*in-depth*” way for building up leaders.

Pastor (P3) considers that young leaders like the youth mostly need mentoring for their growth in this stage of their lives.

<sup>487</sup> A summary of the respondents’ interview data (Group Trainer) is as follows:

Lead pastor (LP1) believes that small group training is a way to train up people to become mature and leaders, as a small group can provide close interaction among the leaders and encourage opportunities for questioning and clarification. Lead pastor (LP1) establishes a small group Bible study, which includes practice time of ministry skills for the participants, for developing the spiritual quality and skill required of a leader.

Lead pastor (LP4) adopts a holistic approach that focuses on spiritual, emotional, experiential, and biblical areas for developing people into leaders within a small group setting. He assigns different people responsibilities and opportunities to participate in the various small group ministries according to their

### Secondary LDR #3: Discipler

Discipler was the third Secondary Leadership Development Role of lead pastors to be mentioned by six lead pastors, resulting in a total of 157 Convergent Lines. In total, Discipler represents 7.9 % of LDR Convergent Lines of lead pastors, 0.0 % of LDR Convergent Lines of lay leaders/pastors, and 6.0 % of total LDR Convergent Lines.<sup>488</sup>

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gifts – like leading worship and bible study. Prayer is an important emphasis of the small group meeting that even new comers can join the prayer time as well.

Lead pastor (LP7) leads a lot of Bible study groups where leaders can see how he leads. He also invites those leaders to participate in different training groups, and allows them to learn serving step by step before they may take up more important leadership positions. Lead pastor (LP7) also trains up his deacons through having Bible study and sufficient prayer time with these leaders in the board meeting, and modeling himself as an example in the way of leading Bible study and prayer. Lead pastor (LP7) and the deacons have many opportunities to come together and pray, as the deacons attend the church's weekly prayer meeting regularly.

Lead pastor (LP8) forms small group Bible study with few people including new believers. He also uses his church's regular prayer meeting as a training ground for deacons, who are required to attend the prayer meeting, which includes Bible study time as well.

Lead pastor (LP9) trains up his small group leaders through mentoring and using other ministry resources to develop the leaders.

Lead pastor (LP10) establishes a Bible study group for all leaders so that they can have sharing time of their personal growth as well.

Lead pastor (LP11) establishes a Bible study small group with some devoted leaders of the church. He tries to help participants to correctly interpret the Bible and at the same time, they are required to submit their Bible assignments for corrections. These Bible study leaders are later involved in their fellowships' small group Bible study ministry. Lead pastor (LP11) further develops this small group into another stage of promoting a deeper dialogue among the leaders, aiming to help these leaders to lead the Bible study ministry in a similar way in their own fellowships' small groups.

Lead pastor (LP12) develops his lay leaders through regular lay leadership training meetings and lay leaders retreats that include service, communion, Bible teaching, and personal meditation time. The purpose is to practice "*self-reflection, prayer, and solitude time*" with God.

Lead pastor (LP13) groups his leaders together to learn how to build up spiritual foundations through "*spiritual formation, "body formation, "community formation, "and "family formation, "*" He affirms that this is a holistic formation where each aspect is linked up with the others.

Lay leader (LL1) shares how he learned to study the Scripture through joining a Bible study small group set up by the lead pastor, and having the opportunity to ask questions in a more secure environment. He sees that the Bible study small group is also a place where relationships can be built and leaders can be cared for.

Lay leader (LL4) shares how he grows through joining a training group that deepens his knowledge of God and himself. The deepening of the self-understanding of his own personality, temperament, and family of origin significantly impacts his personal growth in God. He especially affirms the group training that stresses on the integration of "*being and doing*" as important in leadership development. Other small group leadership trainings led by the lead pastor, which relate with people and ministry skill, and other spiritual and leadership growth areas, are advocated by the lay leader (LL4) as well.

<sup>488</sup> A summary of the respondents' interview data (Discipler) is as follows:

Lead pastor (LP1) stresses on the daily quiet time required of the leaders so that they can be nurtured by words or prayers. He affirms that this is a "*lifestyle*" or "*lifelong process*" of a leader to have

### **Tertiary LDR #1: Coach**

Coach was the Tertiary Leadership Development Role of lead pastors to be mentioned by two lead pastors and three lay leaders/pastors, resulting in a total of 66 Convergent Lines. In total, Coach represents 1.0 % of LDR Convergent Lines of lead pastors, 7.4 % of LDR Convergent Lines of lay leaders/pastors, and 2.5 % of total LDR Convergent Lines.<sup>489</sup>

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intimate relationship with the Lord. The goal is to be disciples of Jesus, following the way of Christ and not “comparmentalizing” their lives.

Lead pastor (LP3) asserts the importance of discipleship in building up disciples – “*a good follower of Jesus for the church*” – denying oneself and following Jesus. This discipleship involves a “*spiritual transformation*” in our lives, an ongoing life-changing process of the formation of a teachable attitude. Lead pastor (LP3) affirms that discipleship is a requirement for all kinds of leadership, since it is a transformation process of the understanding, emotions, and behaviours of believers. He regards good discipleship as a foundation of leadership which comes naturally and is not so much within our control. It is the work of the Holy Spirit who calls various disciples to take up different leadership positions in serving God’s body for His glory. Lead pastor (LP3) focuses discipleship first on baptized believers who meet with him individually through the baptismal class in order to reinforce their basic belief, like reading the Bible, how to pray and serve, and to examine their intentions and hearts for following Jesus. Lead pastor (LP3) also helps them deal with the personal problems of their inner lives as well.

Lead pastor (LP6) affirms that leadership development must begin with discipleship training. He uses a small group as a way to have discipleship training, which consists of a few people and meets about twice a month through following a book of discipleship training material. Lead pastor (LP6) also used a mission team to conduct discipleship for the participants. The team members were disciplined not simply through attending lectures, but rather through living and serving together with the lead pastor so that they could really see how he modeled a life of being a disciple, and they experienced God through practicing devotion, prayer and ministry together. Lead pastor (LP6) believes that he makes disciples while God makes them leaders.

Lead pastor (LP7) considers that leadership and discipleship for him and his church is the same. He regards discipleship as a process of every part of the church’s life where he is ministering, whether in worship, Bible study, Sunday school, or mission work.

Lead pastor (LP9) affirms that it is difficult to be a leader if one cannot be a disciple of Jesus. He encourages the congregants to have regular daily devotion through the modeling of his own personal practice of daily devotion and the production of daily devotion resources for the participants.

Lead pastor (LP10) encourages newly baptized members to attend discipleship training course led by him and a team of leaders. He models the discipling of the new believers to his leader assistants, so that they can in turn lead new discipleship groups in the future. This discipleship training program consists of various levels, starting from a basic discipleship level and going to a leadership level where discipleship and leadership training are carried out at the same time. Lead pastor (LP10) affirms that this is a very powerful way to “*change people’s lives and become more effective Christians*” from the bottom to top levels of the church.

<sup>489</sup> A summary of the respondents’ interview data (Coach) is as follows:

Lead pastor (LP9) considers that coaching is a type of mentoring. He notices that many leaders do not have a coach who can help drawing out the best from them, but rather they are insisted to be learnt under the others.

## Summary

The qualitative research instrument and subsequent data collection develop various themes or principles of: Importance of Leadership Development, Spiritual Leadership Qualities of a spiritual leader, and key Leadership Development Roles of a lead pastor at a local church.

Analysis of the respondents from the fourteen lead pastors and nine lay leaders/staff pastors suggests that, according to the experience and opinions of all these participants, leadership development is important at a local church for the sake of Ministry Accomplishment, Biblical Mandate, Leaders Empowerment, New Generation Development, and Miscellaneous.

The analysis of the interview data as reported by the respondents showed various leadership qualities as required of spiritual leaders. Transformation and Passion are the two Primary Spiritual Leadership Qualities; a Servant Heart, Integrity, Self-Awareness, and Skill are the four Secondary Spiritual Leadership Qualities; Communal Life and

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Lead pastor (LP13) coaches his pastors through asking them a lot more of “*probing questions*” in order to stimulate them reflect upon their lives and present ministries. He considers that this approach is a way of empowering the pastors.

Lay leader (LL4) shares about how the lead pastor has coached him on a one-to-one basis. This coaching approach is not so much skill training as more personal caring of his growth difficulties, if any. The coaching meetings involve questions which are asked from the lead pastor and sometimes from the lay leader (LL4) himself, and they also plan follow-up actions before the next coaching meeting. These coaching meetings help lay leader (LL4) better clarify his present situation and understand his growth in a life journey setting. He affirms that one must be trusting and humble enough before the coach for this coaching to be beneficial to the leader. Lay leader (LL4) also shares how the leaders training group led by the lead pastor is also like “*group coaching*,” as he can learn from the opinions of other more mature group members as well.

Pastor (P2) affirms the benefit of coaching in leadership training. He distinguishes mentoring as more “*putting in*” and “*giving directions*,” while coaching as “*drawing out the best*” and requiring “*listening as the core skill*.” A leader must learn how to listen to others. He also shares how he has benefited through a coach sponsored by his lead pastor.

Pastor (P3) shares how his lead pastor initiated a coaching relationship with him for the past years, which differs from mentoring that focuses more on telling or instructing. The lead pastor mostly initiates the coaching conversation that helps him “*think through question and answer*” of the issues.

Emotional Health are the two tertiary Spiritual Leadership Qualities required of a spiritual leader.

The result of the data analysis also suggested that: Team Builder and Community Developer are the two Primary Leadership Development Roles; Mentor, Group Trainer, and Discipler are the three Secondary Leadership Development Roles; and Coach is the Tertiary Leadership Development Role of a lead pastor at a local church.



## **CHAPTER 5**

### **PRESENTATION OF FINDINGS**

This project sought to investigate the various key roles of a lead pastor within Chinese churches in the Greater Vancouver Area, BC, Canada, in the development of spiritual leaders at a local church. The author hypothesized that there exist a common set of characteristics that describes the Spiritual Leadership Qualities of a spiritual leader. Besides, there are also related themes or principles that define the Leadership Development Roles of a lead pastor in developing spiritual leaders at a local church. Therefore, this dissertation project aims to discover this common set of principles of Spiritual Leadership Qualities of a leader and Leadership Development Roles of a lead pastor that can apply to other similar Chinese churches in Canada.

This chapter offers some practical applications of the common themes that have emerged from the literature and theoretical review of chapter two, the overview of biblical and theological foundations in chapter three, and the interview investigation of the lead pastors and lay leaders/pastors participants which have shared common sets of principles and themes as relayed in chapter four.

### **Conclusions from Data Collection and Analysis**

The research data collected from the qualitative survey instrument revealed the importance of Leadership Development, and the emergence of primary, secondary and tertiary themes of Spiritual Leadership Qualities of a spiritual leader, and of various key Leadership Development Roles of a lead pastor. As discussed in chapter four, an analysis

of the interview data suggests the various factors that are important for leadership development:

Ministry Accomplishment of the church

Biblical Mandate for building up people of God

Leaders' Empowerment for existing or emerging leaders

New Generation Development for future church's leadership

The analysis of the research data also suggests the following principles or characteristics required of a spiritual leader:

Primary Spiritual Leadership Qualities:

Transformation of life and ministry

Passion for God

Secondary Spiritual Leadership Qualities:

A Servant Heart before God and people

Integrity of a leader

Self-Awareness of one's uniqueness and identity in Christ

Skill of leadership

Tertiary Spiritual Leadership Qualities:

Community Life with people of God

Emotional Health of a leader

The research data finally proposes the various key roles of a leader pastor that are essential in leadership development at a local church:

Primary Leadership Development Roles:

Team Builder

Community Developer

Secondary Leadership Development Roles:

Mentor

Group Trainer

Discipler

Tertiary Leadership Development Roles:

Coach

## **Linking Research to Literature**

The literature review of chapter two sought to illustrate the various indispensable characteristics of spiritual leaders. The conclusion of the literature review suggests that spiritual leadership development should focus on a holistic development which aims at the building up of Passionate Affection for God, Servanthood Character of Jesus, Authentic Community Life, Emotional Healthy Life, Self-differentiated Competence, and Ministry and Life Transformation of a leader. Respondents to the survey instrument concurred in suggesting that the Transformation and Passion of spiritual leaders are the Primary Spiritual Leadership Qualities required. A Servant Heart and Integrity, which are Secondary Spiritual Leadership Qualities as reported by the respondents, also agree with the literature review, suggesting that Servanthood Character of Jesus is indispensable in leadership development. Self-awareness and Skill, the other two Secondary Spiritual Leadership Qualities obtained from the interview data, also correspond with Self-Understanding and Identity in Christ, and Self-differentiated Competence as asserted by

the literature review. Communal Life and Emotional Healthy Life are affirmed by both the literature review and the conclusions of the data analysis, though these two characteristics are considered to be tertiary Spiritual Leadership Qualities as reported by the respondents. A summary of comparison is as follows (see *Figure 5.1*).

<b>Reported Order of Importance (interview data)</b>	<b>Spiritual Leadership Qualities (Interview Data)</b>	<b>Characteristics of Effective Spiritual Leaders (Literature Review)</b>
Primary SLQ	Transformation	Ministry and Life Transformation
Primary SLQ	Passion	Passionate Affection for God
Secondary SLQ	Servant Heart	Servanthood Character of Jesus
Secondary SLQ	Integrity	Servanthood Character of Jesus
Secondary SLQ	Self-Awareness	Self-Understanding and Identity in Christ
Secondary SLQ	Skill	Self-Differentiated Competence
Tertiary SLQ	Communal Life	Authentic Community Life
Tertiary SLQ	Emotional Health	Emotionally Healthy Life

*Figure 5.1 Spiritual Leadership Qualities/Characteristics of Effective Spiritual Leaders*

It is concluded that lead pastors and lay leaders/pastors of Chinese churches in the Greater Vancouver Area generally perceive that spiritual leaders at local churches should primarily possess qualities of Life and Ministry Transformation, Passionate Affection for God and a Servanthood Character of Jesus in leadership. Self-Understanding and Identity in Christ, and Self-Differentiated Competence in ministry are also important characteristics in leadership but comparatively, the elements of Communal Life and Emotional Health receive less attention from the respondents. This observation also reflects the general tradition or culture of Chinese churches where spiritual leaders are

predominantly understood to be individualistic in their spirituality, a view which also does not consider emotional health as a significant factor in the area of spiritual formation.

The literature review from Christian and secular resources demonstrate that Leadership Development Themes generally consist of: Practice of Spiritual Disciplines and Discipleship Making, Development of Mentor Relationships, Development of Coach Relationships, Building up of Effective Ministry Teams, and Establishment of Leadership Development Principles, Culture and Process. It is possible to conclude from the analysis of the respondents' interview data that the various key leadership development roles of a lead pastor at a local church are generally in line with these Leadership Development Themes from the literature review as well. A summary is as shown in *Figure 5.2*.

It is found that the respondents generally consider that a lead pastor has the primary roles of Team Builder for building up effective ministry teams, and of Community Developer for developing a spiritual leadership community so that people can be developed into spiritually effective leaders for ministering to God and achieving His missions. This is also an encouraging affirmation that a lead pastor's role is now perceived to focus more on team building and community development rather than conducting all the church's ministries in his/her own strength. This also reflects the trend that Chinese churches in Greater Vancouver Area are increasingly emphasizing and relying more on team leadership and developing community for carrying out the ministry and more importantly, building up emerging leaders for the next generation. It is also noted from the report of the respondents that Mentor, Group Trainer, and Discippler are still indispensable roles for a lead pastor to build up emerging leaders in an intensive but more personal and relational way. This observation provides an important affirmation

that leadership development should be conducted through a personal, intentional and peer-group approach so that people can be more effectively developed into leaders. Coaching, though mentioned by some of the respondents, is still not a common leadership development approach to most Chinese churches, compared to other leadership development themes adopted by the lead pastors. This is an area that requires further exploration and more practice by lead pastors, especially in the development of more mature leaders, like elders, deacons or other pastors, who are equipped to take up important leadership positions at local churches.

<b>Reported Order of Importance (interview data)</b>	<b>Leadership Development Roles (interview data)</b>	<b>Leadership Development Themes (literature review)</b>
Primary LDR	Team Builder	Building up of Effective Ministry Teams
Primary LDR	Community Developer	Establishment of Leadership Development Principles, Culture and Process
Secondary LDR	Mentor	Development of Mentor Relationships
Secondary LDR	Group Trainer	Mixed Themes - Mentor Relationships and Discipleship
Secondary LDR	Discipler	Practice of Spiritual Disciplines and Discipleship
Tertiary LDR	Coach	Development of Coach Relationships

*Figure 5.2 Leadership Development Roles/Leadership Development Themes (Literature Review)*

## **Linking Research to Biblical Foundations**

Chapter three offered an overview of biblical foundations regarding leadership development in the Old Testament, Jesus' Ministry, and the Early Church. Several leadership development themes also emerge from this review: (1) Developing Mentoring

Relationships with Emerging Leaders as evidenced by the mentoring role of Moses, Elijah and Isaiah to their mentorees and their spiritual communities; the mentoring and discipling roles of Jesus to his disciples; and the mentoring role of Paul to Timothy and Titus. (2) Adopting a Team Leadership Ministry Model as evidenced by Moses with Aaron and the elders of Israel; Jesus with the twelve disciples; and Paul with his missions team members like Silas, Timothy, Luke, and others. (3) Implementing an Intentional Leadership Development Process which includes recruitment, selection, training and deployment of leaders, as manifested by Jesus to the twelve disciples and the early church to other leaders. (4) Building Up Leadership Community through the metaphorical languages used by Jesus and Paul in building up the people of God. (5) Modeling Servanthood Leadership by Jesus. (6) Developing Primary Key Leaders of Local Churches. (7) Implementing Leadership Transitions as shown by Moses, Elijah and Eli to their successors.

Respondents to the data collection survey instrument also reported most of these biblical principles or themes discussed in Chapter three of this study. A summary of the comparison of the Leadership Development Roles of a lead pastor and the Leadership Development Themes derived from the review of biblical foundations is shown in *Figure 5.3*. It is concluded from the comparison that the Leadership Developments Roles as obtained from the analysis of the interview data are generally in line with the Leadership Development Themes derived from the review of biblical foundation. The respondents report that the lead pastor, having the first primary leadership development role of a Team Builder at a local church, takes up the various leadership development responsibilities by Adopting a Team Leadership Ministry Model; Implementing an

Intentional Leadership Development Process; Developing Primary Key Leaders of Local Churches; and Modeling Servanthood Leadership.

<b>Reported Order of Importance (interview data)</b>	<b>Leadership Development Roles (interview data)</b>	<b>Leadership Development Themes (biblical foundations)</b>
Primary LDR	Team Builder	Adopting a Team Leadership Ministry Model  Implementing an Intentional Leadership Development Process  Developing Primary Key Leaders of Local Churches  Modeling Servanthood Leadership
Primary LDR	Community Developer	Building up Leadership Community  Modeling Servanthood Leadership
Secondary LDR	Mentor	Developing Mentoring Relationships with Emerging Leaders  Modeling Servanthood Leadership  Developing Primary Key Leaders of Local Churches
Secondary LDR	Group Trainer	Implementing an Intentional Leadership Development Process  Developing Primary Key Leaders of Local Churches
Secondary LDR	Discipler	Implementing an Intentional Leadership Development Process  Building up Leadership Community  Modeling Servanthood Leadership
Tertiary LDR	Coach	Developing Primary Key Leaders of Local Churches
		Implementing Leadership Transitions

*Figure 5.3 Leadership Development Roles/Leadership Development Themes (Biblical Foundations)*



The following statements, reported by the respondents and highlighted by the author's parenthetical notations, illustrate the correlations of the Leadership Development Role of Team Builder with the Leadership Development Themes derived from the review of biblical foundations.

*“Every month we have deacon board meeting (**Adopting a Team Leadership Ministry Model**). We do some leadership sharing and I would choose Bible sharing or devotion material and to share with the deacons. I use myself as an example – where my weaknesses and strengths are (**Modeling Servanthood Leadership**)? I share my weaknesses, I show that this is how I learn and we get nurturing from the words, and encourage them to do the same. The deacons meeting become another place for learning (**Developing Primary Key Leaders of Local Churches**). It is not long but is about 10-15 minutes.”<sup>490</sup>*

*“I hand-pick people who have potential to learn and grow and recruit them in my team (**Implementing an Intentional Leadership Development Process**).”<sup>491</sup>*

The respondents also shared how the lead pastors take up another primary leadership development role of Community Developer by Building up Leadership Community and Modeling Servanthood Leadership. The following statements illustrate the correlations of the Leadership Development Role of Community Developer with the Leadership Development Themes derived from the review of biblical foundations.

*“We need role models for the young people to look up to. This is not only 1-2 people but a mature group of Christians and capable leaders who can serve as role models (**Building up Leadership Community**) (**Modeling Servanthood Leadership**). This is especially important for young people in the EM ministry, so that in seeing this kind of model, they can grow and be more comfortable to take up the leadership positions.”<sup>492</sup>*

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<sup>490</sup> Reported by Lead Pastor (LP1).

<sup>491</sup> Reported by Lead Pastor (LP6).

<sup>492</sup> Reported by Lead Pastor (LP1).

*“My research motivates me to have a four-year plan to raise up disciplers. The first year is to raise up disciplers (Building up Leadership Community). I have a campaign called Discipler 123 with a kind of key ring. The second year is Evangelist 123 (Building up Leadership Community) - one discipler is to have 2 Christians who are without daily devotion, spending three months with them and helping them to practice the lifestyle of daily devotion. Evangelist 123 – 1 evangelist prays for 2 non-Christians for 3 months and helps them receive Jesus and go back to the discipler and repeat the cycle. The third year is Mentoring 123 (Building up Leadership Community), which engages at a deeper level. Mentoring is different and encourages them to take courses here in our church or to go out and take courses to have deeper Christian education level. The fourth year is church planting and encourages people to know the importance of church planting (Building up Leadership Community).”<sup>493</sup>*

The Secondary and Tertiary Leadership Development Roles of a lead pastor as reported by the respondents also concur with the Leadership Development Themes of the review of the biblical foundations. For instance, the Secondary Leadership Development Role of Mentor correlates with the Leadership Development Themes of Developing Mentoring Relationships with Emerging Leaders, Modeling Servanthood Leadership, and Developing Primary Key Leaders of Local Churches, as shown in the following statements:

*“The most effective way is to be with your leaders - you develop a mentor and mentoree relationship (Developing Mentoring Relationships with Emerging Leaders). Leadership is not where you just teach the principle and then they do it - they don’t know. I think the training model is if I can move closer to him and next to him. I do one time and you imitate me and then they get the concept – how to lead (Modeling Servanthood Leadership).”<sup>494</sup>*

*“I meet together with my pastoral staff every week (Developing Primary Key Leaders of Local Churches ) and talk about ministry, and if they come to the meeting, they come to me. Sometimes I see them individually. I will assign time to talk to individuals (Developing Mentoring Relationships with Emerging Leaders). I also spend time with all the clergy.”<sup>495</sup>*

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<sup>493</sup> Reported by Lead Pastor (LP9).

<sup>494</sup> Reported by Lead Pastor (LP2).

<sup>495</sup> Reported by Lead Pastor (LP12).

However, it is noted from the interview data that the Leadership Development Theme of Implementing Leadership Transition was in general not particularly reported by the respondents. This may indicate that most Chinese churches have not taken into account the issue of leadership transition as a high priority in the area of leadership development at local churches.

### **Implications for Lead Pastors’ Current Leadership Development Ministries**

The results of this research study could suggest that church leaders perceived Transformation and Passion as the two most important qualities of spiritual leaders while not ignoring other characteristics, like Servant Heart, Integrity, Self-Awareness and Skill. Nevertheless, the two elements of Community Life and Emotional Health are generally not as significantly emphasized in leadership development within a Chinese church context. It is recommended that the leaders, especially the lead pastor of a local church, should have a more balanced view of understanding spiritual leadership and pay more attention to address these two areas in developing holistic spiritual leaders for the church’s next generation.

The respondents also reported the various Leadership Development Roles of a lead pastor, but the weak or even negative correlations among the various roles did not evidence a view that the lead pastor had made an apparent or a strong synthesis of the various roles in leadership development at a local church.<sup>496</sup> The reason may be due to

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<sup>496</sup> An initial analysis of the correlation of various leadership development themes is shown in *Appendix F*.

the various limitations of lead pastors in carrying out different leadership development roles simultaneously in their ministries. It is recommended that leadership development, suggested as the most important key responsibility of a lead pastor, should be conducted by a leadership development team which consists of the lead pastor as the team leader, together with other pastors or lay leaders as team members, so that the various indispensable leadership development roles of the lead pastor can be supported and shared by other leadership development team members. Additionally, successful Leadership Transition is a significant theme that occurred in the review of biblical foundations but was not particularly reported by the respondents. A lead pastor, together with the church's elders/deacons board or leadership team, should pay more attention to this area in order to establish a leadership succession plan and strategy for the successful transition of existing key leadership roles to the new generation.

It is concluded that the lead pastor is called by God to take up this indispensable role of developing spiritual leaders for His church. As reported by the respondents and also affirmed by the literature review and biblical foundations, lead pastors will not successfully achieve the development of spiritual leaders at local churches unless they continue to grow themselves to satisfy God's requirement for developing leaders. This requirement of a lead pastor includes: (1) An Authentic Life of Modeling Spiritual Leadership; (2) A Caring Heart for Developing Leaders; (3) A Deep Trust in God's Way of Transforming Leaders; (4) An Ever-Learning Ability for Empowering Leaders; (5) A Vision from God of the Church's Future for Developing People and Accomplishing God's Missions.

## **Contributions to Research Methodology**

This study contributes to the growing body of literature and research regarding the central role of a lead pastor in developing spiritual leaders at a local church. This study portrays the most important qualities or characteristics that are required of spiritual leaders, and discusses the various key leadership development roles of lead pastors according to literary, biblical and research findings. Through the emergence of themes or principles of leadership development, this study has attempted to provide a set of leadership development roles by which lead pastors together with other leadership development personnel can address leadership development ministries at local churches. These practices are suitable for providing valuable theological and theoretical framework that can be applicable for practical church's leadership development ministry in a Chinese church's context.

## **Further Recommended Research Work**

The author is encouraged by the examples of fourteen lead pastors who have devoted themselves in developing spiritual leaders of their churches through taking up various leadership development roles with the related leadership development principles in their local churches' ministries. However, the Coaching approach has not been commonly adopted in the current leadership development ministries of Chinese churches. The reason may be probably due to the traditional perception of leadership development that leaders are to be developed from a "top-down" approach by a senior leader instead of adopting a "client-centered" approach used in coaching, focusing on the leaders

themselves to determine the agendas and actions of development. The author believes that this is an important area which requires further research and practical application of this coaching approach in Chinese churches especially for developing the top senior level of mature leaders, like pastoral staffs, elders or deacons of local churches.

Relating with the development of the most important key leaders of local churches, it seems that most Chinese churches as reported by the respondents have not developed a comprehensive leadership transition plan for future leaders of the churches. The lack of the leadership transition plan has been causing the “leadership vacuum” of the churches and/or “burn-out” of many existing leaders. This may not be an urgent issue for many churches but is the most important leadership development factor for continuing or even broadening the church’s ministry for advancing God’s kingdom. This is an area that requires further investigation such that biblical successful leadership transition principle can be translated into practical strategy and plan in a Chinese church’s context.

One lead pastor had reported that the church is living in an evolving culture and ministering to the post-modern believers. The church is now called to minister to the “Y-Generation” or “Millennial Generation” people. Leadership development at local churches is not developing spiritual leaders for the church’s own sake. The author believes that the church has a mission to develop spiritual leaders who can exhibit spiritual qualities and also demonstrate “incarnational ministry” to reach out to this new generation. This is another urgent and significant area that needs further research for existing Chinese churches and lead pastors who are called by God to develop new generational leaders to minister to this rapidly changing generation.

Last but not least, Chinese churches in Canada are facing an important challenge of raising up new generational leaders in a bi-lingual Chinese church context. The present study contributes to the author's deeper understanding of spiritual leadership and leadership development roles of being a lead pastor at a local Chinese church. However, the challenges of cultural differences among the English- and Cantonese- or Mandarin-speaking leaders and congregants have not been fully addressed by the respondents in terms of the various leadership development roles or themes derived. The author believes that further research work can be focused more on how these various leadership development roles or themes can take into account of the factor of this cultural difference or background that can further reinforce the application of the findings of this study in the current Chinese churches of Canada.

## **Conclusions**

From this research study it could suggest that spiritual leadership requires a set of holistic spiritual qualities or characteristics for being a leader. The central role of a lead pastor is to develop effective spiritual leaders for church's ministries and the new generation through taking up the various key leadership development roles of being a team builder, a community developer, a mentor, a group trainer, a discipler and a coach at a local church.

The author prays that the Lord will bless this endeavour among all Chinese churches of Canada which faithfully develop people of God into spiritual leaders for advancing God's kingdom in this new generation.

## **APPENDIXES**



## **“The Central Role of Lead Pastors in Developing Spiritual Leaders at a Local Church”**

This instrument is a Qualitative Instrument for the study within the Chinese churches of Greater Vancouver Area, BC, Canada by Matthew Sin, Senior Pastor of South Vancouver Pacific Grace MB Church in partial fulfillment of Doctor of Ministry requirements, ACTS/TWU, Langley, British Columbia. Created April 6, 2012.

**Introduction:** Thank you for participating in this interview. The purpose of this interview is to understand the various key roles that the lead pastor plays in developing effective spiritual leaders at a local church. Your participation and insight will significantly contribute to this research.

**Interview:** The interview is conducted through a personal dialogue focusing on a set of five open-ended questions. The interview would require approximately 60 minutes and will be recorded. The persons involved in the interview include the researcher, the Lead Pastor, and/or one leader/pastoral staff who is mentored by the Lead Pastor. The following questions will be asked:

1. How would you evaluate the importance of leadership development as compared to other ministries at your church? Can you provide some specific examples?
2. How do you perceive leadership development as a personal development process which includes not just formal training but also all of life's processes and experience? What significant qualities of a leader, like spiritual formation, character development, emotional health, etc., are required to be developed within this formative process? Which dimensions have either been stressed or easily ignored in the past leadership development within your congregation?
3. How have you been participating in developing emerging leaders within your congregation? Which ways were most effective in developing leaders within your congregation? How have you been participating in discipling/mentoring emerging leaders within your congregation? What are the most essential qualities for being a discipler/mentor and what other qualities are required for a disciple/mentoree?
4. How would you evaluate the importance of team ministry for developing spiritual leaders within your congregation? How have you been developing effective ministry teams that are conducive for developing spiritual leaders within your congregation? What

are the most essential qualities of ministry teams that you can cultivate for effective leadership development?

5. How have you been establishing leadership development strategy and culture within your congregation? What are the major changes that you have to implement or obstacles that you have to overcome in order to promote leadership development within your congregation?

APPENDIX B: DATA COLLECTION – TRANSCRIBED, APPLIED AND CONVERGENT LINES

Respondents	Transcribed	Applied Lines	Convergent Lines
LP1	602	197	201
LP2	613	213	220
LP3	537	172	173
LP4	608	214	223
LP5	526	166	167
LP6	412	145	159
LP7	718	218	223
LP8	499	157	164
LP9	369	124	124
LP10	461	129	149
LP11	487	131	131
LP12	585	195	197
LP13	363	129	176
LP14	493	166	166
Sub-Total	7273	2356	2473
LL1	331	97	112
LL2	393	126	126
LL3	279	88	88
LL4	266	93	93
LL5	172	46	48
LL6	365	116	118
P1	343	113	113
P2	331	101	105
P3	339	115	117
Sub-Total	2819	895	920
Total	10092	3251	3393
	Total transcribed lines include the entire word for word transcription of the interview including every word from the participants, space lines between paragraphs and title and description lines.	Applied lines refer to those transcribed interview lines that were applicable for deriving themes from the Research Questions. Applied lines do not include space lines, title or description lines or topics that are irrelevant to the qualitative open-ended interview nor do they include the author's comments and questions.	Convergent lines include those lines that had a singular theme added to those that expressed a multiplicity of embedded themes. Lines referencing multiple themes are multiplied according to the number of themes present within that line. Thus, for example, a line which suggests two converging themes will be multiplied by two and reflected in the total.

*APPENDIX C: Importance of Leadership Development (ILD) – Convergent Lines*

<b>Respondents</b>	<b>Ministry Accomplishment</b>	<b>Biblical Mandate</b>	<b>Leaders Empowerment</b>	<b>New Generation Development</b>	<b>Misc.</b>	<b>Total</b>
<b>LP1</b>	11	13	10	0	0	34
<b>LP2</b>	9	0	0	0	0	9
<b>LP3</b>	0	0	0	0	0	0
<b>LP4</b>	7	6	5	0	0	18
<b>LP5</b>	0	0	0	0	2	2
<b>LP6</b>	0	0	0	0	0	0
<b>LP7</b>	4	0	4	0	0	8
<b>LP8</b>	2	0	2	0	0	4
<b>LP9</b>	1	3	0	0	0	4
<b>LP10</b>	1	0	0	0	9	10
<b>LP11</b>	3	0	0	16	0	19
<b>LP12</b>	3	0	0	0	3	6
<b>LP13</b>	0	5	0	0	0	5
<b>LP14</b>	0	0	1	0	0	1
<b>Sub-Total</b>	41	27	22	16	14	120
<b>Applied</b>	120	120	120	120	120	120
<b>Convergent</b>	120	120	120	120	120	120
<b>% Convergent</b>	34.2 %	22.5 %	18.3 %	13.3 %	11.7 %	100 %
<b>LL1</b>	0	0	3	2	0	5
<b>LL2</b>	6	0	2	0	0	8
<b>LL3</b>	0	0	0	0	0	0
<b>LL4</b>	0	0	0	0	0	0
<b>LL5</b>	0	0	0	0	0	0
<b>LL6</b>	0	0	0	0	0	0
<b>P1</b>	4	0	0	0	0	4
<b>P2</b>	0	0	0	0	0	0
<b>P3</b>	0	0	0	0	0	0
<b>Sub-Total</b>	10	0	5	2	0	17
<b>Applied</b>	17	17	17	17	17	17
<b>Convergent</b>	17	17	17	17	17	17
<b>% Convergent</b>	58.9 %	0 %	29.4 %	11.8 %	0 %	100 %
<b>Total</b>	51	27	27	18	14	137
<b>Total Applied</b>	137	137	137	137	137	137
<b>Total Convergent</b>	137	137	137	137	137	137
<b>% Total Convergent</b>	37.2 %	19.7 %	19.7 %	13.1 %	10.2 %	100 %
<b>Mean</b>	2.2174	1.1739	1.1739	0.7826	0.6087	
<b>Standard Deviation</b>	3.2327	3.0697	2.4055	3.3433	1.9711	
<b>Variance</b>	10.4506	9.4230	5.7866	11.1779	3.8854	
<b>Minimum</b>	0	0	0	0	0	
<b>Maximum</b>	11	13	10	16	9	
<b>Range</b>	11	13	10	16	9	

*APPENDIX D: Spiritual Leadership Qualities (SLQ) – Convergent Lines*

Respondents	Transformation	Passion	Servant Heart	Integrity	Self-Awareness	Skill	Community Life	Emotional Health	Total
LP1	0	14	4	13	0	11	4	3	49
LP2	0	3	7	3	4	8	0	12	37
LP3	8	1	0	3	2	0	2	3	19
LP4	39	15	0	6	3	1	1	7	72
LP5	3	2	0	0	0	6	0	0	11
LP6	0	7	0	8	0	0	0	0	15
LP7	26	3	11	0	0	0	0	0	40
LP8	7	7	4	0	3	0	0	0	21
LP9	0	4	0	2	0	0	0	0	6
LP10	0	9	0	0	0	0	0	0	9
LP11	29	0	0	0	0	0	1	0	30
LP12	6	0	0	0	0	0	0	0	6
LP13	0	0	11	0	0	0	0	0	11
LP14	10	1	0	0	8	9	8	0	36
Sub-Total	128	66	37	35	20	35	16	25	362
Applied	343	343	343	343	343	343	343	343	343
Convergent	362	362	362	362	362	362	362	362	362
% Convergent	35.4 %	18.2 %	10.2 %	9.7 %	5.5 %	9.7 %	4.4 %	6.9 %	100 %
LL1	0	4	1	0	1	5	0	0	11
LL2	0	11	3	0	10	0	0	0	24
LL3	0	9	5	0	0	1	0	7	22
LL4	0	0	7	0	0	0	0	0	7
LL5	9	24	7	2	1	0	0	0	43
LL6	18	8	9	0	9	3	18	0	65
P1	19	10	7	8	7	0	0	0	51
P2	23	3	0	1	1	4	0	0	32
P3	0	6	3	3	0	0	0	0	12
Sub-Total	69	75	42	14	29	13	18	7	267
Applied	258	258	258	258	258	258	258	258	258
Convergent	267	267	267	267	267	267	267	267	267
% Convergent	25.8 %	28.1 %	15.7 %	5.2 %	10.9 %	4.9 %	6.7 %	2.6 %	100 %
Total	197	141	79	49	49	48	34	32	629
Total Applied	601	601	601	601	601	601	601	601	601
Total Convergent	629	629	629	629	629	629	629	629	629
% Total Convergent	31.3 %	22.4 %	12.6 %	7.8 %	7.8 %	7.6 %	5.4 %	5.1 %	100 %
Mean	8.5652	6.1304	3.4348	2.1304	2.1304	2.0870	1.4783	1.3913	
Standard Deviation	11.4884	5.9491	3.8356	3.4681	3.2376	3.3967	4.0437	3.1296	
Variance	131.984	35.391	14.711	12.028	10.482	11.538	16.352	9.794	
Minimum	0	0	0	0	0	0	0	0	
Maximum	39	24	11	13	10	11	18	12	
Range	39	24	11	13	10	11	18	12	

*APPENDIX E: Leadership Development Roles (LDR) – Convergent Lines*

<b>Respondents</b>	<b>Team Builder</b>	<b>Community Developer</b>	<b>Mentor</b>	<b>Group Trainer</b>	<b>Discipler</b>	<b>Coach</b>	<b>Total</b>
<b>LP1</b>	36	32	12	26	12	0	118
<b>LP2</b>	110	15	49	0	0	0	174
<b>LP3</b>	16	68	11	0	59	0	154
<b>LP4</b>	17	28	50	38	0	0	133
<b>LP5</b>	132	22	0	0	0	0	154
<b>LP6</b>	61	35	26	0	22	0	144
<b>LP7</b>	33	67	40	27	8	0	175
<b>LP8</b>	44	53	28	14	0	0	139
<b>LP9</b>	0	50	28	6	27	3	114
<b>LP10</b>	76	0	20	5	29	0	130
<b>LP11</b>	21	17	18	26	0	0	82
<b>LP12</b>	39	104	16	26	0	0	185
<b>LP13</b>	86	5	31	22	0	16	160
<b>LP14</b>	30	81	18	0	0	0	129
<b>Sub-Total</b>	701	577	347	190	157	19	1991
<b>Applied</b>	1893	1893	1893	1893	1893	1893	1893
<b>Convergent</b>	1991	1991	1991	1991	1991	1991	1991
<b>% Convergent</b>	35.2 %	29.0 %	17.4 %	9.5 %	7.9 %	1.0 %	100 %
<b>LL1</b>	59	12	13	12	0	0	96
<b>LL2</b>	27	6	61	0	0	0	94
<b>LL3</b>	27	7	32	0	0	0	66
<b>LL4</b>	0	26	7	40	0	13	86
<b>LL5</b>	5	0	0	0	0	0	5
<b>LL6</b>	29	8	16	0	0	0	53
<b>P1</b>	35	8	15	0	0	0	58
<b>P2</b>	59	7	0	0	0	7	73
<b>P3</b>	51	23	4	0	0	27	105
<b>Sub-Total</b>	292	97	148	52	0	47	636
<b>Applied</b>	620	620	620	620	620	620	620
<b>Convergent</b>	636	636	636	636	636	636	636
<b>% Convergent</b>	45.9 %	15.3 %	23.2 %	8.2 %	0 %	7.4 %	100 %
<b>Total</b>	993	674	495	242	157	66	2627
<b>Total Applied</b>	2513	2513	2513	2513	2513	2513	2513
<b>Total Convergent</b>	2627	2627	2627	2627	2627	2627	2627
<b>% Total Convergent</b>	37.8 %	25.7 %	18.8 %	9.2 %	6.0 %	2.5 %	100 %
<b>Mean</b>	47.1739	29.3044	21.5217	10.5217	6.8261	2.8696	
<b>Standard Deviation</b>	33.2930	28.3764	16.6266	13.7175	14.5716	6.8178	
<b>Variance</b>	1108.423	805.2213	276.4427	188.17	212.332	46.4822	
<b>Minimum</b>	0	0	0	0	0	0	
<b>Maximum</b>	132	104	61	40	59	27	
<b>Range</b>	132	104	61	40	59	27	

## APPENDIX F: CORRELATION OF THEMES

The themes emerging from the analysis of the data collection suggest a certain pattern of correlation, indicating some of the themes do not exist entirely independent from the other derived themes. The correlation coefficient is adopted for determining the degree of correlation among the various themes developed from the data collection.<sup>497</sup>

Regarding the levels of interconnectedness among the various themes of Spiritual Leadership Qualities (SLQ) required of a spiritual leader, the related Convergence Lines obtained from the interview data displays some levels of linear dependence among the various themes of SLQ as seen by the calculated correlation coefficients (see *Figure A*).

**Transformation** has small positive correlations of  $r=0.1727$  with **Self-Awareness** and  $r=0.1925$  with **Community Life**, but a small negative correlation of  $r=-0.1376$  with **Skill**; **Passion** exhibits medium positive correlation of  $r=0.4332$  with **Integrity**, and small positive correlation of  $r=0.1269$  with **Servant Heart**,  $r=0.1666$  with **Self-Awareness** and  $r=0.1290$  with **Emotional Health**; **Servant Heart** displays small positive correlations of  $r=0.1269$  with **Passion**,  $r=0.1453$  with **Self-Awareness** and  $r=0.1794$  with **Community Life**; **Integrity** exhibits a medium positive correlation coefficient of  $r=0.4332$  with **Passion**, and small positive correlation coefficients of

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<sup>497</sup> The correlation coefficient is a measure of the correlation (linear dependence) between two variables  $X$  and  $Y$ , giving a value between  $+1$  and  $-1$  inclusive. It is widely used in the sciences as a measure of the strength of linear dependence between two variables. See “Pearson product-moment correlation coefficient” at [http://en.wikipedia.org/wiki/Pearson\\_product-moment\\_correlation\\_coefficient](http://en.wikipedia.org/wiki/Pearson_product-moment_correlation_coefficient). The guidelines for measuring the degree of correlation is:

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Correlation	Negative	Positive
None	-0.09 to 0.0	0.0 to 0.09
Small	-0.3 to -0.1	0.1 to 0.3
Medium	-0.5 to -0.3	0.3 to 0.5
Strong	-1.0 to -0.5	0.5 to 1.0

$r=0.2884$  with **Skill** and  $r=0.2422$  with **Emotional Health**. For instance, **Passion** produced a medium positive correlation coefficient of  $r=0.4332$  with **Integrity**. This suggests that 18.8 % of the time, **Passion** and **Integrity** exhibited correlated data. In other words, the respondents consider that a spiritual leader should display the quality of **Passion** for God, while at the same time also have the **Integrity** of a leader. This correlation of data suggests that the spiritual qualities required of a spiritual leader at a local church, as reported by the respondents, reflect a certain degree of synthesis among the Primary, Secondary and Tertiary themes of Spiritual Leadership Qualities. Spiritual leaders are most likely considered to possess a combined set of various spiritual qualities, as reported by the respondents.

X Value Y Value	<b>Transformation</b>	<b>Passion</b>	<b>Servant Heart</b>	<b>Integrity</b>	<b>Self-aware.</b>	<b>Skill</b>	<b>Comm. Life</b>	<b>Emotion. Health</b>
<b>Transformation</b>	1	0.0980	-0.0048	0.0357	0.1727	-0.1376	0.1925	0.0290
<b>Passion</b>	0.0980	1	0.1269	0.4332	0.1666	-0.0343	0.0313	0.1290
<b>Servant Heart</b>	-0.0048	0.1269	1	-0.0557	0.1453	-0.0972	0.1794	0.0798
<b>Integrity</b>	0.0357	0.4332	-0.0557	1	-0.0380	0.2884	-0.0273	0.2422
<b>Self-Awareness</b>	0.1727	0.1666	0.1453	-0.0380	1	0.1684	0.5575	0.0306
<b>Skill</b>	-0.1376	-0.0343	-0.0972	0.2884	0.1684	1	0.3311	0.3259
<b>Comm. Life</b>	0.1925	0.0313	0.1794	-0.0273	0.5575	0.3311	1	-0.0801
<b>Emotional Health</b>	0.0290	0.1290	0.0798	0.2422	0.0306	0.3259	-0.0801	1

*Figure A: Correlation Coefficients – Convergence Lines of SLQ*

Regarding the levels of interconnectedness among the various themes of Leadership Development Roles (LDR) of a lead pastor in developing spiritual leaders at a local church, the related Convergence Lines obtained from the interview data does not display significant interconnectedness, but only weak levels of linear dependence among



the various themes of LDR as seen by the calculated correlation coefficients (see *Figure B*).

X Value Y Value	<b>Team Builder</b>	<b>Community Developer</b>	<b>Mentor</b>	<b>Group Trainer</b>	<b>Discipler</b>	<b>Coach</b>
<b>Team Builder</b>	1	-0.2272	-0.0153	-0.2806	-0.1492	0.0634
<b>Community Developer</b>	-0.2272	1	0.0083	0.2447	0.2695	-0.1635
<b>Mentor</b>	-0.0153	0.0083	1	0.1486	-0.0671	-0.2572
<b>Group Trainer</b>	-0.2806	0.2447	0.1486	1	-0.1858	0.0950
<b>Discipler</b>	-0.1492	0.2695	-0.0671	-0.1858	1	-0.1691
<b>Coach</b>	0.0634	-0.1635	-0.2572	0.0950	-0.1691	1

*Figure B: Correlation Coefficients – Convergence Lines of LDR*

**Team Builder** displays small negative correlation coefficients of  $r=-0.2272$  with **Community Developer**,  $r=-0.2806$  with **Group Trainer** and  $r=-0.1492$  with **Discipler**; **Community Developer** produces small negative correlation coefficients of  $r=-0.2272$  with **Team Builder** and  $r=-0.1635$  with **Coach**, but small positive correlation coefficients of  $r=0.2447$  with **Group Trainer** and  $r=0.2695$  with **Discipler**; **Mentor** has a small positive correlation coefficient of  $r=0.1486$  with **Group Trainer** but a small negative correlation coefficient of  $r=-0.2572$  with **Coach**. The Roles of **Team Builder** and **Community Developer** were the two Primary Leadership Development Roles as reported by the respondents, but the small negative correlation coefficient of  $r=-0.2272$  between these two Roles indicates that they were not a common set of Leadership Development Roles considered by the respondents for developing leaders at a local church. In other words, the respondents reported that the lead pastors generally focused on either one of these two Primary Roles in leadership development at a local church. The data suggests that the respondents generally did not report a common or strong set of

Leadership Development Roles taken up by a lead pastor at a local church. For instance, the Role of **Team Builder** does not display any significant positive correlation coefficients, but rather small negative correlation coefficients with other Roles of a lead pastor. The Role of **Community Developer** nevertheless forms a weak set of combination with other Roles like **Group Trainer** and **Discipler**; and likewise, the Role of **Mentor** also weakly correlates with the Role of **Group Trainer**. For instance, **Community Developer** produced small positive correlation coefficients of  $r=0.2447$  with **Group Trainer** and  $r=0.2695$  with **Discipler**. This suggests that 6.0 % of the time **Community Developer** and **Group Trainer**, and 7.3 % of the time **Community Developer** and **Discipler** exhibited correlated data. In other words, it indicates that the lead pastors, as reported by the respondents, might sometimes take up a weak set of common Roles of **Community Developer**, **Group Trainer** and **Discipler** or the Roles of **Mentor** and **Group Trainer** together in leadership development. Nevertheless, a strong combined set of common Leadership Development Roles taken together by a lead pastor was not apparent, as reported by the respondents. It is postulated, then, that the respondents reported that the lead pastor at a local church used to focus on only one or a few Role(s) in developing spiritual leaders.

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## VITA

Matthew Yat Sun Sin was born in Macau in 1959, grew up and received primary and secondary school education in Hong Kong. Matthew earned both a Bachelor and a Master Degree of Engineering at the University of Hong Kong in 1981 and 1990 respectively. He worked as an engineer in the Engineering field for eight years, and subsequently as a lecturer of the Hong Kong Polytechnic University for another five years, before God called him to be a pastor of His church in 1993. Matthew then studied at Regent College, Vancouver, BC, and earned a Master Degree of Christian Studies in May of 1996. After graduation from the seminary, Matthew has served for almost a total of seventeen years as the lead pastor in two different local churches, Tai Po Peace Evangelical Church at Hong Kong, and South Vancouver Pacific Grace MB Church at Vancouver, focusing his efforts on building up the church of God through the development of healthy spiritual leaders. Matthew has married to Stellar since March of 1985 and they have two children together: Harmony and Daniel.