

2012

Developing and Refining a Leadership Training for Pastors of Multi-Staff Churches in the Georgia-Cumberland Conference

Virgil Alan Covel

Andrews University

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ABSTRACT

DEVELOPING AND REFINING A LEADERSHIP TRAINING
FOR PASTORS OF MULTI-STAFF CHURCHES IN THE
GEORGIA-CUMBERLAND CONFERENCE

by

Virgil Alan Covell

Adviser: David VanDenburgh

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING AND REFINING A LEADERSHIP TRAINING FOR PASTORS
OF MULTI-STAFF CHURCHES IN THE GEORGIA-CUMBERLAND
CONFERENCE

Name of researcher: Virgil Alan Covell

Name and degree of faculty adviser: David VanDenburgh, DMin

Date completed: June 2012

Problem

There is a growing recognition that ministers must be trained and competent in leadership skills to pastor successfully. Successful pastors are skilled in leadership practices. An MDiv degree does not increase a pastor's capacity to successfully lead his/her congregation. As a result many congregations are unhappy with their pastors and are unable to maintain momentum and a sense of direction. Pastors, for their part, are overwhelmed and disheartened, with many burning out and leaving ministry.

Method

Conduct a leadership enrichment program for the pastors of multi-staff churches

in the Georgia-Cumberland Conference of Seventh-day Adventists, using the four-year program developed by the Christian Leadership Center of Andrews University. This program incorporates (a) a spiritual component in which participants examine their core values, create a personal mission statement, and reflect to clarify meaning in terms of knowledge, experiences, beliefs, and values; (b) provides an assessment of key leadership practices with the use of the Leadership Practices Inventory; (c) provides seminars that build on leadership theory during semi-annual cohort meetings; (d) provides and assigns the best in leadership literature; (e) includes coaching/mentoring support; and (f) establishes workgroups in order to build community and in which to discuss the reading assignment.

Results

Three years after the completion of the program pastors reported greater knowledge of leadership theory and practice, a marked improvement in a variety of areas in their ability to lead their congregations and a noticeable increase in their own personal peace and happiness and in their ability to be a non-anxious presence in their congregations.

Conclusion

The four-year leadership enrichment program created and offered by the Christian Leadership Center strengthens pastors, growing them into more confident, capable leaders, preparing them to serve more effectively with less debilitating stress.

Andrews University
Seventh-day Adventist Theological Seminary

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FOR PASTORS OF MULTI-STAFF CHURCHES IN THE
GEORGIA-CUMBERLAND CONFERENCE

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Virgil Alan Covell

June 2012

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APPROVAL BY THE COMMITTEE:

Adviser,
David VanDenburgh

Director, DMin Program
Skip Bell

Stanley E. Patterson

Dean, SDA Theological Seminary
Denis Fortin

Zebron Ncube

Date approved

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ACKNOWLEDGMENTS

For months, even years, I have answered with a sigh whenever anyone inquired after the progress of my DMin, and then told them it was slowly coming along. It should be noted that I would often draw out the word slowly for effect. To have the nearly completed manuscript before me is an expected relief and a surprising joy. My wife, Pati, has been a continual support, keeping the home front as I traveled during the project implementations and periodically asking, “How’s your doctorate coming?” Last summer she oversaw the harvesting of an acre of strawberries in my absence. The strawberry incident happened when a friend of mine, Shawn Collins, flew me to Andrews to give me a kick-start as I had allowed myself to be distracted by day-to-day ministry and life. Shawn, thank you for the flight and to my dear strawberry-stained wife for letting me go, albeit a bit reluctantly.

Dr. Stan Patterson gave me the opportunity to assist him in the deployment of the Four-Year Leadership Development Program and has provided a confidence and hope that has inspired me with new courage on more than one occasion. Dr. David VanDenburgh provided coaching on organization and planning for the completion of the DMin and provided unbelievable turnaround times on the reviews of my chapter. My local church has taken almost more pride in my DMin than I have, often asking about progress and praying for my success.

Most importantly though I am thankful to my Lord and Savior Jesus Christ who convicted me in the night of my procrastination and guided me in the day as I wrote. He

provided health, strength, insight, guidance, and a time of political calm in order to accomplish this task. I am truly grateful.

CHAPTER 1

INTRODUCTION

Personal History

I have labored to become a spiritual leader under some distinct disadvantages. As a consequence of my family of origin, I entered pastoral ministry with a fragmented conception of leadership that centered upon positional authority. I comprehended only dimly, the importance of self-management, relational skills, and emotional intelligence in the tasks of leadership. My mother and father, and my grandmothers and grandfathers on both sides, were generally unskilled and uneducated in the higher functions of leadership.

My mother's father was a disabled veteran and was both verbally and physically abusive to his wife and children, creating a toxic family environment under his harsh dictatorial rule. My father's father was a bus driver, known to be gruff and harsh, possessing little or no skill in tactful and persuasive communication. Both grandfathers degraded their abilities through the extensive use of alcohol, thereby modeling and conveying to the next generation the destructive emotional skills of alcoholism and addiction. The degrading cycle of alcoholism was interrupted as both my mother and father became Adventists in their youth and abstained from alcohol.

My father worked at Preston Printing in Cleveland, Tennessee, as an hourly employee on the printing press floor and as an after-hours janitor in the office. My mother worked as a LPN in a local nursing home. Neither my father nor mother had

much opportunity to exercise leadership skills outside of the family unit. While they gave me many things and provided faithfully for the family, attending church, and providing a Christian education, they were unable to either demonstrate or teach the higher-level skills of leadership.

As I entered pastoral ministries and thus the role of a spiritual leader, it became very apparent that leadership was a necessary and central skill in pastoral ministries. My first church was a chronically dysfunctional church as demonstrated by short pastorates, angry battles, and stagnant growth during the two decades previous to my pastorate and the decade and a half since my leaving. As painful as this introduction to pastoral ministries was, it provided the perfect opportunity to feel my acute need to develop leadership skills that could overcome such entrenched pathology.

In my next district I served as an associate pastor. In this context I watched my senior pastor struggle and ultimately fail with the daunting task of leadership. As I observed the struggle of my senior pastor, who was in so many ways very capable, I was again impressed with the need for something beyond the mechanics of preaching and teaching in order to effectively lead a church. In my third district having gained some small experiential and theoretical knowledge of leadership I began to find some ability to be an effective spiritual leader. However in this church a malignant pathology existed in the form of a young professional and his wife. In this struggle, I discovered my own inability to recognize in a timely fashion the pathologies of rebellion and to effectively act to minimize their destructive influence. This provided an opportunity to understand in a close and personal way some of the pathologies that destroy the effective functioning of the local church, and urged upon me once more the vital need to become the kind of

leader that could overcome malignant pathologies in leading the church forward.

In the fifth year (of what would be eight and a half years) in my third district, I had the opportunity to begin my studies in the DMin Leadership Program at Andrews University. I discovered the importance of higher-level leadership skills through the DMin classes. The execution of my project and the subsequent reflection on the results coupled with extensive reading in a wide variety of leadership and behavior literature have resulted in a more thorough knowledge and increasing competence in the task of leadership. Most importantly, however, I discovered the source of wisdom and personal transformation and thus, personal influence, to become the kind of man who can effectively lead a church; a daily prayer life resulting in a continual and living relationship with Jesus Christ.

Statement of the Problem

There is a growing recognition that ministers must be trained and competent in leadership skills to pastor successfully. Skip Bell and Roger Dudley (2002) have demonstrated that successful pastors are skilled in leadership practices. Subsequently Bell and Dudley (2004) showed that a MDiv degree did not increase a pastor's score on the Leadership Practices Inventory, perhaps indicating that a MDiv degree does not improve a pastor's ability to lead. As a result many congregations are unhappy with their pastors and are unable to maintain momentum and a sense of direction. Pastors, for their part, are overwhelmed and disheartened, with many burning out and leaving ministry.

Statement of the Task

The Georgia-Cumberland Conference, in conjunction with the Christian Leadership Center, organized a leadership enrichment program for the pastors of multi-staff churches in the Georgia-Cumberland Conference and certain pastors from the Gulf States Conference. The process aimed to educate pastors in leadership theory and practice in order to prepare them for their leadership responsibilities.

Justification for the Project

Stan Patterson, the ministerial director of the Georgia-Cumberland Conference, felt a need for such a program to strengthen the leadership ability of pastors in multi-staff churches.

The average pastor is not well skilled in leadership and thus the performance of the entire church suffers (Bell & Dudley, 2002). The officers of the Georgia-Cumberland Conference believe this to be a significant factor contributing to the current high failure rate of associate pastors in multi-staff churches.

The casualty rate for pastors in general is enormous: 70% of pastors regularly consider leaving the ministry and 35% to 40% of pastors actually do leave the ministry, most after only five years (Krejcir, 2007).

The Seventh-day Adventist Church in North America lacks power to take ground in an ever more complex and secular culture. According to official General Conference of Seventh-day Adventist statistics, in 2009 the average church or company in North America gained just 3.9 members. Additionally the Adventist church is graying with 74% of families reporting no children at home (Thomas, 2009). Pastors proficient in leadership skills are desperately needed.

Methodology of the Project

I assisted in conducting a leadership enrichment program for the pastors of multi-staff churches in the Georgia-Cumberland Conference of Seventh-day Adventists. This was done using a four-year program developed by the Christian Leadership Center of Andrews University. The main collaborators and presenters in the four-year program were Dr. Stan Patterson, Dr. Skip Bell, and Dr. David VanDenburgh. I served as an administrative assistant organizing the events, helping in the choice of materials, contacting and recruiting participants, and administering the Leadership Practices Inventory.

In conducting the leadership enrichment program for pastors of multi-staff churches in the Georgia-Cumberland Conference of Seventh-day Adventists, I planned to execute, evaluate, and then make recommendations as to how to improve the four-year program.

I observed and reported from within the project by relating my experience and observations. I also contacted the participants and gave them opportunity to evaluate the strengths and weaknesses of the leadership enrichment program providing opportunity for them to make suggestions for improvement. Opportunity was also given to the main collaborators, Dr. Stan Patterson, Dr. Skip Bell, and Dr. David VanDenburgh to give their impressions and recommendations.

Expectations From the Project

I expect that the project will help develop the pastors of multi-staff churches into stronger leaders more capable in leading their churches and the associate pastors beneath them. It is my hope that the increased knowledge and expanded skills and leadership

provide the pastors with a broader base of skills and greater confidence in leading their churches forward. This should result in more stable associate-senior pastor relationships, longer pastorates, and greater prosperity for the churches.

I will make recommendations for the further development of the four-year leadership development program currently used by the Christian Leadership Center.

Limitations of the Project

The purpose of this project is to provide an insider's view to the four-year program offered by the Christian Leadership Center. It is not intended to give empirical evidence as to the effectiveness of the program but rather to solicit observations and recommendations from both the presenters and the participants resulting in a list of specific recommendations for the improvement of the four-year program.

Definition of Terms

Cohort: The group of pastors committed to be a part of the Four-Year Leadership Development program.

District: A church or group of churches for which a single pastor has responsibility.

Four Year Program: A reference to the Four Year Leadership Development program developed and offered by the Christian Leadership Center of Andrews University.

Ministerial Director: A person given responsibility to pastor and administer the pastors in a given geographic location within the Seventh-day Adventist Church.

Canvassing Field: A reference to the work of selling religious books door to door which often entails giving Bible Studies to individuals in their home.

Conference: A reference to the Administrators and secretaries charged with the care of a group of churches in a given geographical area. It can also refer to the entire group of churches including administrators, pastors, teachers, schools, students, and laypeople.

CHAPTER 2

A THEOLOGICAL FOUNDATION FOR THE PASTOR AS LEADER FROM THE BIBLE AND THE WRITINGS OF ELLEN G. WHITE

The Foundation for the Pastor as Leader in the Old and New Testaments

Leadership as discussed in Chapter 3 is comprised of two main categories, basic and advanced. Basic leadership is commonly called management, which is overseeing the day-to-day operations of a group, scheduling, assigning tasks, training, disciplining, and tracking resources and production. Advanced leadership includes: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. Both basic and advanced leadership rests upon a living relationship with God and the resulting transformation.

Old Testament

When one surveys the biblical record the concept of a spiritual man divorced from the cares and obligations of basic and advanced leadership can hardly be found. Noah, the first spiritual man whose activities are recorded in any detail, was given the tremendous leadership challenge of building an ark in a world that had known no rain (Gen 6:14). Abraham was a man of God and a leader of a large band of family and workers (Gen 12:5). Abraham also led in the management of his large herd of livestock (Gen 13:2). He negotiated family disputes with his nephew Lot (Gen 13:7-12). He created alliances and

led in a military campaign to rescue the inhabitants of Sodom (Gen 14:14), and navigated the treacherous field of international diplomacy, although this tended to expose his frailty rather than his Godly fear (Gen 12:10-20; 20:1-18). Samuel was a prophet, yes, but no less a leader (1 Sam 8:7) and judge of the Israelites, “And Samuel judged Israel all the days of his life” (1 Sam 7:15).

In the time of the kings, David not only functions as a prophet and psalmist but also as leader of men in war. He was a coalition builder in the struggle to unite Judah and Israel, an international diplomat, and a savvy tactician in navigating the dangerous intrigues of the royal court. Solomon, notwithstanding his years of apostasy, was a man of God and a prophet, who followed in the very practical leadership legacy of his father. Solomon’s leadership ability is highlighted in the visit of the Queen of Sheba.

And when the queen of Sheba had seen the wisdom of Solomon, the house that he had built, the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers and their apparel, and his entryway by which he went up to the house of the LORD, there was no more spirit in her. Then she said to the king: “It was a true report which I heard in my own land about your words and your wisdom. However I did not believe their words until I came and saw with my own eyes; and indeed the half of the greatness of your wisdom was not told me. You exceed the fame of which I heard. Happy are your men and happy are these your servants, who stand continually before you and hear your wisdom! Blessed be the LORD your God, who delighted in you, setting you on His throne to be king for the LORD your God! Because your God has loved Israel, to establish them forever, therefore He made you king over them, to do justice and righteousness.” (2 Chr 9:3-8)

It is striking that the Queen of Sheba is deeply impressed by Solomon’s ability to lead and organize men and women in the smooth functioning of his court and to their own fulfillment and happiness.

After the time of Solomon the writers of Kings 1 and 2 and Chronicles 1 and 2 take pains to illustrate, in many painful details, the positive correlations between spirituality and successful leadership. Fourteen times the writers comment on the conduct

of a king, “He did what was right in the sight of the Lord.” Thirty-two times it is recorded of a king “and he did evil in the sight of the Lord.”

One may argue that these are kings and not priests, so of course they are involved in leadership, and there is a distinct lack of priests in leadership roles. To a casual observer this seems to be true. It should be noted, however, that the books of 2 Samuel, Kings and Chronicles are largely concerned with the behavior and leadership of the kings, and only comment on the actions of the priests as they intersect with the history of the kings. This silence does not imply that the priests did not exercise leadership and were solely concerned with the acquisition of knowledge, contemplation of God, and academic pursuits.

As one surveys the biblical record it becomes apparent that the priests were involved in tremendous leadership activities. The organization of the worship of the temple involved massive leadership challenges, as it required tens of thousands of priests and Levites, organized into groups and family units, revolving in and out of service over the course of a year (1 Chr 9:31, 33; 1 Chr 6:48; 1 Chr 9:26; 1 Chr 23:27-32). This no doubt took a tremendous amount of organizational effort and leadership ability in an age devoid of mass communication. The Levites over the age of 30 at the time of David numbered 38,000 (1 Chr 23:3) with 6,000 functioning as officers and judges, about one for every six Levites (1 Chr 23:4). The priesthood from the lineage of Aaron was also divided into work teams as “officials of the sanctuary and officials of the house of God” (1 Chr 24:5). Thus it can be seen that the priests and Levites had no shortage of leadership roles in the administration of the temple and in the judging of the people of Israel.

There are times when this Levitical leadership structure seems to function ineffectually such as in King Jehoash's attempt to rebuild the temple (2 Kgs 12:4-8). At other times either the prophet or the priest was pivotal at crucial points of crisis. Nathan's immediate (and Zadok's eventual) intervention in Adonijah's attempted rebellion preserved Solomon's divine appointment to the throne (1 Kgs 1:24-45). Then there is Johoiada's decisive action in placing Joash on the throne and assassinating Athaliah. Elijah's confrontation with Ahab and the destruction of 850 pagan priests (1 Kgs 18) was certainly a decisive act of leadership. It should also be noted that every major and minor prophet addressed himself to some political and social wrongs, calling for revival and reform (with varying degrees of immediate success), often putting themselves in harm's way in order to carry out the important leadership task assigned to them.

Thus spirituality and leadership in the Old Testament are inseparable. The caricature of the holy man separate and alone, atop his mountain ready to dispense wisdom to the seeker does not exist in the biblical record. But rather we see men and women of God actively involved in the leadership of the people and the nation.

New Testament

The picture of leadership in the New Testament is no different than the Old Testament. In the New Testament Jesus and then the Apostles and other believers gain strength and wisdom from the Father to effectively carry out their very active mission.

A survey in the life of Jesus finds him active in the higher and lower forms of leadership. He found and recruited a small band of disciples. He then trained them as holy men of God in the active field of labor. He invited them to work by His side, learning of His methods and partaking of His spirit.

It was by personal contact and association that Jesus trained His disciples. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea, or walking with them by the way, He revealed the mysteries of the kingdom of God. He did not sermonize as men do today. Wherever hearts were open to receive the divine message, He unfolded the truths of the way of salvation. He did not command His disciples to do this or that, but said, "Follow Me." On His journeys through country and cities He took them with Him, that they might see how He taught the people. He linked their interest with His, and they united with Him in the work. (White, 1940, p. 152)

He did not encourage the disciples to be holy men of God devoid of an active leadership role in this world. Jesus trained them in resource management and careful attention to detail, directing them to distribute the food and then to take up the fragments after the feeding of the 5000 (Mark 8:19, 20). He gave them an example of a caring ministry and showed them the importance of women and children (Matt 19:13, 14), Samaritans (John 4:1-45), Gentiles (Matt 15:26-28), and the infirmed (John 9:1-3). He trained them in the higher levels of leadership by immersing them in the day-to-day grunt work of lower levels of leadership.

Jesus invited the disciples to pray (Matt 6:5-15) so that they might have power to overcome temptation. "He said to them, 'Pray that you may not enter into temptation'" (Luke 22:40), and have wisdom and strength to meet the many challenges that faced the disciples in their day-to-day ministry and leadership tasks, "Then He spoke a parable to them, that men always ought to pray and not lose heart" (Luke 18:1).

Jesus showed them an example of active ministry and leadership as He challenged the misconceptions of the Sabbath that the Pharisees and scribes propagated among the people. He led the way through open rebuke,

The Lord then answered him and said, "Hypocrite! Does not each one of you on the Sabbath loose his ox or donkey from the stall, and lead *it* away to water it? So ought not this woman, being a daughter of Abraham, whom Satan has bound—think of it—for eighteen years, be loosed from this bond on the Sabbath? (Luke 13:15-16)

He unmasked the hypocrisy of the leaders of Israel through living demonstrations, healing the man at the pool of Bethesda and then commanding him to carry his mat through the quiet Sabbath streets of Jerusalem. Jesus taught His disciples by precept and example that spirituality is inseparably linked with action.

After the resurrection of Jesus, His disciples lived out the principles of active spiritual leadership. They maintained the principle of holy communion with God leading to action. Their lives were marked by a continual and daily coming to God in prayer. When asked by the people to consume themselves in the necessary task of distributing food to the widows they replied,

It is not desirable that we should leave the word of God and serve tables. Therefore, brethren, seek out from among you seven men of *good* reputation, full of the Holy Spirit and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word. (Acts 6:2-4)

This life of prayer enabled a living connection with God and provided direction for their active ministry, as when Philip was commanded to go into the wilderness to meet the Ethiopian eunuch (Acts 8:26), and Ananias was commanded to heal and commission Paul (Acts 9:10-16), or when Paul was sent into Macedonia (Acts 16:9). There were also special seasons of prayer to especially seek strength or deliverance. Thus we find the disciples praying for boldness after they had been persecuted by the Sanhedrin:

Now, Lord, look on their threats, and grant to your servants that with all boldness they may speak your word, by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus. (Acts 4:29)

Consider also when Peter was in prison and the believers gathered to petition especially for his preservation (Acts 12:11). It is important to note that all of this seeking after God, this seeking after a spiritual connection and spiritual power, was for the

purpose of carrying out the calling to be active leading forces in society.

The apostles and followers of Christ practiced both the lower and higher levels of leadership. In the lower form of leadership, or management, we see the disciples organizing the church to take care of the widows preserving their own ability to be men of prayer (Acts 6:2-4) seeking the Holy Spirit's vision and purpose for the church. We see them healing (Acts 3:6), caring for the poor (Acts 9:36-43), collecting money, and dealing with rogue members such as Ananias and Sapphira (Acts 5:3-5). We see them performing the higher levels of leadership as when Peter called the Jewish people to accept the high calling of their God through repentance and renewal.

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. For Moses truly said to the fathers, "The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be *that* every soul who will not hear that Prophet shall be utterly destroyed from among the people." Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, "And in your seed all the families of the earth shall be blessed. To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one *of you* from your iniquities." (Acts 3:19-26)

And Stephen calling the leaders of Israel to recognize and accept the true and living Temple, Jesus Christ.

But Solomon built Him a house. However, the Most High does not dwell in temples made with hands, as the prophet says: "Heaven *is* My throne, And earth *is* My footstool. What house will you build for Me? says the LORD, Or what *is* the place of My rest? Has My hand not made all these things?" *You* stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, who have received the law by the direction of angels and have not kept *it*. (Acts 7:47-53; emphasis added)

The writer of Hebrews demonstrates advanced leadership skills when he calls the believers to hold fast to their faith, drawing upon the imagery of the Temple and how it is fulfilled in the living Savior who ministers in the sanctuary above,

Their sins and their lawless deeds I will remember no more. Now where there is remission of these, *there is* no longer an offering for sin. Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and *having* a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching. (Heb 10:17-15 emphasis added)

In these and many other passages the apostles set forth in stirring prose the vision God has for His faithful followers, calling God's people to fulfill their high and holy calling and be ready when Jesus comes.

In conclusion, as we survey the Old and New Testaments, a simple spiritual truth comes to the fore time and again; Spirituality, that is, a close relationship with God, is given in order to empower the holy man or woman of God to be an active blessing, so they might be a positive force in building up the strength of His church and society at large. A call to be a holy person is a call to lead. It is a call to lay down self-indulgent pleasures and to spend one's self for humanity, to take up the heavy and demanding task of leadership.

The Foundation for the Pastor as Leader in the Writings of Ellen G. White

Ellen White carries forward the biblical theme of spirituality, a life of prayer and submission to the will of God, as the fountain and the source of all effective labor for God. She unabashedly proclaims that both the foundational and advanced levels of

leadership are given power and informed through our spiritual connection with Jesus. She maintains that the spiritual life must prepare for and lead to active service and leadership. This section is not intended to be an exhaustive examination of Ellen White's teaching on leadership but rather a brief survey touching on the foundational principles of leadership as expressed in her writings.

Spiritual Life of Primal Importance

While White recognized the importance of education and natural ability, she emphasized one thing above all others necessary to equip and empower the humblest servant of Christ for effective leadership: the indwelling power of the Holy Spirit.

God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the Word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord.

In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. They cooperate with heavenly agencies, for they are willing to spend and be spent in the service of the Master. No one is authorized to hinder these workers. They are to be bidden Godspeed as they go forth to fulfill the great commission. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed.

Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their own strength, but who labor in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In cooperation with their self-sacrificing efforts Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meetinghouses will be built and schools established. The hearts of the workers will be filled with joy as they see the salvation of God. (White, 1886b, pp. 26-28)

Notice in the preceding passage how the Holy Spirit both compels and enables the humble servant to be effective in leading others into conversion. The Holy Spirit is the great comforter, as Jesus declares,

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. (John 14:26, 27)

His power and comfort is not conveyed merely for the enjoyment of the man or woman of God but rather to equip the laborer for the work,

And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ. (Eph 4:11-13)

It becomes clear therefore that above all we must have the infilling power of the Holy Spirit if we are to be effective leaders, building up the Church of God and impacting the society at large.

Spiritual Leadership: Moving People on to God's Agenda

If Blackaby and Blackaby are correct in suggesting in the title of their book that spiritual leadership is the process of moving people onto God's agenda (Blackaby & Blackaby, 2001, p. 1) then everything depends upon our ability to influence others.

Below, White points us to the source of this truly mystical power:

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Psalm 46:10. This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed will be surrounded with an

atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts. (White, 1942, p. 58)

Notice that once again this Holy-Spirit-given, supernatural ability to reach men's hearts infiltrates the believer for the purpose of laboring affectively for God. Notice also that in a life of intense activity it is assumed to be a natural outworking of the man or woman who is truly spiritual.

The Pastor as Leader

White expected the pastor not only to be a spiritual man or woman but also to be an effective leader of people. Notice what she says of the work of a pastor.

In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail. The owner of a large mill once found his superintendent in a wheel-pit, making some simple repairs, while a half-dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay. In surprise the foreman asked for an explanation. It was given in these words: "I employed you to keep six men at work. I found the six idle, and you doing the work of but one. Your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle."

This incident may be applicable in some cases, and in others not. But many pastors fail in not knowing how, or in not trying, to get the full membership of the church actively engaged in the various departments of church work. If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction. (White, 1948, pp. 197-198)

An effective pastor must be able to engage his people in the work. This presupposes the ability of a pastor to effectively connect with the members of his congregation to win their confidence and motivate them to engage personally in the work of the ministry. These are the advanced skills of leadership. The ability to function in the

advanced skills of leadership is rooted in a living spiritual connection with God and a practical personal labor following the model of Jesus and his disciples.

The problem with much leadership training today, both within and outside of the church, is the neglect of the basic practical competencies of everyday management. Many in the field of leadership studies dismiss these basic skills of everyday management as somehow unworthy or beneath the attention of the true leader (Bennis & Goldsmith, 1997, location 697). One cannot model the way if one is not acquainted with and competent in the foundational skills of leadership. The leader gains respect and earns authority by his ability to perform basic management and ministry tasks. While basic leadership skills are not the main task or the primary function of the pastoral leader, as White notes above, he must display a competency in these areas. White deals with this necessity by urging future ministers to begin their ministry by selling books or as she states it, “the canvassing field.”

Many of our young ministers and those who are fitting for the ministry would, if truly converted, do much good by working in the canvassing field. And by meeting the people and presenting to them our publications they would gain an experience which they cannot gain by simply preaching. As they went from house to house they could converse with the people, carrying with them the fragrance of Christ’s life. In thus endeavoring to bless others they would themselves be blessed; they would obtain an experience in faith; their knowledge of the Scriptures would greatly increase; and they would be constantly learning how to win souls for Christ. (White, 1886a, p. 321)

She says of the disciples that they were to gain practical experience, the basic skills of ministry and thus to develop character.

Before they should go out to preach to all the world the good news of salvation through Christ, the disciples were to gain an experience; their fidelity was to be tested (White, 1885).

The Source of Purpose and Direction

Including Warren's books, *The Purpose Driven Life* and *The Purpose Driven Church*, there has been much written about the vision or purpose or mission of the church. The question then presents itself: Where does the leader or congregation get the mission and the specific purpose of the church? Ellen White begins by pointing to the example of Jesus.

The Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. (White, 1940, p. 208)

Just as Jesus received his plans from the father so also should the Christian worker or pastor. White speaks of God's desire to communicate to us personally giving us direction for our day and our ministry. Often we are not given the long-range plan but we are told what our present duty is.

We are to follow Christ day by day. God does not bestow help for tomorrow. He does not give His children all the directions for their life journey at once, lest they should become confused. He tells them just as much as they can remember and perform. (White, 1940, p. 313)

It is also clear in her writings that we should expect this guidance in the context of prayer.

Our prayers will take the form of a conversation with God as we would talk with a friend. *He will speak His mysteries to us personally*. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. (White, 1900, p. 129)

This time of holy Communion will then produce in us a Christlike character.

When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him. (White, 1900, p. 129)

This guidance comes only to those who have submitted themselves entirely to the service and obedience to Jesus Christ and his revealed will.

*Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. . . .”*Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.” 1 John 3:22. (White, 1940, p. 668)

And again she says,

It is contrition and faith and love that enable the soul to receive wisdom from heaven. Faith working by love is the key of knowledge, and everyone that loveth “knoweth God.” 1 John 4:7. (White, 1940, p. 139)

So long as we surrender the will to God, and trust in His strength and wisdom, we shall be guided in safe paths, to fulfill our appointed part in His great plan. But the one who depends upon his own wisdom and power is separating himself from God. Instead of working in unison with Christ, he is fulfilling the purpose of the enemy of God and man. (White, 1940, p. 209)

Conclusion

There are many and many a pastor who attempt to take on the daunting task of spiritual leadership without coming first of the fountain of all power and influence. They attempt to lead in their own strength and for the accomplishment of their own ideas or to further their own career and thus lack that necessary charisma that flows from a submitted life in constant communion with the heavenly father. There is also many a pastor who tends to despise the basic competencies of of the foundational leadership skills seeing these as a task far beneath them. There is another class of minister who fills their entire day executing the basic skills of everyday ministry and management neglecting the advanced skills of leadership such is visioning, motivating, seeking God’s guidance, and encouraging the heart. As a result churches stagnate and falter into a slow and precipitous decline and both the pastor-leader and the church suffer.

White lays down the foundation for vision, influence, and power; a submitted daily living prayer life. She also urges that the foundation of basic ministry skills be built

upon personal experience in ministry. She does not expect the minister to execute in detail but rather to motivate, train, and equip others to do this important work thereby increasing the effectiveness of the church to impact the world.

CHAPTER 3

LITERATURE REVIEW

Introduction

In this literature review I cover material relating to what I have conceived of as a wholistic approach to leadership as it touches the personal transformation of the leader and the specific organizational, interpersonal and administrative skills necessary to becoming an effective leader. Some may wonder why I have not included a section on change theory. While I have not directly addressed change theory I have focused on the foundation of change by addressing the need for personal transformation in spirituality, leading to improved interpersonal and administrative skills that form the foundation for any successful and lasting change.

White (1911) states, “Earthly kingdoms rule by the ascendancy of physical power; but from Christ’s kingdom every carnal weapon, every instrument of coercion, is banished” (p. 12).

Because there are few if any forms of legitimate control over followers, pastoral leadership is among the most unique and most difficult forms of leadership. Pastoral leadership calls a person to develop to the highest degree, personally and spiritually, in order to fulfill the requirements of spiritual leadership. Much taught in secular, business, and even spiritual leadership must be rejected inasmuch as it brings coercion into the field of pastoral leadership.

Spiritual leadership is not the ascendancy of brute force or power, but rather is composed of servanthood and sacrifice. Maxwell (2001) in *The Right to Lead* rightfully emphasizes the need for courage and character in the leader. However Maxwell strays from the biblical concept of leadership in the very title. This was the original and skewed idea of James and John and the other apostles in regard to leadership. Each disciple believed he had the right to lead. Laniak (2007, pp. 164-165) powerfully illustrates Christ-like leadership is, at its core, a difficult and demanding burden requiring tremendous sacrifice on the part of the leader. Laniak reflects on his clumsy attempt at slaughtering a lamb as it lay un-protesting awaiting the fatal blow saying, “Most leaders in Scripture found their calling to be a *living* sacrifice” (Laniak, 2007, p. 166). Leadership, especially in the pastoral context, is not to be coveted, but rather accepted as a calling to sacrifice, requiring the infilling and gifting of the Holy Spirit for its successful execution. The call to leadership should not be interpreted as God’s recognition of our greatness, our goodness, or our power but rather as a call to grow and to develop and to mature into a powerful Holy Spirit filled leader.

A Holistic Approach to Leadership

Until very recently most pastors have not been educated in the theory and skills of leadership (Bell & Dudley, 2004). As this project has evolved it has become clear in both the literature and the personal experiences of the pastors involved, that there are multiple layers to effective leadership. If leadership ability were envisioned as a five-layer pyramid, the top or fifth layer of the pyramid would have the advanced leadership skills such as visioning and modeling the way. The fourth level would consist of basic administrative and organizational ability. The third level of the pyramid would be

interpersonal skills such as teambuilding, confrontation, mentoring, and coaching. The second level would be emotional intelligence, that is, the ability to be aware of and manage one's own emotions and recognize and respond to the emotions of others appropriately. The bottom, or level one of the pyramid, would consist of a strong spiritual connection with God.

Of course, any pyramid is built from the ground up and rests upon its foundation. Arguably the foundation is the most important part of the pyramid and informs and supports each new level as it is established. There are many proponents of leadership theory today that only emphasize one level of the pyramid and proclaim it as the totality of leadership, going so far as to denigrate the other levels as somehow anti-leadership. Many would-be leaders come to only one level of the pyramid for instruction and find that they are no further ahead because the vital foundational levels are not recognized. For instance, a leader may be very effective in communicating a vision for his organization, but fail in his ability to move the organization towards that vision because of his lack of personal integrity, or of his inability to confront destructive behaviors or personalities within the organization. This author recognizes that all leadership, whether for good or evil, is spiritually powered. Thus spirituality forms the foundation of leadership. The Bible tells us that God raises up and deposes kings, and it is He who gives wisdom and knowledge and understanding (Dan 2:21-22). The Bible also tells us that there is a dark side, or principalities and powers of darkness in high places in this world (Eph 6:2). If we are to be effective spiritual leaders among the very effective principalities and powers of darkness, then we must first and foundationally be truly spiritual; however, upon this spirituality must be placed competence, knowledge,

wisdom, and skill. Below we will review important literature from each level of the pyramid beginning with the higher leadership skills and descending to the foundation, thus presenting a holistic view of leadership. The levels are pursued in this order because as the higher levels of leadership are explored it becomes evident that there must be a spiritual foundation.

Level Five: The Higher Leadership Skills

In *The Leadership Challenge* Kouzes and Posner (2002) delineate the specific skills of leadership: (a) model the way, (b) inspire a shared vision, (c) challenge the process, (d) enable others to act, and (e) encourage the heart. As one becomes acquainted with the skills of leadership it becomes clear that supernatural power is needed in the accomplishment of the task. For example, one cannot inspire a shared vision without first having a vision and it cannot be a shared vision without the people having the same vision. It only takes a few months of frustrated pastoral leadership, in the context of a conflicted or apathetic church, to come to at least a basic understanding; supernatural power is a prerequisite to finding a shared vision and being a spiritual leader. It is the Spirit that gives vision to both the pastor and a congregation. In addition, a pastor cannot challenge the process without first being a courageous and non-anxious presence. A pastor must also understand the effect her actions can have on the entire church system. Thus an understanding of systems and a high level of emotional intelligence combined with a living spiritual connection leading to self-mastery all become essential in pastoral leadership.

God intentionally shapes and grows the leader to fit his calling. Blackaby and Blackaby masterfully combine these necessary disciplines of pastoral leadership in a

practical and accessible package in *Spiritual Leadership*. They state that spiritual leadership is hard work (2001, p. 158), and also assert that leaders are both born and made (2001, p. 33). God very purposely brings the leader into times of trial and conflict in order to shape the character to fit the calling (Blackaby & Blackaby, 2001, p. 42). This thought is echoed by McNeal (2000) in his book, *A Work of Heart*. He cites several case studies from his personal files illustrating the fact that leadership brings trials, failures, and disappointments that, if handled properly, grow the leader to fit his calling (p. 155).

Level Four: Management and Administrative Skills

Pastoral ministries is perhaps more complex than ever before and calls upon the leader to be a person of organization, able to move many, and sometimes very different, projects forward simultaneously. White brings to pastoral ministries an important aspect that is often overlooked or even denigrated in the leadership literature: proper management and organization.

If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. . . . Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action. (1962, p. 28)

At times in the popular leadership literature, as authors wax eloquent about the theory of leadership they sometimes deliberately, and sometimes unconsciously, denigrate the skills of management. Rost in *Leadership for the Twenty-First Century* solidly grounds the concept of leadership in the everyday world. Rost challenges the idea that management is bad and leadership is good,

If we cannot manage effectively without leading, and certainly there is no fundamental distinction between leadership and management . . . management, pure and simple, is necessary and essential to the good life as we have come to experience it, and as such it has as much going for it as leadership does. . . . Human beings depend on the effective and efficient management of organizations hundreds of times a day, and that basic fact of life alone should make us want to understand the essential nature of management so as to promote and foster its widespread use in operating our organizations effectively and efficiently. Down with management and up with leadership is a bad idea. (Rost, 1991, p. 143)

Bennis seems to denigrate management in contrast with leadership. This quote from Sculley serves as an example, “You have to be capable of inspiring other people to do things without actually sitting on top of them with a checklist—which is management, not leadership” (Bennis, 2003, location 1584). Also in *Learning to Lead* Bennis has a chapter entitled Leadership vs. Management. He describes management in boring uncreative terms but when describing leadership he waxes eloquent as in this short quote:

Managers surrendered to the context, without challenging it. They’re focused on commanding others and controlling the details. Leaders investigate reality, embracing and carefully analyzing the pertinent factors. On the bases of their investigation, they actively dream up and powerfully communicate visions, concepts, plans, and programs. Managers are more likely to accept what others tell them and take it for granted as the truth. . . . Management is about systems, controls, procedures, policies, and structures. Leadership is about trusting people to innovate and initiate. Management is about copying and maintaining the status quo. Leadership is about being creative and adaptive; it is about searching the horizon, not just considering the bottom line. (Bennis & Goldsmith, 1997, location 697)

Notice the words that Bennis uses to describe managers: surrender, commanding, controlling, copying, policies, structures. Now notice the words he uses to describe leaders: investigate reality, embracing and carefully analyzing, actively dream, powerfully communicate, innovation, being creative and adaptive. It is obvious that the smart and powerful people would not dream of managing but would only seek to lead. The language communicates that management is somehow less than, or below the level of the leader. This may lead some fledgling leaders to abandon the skills of management

for the higher skills of leadership leaving their organizations unbalanced and unproductive.

Basic competence in organization and administration is one of the necessary aspects of leadership. Allen in speaking of the importance of proper organization says,

If your kitchen is a mess, for example, cleaning it up and placing all the tools and equipment where they belong will be a very different exercise from deciding what to cook and how to present it. But the two activities remain connected, in that without an organized kitchen it will be very challenging to stay focused on the dinner itself. (2008, location 954)

In other words, organization provides the ideal environment in which leadership can happen.

Being competent in organizational skills is an important facet of being a non-anxious present within the organization (Allen, 2001, location 139). A leader must have a sense of the projects within his or her sphere of responsibility and have knowledge of the projects' state of completion and the next actions necessary to move the projects forward. Leaders must be able to make commitments and to keep them. The members of the organization must have a sense of trust in their leaders' ability to accomplish his or her responsibilities.

Despite his apparent neglect and disdain of management skills Bennis would agree in principle. Bennis pinpoints four qualities a leader must have: (a) consistency, (b) congruity, (c) reliability, and (d) integrity. He further states that leaders do not create surprises for the group and honor their commitments (Bennis, 2003, location 1783). An unorganized pastor continually creates surprises and presents integrity gaps to his congregation by failing to keep his commitments and follow through on his word.

Level Three: Interpersonal Leadership Skills

This section will cover the essential interpersonal skills of teambuilding, and coaching, and mentoring. Coaching and mentoring will be discussed together as the disciplines are closely related. I will also include and begin with a section on confrontation, as this is an important skill in teambuilding and in coaching and mentoring.

Confrontation

In an interview with Ukleja (2005) on the Leadership TraQ podcast Bennis made this statement, “Every leader has to be able to create an environment where people are deploying and expressing their best selves.” Confrontation is both one of the most important and difficult skills a leader must possess in order to create and maintain this optimal environment.

Friedman (1985, location 4576-4657) in *Generation to Generation* describes a situation in the synagogue he was leading. A couple in the synagogue had become disruptive and destructive to the community. Friedman describes the process of confrontation within the system of the synagogue by which he eventually overcame the couple’s destructive influence. His story illustrates the importance of both personal and corporate confrontation in order to create and maintain an environment in which people can deploy and express their best selves.

In reviewing several works in connection with confrontation, by far the most real, accurate, and helpful presentation is given by Scott in *Fierce Conversations*. Scott states, “Companies and marriages derailed because people don’t say what they are really thinking” (2004, location 472). That is, they do not prepare their thoughts and deliver

them calmly and directly to the person involved. Scott (2004, locations 2,431-2,566) provides a practical model to follow in personal confrontations. Patterson (2002) attempts to instruct on personal confrontations but lacks the down-to-earth clarity and originality of Scott.

Scott and Friedman bring a needed groundwork to the area of corporate and personal confrontation. They assume that there can be a person in the wrong and a person in the right. Covey's admonition to seek a win-win solution with the desire at heart to bring benefit to all involved parties (1990, p. 207) has been tragically misapplied to confrontations with truly destructive and malignant individuals. This could lead some to simply find compromise, or a middle ground, or a win-win solution with the destructive, self-seeking individual, assuming that there is no wrong or right or if there is, it cannot be known.

Sande in *The Peace Maker* has much good counsel to give. He reminds us to make charitable judgments, speak the truth in love, and talk in person whenever possible (2004, pp. 170-173). He also counsels the leader to a needed self-examination and introspection (2004, pp. 100-116). But Sande fails to acknowledge that there are simply bad people, or wolves in sheep's clothing, that need to be dealt with in a direct and timely fashion in order to protect the system from corrosive and destructive influences. One may misapply Sande and unwittingly propel the leader into a cycle of self-doubt and introspection when decisive action is needed. Scott helps us come to terms with the truth of our current situation in a process she calls "mineral rights" (Scott, 2004, location 783). It is my observation that many leaders today hide from the destructive realities that present themselves within the organization's system of relationships and thus avoid or

parry with the destructive personality, giving the wolf more time and space to hinder, or destroy the mission of the organization. As Scott states,

[It] seems to me you have to get to ground truth before you turn anything around. . . . What is ground truth in your organization? Everyday companies falter and fail because the difference between ground truth and the “official truth” is significant. (2004, location 912)

The ability to see and understand the truth of a situation, and the wisdom and courage to know how and when to address the situation is a product of divine origin.

Teambuilding

A leader must also be skilled at building, maintaining, and working within a team. The wide recognition concerning the importance of teams is evidenced by the plethora of books with team in the title, for example, Iverson’s (1984) *Team Ministry* and Cladis’ (1999) *Leading the Team-Based Church*. Cladis offers a how-to manual on building and maintaining teams in a church, with such admonitions as “be gracious.” (1999, p. 47) Cladis presupposes the ability to be gracious, ignoring the important prerequisite quality that must be present in the leader: the infilling of the Holy Spirit. He makes team leadership sound as if it is just a checklist of tasks that once completed will create a team. This is good for a person who already has the capacity to work within a team, but is utterly futile when directed towards a person who, in the end, is more concerned about his own personal gain and lacks the subduing influence of the Holy Spirit.

In *Servant Leadership* Greenleaf (2002) touches on the primal importance of a team. He contrasts the pyramidal top-down structure with a first among equals structure (2002, p. 61). Greenleaf postulates the superiority of the team model as it encourages communication with the Primus or team leader (2002, p. 63) protecting the team leader

from the dangers of being a lone chief. Maxwell seems to put teams in an entirely different context. In reading Maxwell one can get the impression that Maxwell knows best and that the team is made up of those who have accepted him and his ways without question, while dissenters are welcome to leave the team. Notice the masterly and commanding stance he takes when describing his team as he enters a new church.

It would be my responsibility to train them and help them make the necessary changes to reach our new goal. When the leaders changed positively, I knew the growth would become automatic. Now I had to help them change themselves, or I knew I would literally have to change them by hiring others to take their place. (Maxwell, 1995, p. 5)

The unspoken assumption is clear; he has nothing to learn from the team and the team has everything to learn from him. This stands in opposition to Greenleaf's understanding of a team and how it benefits and puts checks upon the Primus.

Iverson lays down an impressive argument for the existence of teams in the Old and New Testaments (Iverson & Grant, 1984, p. 40) showing teams to be God's preferred way in leading his people (p. 22). Iverson covers the same ground as Greenleaf with a slightly different slant. Iverson contrasts the pastor-led church with the team-led church. Pastor-led churches are hurting because one man must carry the load of the whole church. Team-led churches are healthy because the elders are training the saints for the work of the ministry (1984, p. 73). Thus, not only is the pastor preserved from the loneliness and arrogance of sole leadership, but is also preserved from the heavy load of a strong-man leadership.

Lencioni (2002) in *The Five Dysfunctions of a Team* illustrates the importance of the leader's ability and willingness to recognize and confront destructive behavior within the team. In Lencioni's fable, Kathryn, the new team leader, confronts destructive

behavior in Martin, a highly talented but arrogant programmer, as he mentally abandons a team meeting and begins checking his e-mail (2002, p. 50). Earlier in the fable, as Kathryn comes on board, she makes the announcement that changes will be made. She goes on to say,

some here may find the new company to be the kind of place they don't want to be. It won't be the end of the world for anyone to leave if that's the right thing for the company and [for] the team. (Lencioni, 2002, p. 41)

At first glance, this sounds very much like Maxwell; however, there is a difference. The primary concern is not the leader, but the mission, the health of the team, and the team's ability to accomplish the mission. More importantly, however, this demonstrates a needed character trait that must be present within the leader: the boldness, confidence, and skill to confront a team-destroying personality without destroying the team.

In his provocatively titled book *The No Asshole Rule*, Sutton (2007) states (and names) what many Christian leaders refuse to acknowledge; the existence of individuals within an organization who may be talented and productive, but possess acidic interpersonal behaviors that destroy the ability of the team to achieve its mission. Sutton cites a study done at the US Department of Veteran Affairs reporting that "36% reported persistent hostility from coworkers and supervisors" (2007, p. 20). One wonders what the rate of persistent hostility is within many churches. White gives this council,

O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time. (1948, p. 487)

Kotter in *Leading Change* addresses the importance of team within the first seven pages under the nomenclature of creating a “sufficiently powerful guiding coalition” (1996, p. 6). In his book, *Our Iceberg Is Melting*, he describes this teambuilding process as intentionally social, while the group dreams together of the desired change (Kotter & Rathgeber, 2006, p. 55).

In *Transforming Your Church with Ministry Teams*, Ott (2004, p. 64) identifies the three basic components to team ministry: (a) discipleship, (b) fellowship, and (c) ministry. Callahan (1994) in *Visiting in an Age of Mission* agrees heartily with Ott as he describes building a visitation team. He suggests incorporating fellowship in the development of a team of visiting layman by arranging a social following a series of visits in order to discuss the visits and to spend time together.

Van Waarde addresses the largest difficulty in building the team, namely, the pastor himself. Van Waarde reflects on his own experience of transitioning to a team ministry,

I preached all the messages, I led all the staff meetings, I conducted all the weddings, and counseled all those who needed emotional support. I had input on the selection of every leader, I baptized all the new converts, and occasionally played in the band . . . as we started adding staff and capable volunteers, I had to be willing to let go of those areas where others have greater expertise. (2000, p. 19)

This can prove an almost impossible challenge for many pastors. Again a supernatural power must be at work in the pastor to grow this level of humility.

Coaching and Mentoring

Leadership not only requires the mastery of group dynamics in the context of leadership but it also calls us to be able to lead on a one-to-one, interpersonal level. In speaking of how the word of grace can be brought home to every soul, White states,

To a great degree this must be accomplished by personal labor. This was Christ's method. His work was largely made up of personal interviews. He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands. (1900, p. 292)

Coaching and mentoring help create the best possible environment for personal growth to take place. Whitworth (2007) describes the coach as an advocate and champion who curiously explores the client's life, challenging him or her to higher levels of growth and achievement. Whitmore (2002, p. 7) emphasizes the necessity to form a supportive relationship between the coach and coachee. Whitmore envisions coaching as a manner of communicating that is most likely to develop that supportive relationship. He also recognizes that the biggest barriers to personal growth and achievement are internal rather than external (2002, p. 8).

Mentoring is another effective means of interpersonal leadership. While mentoring and coaching have significant overlap, a mentor, in contrast to a coach, is typically a person within the mentee's discipline who has greater success and experience. A coach, on the other hand, need not be within the coachee's discipline nor more experienced or successful. Cohen (1995, p. 3) described the mentoring role as six behavioral functions: (a) a relationship emphasis, to establish trust; (b) an information emphasis, to offer tailored advice; (c) a facilitative focus, to introduce alternatives; (d) a confrontive focus, to challenge; (e) a mentor model, to motivate; (f) a mentee vision, to encourage initiative.

In both coaching and mentoring the provider of the service is expected to give large blocks of time to the client/mentee and as a result build a personal relationship with the individual (Cohen, 1995, p. 5). In the realm of pastoral leadership, coaching and mentoring provide a powerful tool to disciple other individuals into the understanding

and acceptance of the sacrificial task of spiritual leadership in addition to forwarding personal and spiritual growth (Stanley & Clinton, 1993, pp. 47-85).

Smith unintentionally highlights one of the powerful mechanisms in the mentoring or coaching relationship: the power of modeling behavior. Frank states,

Children don't learn to talk by practicing talking—they hear other people talking and learn to talk like them. The learning is vicarious (this is classic learning). They don't have to do anything themselves. Other people talk-and the child begins talking like them. . . whether it is ultimately to our advantage or not, we become who we are from the company we keep and from the company we shun. (Smith, 1998, pp. 20-21)

Ellen White's counsel in regards to young ministers incorporates this understanding of learning.

In gaining a preparation for the ministry, young men should be associated with older ministers. Those who have gained an experience in active service are to take young, inexperienced workers with them into the harvest field, teaching them how to labor successfully for the conversion of souls. Kindly and affectionately these older workers are to help the younger ones to prepare for the work to which the Lord may call them. And the young men in training should respect the counsel of their instructors, honoring their devotion, and remembering that their years of labor have given them wisdom. . . . Thus Elijah educated the youth of Israel in the schools of the prophets; and young men today are to have a similar training. (1946, p. 683)

She does give this needed council however,

the inexperienced ones should not be sent out alone. They should stand right by the side of older and experienced ministers, where they could educate them. But they should say to them, "You must not copy my gestures, nor the tone of my voice, so that nobody will know whether you are speaking or whether I am speaking. You are to stand in your own armor, with your own phase of character, sanctified by God. You are not to take my phase of character, nor my gestures, nor my tone of voice, nor my expressions, nor my words." (1946, p. 684)

This clearly indicates that the purpose of the relationship is the personal and spiritual growth of the young man not primarily the teaching of mechanics or procedures.

Level Two: Emotional Intelligence and Family Systems

Emotional Intelligence

Emotional intelligence has proven to be a crucial undergirding prerequisite to effective leadership. In this section we will explore the advantage that emotional intelligence gives the leader and two specific areas in which emotional intelligence is needed in the task of leadership: (a) The ability to manage oneself in relation to stress and recovery, and (b) the capacity to be aware of one's own emotions, and thus recognize and appropriately respond to the emotions of others.

A study of Johnson & Johnson executives working in a variety of cultures around the world confirmed that Emotional Intelligence (EI) competencies as assessed by the Emotional Competence Inventory (ECI) was able to accurately identify high-performing executives.

Managers in the high-potential group were found to exhibit virtually every one of the competencies, while the executives in the comparison group possess few of those competencies. In other words, EI competencies, the leadership capabilities that drive resonance, marked distinctive abilities of this select group (Goleman & MacKee, 2006, location 702).

In another example, an analysis of partners in a large accounting firm revealed that

if the partner had significant strengths in the self-management competencies, he or she added 78 percent more incremental profit than did partners without those strengths. Likewise, the added profits for partners with strengths in social skills were 110% greater and those with strengths in the self-regulation competencies added a whopping 390% incremental profit—in this case, \$1,465,000 more per year. (2006, location 3,914)

In my own work in training to be a coach, I have noticed that people who are unable to recognize emotions in themselves are unable to recognize those same emotions in someone else. I remember Jim (not his real name), a leader in his organization, whom I was to coach in a practice session. As he told the story of his mother's obviously hurtful and degrading actions, he was unable to recognize his sorrow even when questioned and challenged. It was fascinating to watch when his turn to practice coaching came. He found it almost impossible to recognize pain and sorrow in another person, even when it was pointed out by the observer. It is difficult for us to recognize emotions in others that we cannot see in ourselves.

In *The Power of Full Engagement* Jim Loehr and Tony Schwartz (2003) establish that true success comes from the ability to work and rest. Those who are unable to recognize their weariness and take appropriate rest will eventually self-destruct. As experience shows and family systems theory explains, a self-destroyed leader inevitably damages the organization.

Family Systems

Closely related to emotional intelligence is a person's ability to understand his function and influence within a group. Thus a vital component in pastoral leadership is the ability to think in systems. That is, the ability to understand how one's actions will affect the system. This requires the ability to think, not so much in a linear fashion, but more in terms of a web. Meadows and Wright (2008, location 162) defines a system as an interconnected set of elements that is coherently organized in a way that achieves something. This definition tells us that the system must consist of three kinds of things: (a) elements, (b) interconnections, and (c) a function or purpose.

A leader affects not only those directly around him but his actions, his words, and even his overall demeanor affects those who work several levels removed from him (Goleman & MacKee, 2006, location 281). In the *Fifth Discipline*, Senge describes the process of systems thinking in an illustration he calls “The Beer Game.” The few students who were successfully able to manage the distribution of beer in this classroom exercise, were those who were able to think beyond their small segment of the system. This led them to ask important questions relating to the performance of other parts of the beer distribution system and thus make more intelligent decisions (Senge, 2006, locations 617-1100).

Leaders must recognize that their emotional tone affects the entire organization. Moods are contagious.

When three strangers sit facing each other in silence for a minute or two, the one who is most emotionally expressive transmits his or her mood to the other two—without speaking a single word (Goleman & MacKee, 2006, location 262).

In addition, people who sit in meetings together end up sharing moods, either good or bad, within two hours. Also the moods of the members of working groups have been shown to track one another largely independent of the hassles they share (Goleman & MacKee, 2006, location 272). It is also interesting to note that mood affects productivity and the quality of the work accomplished. “Cardiac care units where the nurses’ general mood was “depressed” had a death rate among patients four times higher than on comparable units” (2006, location 414). Therefore the leader has a large responsibility to be aware of, and maintain his or her own emotional well being.

Friedman (1985, location 802-803) speaks of the level of anxiety that the leader

brings into a system. He asserts that one of the important roles of the leader is to be a calming influence or an anxiety sink within the system. Friedman (2007) in speaking of emotional triangles states, “The manner in which the relationship between any two people, or a given individual and his or her symptoms, can be a function of an often unseen third person, relationship, or issue between them” (p. 205). Friedman relates the incident of an adolescent female who lay in her hospital bed with a mysterious infection that was unresponsive to intravenous antibiotics. During this time her parents were having the worst fight of their lives over the amount of time the husband was spending with a female colleague. Finally he admitted to having an affair and told his daughter. Within 48 hours her infection had disappeared (Friedman, 2007, p. 204).

The emotional influence that the leader exerts over the organization is a fascinating and mostly overlooked aspect of the leader's influence upon the organization. Hagberg in her book about the six stages of personal power in organizations gives as a characteristic of the fifth stage: contagious calmness. She states “along with self-acceptance and courage comes a contagious kind of calm that is a mark of stage five people” (1994, p. 151). Goleman locates the neurological basis of this ability to be a calming influence upon the system, “a brain scan of someone who is upset or anxious shows high activity in the amygdala” (2006, location 838). He also states that the calm amygdala has the ability to have a calming effect upon another person's aroused amygdala, “this circuitry helps a leader to calm rocky emotions and maintain a confident, enthusiastic tone” (2006, location 844). Goleman concludes by saying,

Because emotions are so contagious—the leader's first tasks are the emotional equivalent of good hygiene: getting their own emotions in hand. Quite simply, leaders cannot effectively manage emotions in anyone else without first handling their own. (2006, location 849)

In relation to what Goleman and Hagberg and Friedman have to say about the leader's ability to emotionally affect the system, it is interesting to note that White gives counsel to mothers to maintain cheerfulness as it will and affect the entire household.

The mother should cultivate a cheerful, contented, happy disposition. Every effort in this direction will be abundantly repaid in both the physical well-being and the moral character of her children. A cheerful spirit will promote the happiness of her family and in a very great degree improve her own health. (1985, p. 191)

White also has this advice for fellow workers,

Clothe yourselves with the whole armor of God, move steadily forward, and be not greatly influenced by criticism, reproach, or censure. Bear in mind that the messengers whom God sends must go without the camp and bear reproach for Christ's sake. Whatever may come to you, remember that Christ has borne all this and more for you. Whatever course of action you may pursue, there will be someone to criticize and censure you. Move forward in the fear and love of God, strengthening yourselves by faith, having courage in the Lord, and being always cheerful. (White & Olsen, 1897, p. 5)

Bennis in *Becoming a Leader* highlights the ability to learn as one important aspect of becoming a leader. He goes on to state that learning is not the collection of facts but "is experienced as personal transformation" (Bennis, 2003, location 782). This transformation is the product of a supernatural spiritual process. Short of a physiological pathology, one cannot be cheerful in the face of criticism, unless God gives him that ability.

Level One: Spirituality

By far the most important aspect of pastoral leadership is a living connection with spiritual power. Within the context of relationship with God, one is convicted of sin and of shortcomings. The intents and purposes of the heart are revealed. This becomes the foundation from which emotional intelligence, courage, wisdom, self-discipline, and vision emanate.

In my personal experience, and in my study and review of leadership literature, I have come to the conclusion that all effective leadership emanates from a supernatural source of power. This source of power can be the power of God or the power of Satan, but in any case supernatural power is necessary. Palmer in *Let Your Life Speak* states,

A leader is someone with the power to project either shadow or light onto some part of the world and onto the lives of the people who dwell there. A leader shapes the ethos in which others must live, an ethos as light-filled as Heaven or as shadowy as hell. (2000, p. 78)

White directs pastors to the only means of receiving heavenly supernatural power,

I am instructed to say to my fellow-workers, If you would have the rich treasures of heaven, you must hold secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? (1948, p. 272)

Peterson in referring to pastors puts it in other words, “The word *busy* is the symptom not of commitment but of betrayal” (Peterson, 1996, p. 17). Peterson puts a finer point on it, “I am busy because I am vain” loving the praise of men, and “I am busy because I am lazy” letting others set the agenda for me (1996, p. 18). The problem of busyness not only comes from our desire to please human beings but also from a misunderstanding of the Lordship of Jesus Christ. Many tend to think Lordship is simply He says and I do, but Maxson reminds us that Lordship is first intimacy, and then states,

In our relationship with Jesus Christ as Lord, we discover a level of intimacy where the core of our heart is transformed by the very presence of God. . . . This indwelling presence of Christ is the essential core of the biblical concept of Lordship. (Maxson, 2005, p. 30)

Nouwen echoes this theme in his book *In the Name of Jesus* when he states,

The greatest message that we have to carry, as ministers of God’s word and followers of Jesus, is that God loves us not because of what we do or accomplish, but because he has created and redeemed us in love and has chosen us to proclaim that love as the true source of all human life. (1989, p. 30)

Swenson brings us to an understanding that our busy lives bring us pain, problems, and stress. Then he states, “Margin grants freedom and permits rest. It nourishes both relationship and service. Spiritually, it allows availability for the purposes of God.” (Swenson, 1992, p. 92).

Summary and Conclusion

The leadership literature reminds us that leadership is a complex task that requires the involvement and commitment of the entire person. For a leader to be effective he must be willing to grow personally, and be able to effectively function within both teams and one-on-one relationships. A leader must be aware of his place within the organizational system and be keenly aware of the effect he has upon that system. Because leaders realize that their own emotional state affects the organization powerfully they must each take care of themselves. Leaders must also be organized and well able to manage. He or she must be skilled at the higher levels of leadership, including establishing a shared vision and modeling the way. Above all a pastor-leader must be truly spiritual. There is little or no power or vision or purpose or moral resolve without a living connection with Jesus. The pastoral leader must have a connection with God so she can receive a vision for the organization and also recognize a vision revealed through the church. The leader must be a person of patience, of kindness, of long-suffering, of gentleness, able to lead forward calmly and steadily through the adversity that will surely come the leader’s way. Within the context of an energizing, ennobling relationship with Jesus the minister must also find the courage and power to confront disruptive elements within the body of Christ.

But above all he or she must find power to love the people. Intrinsic to spiritual leadership is love, not the exercise of power. Nouwen brings it home in these beautiful words:

What makes the temptation of power so seemingly irresistible? Maybe it is that power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life. Jesus asked, "Do you love me?" We ask, "can we sit at your right hand and you're left handed in your kingdom?" Ever since the snake said, "the day you eat of this tree your eyes will be open and you will be like gods, knowing good and evil," we have been tempted to replace love with power. (Nouwen, 1989, p. 77)

And again the reality is this: without a living connection with God we simply cannot love and thus we cannot lead.

CHAPTER 4

IMPLEMENTATION OF THE STRATEGY

As I entered the DMin program at Andrews University and began looking for a project, Stan Patterson, then Vice President for Pastoral Ministries of the Georgia-Cumberland Conference of Seventh-day Adventists, invited me to help him implement a leadership development program for the pastors of the Georgia-Cumberland Conference. Stan Patterson was working on his PhD and was on the board of the Christian Leadership Center of Andrews University. I contacted Dr. Skip Bell who headed the Christian Leadership Center and initiated the process of contracting the Center to provide the content of the leadership development program following the 4-year plan outlined by the Christian Leadership Center (see Appendix A).

It was decided to limit participation in the program to pastors of multi-staff churches in the Georgia-Cumberland Conference. It was hoped that strengthening the leadership ability of senior pastors of larger multi-staff churches would positively affect a large segment of the conference and would help those pastors better manage the associates under their charge. There was also the practical matter of limiting the cohort to a manageable number of pastors. Later two multi-staff pastors from the Gulf States Conference were included.

The four-year leadership development program is described and summarized in the opening of the contract (see Appendix A and B for full contract) submitted to the

Georgia-Cumberland Conference's ratification. It reads,

The Christian Leadership Center offers this program to the Georgia Cumberland Conference at their location for the purpose of providing in-depth transformational leadership development to individuals (senior pastors of multi-staff churches) within the context of their working/serving community. Transformation of self precedes change in practice, and change in individuals is prerequisite to organizational change. This program develops innovative leaders from "the inside-out" without compromising the time or depth of community relationships required for the transformation.

Participants begin and journey through the program together. Nine learning processes are woven through the program delivery within the four years.

A spiritual component in which participants examine their core values, create a personal mission statement, and reflect to clarify meaning in terms of knowledge, experiences, beliefs, and values

- Spiritual formation
- Assessment of key leadership practices
- Seminars that build on leadership theory
- Reading the best in leadership literature
- Web-based knowledge and skill building
- Coaching/mentoring support
- Work groups that integrate information and empower important relational and team building skills
- Reflective writing
- Research that informs effective leadership practices

The four-year development program was to be implemented in a series of two meetings each year, a two-day meeting in the spring, and a one-day meeting in the fall.

All of the meetings were to be held at the Cohutta Springs Conference Center located near Crandall, Georgia, and owned and operated by the Georgia-Cumberland Conference.

This location was ideal in many ways as it was relatively central to the conference and

provided comfortable accommodations for the pastors and more than adequate room to conduct seminars.

I took on the challenge of recruiting the pastors into the four-year program as participation was not mandatory. I called each pastor individually, explained the program, and invited them to participate. Only one eligible pastor declined the invitation.

Participation of the Pastors and Flux in the Pastoral Community

A policy for the inclusion of pastors who became multi-staff pastors during the course of the four-year program was not put in place; however, as the program went forward Stan Patterson decided to include pastors as they accepted assignments in multi-staff churches. It was also subsequently decided to allow pastors who move from a multi-staff church into a solo district to continue in the program. During the course of the program two pastors left the conference and thus the program. One pastor only attended the first meeting. And one pastor who moved into a multi-staff district in year two of the program never attended any of the meetings of the leadership development cohort, although he was informed of and invited to each meeting.

The Original Expectations for the Project

The original expectations for the pastors who participated in the leadership development cohort were as follows: (a) they would attend each of the seven meetings in the four-year program (the final year had only one meeting), (b) they would be involved in a coaching relationship with Dr. VanDenburgh, (c) they would be part of a small learning group that met between sessions, and (d) they would receive the LPI assessment at the beginning of the program and then after the conclusion of the program.

Community Develops: A Common Task and Discussion

One of the most powerful transformational aspects of the cohort was the development of community, with several factors contributing to its development. First, most pastors opted to stay at the conference center overnight during the two-day spring sessions. After a day spent learning and dialoguing about spiritual leadership, the evening proved to be an important informal venue in which community was established. Several pastors would cluster around the table, on the porch, or in the lobby to discuss the challenges and issues in their church, the topics for the day, or just share interpersonal details. Another important aspect in building community was the seminars themselves. Most of the presenters were able to engage the pastors incorporating the questions and comments into it to make a dynamic presentation. During most presentations a significant portion of the time was given over to discussion and interaction. Several interactive games and leadership scenarios were presented to the group for discussion. Each morning a pastor was asked to present a devotional on spiritual leadership. Learning groups were also created for the purpose of discussing the assigned reading between the Spring and Fall sessions. The conference supported this by paying mileage and per diem to the pastors who participated in the learning groups.

All of this contributed to a creation of community around the shared task of spiritual leadership. This community became a valuable source of strength, encouragement, and support as the pastors faced the challenges in their local congregations. During the last session of the cohort in the spring of 2009 all of the pastors present expressed their enjoyment of the community that had been formed and their desire to see it continue. I personally found an unexpected strength and courage in

dealing with the challenges in my local congregation from this community of pastors.

The Non-Anxious Presence

Friedman suggests that a non-anxious presence is more important in resolving issues than techniques or solutions. In speaking of a congregation, Friedman states,

The benefits of being a nonanxious presence in counseling situations or within one's own personal family have already been described. Maintaining a similar presence in a religious organizational family also distributes benefits throughout that type of system. In fact, the capacity of members of the clergy to contain their own anxiety regarding congregational matters, both those not related to them, as well as those where they become the identified focus, may be the most significant capability in their arsenal. Not only can such capacity enable religious leaders to be more clear-headed about solutions and more adroit in triangles but, because of the systemic effect that a leader's functioning always has on an entire organism, a nonanxious presence will modify anxiety throughout the entire congregation. And that aspect of family leadership, as we will see in the next chapter, can sometimes do more to resolve issues than the ability to come up with good (content) solutions. (Friedman, 2011, locations 4041-4048)

While Skip Bell provided the necessary organizing force behind the cohort Stan Patterson provided the non-anxious presence. In my own extensive interactions with Stan Patterson he has never appeared edgy, anxious, or concerned with his own personal political standing. He approaches each situation with a confidence devoid of arrogance. This approach allowed him to interact freely with the group as he presented to the cohort. He would be questioned and challenged by some very strong and forward personalities without any show of anxiety or discomfort. At times I was able to observe an individual pastor talking to him about a difficult situation in his church. Again his approach to the matter and his presence conveyed confidence that the situation could be successfully handled. In this way, he was able to convey confidence in the pastor's ability without ever saying, "I have confidence in you."

Stan Patterson had a definite purpose in view for his life. On one occasion during the last cohort meeting while Stan was making a presentation he mentioned as a side note that he had three things he wanted to accomplish before he retired. Someone in the group asked him what they were. After a few moments of thoughtful silence he declined to share. The significance of this interchange was the revelation that Stan had a definite purpose in view for his life. This, according to Friedman, is an essential part of being a differentiated or non-anxious presence. “The possibilities of change are maximized rather when we concentrate on modifying our own way of functioning, our own input, into the family “black box” (Friedman, 1985, p. 18). This differentiation combined with his ability to form and maintain relationships provided one of the necessary undergirding strengths to make the cohort success.

Conference Involvement

The Georgia-Cumberland Conference provided several key elements that made the cohort a success. While the participants were not required to be a part of the leadership cohort, they were invited to be a part of the cohort by the Vice President for Pastoral Ministries of the Georgia-Cumberland Conference, Stan Patterson. He had a positive standing among the pastors and thus the invitation carried more weight than positional power alone. However, the passive coercive nature of an invitation from a conference and conference leader cannot be ignored. Many pastors would see it as politically unwise to ignore such an invitation. As I recruited individual pastors I sensed that these two factors provided the tipping point in their decision to be involved in the cohort. The conference also funded the expenses of the cohort including lodging, travel, meals, materials, and books. Stan Patterson’s secretary also provided some administrative

support in the organization of the cohort such as sending out reminder e-mails to the pastors of upcoming cohort meetings. Without this support the cohort could not have succeeded in maintaining a relatively stable attendance over the entire four-year period.

Spiritual Power

The most lacking dimension of the cohort in my experience is the aspect of personal spirituality. While there was a presentation on the spiritual dimensions of leadership, a further and more intense focus on personal spirituality would have brought still greater impact in the lives the pastors. In the summer of 2006, under the influence of my own spiritual renewal, I began to sense the need for a greater spiritual focus in the cohort. Skip Bell and Stan Patterson were to be in the Georgia-Cumberland Conference for another set of meetings in early August. I arranged a meeting with them at the Cohuta Springs Conference Center where the meetings were being held. As I prepared for the meeting, I was under some anxiety that the leadership cohort was not succeeding in terms of the pastors not being motivated to complete their reading and attend their work group meetings.

My main concern however was the elevation of personal spirituality and the cohort. Dr. Bell admitted that personal spirituality needed strengthening in the cohort schedule and should be more purposefully woven through the program. I suggested that the entire two-day cohort session be given over to addressing the importance of personal spirituality. Ultimately, as the CLC leaders met to evaluate the four-year program, they rejected the idea and instead subordinated personal spirituality as a subheading under self-management. When informed of this by Dr. VanDenburgh I argued that personal spirituality was not a form of self-management but was rather submission to God's

management. The difference being in submission to God's mission not using spirituality as a means to my own end.

Recommendation Regarding Inclusion of Spiritual Leadership Element

I observed in my fellow pastors and experienced the tremendous benefits the four-year program can bring to pastors; however, there is one change I would strongly urge. The first two-day session should be entirely given over to a reflection upon the vital importance of the daily spiritual connection with God and the task leadership. Integrated with this should be a redefinition of the experience of prayer as set forth in the writings of Ellen G. White. Pastors should be made to feel their need of daily wisdom and guidance from on high. This would set the appropriate tone and give the necessary spiritual undergirding for all the leadership concepts to follow. It would also provide a talking point and a point of reflection and concentration within the coaching sessions subsequent to the meeting. This should be incorporated even if the cohort must be extended by an additional six months. In the end, personal spirituality is not a matter of self-management but rather it is the submission to the management of God.

Other key Factors in the Development of Community

Purpose and Structure

As Patterson would readily admit he has certain weaknesses, some of which cluster around organization and structure, or linear thinking. Skip Bell, as chair of the CLC, provided the necessary system and structure providing the ability to maintain a sense of structure and purpose throughout the entire four years. This strength of Bell was actually illustrated through his absence. During the final year of our cohort as Bell

struggled with some health issues his involvement in the planning of the individual sessions nearly disappeared. During our last session in the spring of 2008 Patterson was almost the sole organizer of the event. As a result the event lacked a certain organization and purpose that had been there previously. This is not to say that the meeting was not a benefit in its own right but rather to demonstrate the collaboration of the strengths of Bell and Patterson facilitated the creation of a fine product. That is to say, not only was a non-anxious differentiated and connected presence needed within the leadership of the cohort but the cohort itself needed to have definite purpose and structure. Just as a definite personal purpose brings stability to the group so the cohort's definite structure and purpose also functioned as a stabilizing and calming influence.

Work Groups

During our first cohort meeting workgroups were formed with an eye towards grouping pastors together within geographical areas so as to facilitate the meeting of the pastors between cohort meetings. The purpose for the work groups was to provide accountability for the assigned reading, and to encourage engagement with the reading assignment while building community among the pastors.

Coaching

Coaching can be powerful in the formation of community. The coaching during the cohort was not as powerful as it could have been due to the fact that Dr. VanDenburgh was not able to be with us in person during each cohort as he suffered from some health concerns that made it impractical for him to travel. Several things could be done to strengthen the coaching component in the future:

1. Have the coach be at each cohort meeting.
2. The coach should do a short training segment at each cohort to train the pastors in a coaching skill.
3. The coach should lead the pastors in triads to practice their coaching skills.
4. The coach could provide 45-minute slots each evening of the cohort for pastor's to sign up for coaching.

Informal Evenings

The two-day cohort events proved to be very important in the formation of community as it provided one unstructured evening for the pastors to chat about the day's content, talk over personal and pastoral struggles, and just generally enjoy each other's company.

Conclusion

The development of community was a powerful transformational aspect of the cohort. Without community the cohort would have lost much of its power to transform the lives of the pastors. This community was established and nurtured through a well thought out vision articulated in the 4-year plan (see Appendix A), a connected non-anxious presence, coaching, workgroups, and informal socialization.

CHAPTER 5

EVALUATIONS AND OUTCOMES

To say that I waited as long as I could to write my project so as to test the long-term effectiveness of the Four-Year Program would be sadly untrue, having had much more to do with an active and happy ministry, a growing family, a dislike for writing, and a finely-honed skill of procrastination. However it is very gratifying to see that the pastors overwhelmingly report a lasting impact in their personal lives and ministry and consistently rate themselves as better leaders and happier pastors as a result of the leadership cohort.

Below I will report and evaluate the strengths and weaknesses of the Four-Year Program implemented in the Georgia-Cumberland Conference 2005 through 2009. I have completed surveys from 16 of the 18 participants and one survey partially completed by a pastor who was only able to attend two cohort sessions.

As I look over the results of the survey given to the pastors of the Georgia-Cumberland Conference Cohort it is very encouraging to see that the vast majority report long lasting positive change in their personal lives and in their leadership roles. Overwhelmingly, there were far more strengths recorded for the cohort than growth areas.

I should add that it is surprising for me to see the overwhelming positive feedback from the pastors in this cohort. I have known the vast majority of these pastors

professionally for many years and know many of them on a personal level. I can say with certainly that they are not a Pollyanna, rose-tinted glasses group of men, but rather a seasoned, often cynical and sometimes surly group of pastors, who tend to be especially jaded about “another conference program.” It should also be noted that it was no easy task to convince them to participate. As mentioned above, it was through a conference invitation, their respect for Stan Patterson, and my personal contact (for some repeated personal contact), before the group could be brought together. I say this because as I looked at the responses I could hardly believe the results. I thought perhaps they were just being nice or gracious as they quickly filled out the survey clicking from one item to another, but as I read their comments I found a reaffirmation of positive change that had taken place in their lives.

Personal Transformation

One of the more hearting aspects of the project was the change in the personal lives of the pastors. Some of these changes were expressed by the overwhelming majority others were expressed by just a substantial majority of nine or 10 out of the 16 respondents. In this section, with only one exception, I have included statements that have not been mention under another section, but point to the transformational change in the pastor-leaders.

Fourteen agreed or strongly agreed with the following statement, “As a result of what I gained in the cohort, today I am generally more aware of my strengths and weaknesses as a leader.”

Twelve agreed or strongly agreed with, “As a result of what I gained in the cohort, today I am generally a more confident leader.” “As a result of what I gained in the

cohort, today I am a stronger leader.” “As a result of what I gained in the cohort, today I am better able to handle challenges to my leadership.”

Eleven agreed or strongly agreed with the following statements, “As a result of what I gained in the cohort, today I am more effective in leading change.” “As a result of what I gained in the cohort, today I am generally a more effective leader.”

Ten agreed or strongly agreed with, “As a result of what I gained in the cohort, I have noticed a positive change in how people generally relate to me as a leader.” “As a result of what I gained in the cohort, today I have a greater sense of who I am and where God is leading me.”

Nine agreed or strongly agreed with the following statements, “As a result of what I gained in the cohort, today I have a greater sense of who I am and where God is leading me.” “As a result of what I gained in the cohort, I am generally less stressed and happier in leadership.” I would like to see this last one higher (more on this in the next chapter) but not too shabby none-the-less.

It is remarkable that three years after the cohort has ended that the pastors can relate so much lasting change back to the experience of the four-year program.

Community and Personal Strength

It was nearly a unanimous conclusion that the cohort at every level provided adequate time for interaction and building of community. It was reported that they generally became better acquainted with their fellow pastors and with Stan Patterson. Most significantly however their time with Stan Patterson and their time with fellow pastors tended to give the pastor’s greater courage and strength in dealing with the problems and challenges of the local church.

On a personal level I experienced this dynamic in my own ministry and church. The failure of nerve in leadership that Friedman addresses (Friedman & Beal, 2007, p. 2) which shackles the pastor, preventing him from confronting and overcoming the stagnating and regressive pathologies in a church can, in part, be overcome through the formation of pastoral community outside the local church. By means of this supportive community a pastor's strengthening connection and support are not founded solely in the local church, thus giving him greater courage to confront the pathologies of the church in calm and steady way. The community-building components of the four-year program are shown to be powerful elements in the transformation process. Conferences should also look for ways to continue and encourage this community after the conclusion of the four-year program as a form of necessary maintenance building healthier churches and a healthier conference in which pathology does not hijack the planning and growth energies of the conference.

Leadership Practices Inventory and Knowledge Base of Leadership Theory

Two questions asked the respondents to assess the knowledge of leadership theory they gained during the four-year program. Fourteen of the respondents agreed or strongly agreed with "As a result of what I gained in the cohort, today I have a clearer sense of what it means to be a leader." Fourteen agreed or strongly agreed with, "As a result of what I gained in the cohort, today I am better acquainted with leadership theory." Thirteen agreed or strongly agreed, "I found the LPI to be valuable in my personal leadership development" and thirteen would recommend the LPI be used in any future cohort. Some of the comments concerning the Leadership Practice Inventory were, "It was interesting and helpful. I was able to clearly see the areas of needed growth," and "It

helped me learn and practice vital leadership skills” and “I pulled it up just now to refresh my memory. Excellent leadership questions! It reminded me of some of my strengths and weaknesses in leadership and highlighted areas where I need to grow. It was also encouraging as it highlighted areas where I am strong.” These statements sum up the general consensus of the group concerning the Leadership Practice Inventory.

The Leadership Practices Inventory served as a powerful learning tool as the discussion of one’s own performance and personal attributes has the ability to focus the attention. Given the response and my own personal experience with the Leadership Practices Inventory it also proves to be a compelling practical incentive to change.

Because Dr. Patterson and myself moved out of the of the Georgia-Cumberland Conference of Seventh-day Adventists in 2008 with Dr. Patterson taking a teaching position at Andrews University while I took a pastoring position in Canada, it became impractical to administer the Leadership Practices Inventory a second time as originally planned. This would be beneficial to implement when the Four-Year Program is offered again as it would give the pastor feedback from his congregation regarding the congregation’s perceptions of his growth as a leader.

Work Groups

To my surprise the workgroups were rated by eleven of the participants as “very valuable” or “valuable.” I say this because many pastors seemed to be ambivalent to the formation of the groups and several in my group did not seem to have read the material. Several things were listed as distracting from the value of the groups; other non-cohort members were added to the group (presumably by the leader of the group) and a failure of the participants to actually read the assigned book. This positive outlook on the

workgroups might have had more to do with the enjoyment of community than the discussion of the books as 10 of the responding pastors said the groups were effective in building community and several in context of the question “How effective were the workgroups in building community?” wished the groups could have continued after the cohort had ended.

Main Presenters

The pastors consistently rated the main presenters as “very valuable” or “valuable.” Out of the 16 who responded only one responded that Stan Patterson was somewhat valuable. For Dr. Skip Bell four responded with “somewhat valuable” or “not valuable.” The suggestions for improvement for Dr. Bell were around allowing more participation and being less polished and more authentic. For Doug Tilstra only one responded, “don’t remember” and one “somewhat valuable.” The rest were “valuable” or “very valuable.” There was one suggestion to use Doug Tilstra more in the future. For Dr. VanDenburgh two responded with “don’t remember” and three with “somewhat valuable.” One commented that he appreciated Dr. VanDenburgh’s practical presentations.

Reading Material

Dr. Bell, Stan Patterson and myself selected the reading material prior to each cohort session usually in consultation, as we evaluated the direction of the cohort, the feedback we had received, and the books we each counted as valuable.

One book was least appreciated by these cohort participants, *Simply Strategic Volunteers* by Morgan and Stevens. It still received nine positive responses. As I remember *Simply Strategic Volunteers* was inserted as an attempt to bring some lighter

reading to the group as a few complaints had been made about the difficult reading material.

Four books were especially singled-out as valuable in the comments were (a) *Leading with Soul* by Bolman and Deal with, “helped me to organize my inner soul for outward impact,” (b) *Four Obsessions* by Lencioni with “was probably my favorite book. . . . I have shared it with leaders and gotten favorable responses back after reading it,” (c) *The Fifth Discipline* by Senge, and (d) *Spiritual Leadership* by Blackaby and Blackaby, “really helped me understand my role as a spiritual leader—invaluable!”

The other books that were assigned are *Leading with Soul* by Bolman and Deal, *Leading the Team-Based Church* by Cladis, *Connecting: The Mentoring Relationships You Need to Succeed in Life* by Stanley and Clinton, *Leaders That Last*, by Kinnaman and Ells, and *The Leadership Challenge* by Kounzes and Posner.

Two books were suggested in the comment section, *Staff Your Church for Growth* by McIntosh and *Generation to Generation* by Friedman. Overall the reading material was appreciated by the pastors.

Suggestions and Recommendations of Main Presenters

Two of the main presenters chose to respond to the questions, (a) What was your overall perception of the GCC Cohort? (b) What key factors made the Cohort successful, that is to say if these factors were removed the cohort would fail to impact the participants? (c) What would you strengthen or change if you were to do it again?

Dr. Stan Patterson

Dr. Patterson pointed to the length of the program as one of its outstanding strengths, “a one or two day seminar would not have had the kind of impact we see here.” He reflected that the members of the cohort did not have ample opportunity to bond with Dr. David VanDenburgh as a trusted coach. The ability to bond with Dr. VanDenburgh would have strengthened the overall impact of the cohort as they would have had individual time in guided personal development. Dr. Patterson would like to see the cohort target pastors just two or three years after ordination in order to increase the long-term impact of the Four-Year Leadership Development Program.

Dr. Skip Bell

Dr. Bell reflected on the strong relational aspect, the overall climate of collegiality and shared learning, and how that impacted long-term transformation. He also remembered that a few attended only one or two cohort sessions. He suggested that rigorous administration of attendance at workshops and of journaling of literature would be a key way to strengthen the effectiveness of the program.

CHAPTER 6

POTENTIAL GROWTH AREAS AND RECOMMENDATIONS

It should be noted at the outset of this section that the responses to the survey statements were overwhelming positive across the board showing a marked transformation in the participants. A poor showing would be eight or nine of the participants responding positively to the statement. As we discuss potential growth areas, we are identifying relatively weak areas and looking for ways to make an effective program even more effective.

I have incorporated the analysis of the areas for growth with the evaluations and recommendations for the future of the Four-Year program as the discussion of each growth area naturally leads to the recommendations.

Coaching

Only seven of the respondents reported using Dr. VanDenburgh's coaching services, and six agreed or strongly agreed with the statement, "The coaching services offered by Dr. David VanDenburgh were valuable." One person commented, "My time with him gave me incredible strength and challenged my ways of dealing with conflict. I really grew."

Eight of the nine of those who did not use the coaching services reported that it had nothing to do with their perception of Dr. VanDenburgh. Three reported they did not like the idea of long distance coaching. Two planned to but never got around to it. Three

reported not understanding the coaching process or not feeling a need for the service. One of the six also commented on larger trust issues, “I have a difficulty with trust within the SDA (Seventh-day Adventist) system.”

Recommendations to Strengthen Coaching

First, time and place for live coaching should be made available in the evening at each of the cohort meetings, this would give the participants easy access and firsthand knowledge of the coaching process. Second, a one-hour section could be used during each cohort meeting to first demonstrate a coaching skill and then allow the participants to practice the skill in triads. The triad experience would both educate the participants on individual skills and demonstrate the power of a coaching relationship. The triads would have the added benefit of being a powerful catalyst in the formation of community.

Calming Influence

Eight “agreed” or “strongly agreed” with the statement, “As a result of what I gained in the cohort, today I am generally a calming influence in the organization.” While 50% is not a shabby impact, there remains room for improvement. Note the response to a related statement, “As a result of what I gained in the cohort, I am generally less stressed and happier in leadership” nine choosing “strongly agree” or “agree.” It is interesting to note that this correlates closely with the responses to “As a result of what I gained in the cohort, today I am generally more spiritually connected to God,” where nine agreed or strongly agreed. When it is understood that 80% of ministers spend less than 15 minutes a day in prayer (Blake, 2010) and that prayer is known to promote feelings of calm and trust even in cancer patients (Johnston, 2002), it is easy to see how the response of the two statements might be correlated. This understanding argues for an initial and

more concentrated emphasis on personal spirituality to begin the cohort so as to enlarge the impact of the personal transformation. According to family systems theory only a calm leader can be truly effective over the long haul (Friedman, 1985, p. 5).

Weaknesses Around Creating and Communicating a Shared Vision

In response to the statement “As a result of what I gained in the cohort, today I generally more effective at creating a shared vision in the church” nine pastors “agreed” or “strongly agreed.” The same response was given to “As a result of what I gained in the cohort, today I am a better communicator of vision and purpose.” And again 10 responded positively to “As a result of what I gained in the cohort, today I am better equipped to lead strategic planning in the church.” The three tasks are intimately related.

The Holy Spirit communicates His purpose for the churches to the leaders and other members of the body of Christ in the New Testament (Acts 8:29, 10:19, 11:28). He also impels the sharing of the vision or purpose or message (Acts 18:5). The great loss of a vision and the power to communicate that vision and plan the implementation of the vision is a symptom of a loss of connection with the Holy Spirit. White tells us that power in the work and power to reach the heart come from a living daily prayer life.

I am instructed to say to my fellow-workers, if you would have the rich treasures of heaven, you must hold secret communion with God. Unless you do this, your soul will be as destitute of the Holy Spirit as were the hills of Gilboa of dew and rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to talk with God, how can you expect power in your work? (1948, p. 272)

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. In them is to be revealed a life that is not in harmony with the world, its customs, or its practices; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of

God. He bids us, "Be still, and know that I am God." Psalm 46:10. This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts. (White, 1942, p. 58)

Supportive Community

Questions around the development of community show an interesting disconnect. Thirteen "agreed" or "strongly agreed" with this statement, "As a result of what I gained in the cohort, today I am better connected with my fellow pastors." Ten "agreed" or "strongly agreed" with this statement, "As a result of what I gained in the cohort, today I am more of a relation-based leader." Ten "agreed" or "strongly agreed" with this statement, "As a result of what I gained in the cohort, today I am a better communicator on a interpersonal level." However when it comes to intentionally creating a supportive group of friends outside of my church nine "agree" or "strongly agree" and three "disagree," while three are not sure. This again points to the need for a follow by the conference supporting a learning pastoral community. The pastors learn to connect and relate better, they get to know their fellow pastors better but are somewhat poorer at maintaining that support structure outside of the cohort. The numbers themselves are not conclusive but gather added weight when combined with the numerous written responses expressing a desire for such a community to continue after the cohort.

Connection with the Conference

This section is a difficult one to explore. It comes from question number 39 on the survey, "How did your time in the cohort affect your view of and relationship with the Georgia-Cumberland conference in general? Check as many as apply." While seven

selected, “I felt I better understood the philosophy and vision of the conference,” six selected that “My trust in the leadership increased,” and seven selected “I felt a greater sense of belonging within the conference.” Only six stated “It had an overall positive impact on my relationship with the conference.” While it must be understood that one of the respondents was from another conference and one did not complete the survey so the total Georgia-Cumberland Conference pastors who completed this question were just 15 it is still troubling that the leadership program, while having such an overall positive impact on the individual pastors, did not more broadly affect their relationship with the local conference. The Conference leaders never really embraced the model of leadership being taught in the four-year program as applying to them. They purchased a package to help those pastors out there, but never affirmed it as a course to be embraced by all.

The written responses on the survey illustrate this point, “When Stan took up work elsewhere things changed drastically; not for the better,” and “The philosophy and vision in the conference were already changing. And we still don’t know where we are going or how to get there. The classes might have helped more if Stan had stayed in GCC (Georgia-Cumberland Conference), and “It was very valuable, but many of the administrative team in the conference did not take it seriously in my opinion so it has not been used the way it was intended.”

While the conference supported the cohort financially there was a notable absence of regional ministerial directors in participation, although they had all been invited. It was communicated to me that at least one of the ministerial directors was derisive of the program. In my personal interaction with another conference person, he did not see the value in what was happening.

In light of the observations above it seems important to encourage the inclusion of the leaders of the conference in the cohort meetings as both presenters and participants. In this way the leaders of the conference can come to understand advanced leadership skills and more importantly know and trust the pastors and as a result nurture and encourage more confident, courageous leaders rather than finding themselves in league with the hyper critical, regressive elements within a local church.

Age of Participants

Perhaps the greatest sign of its success and yet also its greatest weakness was the age of the participants. Only two of the participants were under the age of 50. In one sense it is remarkable that pastors of such advanced age and experience could report such positive progress and learning on so many levels. It is a testament to the effectiveness of the program. On another level it would be so much more effective for the long-term benefit of the church at large to have younger men with 30 years still ahead of them to learn and benefit from this transformational program.

Conclusion and Summary of Recommendations

The Four-Year Leadership Development Program offered by the Christian Leadership Center is effective in transforming pastors into more effective leaders by exposing them to and educating them in leadership theory and creating a transformational community in which the vast majority of the participants grow.

While the program as a whole proved strong at impacting pastors several growth areas emerged leading to several recommendations to further strengthen the program.

Lower the age of the participants in order to have greater impact on the church over a longer period of time and in order to save the ministry of many promising young

pastors who burn out for lack of leadership knowledge and skill.

Urge the conference leaders to be involved with each cohort meeting as both teachers and participants so as to immerse and strengthen the entire conference and build a strong bond of trust and community in which to provide strong and courageous leadership to the churches.

Establish a plan with the conference leaders to maintain the learning community after the four-year program has ended.

Initiate a strong emphasis on personal spirituality and prayer during the first cohort session in order to intensify and broaden personal transformation, especially the leader's ability to be a non-anxious presence and to find and communicate and plan around a shared vision.

Strengthen the coaching component by having the cohort coach at each cohort session and scheduling live coaching slots at each session. Ask the cohort coach to do a training segment at each cohort session complete with triad practice.

In order to fit the increased spiritual and coaching components in without compromising the strong knowledge and interaction aspects of the cohort it is recommended that the cohort be expanded by two or three days. This could be done by holding two-day sessions in the fall of the year for the first two or three years instead of the current one-day sessions. This would require no more travel and would maximize the fall session, also providing time in the evening of the first day for unstructured interaction and live coaching.

APPENDIX A

FOUR YEAR DEVELOPMENT PROGRAM

The Christian Leadership Center offers this program to the Georgia Cumberland Conference at their location for the purpose of providing in-depth transformational leadership development to individuals (senior pastors of multi-staff churches) within the context of their working/serving community. Transformation of self precedes change in practice, and change in individuals is prerequisite to organizational change. This program develops innovative leaders from “the inside-out” without compromising the time or depth of community relationships required for the transformation.

Participants begin and journey through the program together. Nine learning processes are woven through the program delivery within the four years.

- A spiritual component in which participants examine their core values, create a personal mission statement, and reflect to clarify meaning in terms of knowledge, experiences, beliefs, and values
- Spiritual formation
- Assessment of key leadership practices
- Seminars that build on leadership theory
- Reading the best in leadership literature
- Web-based knowledge and skill building
- Coaching/mentoring support
- Work groups that integrate information and empower important relational and team building skills
- Reflective writing
- Research that informs effective leadership practices

The development process is adapted to the unique needs of each organization, and individuals are able to engage in the design of specific parts of their program. The curriculum includes leadership theory, learning theory, self identification, the concept of servant leadership, spiritual formation, and leadership competencies. Various levels of coaching intensity are offered.

We recognize the distinction between leadership and administration. The administrative skills emphasized in this four year development plan for GCC will be team building, mentoring, interpersonal communication skills, and a leadership development strategy for local church leadership teams.

Following is a chronological outline of the progression of the four year development program as typically delivered for a community, business, church, or other non-profit organization.

Year One: Leadership Practices Assessment and Feed-back
Workshop One Part A (three days)
Interpreting the assessment

Leadership theory and understandings

Servant leadership

Developing a Passion Stirring Shared Vision

First Treatment of Team Building

Formation of Work Groups and Two Group Sessions Assigned

Formation of personal vision
 Reading Two Books Assigned
 Journaling
 A Coaching or Mentoring Relationship is Formed
 Workshop One Part B (optional one day)
 Courage and creativity in leadership
 Year Two: Further Assessment feed-back
 Workshop Two Part A (three days)
 Further assessment
 Further leadership theory and understanding
 Integrity in Leadership - Ethics
 Leading change
 Team Building
 Three Group Sessions Assigned
 Reading Two Books Assigned
 A Coaching or Mentoring Relationship Continues
 Workshop Two Part B (optional one day)
 Team Building II

 Year Three:
 Workshop Three Part A (three days)
 Further assessment
 Further leadership theory and understanding
 Faith based hope
 Empowering people
 Issues in motivation
 Mentoring I
 Three Group Sessions Assigned
 Reading Two Books Assigned
 Workshop Three Part B (optional one day)
 Mentoring II
 Year Four:
 Assessment and Interpretation
 Workshop Four Part A (three days)
 Further leadership theory and understanding
 Abundance mentality
 Leadership Development Strategy
 Communication skills
 Three Group Sessions assigned
 Book discussion
 Reading Two Books Assigned

The program is a service of Andrews University. For all non-profit organizations, it is delivered at actual travel costs for presenters, a suggested honorarium, coaching expense, and a minimal annual administrative fee. The GCC has formed a contract with CLC for this program.

APPENDIX B

MEMORANDUM OF UNDERSTANDING BETWEEN GEORGIA CUMBERLAND CONFERENCE OF SDA AND THE CHRISTIAN LEADERSHIP CENTER OF ANDREWS UNIVERSITY

Date: September 7, 2005

This Memorandum of Understanding is between the Christian Leadership Center (CLC) of Andrews University and Georgia Cumberland Conference of Seventh-day Adventists for the purpose of offering the Four Year Development Program in the Georgia Cumberland Conference to a group of approximately 15 senior pastors in multi-staff churches within the Georgia Cumberland Conference territory.

The points that guide the administration and operation of this program are as follows:

1. The program involves a cohort of participants beginning in March 2006 and continuing through March 2009.
2. There will be four three day conferences, three one day conferences, with added small group, literature, and coaching learning practices as defined in documents provided outside this contract. A minimum of 16 hours will be available to CLC for learning interaction in three day conferences, and 6 hours in the one day conferences.
3. This cohort is based on a maximum of 20 persons, with no more than 20 being professionals in ministry provided coaching. The agreed upon financial package described below is constant regardless of the number of participants active in the program at any specific time. Participants will not be added to the cohort after the first session, except by approval of CLC.
4. Georgia Cumberland Conference will pay CLC
 - 1) an annual administration fee; currently \$475, subject to increase annually up to 10%
 - 2) travel expenses per GC policy for a team of two presenters for each three day conference and one for each one day conference of each contract year
 - 3) coaching expense of \$1600 in the first year
 - 4) assessment expenses of approximately \$35 per participant per year of assessment, currently planned annually in 2006, 2007, 2008, and 2009.
 - 5) incidental materials expenses up to \$500 per year
 - 6) honorariums for presenters of \$110 per day including travel days.

These charges will be billed to Georgia Cumberland Conference by the Administrative Assistant of CLC, and will be payable in US dollars within 30 days of billing. Georgia Cumberland conference will provide the honorariums directly to the presenters.

5. Up to 20 professional participants will be provided leadership coaching in the first year of the program at an expense of \$1600. The organization will be provided the option of coaching service for participants in subsequent years of the four year program.
6. The liaison for GCC with CLC is Virgil Covel, on assignment from the VP for Pastoral Ministries. The contract survives reassignment of Virgil Covel or the VP for Pastoral Ministries of GCC. The liaison assigned by GCC shall be in attendance at all CLC workshop activity.
7. This Memorandum of Understanding shall be made binding through the signatures of those named below.

GCC Officer

GCC Treasurer

Director of CLC

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VITA

Virgil Alan Covell

Background: I was born in Cleveland, TN August 26, 1969 into a Seventh-day Adventist home. I have faithfully attended church from my first days and have attended Adventist schools for all but one semester in my junior year of high school. I began to pastor after my graduation in 1992 and am now pastoring my fourth district.

Family: Pati and I were married on graduation day, May 3, 1992, in Maryville, TN. We have four children ages 6 months through 13 years. We live on a small farm and pastor the Medicine Hat Seventh-day Adventist Church in Alberta, Canada.

Education:

1988-1992 BA in Religion, Southern Adventist University, Collegedale, Tennessee

1993-1995 MDiv from Andrews University Theological Seminary, Berrien Springs, Michigan

Ordained:

1999- Ordained by the Carolina Conference of Seventh-day Adventists and currently hold ministerial credentials from Alberta Conference of Seventh-day Adventists

Experience:

2008- District Pastor for the Medicine Hat and Brooks SDA Churches and Revival and Reformation Team Leader for the Alberta Conference (Medicine Hat, AB)

2000-2008 Senior Pastor of the Cookeville SDA Church (Cookeville, TN)

1997-2000 Associate Pastor of the Arden SDA Church (Arden, NC)

1995-1997 District Pastor Whiteville and Elizabethtown SDA Churches (Whiteville, NC)

1992-1993 Intern Pastor of the Spartanburg SDA Church (Spartanburg, SC)