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ABSTRACT

DEVELOPING, IMPLEMENTING AND EVALUATING
A LEADER DEVELOPMENT PROCESS FOR STONE
MOUNTAIN SEVENTH-DAY
ADVENTIST CHURCH

by

Joel L. Honoré

Adviser: Stanley E. Patterson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING, IMPLEMENTING AND EVALUATING A LEADER
DEVELOPMENT PROCESS FOR STONE MOUNTAIN SEVENTH-DAY
ADVENTIST CHURCH

Name of researcher: Joel L. Honoré

Name and degree of faculty adviser: Stanley E. Patterson, PhD

Date completed: August 2017

Problem

Stone Mountain Seventh-day Adventist Church's vision calls for a reiterative process of growing the worship attendance to 2,000 worshipers, then initiating a new church plant every four years. At the initiation of this project, Stone Mountain Church did not have the capacity to achieve its vision. Its facility could not accommodate 2,000 worshipers. There were insufficient leaders to minister to 2,000 people, neither was there adequate leadership to take the congregation through a facilities expansion process. The shortage of leaders precluded the vision of Stone Mountain Seventh-day Adventist Church.

Method

Bolman and Deal (2008) provide four approaches for engaging in leader development. Their structural, human resource, political and symbolic organizational lenses, recommended for understanding organizations, provided a multifaceted process. A structural intervention was attempted by changes in the leadership structure. Human resource activities engaged personal relationship building combined with coaching. Political improvements were sought by employing Lencioni's (2000) model of developing a cohesive leadership team around seven points of organizational alignment. Symbolic shifts were tried through changes in the worship format, facilities renovation and theological clarity.

Results

Because of implemented leader development process, Stone Mountain Seventh-day Adventist Church has made observable moves toward its vision. Leader development has been successful in bringing the church to the threshold of a major expansion. The leader development process of this project has demonstrated its effectiveness as a means of moving the church forward.

Conclusion

The leader development process works. Further investment in leader development may help the church achieve its vision of planting a congregation of 500 worshipers every four years. Additional fulltime personnel will likely be required in order to further that task. Should an anticipated church merger be successful, leader development will be critical for the alignment of the two churches into a new congregation

Andrews University
Seventh-day Adventist Theological Seminary

DEVELOPING, IMPLEMENTING AND EVALUATING
A LEADER DEVELOPMENT PROCESS FOR STONE
MOUNTAIN SEVENTH-DAY
ADVENTIST CHURCH

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

by
Joel L. Honoré
August 2017

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DEVELOPING, IMPLEMENTING, AND EVALUATING
A LEADER DEVELOPMENT PROCESS FOR STONE
MOUNTAIN SEVENTH-DAY ADVENTIST CHURCH

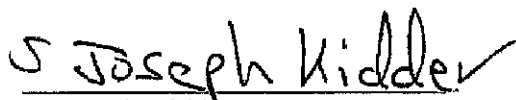
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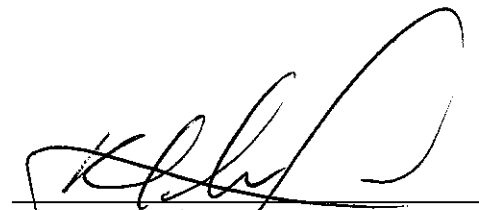
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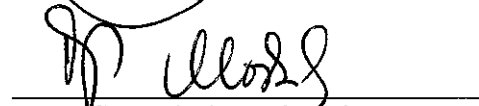
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I am always mindful that God is the giver of all good gifts. All abilities originate with Him. All thanks ultimately are His. “And you shall remember the [YHWH]your

God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day” (Deut 8:18).

CHAPTER 1

INTRODUCTION

The church of God is tasked with growing His kingdom throughout the world by means of discipleship (Matt 28:20). In His final conversation, as recorded in Acts 1:8, Jesus informed His followers that they would “be witnesses to [Him] in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” That work was to be accomplished by the Holy Spirit working through the leadership of Christ’s disciples. The rest of the New Testament (NT) is the narrative of that work.

Christ’s mandate for continued growth still applies to God’s church. Yet, it faces many obstacles. Churches can be contentious and dysfunctional. Varying degrees of disunity periodically surface among leaders. Factions form. Consequently, substantial time and energy is spent trying to create harmony throughout the congregation. And, the work of God suffers loss.

Growing the kingdom of God is a formidable undertaking. Pastors may feel defeated and isolated by the reoccurring discord. They would wish to have a unified team collaborating for a common cause, yet, more times than desired, a pastor may feel like the only one in the church with the interest of the overall work of God in mind. The often-recommended solutions are fasting events, revivals or evangelism projects. Nonetheless, habitual behaviors return over time and cycles repeat.

Frustration from those types of experiences have led to the pursuit of the study of leadership as a solution to the problem of the non-growing church. Several years of learning, and various attempts at leader development, have morphed into the formulation of the leader development process which is the focus of this project.

Leadership involves unifying people and clarifying organizational priorities. It is not simply the aggregate of individual talent. Skills can be taught in a course. However, leader development requires a broader and more intentionally active and experiential learning process. This project document highlights the core of the leader development process at Stone Mountain Seventh-day Adventist Church from 2012 to 2017.

Description of the Ministry Context

The Stone Mountain Seventh-day Adventist Church is a 40-year old congregation that meets just outside of the city limits of Stone Mountain, Georgia, an eastern suburb of Atlanta. It is part of the Georgia-Cumberland Conference of Seventh-day Adventists. It owns the worship facility addressed as: 1350 Silver Hill Road, Stone Mountain, GA 30087. Two of four building phases have been completed on five of its 11 acres.

Demographics

At its inception, the Stone Mountain Church was a White congregation in a predominately White neighborhood. Over time the demographics of the area, as well as that of the church, have changed. In March of 2003, members of the Stone Mountain Church engaged in a new church plant approximately 20 miles East in the city of Loganville, Georgia. Several founders of Stone Mountain Church became founders of the Loganville church.

In August, 2006, Stone Mountain Church was assigned its first Black pastor. The congregation transitioned almost completely between 2006 and 2010. New members came through migration, primarily from New York, and immigration from the Caribbean and Africa. Today there remains one active White member of record from the pre-2003 Loganville church plant era.

Mission and Growth

From 2006 to 2017, membership at Stone Mountain Church has grown from 281 to 759. Between 2006 and 2011, the church sponsored a number of mission groups in the area. Two Burmese and two Haitian groups recorded their memberships with Stone Mountain Church. Currently, the church still holds some of those members on record. One of the Haitian groups has been recognized by the conference and those members have been organized separately. The Burmese groups have been transferred to another church and are in the process of being formally organized by the conference.

In 2015, a Kinyarwanda language service was begun for refugee worshipers at Stone Mountain Church. These approximately 25 worshipers had migrated from the countries of Burundi, the Democratic Republic of Congo, and Rwanda. Several of them understood no English. Within six months of their first Kinyarwanda language worship, the group grew from 25 in attendance to approximately 70. In 2016, the church voted to hire a locally funded pastor to minister to the group. Presently attendance fluctuates from 60 to 120.

At the time of this writing, the church is a vibrant place on Sabbaths. Five Sabbath worship services, conducted during two worship time slots, are dynamic and serve adults (two services), youth, children, and Kinyarwanda speaking refugees. The

weekly noon adult English worship service is streamed on the internet at www.stonemountainsda.org. Adventists from area churches visit regularly. Onsite combined attendance fluctuates between 500 and 600 worshippers. The worship hall seats 260. Book membership is 759.

Vision

The vision of the Stone Mountain Seventh-day Adventist Church is to grow to approximately 2,000 worshippers weekly, and then plant a fully equipped church of about 500 members by August of 2020. Subsequently, the church will seek to get back to 2,000 worshippers and plant another 500-member church approximately every four years. This vision is based on the theology that the kingdom of God is supposed to continue growing until Christ's return.

Statement of the Problem

Stone Mountain Seventh-day Adventist Church has a vision that calls for a reiterative process of growing the worship attendance to 2,000 worshippers and then initiating a new church plant every four years. Presently, Stone Mountain Church does not have the capacity to achieve its vision. Its facility cannot accommodate 2,000 worshippers. There are insufficient leaders to minister to 2,000 people, nor is there adequate leadership to take the congregation through a facilities expansion process. The shortage of leaders precludes the advancement of the vision of Stone Mountain Seventh-day Adventist Church. Leader development is essential to the accomplishment of the church's vision.

Statement of the Task

At the core of the vision for Stone Mountain Church is the Great Commission, which calls for disciple-making “even unto the end of the age” (Matt 28:20). The numerical details of the vision are specific to the Stone Mountain congregation. It reflects the church’s intent to be obedient to Christ’s commission.

Stone Mountain Church must increase capacity on multiple fronts in order to experience its desired future. Expansion must take place with the physical, financial, ministry and spiritual capacities of the church. These expansions call for additional leaders.

The task of this project is to develop, implement and evaluate a leader development process that will produce sufficient spiritual leadership for a congregation of 2,000 people. Spiritual leaders will be needed to expand the present church and effectuate a successful church plant in 2020. The task includes creating an environment for team leadership and transforming leadership roles from individuals to teams.

Delimitations of the Project

This project faces a number of limitations imposed by the nature of its context. Firstly, it is limited to membership of Stone Mountain Seventh-day Adventist Church. This means that participants in the leader development process are volunteers. By nature, volunteers are not subject to various positive or negative extrinsic motivations. Outstanding performance cannot be rewarded tangibly and non-compliance cannot be dealt with punitively. The varying levels of interest in personal development also impact the outcomes of the project. Further, there is no uniformity in the participants’ level of education. Persons who do not engage in regular reading may not benefit from various

learning phases of the process. There is also the natural issue of participant turnover, typical of congregational life.

Secondly, the leader development process focuses on elected church leaders. Thus, the facilitator cannot screen participants for aptitude or interest. Leader selection takes place through duly recognized biannual church election processes. As pastor, the facilitator has limited opportunity to influence the selection process during the nominating committee process. The process is an open one in which the church members at-large makes the final decision.

The process faces a third limitation of budgetary constraints. Financial resources limit the number of off-sites possible, as well as the ability to provide purchased learning materials to the participants. Reading assignments are a regular part of the leadership team development process. Each participant is responsible for the cost of such materials. Each person's financial situation impacts their level of participation in the process.

Lastly, there is the issue of time constraints. The period of evaluation of the process is March 1, 2012 through February 28, 2017. While five years may seem like a long time, the reality is that, because of the volunteer nature of church membership, actual contact time for leader development functions is severely limited. Further, the large gaps of time between regular gatherings and leadership development events allow for slippage in the adoption of new leadership principles and practices.

Persons in varying leadership roles receive different levels of contact time. Elders experience approximately 84 contact hours annually. This, however, varies by the amount of time spent in one-on-one coaching with the facilitator. Board members have access to

about 46 annual hours of group contact time. And, ministry leaders are scheduled to experience around 28 contact hours each year.

The leader development process is undertaken within these constraints. Its implementation will take place in a less than optimum situation. The measure of its effectiveness must also take into consideration its limiting realities.

Description of the Project Process

This project seeks to ground its approach to leadership on a theological premise. That theological reflection opens the report of this project. Additionally, a survey of leadership literature is presented. An intervention process is developed, implemented and recorded as a synthesis of both sources. An evaluation and reporting of the project will sum up the experience.

Theological Reflection

The theological underpinning for this project is the Great Commission task of disciple-making as the divine model for growing the kingdom of God. The kingdom of God is wherever the authority of God is accepted and the values God are practiced. Discipleship is the process by which God's kingdom grows.

The original definition of the word disciple, *μαθητής*, means pupil: follower or believer (Institute for New Testament Textual Research, 2014). Learners and pupils by nature subject themselves to the leadership of teachers or instructors. Teachers in exchange serve a leadership role in teacher-pupil relationship. As it is with the ultimate purpose of an educational program, the purpose of discipleship is to develop leaders capable of teaching others. Consequently, leader development is a necessary component of the discipleship process.

The Great Commission compels the development of leaders. In addition to considering the leadership implication of the Great Commission, the theological reflection considers several biblical models of leadership. It explores the idea of God as servant, God's leaders as servants, servants as leaders, and Christians as leaders.

Literature Review

This survey of current literature includes works on management, spiritual leadership, personal development and organizational leadership. Relevant theories on social and emotional intelligence, change theory, experiential learning, leader development and leadership practices are also considered. The discussion of the literature follows a be-know-do outline.

Development of the Intervention

The intervention for this project is based on principles extracted from multiple sources. Leader to Leader Institute (2004) provides the overarching framework for approaching and reporting the intervention. Goleman, Boyatzis, and McKee (2013) present competencies in emotional intelligence worthy of attention. Patterson (2008) contributes a macro view of change theory. McCauley and Van Velsor (2004) and Kolb (1984) introduce methods for leader development in an experiential adult learning context. Senge's (2006) discipline of creating a learning environment lends impetus to the process.

Structure of the Intervention

The structure of this leader development process follows Lencioni's (2000) four obsessions. They are to: build a cohesive leadership team, create organizational clarity,

over-communicate the organizational clarity, and reinforce clarity through human systems. Additional authors (S. M. R. Covey & Merrill, 2006; S. R. Covey, 2012; Osborne, 2010; Stanley, 1999) help shape guiding practices.

The leader development process incorporates contextual knowledge and awareness of social norms. The contributions of other authors, as well as serendipitous learnings, are organized within Lencioni's (2000) framework. Leader to Leader Institute (2004) provides the approach for the instructional portion of the intervention. The four frames of Bolman and Deal (2008) are used as an outline for reporting the intervention.

Definition of Terms

Some commonly used terms take on nuanced meanings within specific disciplines. For the purpose of clarity, a number of words will be defined here in accordance to their uses within this document. The following definitions may be helpful for readers to keep in mind as they proceed through this document.

Leader is the term used for a person in a leadership role or relationship. At various occasions throughout this document, the term used in the plural, *leaders*, applies specifically to people who have been elected by the membership of Stone Mountain Seventh-day Adventist Church to serve in varying positions of leadership. Those roles include, but are not limited to, elders, board members, ministry leaders, Sabbath school teachers, diaconate and other formally recognized church roles.

Leadership: For the implementation phase of this project, leadership is defined as the amalgam of persons, values, know-how, relationships and activities utilized to create a God-inspired reality for Stone Mountain Seventh-day Adventist Church.

Participants in this leader development process are elected, or board approved, church leaders of Stone Mountain Seventh-day Adventist Church. Not every church leader is a participant in the process due to personal scheduling issues.

Diaconate refers to the combined roles of deacons and deaconesses. In the Seventh-day Adventist system these individuals serve the church by: assisting with services and meetings, visitation of members, preparation for baptismal services, assistance at communion service, care of the sick and aiding the poor and unfortunate, as well as care and maintenance of property. The diaconate does not preside over religious services (Secretariat General Conference of Seventh-day Adventists, 2015, p. 79). Participation in the diaconate requires ordination.

Seventh-day Adventist-Specific Nomenclature: The following terms, though common, carry different definitions in different denominational contexts. The definitions provided below are specific to the Seventh-day Adventist Church and may not align with the meaning of the same words in other religious contexts. “The global structure of the Seventh-day Adventist Church includes layers of organizations which serve successively greater geographic territory. These include: the local church, the local conference/mission, the union conference/mission, and the General Conference and its divisions” (General Conference of Seventh-day Adventists, 2015, p. 54).

Conference: A conference, referred to above as a local conference, is a collection of Seventh-day Adventist churches in a specified geographical area, organized within a single administration. “In denominational structure, typically, the family of local churches may be classified as a local mission, [or] local conference” (General Conference of Seventh-day Adventists, 2015, p. 54). The purpose of the conference is to oversee the

operation of churches, schools and other related organizations. All Seventh-day Adventist churches are part of a conference. The conference receives all of the title from its churches, assigns pastoral leadership and pays all salaries. It is administered by officers voted through a conference constituency session comprised of representatives from all church, schools and related institutions. A conference association is the legal corporation which holds title to all of the real estate owned by the churches and entities within a conference.

Elders refers to the role of the locally-elected volunteer religious leaders of the church. The role requires ordination. They serve in assistant capacities to the pastor. “In the absence of a pastor, elders are the spiritual leaders of the church” (Secretariat General Conference of Seventh-day Adventists, 2015, p. 73). Their work and sphere of religious influence is localized to their congregation. “Elders should be able to conduct the services of the church and minister in both word and doctrine when the assigned pastor is unavailable” (Secretariat General Conference of Seventh-day Adventists, 2015, p. 73).

Chapter Summary

The Stone Mountain Seventh-day Adventist Church is on a journey to develop leaders for the purpose of making disciples and growing the kingdom of God. The journey is motivated by the Great Commission. The process of developing leaders is informed by both religious and secular sources.

CHAPTER 2

THEOLOGICAL REFLECTION

Introduction

Christ's teaching of the kingdom of God (Mark 1:14-15), His discipleship appeal, as stated in the Great Commission (Matt 28:19-20), along with Scriptural models of leadership (Matt 20:25-28, Phil 2:6-8), express God's desire for His church. These understandings provide a biblical basis for engaging a vision of growth and church planting. The cycle of church growth and church planting calls for leadership. This chapter shares the theological reasoning for developing leaders at Stone Mountain Seventh-day Adventist Church. It will give attention to Christ's teachings of the kingdom of God, discipleship and leader development, as well as provide a biblical model of leadership.

Christ's Teachings of the Kingdom of God

For better, or for worse, pure monarchies—those not encumbered by parliaments or other structures of representative governance—demonstrate the purest form of humanistic leadership. Such conditions allow for the fullest expressions of the leader's virtues and vices. The noblest and vilest of human expressions are thus accepted. Without a system of checks to that form of authority, the monarch is unencumbered to engage in

self-serving leadership. Unhindered some would exalt themselves to the status of gods. Numerous have done so.

Until the last few centuries, monarchies had been a predominant form of societal governance. They were a background reality throughout the nearly 1,500 years of biblical authorship. The benevolence, or malevolence, of the monarch was expressed through the practice of his or her leadership. It was within such contexts of leadership that Jesus taught about the kingdom of God.

Earthly kingdoms were naturally totalitarian. The masses belonged to the supreme monarch. Freedoms of religion, speech, and thought were not protected. Jesus, by contrast, introduced another kingdom. His was not built on military strength. Unlike the earthly kingdoms, citizens of the kingdom of God (the kingdom of heaven as per the Gospel of Matthew) exercised freewill to join it or leave it. Rather than being conquered, its citizens were liberated. The kingdom of God did not claim geography. Rather it claimed the loyalty of those who joined it. The kingdom of God is acceptance of God's authority and the embracing of His values. This project incorporates the following essential elements of Christ's kingdom in the leader development process implemented at the Stone Mountain Church.

The Language of the Kingdom of God

The kingdom of God was central to the life of Jesus. It was an often-iterated theme that characterized His ministry. Mark introduced Jesus' ministry with the proclamation of the kingdom:

Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.' (Mark 1:14-15)

A review of the Gospels highlights Jesus' use of kingdom language. Jesus invited people to seek the kingdom (Matt 6:33). He spoke of some entering the kingdom (Matt 19:24; 21:31). He warned that the kingdom would be taken from others (Matt 21:43). He also spoke of the mystery of the kingdom (Mark 4:11). His followers were challenged to receive the kingdom as little children (Mark 10:15). He informed a scribe that he was not far from the kingdom (Mark 12:34). He promised His disciples that He would not drink of the fruit of the vine until He would drink it anew with them in the kingdom (Mark 14:25).

On occasions, Jesus' use of kingdom language aroused political aspirations among His Jewish audiences. The apostle John records such an incident. "Therefore, when Jesus perceived that they were about to come and take Him by force to make Him king" (John 6:15). For Jewish subjects of the Roman Empire, the appeal to join the kingdom of God could have been perceived as an offer of freedom from their oppressors. The kingdom of God, as Jesus intended however, was a spiritual condition on Earth. Jesus shared the values of the heavenly kingdom, and invited His followers to live accordingly.

The political state of first century Israel was so pervasive that many listeners failed to understand Christ's teachings on the kingdom of God. Their expectations for Him managed to remain political. At His trial, however, He stated rather clearly, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here" (John 18:36).

After His resurrection, questions still lingered among His disciples concerning the kingdom. “Therefore, when they had come together, they asked Him, saying, “Lord, will You at this time restore the kingdom to Israel?” (Acts 1:6). It seems the disciples did not get the intended understanding of the kingdom of God until after their Pentecost experience. They were in denial with regards to Christ’s kingdom intent.

Old Testament Kingdom Motif

The theology of the kingdom of God did not begin at the time of Jesus. The motif is observed in Genesis 12:2 with the promise that God would make of Abram a great nation. It may be argued that the concept began with the Noah narrative. However, the language is more explicit in Genesis 12:2.

The kingdom imagery continued in Exodus 19:6 as God promised Moses that He would make the people of Israel a “kingdom of priests and a holy nation.” When God promised David to build him a house, He continued employing kingdom language (2 Sam 7:16). The idea of the kingdom of God was embedded in Hebrew history and OT theology. Jesus simply expounded on a concept that had been developing over the centuries.

The Kingdom Redefined

Jesus not only taught the kingdom of God, He physically embodied it. In His encounter with religious leaders, Jesus sought to clarify that He was from another reality. “And He said to them, ‘You are from beneath; I am from above. You are of this world; I am not of this world’” (John 8:23).

Through His presence and teachings, Jesus was extending the ethical, moral, and spiritual dimensions of the kingdom of God to earth. The apostle John referred to that

reality in his statement, “In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it” (John 1:4-5).

Kingdom Succession

Upon His departure, Jesus entrusted His disciples with the task of teaching and expanding the kingdom of God (Matt 28:18-20). The Holy Spirit used the disciples of Jesus to lead the community of those who believed, or would come to believe, into the kingdom of the resurrected Christ. The ministry of the disciples was a continuation of the ministry of Jesus, and functioned as the earthly chapter of the kingdom of God.

Those who responded to the appeal of the kingdom were identified as the *ἐκκλησία*, that is, the called out, or the church. They based their lives on the teachings of Jesus. Consequently, they assumed the function which the physical kingdom of God of the prior era—the Hebrew nation—had; that is, to be a blessing. During the closing stages of that era, John the Baptist warned the Jews against the danger of depending on their biological association to the kingdom of God. He charged them:

Therefore, bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones. And even now the ax is laid to the root of the trees. Therefore, every tree which does not bear good fruit is cut down and thrown into the fire. (Luke 3:8-9)

In Romans 9 through 11, the apostle Paul wrote of the shift which took place in the identification of the people of God. According to him, “they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham” (Rom 9:6,7).

The apostle Peter further associated kingdom motif with the church. He identified the kingdom of God as those who were “Coming to Him as to a living stone” (1 Pet 2:4),

and not those who had ancestral claim to Abrahamic roots. Peter re-contextualized the language of Exodus 19:6 stating:

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. (1 Pet 2:9-10)

Initiation into the kingdom was by way of repentance (Mark 1:15), baptism (Mark 16:16) and the receiving of the Holy Spirit (John 20:22, Acts 2:4) rather than by the OT method of circumcision (Gen 17:11, Acts 15:24-29). Being part of the kingdom meant living by faith with kingdom values. The territory of the kingdom of God shifted from the national boundaries of Israel to the hearts of those, who through faith in Jesus, accepted the authority of God in their lives. Citizens of the kingdom of God conceptually echo the prayer of Jesus in asking that, “[God’s] kingdom come. [God’s] will be done on earth as it is in heaven” (Matt 6:10).

The kingdom of God theology gave Christianity a claim to the God of the Old Testament. It extended the purpose of Israel, to the Christian church. The church was now to be the physical demonstration of God’s reign on the earth. By virtue of abiding by Christ’s teachings, the church became the tangible expression of the kingdom of God on earth. The significance in this is that the kingdom of God is the dominion of God. Thus, everywhere the church is, God has dominion. God has dominion on earth through the church—the kingdom of God.

The Task of the Kingdom of God

Jesus taught that one of the dimensions of the kingdom of God was its organic growth. The kingdom of God is depicted as growing naturally.

And He said, “The kingdom of God is as if a man should scatter seed on the ground,

and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.” (Mark 4:26-28)

Biological intricacies of plant growth are better understood today than when Jesus shared the parable in Mark 4:26-28. Yet, the point still stands that growth is a natural condition of life. The church grows because it is alive. It is the life given to the church by God that causes the church to grow.

Some have argued that not all growth is visible. The illustration of the Chinese Bamboo is sometimes used to establish that point. According to the story, the Chinese Bamboo shows no growth during its first four years of being watered and cared for. In the fifth year, however, it grows 80 to 90 feet. The suggestion is that there may be spiritual growth taking place beneath the surface, which is not easily observable on the surface.

Though well intentioned, the Chinese Bamboo story is not a biblical model, even as it has been shared by pastors and is a staple of motivational speakers. A search for facts on the actual plant suggests that the story may be nothing more than a fable. The story may be found on numerous motivational and self-help websites. Yet there is a noticeable absence of scientific sources corroborating the existence of that specific bamboo. For an article debunking the Chinese Bamboo Tree story see Chadderdon (October 31, 1998).

Jesus shared His own tree story:

He also spoke this parable: “A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. Then he said to the keeper of his vineyard, ‘Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?’ But he answered and said to him, ‘Sir, let it alone this year also, until I dig around it and fertilize it. And if it bears fruit, well. But if not, after that you can cut it down.’” (Luke 13:6-9)

Jesus left this parable open-ended. The reader is left to determine the outcome of the tree the following year. The qualitative or quantitative application of the tree's lack of fruit is also left up in the air. In a separate, but similar, event with a fig tree, Jesus was less subtle about His feelings toward the fruitless tree.

Now the next day, when they had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard it. . . Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, "Rabbi, look! The fig tree which You cursed has withered away." (Mark 11:12-14, 20-21)

These and other examples point out that Jesus sought productive output from His kingdom. For some, the productivity element is ambiguous as to whether or not it should be spiritual or numerical. When Jesus asked His disciples to "pray the Lord of the harvest to send out laborers into His harvest," a numerical concern seemed apparent. That concern may also have been in place as He stated, "By this My Father is glorified, that you bear much fruit" (John 15:8). Alternately, John the Baptist's reference to fruit bearing implied a spiritual change. He instructed his listeners to "bear fruits worthy of repentance" (Matt 3:8). Further, the apostle Paul's identification of the fruit of the Spirit, in Galatians 5:22-23, addresses a qualitative interest.

The various biblical allusions to fruitfulness are not always clear as to what the fruit represents. It seems reasonable to suggest, that spiritual fruitfulness must cause numerical fruitfulness. Therefore, in considering Christ's teachings on fruitfulness, it might be best to hold to both applications simultaneously.

Using another plant metaphor, Jesus also asserted: "I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit" (John 15:1-2). Jesus'

words suggest that God has a productive expectation for His kingdom. He states the consequence of fruitlessness. Two additional parables emphasize Christ's view on kingdom growth.

Another parable He put forth to them, saying: "The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a tree, so that the birds of the air come and nest in its branches." Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened." (Matt 13:31-33)

Again, Jesus taught that His kingdom would grow. The metaphor of the mustard seed emphasized the small beginnings of the kingdom of God on earth. Such were the conditions as Jesus began His ministry. His message spread to the place where it is now a world religion.

The mustard seed may also serve as a retrospective metaphor for how God established Israel. God approached Abram with a promise to make a great nation out of a single individual. Over time God made good on his promise. At the peak of Israel's dynasty, King Solomon described God's nation as "a great people, too numerous to be numbered or counted" (1 Kgs 3:8).

Concurrent with the mustard seed allusion, the leaven parable called attention to the permeating nature of the kingdom of God. The expectation was that the good news of the kingdom of God would work its way through the whole world, just as the leaven works its way through the meal. The kingdom of God was depicted as transforming the state of the world. It was the means by which Jesus would prepare the world for His return and reign.

The Breath of Life and the Christian Church

In John 20:22 Jesus breathed the Holy Spirit on to His disciples. When He did so, He breathed it into the church. That breath of God, on the church, did the same to the church as did the breath of God breathed into Adam. “And man became a living being” (Gen 2:7). Through the Holy Spirit, the church has become a living being. Paul, thus, properly used the metaphor of the human body when he explained how the church functioned inter-connectedly (Rom 12:5).

The church is not only alive; the church gives life. It is the steward of a life-giving message called the gospel. The gospel, simply put, is the good news of eternal life through faith in Jesus. Properly understood, and communicated, this message gives hope and life to those who embrace it. As the church gives life through its message, it grows. Advancing this idea to its logical conclusion suggests that congregations that do not grow are not alive. That might also suggest that they may not have the Holy Spirit. God, nonetheless, can still breathe life into such congregations (see Ezek 37:1-14).

In foretelling the history of the kingdom of God, John the Revelator depicted the climactic scene of the seven trumpets at which time, “there were loud voices in heaven, saying, ‘The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!’” (Rev 11:15). In the grand finale of the Revelation, John penned, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God” (Rev 21:3) Thus the kingdom of God will be fully established on the earth.

A key task of the kingdom of God is to grow. This is also the task of the church. Jesus illustrated kingdom principles through various metaphors of growing organisms.

Growth is not optional for a living organism. It is the belief that church growth is a biblical imperative that causes Stone Mountain Seventh-day Adventist Church to pursue its vision of growth coupled with church planting.

Discipleship and Leader Development

Throughout history nations desiring to increase their labor force or national boundaries would expand by conquering other nations. Rather than expanding through oppressive or coercive means, the kingdom of God expanded relationally. The process entailed the proclamation of forgiveness (the gospel), acceptance of that forgiveness by faith, and surrender to the lordship of Jesus through repentance, baptism, and receiving of the Holy Spirit.

At the time of His departure, Jesus instructed His disciples to make disciples as a means of expanding His kingdom. For His followers, the message was clear. 'Go and start your own school of followers.' The students were now instructed to be the teachers. Jesus said to them:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. (Matt 28:19-20)

The original definition of the word disciple, *μαθητής*, means pupil; follower or believer (Institute for New Testament Textual Research, 2014). Followers subject themselves to the leadership of teachers or instructors. Teachers play a leadership role in teacher-pupil relationship. The purpose of a teacher-pupil relationship is to grow the pupil beyond the relationship. In the case of Jesus, He was intentional about growing His followers into teachers. Therefore, His leadership not only created followers, it created

leaders. In order to make another generation of followers, there is an obvious need for a next generation of leaders. That's the point of discipleship and leader development.

While the definition of leadership varies with almost every text written on the subject, it is safe to say that leaders affect how other's lives functions. The followers of Jesus were called to affect the lives of others as Jesus affected theirs. The apostle Paul understood the mandate. He stated, "Imitate me, just as I also imitate Christ" (1 Cor 11:1).

In the Great Commission, the rabbi called the students to: (a) make students, (b) baptize them, and (c) teach them. The students were supposed to be from all the nations. Rather than being initiated in the name of their teachers, they would be initiated in the name of the Father, Son, and Holy Spirit. The curriculum would consist of everything Jesus had taught His disciples. The new believers were supposed to obtain all of the competencies and proficiencies that the original disciples obtained from Jesus.

The application of Jesus' discipleship invitation, calls for each follower to be the instrument through which the curriculum of Jesus is taught and new leaders are made. When discipleship is properly understood, the mission of each kingdom citizen is to develop a following of nonbelievers or new-believers into leaders that further develop leaders.

The Discipleship Curriculum

Discipleship was an educational model. It was an apprenticeship form of teaching common to the time. By engaging a discipleship method, Jesus committed Himself to investing his life into His followers. As apprentices, they learned the thinking and values of their teacher as well.

[Jesus] went up on the mountain and called to Him those He Himself wanted. And they came to Him. Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons. (Mark 3:13-15)

The first element for discipleship training was the ministry of presence. Disciple making, according to Jesus, required it. This model capitalized on unscripted moments and impromptu object lessons. The variety of parables used by Jesus suggests that the practice may have been common. Through presence, values were transmitted via real world experiences.

In addition to being with them, Jesus sent them out to “preach” (*κηρυσσειν*). *κηρυσσω* refers to heralding, proclaiming, or publishing. Preaching was not a matter of sermonizing, for Christ’s followers, but rather proclaiming the arrival of Jesus. Jesus disciples were His forerunners. This understanding of preaching might help the present-day church redefine its task. Telling others of the soon return of Jesus is much different, and less intimidating to church members, than is sermonizing.

Discipleship development also included having power to heal sicknesses. Jesus expected this of His followers. In the early church this expectation was very real. Presently, within developed countries, the primary source of healing is expected to come from healthcare professionals. Many Christian denominations have relegated the task of healing the sick to their healthcare institutions. That was not Jesus’ method.

Lastly the disciples of Jesus were expected to cast out demons. This was core to Jesus’ ministry. Discipleship exceeded the assimilation of knowledge. It included the transference of power. That power was manifested in its overcoming of evil forces.

Early in the disciples' ministry, the power over demons was something of a novelty for them. "Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name'" (Luke 10:17). Later it became commonplace.

Jesus empowered His disciples for the supernatural. In response to their amazement in Luke 10, He responded to His disciples saying, "Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you" (Luke 10:19). Discipleship included power for Christ's followers.

Early Church Discipleship

The church of God continued growing through discipleship during the New Testament era. Saul (Paul) was initially discipled by Ananias (Acts 9:17-19), and later by Barnabas (Acts 9:27). Subsequently Paul would disciple John Mark, Timothy, and Titus. These, in turn, discipled others.

In writing to the church at Corinth, Paul stated, "For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel" (1 Cor 4:15). Paul's relationship with the Corinthian congregation was very personal. The tone of letter to the Corinthians reflects a much more emotional and less professional interaction. Paul saw himself as a spiritual father to the Corinthian church.

First century discipleship was very personal. Consider that at that time scripted materials were hard to come by. Illiteracy rates are believed to have been much higher than today. And, the church did not have access to Bibles in every home, printed study

guides, or multi-media. By comparison, there were very few resources available to the church for disseminating its message. The key resources were the lives of the believers.

Through the believers, unbelievers learned the message of the kingdom of God. Persecutions and martyrdoms, though intended to stop the movement, actually helped to advance its message. Through discipleship early Christians shared their lives with others and the values and doctrines of the church were transmitted from one to another. Christianity was an assimilated lifestyle. It required a different worldview, and behavior, then that which was common to the non-Christian world. There were also transformational expectations. Those could only be measured in close proximity. Discipleship offered that context.

Discipleship is a leader development process. Through this practice of personal relationship, values and knowledge are transferred from leader to follower. In time the follower becomes a leader and disciples another follower. Discipleship is not solely informational. Worldviews, opinions and personal values are parts of the interaction. Through this highly relational process the kingdom of God, in the form of early Christianity, grew. Discipleship is the method of kingdom growth prescribed by Jesus.

A Biblical Model of Leadership

A kingdom-of-God leadership model is embedded the Scriptures. That model is centrifugal by nature, moving energy away from its center. The energy is demonstrated in life, power, resources, grace and love. Jesus' presence on earth manifested the principles of heavenly leadership. That leadership was not restricted to the life of Jesus. It was also observable in the Old Testament (OT) period. This section highlights Jesus' teachings on leadership, then explores OT perspectives on Godly leadership.

Christ's Leadership Lessons

Not satisfied with modelling it, Jesus explicitly taught heavenly leadership principles to His followers. He did so at a time when political jockeying was initiated by the Zebedee family. Their request for James and John to be seated at the right and left of Jesus in the kingdom stirred up resentment on the part of the other 10 disciples. Jesus' solution to the developing rift among the Twelve was to teach them how leadership in His world worked.

But Jesus called them to Himself and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (Matt 20:25-28)

Jesus juxtapositioned the ruling practices of the Gentiles against those of the kingdom of God. The translation of *ἔθνων* (Gentile) can be legitimately expanded to “people” or “nations,” which would recognize that “ruling over” is not just a Gentile problem but represents all forms of ungodly leadership, wherein authority is illegitimately exercised or imposed. The Greek verb used is the compound word *κατεξουσιάζω* which means “to have (wield) full privilege over: — exercise authority” (Strong, 2017, *κατεξουσιάζω*). This type of leadership agreed with the survival-of-the-fittest mindset. It was coercive and based ultimately on intimidation. This type of leadership has been prevalent throughout the history of the world.

In contrast, at the center of God's leadership, is the principle of service. Service is focused on the needs of others. The serving principle undergirds the nature of God's leadership and that of His kingdom. For God, as demonstrated through each member of the Trinity, to lead is to serve.

In Sinek's (2014) anthropological explanation of social hierarchies, he points out that there is a service that society expects from its leaders. Leaders are supposed to protect the rest from danger (p. 65). This is how leaders serve followers. It is the social exchange for which the leader receives perks and deference. Though Sinek does not approach leadership from a biblical model, his conclusions come close to that of Jesus in the sense that the leader's role is to serve his or her community. Thus, logic can bring one to appreciate Jesus' teaching on leadership.

The servant as leader movement (Greenleaf, 1977; Greenleaf, Beazley, Beggs, & Spears, 2003; Greenleaf & Spears, 1998, 2002) has brought the servant leadership conversation into the business sphere. Others (Buckingham, 2005; Sinek, 2014) employ a servant-leader framework to espouse leadership practices that are other-focused. At the heart of biblical leadership is the centrifugal drive that moves power and privilege out from the center for others to benefit from.

God as Servant

The idea of the Creator God being a servant seems almost blasphemous. However, the observation that the biblical God, YHWH, functions at times, as a servant can yet be made. While YHWH God is omnipotent, He is also a servant without any imposition from a higher source. Yet, He serves because He wants to, "just as the Son of Man did not come to be served, but to serve" (Matt 20:28). Service on YHWH's part is an expression of His love.

Consider the following:

When your heart is lifted up, and you forget the LORD your God who brought you out of the land of Egypt, from the house of bondage; who led you through that great and terrible wilderness, in which were fiery serpents and scorpions and thirsty land where there was no water; who brought water for you out of the flinty rock; who fed

you in the wilderness with manna, which your fathers did not know, that He might humble you and that He might test you, to do you good in the end—then you say in your heart, ‘My power and the might of my hand have gained me this wealth.’ “And you shall remember the LORD your God, for it is He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as it is this day. (Deut 8:14-18)

Moses reminded Israel of the things YHWH God had done for them. He challenged them to remember that their success was God’s doing. It is easy for people to remember their personal struggles and forget God’s involvement in delivering them from those struggles. God’s acts of deliverance are a service of His to His people. The process is repeated when Joshua receives the leadership role after Moses.

And Joshua said to all the people, “Thus says the LORD God of Israel: ‘Your fathers, including Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods. Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went down to Egypt. Also, I sent Moses and Aaron, and I plagued Egypt, according to what I did among them. Afterward I brought you out. ‘Then I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. So, they cried out to the LORD; and He put darkness between you and the Egyptians, brought the sea upon them, and covered them. And your eyes saw what I did in Egypt. Then you dwelt in the wilderness a long time. And I brought you into the land of the Amorites, who dwelt on the other side of the Jordan, and they fought with you. But I gave them into your hand, that you might possess their land, and I destroyed them from before you. Then Balak the son of Zippor, king of Moab, arose to make war against Israel, and sent and called Balaam the son of Beor to curse you. But I would not listen to Balaam; therefore, he continued to bless you. So I delivered you out of his hand. Then you went over the Jordan and came to Jericho. And the men of Jericho fought against you—also the Amorites, the Perizzites, the Canaanites, the Hittites, the Girgashites, the Hivites, and the Jebusites. But I delivered them into your hand. I sent the hornet before you which drove them out from before you, also the two kings of the Amorites, but not with your sword or with your bow. I have given you a land for which you did not labor, and cities which you did not build, and you dwell in them; you eat of the vineyards and olive groves which you did not plant.’ (Josh 24:2-13)

As God spoke to Israel through Joshua, He pointed out how He had served His people. Whereas the nation may have recounted its history in light of their own

accomplishments, God emphasized that they were where they were because of God's service to them. Ezekiel 16:6-14 is another example of God highlighting His service for His nation. A more personal and poignant account, however, is when the prophet Nathan addresses David on his taking of Bathsheba.

Then Nathan said to David, "You are the man! Thus says the LORD God of Israel: 'I anointed you king over Israel, and I delivered you from the hand of Saul. I gave you your master's house and your master's wives into your keeping, and gave you the house of Israel and Judah. And if that had been too little, I also would have given you much more!'" (2 Sam 12:7-8)

God repeatedly reminds His people of His service to them. God's service is an expression of love. Every divine intervention or miracle is a service from God. God's ultimate act of service is that "God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:16).

God's Leaders as Servants

Not only does God serve, but those who lead on His behalf do so as servants. It is human to talk of great leaders. From the biblical era names like Moses, Joshua and David would be included in such conversations. Yet, an exploration into their relationships with God highlights their servanthood rather than their leadership. Of all of the Bible leaders none had the status as Moses. God says of him:

Then He said, "Hear now My words: If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; He is faithful in all My house. I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the Lord. Why then were you not afraid to speak against My servant Moses?" (Num 12:6-8)

The Hebrew word employed for servant here is ‘eḇed. It is a term used for menial servants or slaves. Davidson (2014, as cited in Bell, 2014a) makes a meaningful observation with regards to the use of the various terms for servants in the OT.

It is instructive to note that when Joshua is first introduced in the narrative of the Pentateuch, he functions as Moses’s “minister” (mēšārēt), a term that denotes the elevated status of those who are disciples of elect men of God. In Joshua 1:1, after the death of Moses, Moses is referred to as “[menial] servant [‘eḇed] of the LORD,” while Joshua is still referred to as Moses’s “[prime] minister” (mēšārēt). However, by the time of Joshua’s death, Joshua is also called the Lord’s “[menial] servant” (‘eḇed). (Chapter 1, Section 1, para 1)

The implication here is that as one matures in service to God, one descends the status ladder of slavery. This is consistent with the activity of God Himself. The apostle Paul speaks of Jesus:

who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. (Phil 2:6-8)

This passage points out the downward movement of God in the person of Jesus. The point can be made that the more one is aligned to God’s will, the less self-importance one experiences. Jesus, being God, accepted the most humiliating form of death in demonstrating how far He would go to redeem humanity.

Before leaving this point, an observation is warranted in pointing out that God’s servants were not always part of God’s people. The OT refers to Nebuchadnezzar as God’s servant (Jer 25:9). And, Cyrus is referred to as God’s shepherd (Isa 44:28). Apparently, God is not concerned with credentials or pedigree. It seems He will claim anyone as a servant who is willing to follow His instructions.

The case is thus argued that true spiritual leaders are God’s servants. The argument is further extended to include the ungodly who accept the directions of God.

The main idea is that those who lead God's people are God's servants. I mindset of servant hood is appropriate for spiritual leadership.

Servants as Leaders

It was stated earlier that leaders provide a service to their communities. Generally, it is in some form of protection. Another point needs to be made as well. Servants lead through their service. Servants by definition provide their services to their constituencies, be they masters, employers or bosses. That servant relationship puts the servant in a leadership position. The greater the value of the service being provided, is the more leadership the servant has. Consider that Joseph and Daniel along with his three companions were all slaves. Each one was in a condition of forced service. Notwithstanding, the manner in which each served, the importance of the service they provided and the favor of God, transformed their servanthood into leadership assignments.

Further, even menial servants have the capacity to exercise leadership. A few instances of nameless servants engaged in leadership are worth considering. The first is Saul's servant who led him to inquire of the prophet Samuel regarding Saul's lost donkeys (1 Sam 9:6-8). It was the servant who initiated the idea of seeking out the man of God. When Saul could not come up with a gift to offer the seer, his servant forwarded his own quarter shekel of silver in order to enable his master to achieve the goal of speaking to Samuel. That was an act of leadership. That act ended up with Saul being anointed the first king of Israel.

Perhaps no one makes a stronger case for the role of servant as leader than the nameless servant of Naaman's wife. She referred the Syrian captain to the prophet Elisha

(2 Kgs 5:1-4). The narrative describes her as a young girl. Her age combined with her gender mitigated against her naturally having a leadership role in Naaman's house. Nonetheless she managed to have sufficient influence on Naaman's wife to affect Naaman's decisions. A further demonstration of servants as leaders follows later in the same account when Naaman is enraged at his treatment by Elisha (2 Kgs 5:11-12). In this instance, multiple servants were required to convince Naaman to obey the word of the prophet of YHWH (2 Kgs 5:13). The combined leadership of these unidentified servants led to Naaman's compliance and healing.

Consider also Ebed-Melech, an Ethiopian eunuch in King Zedekiah's house. He led the king to have Jeremiah rescued from the pit that the king's princes had cast Jeremiah into (Jer 38:7-12). The fact that Ebed-Melech was a foreigner might suggest that he may have been a captive of war. Further it may imply that he may have been a slave rather than a mere servant. Lastly one has to question if Ebed-Melech was the individual's name or title, as the name means servant or slave of the king, or God. What is clear is that Ebed-Melech was a servant and he stepped into leadership when he was needed. His role as a servant gave him access to lead. This was also true of Obadiah the servant of Ahab who hid 100 prophets of God when Jezebel massacred those she could find (1 Kgs 2:3-4).

Servants practice leadership. They do so mostly through the manner in which they serve. While not equating the role of a wife as that of a servant, one must recognize in Peter's admonition to women to be submissive to their husbands that the apostle is encouraging a form of servant leadership. Notice the premise for his invitation to feminine submission. "Wives, likewise, be submissive to your own husbands, that even if

some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste conduct accompanied by fear” (1 Pet 3:1-2). In a sense, Peter is inviting wives to exercise leadership through their domestic submission. Immediately following, he provides admonitions to husbands.

The point is that leadership is not merely positional. It is relational influence. Goleman et al. (2013) summarize this point well in their introduction to their text on leadership.

Leadership is distributed. It resides not solely in the individual at the top, but in every person at every level who, in one way or another, acts as a leader to a group of followers—wherever in the organization that person is, whether shop steward, team head, or CEO. (Preface, para. 19)

Christians as Leaders

As an extension to the idea that servants are leaders, it is important to note the Christians are also called to be leaders. If one accepts the point that the manner in which one serves impacts one’s leadership potential, then the manner in which one lives does so as well. Among the many life lessons that Jesus taught during His Sermon on the Mount, He pointed out the impact that His followers ought to have on the world. He stated:

You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matt 5:13-16)

As with Peter’s counsel to wives, Christ’s instruction to his followers is for them to live in such a manner that they will influence people to glorify God. That requires influence and relationship. Relational influence is what leadership is all about.

The biblical model of leadership calls leaders into service. It also uses servants to lead. Service is the heart of biblical leadership. It is embodied by God in His care toward humanity. Jesus' life demonstrated it. God's leaders practiced it. The more they excelled in leadership is the more they embraced their roles as servants. Servanthood is a leadership relationship. Christians are called to serve God in the world therefore, they ought to influence the world for God.

Chapter Summary

Christ's teaching of the kingdom of God, His discipleship call expressed in the Great Commission and the Godly leadership models demonstrated in Scripture serve as the theological basis for engaging in a leader development process at Stone Mountain Seventh-day Adventist Church. In light of the biblical contexts of these principles, all three appear central to God's plan and desire. The ultimate point is to grow the kingdom of God, through disciple-making enabled by leader development. In the end, the true measure of effective leader development is kingdom growth. The growth objectives of the Stone Mountain Seventh-day Adventist Church will not be possible apart of the development of effective spiritual leaders who are equipped by the Holy Spirit and embrace the tasks necessary for growth through discipleship.

CHAPTER 3

LITERATURE REVIEW

Introduction

This chapter provides a limited review of literature relevant to the task of creating a leader development process at Stone Mountain Seventh-day Adventist Church. Whereas numerous leadership development programs abound, they are not necessarily designed for the spiritual context of the church. This project draws from the works of both secular and Christian sources for the development of a leader development process specific to Stone Mountain Seventh-day Adventist Church.

The contributions of the following authors are organized around the concept of the leader as a whole person. This begins with the being of the leader. Subsequently the knowledgebase, or cognitive competency, of the leader is considered. Lastly the actual tasks involved in leading are discussed.

Jesus warned against focusing solely on outward behaviors. His goal was the transformation of the inner man. In speaking to the Pharisees, he charged:

Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.
(Matt 23:25-26)

A be-know-do approach to leader development is in line with Jesus' admonition to "cleansing the inside of the cup." It considers a multidimensional perspective of the leader, which is core to the model of leadership espoused by the Seventh-day Adventist

Theological Seminary. “The Doctor of Ministry Organizational Leadership Concentration seeks to develop the person (Being), knowledge (Knowing), and practice (Doing) of its participants” (Bell, 2014b). A be-know-do approach is also practiced by the United States Army (Leader to Leader Institute, 2004).

In light of this project’s task of developing, implementing and evaluating a leader development process at Stone Mountain Seventh-day Adventist Church, be-know-do will serve as a framework for the ensuing leadership discussion. Consequently, each of the three elements are addressed in the process of developing leaders who will effectively contribute to kingdom growth through Stone Mountain Church.

Defining Leadership

Defining leadership can be challenging. Burns (1978) points out, “Leadership is one of the most observed and least understood phenomena on earth” (p. 2). Bennis and Nanus (2012) further strengthen the argument by asserting, “Decades of academic analysis have given us more than 850 definitions of leadership” ([Chapter 1, para. 8](#)). For the purpose of this project, a few definitions should suffice.

Blackaby and Blackaby (2001b) define spiritual leadership in particular, as “moving people on to God’s agenda” (p. 20). The pair turn to Drucker in asserting, “Leadership is ultimately measured not according to the leader’s skills but on the leader’s results. As Drucker points out, ‘Popularity is not leadership. Results are’” (p. 19). Bennis (2009), who foregoes offering a statement of definition for leadership, sees leadership as the synthesis of: reflection, resolution, perspective, point of view, tests and measures, desire, mastery, strategic thinking, and full self-expression (p. 133). He summarizes that synthesized whole by stating, “Leadership is first being, then doing” (p.133).

Buckingham (2005) also considers leadership as a matter of functions. He draws from Giuliani and Kurson (2002) by offering that, “In his [Giuliani’s] book, titled simply *Leadership*, he narrows it down to seven traits: know your values; be hopeful; be prepared; show courage; build great teams; and, above all, love people” (p. 48). According to *Army Leadership*, the United States Army’s official leadership manual, “Leadership is influencing people—by providing purpose, direction, and motivation—while operating to accomplish the mission and improving the organization” (Leader to Leader Institute, 2004, Chapter 1, para. 17).

Stanley E. Patterson (2010) proposes a definition of leadership which surfaces repeatedly with minor variations in the specific wording (Grys, 2017; Rigaud, 2012; Rodriguez, 2015). His original statement is, “Leadership is a relational process involving two or more individuals who are freely associated in the pursuit of a common purpose” (Patterson, 2010). It bears some similarities to Rost’s (1991) definition, which influenced S. E. Patterson’s (2010). Rost (1991) conducted a lengthy study of leadership definitions of the 20th century and concluded that “Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102).

It is noteworthy that both authors above describe leadership relationally. While Rost sees a leader and follower in relationship, Patterson omits the power imbalance and uses language suggestive of equanimity. Patterson’s more egalitarian position seems ideal in context volunteer relationships such as church, family and even service groups. Yet, it is challenged by inherent power imbalance of parental, employment, academic or other managed settings. Patterson’s inclusion of free association, disqualifies numerous

relationships that would fit Rost's definition of leadership. Patterson appears to presuppose a number of biblical and spiritual values in his defining of leadership. This project intervention is aided by Patterson as it takes place in a context of free association.

Closely related to the discussion of leadership is the concept of leader. Gates (2016) points out that his dictionary contains 54 definitions of the word. He states, "the definition that best fits what I have in mind is one who guides, one who shows the way" (p. 23). Leader and leadership conversations call for clarification of terms.

Inasmuch as defining leadership is rather fluid, a definition specific to this project seems appropriate. In this project, leadership is the amalgam of persons, values, know-how, relationships and activities utilized to create a God-inspired reality. The effectiveness of the leader development process will be judged against the realization of that kingdom growth through Stone Mountain Seventh-day Adventist Church.

Being: The Person of the Leader

Leadership begins on the inside. It begins with the kind of person the leader is. Character traits such as credibility, trust, honesty, and integrity are prominent in the leadership literature. In surveying success literature, Covey (2012) makes the following observations.

As my study took me back through 200 years of writing about success, I noticed a startling pattern emerging in the content of the literature. . . . I began to feel more and more that much of the success literature of the past 50 years was superficial. It was filled with social image consciousness. . . . In stark contrast, almost all the literature in the first 150 years or so focused on what could be called the Character Ethic as the foundation of success—things like integrity, humility, fidelity, temperance, courage, justice, patience, industry, simplicity, modesty, and the Golden Rule. . . . The Character Ethic taught that there are basic principles of effective living, and that people can only experience true success and enduring happiness as they learn and integrate these principles into their basic character. But shortly after World War 1 the basic view of success shifted from the Character Ethic to what we might call the Personality Ethic. Success became more a function of personality, of public image, of

attitudes and behaviors, skills and techniques, that lubricate the processes of human interaction. (Chapter 1, para. 22)

Covey's focus for the balance of that text is to point out habits that are in keeping with the "Character Ethic" (Chapter 1, para. 22). The following section considers materials along the lines of Covey's *Character Ethic* and discusses the matter of personal and shared values.

Values

At the core of who a person is, lies personal values. "Barnes says: 'The most important thing about leadership is your character and the values that guide your life'" (George & Sims, 2007, *Introduction*, para. 7). One might argue that what distinguishes between leaders and followers is the issue of values. Leaders know and embrace their personal values.

George and Sims (2007) continue, "Leaders are defined by their values, and values are personal—they cannot be determined by anyone else"(*Introduction*, para. 43). Values can loosely be interpreted as personal priorities. They express what people deem as important. The above authors challenge readers to discover the purpose for their leadership in the following thought

The values that form the basis for your True North are derived from your beliefs and convictions. In defining your values, you must decide what is most important in your life. Is it maintaining your integrity, making a difference, helping other people, or devoting yourself to your family? There is no one right set of values. Only you can decide the question of your values. When you do, you will be better positioned to align with people and organizations that share similar values. When you have a clear understanding of your values and their relative importance, you can establish the principles by which you intend to lead. (George & Sims, 2007, Chapter 5, para. 3)

Kouzes and Posner (2007) propose that a leader must have a personal belief system in order to be credible. Their first law of leadership is: "If you don't believe in the

messenger, you won't believe the message" (p. 47). To that they add two corollaries. "You can't believe in the messenger if you don't know what the messenger believes" (p. 47). And "You can't be the messenger until you're clear about what you believe" (p. 47). Their basic argument is that, "People admire most those who believe strongly in something, and who are willing to stand up for their beliefs" (p. 46). Clarifying values is their first leadership priority.

Clarity about personal values is more important in your attitude about work than is clarity about organizational values alone. . . . The people who are clear about their personal beliefs but can't recite the corporate credo are significantly more likely to stick around than are those people who've heard the organizational litany but have never listened to their own voice. (p. 56)

Their research shows no statistical difference in terms of commitment and job satisfaction, between individuals having high, or low, clarity about organizational values. The difference is significant, however, between individuals with high, or low, clarity of personal values (p. 55).

Along the same vein, Loehr and Schwartz (2003) point out, "Connecting to a deep set of values and creating a compelling vision fuels a uniquely high-octane source of energy for change. It also serves as a compass for navigating the storms that inevitably arise in our lives" (Chapter 1, para. 43). Consequently, "Leaders need to be deeply reflective and dramatically explicit about core values and beliefs. Many of the world's legendary corporate heroes articulated their philosophies and values so strikingly that they are still visible in today's behavior and operations" (Bolman & Deal, 2008, p. 437).

Credibility

Considering the myriad of personal values that one may possess, a few are worth stating here. According to Kouzes and Posner (2007), credibility is the foundation of

leadership (p. 37). They offer that credibility is all about their second law of leadership: “Do what you say you will do” (p. 41). The premise is that, “For people to follow someone willingly, the majority of constituents believe the leader must be: honest, forward-looking, inspiring, [and] competent” (p. 29). Their conclusion leads them to offer, “What we have found in our investigation of admired leadership qualities is that more than anything, people want to follow leaders who are credible” (pp. 32, 37).

Integrity

While George and Sims (2007) are cited above as stating that “There is no one right set of values” (Chapter 5, para. 3), they still recognize the need for the value of integrity. They assert “Leaders are defined by their values, and values are personal—they cannot be determined by anyone else. Integrity, however, is the one value required of every authentic leader” ([Introduction](#), para. 43).

Trust

Honesty and integrity are what it takes to foster trust. Covey and Merrill (2006) argue the case for building trust as a foundation for an effective business strategy. That strategy requires credibility, alignment, reputation, and contribution. Their formula for trust is composed of integrity, intent, capability and results. The senior Covey points out:

As my son Stephen says, “There is nothing as fast as the speed of trust.” It’s faster than anything you can think about. It’s faster than the internet, for when trust is present, mistakes are forgiven and forgotten. Trust is the glue of life. It is the glue that holds organizations, cultures and relationships together. Ironically it comes from the speed of going slow. With people, fast is slow and slow is fast. (S. R. Covey, 2005, p. 162)

Moreover, Bennis (2009) quotes Dockson in asserting:

Trust is vital. People trust you when you don’t play games with them, when you put everything on the table and speak honestly to them. Even if you aren’t very articulate,

your intellectual honesty comes through, and people recognize that and respond positively. (Bennis, 2009, p. 161)

Continuing the conversation, Lencioni (2005) adds, “No quality or characteristic is more important than trust ... Unfortunately, there is probably no quality or characteristic that is as rare as trust, either” (p. 11). Themes of trust building, open and frequent communication, vulnerability, and caring run through much of Lencioni’s works (1998, 2000, 2002, 2004, 2005, 2006, 2012, 2016). He ties each practice to achieving corporate success.

Values are the basis for behaviors. That which is a true value will be evidenced in one’s actions. Consequently, values are best discovered through observation and reflection. Aggregating personal values develops shared, or organizational, values.

Shared Values

Shared values describe what an organization is and what it stands for. Thus, they serve as organization’s internal compass. They are expressed through choices made and they are often shaped by experiences. A good example of this is found in Sinek’s (2009) illustration of the “celery test” wherein he describes how the choices one makes communicate what one values. In his account, he highlights that the items in a shopping cart communicate to other buyers what is personally important. The resonance of those items with another person opens the door to the experience of shared values. He summarizes, “Simply ensuring that **WHAT** you do proves what you believe makes it easy for those who believe what you believe to find you. You have successfully communicated your **WHY** based on **WHAT** you do” (p. 168).

The process of clarifying shared values prompts the leader toward finding his or her voice and then affirming shared values (Kouzes & Posner, 2007, pp. 51, 57). Finding

one's voice is a matter of self-discovery and self-awareness. Leaders must know their stories, and must be able to tie those stories to their values and leadership practices. Covey's (2005) eighth habit is the process of finding one's own voice, and then helping others find theirs.

Glaser (2006) uses Herman Miller as an example of common values language. That company employs a document entitled *Things That Matter (TTM): Incomplete Thoughts about Herman Miller*. In it the company addresses their values of: curiosity and exploration, engagement, design, relationships, inclusiveness, transparency, a better world, and foundations (Glaser, 2006, pp. 181-182).

Arriving at a corporate document of values calls for organizational synthesis. According to Kouzes and Posner (2007), "Leaders must be able to gain consensus on a common cause and a common set of principles. They must be able to build and affirm a community of shared values" (p. 60). The existence of shared values creates the leadership context. "Recognition of shared values provides people with a common language" (2007, p. 61).

Shared values amalgamate meaningful personal values within an organization. This is achieved firstly by getting clarity on the leaders' core values. Then those values must be articulated in a meaningful manner. An accurate corporate identity is a product of its shared values. Just as George and Sims (2007) tie personal values with one's personal story, shared values can be tied to a collective values.

Summary of Being: The Person of the Leader

Leadership begins on the inside. A leader develops, or discovers, a personal sense of values. As values are expressed, they find context in shared values. Who one is

determines how one leads. In the long run, the leader will act, for better or for worse, as an expression of his, or her, closest held values.

Knowing: The Leader's Knowledgebase

Beyond having a values-based character, a leader needs a set of leadership theories that serve to define how her leadership works. This section touches on how leaders affect their organizations. Four general areas of knowledge are important here. They are the leader, the context, the desired outcome, and the means to achieve that desired outcome.

The Leader

Goleman et al. (2013), provide a good starting point for the discussion of leadership knowledge. They make a case for emotional intelligence (EI) sometimes referred to as emotional IQ. EI is the know-how of leading through fostering positive feelings.

We believe this primal dimension of leadership, though often invisible or ignored entirely, determines whether everything else a leader does will work as well as it could. And this is why emotional intelligence—being intelligent about emotions—matters so much for leadership success. (Preface, para. 1)

They present 18 leadership competencies divided into four domains (Chapter 3, Table 1). Two of their four domains are considered internal, while the other two are external. Obtaining mastery, of at least some, of the competencies within each of the four domains contributes to one's EI. One need not master all 18 competencies. However, the greater the number mastered, the more one is considered to possess EI. According to the authors, EI is critically necessary for effective leading. The subsequent discussion references several of the 18 competencies shown in Appendix A.

Emotional Self-Awareness

The first EI domain is self-awareness. The leader needs to know himself or herself. This requires a true understanding of one's strengths, weaknesses, personality, values, and motives (Goleman et al., 2013, [Chapter 3, para 27](#)). When emotional self-awareness is low, there is a disconnect between who the leader thinks she is, and the person that others experience. Thus, self-awareness calls for emotional attunement, accurate self-assessment and self-confidence ([Chapter 3, Table 1, also Appendix](#)).

Self-awareness is closely tied to metacognition, a field of study that focuses on understanding one's thinking process. "Metacognition is, put simply, thinking about one's thinking. More precisely, it refers to the processes used to plan, monitor, and assess one's understanding and performance" (Chick). The primary application of metacognition is in pedagogy. It is intended to heighten the learner's awareness of her experience of learning. Applied outside of the classroom, metacognition enable leaders to be mindful of their own leadership processes and impacts. Though Goleman, Boyatzis, and McKee (2002) do not use the term metacognition in their text, the discipline is a component of self-awareness.

Guthrie and King (2004) highlight the benefits of feedback-intensive programs. "A feedback-intensive program is a comprehensive assessment of an individual's leadership, generally in one or more sessions, using multiple lenses to view numerous aspects of personality and effectiveness" (p. 26). Feedback is useful for personal development. The authors provide various feedback instruments for consideration.

An element of self-awareness involves understanding one's powers. French, Raven, and Cartwright (1959) share what has become widely accepted as the five bases

of power. Those bases are composed of positional and personal sources. The positional sources of power are: legitimate power, reward power, and coercion power. The personal sources of power are: referent power and expert power.

Positional power comes with formal recognition. That recognition often includes a title and/or some other identifier. Identifiers are often in the forms of attire (uniforms or clothing specific to a type of work, game or activity), credentials (sometimes worn visibly) or access. Positional power operates on authority.

The first base of positional power is legitimate power. Power is legitimized by the granting of authority which provides the permission to the exercise of power. But, what is authority? S. E. Patterson (2016) helps explain authority:

Authority is related in the sense that it is an expression of “The possession of and right to use power. The concept is frequently extended to include the persons by whom and the sphere within which that power may be exercised.” ... A clear understanding of the relationship of these—*authority* and *power*—is necessary for an understanding of terminal authority in church governance.

Authority and the legitimate exercise of power is essential to the life and success of the church. The illegitimate use of power, i.e. the exercise of power without authority, is embodied in the term *authoritarianism* or the adjective autocratic and is much more common in practice in church organizations than the frequently limited understanding of the word allows.

Kennedy and Charles (1997) also address the interrelation between power and authority:

“Authority, although powerful in its effects, does not use manipulative power to achieve its ends” (p. 4). They go on to describe authority as the ability to author, initiate or generate something.

Carroll (1998) makes a good point when he states,

Authority is legitimate power. It is the capacity to direct, influence, coordinate, or otherwise guide the thought and behavior of others in ways they acknowledge as right or legitimate. The leadership of those who have authority is accepted as being consistent with the beliefs and values of the congregation and its religious tradition and as contributing to the congregation’s mission. Because of this, the authority to

lead is an important resource for leadership. (p. 170)

The second base, reward power, generally relates to the ability to affect salaries, promotions, and other personal benefits. Hammer and Bacharach (1977) refer to it as reward systems. It is utilized by individuals whose positions enable them to do so.

Coercion, the third base, is the least desirable and most ineffective of the power bases. It is oppressive by nature. Wertheimer (1987) explores the legal and philosophical dimensions of coercion. Pennock and Chapman (2007) by contrast, give attention to the moral and political side of it. White (1911) alludes to the wrongheadedness of coercive power in the church setting. “Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity” (p. 12).

In addition to the powers that are granted and practiced via position, people have personal sources of power as well. Hagberg (2003) speaks of the power from the inner core as she guides her readers through five stages of personal power within organizations. Personal bases of power are not dependent on the granting or the approval from the community. It is self-initiated.

The fourth base of power, referent power, is tied very closely with likability. It is also referred to as relational power (Bal, 2008), otherwise as charisma, charm, admiration, or appeal (French et al., 1959). Carnegie (1982) focuses his text on the development of referent power.

Expert power, the fifth base, is also known as authoritative power (French et al., 1959). It is based on an individual's superior knowledge or expertise in a given field. It is developed through what Senge (2006) refers to as personal mastery. And is a product of

kaizen, the process of continuous improvement (Liker, 2004). Expert competencies give leadership credibility to individuals.

Leaders should be aware of who they are and how they affect others.

Understanding the bases of one's powers enables a leader to be mindful of its uses. Five bases of power have been reviewed. With the knowledge of one's power, attention can be given to avoiding the negative effects of over relying on any one power base. In addition to utilizing one's power well, leaders need to give attention to their leadership styles.

Exploring Leadership Styles

The use of power can be reflected in one's leadership style. Goleman et al. (2013) offer extensive insights on styles of leadership and their effects on followers. Their work exposes readers to the six prominent leadership styles. They are: visionary, coaching, affiliative, democratic pacesetter, and commanding. They tie in loosely with French et al.'s (1959) bases of power.

The visionary style taps into the intrinsic motivations of those being led when practiced effectively.

Of the six leadership styles, our research suggests that overall, this visionary approach is most effective. By continually reminding people of the larger purpose of their work, the visionary leader lends a grand meaning to otherwise workaday, mundane tasks. Workers understand the shared objectives as being in synch with their own best interests. The result: inspired work. (Goleman et al., 2013, Chapter 4, para. 15)

A visionary approach to leadership couples well with the coaching style.

The coaching style focuses on developing people from followers to leaders.

Kimsey-House, Kimsey-House, and Sandahl (2011) describe coaching "chiefly about discovery, awareness, and choice. It is as a way of effectively empowering people to find their own answers" (Introduction). Whitmore (2009) focuses coaching on the

development of awareness and responsibility. Connors, Smith, and Hickman (2004) also speak to the issue of owning one's situation through their "see it, own it, fix it" model.

The affiliative leader is one who leads by virtue of his or her relationship. This style cares for the whole person rather than just the functional contribution of the individual. This style employs the French et al. (1959) referent base of power effectively. It is also at the heart of Carnegie's (1982) classic work. For Harrell and Hill (2007) success is the product of connecting with people and ideas. This highly relational style is effective if it does not lose sight of the task.

The democratic leadership style seeks broad input in setting an organizational course. Surowiecki (2004) makes a compelling argument for the employment of a democratic style. His core message is, "when our imperfect judgments are aggregated in the right way, our collective intelligence is often excellent" (Introduction, para. 9). The right way for aggregation requires the crowd to be diverse, independent, and have a particular kind of decentralization, in order to be wise.

The pacesetter style is a driven form of leading. It is hands-on and draws on the expert power base. The mostly subtle message of the pacesetter style is, "if you can't keep up with me, you shouldn't be here." Isaacson (2011) describes Steve Jobs as that kind of leader. Used sparingly, the pacesetter style can generate activity within an organization.

The commanding style is a very top down style. It is the traditional use of force based on positional power. Goleman et al. (2013), label this as the least effective leadership style in most situations (Chapter 5, para. 20). It is often coercive. With few exceptions, the commanding style is best reserved for emergencies.

Goleman et al. (2013) offer extensive insights on styles of leadership and their effects on followers. Their work exposes readers to the six prominent leadership styles. They are: visionary, coaching, affiliative, democratic pacesetter, and commanding. They tie in loosely with French et al.'s (1959) bases of power. The first four styles described by Goleman et al. (2013) are considered emotionally resonant styles. The pacesetter and commanding are considered emotionally dissonant.

Self-Management

Self-management is the second leadership domain according to Goleman et al. (2013). Loehr and Schwartz (2003) contribute to the concept of self-management by focusing on the development of personal recovery techniques. They propose managing energy rather than time. According to them, "Full engagement requires drawing on four separate but related sources of energy: physical, emotional, mental and spiritual" [Chapter 1, Heading for para. 27](#)).

Friedman (2007) also addresses the necessity for self-management. He discusses self-regulation through managing personal anxiety. A self-differentiated presence is the solution to anxious societies, organizations, and families. According to him, an undifferentiated leader is a reactive person. Leaders must understand the impact of their own self-management.

Emotional self-awareness is the first task of every leader. Leaders need to know themselves, the powers they have and the styles they practice. Understanding the options of leadership styles also enables the leader to be adaptive. Self-management is a complementary competency to self-awareness.

The Context of Leading

Leaders must understand their working environment. Knowing industry or organizational trends, demographic shifts, changes in relevant laws, and interpersonal dynamics within an organization, are critical to sustained leadership effectiveness. Failure to properly read one's environment, and the systems within it, is potentially damaging to leaders.

Heifetz, Grashow, and Linsky (2009) utilize the metaphor of getting on the balcony to describe the distancing process needed to observe organizational dynamics. Bolman and Deal (2008) put forward four general views of organizations, referred to as frames, which should be considered simultaneously in assessing one's work environment. They are: the structural frame, the human resource frame, the political frame, and the symbolic frame. These frames consider the dynamics of the formal organization, others' personal interest, interpersonal dynamics, as well as the meanings that people ascribe to stories and events. Leadership failures occur when a singular perspective is adopted to the neglect of the other realities. While most individuals are oriented toward one or two frames, the leader must be cognizant of all of the frames and deliberately function well within each.

Scott (2002) helps in discovering the reality of the work environment with her call to interrogate reality. To that she adds provoking learning, tackling tough challenges, and enriching relationships, as steps to achieve a better understanding of immediate truth (p. 39). Her beach ball illustration suggests that one's position in an organization affects the color, or condition, one sees the organization to be (p. 15).

Social Awareness

Social awareness factors into the context of leadership. For Goleman et al. (2013) it is part of the third domain of EI. This domain calls for the competencies of empathy, organizational awareness, and service.

Empathy enables the leader to be aware of emotions around her. Reading emotions aids the leader's decisions and approaches.

By being attuned to how others feel in the moment, a leader can say and do what's appropriate—whether it be to calm fears, assuage anger, or join in good spirits. This attunement also lets a leader sense the shared values and priorities that can guide the group. By the same token, a leader who lacks empathy will unwittingly be off-key, and so speak and act in ways that set off negative reactions. (Goleman et al., 2013, Chapter 3, para. 64)

Empathy is the means to achieve emotional attunement with those around one.

Notwithstanding, as Friedman et al. (2007) points out, empathy can also work against aims of leaders. Note the following observation.

As lofty and noble as the concept of empathy may sound, and as well-intentioned as those may be who make it the linchpin idea of their theories of healing, education, or management, societal regression has too often perverted the use of empathy into a disguise for anxiety, a rationalization for the failure to define a position, and a power tool in the hands of the “sensitive.” It has generally been my experience that in any community or family discussion, those who are the first to introduce concern for empathy feel powerless, and are trying to use the togetherness force of a regressed society to get those whom they perceive to have power to adapt to them. I have consistently found the introduction of the subject of “empathy” into family, institutional, and community meetings to be reflective of, as well as an effort to induce, a failure of nerve among its leadership. (Chapter 4, para. 5)

While Goleman sees empathy as a leadership competency, Friedman cautions against its potential abuses. It is important to know how others feel. Nonetheless, such feelings should not drive the leader's agenda. Empathy, as all leadership competencies, is a beneficial tool when not over utilized.

Organizational Awareness

Organizational awareness, on the other hand, is awareness of the structural and political dimensions taking place. Knowing who owns what processes, and where the turf lines are drawn, are important in effecting organizational goals. Structural and interpersonal dynamics are at play within every group.

Per Goleman et al. (2013), service is also part of social awareness. Service brings the idea of self-sacrifice to the center. Bell (2014a) provides a theological reflection on the role of servant leadership from a range of religious academics in *Servants & Friends*. In his text, the case is made that leadership is ultimately service. Sinek (2014), additionally asserts, “The cost of leadership. . . is self-interest” (p. 65). He argues further for the role of the leader as one who serves those under her care. According to him, the primary role of a leader is to create a “circle of safety” for the organization (p. 20). “Exceptional organizations all have cultures in which the leaders provide cover from above and the people on the ground look out for each other” (p. 8). He points out, “This feeling of belonging, of shared values and a deep sense of empathy, dramatically enhances trust, cooperation and problem solving” (p. 20).

Collins (2001), accordingly, champions the idea of the unselfish leader in what he labels level 5 leaders.

Level 5 leaders look out the window to apportion credit to factors outside themselves when things go well (and if they cannot find a specific person or event to give credit to, they credit good luck). At the same time, they look in the mirror to apportion responsibility, never blaming bad luck when things go poorly. (Collins, 2001, [Chapter 2, para. 66](#))

While not seeking to make a biblical argument, both Collins (2001) and Sinek (2009) make the case of Jesus. “If anyone desires to be first, he shall be last of all and servant of all” (Mark 9:35 NKJV). See also Matthew 20:26 and Mark 10:43.

For Greenleaf and Spears (1998), leadership is service. Greenleaf's name, in particular, is associated with the servant leadership concept. This is key especially for religious leadership. Greenleaf adopted his position from the character of Leo in Hermann Hesse's *Journey to the East* (Hesse, 1956). He concludes "the great leader is seen as servant first, and that simple fact is the key to his greatness" (Greenleaf & Spears, 2002, p. 21).

The servant-leader is servant first— as Leo was portrayed. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such, it will be a later choice to serve—after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. (p. 27)

According to Greenleaf, "The servant-leader must constantly ask: How can I use myself to serve best?" (p. 33).

Buckingham (2005) answers the question by arguing that creating clarity for the future is one of the most important things a leader can do.

By far the most effective way to turn fear [of the future] into confidence is to be clear; to define the future in such vivid terms, through your actions, words, images, pictures, heroes, and scores that we can all see where you, and thus we, are headed. (Buckingham, 2005, p. 145)

Buckingham fuses service with visioning. Individuals capable of doing so are perceived as leaders regardless of position.

Relationship Management

Leadership is a relationship. Within organizations those relationships are normally prescribed. Yet the quality of interpersonal dynamics of those relationships affect the quality of leadership and the performance of the organization. Therefore, attention should

be given to leadership relationships within organizations. The final domain for Goleman et al. (2013) is relationship management.

Goleman et al. (2013) cite O’Bryan, stating “Getting to know people individually is more important than ever. If you have that one-hour personal conversation at the start with someone, six months later, on a Friday at 4 P.M., they’re jumping with you” (Chapter 4, para. 27). “Remember with people and cultures, fast is slow and slow is fast. With things this isn’t the case—fast is fast. But with people, efficiency or speed is ineffective” (S. R. Covey, 2005, 213).

Gladwell (2008) points out that IQ is not enough. Drawing from Sternberg he introduces practical intelligence. This practical intelligence appears similar, though not identical, to Goleman’s (1998; 2002, 2013) EI. To Sternberg (2000), practical intelligence includes things like “knowing what to say to whom, knowing when to say it, and knowing how to say it for maximum effect” (p. xi). Gladwell (2008) further describes practical intelligence as

procedural: it is about knowing how to do something without necessarily knowing why you know it or being able to explain it. It’s practical in nature: that is, it’s not knowledge for its own sake. It’s knowledge that helps you read situations correctly and get what you want. (p. 101)

Social awareness taps into the leader’s capacity for empathy, organizational awareness, and service. Organizational awareness calls for leaders to understand their roles and the service that is expected from them. Because leadership is a relationship, relationship management is a must for effective leaders. Good leaders should have a working competency in each of these competencies.

The Desired Outcome

It is important for leaders to know the desired outcome of what they are working toward. In other words, the leader must know what the collective vision is. Vision depicts what an individual, an organization, or its effected target, will look like when the mission is properly executed. Malphurs (1998), describes vision as, a mental picture of what tomorrow will look like. Vision is the second of the seven habits of highly effective people for S. R. Covey (2012). It is essential to achievement.

To begin with the end in mind means to start with a clear understanding of your destination. It means to know where you're going so that you better understand where you are now and so that the steps you take are always in the right direction. (p. 98)

Additionally, according to Bennis (2009),

The first basic ingredient of leadership is a guiding vision. The leader has a clear idea of what he or she wants to do—professionally and personally—and the strength to persist in the face of setbacks, even failures. Unless you know where you're going, and why, you cannot possibly get there. (p. 33)

Blackaby and Blackaby (2001b) describe seven common sources of vision. They are what is obvious—because it's there, duplicating success, vanity, need, available resources, leader driven and value/purpose. Their conclusion, however, is that vision should be a matter of revelation (p.103).

Stanley's (1999) take on vision may harmonize with Blackaby and Blackaby (2001b) by tying the idea of revelation to a variety of emotional processes that birth visions.

Visions are born in the soul of a man or woman who is consumed with the tension between what is and what could be. Anyone who is emotionally involved—frustrated, brokenhearted, maybe even angry— about the way things are in light of the way they believe things could be, is a candidate for a vision. Visions form in the hearts of those who are dissatisfied with the status quo. (Stanley, 1999, p. 17)

Thus, a leader should consider his or her personal emotions and experiences in the clarifying of a vision. Nichols (2012) also explores the possible sources of visions.

Some leaders see the [vision discovery] process as deeply personal while others have removed themselves from the process entirely. For those who make it personal, descriptions of the process can sound almost spiritual as they suggest, “Visions are about hopes, dreams, and aspirations.” In this way, even in the corporate environment it is reasonable to say, visions rise from an emotional, experiential and even spiritual-like journey. (p. 32)

Yet, Nichols cites Bandy in pointing out that “Many churches spend a great amount of time ‘writing consensus “mission statements” that change nothing, and fail to be gripped by motivating visions from vision champions that can change everything” (Nichols, 2012, p. 4).

On the other hand, Kouzes and Posner (2007) assert, “What people really want to hear is not simply the leader’s vision. They want to hear about their own aspirations. They want to hear how their dreams will come true and their hopes will be fulfilled” (p. 117). Therefore, a compelling vision resonates with the personal visions of those involved.

Because a clear and compelling vision is itself motivational, it moves its audience by the mental images it creates. It is most effective when it aligns with the personal vision of the individuals it targets. Leaders need to know and embody the vision they pursue (S. R. Covey, 2012).

The Means of Effecting the Desired Outcome

As motivating as a vision may be, it alone cannot create the desired outcome. Change must happen in order to achieve any worthwhile vision. Therefore, leaders need a working knowledge of change theory. Leaders shape the collective narrative of an

organization through their stories and their personal examples. Their narrative contributes to a collective identity. According to Gardner and Laskin (2011):

Leaders achieve their effectiveness chiefly through the stories they relate. Here, I use the term relate rather than tell because presenting a story in words is but one way to communicate. . . In addition to communicating stories, leaders embody those stories. That is, without necessarily relating their stories in so many words or in a string of selected symbols, leaders such as Marshall convey their stories by the kinds of lives they themselves lead and, through example, seek to inspire in their followers. (Chapter 1, para. 24)

Heifetz et al. (2009) recognized as authorities on change theory, assert that there is a distinction between technical problems and adaptive challenges. They state, “The most common cause of failure in leadership is produced by treating adaptive challenges as if they were technical problems” (p. 20). Technical problems have specific, even if highly complicated, solutions.

Adaptive challenges can only be addressed through changes in people’s priorities, beliefs, habits, and loyalties. Making progress requires going beyond any authoritative expertise to mobilize discovery, shedding certain entrenched ways, tolerating losses, and generating the new capacity to thrive anew. (p. 20)

Kotter and Cohen (2002) provide an excellent eight step process for leading change.

The steps are: establishing a sense of urgency, creating the guiding coalition, developing a vision and strategy, communicating the change vision, empowering a broad base of people to take action, generating short-term wins, consolidating gains and producing even more change, and institutionalizing new approaches in the culture. (Chapter 2, para. 8)

While Kotter and Cohen (2002) take a sequential approach to change, K. Patterson (2008) on the other hand, introduces a multifaceted, or systemic, view of change. His thesis is that both ability and motivation must be present for lasting change to occur. Both must also be applied at the personal, social, and structural levels. Therefore, a total of six

considerations need attention in the process of instituting meaningful change. Patterson proposes that when all six change conditions are met, change sticks. See Table 1.

Table 1

Patterson's Six Source Model of Influence

	Motivational	Ability
Personal	Help Them Love What They Hate	Help Them Do What They Can't
Social	Provide Encouragement	Provide Assistance
Structural	Change Their Economy	Change Their Space

Senge (2006) posits that organizations are systems with levers that significantly determine or alter the output of the organization. Knowing the levers and applying the appropriate force are the means of shaping the desired organization. He makes a case for developing: systems thinking, personal mastery, mental models, building shared vision, and team learning.

For Glaser (2006), change is a product of communication, differentiation, and innovation. She speaks to the DNA of organizational leadership as expressed in community, humanity, aspirations, navigation, generation, expression, and spirit. What matters is whether the foregoing points are addressed through I-centric or We-centric styles of communication.

While considering change theory, one should also consider when not changing is appropriate. Collins and Hansen (2011) argue in favor of consistency over change. They make the case for applying clear and consistent direction in organizational leadership

through *SMaC* recipes, which stands for specific, methodical, and consistent ways of operating (p. 127).

Conventional wisdom says that change is hard. But if change is so difficult, why do we see more evidence of radical change in the less successful comparison cases? Because change is not the most difficult part. Far more difficult than implementing change is figuring out what works, understanding why it works, grasping when to change, and knowing when not to. (Collins & Hansen, 2011, p. 134)

Somewhat complementary to Collins and Hansen (2011), Nierenberg (2009) argues for applying the least amount of effort possible to the process of leading. He provides the illustration of a trim tab to invite readers to consider organizational leverage points. A trim tab is the extension flap on the tail end of a boat rudder. On some motor boats, it is the pair of adjustable flaps on the back of the boat itself. Nierenberg states, “The proper leverage point can bring about large-scale change without a huge amount of effort” (p. 35). To bolster the argument, the case is made that, “The minimum is always best. That way, you encourage your players to cultivate sensitivity, and to communicate with one another” (p. 83).

A key leverage for him is listening. After a leader has a clear sense of what is happening, as opposed to what is supposed to be happening, the leader must shift focus to the future. “A leader must commit to that which has not yet happened. Otherwise you are not really leading; in fact, you are actually following” (p. 85). “What energizes people is the leader’s act of committing to what is possible” (p. 87). This is consistent with what Buckingham (2005), referenced earlier, in proposing that the leader’s role is to clarify the future.

Summary of Knowing: The Leader's Knowledgebase

Leadership begins with self-knowledge. Self-awareness and self-management are at the core. Understanding one's environment affects what one does in leadership. Context must be viewed through a multiplicity of lenses. The uncertainty of the future calls for clarity from leadership.

It is also important for leaders to have the know-how for creating their desired future. This involves having a knowledge of change theories, an understanding of power, and an awareness of leadership styles. With the right knowledge, leaders can lead.

Doing: The Task of Leadership

What is it that leaders actually do? The specifics change daily. There are some general tasks, however that transcend many contexts. Ultimately the leader must lead toward producing the agreed upon results.

Clarifying the Future

The tasks of leaders and managers are often spoken about interchangeably. However distinctions are available. Buckingham (2005) is perhaps most helpful in sorting out such tasks. To him, the manager is supposed to "make other people more productive" (p. 41). Whereas, "What defines a leader is his preoccupation with the future" (p. 59). He further asserts that in order to create clarity about the future, leaders must answer the following questions: "Who do we serve?" "What is our core strength?" "What is our core score?" And, "What actions can we take today?" (pp. 146-168).

Bennis (2009) also dissects the work of managers and leaders. He offers the following comparison:

The manager administers; the leader innovates. The manager is a copy; the leader is an original. The manager maintains; the leader develops. The manager focuses on systems and structure; the leader focuses on people. The manager relies on control; the leader inspires trust. The manager has a short-range view; the leader has a long-range perspective. The manager asks how and when; the leader asks what and why. The manager has his or her eye always on the bottom line; the leader's eye is on the horizon. The manager imitates; the leader originates. The manager accepts the status quo; the leader challenges it. The manager is the classic good soldier; the leader is his or her own person. The manager does things right; the leader does the right thing. (p. 41)

According to De Pree (2011), "The first responsibility of a leader is to define reality. The last is to say thank you. In between the two, the leader must become a servant and a debtor. That sums up the progress of an artful leader" (p. 11). Drucker and Maciariello (2009) make the case that "CEOs have ultimate responsibility for the work of everybody else in their institution" (p. 464). They point out what, they claim, only the CEO can do. That is, to define the meaningful outside of the organization, work on getting information from the outside into usable form, decide what results are meaningful for the institution, place people into key positions, and organize top management (pp. 464-467).

Team Building

Lay, or volunteer, church leaders in the Seventh-day Adventist church are selected by a nominating committee (Secretariat General Conference of Seventh-day Adventists, 2015, p. 110). According to the *Seventh-day Adventist Church Manual (2015)*, "Every church must have a functioning board whose members have been elected during a church business meeting" (p. 129). The same manual indicates 27 ministry leaders which make up the church board (p. 130). It also allows churches to include additional leaders to their church boards as they see fit. By policy, Adventist church leadership is distributed. It involves the input of numerous leaders. Large leadership bodies pose their own

challenges however. Issues of leader selection, alignment and cohesion factor into their effectiveness. Collins (2001) proposes that top leaders are primarily responsible for leadership team building.

The executives who ignited the transformations from good to great did not first figure out where to drive the bus and then get people to take it there. No, they first got the right people on the bus (and the wrong people off the bus) and then figured out where to drive it. (Chapter 3, para. 3)

Considering the earlier arguments made in favor of character of the leader, a key task of the ranking leader is to find other leaders with the right character traits for leadership. Effective leaders understand that leadership is a relational process with outcomes. The qualities of each contributor on a leadership team factor into the outcome of the leadership process.

Lencioni (2005, 2012) considers leadership teams the means of achieving organizational success. He argues, “I can say confidently that teamwork is almost always lacking within organizations that fail, and often present within those that succeed” (2005, p. 3). A cohesive leadership team depends on trust building, mastering conflict, achieving commitment, embracing accountability, and focusing on results (2012, pp. 27-70). Blanchard, Randolph, and Grazier (2005) who also press for team leadership, what they call *Next Level Teams*, engage in information sharing to build trust, boundary setting to create freedom and responsibility, and self-management for decision making and achieving results (p. 1).

Heifetz et al. (2009) recommend diagnosing the organizational system, its adaptive challenges and its political landscape. The authors’ distinctive contribution is their conversation about the differences between technical and adaptive challenges. They advocate for the use of a political (group) approach to adaptive challenges.

By acting politically, we mean using your awareness of the limits of your own authority, and of stakeholders' interests, as well as power and influence networks in your organization, to forge alliances with people who will support your efforts, to integrate and defuse opposition, and to give valuable dissenting voices a hearing as you adjust your perspective, interventions and mobilize adaptive work. (2009, p. 133)

A significant factor in team building is the element of trust. Without it there is not a team but rather a gathering of individuals. S. M. R. Covey and Merrill (2006) argue the case for the financial benefits of trust. They state, "Trust always affects two outcomes—speed and cost. When trust goes down, speed will also go down and costs will go up" (p. 13).

Trust is the basis for developing friendships. It is a matter of high importance in a leadership team. Osborne (2010) points out,

Friends are vulnerable, while strangers hold their cards close to the vest; friends tend to give each other the benefit of the doubt, while strangers are cautious and suspicious; and when it comes to dicey issues, friends debate, while strangers argue. (p. 31)

Therein lies the strength of a cohesive leadership team. Only in such contexts can vigorous debate take place without the need for defensiveness.

While the tasks of leaders vary greatly, leaders are responsible for creating the environment that fosters organizational success. They must be preoccupied with the future of the organization. Their service is to provide clarity for the uncertain future.

Leaders need well-functioning leadership teams. A key priority is assembling the right individuals to guide the organization. Once completed, the leadership team must point the way for the rest of the organization.

Chapter Summary

This chapter looked at who leaders are, what they know and what they do. The first look has been inward. Leadership begins with the individual. One's character,

values, ethics and credibility determine who one is. Leadership also calls for knowing one's environment, and the desired outcome that one must lead toward. Clarity about the future helps leaders to figure out what changes to make, and which changes to avoid, and how to go about making those changes.

In order to produce organizational results, leaders need to work in teams. Creating cohesive leadership teams, enables leaders to move their organization into their desired future. Such teams require trust, conflict, commitment, and accountability in order to achieve expected results.

The literature selected for this survey has come from academic and professional sources with works in coaching, education, leadership, management, psychology and self-improvement. It has been presented in a be-know-do framework. The cited authors inform the concepts behind the intervention described in the following chapter.

CHAPTER 4

DESCRIPTION OF THE LEADERSHIP DEVELOPMENT PROCESS

Introduction

This project documents the process of leader development at Stone Mountain Seventh-day Adventist Church. The purpose of developing leaders is to enhance the leadership capacity of the church. As a spiritual community, the church requires spiritual leadership. The leader development process seeks to enhance the leadership skill sets of individuals voted to lead at Stone Mountain Church.

Chapter 1 stated that leader development was needed to achieve the collective vision of the church. Chapter 2 laid out a theological understanding for leader development, recognizing that discipleship is the means Jesus prescribed for expanding the kingdom of God. Chapter 3 explored some of the literature around leadership processes and leader development. In this chapter, the process—the intervention—for leader development at Stone Mountain Church is explained.

Development of the Intervention

In developing the intervention for this project, a number of criteria are considered. Firstly, the project should not be a project. That is, leader development should not be seen as an event, but rather as what the church does. The leader development process needs to

be an organic part of life at Stone Mountain Church. Consequently, formal full-day workshops, and weekend retreats, would need to be built into the church calendar during annual planning. Informal leader development opportunities would also need to be capitalized on.

Whereas, in some churches there is a status of elder-in-training for new or young elders, this leader development process requires that all board members and elders be constantly in training. As such, the process incorporates Senge's (2006) discipline of team learning. Additionally, his disciplines of shared vision and systems thinking are central to the design of this intervention.

Further, the leader development process ought to be relational. This criterion draws on the model set by Jesus. He engaged in active leader development during His ministry on earth. On occasions, His leadership lessons were explicit (see Matt 20:25-28). At other times, He taught more implicitly (see John 13:12). His effectiveness in leader development can be proven by the commitment of His disciples to die for His mission of redemption. McCauley and Douglas (2004) point out the necessity of developmental relationships. They discuss both formal and informal leadership relationships emphasizing that relationships are central to leader development.

A third criterion calls for leader development at Stone Mountain Church to be mission driven. In this sense, it must exceed the purposes, personalities and tenures of current leaders, as it should have long term effects. Church leaders should have a mission greater than themselves. The process should be transformational and become embedded in the church's DNA. Christ's process was such. For this leader development process to be effective, it must focus beyond its immediate context.

In light of the third criterion, a fourth requirement is the adoption of a common vision. Without a singular vision, leadership is will be exercised in multiple directions. Because this attempt at leader development takes place within the specific context of Stone Mountain Seventh-day Adventist Church, it is necessary that all of the leaders involved operate with the same vision in mind. While the generic context of others' leader development programs may allow for participants to have individual visions, the context and purpose of this church elicits a shared vision.

A shared vision also fosters the fifth criterion which is leader alignment. Not only will leader development require one vision, it will require that participants agree on what they will agree on. Rainer and Geiger (2006) as well as Osborne (2010) argue effectively for leader alignment. A means of aligning leaders around key points will need to be utilized in the intervention development process.

Five criteria serve as prerequisites for the implementation of this intervention. They are: (a) an organic approach, (b) relational based leadership, (c) a mission-driven pursuit, (d) a vision orientation and (e) leader alignment. Together these set the stage for the intervention for this project.

As stated previously, this project focusses on developing, implementing and evaluating a leader development process for Stone Mountain Seventh-day Adventist Church. This intervention is designed to develop leaders who will seek to achieve the vision of Stone Mountain Church, through the use of *Patterson's Six Source Model of Influence* (see Table 1), and using *Approach to Leader Development Based on a Modified Bolman and Deal (2008) Model* (see Table 2).

Bolman and Deal (2008) provide four lenses for analyzing organizations. They are structural, human resource, political and symbolic lenses.

The structural approach focuses on the architecture of organization—the design of units and subunits, rules and roles, goals and policies. The human resource lens emphasizes understanding people, their strengths and foibles, reason and emotion, desires and fears. The political view sees organizations as competitive arenas of scarce resources, competing interests, and struggles for power and advantage. Finally, the symbolic frame focuses on issues of meaning and faith. It puts ritual, ceremony, story, play, and culture at the heart of organizational life. (p. 21)

Table 2

Approach to Leader Development Based on a Modified Bolman and Deal (2008) Model

<p style="text-align: center;">Human Resource Frame</p> <p>Renamed: Personal Frame</p> <p>Task: Individual Leader Development</p> <p>Dimensions: Personal relationship building Coaching Metacognition</p>	<p style="text-align: center;">Political Frame</p> <p>Renamed: Group Frame</p> <p>Task: Team Development</p> <p>Dimensions: Leader selection Cohesive team development Shared vision Team alignment Informal team building Experiential learning Staging and empowerment</p>
<p style="text-align: center;">Structural Frame</p> <p>Task: Adjust structures to facilitate leader development</p> <p>Dimensions: Governance structure Learning structures</p>	<p style="text-align: center;">Symbolic Frame</p> <p>Renamed: Symbolic-Religious Frame</p> <p>Task: Manage symbols in order to foster a biblical approach to leadership</p> <p>Dimensions: Worship Theology</p>

Bolman and Deal's (2008) model is similar to Patterson's Six Source Model of Influence (Table 1). Yet, the Bolman and Deal (2008) frames factors in symbolic considerations which Patterson (2008) omits. Patterson's (2008) attention to ability and motivation will be considered when addressing changes through the Bolman and Deal (2008) frames.

For the context of this project, Bolman and Deal's nomenclature have been revised as: the personal frame (human resource), the group frame (political), the structural frame (unchanged) and the symbolic-religious frame (modified). The above categories that will guide the conversation of the intervention.

The challenge of this intervention is to move the church closer to the realization of its stated vision through the development of its leaders. While it is stated concisely, the challenge does not intend to omit the working of God throughout the process. The facilitator acknowledges that the leader development process will have to involve God's participation at every point.

Success will be determined by any visible indications that the church is actively approaching its vision. Those indications will be sought at the end of the project portion of the process. The process will continue beyond the length of the project. At that the point of evaluation, church attendance, baptisms, tithing gains and leader performances will be considered in analyzing the effectiveness of this project.

Description of the Intervention

This intervention is a process rather than specific event. It is intended to be transformational. According to Kolb (2015), for leadership development to be transformational it must be apprehended through an experiential process.

Whereas Be-Know-Do was used to discuss the sampling of literature in the previous chapter, in this chapter Bolman and Deal (2008) provide the structure of the subsequent explanation of the intervention. In this section, four overarching tasks will be engaged. They are: individual leader development, team building, structural adjustments and management of symbols.

Leadership Team Development: The Personal Frame

The personal frame of the process considers individual leaders. Who they are, what they know, how they practice personal spirituality, all operate in this frame. Personal interactions with church leaders, as well as the leaders' personal investment in the development process are the avenues for leader growth. The visions, characters, values and personalities of the facilitator and participants also interact in the process.

Personal Relationship Building

The first priority in the personal frame of the leader development process is the intentional pursuit of personal relationships with the participants. The church environment is voluntary and referent power, practiced in an affiliative style, is necessary to build support for any change process. Friendship building, though time intensive, will be intentional. It is the doorway to influence. As such, home visits will be engaged, attendance at members' social events and celebrations, as well as Sabbath lunches will be utilized to enhance relationships with church leaders. Both, formal and informal, coaching will be practiced during leader-pastor interactions. The pastor will draw from Carnegie (1982) for winning friends and influencing people.

Coaching

Secondly, a formal coaching process will be practiced with the willing elders. Whitmore (2009) provides useful guidelines for coaching. His focus on awareness and responsibility are instrumental in helping leaders grow. Kimsey-House et al. (2011) is also helpful for the coaching practitioners.

Coach training will be part of the formal development process. It will be taught during elders' meetings. Coaching theory will be shared and followed up with by practice sessions. The elders will be expected to demonstrate mastery of coaching skills.

Metacognition

Metacognition, awareness of one's learning processes, is part of the end goal of the personal development endeavor. Ideally participants will reach the stage where they will own their own life-long leader development process. That would be an indication of completion for the administered leader development process. The concept of metacognition will be introduced and discussed in regular elders' meetings as part of formal learning activities.

Leadership Team Development: The Group Frame

Creating a leadership culture at Stone Mountain Church involves more than just loading up an ideal set of individuals with leadership theory. Part of the challenge of this project is the task of transforming a diverged leadership into a leadership team. The first step in that process is to begin with the best possible candidates.

Leader Selection

Leader development must begin with the right people. Leader selection conversations in typical nominating committee procedures are generally subjective and based on committee members' opinions of the individuals being considered. Osborne (2010) however, calls attention to the pastor's responsibility to exercise influence on the selection process. Collins (2001) advocates the practice of getting the right people on the bus. The right people are identified by their character. Chapter 3 speaks to the matter of who the person is in terms of values, credibility, shared values, and motive.

Lencioni (2016) asserts that a good hire should be humble, hungry, and smart (p. 156). Notwithstanding that leader selection in the context of this project is for volunteer positions, Lencioni's recommendations may be helpful here. Humble speaks to the character of the individual. Hungry and smart both address Patterson's (2008) concerns for motivation and ability respectively. The three criteria by themselves, however, are not sufficient for the purpose of this project.

According to Scripture, church leaders should also have good reputations, and be full of the Holy Spirit and wisdom (Acts 6:3). A good reputation is a by-product of one's character. That again is the humble attribute. A case can be made that the wisdom referred to by the apostles correlates to Lencioni's (2016) call for smartness. The matter of being full of the Holy Spirit, is logically absent from secular leadership literature. Blackaby and Blackaby (2001a) point out that, "spiritual leaders are directed by the Holy Spirit, not by their own agendas" (p. 33).

Inasmuch as a congregation is supposed to be a Spirit-led community, its leaders should be Spirit-filled people. That is to say they should be people who demonstrate the

fruit of the spirit (Gal 5:22-23). Additionally, they should appear to be faithful in their financial stewardship with regards to tithing and financial support of the local church.

The Stone Mountain Seventh-day Adventist Church cannot accept Lencioni's (2016) team player model wholesale. In light of its purpose and identity it would necessitate the leadership of individuals who are humble, driven, personable, and spiritual. Establishing the four criteria as filters for leader selection will help nominating committees. It will enable discussions on the candidates' characters rather than just their availability or willingness to serve. These criteria will be implemented in the leader selection process for 2017.

Developing a Cohesive Leadership Team

Organizations are subject to what Rainer and Geiger (2006) call feature creep. That is the tendency to add too many features to a functional product. Eventually the features detract from the usefulness of the product. As an example, consider the complexity of some television remote controls.

As evidenced by the 27 ministries which make up Adventist church boards (Secretariat General Conference of Seventh-day Adventists, 2015, p. 130), it is easy for church leadership structures to become so complex that organizational functionality can get lost. Therefore, not every church leadership team functions cohesively. Developing such a team requires deliberate effort.

The development of a cohesive leadership team will require a restructuring of the church board in order to reduce its size. Also, substantial effort must be applied to create an atmosphere of trust and foster authentic dialog among leaders. Disclosure exercises will be used to share formative life experiences that should help team members

understand each other. Further personality assessments will aid in self-discovery. The understanding of self is intended to enable the acceptance of others. If successful, leaders will learn to appreciate each other for both differences and similarities. Additionally, different points of views throughout the team will be valued.

The Vision

A clearly worded statement of purpose often serves as an organizational purpose or mission statement. While that statement defines what the organization is to do, it does not create a shared vision for how that would look. A vision statement on the other hand is supposed to craft an image of the desired future of the organization.

Several authors (Buckingham, 2005; S. R. Covey, 2012; Goleman et al., 2002; Senge, 2006; Stanley, 1999; Whitmore, 2009) speak to the benefits of establishing clear visions. Vivid visions can be very lengthy to communicate. Yet, over time they can be reduced to a few words. When a vision is reduced to a tag line, the back story may need to be explained. The tag line for Stone Mountain Church's vision has been "relational kingdom expansion."

A clearer vision narrative will be utilized in effort to initiate a shared vision throughout the church. That narrative will be incorporated into formal leader training events. The significance of the vision is not the wording so much as the images and emotions the vision inspires. Its impact on the leadership choices of the church will be the measure of its effectiveness. Team Alignment

Goleman et al. (2002) speak of emotional attunement. That attunement describes to the leader's awareness of the emotional state of those around her. On the other hand, Rainer and Geiger (2006) point out the need for organizational alignment, which speaks

to the cooperation of the various parties within the organization in accomplishing the agreed upon purpose. Emotional attunement will be necessary to foster organizational alignment. Alignment is necessary in order for leaders to collaborate toward shared vision. A tool for leader alignment will be employed as a means to clarify essentials points of agreement for church leaders.

Informal Team Building

Informal team building will focus on the church elders, board members and church staff. This will take place by means of increased personal time between the pastor and leaders. Periodic one-on-one lunches will be scheduled with leaders for coaching and vision reinforcement. A weekly lunch will take place with the first elder for both attunement and alignment. Many of these pastor-leader meetings will not necessarily have structured agendas. The facilitator's purpose is to be available to the participants for sense-making dialog and encouragement.

Experiential Learning

Experiential learning will be attempted through mentoring of leadership for designated tasks. Elders, specifically, will be called on to do visitations, preach, baptize, lead communion services, coach, give Bible studies and conduct leadership development presentations. Instruction will be provided in preparation for each function. In many cases the pastor will model the activity for the elders. Opportunities will be offered for the elders to practice. Afterward reflection and feedback will take place. Experiential learning should be evidenced by successful task accomplishments.

Staging and Empowerment

Osborne (2010) points out the necessity of staging subordinate leaders. The leader development process incorporates this practice. Legitimizing the leaders' roles through verbal affirmation before the congregation is necessary. Up front assignments like preaching, baptizing and serving communion lend credibility and trust to the leader being staged. Without active staging by the pastor, the leaders would likely be perceived as second rate and not due of proper appreciation. Staging will be deliberate throughout the leader development process.

Organizational Structure Development

Every Seventh-day Adventist organization is governed by a board or committee. At the local church, the church board oversees the functioning of the church. The church board is subject to the decisions of the church in business session (Secretariat General Conference of Seventh-day Adventists, 2015). Consequently, any change in governance would have to be approved by the church as a whole.

Church Governance Structure

Team size affects team cohesion. The desired leader development requires giving attention to church structures. Lencioni (2005, p. 9) and Osborne (2010, p. 44), both call for leadership teams of 12 or less individuals. They suggest that a maximum of 12 people allows a team to be large enough to be effective, yet small enough to be manageable.

Jesus tacitly endorsed that view by selecting Twelve to be with Him (Mark 3:14).

According to Osborne:

At North Coast, I've found twelve members to be the absolute maximum we can handle on our board and still have full, honest, and vulnerable conversations. Each time we've grown larger, conflict and miscommunication quickly increased. And each

time we did so, it wasn't long until we fell into the family-systems trap; that's when everyone takes on a role and sticks to it. It's a trap you know you've fallen into when you don't need to go to the meetings anymore because you already know ahead of time exactly what will happen—who will say what and when they will say it. It's boredom personified. (pp. 44-45)

North Coast church averages about 11,000 persons in weekly attendance on multiple sites with a church board of 12 members. By contrast, the 2012 church board at Stone Mountain Seventh-day Adventist Church had 24 members. At that time attendance at Stone Mountain Church averaged around 300 people. Adventist polity has created a structural challenge to the development of an optimum leadership team. The Seventh-day Adventist model of governance results in large governance groups, but not in a leadership team.

A Proposed Structure

The intervention for Stone Mountain Church requires the modification of the church governance structure in order to effectuate a system that is conducive to team leadership development. Structural changes will be utilized to facilitate a multi-tiered approach to leader development. A change to the church structure requires approval by the church in business session.

Stone Mountain Church's stated mission "to know God and to make Him known" speaks to the two primary tasks of the church. The first, to know God, addresses the necessity for personal spirituality. The second task of the mission calls for making God known. This is an evangelism appeal. The new governance structure must factor both missions' tasks in its design.

A reduction in board size, will be proposed as part of this intervention. Councils will need to be created to coordinate various ministries. Ministries and departments

primarily intended to serve spiritual growth will be organized into one council. Ministries whose purposes relate to evangelism or outreach will be organized into a separate council. Of course, there are unavoidable administrative tasks common to church life that a third council will address as a separate team. The proposed structure is depicted in Figure 1.

Modifying the structure will reduce the board size and create three councils. The board will oversee the councils. Accordingly, board members will lead each council and, each council will submit plans and requests to the church board for official approval. While this will create another level of bureaucracy, it will also facilitate more efficient team dynamics at each level. The role of the church board will necessarily have to change. The board will no longer be a place for brainstorming and ministry coordination. Those tasks will become the responsibilities of the councils. The proposed board tasks will be to review and approve council recommendations.

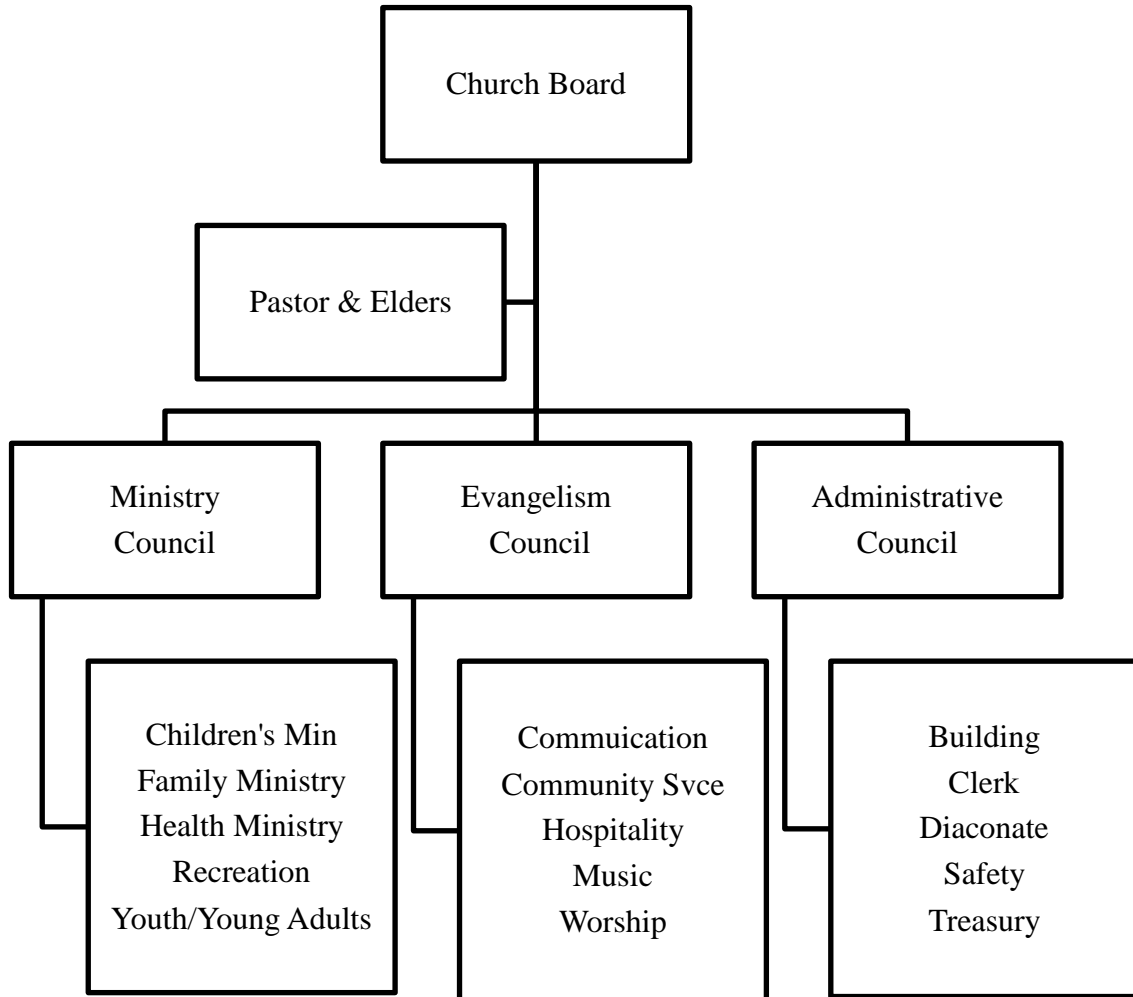


Figure 1: Stone Mountain Seventh-day Adventist Church proposed governance structure.

Formal Learning

Formal learning events are included in the intervention. They will take place semi-annually with all church leaders. Annual meeting will be held at an offsite venue in late December/early January in preparation for a new year of service. Midterm onsite meetings, will take place in the summer. The primary purpose of those meetings will be church alignment. The meetings will be conducted by the elders and the pastor.

Additional advanced learning events will take place at elders' meetings. The meetings will be designed to contribute to relationship building. Location, and seating arrangements will require consideration (Cosgrove & Hatfield, 1994; Osborne, 2010). The use of food and refreshments as often as possible will further facilitate social bonding. Formal learning structures will also be intended to create possibilities for personal growth.

Symbolic and Religious Frame

Churches by nature are steeped in symbols and rituals such as worships, communions, baptisms, baby dedications, weddings and funerals. All of these contain varying degrees of meanings. Not everyone interprets these experiences equally however. Time, geography, social and demographic changes alter the meanings of the religious experiences. As that happens, worship becomes more or less meaningful to different people. The following aspects of the symbolic and religious frames will receive attention as part of the leadership development process.

Adaptive Change in Worship

Kidder (2011) points out, "Every time the church is intentional about prayer, building disciples, and bringing about worship renewal, it becomes healthy and starts to grow" (p. 137). Modifying the worship service in order to achieve inspiring worship is important to life at Stone Mountain Church. It will signal a shift in the life of the church and make a statement about a new direction for the church. Successful navigation of a change in worship style requires attention to the adaptive processes that are unavoidably triggered.

The purpose of addressing the worship experience is to foster an experience which resonates with the largest possible number people. The gospel of the kingdom is intended to reach the ends of the earth. Therefore, attention is necessarily given to how worship is interpreted by those whom the church was intending to reach. Changes will be designed in worship style, length and format. This will be engaged through a group process.

Theological Clarity

A key component of the worship is the sermon. It is necessary to be mindful of the theology being shared in sermons. Some Seventh-day Adventist messages are being communicated in a manner that suggest that in order to be saved one must continually perform a prescribed set of behaviors. That is inconsistent with the Gospel of Jesus. A theology of grace must be emphasized in the preaching at Stone Mountain Church. That theological agenda will affect the drivers of leadership.

A deliberateness in sound biblical theology should be embedded into the preaching and other religious experiences of the church. A theology of grace will be addressed by preaching and promoting the understanding of salvation by grace through faith and God's love for sinners.

Chapter Summary

The leader development process of this project is intended to create greater capacity for church growth at Stone Mountain Seventh-day Adventist Church through enhanced spiritual leaders. This intervention seeks to enhance the spiritual leadership capacity of the church by addressing leader development through four organizational frames. It's end goal is to effectuate the vision of the church.

CHAPTER 5

NARRATIVE OF THE INTERVENTION IMPLEMENTATION

Introduction

The idea of developing leaders for the purpose of church growth was birthed around 2009 at the First Seventh-day Adventist Church of West Palm Beach. At that time, I was enrolled in the 2004 Evangelism and Church Growth cohort in the Seventh-day Adventist Theological Seminary at Andrews University. Having returned to church pastoring after three years of service as a field ministerial secretary for Florida Conference of Seventh-day Adventists, the inadequacy of volunteer leadership at the church level was disturbing. That church had one of the more educated church boards I had experienced as a pastor. Yet, that board seemed to be the most dysfunctional. As a solution, I sought to address the leadership challenges of that church.

A leader development program for the administrators and ministerial team at Florida Conference of Seventh-day Adventists had already convinced me of the benefits of leader development. The program was spearheaded by Michael F. Cauley, DMin, the conference president. Consequently, a similar leader development program began taking shape for the West Palm Beach congregation.

For almost three years, leader development was attempted by seeking to create a learning environment (Senge, 2006). Assigned readings were prescribed for elders and attention was given to leader selection (Collins, 2001; Lencioni, 2000, 2012, 2016;

Osborne, 2010). Leadership classes were developed and taught based on Howard's models used at the Florida Conference. In an abrupt change of events, the end of 2011 brought a call for me to serve the Seventh-day Adventist Church in Stone Mountain Georgia.

A leader development process, in contrast to a program, began at the Stone Mountain Seventh-day Adventist Church during the pastoral interview on December 1, 2011. Throughout the interview, I engaged in observation of social (political) dynamics within the group (Gates, 2016; Heifetz et al., 2009). De facto leaders began to be identified. The absence of a sense of a unified purpose was observable.

The purpose of the interview was to determine if the church leaders at Stone Mountain Church would agree with the administration of Georgia-Cumberland Conference of Seventh-day Adventists to extend me an offer of employment. The church had been without a pastor for 10 months at that point. A three-elder leader structure had been attempted in the interim with dismal results. By the date of the interview, two of the three elders were no longer attending the church.

My official start date at Georgia-Cumberland Conference was January 1, 2012. Pastoral installation at Stone Mountain Seventh-day Adventist Church took place on January 28. By that date, one of ten serving elders at the time of the pastoral interview had resigned.

Team 1: 2012

The first phase of leader development at the new location began with seeking to foster personal relationships with the elected church leaders (a human resource "personal" frame activity), while continuing to observe interpersonal dynamics (political

“group” frame). Emails were sent to the elders informing them that the pastor would reach out to them for one-on-one meetings, usually over lunch or dinner at some restaurant or other public venue. Numerous meetings of said nature took place.

Efforts at fostering cohesion in the elders’ team were initiated. Semi-monthly elders’ meetings occurred on a rotating basis in elders’ homes. They began with a Sunday morning breakfast and fellowship. The purpose was to create community and encourage trust. An hour of breakfast and fellowship was followed by a two-hour conversation which included leader development, church issues, personal spirituality, visioning and planning. The *Personal Histories Exercise* (Lencioni, 2005, p. 18) along with an online version of the MBTI were used over time for personal sharing during team activities.

Recommended readings were part of leader development. Because of the reality of busy schedules and the variance in educational level of volunteer leaders, most books recommended were available in audio formats. Audible.com became a means of encouraging continued personal growth for church leaders.

Informal team building took place through social events. At times those events were unplanned. At the heart of informal team building was the capitalizing on occasions for strengthening friendships and enhancing trust. Social activities, such as family gatherings, birthdays, and baby showers contributed to additional leader interactions. Those informal interactions helped bond team members.

The church at-large however, seemed rather personality driven. One elder in particular seemed to speak for the whole church and determine decision making. There were no observable shared values or common sense of mission. A March 25, 2012, leadership development offsite revealed that no leader knew the church’s mission

statement, which had been stated weekly in the church's bulletin for at least a year. That was an indicator of the leadership condition. Leader development prior to 2012 was task training rather than actual development.

Structural changes began with the formulation of the church's mission. The church board voted it, during that offsite and it was later confirmed by the church at-large, that the mission of Stone Mountain Seventh-day Adventist Church was "to know God and to make Him known." No vision was yet articulated.

In the meantime, formal leader development continued among church elders. Prescribed readings were introduced. *Experiencing God* (Blackaby & King, 1998) was an early read in order to establish the theological priority of personal spirituality. *Simple Church* (Rainer & Geiger, 2006) was offered to broaden the thinking of church leaders with regard to the manner the church was structured.

By May of 2012 a significant symbolic change took place in the form of a reformatted worship service. The style of music was adapted to include contemporary gospel. Numerous items were removed from the order of service to accommodate 45 to 50 minutes of praise and singing. A typical praise time was designed to have about six songs of which only one had to be from the *Seventh-day Adventist Hymnal*. Prayers, offerings and occasional testimonies were incorporated into that time frame. Sermons were grace-based and kept to about 25 to 30 minutes in length. The entire worship was designed to last 90 minutes.

The underlying theology behind the change was the understanding that worship is the act of ascribing worth to God. In other words, worship is what people give to God and not what God gives to people. Thus, in a 90-minute session, one hour was designed for

giving and 30 minutes for receiving. Listening to a sermon was consequently not considered worship. Responding to that sermon however, be it by repentance, a request for baptism, a coming forward for an altar call or by having a change of heart, would however, be regarded as acts of worship.

Within the first six months of 2012 at Stone Mountain Seventh-day Adventist Church, substantial changes in church life became visible. Worship attendance was picking up. An early service was later reestablished with one hour of Sabbath School between services. The style and format was considerably more youthful. Wednesday night Bible studies saw 40-50 in attendance whereas in 2011 attendance averaged six. Casual observation suggested that improvements were taking place. The church bulletin was redesigned to reflect the new church experience.

During the second half of 2012 the first elder requested a sabbatical from church responsibilities for personal and family interests. Another elder later resigned for no specified reason. On August 20, 2012, a different elder expressed discomfort with the one-on-one style of meetings and thus stopped functioning as elder. A conference investigation was requested by the pastor to ascertain the validity, if any, of any inappropriateness in the pastor's behavior in conducting one-on-one meetings. After a meeting with the conference ministerial department and the church elders, no further actions were taken by the conference.

The first step in the organizational structure changes took place that Autumn as the church voted a modification to its nominating committee process. The nominating committee would be selected via ballot voting by the whole church rather than by a steering committee. During that nominating committee process, one elder turned down

the invitation to serve for the upcoming year. That term came to a close on December 31, 2012.

Team 2: 2013–2014

The 2013-2014 term of service began with a changed leadership roster. A number of new people had joined the church board. The change among the elders was most noticeable. On December 1, 2011, the day of the pastoral interview, the church had ten elders; five males, five females. The year 2013 began with ten elders as well, however, only three were male. The shift in male to female ratio became noticeable over time through group discussions and in the manner in which the elders processed decision making. The group seemed more emotionally concerned about decisions and less task oriented.

January of 2013 brought about symbolic frame changes as the church approved a renovation project which included expanding the size of the worship stage, replacing carpeting throughout the building and upgrading the audio and visual systems in the church. The intent of the action was to demonstrate that church life mattered and that facilities needed to reflect that. A sense of newness was experienced.

A number of stressful events occurred with the leadership team during that year as well. In March, an issue of the appropriateness of couples impending wedding was brought to the pastor's attention. Seeking the wisdom of the elders, the matter was looked into and assessed with a small team of elders. Notwithstanding the entire elders' team final decision to not endorse, nor appear to support, the event, two elders acted contrary to the group. The wedding took place at an alternate site. The two elders attended and one

performed the wedding. That was an indication that there was not a strong team commitment among church leaders.

That same month a member who was not reelected into office began seeking reinstatement. Numerous meetings were had. The member was afforded an audience with the church board at a regularly scheduled board meeting. The board did not vote a reinstatement. The tension with that member escalated to where a restraining order had to be secured against that member. The following June the I was served with court papers as defendant in a lawsuit by that member. The type of leaders that had been in place during the 2011-2012 period became more evident. That suit was formally dismissed by the court in 2016.

In June of 2013, during a weekly meeting of the first elder and I, the first elder resigned from leadership for personal reasons. That would bring a noticeable change to the leadership team. July 25, 2013, brought about more leadership challenges when I addressed the board members about their stewardship. The response was emotionally charged, and factions appeared to form among board members. I soon realized that I, and the church, would have been better served by having had 24 individual conversations with the church leaders rather than expediting the process in written form. “With people, fast is slow and slow is fast” (S. R. Covey, 2005, p. 162).

A couple of days later however, the church voted in a business meeting to adopt the four-page vision document as a guiding instrument for the church. Blackaby and Blackaby (2001b) offer that visions are received via revelation (p. 103). So was the process for the vision at Stone Mountain Seventh-day Adventist Church. Through personal time with God, a vision began to form for me. After sharing it one-on-one with a

few elders, it was brought to the elders' team as a whole, then to the board for approval before it was voted by the church in business session.

The following is an abbreviated version of the four-page vision:

The date is August 1, 2020. Over 2,000 people worship at Stone Mountain Seventh-day Adventist Church every Sabbath, in our 1,500-seat main hall, and the youth and children's services. Our ushers, greeters, and diaconate make people feel welcomed. Sabbath school oversees our small groups that meet in homes. Many people visit our church, because they are introduced to the home groups first. New members come to us through work, school, and social contacts.

Approximately two dozen Bible workers, lead our membership interest classes, and are inviting others to join them in preparing people for baptism. We have at least one baptism weekly. Every service is an evangelism event. We connect with visitors every chance we can. Every year we are baptizing over 100 souls, without doing traditional evangelism campaigns. Our attendance continues increasing by over 200 people annually.

Our Young Adult ministry sets the tone for the church. Youth ministry along with the pathfinders, serve hundreds of young people. Family ministries are keeping a large number of people connected to each other. Family, men's, women's, single's, and couple's ministries inspire people to join our church. Weekly Saturday night activities foster friendships.

Our Community Services department is meeting real needs. Individuals are advancing their studies because of the education they receive through us. Health ministry classes, twice a week, draws those who want to learn how to live better. Music lessons are appreciated, and produce musicians for our worship experience. The entrepreneurship program has helped 45 members grow thriving businesses. Their faithfulness in stewardship is a blessing.

The elders have a shared sense of leadership. Their spiritual influence sets a positive tone. There is a strong commitment to Biblicism. We operate with the single vision of relationally expanding God's kingdom.

This is the last day we all worship together. Today we launch our newest church plant. Two of our pastors will go with the new group. Three pastors will remain.

The next church plant begins now. There are leaders to develop, people to reach, properties to secure, plans to draw, and buildings to erect. We will continue building the kingdom of God until God Himself interrupts our work with His return. (Stone Mountain Seventh-day Adventist Church, 2013)

This vision has served in shaping our collective identity. Church leaders now had something to agree on and work toward. For those not disturbed by the board meeting involving the stewardship letter, that business meeting served as a starting point for pursuing goal setting and ministry planning. This vision would become one of seven points of alignment for church leaders.

The year 2013 also saw my Doctor of Ministry course come to an end without the completion of my leader development project document or coursework. Application was made for the Organizational Leadership Cohort beginning in 2014. It was a clock reset for the leader development process at Stone Mountain Church. The project challenge of creating a leader development process was approved in the new cohort.

As 2014 rolled around new obstacles and opportunities arrived. In April, a meeting between a ministry leader and me, confirmed that the ministry leader was at odds with the direction of the church. I was charged with being new age and leading the church astray. Later someone shared with me that that April conversation had been secretly recorded and that I was on record saying he was a progressive. This was given as support to the claim that I was leading the church away from orthodox Adventism. As time went on, it was observed that everyone in the sphere of influence of that ministry leader, eventually stopped attending Stone Mountain Church.

By July the then first elder, who had served for about a year, resigned upon becoming aware of a plan afoot, by the afore referenced ministry leader and others, to raise issues with the conference against me. This was the third first-elder resignation in a two-year period. The elder felt he had too much going on in his personal life to get caught up in church squabbles. That left the elders' team with only one male elder. The 31-year

old, and youngest elder, was selected as the first elder. Another elder experienced considerable marital challenges, which essentially sidelined her.

Another change in the leader selection process was voted by the church that Fall. Not only would the nominating committee be selected by the church at large, but the new model would have them selecting only the church board members. The council model described in the previous chapter was introduced. It became the job of the church board to select the leaders for ministries.

The September 6, 2014, business meeting in which the above actions were taken, was the first occasion where open opposition manifested itself. Several former leaders, including four former elders, spoke against every proposal brought to the church by the church board. Each item passed with the majority of the votes cast. That was the last occasion at which some of those former elders were seen at the church.

A couple of weeks later, I was called to the conference office to meet with several of the leaders who had opposed the actions of the church. The church delegation consisted of two ministry leaders, including the one mentioned earlier as being in opposition to the church's direction, a former elder and a serving elder. A four-hour meeting resulted in no change to any of the church's decisions. The experience did sour me however.

A December leader development offsite was held with the new church board to provide orientation and new ministry leader selection. Along with leader development, alignment was pursued through recommended readings to help familiarize church leaders with leadership concepts and personal development. The Seven Points of Alignment (See

Table 3), was introduced as an instrument to create alignment among church leaders. The council model was described in detail and implemented.

Table 3

*Stone Mountain Seventh-day Adventist
Church Seven Points of Alignment*

1	Mission	To know God and to make Him known
2	Vision	Relational kingdom expansion
3	Values	Biblicism, Relevance, Integrity, Leadership, Openness, Results
4	Message	Sin, Salvation, Surrender, Second Coming
5	Method	Relationship building
6	Market	Our collective sphere of influence
7	Results	People continually joining the kingdom of God

In conjunction with the Seven Points of Alignment, a Collins and Hansen (2011)

SMaC recipe was developed for Stone Mountain Church (see Table 4)

A SMaC recipe is a set of durable operating practices that create a replicable and consistent success formula. The word “SMaC” stands for Specific, Methodical, and Consistent. You can use the term “SMaC” as a descriptor in any number of ways: as an adjective (“Let’s build a SMaC system”), as a noun (“SMaC lowers risk”), and as a verb (“Let’s SMaC this project”). (p. 128)

Consequently, the SMaCs have been become part of the identity of Stone Mountain Church. With the exception of leader development, all of the SMaCs are intentionally practiced every Sabbath. Leader development is takes place more tacitly on Sabbaths, but received focus at elders’ meetings and at semi-annual leader workshops.

Table 4

*Stone Mountain Seventh-day Adventist
Church SMaC*

Stone Mountain Seventh-day Adventist Church SMaC

Promote daily Bible reading
Biblical preaching series
Leadership development
Relevant worship
Respect anonymity of visitors
Master names
Relational evangelism

Additionally, negative SMaCs are also part of leader development. They represent things Stone Mountain Church explicitly chooses not to do. It is necessary to repeat the negative SMaCs periodically as they go against the typical Adventist culture in the Stone Mountain area (see Table 5).

Table 5

*Stone Mountain Seventh-day Adventist
Church Negative SMaC*

Stone Mountain Seventh-day Adventist Church SMaC

No special days
No big-name preachers
No special offering collections
No outside promotions
No pastor parking
No recitation of an affirmation of faith in worship
No special days

During our December offsite, new ministry assignments were made during that offsite. An additional male elder was voted along with another female elder. One of the female elders from the prior term announced her relocation out of state. Another serving elder was not invited to continue in that role.

The leader development offsite was conducted to enhance the skills of church leaders. The objective of the meetings were mission and vision clarification, values alignment, strategic planning, group building, as well as ministry evaluations. The seminar was facilitated by the elders and I. The preparation for this seminar also provided experiential learning process for the elders.

Team 3: 2015–2016

As 2015 began with a new structure and some new leaders, the I was contemplating withdrawing from pastoral ministry. It was a particularly low personal period. In the process of developing my exit strategy from ministry, I sensed God warn me that leaving ministry at that time would be an act of rebellion against God. As a result of a December 4, 2014 meeting with part of the conference administration, biweekly pastoral coaching was imposed on me for the first six months of 2015. After the end of that period, I invested in paid professional coaching. Coaching was seen as a means to improving emotional self-awareness and self-management (Goleman et al., 2002). Reluctantly, and skeptically, I reengaged in the calling of pastoral ministry. With all of the work that I was investing into the church, it was time to invest in myself.

In the meantime, coaching was being utilized throughout the intervention. I had been coaching leaders during scheduled one-on-one meetings. In 2015, coaching

techniques were taught to the elders during the instructional phase of the elders' meetings. Several elders demonstrated intentionality in their practice of coaching.

Also, experiential learning took place among elders and board members. In the case of elders, they learned through the process of conducting home visitations, preaching, baptizing, leading communion services, coaching, giving Bible studies and conducting leadership development presentations. Whenever an elder preached on a Sabbath when I was present, I introduced the elder to the congregation and affirmed him or her ahead of the sermon. Empowerment took place through delegated authority. Opportunities were used to stage church leaders whenever conveniently possible (Osborne, 2010).

Metacognition, the awareness of one's own learning process, began to manifest. On occasions elders introduced books for the group to read and concepts for the leaders to learn. Those events suggested that some of the leaders were thinking about their learning processes. Team learning was no longer solely based on my direction.

Unfortunately, the beginning of 2015, the church's volunteer Bible worker was diagnosed with cancer. It sidelined her and significantly impacted the evangelism process at the church. She succumbed in early 2016. A paid Bible worker was hired late in 2015. Only six baptisms took place that year as compared to 30 in 2014.

A significant structural change took place on September 17, 2015 when the church board decided to hire a fulltime administrator. The administrator was assigned the task of church clerk, secretary, office manager and property manager. This position anchored some of the structural changes by providing continuity to key leadership responsibilities.

That year also saw the formation of a new mission group at the church. When a Rwandan couple from the Atlanta North Seventh-day Adventist Church discovered that there were Kinyarwanda speaking worshipers at Stone Mountain Church who did not speak English, they offered themselves to begin a Kinyarwanda language service. They began working immediately even as they waited for their memberships to transfer. The group was started with about 25 people. Soon it surged to about 60. In time however, the husband in the couple would advise me that his battle with cancer was slowing him down and he needed someone else to carry the load. He recommended a Rwandan pastor who was living in Texas. As the leader's health deteriorated, the church felt compelled to contact the pastor in Texas and offer him a salary to pastor that group. His official position would be that of a Bible instructor. Unfortunately, by the time the new Bible instructor was able to start serving, in June of 2016, the leader had succumbed to his battle with cancer. The new employee has kept the group growing.

Also in 2016, there was the addition of a local hire youth Bible instructor. That individual was also a pastor prior to arriving in Atlanta. Family priorities caused him to discontinue serving overseas and move to Atlanta where there was extended family. His addition to the team enabled fulltime pastoral care for the church youth and weekly youth worship services. Youth ministry has begun developing young leaders.

The surge in hiring which took place in 2015 and 2016 was a result of the embracing of the church vision by the church leaders. Risks were taken and the financial position of the church was affected. The church leaders acted on the premise that the church had to increase its leadership capacity in order to move toward its stated vision.

In the fall of 2016 a few more structural adjustments were made. For one, the 2017 board was restricted to nine at-large members who by being board members would be ineligible to lead any ministries. Along with them, the board was designed to include the first elder, the clerk, the treasurer and the paid pastoral staff (three Bible instructors and the pastor). Also, whereas there were originally three councils, separate councils were added for the Kinyarwanda group and for the youth group. Therefore, the church ended up with five councils. The Kinyarwanda and youth councils were tasked to have their own sub evangelism and ministry councils.

Another structural change for the new term was that all councils would be chaired by paid staff. The administrator was made to chair the administrative council. The English Bible instructor assumed the chair of the evangelism council. The pastor would lead the ministry council, while the Kinyarwanda and youth councils were assigned to their respective Bible instructors. Each council was made to report to the church board. The first elder was assigned the vice-chair of the church board. The pastor would turn over the chairing of the church board to the first elder after calling the meeting to order, as of January 2017.

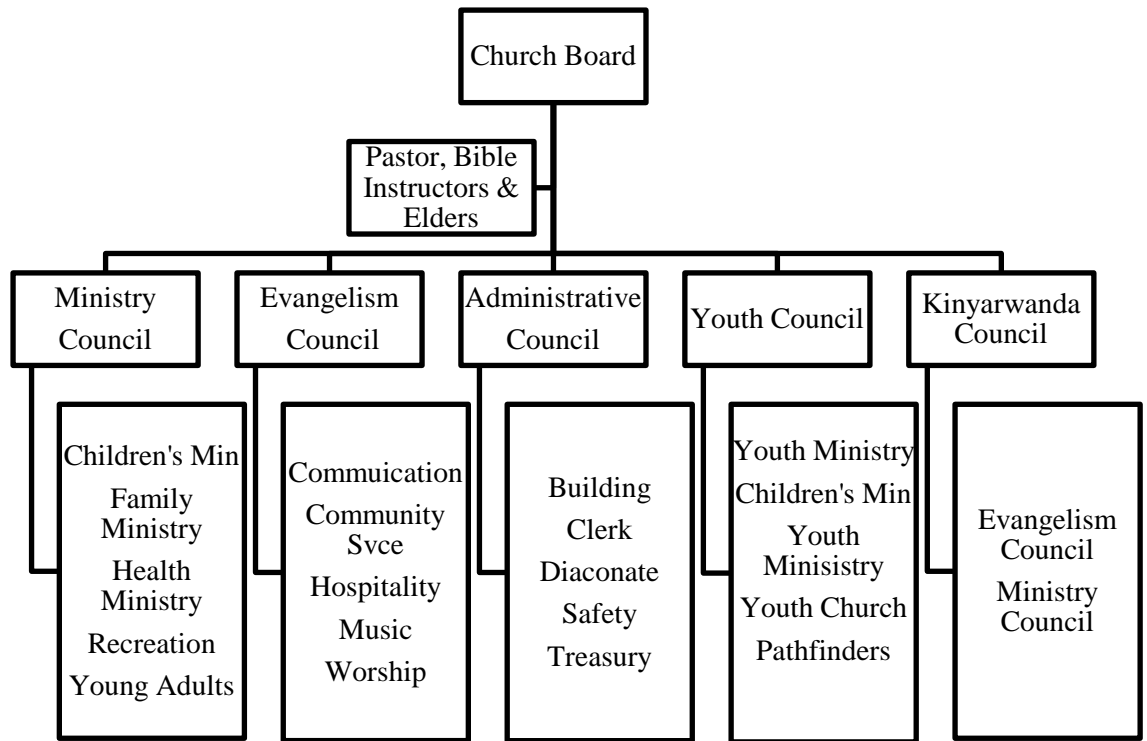


Figure 2: Stone Mountain Seventh-day Adventist Church new governance structure.

Team 4: 2017

The 2016 nominating committee was particularly deliberate in its leader selection process for 2017. The four criteria for church leaders (humble, driven, personable and spiritual) were applied more stringently than before. The elders' team for 2017 – 2018 ended up with five men and three women. Four of the elders serve the adult English-speaking population. Two serve the youth and two serve the Kinyarwanda group. The

presence of the three Bible instructors increased the elders' team to 11 people plus the pastor.

The result of the new structure and the changes in personnel appear to be a better cooperation among church leaders. Board meetings, which used to run close to two hours, typically last just under an hour, unless there is a significant matter requiring thorough debate. There is a sense of awareness as to where the church is going.

Formal leader development now occurs with the paid staff (the church administrator, three local-hire Bible instructors who serve in assistant pastor roles, and the pastor). Weekly meetings give staff face time to discuss personal growth, vision, council management and leadership concepts. A second weekly meeting for the pastoral team is set aside strictly for reflection and prayer.

The present building committee has recommended that the church seek to expand by relocating rather than building. The early 2017 real estate market made purchasing more affordable than building. A larger facility was found and is under consideration for purchase. Its size has encouraged a merger with the Atlanta Belvedere Church.

Atlanta Belvedere and Stone Mountain Church have been among the higher producing churches in terms of baptisms and church growth. Both churches have outgrown their facilities. Both churches are independently in need of expansion. A merger would create the second largest church in the conference with seating capacity for growth. The vision of Stone Mountain Church would also be more quickly realized as the potential facility can easily accommodate the 2,000-worshiper target. Kingdom expansion through church growth, and church planting, continues to be the vision of Stone Mountain Seventh-day Adventist Church. It seems to be approaching reality.

Chapter Summary

Leader development has long been a priority for me. Several iterations of the process have moved Stone Mountain Seventh-day Adventist Church closer to its kingdom expansion vision. Forward steps, and missteps, have served to improve the practice of leader development. Formal and informal processes have been used.

Processes for bringing about change have been practiced throughout this intervention. Change processes were usually initiated by informal conversations with key elders, followed by an elders' group discussion, a board meeting discussion and action, then a proposal was taken to the church at-large in a duly called business meeting for a vote. If a matter was highly consequential, a town hall meeting would take place at least a week ahead of the business meeting. The town hall meeting would allow the church body to process the matter and reflect on it for a week before being asked to take a vote. This reduced emotional, impulsive or reactionary voting.

This intervention initially set out to use Patterson's Six Source Model of Influence (Table 1) as a means of fostering leader development. Over time however, it shifted to the modified Bolman and Deal (2008) model while considering Patterson attention to motivation and ability. The latter model provided the additional frame of symbols to factor into the leader development process.

The personal frame was the focus for a significant part of the process, I coached and mentored individuals in their development. Some leaders demonstrated awareness of their personal learning process.

The group frame, political per Bolman and Deal (2008), leader development activities have took place through leader selection, team building, cohesion efforts,

visioning, alignment activities, informal activities, experiential learnings and leader staging. This frame has been used for observing and enhancing the spiritual and social impact of leaders on the church. A substantial amount of time and effort was invested in building up leaders through the activities in this frame.

Ministry leaders have been organized into councils and now are no longer church board members. Paid staff now lead each council with elders serving as support. Councils must vote to send items to the church board for approval. The board now acts as a final clearing house of approving church activities. It has become the filter for making sure proposed activities and events serve the interest of the church. These have been structural changes.

Stone Mountain Church went through a number of adaptive changes during the period of this project. Changes in the worship style (symbolic frame) were implemented in an effort to improve its missional effectiveness. Theological teachings of salvation by grace through faith were emphasized. Preaching series were developed with them in mind. The priority was to establish the understanding of assurance of salvation through Jesus. The intended message at Stone Mountain Church was, and still is, that kingdom growth is important.

The church finds itself on the cusp of a major transition and expansion. The next phase of the church life will require even more investment in leader development. It may be necessary to assign fulltime personnel to the task of leader development. In the event of the anticipated church merger that function may become crucial for the alignment of the new congregation.

In conclusion, I propose that leader development is discipleship. And, discipleship is Jesus' model for growing the kingdom of God. Consequently, I continue to pursue leader development as a means of growing leaders, who make disciples, and expand the kingdom of God, at Stone Mountain Seventh-day Adventist Church.

CHAPTER 6

PROJECT EVALUATIONS AND LEARNINGS

Introduction

The leader development process of this project has taken place over a period of years. The process is not over yet. Though the academic documentation phase of it has come to a close, leader as well as personal development will continue as long as there are leaders. The intervention followed a series of assessments, intervention formulations, implementations and evaluations. That sequence will be used to report on the learnings from the intervention described in the previous two chapters.

Leader Development—The Personal Frame

Observation of the leader development process has reestablished the awareness that leaders matter. Some mental models espouse the idea that the leader is all important. Others claim that the leader is just a part of the process. This project has demonstrated that while leaders are not individually indispensable, they are extremely important and each one is unique. They affect the organization in a very meaningful way.

Personal Relationship Building

Assessment: Leaders were not engaging with the direction the pastor was setting.

Intervention: The pastor sought to move off of positional power and pursue referent power for leading.

Implementation: The tasks were to become more personally involved with leaders, listen and connect without an agenda and get to know the leaders and their families. In essence, the challenge was to become friends with church leaders.

Evaluation: The personal approach to leadership proved helpful to me. It has also been incorporated into the instructive part of the leader development process. Ministry leaders were encouraged to form their own ministry teams and to lead relationally. Signs of success were demonstrated in collaborative activities between ministries.

Coaching

Assessment: Councils were not achieving their assigned tasks.

Intervention: Help council leaders by providing coaching skills. Encourage council leaders to formulate meaningful performance measures.

Implementation: Coaching skills were taught to the elders' team.

Evaluation: One council began demonstrating significant progress in team function, activities coordination and reporting. Performance reviews became a regular part of that council. There were also observable improvements in the quality of the worship experience.

Summary

The personal approach to leadership smoothed leadership tasks. Leaders who became aware of the importance of personal relations in their leadership, experienced successes. A relational leadership atmosphere began developing at Stone Mountain Seventh-day Adventist Church.

Leadership Team Development: The Group Frame

The group frame sees the collective interpersonal or social side of leadership. It considers team processes. This is where things often come together or fall apart.

Leader Selection

Assessment: Several leaders were not aligning with the vision of the church.

Intervention: Do a better job in leader selection by looking for people already sold on the vision.

Implementation: Apply the four criteria of a good team member described in Chapter 4 (humble, driven, personable and spiritual) to the leader selection process.

Evaluation: The criteria were applied to the nominating committee process, though not thoroughly enough. When people who fit the criteria turned down invitations to serve, selection groups reverted to asking whomever were willing to accept the title. A further intervention may include preaching on the four traits as the criteria Christian leaders.

Developing a Cohesive Leadership Team

Assessment: Leaders had their own agenda. There was no common purpose.

Intervention: Seek agreement on mission, vision, values, message, method, market and results.

Implementation: Allot time for teaching the Seven Points of Alignment during leadership development seminars. Include the seven points where possible in sermons. Design council functions around the elements of the mission statement.

Evaluation: A heightened awareness of the mission and vision developed. All board members and elders learned them from memory. Most ministry leaders and many

members learned them as well. Church management decisions began to reflect the organizational values. In 2016, the church board hired two fulltime staff as an expression of its commitment to the vision, mission and values of the church.

The Vision

Assessment: There was not a single definition of success for the church.

Intervention: Pray and seek direction for vision casting.

Implementation: Share the sense of vision believed to be from God. Have elders and board process it for confirmation or correction. If confirmed, share it with the wider body.

Evaluation: The vision resonated with people at every step of the communication process. As it was shared with the elders, then the board and lastly with the church, it garnered support, enthusiasm and approval. It became a major unifier among church leaders. Resources were allocated based on the vision. If this project had to be reduced to one statement it would be, “vision is everything.”

Team Alignment

Assessment: There was no coordination of ministry activities.

Intervention: Consider the concepts from *Simple Church* (Rainer & Geiger, 2006), and design an alignment process.

Implementation: Teach the Seven Points of Alignment to ministry leaders (Table 3). The seven points state the church’s mission, vision, values, message, method, market, and desired results. This project sought to make those points common knowledge among church leaders. The seven points were also used to answer Lencioni’s (2012) six questions: “Why do we exist?” “How do we behave?” “What do we do” “How will we

succeed?” “What is most important, right now?” and “Who must do what?” (p. 77). It also spoke to Buckingham’s (2005), four similar questions: “Who do we serve?” “What is our core strength?” “What is our core score?” and “What actions can we take today?” (pp. 146-186).

The use of the Seven Points of Alignment was intended to give Stone Mountain Church leaders common markers for determining how to collaborate. They were to provide general standards for decision making. Its adoption throughout the leadership structure was needed to keep each group from working at odds with others.

Evaluation: Teaching concepts did not change attitudes. Whereas some leaders could recall the seven points, no observable changes suggested that they made any impact on the life of the church. More alignment has been experienced as a result of improved leader selection and by rehearsing the church vision than by simply communicating the Seven Points of Alignment.

Informal Team Building

Assessment: Elder team interaction were formal and task oriented.

Intervention: Consider social activities to enable elders to better connect. Elders recommended an elders’ retreat.

Implementation: The first elders’ retreat took place at a riverside cabin in Elijay, Georgia. Two years later, a second elders’ retreat occurred at a lodge at Cohutta Springs Conference Center in Crandall Georgia.

Evaluation: Elders’ retreats were helpful for improving friendships among the elders. There were some planned conversations, several discovery exercises, as well as free time for spontaneous activities. Team spirit improved. Feedback sessions after each

retreat indicated that the elders learned new things about each other and that they had developed a greater appreciation for other elders. Friendships, formed during the retreats, continued afterwards. Requests have been made for additional retreats.

Experiential Learning

Assessment: The pastor was expected to do everything ceremonial in the church. Worship became a circus-like performance when multiple ceremonies like baby dedications, baptisms and communions end up on the same day.

Intervention: Authorize and train elders to lead all ceremonies.

Implementation: Elders were trained to do all functions except ordinations and weddings, which are restricted to the ordained pastor as per the *Seventh-day Adventist Church Manual* (Secretariat General Conference of Seventh-day Adventists, 2015). Courses were taught in sermon preparation. An elders' meeting included baptismal practice.

Evaluation: Elders seemed empowered in leading out in services. A number of female elders benefited from the baptismal practice by successfully baptizing the 280 pound, 6' 3" pastor until they were comfortable with conducting baptisms. The elders preached, taught, baptized, conducted baby dedications and assisted with funerals. Several practiced coaching ministry leaders. They reported a sense of empowerment and confidence in coaching.

Staging and Empowerment

Assessment: Because of the shift from being a personality driven church to becoming a mission-driven church, some church members were not aware of who the church elders were.

Intervention: Have recognition events at the beginning of the year. Highlight an elder's position when he or she serves the church from the front.

Implementation: Elders were formally recognized during sermon introductions. A maximum number of them were used to lead communion. Bi-annual commitment events were used to introduce elders, board members and ministry leaders to the congregation.

Evaluation: Leader recognition become more common.

Summary

Leader selection, team cohesion, vision, alignment and team learnings have been areas of concentrated effort in this project process. Developing the leaders, individually and collectively has been the method of developing leadership. There is a growing sense of leadership influence at Stone Mountain Church.

Organizational Structure Development

Organizational structures restrict or allow for leadership development. Structures have been altered in order to allow for better leadership coordination. Leaders are the essential part of leadership structures.

Church Governance Structure

Assessment: The church board was too large for meaningful decision making. The meetings were often protracted and either boring or adversarial.

Intervention: Redesign the decision-making system of the church. Ministry decisions should take place in ministry councils. The board should approve matters that affect the church at large.

Implementation: The council design was approved and implemented for the start of 2015.

Evaluation: Councils filtered out much of the noise that would otherwise come to board meetings. Decisions and brainstorming took place in councils. Most subsequent board meeting lasted under an hour. The board experienced emotional reserves with which to handle tough issues.

Processes for Change

Assessment: Existing structure bogs down action and restricts decision making.

Intervention: Develop a process for introducing changes.

Implementation: A tiered conversation process was practiced.

Evaluation: Substantial changes, such as the worship service, nominating committee procedures, church board structures, the adoption of leadership councils, and the hiring of locally funded personnel, have taken place at Stone Mountain Church over the past five years. The tiered conversation process was useful in facilitating the approvals of those changes. It became the method for leading change.

Formal Learning Structures

Assessment: Leaders lacked knowledge of leadership.

Intervention: Teach leadership concepts and skills in elders' meetings and board meetings.

Implementation: Recommended readings and book discussions became part of elder expectations. The board was also invited to read some of the materials the elders were studying.

Evaluation: Substantial turnover occurred among the elders, as some did not want to participate in a learning process. Some elders never read. A number of elders learned from the assigned readings. Their influence was instrumental in getting others to engage in the learnings. At best, five of seven elders actively engaged in the learning process.

Summary

Councils, tiered conversations, and a learning environment have contributed to an improved leadership atmosphere at Stone Mountain Church. Leaders are leading and making a difference. The changes in structure supported leader development.

Symbolic and Religious Frame

Symbols and religious interpretations are at the heart of church life. Leader development required addressing the meanings of various symbols. Changes were made to enhance meaning by increasing relevance.

Adaptive Change in Worship

Assessment: The worship experience was out of touch with Gen-Xers and Millennials.

Intervention: Develop a worship format that might inspire worship among those age groups.

Implementation: A praise intensive 90-minute worship format was designed, approved and implemented.

Evaluation: The newer worship format initially had mixed reviews. Some longtime members left as they felt a loss of their church, while an influx of new people began attending Stone Mountain Church. In the five years since the change, tithe has

doubled as well as attendance. Most Sabbaths bring five to 20 visitors to the church.

Young adults are central to the life and leadership of the church as they make up three of the five praise teams that lead worship.

Theological Clarity

Assessment: There was a works-orientation theology being shared from the pulpit and in some Sabbath School conversations.

Intervention: Establish a grace theology throughout the church.

Implementation: Preach a multi-week sermon series on salvation. Communicate the theological agenda throughout the church leadership. Encourage Sabbath School department to be deliberate about its theology.

Evaluation: Salvation by works was no longer taught by church leaders. Works orientation did, however, surface periodically. Part of the task for church leadership became to continually bring the church back to a biblical theology. This will be an ongoing process.

Summary of the Symbolic and Religious Frame

Worship and traditions are meaningful to people. They were challenged. Biblical theology enabled corrective action when worship and traditions had lost their meanings.

Recommendations

The following recommendations offer applicability of this project in broader contexts. They address the various communities that affect local churches and their functioning. It is believed that much can be gained from effective leader development in local churches. The following are respectfully submitted for consideration:

1. To the academic community that prepares young pastors, this project recommends the preparation of pastors with a view toward having them become change agents. In addition to strong theological grounding, the pastor development curriculum should include learning of change theories and leadership processes. Pastoral students should also become thoroughly immersed in the concepts of relational leading and the servant-leader paradigm.

2. To the denominational administrators who oversee the work in given areas, this project recommends using compelling visions for local congregations as guiding documents for their operations. Administrative support for the realization of those visions should be provided to churches by the conference administration and departments. Vision casting and organizational clarity around core principles would aid the churches in their growth and operations.

3. To pastors this project recommends the study of leadership and leader development. Church leaders have access to training for the tasks they are called to perform. However, leader development is not common. By creating a learning environment among church leaders, pastors can magnify their leadership impact while decreasing their need to overwork. Leader development is discipleship in non-biblical language. Pastors can benefit the work of God and the functioning of the church through building up those leaders who voluntarily serve God's people.

4. To those called of God to serve as elders and ministry leaders in the local church this project recommends engaging in a personal development process. Whether or not there is a formal leader development program in place within the context of one's service, each person has the opportunity to engage in self-improvement. The study of

leadership should be included in the self-improvement endeavors of volunteer leaders.

Those who personally tackle learning for the purpose of self-improvement may stand to gain the greatest benefit from leader development.

5. For researchers who are interested in moving beyond the scope of this project, it recommends further study of leader development processes in growing and effective churches. Sufficient data is not readily available on how leaders are most effectively developed in the volunteer context of local congregations. How can large churches grow without adding paid staff? Where geographically, culturally, and denominationally do growth thresholds exist with when leaders are volunteers? What impact do empowered-volunteer leaders have on the effect of growing congregations? Data and further research focused on the impact of unpaid leaders in congregations may benefit the Christian community.

Conclusion

The leader development process at Stone Mountain Seventh-day Adventist Church has been broad. It has been both structured and informal, programmed and spontaneous, directed and self-guided, intentional yet organic. Its purpose was to create a missional atmosphere. Evidences to that effect may be experienced at the church. The empowered leaders have been instrumental in moving the church toward its vision in spite of setbacks.

APPENDIX A

EMOTIONAL INTELLIGENCE DOMAINS AND
ASSOCIATED COMPETENCIES

Emotional Intelligence Domains and Associated Competencies (2013, Chapter 3, Table 1)

<u>Internal Domains</u>		<u>External Domains</u>	
<u>Self-Awareness</u>	<u>Self-Management</u>	<u>Social Awareness</u>	<u>Relationship Management</u>
Emotional self-awareness: Reading one's own emotions and recognizing their impact; using "gut sense" to guide decisions	Emotional self-control: Keeping disruptive emotions and impulses under control	Empathy: Sensing others' emotions, understanding their perspective, and taking active interest in their concerns	Inspirational leadership: Guiding and motivating with a compelling vision
Accurate self-assessment: Knowing one's strengths and limits	Transparency: Displaying honesty and integrity; trustworthiness	Organizational awareness: Reading the currents, decision networks, and politics at the organizational level	Influence: Wielding a range of tactics for persuasion
Self-confidence: A sound sense of one's self-worth and capabilities	Adaptability: Flexibility in adapting to changing situations or overcoming obstacles	Service: Recognizing and meeting follower, client, or customer needs	Developing others: Bolstering others' abilities through feedback and guidance
	Achievement: The drive to improve performance to meet inner standards of excellence		Change catalyst: Initiating, managing, and leading in a new direction
	Initiative: Readiness to act and seize opportunities		Conflict management: Resolving disagreements
	Optimism: Seeing the upside in events		Collaboration: Cooperation and team building

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