A STRATEGY FOR DEVELOPING BIBLICALLY HEALTHY PASTORAL LEADERS IN THE ARIZONA SOUTHERN BAPTIST CONVENTION

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Doctor of Ministry

by
Keith Garner Henry
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APPROVAL SHEET

A STRATEGY FOR DEVELOPING BIBLICALLY HEALTHY
PASTORAL LEADERS IN THE ARIZONA
SOUTHERN BAPTIST CONVENTION

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Date __________________________
To Debbie,

who has joined me in life, 
in love, and in ministry.
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PREFACE

The project was an accomplishment involving many people. I entered the Doctor of Ministry program due to the urging of my supervisor Steve Bass, who contends that within five years of completing a formal degree program, a minister begins to “lose the edge” of academic and cultural relevancy. Steve enthusiastically gave me the necessary time and encouragement to finish this project. During the research phase of this project, I read many books on servant leadership; they all seemed to describe Steve. I am fortunate to work alongside a man who models biblically healthy pastoral leadership and encourages others to do the same.

I am grateful for the entire faculty of the Billy Graham School of Missions, Evangelism and Church Growth for their excellent instruction and godly character. Former Dean of the Graham School, Thom Rainer, whetted my appetite for learning with his many books on evangelism and church growth. In the classroom, Thom Rainer was both an intellect and an approachable person. His quick wit and demanding manner sharpened my ability to think critically. Chuck Lawless, my supervising professor, has the heart of a pastor with the mind of a theologian. I am grateful to Chuck Lawless for his sharp eye and patient critique of this project, as well as for his encouraging, gentle spirit.

Danny Kuykendall and Bob Shelton are dear friends. It is easy to write on servant leadership when one is blessed to have two tremendous servant leaders as friends. I am grateful to Danny for his endless supply of encouraging words and for introducing me to Arizona twenty-one years ago. Bob Shelton served as my bold and trusted critic during this project. Serving as my coach, Bob sharpened my thinking, critiqued my ideas, and joined me on the sprint to the finish line.
This project would not have been possible but for the twelve men and women who comprised the Arizona Leadership Network. These leaders gave the greatest commodity a minister has to give: time. The investment I made in these men and women of God was returned to me tenfold.

My wife, Debbie, has been my greatest spiritual mentor. Since we met in college, and throughout thirty-five years of marriage, Debbie has loved me, encouraged me, and respected me as a husband, father, and minister. As a college student, Debbie began to raise the bar of ministerial integrity and accountability. Her gentle love and high expectations are a blessed combination. Together we raised two sons, Aaron and Adam, who along with their wives, Monica and Lyndsey, have accepted the call to ministry leadership serving churches in Florida and Arizona.

Pastoral leadership is wonderful calling of God. I often reflect on Jesus’ response to his disciples who seemed tirelessly drawn to positional leadership. On one occasion, Jesus gathered children around him and said, “Therefore, whoever humbles himself like this little child—this one is the greatest in the kingdom of heaven” (Matt 18:4). God has graciously blessed Debbie and me with endless joy and the ever present awareness of childlike humility in our grandchildren, Samuel, Emmalyse, and Micah. It is my hope that my grandchildren and all of God’s children will be shepherded throughout their lives by a biblically healthy pastoral leader.

Keith G. Henry

Mesa, Arizona
December, 2008
CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to develop a strategy for developing biblically healthy pastoral leadership within the Arizona Southern Baptist Convention by utilizing a peer ministry model.

Goals

This project attempted to accomplish five goals. These five goals served as the criteria by which the effectiveness of the project was evaluated. An assessment of the goals determined the project’s effectiveness. The first goal was to define and teach characteristics of biblically healthy pastoral leadership. During the implementation of the project, twelve pastoral leaders called the “Arizona Leadership Network” studied the principles of servant leadership as taught by Jesus (Matt 20:25-28). By examining the pastoral role through the lens of servant leadership, pastoral leaders were exposed to characteristics of a biblically healthy leader and received assistance in strengthening their ministry effectiveness.

The second goal was to lead a group of pastoral leaders through a personal development and discovery process whereby they would be strengthened as biblically healthy leaders. In this project, Network members committed to a five phase process designed to provide them with the necessary skills to assess their personal leadership, and to implement effective leadership methodologies in their ministry context. The five project phases were a Lead Like Jesus Leadership Encounter seminar, an eight-week accountability partnership with another Network participant, one-on-one coaching times
with me, digital interaction through a leadership blog, and Building Powerful Ministry Teams training.¹

The third goal was to develop a network of pastoral leaders with skills applicable to their unique ministry context and replicable so they could coach other pastors. Project participants were enlisted based upon their desire to participate in a Network process which featured formal leadership training and peer based training components (Appendix 1). The Lead Like Jesus and Building Powerful Ministry Teams seminars provided formal training in the servant leadership philosophy emphasizing the importance of pastoral vision and the empowerment of followers through team based leadership. Pastoral leaders also did individual personality style assessments and crafted a personal development plan as part of their project commitment. All resources used in the project had direct application to the pastor’s local ministry context and would be helpful in coaching a fellow pastoral leader.

The fourth goal was to establish a culture of life-long learning and accountability through peer learning communities. The objective of this goal was to introduce pastoral leaders experientially to the concept of peer learning, coaching, and mentoring. Each Network participant had an accountability partner from within the Network whom he met with weekly for discussions on leadership, personal encouragement, and spiritual nurture. Additionally, each Network participant received two one-on-one coaching sessions facilitated by me as project leader, and was asked to interact with the Network on a blog. The Arizona Leadership Network was presented to participants as a short-term (fifteen-week) example of a life-long opportunity to grow as a

¹Lead Like Jesus Leadership Encounter is a leadership seminar developed by The Center for Faithwalk Leadership, Inc., Augusta, GA. The leadership content of this training was published in Ken Blanchard and Phil Hodges, Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Times (Nashville: W. Publishing Group, Thomas Nelson, Inc., 2005). Building Powerful Ministry Teams is a seminar produced by The Next Level Leadership Network and Triaxia Partners, Atlanta, GA. Both seminars were used by permission.
leader.

The fifth and final goal of this project was to strengthen my skills as a developer of biblically healthy pastoral leaders. The two objectives of this goal were for me to enhance my skills as a trainer of leadership curriculum and to be seen as pastors as one who leads by example. As leader of the Network, I facilitated all phases of the project. After each phase, I received an evaluation and dialogued with Network participants. The purpose of the evaluations and discussions was to assess my leadership skill and the quality of the training resource used in the phase.

**Context**

Arizona was admitted to statehood on February, 14, 1912, becoming the forty-eighth state of the United States. Arizona has experienced rapid population gain in the past four decades. In 1960 the population of Arizona was 1,302,161. The population of Arizona more than doubled from 1960 to 1980, adding 1,414,385 people to reach a 1980 population of 2,716,546. From 1980 to 2000, the population of Arizona increased an additional 2,414,086, making Arizona the 20th most populous state in the United States, with 5,130,632 people. Population projections indicate that by the year 2025, Arizona will be the 17th most populous state, with 6,400,000 people. According to the State Populations Rankings Summary, over the three decades from 1975 to 2005 Arizona’s population was expected to increase 2,200,000 people. Among the fifty states and the

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\(^3\)Ibid.

\(^4\)Ibid.

District of Columbia, Arizona’s net population gain ranks as the 6th largest. The rate of population change, at 52 percent, ranks as the fourth largest in the nation.  

As Arizona’s population has grown, its ethnic diversity has also increased. The population of white-alone is 3,274,258 or 63.8 percent of the population. The Hispanic or Latino population of any race in Arizona is 1,295,617 or 25.3 percent of the population, 20.8 percent of which are Mexican. Population projections indicate that by the year 2025, Arizona’s white-alone population will be at 57.5 percent and the Hispanic or Latino population will increase to 32.2 percent of the population. Other ethnic groups of note in Arizona with 2025 projections are: African-Americans at 3.3 percent, Non-Hispanic American Indians, Eskimos and Aleut at 4.6 percent, non-Hispanic Asians and Pacific Islanders at 2.5 percent.

The history of the Arizona Southern Baptist Convention finds its birth in New Mexico. In 1925, the New Mexico Baptist Convention voted to accept the Gambrell Memorial Association into the convention. Prior to 1925, all ten of the Arizona Southern Baptist churches in existence were affiliated with the Southwest Association of the New Mexico Baptist Convention. On September 20, 1928, with the encouragement of W.S. Wiley, field secretary of the Baptist Sunday School Board, the messengers of the Gambrell Memorial Association in annual session voted to establish the Baptist General

6Ibid.


Convention of Arizona effective January 1, 1929. The seventy-five year history of the Baptist General Convention of Arizona, now known as the Arizona Southern Baptist Convention, is marked by expansion, joy, and sorrow.

The Arizona Southern Baptist Convention [ASBC] has been instrumental in the formation of Baptist conventions in the states of Colorado, Wyoming, Utah-Idaho, Montana, and the Dakota’s. The Arizona Southern Baptist Convention, following the example of older state conventions, established statewide Baptist institutions. Arizona Southern Baptist institutions included Grand Canyon College, The Baptist Foundation of Arizona, The Arizona Baptist Children’s Services, and a Baptist hospital. The Arizona Southern Baptist Convention has grown to 410 churches with 89,973 members according to the 2007 Annual Church Profile.

Along with the joy of missions and ministry expansion, however, the Arizona Southern Baptist Convention has experienced the sorrow of financial catastrophe. In 1999 the Baptist Foundation of Arizona’s Board of Directors filed the necessary legal documents which served to place the Baptist Foundation of Arizona into bankruptcy, creating a crisis which threatened the survival of this small state convention.

Steve Bass, Executive Director-State Missionary of the ASBC stated, “It is amazing what God can do with one great big tragedy.” In November of 1999 the ASBC, in annual session, appointed a Vision Task Force with the assignment of beginning a new vision statement and accompanying organizational structure. The Vision Task Force report and corresponding structure were fully adopted on June 1, 2001. The impact of the structural reorganization of the ASBC was a field-driven strategy with the following assumptions. First, given the choice between supporting denominational institutions or

\[10\text{Ibid., 20.}\]

\[11\text{Annual Church Profile, Arizona Southern Baptist Convention, 2004 [276 of 410 churches reporting].}\]
local churches, the ASBC will choose the churches. Second, the ASBC will commit ourselves to be strategic and field-driven. Third, local associations are the key to accomplishing the work in Arizona. Associations are the strategic initiators in Arizona. In November of 2001 at the annual convention, Executive Director-State Missionary Steve Bass communicated the forward focus of the Arizona Southern Baptist Convention by stating this core principle from which we approach ministry in Arizona: “Healthy leaders influence healthy churches to evangelize and start new churches.”

The seventy-five year history of the Arizona Southern Baptist Convention reflects a gathering of conservative Southern Baptist churches that embrace the traditional values of the cultural right described by Tex Sample in *U.S. Lifestyles and Mainline Churches.* Concerning the cultural-right, Sample states, “The approach to meaning of cultural right people are traditional values: family, home, neighborhood or community, faith, and flag.” Sample describes the cultural right as life-making, territorially rooted local people who can be described by at least one of three sociological categories: respectables, hard-living, and the desperate-poor. Of the three indicators mentioned by Sample, the respectables, the largest subgroup on the cultural right, seem to most closely characterize Arizona Southern Baptists. Sample suggests that in lieu of wealth or social success, the respectables see their respectability as an alternative way of appraising one’s dignity. Sample further describes the religious landscape of the cultural right as either evangelical or fundamentalist.

13Ibid.
14Ibid., 58-62.
15Ibid., 59.
16Ibid., 63.
Arizona Southern Baptists are definitely evangelical—affirming that they are born again, believing in the literal truth of scripture, and attempting to witness and bring others persons to Christ. It is also probable that many Arizona Southern Baptists reflect Sample’s fundamental characteristics of separation from the world: dispensational premillennialism, and biblical literalism.

When one looks at Arizona Southern Baptist Convention churches today, a different picture seems to be emerging. Whereas ASBC churches remain a part of the religious right, the people within the churches may be identified as cultural middle. Sample says, “The people of the cultural middle are the most successful in the society, or at least they strive to be. Career is therefore central to their lives and the major source of high social status.”17 As the state of Arizona becomes one of the nation’s most populous states, the people who comprise Arizona Southern Baptist churches are becoming increasingly career-oriented, reflecting a higher level of education and affluence. Additionally, migration reports indicate an increasing shift from Midwestern dominance to transfer population growth from California. In 2003 Arizona received 186,000 people from California whereas only 191,000 arrived from all twelve Midwestern states.18 The influx of Californians has enhanced the already existing western mindset of rugged individualism and independence. The lifestyles of Arizona Southern Baptist Convention church members are hurried and frantic, as are the schedules of their churches. The hectic schedule of both people and churches are reflective of the cultural middle.

The orientation of the Arizona Southern Baptist Convention churches reflects at least three of the five orientations put forth by Carl Dudley and Sally A. Johnson in

17 Ibid., 101.
Energizing the Congregation.¹⁹ The churches in Arizona are first “survivor” churches because they have weathered financial crisis within the convention. They refuse to give up or give in during difficult times, and they minister in an emerging region of Southern Baptist ministry. Second, Arizona Southern Baptist churches are “prophet” churches. When facing crisis, Arizona Southern Baptist have resolutely set a visionary course of church planting, evangelism, and strengthening existing churches. Third, Arizona Southern Baptist churches are “servant” churches. Many Arizona Southern Baptist churches are proactive in ministry to the urban poor, migrant ministry, ministry along the border with Mexico, and in assisting fellow Arizona churches during natural catastrophes such as forest fires.

The circumstances surrounding the formation of the Arizona Southern Baptist Convention show the heartbeat of its mission orientation. C.L. Pair, in his book *A History of the Arizona Southern Baptist Convention 1928-1984*, identifies a key motivation for the formation of the new convention when he states, “a trend toward modernistic theology in the Northern Baptist Convention leadership, with the consequent deleterious effects in Arizona Baptist Convention churches, was resisted by many in the Arizona Baptist Convention.”²⁰ In 1921 C.M. Rock resigned as pastor of the Calvary Baptist Church of Phoenix (a National Baptist Church) and became pastor of the First Southern Baptist Church of Phoenix. The First Southern Baptist Church of Phoenix held its first service on Easter Sunday 1921, laying a foundation for conservative biblical theology which has become the historic spiritual genre of the ASBC.²¹

As a result of this history, the Arizona Southern Baptist Convention would be

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²¹Ibid., 7.
categorized as a mixture of evangelistic orientation and civic orientation based upon the model put forth by David Roozen, William McKinney and Jackson W. Carroll in *Varieties of Religious Presence.*\(^{22}\) The Arizona Southern Baptist Convention demonstrates evangelistic orientation with its commitment to the Bible as authoritative, personal evangelism, and church planting. The Arizona Southern Baptist Convention exhibits civic orientation through its respect for institutions, yet shows a willingness to engage civil or religious institutions which are antithetic to its evangelistic orientation. The civic orientation has protected the ASBC from extreme, reactive behavior during crisis while maintaining civil harmony through difficult periods of change.

In his book *Congregation: Stories and Structures,* James F. Hopewell suggests, “we shall explore the congregation as we might a village, trying to learn the particular cultural patterns by which it attempts to make itself whole, but also finding within it forms by which other groups in the world coalesce, disintegrate, and yet manifest the gospel.”\(^{23}\) Hopewell suggests that congregations view themselves through one of four lenses: (1) contextual, which asks, what are the environmental, neighborhood factors which might affect the church’s potential? (2) mechanistic, a pragmatic view of church growth based upon programs; (3) organic or synergistic, where the whole is greater than the sum of its parts; and, (4) symbolic, with a focus on identity and symbols which define the vision.\(^{24}\) The Arizona Southern Baptist Convention churches utilize all four of Hopewell’s images but are primarily captured by symbolic language. The Arizona Southern Baptist Convention once had multiple institutions which reflected its ministry focus. Today, the focus of the ASBC is singular. The ASBC exists to serve the


\(^{24}\)Ibid., 18-32.
church, and are committed philosophically to a concept: healthy leaders influence healthy churches to evangelize and start churches. The driving symbol of the ASBC is her churches.

Churches, like individuals, function within the framework of a worldview. According to Hopewell, churches can be categorized by one of four worldview typologies: canonic, gnostic, charismatic, or empiric. The Arizona Southern Baptist Convention churches believe the integrity of Christian belief is dependent upon submission to the Bible as God’s Word. God is sovereign and mankind finds meaning only through its relationship with Jesus Christ as Lord. The above statements, according to Hopewell, identify the churches of the Arizona Southern Baptist Convention as strongly canonical.

Rationale

A strategy for developing biblically healthy pastoral leaders in the Arizona Southern Baptist Convention is a foundational element that was needed to implement the convention’s evangelism and church planting strategy: healthy leaders influence healthy churches to evangelize and start churches. Because such a model for developing pastoral leaders did not exist for Arizona pastors, this project was necessary.

The apostle Paul summarized healthy pastoral leadership in his instructions to Timothy when he said, “You therefore, my son, be strong in the grace that is in Christ Jesus. And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also” (2 Tim 2:1-2 NASB). Paul knew that a pastoral leader is not only endowed with a call from God, but he is also a steward of leadership.

The Next Level Leadership Network of the North American Mission Board

25Ibid., 70-71.
defines a healthy pastoral leader as one who clearly understands his call from God and finds contentment in the pastoral ministry. He has character strong enough to weather moral and cultural pressures thus sustaining the call of God on his life, realizing that God continues to craft his leadership abilities. A healthy pastoral leader recognizes his responsibility to coach the next generation of pastoral leaders. By defining and teaching characteristics of biblically healthy pastoral leadership, this project has provided a training model needed to develop the next generation of pastors in Arizona, while strengthening existing pastoral leaders.

An additional reason for this project was to provide training for pastoral leaders in Arizona who serve without benefit of theological or pastoral training. A model of leadership training focused specifically on pastoral health issues was needed to assist pastoral leaders, regardless of their educational background, to provide biblically healthy leadership in their contextual setting.

The theory behind this project was that pastors would benefit greatly through a peer learning environment. For that reason, accountability partnerships, an internet blog, personal coaching, and a small group discussion format was the preferred methodology. By designing this strategy for developing healthy pastoral leaders in the Arizona Southern Baptist Convention, my skills as a developer of pastoral leaders have been enhanced. As Church Ministries Facilitator: Leadership Development for the Arizona Southern Baptist Convention, it is my desire to follow the instruction Paul gave to Timothy in 2 Timothy 2:2. I want my life and my leadership to be a conduit through which healthy pastoral leaders are developed for the glory of God.

**Definitions**

A variety of terms are used in the field of leadership studies. The following

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terms are defined in an effort to clarify the manner in which they were used in this project.

**Leader.** The definition of leader developed by Robert Clinton was used in this project: “A leader, in the biblical context, is a person with a God-given capacity and a God-given responsibility to influence a specific group of God’s people toward His purposes for the group.”

**Leadership.** The definition created by Ken Blanchard was used in the project. Blanchard says that “leadership is the capacity to influence others by unleashing their power and potential to impact the greater good.”

**Biblically healthy.** A biblically healthy leader is a person who models his leadership after the leadership style of Jesus. According to Gene Wilkes, “He [Jesus] taught and embodied leadership as service. Jesus was a Servant Leader in every sense of the concept.” Wilkes continues by saying, “I would describe him as one who served his mission (in biblical language, ‘the will of [his] Father’) and led by serving those he recruited to carry out that mission.” A foundational perspective of leadership reflected in this project will be the biblical statement of Jesus. “It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must 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 HCSB).

**Pastoral leader.** The term pastoral leader was used as a more comprehensive

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description of the term *leader* as described above. Robert Dale provides a good explanation of the role of a pastoral leader. “More comprehensively, pastoral leaders see visions of ministry, communicate our dreams clearly, gain consensus and commitment to common objectives, take initiative by setting the pace in ministry actions, and multiply our influence by transforming followers into new leaders.”

When used in this project, the term “pastoral leader,” encompassed both senior pastor and ministry staff roles in a local church, as well as ministers serving in a denominational or mission service capacity.

*Leadership development.* According to Robert Clinton, leadership development is “a measure of a leader’s changing capacity to influence, in terms of various factors, over time; also used to indicate the actual patterns, processes, and principles that summarize development.”

*Learning community.* Reggie McNeal utilizes the following definition of learning community that he adapts from Peter Senge: “A group of colleagues who come together in a spirit of mutual respect, authenticity, learning, and shared responsibility to continually explore and articulate an expanding awareness and base of knowledge. The process of learning community includes inquiring about each other’s assumptions and biases, experimenting, risking, and openly assessing the results.”

**Delimitations and Limitations**

Due to the scope of the project, one delimitation and one limitation were necessary to keep the project focused and manageable. First, the project was delimited to

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twelve pastoral leaders within a reasonable commute to the Arizona Southern Baptist Convention offices in Scottsdale. The purpose for the size delimitation above was to permit the relational climate needed during the five project phases: Lead Like Jesus Encounter, accountability partners, one-on-one coaching, internet blog, and Building Powerful Ministry Teams training. Second, the project was limited to a period of fifteen weeks. Although I anticipated measurable improvement relative to my stated goals during the fifteen week project, the ultimate impact of the project on the health of pastors and churches could not be measured in such a time frame.

Finally, an anticipated result of the project was that Network members would influence fellow pastors and their churches to become more biblically healthy as a result of the servant leadership model taught in the Network. It remains too early to tell if the participating pastors will be such a positive leadership influence in the Arizona Southern Baptist Convention. However, this limitation might better be expressed as an expected result of the project for decades to come.
Leadership in the Bible is shown in many ways. One delivery method used by Jesus was telling parables. In the Gospel of Mark, such a scenario is portrayed as two sets of brothers encounter Jesus. Jesus approached these four men who would become his first disciples with this invitation.

As he was passing along the Sea of Galilee, he saw Simon and Andrew, Simon’s brother. They were casting a net into the sea, since they were fishermen. “Follow me,” Jesus told them, “and I will make you fish for people!” Immediately they left their nets and followed him. Going on a little farther, he saw James the son of Zebedee and his brother John. They were in their boat mending their nets. Immediately he called them, and they left their father Zebedee in the boat with the hired men and followed him. (Mark 1:16-20)¹

Jesus’ invitation to “follow him” began a lifelong relationship of discipleship for these four men. Efrain Agosto states, “Thus, the very first gospel texts that mention the disciples describe how they follow a leader, that they are cognizant of a mission, and that they leave everything behind to follow that leader and carry out the mission he assigns.”² Ultimately Jesus called twelve men who would follow him and form his apostolic leadership team, and he assigned them the responsibility to preach and drive out demons (Mark 3:14-15).

The ministry of Jesus recorded in the gospels, in addition to the writings of the Apostle Paul, provide a compelling picture of biblical leadership and the impact such

¹Unless otherwise noted, all Scripture quotations are taken from the Holman Christian Standard Bible.

²Efrain Agosto, Servant Leadership: Jesus and Paul (St. Louis: Chalice Press, 2005), 36.
leadership has upon those who follow. The leadership model shown through Jesus’ life, his ministry, and his teaching provides a strong biblical perspective on the subject. Further evidence of Jesus’ leadership philosophy and its impact on early church leaders may be gained through a study of the life and ministry of the Apostle Paul.

**Jesus: A Servant Leader**

A study of the leadership model of Jesus reveals that he was a different kind of leader than was common in his day. Jesus practiced leadership as service. Oswald Sanders points out, “The King James Bible only uses the term ‘leader’ six times. Much more frequently the role is called ‘servant’.”\(^3\) Sanders further states that Jesus was revolutionary in his leadership style, saying: “The term servant speaks everywhere of low prestige, low respect, low honor. Most people are not attracted to such a low-value role. When Jesus used the term, however, it was a synonym for greatness. And that was a revolutionary idea.”\(^4\) Ken Blanchard says, “There is one perfect leadership model you can trust, and his name is Jesus.”\(^5\) Gene Wilkes contends, “For Jesus, the model of leadership was servanthood. He was never self-serving. His personal mission was to serve not his own will but the will of his Father.”\(^6\) Stating the purpose for his earthly mission, Jesus said, “For I have come down from heaven, not do my will, but the will of him who sent me” (John 6:38).

Craig Blomberg contrasts the prevailing Roman practice of leadership through

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\(^4\) Ibid.


ruling, domination, and authoritarianism with the teaching of Jesus in his discussion of Matthew 20:24-28:

Jesus’ followers are to behave in a diametrically opposite fashion. Would be leaders must become “servants” or “slaves” (vv. 26-27). They are exempt from no menial task and lead by example rather than by dictum. Jesus’ entire thrust is on enabling and empowering others rather than wielding power for oneself. . . . Jesus himself provides the perfect example of servant leadership. (v. 28a; cf. esp. John 13:1-17)\(^7\)

The servant model of leadership Jesus taught during his earthly ministry is still revolutionary in modern times. Jesus introduced a paradigm shift in leadership that, if reflected in current pastoral leaders, would significantly increase their ability to reflect the character of Christ in their personal life and leadership. Wilkes believes that Jesus’ leadership style can be studied chronologically in scripture and that such a study reveals a continually deepening relationship between Jesus and his disciples.\(^8\)

**Jesus Taught Humility**

Servant leaders humble themselves before the Lord and wait on God to exalt them (Luke 14:1-14). Luke records that Jesus was invited to the house of a leading Pharisee on the Sabbath, and that the Pharisees present were watching him closely (v.1). Jesus observed a man in obvious medical distress and asked the Pharisees: “Is it lawful to heal on the Sabbath or not?” The Pharisees did not respond to Jesus’ question, however, Jesus healed the man and sent him on his way (vv. 2-4). Jesus interpreted the silence of the Pharisees as a self-centered behavior inappropriate for spiritual leaders. Jesus addressed the arrogance of the Pharisees by telling a parable on humility (v. 7). In his parable, Jesus instructed the banquet guests to avoid seeking the best seat, lest they be embarrassed by the host who may ask them to move in favor of a more important person. Jesus advised seeking the least seat so that perhaps the host may request they move to a

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\(^8\)Wilkes, *Jesus on Leadership*, 24-25. The chronology and principles Wilkes suggests, though modified, are influential in the development of this chapter.
seat of honor in public display of the other guests (vv. 8-10).

In his examination of Luke 14, Joseph A. Fitzmyer says Jesus’ main point is expressed in the statement, “you will enjoy honor before all who are at the table with you” (v. 10). He explains that God’s judgment of the source of the honor as shown in verse eleven may, in fact, be different than expected by the dinner guests. He said, “For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted” (Luke 14:11). Fitzmyer continues, “God will humble the one who exalts himself and exalt the one who humbles himself. Hence the attitude of Christian disciples should be humility, not status-seeking.”

G. Campbell Morgan said that when Jesus looked at the invited guests, he saw “a well-to-do, prosperous, smug, self-satisfied crowd, struggling for the chief seats. Then he did perhaps the most unconventional thing he ever did. He criticized the guests for their bad manners and the host for his false principle in hospitality.” Morgan points out that the method of seating in Eastern homes was most commonly a “triclinium,” or a table of three seats with the middle seat being the seat of honor. Throughout the home multiple triclinium tables would be set, allowing for numerous seats of honor. In fact, Morgan states that an invitation to a banquet in an Eastern home was a social obligation for reciprocity and that “our Lord said that such an attitude towards life cuts the nerve of hospitality.” Jesus concluded his story by suggesting that true humility is shown through giving without expectation of return, and that “blessing will be repaid at the

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10 Ibid.


12 Ibid.

13 Ibid.
resurrection of the righteous” (Luke 14:13-14).

In contemporary pastoral leadership, humility is an important trait for effective leadership. Sanders includes humility in his list of “essential qualities of a leader,” stating:

Humility is the hallmark of the spiritual leader. . . . As in ancient days, so today humility is least admired in political and business circles. But no bother! The spiritual leader will choose the hidden path of sacrificial service and approval of the Lord over the flamboyant self-advertising of the world.  

In a recent study, Thom Rainer identified “confident humility” as one of the eight keys to his highest level of leadership, the “Acts 6/7” leader. Commenting on the degree that self-importance had been tempered by the leaders in his study, Rainer says: “While they confidently believed their leadership was critical to the health of the church, they also believed their leadership abilities were a gift from a God upon whom they were totally dependent.” Jesus taught that servant leaders humble themselves to the mission assigned them by God. They follow his lead and patiently await his blessing.

Jesus Resisted Arrogance

Before a person can be a great leader in Jesus’ kingdom, he must first realize that greatness in the kingdom of God does not fall to the proud but to the humble. Jesus knew that if his disciples were to become great servant leaders, they must learn to follow his leadership and his mission without regard to position and prominence.

Jesus taught that leadership greatness requires an attitude of service (Mark 10:32-45). Scripture records that while traveling on the road to Jerusalem, Jesus took the Twelve aside and told them the things that would happen to him, saying:

Listen! We are going up to Jerusalem. The Son of Man will be handed over to the

14 Sanders, Spiritual Leadership, 61. Sanders lists sixteen essential qualities of spiritual leadership in chaps. 8 and 9.

15 Thom S. Rainer, Breakout Churches (Grand Rapids: Zondervan, 2005), 58.

16 Ibid., 59.
chief priests and the scribes, and they will condemn him to death. Then they will hand him over to the Gentiles, and they will mock him, spit on him, flog him, and kill him, and he will rise after three days. (vv. 33-34)

Although Jesus had previously given to his disciples this information concerning his Passion, they failed to comprehend the meaning and significance of his prediction (Mark 8:31; 9:31). The disciples were not truly focused on Jesus’ message and mission. Instead of responding with compassion or a request for clarification, the disciples reverted to their traditional leadership perspective by requesting of him: “Allow us to sit at your right and your left in your glory” (v. 37b). James and John’s request reveals their view of leadership as a top-down, position-driven process. The autocratic view of leadership held by the brothers placed focus on the leader by benefit of position and authority. One commentator explains:

In Jewish thought the right hand of the king was the place of greatest prominence; and the left hand, second in prominence (1 Kgs 2:19; Ps 110:1 etc.). James and John expected Jesus to establish his kingdom and enter into his glory when he reached Jerusalem. They wanted a prominent place in the messianic, earthly kingdom.\(^{17}\)

In his response to the disciples’ request, Jesus taught that position was of little value; servanthood, however, was of the essence. Jesus explained to the disciples that it was not in his authority to grant their inappropriate request. Blomberg states, “Jesus makes it plain that all he can share with them is the right to suffer (vv. 38-41) and proceeds to redefine true spiritual leadership as ruling through selfless service rather than authoritarian power-broking. The latter is pagan, not a Christian approach (vv. 42-45).”\(^{18}\) James and John were not alone in their quest for power and position; the scriptural account indicates that the other ten disciples were indignant with the two brothers (v. 41).

Just as Jesus modeled greatness through the service of God’s mission for his life, he also challenged his disciples to follow his example. Jesus used the abuse of


leadership in the Gentile world as an example of poor leadership. Mark shares that “Jesus called them over and said to them, ‘You know that those who are regarded as rulers of the Gentiles dominate them, and their men of high positions exercise power of them’” (Mark 10:42). Concerning this passage, Walter W. Wessel states, “although Jesus had previously rebuked the spirit of ambition and jealousy among his disciples (cf. 9:35), it was still very much alive in them.”19 Jesus addressed the self-serving nature of his disciples with this emphatic instruction: “But it must not be like that among you. On the contrary, whoever wants to be great among you must be your servant, and whoever wants to be first among you must be a slave of all” (Mark 10:43-44).

Wessel comments on Jesus’ command, saying, “In the kingdom of God humble service is the rule, and even the Son of Man is not exempt from it. He is in fact par excellence the example of it, especially in his redemptive mission.”20 William L. Lane contends that Jesus was trying to impress the truth of greatness through service (Mark 9:35) when he “contrasted the conduct of gentile rulers with the submission to service and sacrifice which is appropriate to discipleship.”21 Lane also states:

There is a biting irony in the reference to those who give the illusion of ruling (cf. Jn. 19:11) but simply exploit the people over whom they exercise dominion. In their struggle for rank and precedence, and the desire to exercise authority for their own advantage, the disciples were actually imitating those whom they undoubtedly despised.22

The concluding verse of this discourse between Jesus and his disciples captures the importance of servant leadership. Jesus said, “For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many” (Mark 10:45). Lane


20 Ibid.


22 Ibid.
comments, “The reversal of all human ideas of greatness and rank was achieved when Jesus came, not to be served, but to serve.” Wessel states, “The entire phrase ‘to give his life a ransom for many’ emphasizes the substitutionary element in Jesus’ death. He takes the place of the many. What should have happened to them happened to him instead.” The biblical evidence is strong; if a leader aspires to greatness in the kingdom of God, the path to greatness is though the gate of service.

**Jesus Modeled Service**

John’s account of Jesus washing the disciples’ feet is perhaps the most striking example of servanthood recorded in the New Testament (John 13:1-15). As noted earlier, Blomberg considers Jesus’ action “the perfect example of servant leadership.” Jesus shocked his disciples by washing their feet. D. A. Carson points out that the washing of feet was so demeaning that of a certainty the disciples would not have washed each others’ feet. Carson explains that some Jews prohibited assigning the task to Jewish slaves, giving it to Gentile slaves instead. He further notes that no precedent exists in either Jewish or Greco-Roman sources of a superior washing the feet of an inferior.

The disciples’ reluctance to volunteer for the task of foot washing is culturally understandable, according to Carson. He suggests that the disciples “shock at his (Jesus’) volunteering is not merely the result of being shamefaced, it is their response to finding their sense of the fitness of things shattered.” Once again the disciples’ witness a

23 Ibid., 383.


27 Ibid., 462.

28 Ibid.
reversal of roles by Jesus that flies in the face of their cultural mores. Jesus, who knew his hour had come (v. 1), stretched the disciples’ understanding of his messianic purpose through a radical demonstration of his unfathomable love. It is interesting to note that there is no indication that Judas Iscariot was excluded from the foot washing even though Jesus knew of his betrayal (vv. 2, 10). Leaders who desire to be like Jesus should recognize that being a servant leader is integral, not optional based upon circumstances.

F. F. Bruce suggests that the disciples’ reluctance to volunteer was a reflection of tension between them: “Any one of the disciples would have gladly performed this service for him, but to perform it for the other disciples would have been regarded as an admission of inferiority, not to be tolerated when there was competition between them for the chief place in their Master’s kingdom.”

Bruce further compares John’s graphic description of Jesus to that of Paul in Philippians 2:5-8, saying, “He who subsisted ‘in the form of God’ took ‘the form of a servant’ and by doing so manifested the form of God on earth more perfectly than would otherwise have been possible.” The disciples therefore, by their attitude of arrogance, show they have not yet captured the meaning of being a servant leader like Jesus.

What is the meaning of Jesus’ washing his disciples’ feet? Why did Jesus perform this act so close to the end of his earthly ministry? Jesus himself asked a similar question in verse 12, “Do you know what I have done for you?” Jesus explained his action saying, “So if I, your lord and teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example that you also should do just as I have done for you” (vv. 14-15).

Did Jesus intend that the act of foot washing be seen as sacramental behavior

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30 Ibid.
or elevated to the role of ecclesiastical observance? Carson thinks not. Instead, he explains Jesus’ servant act, saying, “His act of humility is as unnecessary as it is stunning, and is simultaneously a display of love (v. 1), a symbol of saving cleansing (vv 6-9), and a model of Christian conduct (vv. 12-17).” Carson contends that Peter’s failure to understand the importance of Jesus’ washing his feet and Jesus’ response that he will understand at a later time (vv. 6-7) are a picture of how Jesus used a symbolic act (foot washing) to prepare Peter and the disciples for his impending passion. Carson states:

The footwashing was shocking to Jesus’ disciples, but not half as shocking as the notion of a Messiah who would die the hideous and shameful death of crucifixion, the death of the damned. But the two events, the footwashing and the crucifixion, are truly one piece: the revered and exalted Messiah assumes the role of the despised servant for the good of others. That, plus the notion of cleansing, explains why the footwashing can point so effectively to the cross.

Just as Peter and the other disciples did not understand the purpose of Jesus’ action, so today leaders have great difficulty comprehending the principles of servant leadership. To become a servant leader like Jesus, a person must assess his true motive for leading. Is it to have power or position, or is it to be a servant of the mission of the Lord? Based upon Jesus’ example in John 13, the correct response is to follow the words of Jesus: “If you know these things, you are blessed if you do them” (John 13:17).

**Jesus Understood His Mission**

Jesus was a servant leader on a mission. Sometimes leaders mistakenly associate servant leadership with weakness or lack of vision. In the leadership of Jesus, such an allegation is unfounded. Jesus understood that following the Father’s vision for his life would require difficult decisions, sacrificial service, and confrontation with the religious and political leadership of his day (Matt 20:25-28; cf. Mark 10:42-45). He also

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32 Ibid., 467.
knew his life on earth would be defined by obedience to his mission. In John’s Gospel Jesus clearly declared his obedience to God’s mission for his life: “For I have come down from heaven, not to do my will but the will of him who sent me” (John 6:38). But what was the mission to which Jesus was committed?

Luke began his portrayal of Jesus’ ministry with an account wherein Jesus revealed his mission in his hometown of Nazareth (Luke 4:16-21). On the Sabbath, Jesus went to the synagogue where he received the scroll of Isaiah from which to read (vv. 16-17). Luke records:

Jesus found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom to the captives and recovery of sight to the blind, to set free the oppressed, to proclaim the year of the Lord’s favor.” He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed upon him. He began by saying to them, “Today as you listen, this scripture has been fulfilled.” (Luke 4:18-21; cf. Isa 61:1-2)

Jesus’ statement in the synagogue (v. 21) served as an announcement that he understood himself to be the subject of Isaiah’s prophetic word. Walter Liefeld says, “As such he is (1) the bearer of the spirit (v. 18); (2) the eschatological prophet, proclaimer of the ‘good news’; and (3) the one who brings release to the oppressed (a messianic function).”

Liefeld also states, “His role as Suffering Servant is not specified here, but association may be assumed on the basis of the place of Isaiah 61 among the Servant passages.” Robert Stein frames the significance of Jesus’ announcement by stating:

Luke’s Jesus is the promised Christ, i.e., the Anointed One (Luke 4:18; Acts 10:38). He already has been described as the Christ, the Son of David in Luke 1:32-33, 69; 2:4, 11; 3:31. His anointing by the Spirit at his baptism (3:22), his being led by the Spirit (4:1) in a victorious confrontation with Satan, and his returning in the power of the Spirit to Galilee (4:13) have all prepared us for this. But now Jesus himself confessed that he is the awaited Messiah. (4:18-21)

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34 Ibid.

The announcement recorded by Luke and the chronology reiterated by Stein show that Jesus not only knew his mission, but he “served” his mission as well. Wilkes says, “If we take a high-level look at Jesus’ life, we see that everything he did was in service to his mission.” Wilkes believes that serving the mission is a critical component in understanding the servant leadership of Jesus. He says, “Mission is everything for the servant leader. . . . True servant leadership begins when the leader humbles himself to carry out the mission entrusted him rather than his personal agenda.” As shown above, Jesus humbled himself and accepted the missional course assigned him by his Father.

When considering Jesus’ knowledge of his vision, the following questions could be asked: what did Jesus know about his mission, and when did he know it? Speaking to this issue, Blomberg contends that little evidence is provided during Jesus’ childhood years, allowing only Jesus’ mention of his Father’s house while in the temple (Luke 2:49). Blomberg, however, does identify phases of Jesus’ missional understanding which he believes were marked as follows. (1) Jesus’ baptism and commissioning was affirmed by the heavenly voice (Mark 1:9-11); (2) Jesus gave public indications of the need for him to follow his way to the cross; (3) A new stage in christological understanding was reflected in Peter’s confession (Mark 8:27-30), after which Jesus taught more about his coming suffering (Luke 9:51); (4) Jesus’ triumphal entry to Jerusalem showed both the crowd’s anticipation and misunderstanding of Jesus. He concludes that “true understanding of Christ’s identity is possible, whether for ‘insider’ or ‘outsider,’ only after the resurrection (Mark 9:9; John 2:22).” The exact development of Jesus’ personal knowledge of his mission may not be known; however,

36 Wilkes, Jesus on Leadership, 10.
37 Ibid., 18.
38 Blomberg, Jesus and the Gospels, 402.
39 Ibid.
what is known is that Jesus clearly communicated his mission in succinct, penetrating terms as he did with Zacchaeus: “For the Son of Man has come to seek and to save the lost” (Luke 19:10).

**Jesus Built and Served His Team**

To become a servant leader, a person must not only possess a clear sense of personal mission, but he also must have a process by which his mission can become reality. The process of communicating mission is called “vision.” Aubrey Malphurs defines vision as “a clear and challenging picture of the future of a ministry as you believe that it can and must be.”40 A leader should be able to verbally cast his vision so his followers can understand and respond with affirmation of its merit.

In addition to mission and vision, however, the leader needs a method by which his message can be expanded to influence the broadest number of people having the greatest impact possible. The most effective method to accomplish this shared leadership task is called a team. Pat McMillan, in *The Performance Factor*, describes a team as “a group of people committed to a common purpose who choose to cooperate in order to achieve exceptional results.”41 The synergy created by people aligned around a common vision creates an atmosphere of shared leadership and enhances ministry productivity. Although the term “team” is not common in the biblical text, Jesus nonetheless modeled “team” as he gathered a group of disciples around him who were committed to his purpose (mission) and made the fulfillment of his vision their life’s work.42

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The Gospel of Mark gives an excellent example of how Jesus formed his team. Mark reports Jesus’ action, saying, “Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits” (Mark 6:7 NIV). In the formation of Jesus’ team, four elements of team leadership are shown.43

First, Jesus “called the Twelve.” In his invitation to join his team, Jesus had the opportunity to describe his expectations. For example, in the calling of Simon, Andrew, James, and John, Jesus said, “Follow me and I will make you fishers for people” (Mark 1:17). Jesus clearly told the disciples what he intended to do and how it would affect them. A team leader must establish expectations.

Second, by calling the four fishermen to him, Jesus established his role as team leader. Strong team leaders are servant leaders who invite others to join them on mission. Once team members are on board, a wise team leader will improve productivity and morale on the team by dividing the task among members. A team leader should model shared ministry. Jesus modeled this element of team leadership and shared ministry when a dispute about greatness arose among his disciples after the Passover meal. Jesus said, “For who is greater, the one at the table or the one serving? Isn’t it the one at the table? But I am among you as the one who serves” (Luke 22:27). Liefeld avers that Jesus disapproved of status seeking and used himself as a model of proper leadership both here and in the footwashing of John 13:12-17.44

Third, Jesus “sent them out two by two.” The key element here is accountability to the team. Teamwork is not an individual activity. By traveling in pairs, Jesus’ disciples could encourage and embolden each other to be faithful to his mission. John records Jesus gave a “new command” (John 13:34) of love and mutual

43 Wilkes, Jesus on Leadership, 214. The four elements are identified by Wilkes. The development of the four elements, though influenced by Wilkes, are mine.

accountability to his disciples which would become their badge of recognition. Jesus said, “By this all people will know that you are my disciples if you have love for one another” (John 13:35). Carson comments, “The ‘new command’ is simple enough for a toddler to memorize and appreciate, profound enough that the most mature believers are repeatedly embarrassed at how poorly they comprehend it and put it into practice.”\(^{45}\) It may be concluded that Jesus intended for his team to develop strong accountable relationships of trust and friendship rather than live and minister in isolation (John 15:15).

And last, Jesus “gave them authority.” Modern leaders often miss this important point. Effective team leaders grant authority to the team. Jesus empowered those he called to his team. Without authority, team members often lose interest. With authority, however, team members are able to apply their God-given abilities and giftedness to the task, thus becoming better leaders. A good team leader multiplies leadership. Wilkes states that “Responsibility without authority disables rather than empowers followers.”\(^{46}\) He contends that Jesus modeled empowerment of his disciples for all generations when he said:

> All authority has been given to me in heaven and on earth. Go, therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age. (Matt 28:18-20)\(^{47}\)

Carson summarized his exegesis of Matt 28:18-20 by emphasizing that Jesus expected his leadership legacy to continue through his team. Carson states:

Matthew’s Gospel ends with the expectation of continued mission and teaching. . . . But the passion and resurrection of Jesus ends with a commission to his disciples to carry on that same ministry . . . the Gospel of Matthew is not a closed book till the consummation. The final chapter is being written in the mission and teaching of

\(^{45}\)Carson, John, 484.

\(^{46}\)Wilkes, Jesus on Leadership, 181-82.

\(^{47}\)Ibid.
Jesus’ legacy did continue through the ministry of his disciples. Peter, a figure of timidity and fear during Jesus’ interrogation by Pilate (Mark 14:66-72; cf. John 18:15-18; Luke 22:54-60), became a dynamic preacher at Pentecost (Acts 2:17-40). Jesus’ team became the earthly leaders of the first-century church.

**Paul: A Servant Leader Like Jesus**

One of the greatest stories of leadership in the New Testament is that of the Apostle Paul. Paul, also known as Saul (Acts 13:9), was transformed from being a bitter opponent to the gospel message and persecutor of its followers (Acts 9:1-2) to a passionate follower of Christ who himself was persecuted for the faith (Phil 1:12-13).

The leadership of Paul introduced a new dynamic of leadership in the early church. Agosto explains Paul was “one of those who carried the gospel message about Jesus forward, even beyond Palestine.” He also contends that Paul’s leadership was in a slightly different setting than that of Jesus, “because he took the movement into the broader Greco-Roman context.” The world in which Paul’s ministry focused was the cities of the Eastern Mediterranean such as Corinth, Philippi, Thessalonica, and Ephesus.

John B. Polhill identifies three important influences that impacted Paul’s early formation as a leader. First, Paul was a native Greek speaker, a citizen of Tarsus in the province of Cilicia (Acts 21:39). Second, Paul was a Jew from Tarsus, but he was educated in Jerusalem (Acts 22:3). Third, Paul was a Roman citizen by birth (Acts

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50 Ibid.

51 Ibid.
These three foundational influences in Paul’s life enhanced his ability to lead in a multicultural climate. Paul’s bilingual training allowed him to give verbal witness in both Greek and Hebrew. His education in Jerusalem appears to have given Paul a cultural and theological perspective as evidenced by his ability to pit the Pharisees and Sadducees against each other on the subject of the resurrection from the dead (Acts 23:6). Roman citizenship gave Paul the advantage of social leverage when sharing that information assisted him in his ministry and supported his obedience to God’s vision for his life (Acts 21:39; 22:25).

Wilkes, in his study of how the leadership of Paul correlates with the servant leadership style of Jesus, provides scriptural basis and pastoral perspective with regard to how Paul was a servant leader like Jesus. The eight “realities” of a servant leader provided by Wilkes serve as an integrating model of Paul’s leadership.

**Paul’s Conversion and Call**

Paul accepted the call to join Christ on mission when God captured his heart. The ninth chapter of Acts shows that Paul experienced a radical spiritual conversion and call to ministry. The Scripture says:

As he traveled and was nearing Damascus, a light from heaven suddenly flashed around him. Falling to the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” “Who are you Lord?” he said. “I am Jesus, whom you are persecuting,” he replied. “But get up and go into the city, and you will be told what you must do.” (Acts 9:3-5)

Not only was Paul’s conversion radical, but his mission was specific, as Jesus revealed to Ananias: “Go! For this man is my chosen instrument to carry my name before Gentiles, kings, and the sons of Israel” (Acts 9:15).

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53 C. Gene Wilkes, *Paul on Leadership: Servant Leadership in a Ministry of Transition* (Nashville: Lifeway Press, 2004). Wilkes provides an integrating model; however, the development of this section is expanded by my further research.
The conversion of Paul has been the subject of scholarly speculation. Polhill notes that scholars have posed such questions as: What was the nature of Paul’s conversion? Is it proper to call Paul’s experience a conversion? Did anything prepare Paul for his conversion? Questions such as these posit what Polhill calls “preparatory” factors or conditions, which are an interesting discussion topic, but cannot be scripturally substantiated. Polhill contends, “There is general consensus among most contemporary researchers that Paul had a ‘radical’ conversion experience, something for which he was totally unprepared.” Polhill emphatically states his point, saying, “The Renaissance painters had it right. Christ needed nothing to prepare Paul for this encounter. He only needed to appear to Paul. He did, and Paul was changed forever.”

Thomas Schreiner also discusses scholars’ questions of psychological influence on Paul’s conversion. Schreiner concludes, “The flaw in psychological explanations is that they depart from Paul’s letters and indulge in speculation, since Paul gave no hint of psychological distress before his conversion.” Schreiner offers that Paul conceived his call in prophetic terms, noting that Paul’s comments of separation in his mother’s womb (Gal 1:15) and his calling (Rom 1:1) echo the prophetic call of Isaiah (Isa 49:1) and Jeremiah (Jer 1:5). Paul’s own appraisal of his call did not indicate a psychological crisis. Schreiner states, “The remarkable change of course is ascribed to God himself; his induction into the ministry was due to God’s ‘good pleasure’, God’s ‘separating’, God’s ‘calling’, and God’s ‘revealing’ (Gal 1:15-16).”

54 Polhill, Paul, 54-55.
55 Ibid., 55.
56 Ibid.
58 Ibid., 44.
59 Ibid.
integrity of Paul’s conversion and call, Schreiner reiterates, “However, those who try to segregate Paul’s call from his conversion are clearly mistaken, for the two are inseparable: it is apropos to speak of a conversion and call.”  

In Paul’s letters additional insights are offered on his mission to the Gentiles. Paul told the Ephesians the “mystery” of his mission meant that “Gentiles are co-heirs, members of the same body, and partners of the promise in Christ Jesus through the gospel” (Eph 3:6). He told believers in Galatia he had been chosen from his mother’s womb to preach among the Gentiles (Gal 1:15-16). Paul told the church at Philippi, “I have been taken hold of by Christ Jesus” (Phil 3:12). To the Corinthian church, he communicated a theological message of reconciliation, saying, “Therefore we are ambassadors for Christ; certain that God is appealing through us, we plead on Christ’s behalf, ‘Be reconciled to God’” (2 Cor 5:20). As seen in Scripture, Paul saw no separation between his experience of conversion and his sense of call to ministry. Polhill concurs, stating that when Paul spoke of his ministry in terms of a “mystery” he “had in mind the inclusion of the Gentiles in God’s people and his own call to share the gospel with them (Rom 16:25-26; Col 1:26-27; Eph 3:1-13).”

**Paul’s Silent Years**

After his conversion, Paul spent a short period of time in Damascus proclaiming Jesus in the synagogues (Acts 9:19-20). Paul’s preaching produced a passionate response whereby the Jews conspired to kill him. He was spared by the action of his fellow disciples, who under the cover of night lowered him in a basket out of an opening in the city wall (Acts 9:21-24; cf. 2 Cor 11:32-33). Luke suggests that Paul moved on to Jerusalem immediately for a meeting with the disciples (Acts 9:26).

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60 Ibid., 45.

However, Paul reports a lapse of three years (Gal 1:18). F. F. Bruce explains that the information in Galatians 1:15-17 supports the latter noting that Paul “did not consult with anyone” (v. 15).\(^{62}\)

Paul’s visit to Jerusalem lasted fifteen days. The purpose of Paul’s visit is ambiguous in Acts, suggesting perhaps that Paul wanted to establish association with the disciples (Acts 9:26). Bruce believes Paul solidified his gospel message (1 Cor 15:3-11) while in Jerusalem, notwithstanding his claim to the Galatians that his message was a revelation from Christ (Gal 1:12).\(^{63}\) Paul’s presence and preaching in Jerusalem produced conflict and threats to Paul not unlike what occurred in Antioch (Acts 9:29). The disciples took him to Caesarea and sent him to Tarsus (Acts 9:30).

Leaving Jerusalem, Paul entered into what scholars call his silent years. Little information is known about Paul’s actions during the silent years. Concerning the time frame, Polhill says, “Most see Paul as having been away for a decade or so before Barnabas took him to Antioch (Acts 11:25).”\(^{64}\) The information that is known is speculative based upon the analysis of events in Paul’s letters. Why did Luke not mention Paul’s experiences during those years? Polhill states it is likely that Luke either did not have adequate information, or it was simply not germane to his purpose of telling how Paul’s Gentile mission unfolded to the Western world, specifically to Rome.\(^{65}\) Some of the various speculations of what happened in the silent years are that Paul preached in Cilicia, that he experienced the various trials mentioned in 2 Corinthians 11:22-23, or


\(^{63}\)Ibid, 86-87. Bruce sees no conflict explaining that Paul viewed God’s speaking to him as revelation such as in the case of his conversion. However, Paul also considered the instruction of the Apostles in Jerusalem as God’s revelation.

\(^{64}\)Polhill, *Paul*, 69.

\(^{65}\)Ibid.
perhaps that this was the time in which Paul received his vision of being “caught up into the heavens” (2 Cor 12:1-10). Ultimately, it is not known what occurred during the silent years; however, whatever happened seemed to prepare Paul for his return to public ministry. Wilkes contends that during these years God refined Paul’s godly ambition (Rom 15:19-20) into that of a mature servant of Christ (Gal 2:20). It is likely the silent years served to codify Paul’s leadership vision, his humility, and his character.

**Paul’s Vision for Ministry**

As stated above, Malphurs defines vision as “a clear and challenging picture of the future of ministry as you believe that it can and must be.” Paul shared his ministry vision to the church at Ephesus saying:

> For he is our peace, who made both groups one and tore down the dividing wall of hostility. In his flesh, he did away with the law of the commandments and regulations, so that he might create in himself one new man from the two resulting in peace. He did this so that he might reconcile both to God in one body through the cross and put the hostility to death by it. (Eph 2:14-16)

Paul’s vision was of a world wherein Jews and Gentiles served the Lord together in one church united for the proclamation of the gospel. Under this vision, Paul’s mission to the Gentiles made sense: there is one unifying force for the church and for mankind and that force is a person, Jesus Christ (Eph 1:20-22). A. Skevington Wood explains, “The purpose of Christ when he died on the cross was not simply that Jews and Gentiles would be reconciled to each other (v. 15), but that both of them together should be reconciled to God.” Polhill states that Paul spoke of Christ’s death on the cross in terms of reconciliation in four of his epistles (Rom 5:10; 2 Cor 5:18-20; Col 1:20; Eph 2:16), concluding, “There can be no human reconciliation apart from a prior removal of

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66 Ibid., 67-69.

67 Malphurs, *Developing a Vision*, 32.

the archetypal alienation from the Creator. Only when reconciled with God are we in a real position to be reconciled to one another.”

For Paul’s vision to become reality, the gospel message would need to expand beyond Jerusalem crossing both geographical and ethnic barriers. The persecution of the church in Jerusalem proved to be a catalyst toward that end (Acts 11:19-20). Wilkes contends that in Antioch Paul first experienced the ministry model that would serve as “the launching pad of Paul’s worldwide mission to bring the gospel of Jesus to all people.” Through the Antioch church experience, Paul saw Jews and Gentiles working together in kingdom ministry (Acts 11:19-30). The Antioch believers evangelized the lost (v. 20), received the blessing of the Jerusalem church (vv. 22-23), discipled new converts (v. 26), ministered to those in need (vv. 27-30), and sent out missionaries to other regions (Acts 13:1-3). Paul’s vision continued to mature as he experienced challenges to his Gentile mission (Acts 15).

**Paul’s Model of Team Leadership**

Jesus modeled servant leadership in that he enlisted a team of disciples, trained them, and gave them the responsibility to carry on his mission after his ascension. Paul followed the example of team leadership set by Jesus by consistently partnering with other leaders on each of his missionary journeys, and by equipping people in the churches to assume spiritual leadership. Acts records a progression of Paul’s teammates: Barnabas (Acts 13:2), Silas (Acts 15:40), Timothy (Acts 16:1), Lydia (Acts 16:14), and

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70 Wilkes, *Paul*, 58.

71 Ibid., 58-60. Wilkes sees these points as the formation of Paul’s ministry model.

72 Agosto, *Servant Leadership*, 121. As many as 100 co-workers have been identified with Paul.
Aquila and Priscilla, who mentored Apollos (Acts 18:1-4, 26). Also, it should be noted that Paul had two leaders who abandoned him, Demas (2 Tim 4:10) and John Mark (Acts 13:13).

An example of Paul’s perspective of team leadership is shown in 1 Corinthians 3: 4-10, where Paul confronted the attempts of people to create a competition for spiritual leadership (v. 4). Paul pointed out that the church planter and the present leader are both servants of the Lord performing his roles as assigned (v. 5). Paul posited an egalitarian view when he declared that he and Apollos were co-workers (vv. 8-9). Polhill notes:

He used two metaphors to illustrate how their ministries were complementary. Like a garden, Paul planted and Apollos watered. Like a building, Paul laid a foundation and others built on it. The essential thing is not the ministers, however, but the divine basis of their ministry. God gives the growth to the garden. Christ is the only true foundation for the church.

Paul served by leading. However, his leadership was not built upon positional leadership but on humility and service. Resisting the temptation to be autocratic, Paul used the servant leadership model of Jesus in his instructions to the church at Philippi, saying, “Do nothing out of rivalry or conceit, but in humility consider others as more important than yourselves” (Phil 2:3). Paul further commented that “everyone should look out not only for his own interests, but also for the interests of others” (Phil 2:4). Paul continued his instruction of practicing humility in leadership when he described the behavior of Jesus, whose attitude of humility allowed him to selflessly submit himself to the will of his Father (Phil 2: 5-11). Homer A. Kent Jr. explains Paul’s intended impact on his readers by stating:

This picture of Christ’s humiliation and subsequent exaltation was intended by Paul to encourage in his readers an attitude of Christlike humility. If they were to be identified as Christ’s followers, they must demonstrate his characteristics. The appeal, however, was not only to a life of lowliness and hardship; it also contained the reminder that victory followed humiliation and that God’s glory will ultimately...

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73 The list provided is not conclusive but representative. An expanded list of Paul’s team partners may be found in Rom 16, Eph 6:21-22, Phil 1:19, and Col 4: 7-17.

74 Polhill, Paul, 238.
It is clear that Paul’s leadership mentor was none other than Jesus Christ. Paul attempted to practice the servant leadership model of Jesus as he embraced Jesus’ core value of humility. By embracing humility as a core leadership value, Paul was able to effectively work in a team climate.

Wilkes identifies the leadership principles Paul used to establish a strong team climate in the churches he influenced. First, Paul taught it was crucial to recognize that Christ is the head of the church (Col 1:18). The reality of this truth is that any leader regardless of position must submit to the authority of Christ. Second, multiple leaders lead in the church. Paul recognized multiple functions of leadership in the church, noting that the Lord personally appointed evangelists, pastors, and teachers for the training of the saints and the work of ministry (Eph 4:11). Paul also told Timothy that elders were to direct the affairs of the church (1 Tim 5:17), and that they should be held to standards of character (Titus 1:6).

Third, Paul claimed giftedness is the basis for any role in the church. He battled dissention and jealousy within the Corinthian church and emphasized that the Holy Spirit provided gifts to people that should define the roles in which they served the church (1 Cor 12: 4,18; 14:1-4). Fourth, Paul taught that authority in the church is assigned by Christ alone. Paul made a passionate argument that his authority did not come from man but from God (Gal 1:15-24). And last, Paul taught that character, godliness, and evidence of the presence of the Spirit are marks of leadership. For

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76 Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Broadman Press, 1992), 154-55. Lea and Griffin believe the expression “direct the affairs of the church” in 1 Tim 5:17, refers to giving leadership and supervision to church ministries, but does not suggest an aggressive, dictatorial style of leadership. The term “elder” in 5: 17 is the plural of the same word translated “older man” in 5:1.
example, he provided his protégé Timothy with a list of spiritual characteristics for people with whom he would share leadership (1 Tim 3:1-7).  

**Paul’s Leadership and Character**

Every leader has a message that is communicated verbally through his instruction and shown functionally through his leadership. Paul told the Corinthian church, “I want to clarify for you the gospel I proclaimed to you; you received it and have taken your stand on it” (1 Cor 15:1). Paul continued his comments to the church saying:

I passed onto you what I have received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas and the Twelve. Last of all, as to one abnormally born, he also appeared to me. (1 Cor 15: 3-5, 8)

The content of Paul’s message emphasized the crucial importance of the resurrection in Christ’s message (1 Cor 2:2), and that he was compelled by God to deliver the message of Christ with integrity (Acts 9:15; Rom 1:14; Gal 1:10-12; 2 Cor 4:5). Paul so associated his message and his leadership to that of Jesus that he said, “I have been crucified with Christ; and I no longer live, but Christ lives in me. The life I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2:19b-20).

Paul was consumed by the person of Jesus Christ. Mark Strom, attempting to explain the social “frames” that defined Paul’s ministry, said, “Paul was first of all preoccupied with a person, Jesus Christ. . . . Paul’s preoccupation with Christ and his story gave coherence to all his letters and enabled him to translate his message for each new audience and circumstance.”  

Schreiner concurs, saying, “The passion of Paul’s life, the foundation and capstone of his vision, and the animating motive of his mission

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was the supremacy of God in and through the Lord Jesus Christ.”

Paul’s principle message was that Jesus Christ is Lord, and his goal was to be a humble servant of Christ (2 Cor 4:5; Phil 1:21).

Paul believed that the integrity of a leader’s message is evidenced by the content of his character. To that end, Paul challenged Timothy to let his life be a testament to his faith in Christ (1 Tim 4:12) and to expect high standards of conduct among church leaders (1 Tim 3:1-7). Paul told the believers in Rome that “affliction produces endurance and endurance produces proven character and proven character produces hope” (Rom 5:1-4). Paul told believers in Philippi to “live your life in a manner worthy of the gospel of Christ” (Phil 1:27a). He stated that if they did, whenever he heard about them they would be “standing firm in one spirit, with one mind, working side by side for the faith of the gospel” (Phil 1:27b). To the church at Colosse Paul said, “Therefore, as you have received Christ Jesus the Lord, walk in him, rooted and built up in him and established in the faith, just as you were taught, and overflowing with thankfulness” (Col 2:6-7). The biblical evidence is compelling; Paul was a servant leader like Jesus.

**Conclusion**

Seven principles relating to biblically healthy pastoral leadership can be discovered from the preceding scriptures. First, the biblical model of leadership is servant leadership. Both Jesus and Paul taught that greatness in the kingdom of God is attained through assuming the role of a servant. Second, a biblical leader must have a clear understanding of his calling as assigned by God and become a servant to that mission. Jesus and Paul knew the mission to which they were assigned, and they refused to be deterred from that task. Third, a biblical leader must be able to communicate his

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79 Schreiner, *Paul*, 35.
mission in terms of a vision of what that mission will look like when it is completed. Jesus communicated his vision to his disciples in the Great Commission of Matthew 28:18-20. Paul envisioned a church which took the gospel across ethnic and sociological barriers. Fourth, a biblical leader should be a humble leader. Jesus and Paul realized that arrogance was a barrier to effective leadership, whereas a humble leader is an encouragement to his followers. Both Jesus and Paul taught their followers the value of humility.

Fifth, a biblical leader builds a team of leaders to accomplish the mission. Both Jesus and Paul enlisted leaders, communicated vision, shared responsibility, and sustained accountability with their team. Neither Jesus nor Paul practiced ministry in isolation. Sixth, a minister’s character is crucial to sustain ministry. Jesus and Paul stressed that a minister’s message must first be internal to him, reflected in his day to day habits. And last, a biblically healthy pastoral leader mentors other leaders for the sake of expanding the kingdom of God and creating a legacy of leadership.

Here are four suggestions for ministers who desire to implement the seven principles listed above. First, one should do a personal study of the leadership style of Jesus and Paul. Second, one should expand the network of leadership in his ministry setting by implementing a team strategy. Third, one should break the cycle of ministry isolation by participating in a pastoral learning community with his peers. Fourth, one should enlist a personal mentor and serve as a mentor to a fellow pastoral leader. With a commitment to servant leadership like that modeled by Jesus and Paul, it can be possible for any minister to become a biblical healthy pastoral leader. In chapter 3, issues of leadership development will be presented in an effort to understand how the leadership styles of Jesus and Paul can be implemented by pastoral leaders in contemporary culture.
CHAPTER 3
PRINCIPLES FOR LEADERSHIP DEVELOPMENT

What is leadership? In Chapter 2, the leadership styles of Jesus and Paul were studied as models of biblically healthy leadership. Neither Jesus nor Paul attempted to define leadership; instead, they modeled leadership for their followers and instructed them on correct leader behavior. From the leadership lessons they gave to their followers, it was evident that both Jesus and Paul valued a servant style of leadership.

In his significant work *Leadership for the Twenty-First Century*, Joseph Rost critiqued leadership studies from 1900-1993. Rost noted that the academic discipline of leadership studies is an emerging field and as such has eluded normal academic rigor. Rost summarized his perspective by saying:

The upshot of all this is that leadership scholars have spilled much ink on the peripheral elements surrounding leadership and its content instead of on the nature of leadership as a process, on leadership viewed as a dynamic relationship. Most of the research on leadership has emphasized the same two items—the peripheral aspects and the content of leadership—and almost none has been aimed at understanding the essential nature of what leadership is, the process whereby leaders and followers relate to one another to achieve a purpose.¹

Within his critique, Rost states that leadership is “the process whereby leaders and followers relate to one another to achieve a purpose.” Rost is correct in stating that most scholars prefer to describe leadership rather than dissect it to understand what elements are at its core. This chapter will attempt to explain the essential core of leadership while also identifying characteristics common to effective leaders. This chapter will further present leadership as progressive in nature. Leadership effectiveness

begins as an internal commitment to lead one’s self (thereby gaining self-awareness) and progresses as the leader gains skill in social awareness and organizational effectiveness.

What is the essential nature of leadership to which Rost refers? Jesus declared that the essential nature of leadership is service (Matt 20: 24-28), a concept popularized by leadership theorist Robert K. Greenleaf and known today as servant leadership.

**Servant Leadership**

The modern concept of servant leadership was popularized by the writings of Robert K. Greenleaf, a long time executive for AT&T. In “The Servant as Leader,” an essay he wrote in 1970, Greenleaf explained servant leadership by saying:

The servant-leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant—first to make sure that other people’s highest-priority needs are being served. The best test, and the most difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit or, at least, not be further deprived?

Greenleaf further stated that in reality “authentic leaders are chosen by followers, that the ability to lead with integrity depends on the leader’s skills for withdrawal and action, listening and persuasion, practical goal setting and intuitive prescience.”

The principle of servant leadership as described by Greenleaf therefore shifts the function of leadership from mere task accomplishment to include both task and the development of persons.

From a Christian perspective, a biblically healthy pastoral leader is a person who models his leadership after the leadership style of Jesus. Robert Clinton, Gene Wilkes, and Robert Dale provide insight that helps in understanding biblically healthy leadership.

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3Ibid., 2.
pastoral leadership. Clinton states that “a leader in the biblical context, is a person with a God-given capacity and a God-given responsibility to influence a specific group of God’s people toward his purposes for the group.”⁴ Wilkes explains that “he [Jesus] taught and embodied leadership as service. Jesus was a servant leader in every sense of the concept. . . . I would describe him as one who served his mission (in biblical language, ‘the will of [his] father’) and led by serving those he recruited to carry out that mission.”⁵

Robert Dale explains the pastoral role by identifying some of the specific functions of pastoral leadership. Dale says that “pastoral leaders see visions of ministry, communicate our dreams clearly, gain consensus and commitment to common objectives, take initiative by setting the pace in ministry actions, and multiply our influence by transforming followers into new leaders.”⁶

Another author who writes from both the professional and the Christian leadership perspective is Ken Blanchard. He says that leadership is “the capacity to influence others by unleashing their power and potential to impact the greater good.”⁷ Blanchard believes that leadership is a high calling and as such should not be done for personal gain. In Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time, Blanchard and Hodges provide an integrated model of leadership that explains both what servant leadership is and how leaders develop.⁸

⁵ C. Gene Wilkes, Jesus on Leadership (Carol Stream, IL: Tyndale House, 1998), 9.
Blanchard and Hodges say that there are two aspects of becoming a servant leader like Jesus. The first is that leading like Jesus is a transformational journey. The second and most important aspect is to learn and internalize the four domains of leadership. Blanchard and Hodge’s “Lead Like Jesus” model of servant leadership will serve as the foundational leadership theory explained in this chapter.

**Transformational Leadership**

The effectiveness of a leader is most commonly identified by his skill in his task assignment. For example, a CEO’s effectiveness may be assessed by company profits or market share. For a pastoral leader, effectiveness may be measured by church attendance numbers, by baptisms, or the recognition his ministry receives from other pastoral leaders. Assigning leadership effectiveness by using the above criteria may be a mistake, or at least premature, depending on the CEO’s long-term effectiveness in sustaining profitability or a pastor’s ability to manage the intricacies of a growing base of volunteer leaders. In either case, however, a CEO or a pastor must be able to communicate vision, develop new leaders, manage the morale of his company or church, and remain healthy in his personal life and leadership. In their explanation of leadership transformation, Blanchard and Hodges propose four developmental stages: personal leadership, one-on-one leadership, team leadership and organizational leadership.

**Personal Leadership**

Effective leadership starts on the inside. Blanchard and Hodges comment that “before you can hope to lead anyone else, you have to know yourself. We call this personal leadership because it involves choice.” Every leader needs to determine who

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9 Ibid., 19.
10 Ibid., 20.
11 Ibid., 20.
his primary audience will be. Who is he trying to please? Leaders often demonstrate their true audience by how they measure success. For a pastoral leader, the primary audience and target of his affirmation should be God.

In addition to deciding who he wants to please, a leader must discover what his life’s purpose will be. For a pastoral leader, the goal of his leadership should be to fulfill the mission God has assigned to him. Seeking God’s will for one’s leadership requires giving God control of one’s life which will result in a change of leadership perspective. Blanchard and Hodges contend that “If you live a life that is not designed to please God or give him control, your perspective will be inward and focused on self. If you live your life to please God and put him in charge, your perspective will be outward and characterized by God-given confidence that will lead your life.”

One-on-One Leadership

The second stage of leadership development, one-on-one leadership, is the leader’s ability to develop relationships with individuals that involve both intimacy and trust. Although this stage may seem to be more about relationships than leadership, it nonetheless establishes that effective leaders are relational people. Great leaders are persons who relate well one-on-one with their family, peers, mentors, and individuals they encounter in their leadership role. Michael Wilson and Todd Hoffman identify relational intimacy as a critical leader skill for pastors saying:

All of us have the same need for intimate connection with others. Ministers are no different in terms of their need for real relationships, especially their need for both mentors and friends. The pastor is the only person in a church who doesn’t have a pastor, and because of our positions within the community of faith, we have more difficulty creating close peer relationships than the average believer. But if we choose to believe that somehow the blueprint for humanity doesn’t apply to us—that we have no need for intimate relationships—we will tend to redirect our intimacy needs into all kinds of unhealthy alternatives to fill the void.

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12 Ibid., 21.

13 Michael Todd Wilson and Brad Hoffmann, Preventing Ministry Failure: A ShepherdCare Guide for Pastors, Ministers and Other Caregivers (Downers Grove, IL:
Effective pastoral leaders have a capacity for intimacy which allows trusting relationships with individuals. People will not follow a leader they do not trust or they feel does not trust them. Like intimacy, trust is a powerful attribute of leadership.

Blanchard and Hodges explain:

Without trust, it is impossible for any organization to function effectively. Trust is essential for two people to work together. It is important to note, though, that the outcome of trust will never be achieved or maintained if the first arena of development—personal leadership—has not been addressed. If a leader has a self-serving perspective, people will never move toward him or her.14

The ability to give and receive trust provides the leader with a foundation on which caring, commitment, and grace can be added. One-on-one leaders practice intimacy and trust which comes from a loving heart committed to serve, support, keep promises, and encourage those within their sphere of influence.

**Team Leadership**

The next leader progression is to empower others and share leadership through team development. Blanchard and Hodges note that “trust is also the key factor in successful implementation at the team level. Without trust developed in the one-on-one relationship, empowerment will never happen.”15 The process of empowering followers through team leadership will be developed more fully later in this chapter.

**Organizational Leadership**

The fourth arena of transformational leadership, organizational leadership, typically receives primary focus in determining a leader’s effectiveness. In reality, organizational leadership effectiveness is a reflection of a leader’s development in the first three levels of his transformational leadership journey. Blanchard and Hodges say

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14 Blanchard and Hodges, *Lead Like Jesus*, 24-25.
that “the outcome of focusing on this level is organizational effectiveness, both high performance and high human satisfaction.”\textsuperscript{16} They expand on this concept, saying:

One of the primary mistakes that leaders today make, when called to lead, is spending most of their time and energy trying to improve things at the organizational level before ensuring that they have adequately addressed their own credibility at individual, one-on-one, or team leadership levels.\textsuperscript{17}

The transformational journey of leadership is, therefore, both a process a leader moves through to achieve a high level of organizational leadership competence and a cycle in which he continually visits the other three arenas. To become an effective organizational leader, one must apply the lessons learned on the transformational leadership journey to the four domains of leadership Blanchard and Hodges describe as: the \textit{heart}, the \textit{head}, the \textit{hands}, and the \textit{habits} of a servant leader.

\section*{Four Domains of Leadership}

Effective leaders are by their very nature continual students of leadership. The transformational journey of leadership illustrates the process by which a leader gains influence, beginning with personal leadership and moving into organizational effectiveness. The four domains of leadership illustrate how a leader’s internal motivation, his \textit{heart}, is affected by his leadership theory, his \textit{head}. Also, the four domains explain how a leader’s behavior, his \textit{hands}, impacts his followers. For a leader to have a long-term positive result he must practice disciplines, or \textit{habits}, that will sustain him personally and professionally.

\section*{The Heart of a Servant Leader}

Most leadership books focus on a leader’s behavior and try to improve leadership style and methods. They are focusing on the outside. Blanchard and Hodges

\textsuperscript{16}Ibid., 29.

\textsuperscript{17}Ibid., 31.
teach that leadership begins on the inside with a leader’s intrinsic intentions and motivations. They say leadership is a heart issue.\textsuperscript{18} The issue at stake is, will a leader cater to the tug of his self-interest, or will he serve the interests of others? A leader motivated by self-interest will prioritize his agenda, his safety, and his status above those affected by his actions. Blanchard and Hodges say that “three distinctive patterns mark the difference between self-serving leaders and servant leaders: (1) how you handle feedback, (2) how you handle successor planning, and (3) your perspective of who you think leads and who follows.”\textsuperscript{19}

Self-serving leaders tend to have an aversion to feedback. They identify their self-worth and security with their public image and see feedback, especially negative feedback, as a threat to their position. Servant leaders realize that their position and influence are on loan to those they serve; therefore, they are more likely to see feedback as a gift rather than a threat.

Servant leaders develop their followers and plan for leadership succession. A wise leader realizes that his leadership position is only for a season. The legacy of a leader is determined not only by what he accomplishes while in his role but by the long-term impact on the organization and in the hearts of his followers.

Who leads and who follows? As shown above, Greenleaf contends that “authentic leaders are chosen by their followers.” Based upon Greenleaf’s premise, a leader must learn how to share leadership with his followers. Pat MacMillan in The Performance Factor concurs, stating that in a team context:

\begin{quote}
It is critically important that the team ‘accepts’ their leader—that they support and respond to the team leader’s efforts to provide direction, coordinate the collective work of the team, and set the tempo of its pace. . . . Leaders who must rely on positional authority and autocratic style to achieve their ends seldom see the levels
\end{quote}

\textsuperscript{18}Ibid., 39.

\textsuperscript{19}Ibid., 43.
of performance shown to leaders who see their role as one of service and support.\textsuperscript{20} Self-serving leaders think they should lead and others should follow. Servant leaders respect the wishes of those who have entrusted to them a season of influence and responsibility.\textsuperscript{21}

Blanchard and Hodges use the acronym EGO (Edging God Out) to describe the self-serving leader who replaces God as his primary audience and his source of security and self-worth. Such a leader suffers the negative effects of pride and fear in his leadership. A leader controlled by pride or fear separates himself from God, other people, and himself. He compares himself to others, and he distorts truth into a false sense of security and fear. Conversely, a servant leader must also deal with his EGO. However, instead of Edging God Out, he will Exalt God Only through humility and God centered confidence.\textsuperscript{22}

Humility is a characteristic common to great leaders. Earl Creps says that “humility is the discipline of decreasing the scale of my own story until it fits inside the Jesus story, until he defines me rather than my defining him.”\textsuperscript{23}

Jim Collins discovered a link between humility and great leadership. In \textit{Good to Great}, Collins wrote that companies which consistently out performed their competitors were led by what he called a Level 5 leader, his highest leader category. Collins describes a Level 5 leader as “an individual who blends extreme personal humility with intense professional will.”\textsuperscript{24} Collins further notes that Level 5 leaders have

\begin{itemize}
\item[\textsuperscript{20}] Pat MacMillan, \textit{The Performance Factor: Unlocking the Secrets of Teamwork} (Nashville: Broadman & Holman, 2001), 97.
\item[\textsuperscript{21}] Blanchard and Hodges, \textit{Lead Like Jesus}, 47.
\item[\textsuperscript{22}] Ibid., 49, 64. The complete EGO tables may be seen on these pages.
\item[\textsuperscript{23}] Earl Creps, \textit{Off-Road Disciplines: Spiritual Adventures of Missional Leaders} (San Francisco: Jossey-Bass, 2006), 73.
\end{itemize}
a compelling modesty. He says that “we were struck by how the good-to-great leaders didn’t talk about themselves . . . they’d talk about the company and the contributions of other executives as long as we’d like but would deflect discussion about their own contributions.”

Thom Rainer did research similar to that of Collins among pastoral leaders. Rainer discovered similar results as Collins, noting that the pastors of breakout churches were part of a category he called the Acts 6/7 Leader, his highest leader ranking. Rainer identified one key difference between his top two levels of leadership, stating:

We noticed another distinct break between Acts 5 leaders and Acts 6/7 leaders. Confidence is evident in both groups. But the Acts 6/7 leaders displayed an unpretentious humility with their confidence. We would often hear phrases such as “When I came to the church . . .” among the Level 4 and 5 leaders. They were eager to tell us about their accomplishments. . . . We saw no less confidence in the Acts 6/7 leaders, but their confidence centered more on what God was doing in their lives and less on their own inherent abilities.

Humility in a leader, when coupled with a strong will to accomplish his vision, enhances the likelihood that his leadership efforts will be received well by others. The humility and confidence or heart perspective of highly effective leaders is a strong attraction to those they are trying to lead.

The Head of a Servant Leader

The head issues of a servant leader are those that deal with his beliefs about leadership and influence. How can a leader both lead and serve? There are two key roles that make up strong servant leadership: (1) the visionary role, and (2) the implementation role.

The traditional top-down pyramid hierarchy of leadership still applies when it

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25 Ibid., 27.

26 Thom S. Rainer, Breakout Churches (Grand Rapids: Zondervan, 2005), 59.

27 Blanchard and Hodges, Lead Like Jesus, 84.
comes to vision casting. Blanchard states: “People look to their formal leaders for vision
and direction. While leaders should involve people in shaping direction, the ultimate
responsibility for ensuring and maintaining a vision remains with the leaders and cannot
be delegated to others.”

There are three key elements of a compelling vision: (1) a significant purpose,
(2) a picture of the future, and (3) a statement of clear values. A leader needs to be able
to answer the questions: What business am I in? And, what direction am I heading in and
why? For example, in a pastor’s personal mission statement, he should identify what he
believes God has called him to do, and how that sense of call will impact each area of his
life and his leadership. Clarity in his personal vision will help a pastor cast a corporate
vision, limit confusion and misunderstanding, and gain alignment from his followers.

The second element of a compelling vision is to project a picture of the future.
What will the future look like if things work out as planned? Blanchard and Hodges say
that “a vision, or view of the future, is an ongoing, evolving, hopeful look into the future
that stirs the hearts and minds of people who will never see its end or limit.” Burt
Nanus says that “there is not a more powerful engine driving an organization toward
excellence and long-range success than an attractive, worthwhile, and achievable vision
of the future, widely shared.”

The third element of a compelling vision is to identify one’s key values.
Values determine how people behave within an organization. Values determine what is
most important and what should be given priority. Aubrey Malphurs describes
organizational core values as “the constant, passionate, biblical core beliefs that drive its

28Blanchard et al., Higher Level, 35.
29Blanchard and Hodges, Lead Like Jesus, 88.
Leaders constantly experience tension as their values conflict with the demands placed upon their time or as they deal with others who attempt to redirect their focus. To determine priorities and to avoid value conflicts, a leader should identify core values and place them in rank order. Then, during periods of value conflict, he will experience increased ease in decision making. In a similar manner, an organization can avoid wandering away from its vision by selecting and committing itself to core values.

An excellent example of establishing and communicating clear core values is The United States Air Force, which has declared three core values as the their foundation of leadership: integrity first, service before self, and excellence in all we do. Paul Price states that “these values provide the moral code that guides airmen fulfilling the oath derived from the Constitution.” These values also form the groundwork of the leadership development strategy of the United States Air Force Academy. The USAFA has implemented a four-tier progression of leadership development called the PITO Model. The tiers are: Personal leadership, Interpersonal leadership, Team leadership, and Organizational leadership. As the cadets advance through the USAFA, they receive greater leadership responsibility corresponding to their mastery of each tier and their alignment with the core values. The core values of integrity, service, and excellence define behavior and attitudinal expectations during a cadet’s journey from personal to organizational leadership.

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31 Aubrey Malphurs, *Values-Driven Leadership: Discovering and Developing Your Core Values for Ministry* (Grand Rapids: Baker Books, 1996), 34.


33 Ibid.

34 Ibid.
Once a pastoral leader has cast vision and gained alignment with the vision from his followers, he must turn his attention to implementation. In this second phase of leadership, the pastor must invert the traditional top-down pyramid so that church leaders closest to the action become responsible for the leadership decisions and the ministry actions of the church. When people are given significant responsibility, they become owners of the vision. The process of shifting top-down to shared leadership is called “teamwork” and will be discussed later in this chapter.

The Hands of a Servant Leader

The hands of a servant leader are the leadership behaviors he uses to develop his followers. An effective leader remains closely connected to his followers as they move along their journey of leadership. Blanchard and Hodges identify four learning stages that a leader moves through to reach leadership effectiveness on any task: the novice stage, the apprentice stage, the journeyman stage, and the master teacher stage. To expedite the development of a follower, the leader must match his supervision style to the developmental needs of the follower.

The first stage of task development is the novice. A novice is a person who is new to a task and therefore needs basic information such as: what, how, where, when, and why. The novice usually blends a high level of enthusiasm with a low level of competence. The goal of the leader supervising a novice follower is to give him direction so that he can gain confidence and skill in the task.

The second stage in task development is the apprentice. An apprentice is a person in training who has not yet mastered the information and skills to work alone.

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Apprentices need instruction, practice, and evaluation. They need to be assured that they are meeting the expectations of the leader, and be corrected when they are not. Apprentices need someone to help them place their success into perspective so as not to become overconfident. They also need both encouragement and direction as needed to avoid becoming discouraged by early failure.

The third stage of task development is the journeyman. Journeymen are people who have acquired well developed skills in performing a task and have progressed to a point where they are capable of independent work assignments. However, journeymen occasionally become cautious, lose confidence, or have a diminished level of enthusiasm for the job. A journeyman needs his leader to give him an assignment and to encourage him as he performs it. If the journeyman needs direction, in most cases he will ask for it.

The final task learning stage is the master teacher. The master teacher has developed his skills to the level that he no longer needs direction or supervision. His competence and personal initiative produce excellent results as he functions independently. This person has both the wisdom and the insight to teach others. Master teachers need affirmation and autonomy from their supervisor.

Effective leadership in the hands category of servant leadership will result in a strong leader-follower partnership. The sequence of moving from being a novice to becoming a master teacher is a process whereby the follower receives instruction and encouragement appropriate to his developmental level from a leader who modifies his leadership style for the sake of both accomplishing the task and investing in the personal development of that follower.

The Habits of a Servant Leader

Blanchard and Hodges identify five key habits that Jesus used to help him stay on track with his mission and to counter the negative forces in his life: (1) solitude, (2)
prayer, (3) study and application of Scripture, (4) accepting and responding to God’s unconditional love, and (5) involvement in supportive relationships. These five habits help a pastoral leader to maintain a servant perspective. At the end of this chapter focus will be given to seven disciplines common to great spiritual leaders.

In addition to having a philosophy or model of leadership such as servant leadership, other factors determine leader effectiveness. A leader needs to understand how his style of leadership impacts the culture of his organization. Also, a leader needs to understand the role of emotional intelligence and what developing teams can do to make him more effective.

**Leadership Styles**

Another principle issue in leadership is the identification and application of an appropriate leader style. Dale defines style as “our distinctive approach to others and our ministry.” Every leader has a characteristic style within which he prefers to work. However, a leader’s preferred style is not always the most effective for each situation he encounters. Dale identifies four style options he believes are most commonly used among pastoral leaders: catalyst, commander, encourager, and hermit.

A catalyst is an active leader that integrates mission and morale, goal achievement and a person’s needs. The catalyst is both high in relationship and high in task accomplishment. His followers see him as positive, flexible, relational, patient, and persistent. The wide array of leader skills a catalyst possesses make him well suited for long-term leadership. Dale believes that the catalyst is the most effective style for pastoral leadership.

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36 Ibid., 154.


38 Ibid., 40. Dale provides a graph illustrating the four leader styles showing their positive or negative emphasis on member needs.
The commander is an active leader who because of a clear sense of direction and direct communication style can be very efficient. His followers may respect his vision and task orientation but have a negative view of his overall leadership because he is autocratic, often placing production over relationships. The commander’s action orientation, rigid mindset, and narrow agenda grate on some of his followers, making a long tenure an unlikely objective.

The encourager is a passive leader who emphasizes personal relationships over organizational goals. The encourager makes the therapist’s role a part of his leadership approach. His followers will likely have a positive view of his character but be impatient with his lack of goal orientation. The encourager pastor is a nice fit for a congregation that is experiencing member stress or conflict.

The last leader style Dale identified among pastoral leaders is the hermit. The hermit is uncomfortable with both people and goal setting, making him likely to withdraw from people and abandon leadership activity to self-starters within the congregation. The hermit in essence does not lead, though he serves in a pastoral role.

Dale says that in most cases, a leader will exhibit more that one of the four leader styles, having a primary and a secondary style blend. In fact, a wise leader will utilize different roles at different times as the situation dictates. Of the four styles mentioned, Dale believes the catalyst is the most effective style, noting that under a catalyst, “positive goals are reached and people are built up actively.”

In the arena of business leadership, psychologist Donald Goleman has made a significant contribution tying emotional intelligence to leadership style. Goleman identifies six distinctive leader styles he believes contribute to emotional intelligence:

39 Ibid., 45-53. In this section Dale expands on leader style combinations.
40 Ibid., 41.
coercive, authoritative, affiliative, democratic, pacesetting, and coaching.\textsuperscript{41} Particular attention should be noted of the similarities between Dale’s commander and catalyst styles and Goleman’s corresponding coercive/commanding and authoritative styles.\textsuperscript{42}

Goleman’s research focuses specifically on the impact leadership styles have on the climate of an organization. Of the six leadership styles, Goleman discovered two that have a negative effect on organizational climate: the coercive leader, and the pacesetting leader. The four remaining styles each have a positive effect on organizational climate with the authoritative leader being identified as very positive.

Coercive leadership places emphasis on demand and compliance. The coercive leader is a driven leader, with little concern as to how his demands affect either individuals or company morale. Under a coercive leader, flexibility is limited because he uses a top-down decision making process that stifles creativity and produces a climate of fear among employees. Employees may withdraw in the interest of self preservation.\textsuperscript{43}

Pacesetting leadership is a close cousin to coercive leadership. The primary difference between the two is that the pacesetting leader says “Do as I do, now,” in a participatory manner, whereas the coercive-commander is more likely to say, “Do what I tell you.” Also, the rapid pace and high standard of performance demanded by the pacesetting leader are likely to fatigue his followers, creating a negative work climate.\textsuperscript{44}

According to both Goleman and Dale, the directive leader styles of coercion,

\begin{footnotesize}
\begin{enumerate}
\item Daniel Goleman, “Leadership That Gets Results,” in \textit{The Harvard Business Review on What Makes a Leader} (Boston: Harvard Business School Press, 2001), 58, 60. Two charts illustrating the six styles are provided. One chart shows the positive and negative impact on climate, the second chart provides a brief description of the styles.
\item Goleman, “Leadership That Gets Results,” 59-62.
\item Ibid., 70-71.
\end{enumerate}
\end{footnotesize}
pacesetting, and commanding ultimately produce a negative work climate because they do not adequately developing followers. The coercive and pacesetting leadership styles fail to meet the criteria of Blanchard’s leadership definition: “influencing others by unleashing their power and potential.” The commanding leader’s tendency to intimidate others and his failure to connect personally limit his positive influence and restricting rather than empowering his followers.

The leadership style that has the most positive impact on every aspect of the climate of an organization is the authoritative style. Goleman explains that the authoritative leader provides both a clear vision and motivates people. He makes them feel they are personally important to the organization. Under an authoritative leader, the organization’s purpose is built around a vision shared by leader and followers. In this climate, followers have leeway for innovation, experimentation and risk taking. An authoritative leader charts a new course and sells his people on a fresh long-term vision.\textsuperscript{45} Goleman’s authoritative leader and Dale’s catalyst leader both emphasize that task accomplishment and personal development are the dual pathway to great leadership.

\textbf{Emotional Intelligence and Leadership}

No matter what a leader sets out to accomplish, his success will depend on how he goes about the task. In \textit{Primal Leadership: Realizing the Power of Emotional Intelligence}, Goleman, Boyatzis, and McKee claim that a leader’s emotional intelligence is the most important factor in his leadership repertoire. They claim that emotional intelligence is in fact \textit{primal} to the leadership task stating:

Great leaders move us. They ignite our passion and inspire the best in us. When we try to explain why they are so effective, we speak of strategy, vision, or powerful ideas. But the reality is much more primal: Great leadership works through emotions. . . . This emotional task of the leader is \textit{primal}—that is, first—in two senses: It is both the original and the most important act of leadership.\textsuperscript{46}

\begin{itemize}
\item \textsuperscript{45}Ibid., 63-64.
\item \textsuperscript{46}Daniel Goleman, Richard Boyatzis, and Ann McKee, \textit{Primal Leadership:}
In any group, the leader is the one to whom the group looks for assurance and clarity. The leader has a significant impact on the emotions of the group, often acting as an emotional guide. If people’s emotions are pushed toward enthusiasm, performance can soar; if people are driven toward anxiety, they can be thrown off stride. When leaders drive emotions positively it is called *resonance*, and when they drive emotions negatively it is called *dissonance*.

The key to making primal leadership work to everyone’s advantage, according to Goleman et al, “lies in the leadership competencies of *emotional intelligence*: how leaders handle themselves and their relationships.” Leaders who maximize the benefits of primal leadership drive the emotions of those they lead in the right direction. Goleman et al have identified four domains of emotional intelligence that leaders need to develop in order to have a positive impact on their people: self-awareness, self-management, social awareness, and relational management.

Self-awareness is “having a deep understanding of one’s emotions, as well as one’s strengths and limitations and one’s values and motives.” Self-aware leaders understand their values, goals, and dreams and use this knowledge to make decisions. The self-aware leader resonates with his followers because of his clear priorities and because of the high level of conviction and authenticity he exhibits.

Self-management, the second level of emotional intelligence, is “the focused drive that all leaders need to achieve their goals.” Self-management keeps a leader from being drawn off track by his emotions and helps him to resonate with his people because of his optimism, enthusiasm, and integrity.

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48 Ibid., 40.

49 Ibid., 45.
Social-awareness, the third category of emotional intelligence, enables a leader to sense the shared values and priorities that can guide the group. Social-awareness is also known as “empathy.” Goleman says that “empathy means taking employees’ feelings into thoughtful consideration and then making intelligent decisions that work those feelings into the response.”

The final skill of emotional intelligence is relationship management. Relationship management is the arena where self-awareness, self-management, and empathy all come together. Goleman explains:

Managing relationships skillfully boils down to handling other people’s emotions. This, in turn, demands that leaders be aware of their own emotions and attuned with empathy to the people they lead. . . . Handling relationships, however, is not as simple as it sounds. It’s not just a matter of friendliness, although people with strong social skills are rarely mean-spirited. Rather, relationship management is friendliness with a purpose: moving people in the right direction, whether that’s agreement on a marketing strategy or enthusiasm about a new project.

Leaders who manage relationships well have a knack for finding common ground and establishing rapport. In his description of good relational managers, Goleman states that “such leaders know that what people value most deeply will move them most powerfully in their work. Because they are aware of their own guiding values, they can articulate a vision that has the ring of truth for those they lead.”

Emotional intelligence is important because, as the complexity of a leadership task increases, the relational skills of a leader become increasingly pivotal. To be effective in developing people and to accomplish the churches vision, the resonant pastoral leader will empower his people by developing ministry teams.

50 Ibid., 50.
51 Ibid., 51.
52 Ibid., 52.
Team Leadership

Teams and teamwork are an important methodology in contemporary leadership. However, the term “team” has different meanings to different people. Some people think of sports with a coach and individual performances. Other people may think of key values like sharing, cooperating, and helping each other. Still others think that any group of people that works together on a project is a team. Gene Wilkes says that in the church context there is often confusion between the function of a committee and that of a team. Wilkes explains the difference between a team and a committee by saying:

Committees are groups of people who meet and make decisions for others. Agendas and meetings are everything to committees. Teams on the other hand fit inside the structure and mindset of a mission; they live not for an institution but for the purpose of reaching that mission goal. Teams don’t make decisions for everyone else. Their decisions are for themselves only and are related directly to the task at hand. To a team, mission-related goals are everything. Committees control. But teams empower.53

Jon R. Katzenbach and Douglas K. Smith, in The Wisdom of Teams, distinguish a team from a mere group of people with the following definition: “A team is a small number of people with complementary skills who are committed to a common purpose, performance goals, and approach for which they hold themselves mutually accountable.”54 The power of teamwork is embodied in the fact that teams are organized around a common purpose and that the team members individually embrace that purpose as a personal value. Because a team is mission and purpose driven, members of the team hold themselves accountable both for the regular work of the team and the results they expect the team to accomplish.

The use of teams is an effective leadership tool whereby a pastoral leader can share the responsibilities of leadership and develop new leaders simultaneously. In The Performance Factor, MacMillan identifies six common characteristics of a high

53Wilkes, Jesus on Leadership, 216.

performance team: common purpose, crystal clear roles, accepted leadership, effective team processes, solid relationships, and excellent communication.  

Common Purpose

The first characteristic of a high performance ministry team is having a common purpose. Purpose answers the question: Why are we in existence? Pastoral leaders want their followers to realize that they are a part of something bigger than themselves. Having a common purpose gives a team a reason for cooperation. The purpose of the team must be crystal clear, yet shared in common with all team members. A clear and compelling purpose will create alignment among team members and a sense of common vision within the larger church body.

Thom Rainer and Eric Geiger illustrate a clear purpose in Simple Church, stating that vibrant church leaders are expert designers who guide their church to embrace a simple vision process built on four simple church elements:

A simple church is designed around a straightforward and strategic process that moves people through the stages of spiritual growth. The leadership and the church are clear about the process (clarity) and are committed to executing it. The process flows logically (movement) and is implemented in each area of the church (alignment). The church abandons everything that is not in the process (focus).

An effective pastoral team leader is clear about his personal missional calling from God, and he is diligent about helping the church he leads to discover and embrace a clear statement of purpose. Common purpose is the foundational characteristic upon which strong teams are built.

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Clear Roles

The second characteristic of a high performance ministry team is to have clear role division. Dividing work is one of the first complicating factors a team must face. Therefore, establishing clear role division becomes a team’s strategy for cooperation with each other. On a team, numerous formal roles exist such as team leader, facilitator, and recorder. Also, teams have informal leadership roles which are created by factors like tenure, expertise, and personality style. The key for role division is to keep the team purpose preeminent while dividing the task in the most efficient manner possible.

Teams have two kinds of leaders: the team leader and the task leader. The team leader sets the perimeters and keeps the team moving toward its objective, whereas the task leader assumes the point position of leadership only for a specific task or period of time. Strong teams constantly rotate task leadership among the team members. Rotation of leadership keeps team members involved in the process while maximizing the team’s ability to work effectively and to develop leaders within the team. It is the role of the team leader to be sure that each team member knows what his or her part of the task is and how they fit into the greater purpose of the team.

Accepted Leadership

The third characteristic of a high performance ministry team is accepted leadership. The team leader provides a team with the structure needed to accomplish its objectives. In the early portion of this chapter, significant emphasis was placed upon how a servant leader gains acceptance from his followers with clarity of focus and by valuing them as people. It was also noted that authoritative or catalytic leadership is the most effective style of leadership. These factors are important because teams need an authoritative servant leader who will provide needed structure and perimeters. Rosabeth Moss Kanter describes the type of leadership needed by a team by saying:

True freedom is not the absence of structure—letting employees go off and do whatever they want—but rather a clear structure which enables people to work within established boundaries in an autonomous and creative way. It is important to establish for people, from the beginning, the ground rules and boundary conditions
under which they will be working.\textsuperscript{57}

MacMillan writes that “in most organizational settings it is the leader who frames the task for the team and facilitates their discussion on its meaning and nature.” He continues to say that “in large measure it is the vision, commitment, and communication ability of the team leader that governs the ‘optics’ through which individual team members see their task.”\textsuperscript{58} If MacMillan is accurate about the impact team leaders have on the teams they lead, it is imperative that pastoral leaders become effective team leaders.

**Effective Processes**

The fourth characteristic of a high performance ministry team is to have effective working processes. Teamwork necessitates that members on the team know how to both *think* together and *work* together. These two dimensions of teamwork provide the method of cooperation for the team. Teamwork is not random activity. A team must focus upon its objective, then plan and implement a process to accomplish that objective. A common mistake teams make is to repeat an activity without evaluating its effectiveness in accomplishing the intended goal. A pastoral leader needs to encourage preplanning, evaluation, and feedback on all key areas of church ministry.

**Solid Relationships**

The fifth characteristic of a high performance ministry team is the development of solid relationships within the team. For a team to have solid relationships, team members must embody the relational qualities of trust, respect, acceptance, understanding, courtesy, mutual accountability, and love. The presence of these relational qualities creates a climate of cooperation needed for strong teamwork. For a


\textsuperscript{58}MacMillan, *The Performance Factor*, 95.
pastor to become a strong relational leader, he should continually focus on the first three stages of Blanchard and Hodge’s transformational leadership model: personal leadership, one-on-one leadership, and team leadership.

**Excellent Communication**

The final characteristic of a high performance ministry team is that they practice excellent communication. MacMillan explains that the ever increasing flow of information in our society puts pressure on leaders to respond to the many messages received but also causes leaders to filter information to avoid communication overload. He further notes that in spoken communication words alone account for only 7 to 10 percent of the message, whereas tone inflection contributes 35 percent, and body language contributes 55 percent. Team members must wisely choose the style of communication they practice in order to keep harmony on the team. Effective pastoral leaders recognize that for communication to be effective, it needs to be clear, open and honest, timely, and accurate. Leaders must also be able to discern the medium of communication that is appropriate for a specific situation. MacMillan states:

Face-to-face communication is the richest form because we can draw on the resources of words, body language, voice, or even the physical arena itself to deliver our ideas. At the same time, we can receive a constant update on how the audience is receiving our message and can make midcourse corrections if we’re going astray. For that reason, messages that are sensitive or unwelcome may demand this channel, while information of a general, unemotional nature works well with a leaner method of delivery.

The success of face-to-face communication depends to a large extent on a leader’s ability to listen effectively. Listening is an active behavior wherein a person consciously attempts to understand not only the words a person speaks, but more importantly, what a person truly is attempting to communicate. Dallas and Nancy

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59 Ibid., 159.

60 Ibid., 160.
Demmitt teach that listening skills can be enhanced in any leader if that he will focus on
the speaker, summarize what he hears the speaker say, and ask open-ended questions that
produce understanding. Effective communication and the ability to listen may
determine if a leader succeeds or fails.

Team leadership is a critical skill for a twenty-first-century pastoral leader. To
build a church or lead a ministry that impacts its community for Christ and develops
future generations of leadership, the shared leadership climate of team ministry is
necessary. If a leader and his church practice the six characteristics of a high
performance ministry team, they are likely to enjoy a sense of purpose, and an ever
increasing cadre of leaders that contribute to the overall growth and health of the church.

Disciplines of Leadership

Reggie McNeal, in Practicing Greatness, has identified seven disciplines that
are common to extraordinary spiritual leaders: self-awareness, self-management, self-
development, mission, decision making, belonging, and aloneness. In addition to these
seven disciplines, he says that great leaders also share three common characteristics:
humility, effectiveness, and service. The growth of leadership competency and
credibility is not guaranteed; a leader must discipline himself in order to reach his
maximum potential. For a pastor to achieve and maintain public success as a leader, he
must adequately address the following personal disciplines in his life.

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61 Dallas Demmitt and Nancy Demmitt, Can You Hear Me Now? (Colorado Springs, CO: Cook Communications, 2003). The Demmitts provide a five-step discovery listening process through which a leader will learn to: anchor on God’s word, focus on the speaker, summarize what he hears, invite feedback on his summary, and ask permission to share his input on the topic at hand.

The Discipline of Self-Awareness

Self-awareness is a leader’s ongoing quest for self-understanding. The discipline of self-awareness is important because it protects leaders from being self-absorbed or merely driven by their position or title. McNeal says that self-awareness is the most important of all leader disciplines because the hazards for persons who are not self-aware are so great. He states:

Without this insight into themselves and their behavior and motivations, leaders become subject to unknown or underappreciated forces that influence their actions and that can sabotage their work. Without appropriate self-awareness, hidden addictions or compulsions may guide leaders to behaviors that create huge problems and may dismay, exasperate, and bewilder those they lead.\(^63\)

Various dynamics impact a leader’s self-awareness such as his family of origin, the environment in which he serves, and historical events. Clinton refers to this stage of leader development as “sovereign foundations.” He points out that God is sovereign thus aware of one’s life circumstances and how they impact his personal and leader development. Clinton says that although the potential leader has little control over what happens in this phase, the leaders “primary lesson is to learn to respond positively and take advantage of what God has laid in these foundations.”\(^64\) Great leaders pursue self-awareness early in their life and use the lessons they learn to guide their development.

Another strength that self-awareness contributes to a spiritual leader’s life is to assist him in understanding his personal uniqueness such as his call, God-given talent, and personal traits like personality, passions, values, and cognitive style. A self-aware leader is able to identify and embrace his uniqueness which can shield him from his own “dark-side” of leadership.\(^65\) The intuitive nature of a self-aware leader allows him to

\(^63\) Ibid., 11.

\(^64\) Clinton, The Making of a Leader, 44.

\(^65\) Gary L. McIntosh and Samuel D. Rima, Sr., Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction (Grand Rapids: Baker Books, 1997). McIntosh and Rima identify five dysfunctions of leadership they call the dark-side:
establish emotional bonds with others and to have wisdom in making life decisions. A self-aware leader is also more likely to manage self and others more effectively.

**The Discipline of Self-Management**

McNeal says that “great leaders are great managers—not just managers of projects or other people but mostly of themselves.” Goleman et al define self-management as the focused drive that all leaders need to achieve their goals. The pressures that are placed upon a leader from external circumstances are not usually the issues that sideline him as a leader. A leader must manage the internal challenge of his emotions. Some of the common emotional struggles a leader deals with are depression, anger, hostility, dealing with grief and loss, fear, and bitterness. Any one of these emotions can create stress in a leader and cause him to lose perspective on why he leads.

Goleman, Boyatzis, and McKee list six competencies that characterize strong self-management: (1) emotional self-control, (2) transparency that reflects integrity and trustworthiness, (3) adaptability to changing situations and obstacles, (4) a drive for excellence and achievement, (5) initiative to act and seize opportunity, and (6) the optimism to see the upside of events that occur. In the life of a leader, self-management is similar to an inner conversation whereby the leader weighs options and consistently responds in an emotionally intelligent manner.

compulsive leaders, narcissistic leaders, paranoid leaders, codependent leaders, and passive-aggressive leaders. These five are the most common dysfunctions that derail leadership effectiveness.

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69Ibid., 39.
The Discipline of Self-Development

Leaders who are effective over a long period of time, especially in one location, are usually lifelong learners who have the ability to build upon their strengths and minimize their weaknesses. McNeal believes that lifelong learning is a continual process of unlearning. Unlearning is the process of analyzing one’s own ideas and behaviors in the context of new information and circumstances. Unlearning is especially germane in the areas of a leader’s self-knowledge, his ministry methodologies, and his cultural exegesis.

Lifelong learning takes many forms depending on a person’s cognitive style. Some leaders are reflective learners who process information internally by reading or meditation. Other leaders process information externally while talking or taking action. McNeal notes that regardless of learning style, lifelong learners have two common characteristics: they are intentional about learning, and they engage in practices that expose them to new ideas.

One excellent self-development resource is the research done by the Gallup Organization in which they conducted interviews of over two million people, identifying thirty-four most prevalent themes of human talent. In Now, Discover Your Strengths, Buckingham and Clifton explain thirty-four talent areas and guide the reader in a process of discovering his top five talent areas, using an online profile called the StrengthFinders profile.

Buckingham and Clifton define strength as “consistent near perfect performance in an activity.” They contend that this definition reveals the three most

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70 McNeal, Practicing Greatness, 63.

71 Ibid., 65.


important principles for a strong life and leadership: (1) a strength is a behavior a person can do consistently, (2) a person does not have to excel in every aspect of his role in order to excel in that role, and (3) a leader excels by maximizing his strengths, not by fixing his weaknesses. Leaders who practice the discipline of self-development are continually involved in discovering new information to assist them in being more effective as a leader.

The Discipline of Mission

Great spiritual leaders realize that their life mission is not something that they invent; rather, it is something they discover. Often in pastoral leadership, mission is referred to as a call from God. For a spiritual leader, having a sense of God’s call upon his life is critical. In A Work of Heart, McNeal says:

God shapes the heart of the leader through the call. This call is a divinely orchestrated setting apart of the leader for some special task. God’s part of the call dynamic is to initiate, guide, position, and intervene. The leader’s part of the call drama is to hear, respond, search, and order or re-order life.74

For a pastoral leader, his sense of well being is sustained by the reality that God has called him for a specific purpose, and, that purpose fuels a passion in him to respond in obedience. Blackaby and Brandt comment that “one does not choose a ministry! A pastor is chosen. He is chosen by God for God’s purposes, in God’s time and place, and serves Him in God’s ways.”75 Wilson and Hoffman say that “the call into ministry is the possession of a ‘knowing’ initiated and sustained by God and validated by Scripture.”76

Spiritual leaders define their whole lives in terms of the call. Leaders


76Wilson and Hoffman, Preventing Ministry Failure, 72.
sometimes mistakenly think of their call as synonymous with their place of service. In reality, a leader’s call is principally a personal word from God that finds its expression in a ministry assignment.

**The Discipline of Decision Making**

Decision making is a fundamental responsibility of leaders. People who are unwilling or unable to make decisions are unlikely candidates for leadership. Blackaby comments that “leaders may consult counselors; they may seek consensus from their people; they may gather further information; but ultimately they must make choices.”

Great spiritual leaders consider certain key elements when they make decisions such as whether or not they are focused upon the right questions, if the timing is right, if they have enough pertinent information, and if enough influential people support the decision.

One key element of decision making is to ask the right questions. McNeal states that “answering the wrong question, even precisely, doesn’t accomplish anything; in fact, it keeps leaders and organizations tied up in counterproductive pursuits with potentially disastrous results.” The questions a leader asks should be those that reveal important information the church needs to know in order to accomplish its mission.

Leaders with a high degree of emotional intelligence are able to determine the correct timing for a decision based upon factors such as support of key leaders and the impact a decision will have both positively and negatively upon the overall health of the church. Blackaby notes that “successful leaders are not successful because they never err in judgment, but because they continually learn from their mistakes.”

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become a catalyst for personal growth and future success of a great leader.

**The Discipline of Belonging**

Leadership is lonely. The very nature of the leadership role is to create change which sets him apart from many who will follow him. Ronald Heifetz and Marty Linsky explain the perception that followers have of leaders saying:

> You appear dangerous to people when you question their values, beliefs, or habits of a lifetime. You place yourself on the line when you tell people what they need to hear rather than what they want to hear. Although you may see with clarity and passion a promising future of progress and gain, people will see with equal passion the losses you are asking them to sustain. \(^8^0\)

Even though followers may see the leader as dangerous, that response is usually temporary. Leaders, like all people, need the encouragement and the accountability which are produced through having quality relationships with others. To maintain health and vitality, a leader must overcome the isolation Heifetz and Linsky describe by practicing the discipline of belonging. Whom can a leader trust? Whom should a leader allow into the unguarded domain of his soul? A healthy leader practices the discipline of belonging by investing himself in relationships with his spouse and family, friends, coworkers, and mentors. However, even the most emotionally intelligent leader cannot share his most private self with all of the people under his influence.

Practicing the discipline of belonging protects a leader from losing heart when he faces difficulty in his leadership. The community established by belonging relationally to others energizes a leader as well as those he leads.

**The Discipline of Aloneness**

The last discipline of great leadership is the ability to be alone with oneself for the sake of rest, relaxation, and personal regeneration. McNeal says that “leaders who

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achieve greatness in the spiritual world not only endure aloneness, they build it into their lives.” He continues to say that great leaders “appreciate the depth of soul making that is possible only in solitude.”

During times of aloneness leaders can achieve greater self-awareness, missional clarity, and in the case of pastoral leaders, a word from God. Having time alone gives a spiritual leader opportunity time for reflection and prayer.

In addition to the visionary and spiritual benefits aloneness can provide a pastoral leader, his physical health is also affected. Medical doctor Daniel Spaite comments on the high degree of burnout among ministers, saying that “burnout does not happen overnight. It is not a failure of faith or character, courage or stamina. It is the body’s protective mechanism pushed to its extreme.” Spaite believes that most pastoral leaders are not good managers of the stresses characteristic to their profession. He suggests that pastors embrace a more biblical process of rest by (1) protecting private time with the Lord each day, (2) resting one full day each week, (3) planning periodic times of renewal, and (4) making vacation time, a real vacation.

Exploring the discipline of aloneness allows the spiritual leader to disengage from the world but not to escape it. Aloneness is part of an effective leader’s strategy to change the world.

Conclusion

The field of leadership, like most disciplines, is replete with pundits who propagate what they feel to be certain steps, disciplines, stages, or characteristics of an effective leader. The barrage of opinion can be both confusing and ultimately

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81 McNeal, Practicing Greatness, 143.


83 Ibid., 149-50.
overwhelming to an aspiring pastoral leader.

In this chapter, I have attempted to narrow the focus of leadership to the behaviors that best reflect Jesus’ command that the task of a leader is to first serve those he leads (Matt 20:25-28). In chapter 4, pastoral leaders from the Arizona Southern Baptist Convention will participate in a leadership network through which they will gain knowledge about servant leadership, develop team leadership skills, analyze characteristics of their personal leadership, and discuss disciplines critical to becoming biblically healthy pastoral leaders.
CHAPTER 4
THE ARIZONA LEADERSHIP NETWORK

In February of 2008, I enlisted twelve pastoral leaders from within the Arizona Southern Baptist Convention to participate in my D.Min. project also known as the “Arizona Leadership Network.” Within the context of the Network, it was my objective to accomplish five strategic goals that I believed would strengthen pastoral leadership in Arizona: (1) to teach behavioral characteristics of biblically healthy pastoral leadership, (2) to lead a group of pastoral leaders through a personal development and discovery process whereby they would be strengthened as biblically healthy leaders, (3) to develop a network of pastoral leaders with skills applicable to their unique ministry context and replicable so they could coach other pastors, (4) to establish a culture of life-long learning and accountability through peer learning communities, and (5) to strengthen my skills as a developer of pastoral leaders.

The Arizona Leadership Network included five key elements represented in the developmental phases of the project. The first phase of Network participation was a two-day Lead Like Jesus™ Leadership Encounter co-facilitated by myself and Robert Shelton, a friend and coach who serves on the staff of the Canadian Convention of Southern Baptists.¹ The second phase for Network participants was an eight-week accountability partner commitment with another Network member chosen during the

¹Lead Like Jesus™ Leadership Encounter is a leadership seminar developed by The Center for Faithwalk Leadership, Inc., Augusta, GA. The leadership principles taught in this seminar are published in Ken Blanchard and Phil Hodges, Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Times (Nashville: W. Publishing Group, Thomas Nelson, Inc., 2005). Used by permission. Facilitator certification required.
*Lead Like Jesus* Encounter. Phase 3 was personal coaching, which was done simultaneously with the accountability partner experience, and featured two one-on-one coaching visits between myself and each Network participant. The fourth phase of the project was an internet blog that I hosted. On my blog, I wrote six posts about leadership that allowed Network participants an opportunity to create a fluid discussion with each other and to digest the concepts introduced in the project.

The final phase of the Arizona Leadership Network was another two-day training using Building Powerful Ministry Teams to integrate the leadership insights gained from all phases of the project.\(^2\) Once again, Robert Shelton from the Canadian Convention of Southern Baptist co-facilitated the training. Following each aspect of the Network experience, I received a written evaluation from the participants.

I asked Robert Shelton to co-facilitate the *Lead Like Jesus* and Building Powerful Ministry Teams training with me in an attempt to model shared leadership for the Network, a leadership behavior that both trainings emphasize. Also, I asked Robert to serve me as a coach with focus upon my fifth project goal: to strengthen my skills as a developer of pastoral leaders. Robert’s function as coach was to critique my presentation skills, evaluate my knowledge of the material, and provide an objective opinion of my ability to effectively relate to pastoral leaders.

**Enlistment of Network Participants**

In the first two weeks of my project, I communicated with Network participants about the initial two-day Network orientation and *Lead Like Jesus* training, prepared for the seminar, and established my blog. Because my project was intended to

address pastoral leadership (not just senior pastors), I intentionally enlisted people serving in a variety of vocational ministry roles. The twelve participants of the Arizona Leadership Network included four pastors of established churches, three church planting pastors, three church staff members, and three collegiate ministers serving on state college campuses. One of the participants listed above represented two ministry areas, serving as both a church staff member and a church planting pastor.

The Network reflected diversity in other categories in addition to ministry service. I gave Network participants a pre-test in which I asked their age in ten-year increments; one was between 20 and 30 years old, eight were between 30 and 40 years old, and three were between 40 and 50 years of age. The formal theological education background of Network members ranged from one with a Bachelor of Arts degree, one current seminary Diploma of Theology student, and ten holding a Master of Divinity. The Network consisted of ten males and two female leaders.

Two other categories of interest were years of ministry experience and tenure in the current ministry position. Ministry experience ranged from one to twenty-eight years, with an average of ten years. The tenure of the leaders reflected from one year to nine years, with an average of three years serving in the current location. The selection of Network participants was somewhat random in that I enlisted some ministers based upon the diversity I desired in the project, but I also asked for additional recommendations from enlistees—which resulted in the participation of two ministers I did not know well prior to the project.

**Phase 1: Orientation and Lead Like Jesus Leadership Encounter**

Originally I had planned to have an initial project orientation meeting, followed by a second meeting which would be the Lead Like Jesus Encounter. I changed to a single two-day meeting in order to limit participant travel. Five of my twelve participants traveled approximately 150 miles to participate; the remaining eight were
from the metropolitan Phoenix area. I chose ministers from different parts of Arizona to accomplish geographical and ministry diversity as well as to fulfill my statewide role as Church Ministries Facilitator: Leadership Development for the Arizona Southern Baptist Convention.

The first Network meeting was held on February 28-29, 2008, at the Arizona Southern Baptist Convention offices in Scottsdale, Arizona, with all twelve leaders in attendance. After initial introductions, I gave the Network members an overview of my project and reviewed the commitment I was asking from them. At that point, I gave participants a pre-test titled the Leadership Reflections Survey. I explained to the Network that the pre-test would serve as a baseline of their self-perception as a leader and that it would be compared with a post-test using the same questions at the end of the fifteen-week Network experience. It was my hope that the pre and post-test would give me a good measurement of movement for each Network participant in five key arenas of pastoral leadership: calling, contentment, character, crafting, and coaching.

I chose the Lead Like Jesus Leadership Encounter as the first activity for the Network in an attempt to lay a biblical foundation of servant leadership and to present a leadership development process upon which other phases of my project could expand. The two-day format of the Leadership Encounter was needed to allow the time necessary to build a sense of community that would be helpful in the accountability and coaching phases of my project.

As I explained in chapter 3, Blanchard and Hodges in Lead Like Jesus contend that great leaders move through a transformational cycle of leadership that begins with personal leadership in which they gain a biblical perspective. The leader then moves to

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3 The Leadership Reflections Survey created by the Next Level Leadership Network of the North American Mission Board of the Southern Baptist Convention was adapted and used by permission (Appendix 3).

4 Blanchard and Hodges, Lead Like Jesus, 4. The Transformation Cycle of Leadership can be seen on this page.
one-on-one leadership in which he learns to give and receive trust as an integral component of leadership. The third level of the cycle is team or community leadership, in which the leader is seen as trustworthy, by having demonstrated the ability to give, receive trust, and share leadership with others. The last and highest level of the transformational cycle is organizational leadership. At the organizational level, a leader is effective in his task accomplishment and in reconciliation of human relationships.

I believe that most pastoral leaders desire to be effective at the organizational level of leadership. Using the transformation cycle of leadership as the template for leadership effectiveness, I led the Network members through the Lead Like Jesus Leadership Encounter curriculum. This curriculum divides the training into four dimensions of leadership: (1) the heart, which reflects our internal motivations for leadership, (2) the head, in which we formulate our theories about leadership, (3) the hands, our daily leader behaviors, and (4) the habits, or disciplines that sustain us as leaders. The remainder of the two day Leadership Encounter was spent teaching and processing these four dimensions through both lecture and small group discussion format.

The purpose of the heart dimension of leadership is to assist a pastoral leader in seeing how his internal motivations may hinder or aid his development as a biblically healthy leader. At issue is a leader’s understanding of servant leadership as instructed and modeled by Jesus (Matt 20: 25-28; John 13: 1-17). I shared with the Network that leaders often fail in their leadership because they do not recognize the self-serving nature of pride and fear in their behavior. Blanchard and Hodges use the acronym EGO (Edging God Out and Exalting God Only) as a teaching tool to contrast the negative attributes of pride and fear with the positive attributes of humility and God centered confidence.\(^5\)

Approximately four hours were spent discussing how leaders can embrace servant leadership and take accountability for self-centered leader behavior. I used the

\(^5\)Ibid., 49, 64. The complete EGO tables can be seen on these pages.
story of Jesus’ trial before Pilate to contrast the leadership results of fearing God and fearing man (John 18:28-19:16). I concluded the heart section of the training with an application exercise Blanchard and Hodges call the “EGO Anonymous Meeting.” During the “EGO Anonymous Meeting,” participants on a volunteer basis shared an example of a time when they led out of pride or fear instead of Christ-centered servant leadership. I was amazed how Network members “opened up” and shared important stories of their leadership with their peers. A strong sense of community formed within the Network as leaders became transparent with each other.

The purpose of the head section of Lead Like Jesus is to teach the basic elements of the servant leadership point of view as modeled by Jesus. In this section, I presented to the Network a brief lecture on two parts of leadership: the visionary role and the implementation role. Blanchard and Hodges explain that people look to a leader for vision, but once vision has been cast, followers must take responsibility for the implementation process. This shared approach to leadership is often called “team leadership,” the subject of my second two-day training held in week thirteen.

A pastoral leader needs to discover a biblical statement of mission, values, and vision for his life that will serve as his leadership point of view. During the two-day training, Network members began to craft their understanding of God’s mission for their life. I shared with the group that during my one-on-one coaching visits with them, we would discuss their personal mission statement and its implication for their ministry setting.

The third dimension of leadership taught in Lead Like Jesus, the hands, provides a framework for understanding the leader’s role in the growth and development of people. During this section, I presented to the Network four common elements of effective leadership: change, growth and development of people, results and relationships, and vision. Because one of the tasks of leadership is to inspire change, I spent one hour with the Network explaining why the four levels of change (knowledge,
attitude, behavioral, and relational-organization) are often met with resistance from followers. The discussion of change produced a great session of peer-learning as leaders shared in small groups some of their experiences of attempting to lead change in their ministry context, and how such situations might be better handled in the future.

The next several hours of the Lead Like Jesus event was spent unpacking a development process Blanchard and Hodges call “The Way of the Carpenter.” The developmental theory espoused is that when people attempt a task, they fall into one of four developmental categories based upon their level of experience and expertise in that task. What a person needs from his leader depends upon his developmental level; therefore, a wise pastoral leader will match his leadership to the needs of the follower. The developmental categories are novice, apprentice, journeyman, and master-teacher. In “The Way of the Carpenter,” Blanchard and Hodges give examples from the leadership of Jesus which show how he related to his disciples based upon their level of development. The biblical examples given were novice (Matt 10: 5-10), apprentice (Matt 17: 18-20), journeyman (Matt 14: 28-30), and master (Matt 28: 18-20).

In the fourth and final part of the Lead Like Jesus Leadership Encounter, I talked with Network members about five habits they should practice as disciplines to keep them focused on the mission God has given to them. The five habits are practicing solitude, experiencing prayer, abiding in God’s unconditional love, applying scripture, and maintaining accountability relationships. I pointed out that at various times during his earthly leadership journey, Jesus retreated from people for times of spiritual renewal in solitude (Mark 1:35; 6:31-32; Luke 4:42). I encouraged the leaders to identify and calendar for themselves times for personal Sabbath through Bible study, personal reflection, and prayer, focusing on the glory and goodness of God in their lives.

I challenged the leaders to pray and to realize that when Jesus was in solitude, it was for the sake of gaining perspective and purpose (Matt 4:1-11; 14:13, 23; Luke 6:12). I encouraged the Network to recognize that, as ministers, they should pray for
people with whom they are having difficulty relating and for a forgiving spirit (Mark 11: 25-26; Prov 28:13; Matt 5: 23-24; 6: 6-15; 7:3-5, 12).

One of the final interactive experiences I facilitated at the Lead Like Jesus Leadership Encounter was an unconditional love activity included within the curriculum. All members were asked to think of something they wish they had heard more when they were a child. In my case for example, I chose “Keith, I love you.” I divided the Network into two groups and had one group sit in a circle of chairs facing inward, with a leader from the other group standing behind them. At the appointed time, each leader standing behind a seated person would whisper into that person’s ear that person’s name, followed by the phrase they wish they had heard more of as a child. The circle of standing leaders then rotated until each leader had spoken to each seated leader. I then had the standing and sitting leaders change places and repeated the exercise.

I believe this activity was a powerful moment for many of the leaders in the Network. Leaders heard words of unconditional love spoken which, in some cases, were an exact repetition of the words they had personally chosen. The highlight of the unconditional love activity, however, occurred next. I repeated the exercise—only this time I had leaders whisper phrases from Scripture into the seated person’s ear. I witnessed a powerful presence of the Holy Spirit as pastoral leaders were affirmed by Scripture.

I ended the Lead Like Jesus Leadership Encounter by having Network members choose an accountability partner and plan a time to meet weekly. I then explained the next eight weeks of the Network process, which would include an evaluation of the Lead Like Jesus training that I would send by email, two coaching visits between me and each minister, weekly participation on my leadership blog, and weekly discussions with their accountability partner.

Phase 2: Accountability Partners

During the middle weeks of my project, there were no corporate Network
meetings. Instead, from weeks four through twelve I communicated through email and personal coaching visits.

The accountability partner phase of my project, though valuable in accomplishing my goals of breaking ministry isolation and life-long learning, was nonetheless the least structured activity of the project. I did not require any formal report from the partners. My instructions were simply to meet weekly by telephone or in person for a period of thirty minutes to one hour for a peer-learning time using a discussion guide I would provide (Appendices 9-13). In the accountability partner phase, my goal was to create a learning activity that required the ownership and initiation of Network members. I hoped that by limiting my direction, the accountability relationships would take on a life of their own that would result in relationships that would continue post-project.

There were two aspects of the accountability partnership that I facilitated. I provided each Network member with a copy of *Practicing Greatness*, by Reggie McNeal, to read and discuss together during their eight-week partnership. 6 Second, I wrote five discussion guides (Appendices 9-13) and emailed them at the appropriate time to all Network members. I had originally intended to write a discussion guide for each week, but as the project developed I decided against doing a weekly guide for two reasons: (1) the partners were not maintaining a weekly schedule, but rather meeting approximately every ten to twelve days, and (2) I discovered in my coaching visits that the partners actually preferred the freedom to create their own accountability discussions.

The discussion guides I provided included four common elements: (1) a reminder to participate in the blog and to talk with their accountability partner about questions I had asked on the blog, (2) a call to share with each other how they had

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applied the principles of servant leadership in their ministries to this point, (3) a chapter reading assignment from *Practicing Greatness*, and (4) a reminder to pray for each other and verbally encourage each other weekly as they met. Emailing the discussion guides gave me the added benefit of maintaining regular communication with Network members I would not meet personally with in a given week.

**Phase 3: One-on-One Coaching Visits**

In the eight weeks between week three and twelve, I set a personal goal to have two coaching conversations of 1.5 hours length with each Network participant. Prior to each coaching visit, I emailed the Network member to calendar the visit and choose the location, which was usually a coffee shop in his or her ministry area. I also provided an agenda for the coaching visit (Appendices 14 and 15). I discovered that I was not able to complete all twenty-four visits within my eight-week timeframe, so four of the visits occurred during weeks thirteen to fifteen.

I included the coaching phase as part of the Network experience because I believed that it would help in breaking ministry isolation, encourage life-long learning, provide a safe environment to discuss personal leadership issues, and strengthen my skills in developing pastoral leaders. In preparation for the coaching sessions, I provided each participant with a copy of the *Personal DISCernment Inventory* to complete prior to our meeting. I used the DISC personality assessment as a resource to strengthen the level of self-awareness of the leader and to show how his behaviors affect his relationships and his influence as a leader.

I also distributed a Personal Development Plan worksheet to facilitate discussion of personal mission, values and vision. My goal in using the above two

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7 *Personal DISCernment Inventory* (Atlanta: Triaxia Partners, 2007). Used by permission, facilitator certification required.

8 The Personal Development Plan Worksheet was created by the Next Level Leadership Network of the North American Mission Board of the Southern Baptist
resources was to assist the leader in discovering the gifts God had given him as a leader and to discuss how to gain the maximum benefit of his personality while providing visionary leadership in his pastoral role.

The agenda I created for the first coaching session included seven areas for discussion:

1. How did the Lead like Jesus Encounter impact your perspective of leadership?
2. What has been your greatest leadership challenge to date?
3. What changes in your leader behavior do you hope to implement?
4. Complete the Personal DISCernment Inventory and email me your DISC type from pages 14-15 of the inventory.
5. Bring your Personal Development Plan worksheet with you even if you have not completed it to assist in our discussion.
6. What issues would you like to talk about?
7. How can I pray for you?

I discovered on my first coaching visit that it was not possible to cover all seven discussion items in the timeframe allowed. In reality, only the first four items were discussed with priority given to the personality inventory.

I received a helpful though blunt critique from my first Network coaching participant, who affirmed my use of the personality profile but suggested that other agenda items should be provided by the person being coached. After reflection, I concurred and made the adjustment for my next coaching appointment with a Network leader. The simplified approach served to create greater depth of dialogue in my next coaching visit.

In my second round of coaching visits, I focused on asking open-ended questions to keep the initiative of the dialogue centered on the participant rather than on my agenda. I did, however, email the participant in advance and suggest the discussion Convention. Used by permission (Appendix 16).
items: (1) attempt to put into writing your current understanding of your mission, values, and vision using the Personal Development Plan worksheet, (2) think about leadership issues you would like to talk about, and, (3) tell me how can I pray for you?

I feel indebted to the Network member who gave me his critique. Because of the adjustments he suggested, the twenty-four coaching visits I made with Network participants were without question the most enjoyable phase of my project.

**Phase 4: Internet Blog**

Much of the communication I had with Network participants during the project was done digitally. I used the internet for personal communications, to send and receive evaluations of each phase of my project, and to introduce new thoughts related to the material that had already been presented by creating a blog titled “The Servant.”

In my role as Church Ministries Facilitator: Leadership Development for the Arizona Southern Baptist Convention, I lead many seminars and workshops. Whereas the material taught in these workshops is valuable in my opinion and seemingly well received by attendees, I have grown concerned by the lack of application following the training. For this reason, I determined that my project needed numerous methods for participants to process the training they would receive in the two major seminars, *Lead Like Jesus* and Building Powerful Ministry Teams. The accountability partner process, one-on-one coaching, and internet blog activities of my project were included to give participants multiple contacts with teaching material and to allow enough time for synthesis and application to take place in the ministry context.

Initially I intended to write a weekly blog post that would coincide with each of the eight weeks that the accountability partners met. However, I discovered the Network participants did not engage the blog quickly enough to maintain this schedule,

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so I changed to six blog posts along with reminder emails when each post was published.

I used the four dimensions of leadership from *Lead Like Jesus* (a leader’s *heart*, a leader’s *head*, a leader’s *hands*, and a leader’s *habits*) as general blog categories and unique titles to stimulate interest. My goals for the blog were to maintain a fluid dialogue among participants and to communicate my thoughts in a personal and informal manner consistent with internet dialogue. The result I hoped to see as participants blogged with each other was an enhanced sense of community and a climate of peer learning. I used personal stories and reflection as well as some of the academic material contained in chapters 2 and 3 of this project.  

One personal story I shared in my blog was about a life lesson I learned while undergoing surgery to remove a hemangioma tumor from my liver. During surgery, my heart developed an arrhythmia in response to the anesthesia, which caused the surgery to be aborted. During the next twenty-four hours, significant attention was given to my heart condition. The lesson I learned is that the heart is always first—certainly in physical health, and then in leadership. I drew a correlation to Blanchard and Hodges’ teaching that the heart of a servant leader, when attuned with God’s guidance in his life, enables him to handle feedback well, plan for his leadership succession, and realize that empowerment is critical to effective leadership (Appendix 17).

**Phase 5: Building Powerful Ministry Team Training**

The last activity phase of the Arizona Leadership Network was a two-day training in team leadership on May 1-2, 2008, at the offices of the Arizona Southern Baptist Convention. The team training was attended by all twelve Network participants, Robert Shelton, and I. Building Powerful Ministry Teams [BPMT] is a seminar designed to help pastoral leaders to become more effective at the organizational level of leadership.

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In the first four phases of my project, I attempted to develop leaders in the first three parts of the transformational leadership cycle: personal leadership, one-on-one leadership, and community leadership. Through BPMT, it was my hope that Network participants would gain knowledge and skills that would enhance their organizational leadership effectiveness.

On the first day of the BPMT training, I opened by giving accountability partners thirty minutes for prayer and personal sharing. Next, I asked all Network participants, including Robert and me, to duplicate our DISC profile on individual flipchart sheets and post them on the walls of our meeting room. I facilitated a one-hour corporate discussion on how a leader’s temperament type can potentially affect him as a team leader. For example, a high “D” or dominant leader is tempted to be directive in his leadership as a default to his personality type. However, a high “D” leader who desires to be a servant leader will consciously developing leadership in others and resist the temptation to “do it himself.”

In the remaining two hours of the morning, I presented a biblical background supporting team development and the dynamic of synergy in team ministry. The biblical topics and texts used were God’s triune nature and his creation of the family unit (Gen 1:26; 2:18, 24); and assignments God gave to biblical leaders using the examples of Moses (Exod 4:10-16; 18: 13-27), David (1 Chr 11:10), Daniel (Dan 1:7), Paul (1 Cor 4:17; 2 Cor 8:23; Phil 1:24; 2:25; Col 1:7; 4:9; 1 Pet 5:12), and Jesus (Mark 3:14; Luke 6:12-13). I also presented biblical support for interdependence of leaders in the church (1 Cor 12:12-14) and for the task of the pastor (Eph 4:11-12; 2 Tim 3:17).\(^{11}\)

On the afternoon of day one, I began teaching the six characteristics of a

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\(^{11}\textit{Biblical Basis for Teams} \text{ (Atlanta: Team Resources, Inc., 1984).} \) I provided each Network participant with a copy of this supporting document usually only provided to Building Powerful Ministry Teams facilitators. Team Resources is now known as Triaxia Partners, Inc.
powerful ministry team that would be the focus of teaching for the remainder of the seminar. That afternoon I led a discussion of the first two team characteristics, *common purpose* and *clear roles*. On the second day, I presented the remaining four team characteristics: *accepted leadership, effective processes, solid relationships, and excellent communication.*

For a team to work as a cohesive unit, it must be united around the most important element of teamwork: *common purpose*. The team purpose needs to be clear like the sound of a bugle (1 Cor 14:8), compelling like Jesus’ calling of his disciples to be fishers of men (Matt 4:17-22), and held in common among all team members. The power of team purpose comes from the team being in alignment around purpose. The apostle Paul illustrated the concept of alignment to the church at Philippi by calling them to be united in one spirit (Phil 1:27; 2:2).

The second characteristic of effective teamwork is *clear roles*. Whenever people work together on a task, role division is important to prevent confusion as well as to increase productivity. There are two types of leadership on a powerful ministry team: the *team* leader and the *task* leader. The secret to effective teamwork is for the *team* leader to regularly assign *task* leadership to all team members. This process of shared leadership develops team members into effective leaders and produces a new generation of *team* leaders. Excellent biblical support for role division in the church is found in Paul’s affirmation of Apollos to the church at Corinth (1 Cor 3:4-9) and Nehemiah’s efforts to rebuild the wall around Jerusalem (Neh 3:1-6). During the session on *common roles*, I emphasized Paul’s explanation of spiritual gifts (1 Cor 12:4-31) as evidence for the importance of shared leadership in the church.

In presenting the third characteristic of a powerful ministry team (*accepted leadership*),

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leadership), I attempted to integrate the servant leadership model taught in the Lead Like Jesus Leadership Encounter (Matt 20:25-28) with this characteristic. People will not follow leaders they do not trust or respect; therefore, it is imperative that a leader have a high degree of “emotional intelligence” to help him navigate the often turbulent waters of leadership.\textsuperscript{13} During this section, I gave a brief lecture on the six leadership styles identified by Daniel Goleman in his article “Leadership That Gets Results.” This lecture was followed by a discussion of which style is most effective in various situations, including the net positive or negative impact on the leadership climate caused by each style.\textsuperscript{14}

The fourth characteristic of powerful ministry team is effective processes. In this section of the training, I described the difference between working and thinking processes. A working process is a repeated task done without evaluation such as planning a weekly worship service. Conversely, a thinking process describes the behavior of a team that constantly evaluates its work attempting to become more efficient and productive. Most teams spend the majority of their time doing the work without evaluation. I led the group in an activity provided in the curriculum called the “Random Numbers Exercise,” which illustrated how planning helps a process to be more effective, and evaluating the process helps efficiency to increase exponentially (Appendix 29).

In the activity, I gave each individual a sheet of paper with numbers scattered throughout the page in what appeared to be random order. I then had the individuals


\textsuperscript{14}Daniel Goleman, “Leadership That Gets Results,” in The Harvard Business Review on What Makes a Leader (Boston: Harvard Business School Press, 2001), 58. Goleman lists six leader styles: coercive, authoritative, affiliative, democratic, pacesetting, and coaching. All six styles have an appropriate application but the authoritative style has the most positive net impact on the climate of leadership.
attempt to connect numbers chronologically. I allowed thirty seconds for the exercise. When time had expired, I had the group report on their results (no participant connected more than ten numbers). Then I showed the group the original pre-printed number page and asked them if they would like for me to suggest a process to increase their efficiency. I then divided the page with a vertical and a horizontal line which revealed a pattern to follow in finding the numbers. I had the group repeat the exercise. On the second attempt, individuals were able to double the number of digits they found in the thirty-second period. We then discussed as a Network how the activity of thinking first before taking action often produces more satisfactory results.

The fifth characteristic of a powerful ministry team is solid relationships. The Bible emphasizes humility and love in human relationships (John 13:34-35; 1 John 4:7-11; Phil 2:3-5). In this section of the training, I taught skills for establishing team operating principles, and, I stressed developing a relational trust account with team members. MacMillan describes operating principles as “relational ground rules for teams that define how they will expect team members to behave when interacting with one another.” Operating principles are important because they provide a system of accountability for team member relationships in areas such as communication, conflict management, and decision-making. Following my presentation, the Network discussed how team operating principles could be used in a church context. To facilitate the discussion, Robert Shelton presented the team operating principles of Tapestry Church, a church plant he is part of in Calgary, Alberta, Canada (Appendix 28).

A key component of the solid relationships teaching was to show how diversity among team members strengthens the team by expanding its collective knowledge and skill, as well as enhancing creativity. I used the Network member’s DISC personality types posted around the room to stimulate discussion on how different

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15 MacMillan, The Performance Factor, 149.
temperaments communicate and respond in a team setting. An unexpected outcome of this presentation on personality types and operating principles was dialogue among the Network about how to deal with difficult people and how to implement change without producing a firestorm of conflict.

The last characteristic of a powerful ministry team is excellent communication. I shared with the team that excellent communication must be clear, open and honest, timely, and accurate. As a group, we discussed research in the BPMT training that indicated the percentage of meaning conveyed in verbal communication is 44 percent by expression and body language, 46 percent by tone and inflection, and only 10 percent from the actual words used. We discussed the importance of matching our style of communication with the emotional nature of the topic. For example, email is useful for information-based communication but a poor medium for emotionally-based topics due to the recipient’s inability to see body language and hear tone inflection.

I ended the two-day BPMT training with an overview of the final two weeks of the project. I told the participants that I would email an evaluation of the BPMT training, followed by an evaluation of the overall Arizona Leadership Network experience. As we departed from the Network meeting, I received tremendous affirmation from individual participants thanking me for asking them to participate in the project. I will include some of their evaluative comments in chapter 5.

**Personal Coach**

Early in the development process of my project, I realized the primary reason I entered the doctoral degree program was for my personal growth as a pastoral leader. I recognized I needed to be a practitioner of whatever theories or methodologies I espoused.

One theory that I have developed is that pastors in the Arizona Southern Baptist Convention, to their detriment, tend to live and lead in isolation. By this I mean that pastors do not typically confide in each other, seek counsel from each other, or pray
for and encourage each other. I wanted my D.Min. project to address the issue of isolation, trust, and peer-learning among pastoral leaders.

Before I had decided upon the final design of my project, I faced the personal realization that as a pastoral leader I also lived and led in isolation. I recognized that after thirty-five years as a pastoral leader, I did not generally confide in, seek counsel from, pray for, or encourage other pastoral leaders. I decided on a two-fold strategy to break my own leadership isolation.

In January of 2007, I enlisted Danny Kuykendall, a long-time friend and staff member of the Northwest Convention of Southern Baptists, to enter into an accountability partnership with me. Danny and I agreed that we would call each other weekly at 2:00 P.M. on Wednesday for a time of prayer and encouragement. Our agenda was simple: I would update Danny on my D.Min. progress; we would discuss prayer requests for our ministries and our families; we would encourage each other and pray for each other. Danny and I have missed a few Wednesdays during the past one and one-half years; however, I am constantly aware of Danny’s prayers for me. I pray for Danny continually, and I no longer live in leadership isolation.

The second dimension of my strategy was to enlist Robert Shelton to serve as my personal coach during the project phase of my D.Min. research. I chose Robert because I have tremendous respect for his ministry to pastors within the Canadian Convention of Southern Baptists and because he is a master-teacher of Building Powerful Ministry Teams and Lead Like Jesus. Robert has been a model of servant leadership to me since we met seven years ago.

I believe the passion of a minister’s heart is shown by his behavior as well as his teaching. So, to that end, I wanted to model trust, accountability, and shared leadership for the ministers of the Arizona Leadership Network. I asked Robert to serve me as coach in three ways. First, I asked him to co-facilitate the two above mentioned seminars. By co-facilitating, Robert was able to build relationships with Network
participants and add a different leadership perspective to the trainings. Second, I asked Robert to critique me as a trainer of pastors by watching me teach and interact with the pastors. Third, I asked Robert to critique and evaluate the overall training process. Robert did not prepare or design any part of the project, nor did he participate in the accountability groups, blog, or one-on-one coaching phases of the project. At the end of the project, Robert emailed an evaluation to me which will be included in chapter 5.

**Conclusion**

I find it difficult to express how much I enjoyed facilitating the Arizona Leadership Network. Sometimes, as an employee of the Arizona Southern Baptist Convention, I feel disconnected from “ministry” due to the administrative nature of my task. Such was not the case during the fifteen weeks of the Network’s existence. The Network provided me with a personal leadership experience that was dynamic and fulfilling. In chapter 5, I will show through my research data that the project was successful in accomplishing the project goals and beneficial to the twelve members of the Arizona Leadership Network.
CHAPTER 5

PROJECT EVALUATION

This chapter concludes the presentation of this project by offering a seven-step evaluation. First, I will present and evaluate the research data. Second, I will restate and evaluate the five project goals. The third section will evaluate the project process attempting to identify strengths and weaknesses.

In the fourth part of the evaluation, I will explain how the project could be strengthened for future use. The fifth section will be a theological reflection of what I learned about God through this project. Sixth, I will share how this project impacted me as a pastoral leader. And last, I will conclude by suggesting implications for future study.

Evaluation of Research Data

In Appendix 4 and Appendix 5, the responses of the Arizona Leadership Network to the Leadership Reflections Survey (pre and post-project questionnaires) are recorded. Individual self-perception of leadership improvement (or decline) that occurred during the project is reflected by the net change in responses. In addition to the pre-and post-project questionnaire, I received evaluations for the Lead Like Jesus seminar (Appendices 7 and 8), the Building Powerful Ministry Teams seminar (Appendices 24 and 25), and the overall project (Appendices 26 and 27). The three evaluations assisted me in assessing the impact of the two major seminars and the five phases of the project. I will use the three evaluations as I consider the project’s effectiveness in accomplishing its goals, as well as for theological and personal learning reflection.

Each of the twelve Network members completed the pre-project questionnaire (Leadership Reflections Survey) at the first Network meeting in week three. The post-
project questionnaire was given in week fifteen. The purpose of the Leadership Reflections Survey was to gain a baseline of each member’s self-perception of health as a pastoral leader in five competence categories: calling, contentment, character, crafting, and coaching. The questionnaire used a 5-point Likert scale where higher numbers represent stronger agreement and numbers of lower value represent increased disagreement. Nine questions were asked in each category with a maximum total score of 45 per area. In Appendix 6, Table A3, individual member pre-project scores are recorded according to category. Table A4, in Appendix 6, shows the member responses for the post-project questionnaire.

The data recorded on Table A4, Appendix 6, indicates that all twelve Network participants showed a net gain in each of the five categories. The least net gain shown was by member no. 9 with a +1, and the greatest net gain was shown by member no. 6 at +6.6. The average net gain of the Network was +3.6. Therefore, after the implementation of the project, all Network members perceived their pastoral leadership as improved in the five leadership categories tested.

The pre and post-project questionnaire responses (Appendices 4 and 5), showed that of the forty-five statements posited, three statements (8, 9, and 22) showed the highest net change with a +5 among members scoring a 4 (somewhat so), or a 5 (very much so). Table 1 is a summary response to statement 8 (a character statement) on the pre and post-project questionnaire: “I give my best effort to applying my God-given gifts, talents, experiences, and skills.” On the post-project response, seven members marked 4 (somewhat so) and five members marked 5 (very much so). Therefore, the Network showed an increase in character during the implementation of the project, showing a +8 net change. Table 2 summarizes the response to statement 9 (a crafting statement): “I have the discipline to turn my learning into action.” Nine members marked 4 (somewhat so), and three marked 5 (very much so). Therefore, the Network showed a +8 net increase in crafting (the discipline to intentionally seek out training and growth.
opportunities as a leader) during the project.

Table 1. Research data for statement 8 on character

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Table 2. Research date for statement 9 on crafting

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Table 3 reports the summary response to statement 22 (a contentment
statement): “I have a strong level of fulfillment in my current ministry role.” Two members marked 3 (yes and no), four marked 4 (somewhat so), and six marked 5 (very much so). The net gain for the Network on statement 22 was +11, indicating a significant increase of contentment in their current ministry situation.

It is worth noting that on statement 22, two Network members changed their mark from 2 (not really) on the pre-test, to 5 (very much so) on the post-test. Also, nine members indicated a level of satisfaction of 4 or 5 on the post-test, whereas only five indicated a 4 or 5 on the pre-test. One member reduced his score from 5 to 4, remaining somewhat satisfied. The research data indicates that after participating in the Arizona Leadership Network, all twelve pastoral leaders considered themselves to be better leaders in the five categories measured.

Table 3. Research data for statement 22 on contentment

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**Evaluation of Project Goals**

The evaluation of project goals is based upon four resources. First, the pre-and post-project questionnaires (Appendices 4 and 5) provide a clear measurement of
movement through the duration of the project. Second, the *Lead Like Jesus* evaluation (Appendix 8) reveals Network members’ perspectives on servant leadership, as well as assessing the quality of the seminar as a leadership resource. Third, the Building Powerful Ministry Teams evaluation (Appendix 25) reveals Network members’ perspectives on team ministry and then assesses BPMT as a leadership tool. Fourth, the Arizona Leadership Network evaluation (Appendix 27) gives member responses assessing all five phases of the project.

The first goal of the project was to define and teach behavioral characteristics of biblically healthy pastoral leadership. In chapter 2, I researched the leadership teaching of Jesus and Paul, and concluded that the instructions of Jesus in Matthew 20:25-28 were intended to be a prescriptive statement about the nature of biblical leadership.

But Jesus called them over and said, “You know that the rulers of the Gentiles dominate them, and the men of high position exercise power over them. It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must 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 taught his disciples to be servant leaders. He also modeled servant leadership for his disciples (John 13: 1-14). In chapter 3, I defined a biblically healthy leader as a person who models his leadership after the servant leadership style of Jesus. During the project I taught characteristics of biblically healthy leadership utilizing the *Lead Like Jesus* Leadership Encounter by having participants read and discuss McNeal’s *Practicing Greatness*, through Building Powerful Ministry Teams training, and by personally coaching the participants. Therefore, having defined and taught behavioral characteristics of biblically healthy leadership, the project achieved its first goal.

The project’s second goal was to lead a group of pastoral leaders through a personal development and discovery process whereby they would be strengthened as

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biblically healthy leaders. The responses to statement 18 on the Arizona Leadership Network evaluation (Appendix 27), “I am a more biblically healthy pastoral leader than I was when I began to participate in the Arizona Leadership Network,” aid in evaluating goal number two. Members responded from 1 to 5, with the higher score indicating increased agreement. Of the twelve Network members, one marked 3 (uncertain), nine marked 4 (agree), and two marked 5 (strongly agree). Table 4 shows that 11 members either agreed or strongly agreed that they became a more biblically healthy pastoral leader during the project. One member was uncertain. Therefore, based upon the evaluative comments of Network members, the project seemed to achieve its second goal.

Table 4. Research data for statement 18 on the Arizona Leadership Network evaluation

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Essay responses of members recorded on the Arizona Leadership Network evaluation give additional affirmation that goal two was accomplished. One member replied:

I now have a healthy and biblical view of servant leadership. I had an idea of what a “leader” was. I had an idea what a “servant” was. But I always had a hard time putting the two together. My personal leadership goals are now much more clear. My public ministry face is more relaxed and confident in the Lord. Much of this training was the grace I needed not to burn out in ministry.

A second member commented, “I really saw how leadership is not about accomplishing my dreams/ideas, but more so developing and serving others.”

In retrospect, I recognize that the process for evaluating this goal is limited to the self-perception of the Network participant—which means it may or may not be an
accurate assessment. In the future, I believe the evaluation process could be improved by asking church members how they have perceived growth in their pastor. I also believe that in most cases, church members would be highly supportive of their pastor as he exhibited a conscious effort to grow as a leader.

The third goal of the project was to develop a network of pastoral leaders with skills applicable to their unique ministry context and replicable so they could coach other pastors. It is difficult to determine if during the fifteen-week project members achieved the ability to replicate what they have learned and share it with others. However, responses to statement 2: “[Lead Like Jesus was] directly applicable to my situation,” a statement asked on both the Lead like Jesus (Appendix 8) and Building Powerful Ministry Teams evaluations (Appendix 25), affirm that both trainings were directly applicable to each member’s ministry context. Using a five-point measurement with 5 being highly applicable, Table 5 shows that one leader marked 3, one marked 4, and ten marked 5 on question 2 of the Lead like Jesus (LLJ) response, indicating LLJ is highly applicable to their ministry setting. On the BPMT evaluation, five leaders marked 4, and seven marked 5, showing BPMT to be highly applicable as well. Therefore, because 11 leaders saw Lead like Jesus as highly applicable to their ministry context and 12 saw BPMT as highly applicable, the goal of being directly applicable to members’ individual ministries was met.

The responses to statement 20 on the Arizona Leadership Network evaluation (Appendix 27), “Knowing what I know now, I would choose to participate in this project [again],” proved helpful in evaluating the overall participant perspective of the Network experience. The response shown on Table 6 shows an overwhelming affirmation of the project, and corresponding network experience, with one member marking 4 (agree) and

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2Upon reflection I believe the third goal was too large in its original scope. The goal should have focused solely on the first part, which was the development of skills applicable to the ministers’ ministry context.
eleven marking 5 (strongly agree).

Table 5. Research data on statement 2 of the LLJ and BMPT evaluations

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Table 6. Research data for statement 20 on the Arizona Leadership Network evaluation

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<td>4</td>
<td>5</td>
<td>5</td>
<td>5</td>
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</tr>
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</table>

Therefore, based upon the data reported in Tables 5 and 6, it appears that the project was directly applicable to members’ unique ministry context and a positive network experience. The data did not indicate if the project is replicable. However, through post-project discussions, I have learned that one church planting pastor from the Network is now serving as a coach to another Network member who is planting a church. During the project, these two pastors were accountability partners. I am also aware of six Network members who plan to use Building Powerful Ministry Teams as a resource to equip the core leadership team of their ministry.

The fourth goal of the project was to establish a culture of life-long learning.
through peer learning communities. The purpose of this goal was to help ministers break the pattern of ministry isolation and to be intentional about their development as a leader. Again, this goal is easier to evaluate in two parts—life-long learning and involvement in peer learning communities. The responses to statement 28 from the pre and post-project questionnaire, “I continuously seek out opportunities to learn and apply biblically-based leadership and ministry principles, concepts, and approaches,” are helpful in assessing life-long learning. Table 7 shows that on the post-test, twelve Network members rated themselves in agreement with five marking 4 (somewhat so), and seven marking 5 (very much so). The net increase of + 7 for the Network shows that six individuals marked a higher score than on the pre-test, five remained the same (somewhat so or very much so), and one decreased from 5 to 4, still somewhat agreeing. The report of Table 7 suggests that Network members formed or maintained a positive attitude toward life-long learning during the project.

Table 7. Research data for statement 28 on character

<table>
<thead>
<tr>
<th>Member</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
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</thead>
<tbody>
<tr>
<td>Pre</td>
<td>2</td>
<td>4</td>
<td>5</td>
<td>4</td>
<td>5</td>
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<tr>
<td>Post</td>
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<td>4</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Shift</td>
<td>+2</td>
<td>0</td>
<td>0</td>
<td>+1</td>
<td>0</td>
<td>+2</td>
<td>-1</td>
<td>+1</td>
<td>+1</td>
<td>0</td>
<td>+1</td>
<td>0</td>
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<tr>
<td>Net Change in Network Responses</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>+7</td>
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</tbody>
</table>

Statements 7 and 9 from the Arizona Leadership Network evaluation response
(Appendix 27) are helpful to assess the second part of this goal: involvement in peer learning communities. Table 8 shows that on statement seven, “I have developed accountability relationships that will extend beyond the fifteen-week project,” two members marked 2 (disagree), five marked 3 (uncertain), four marked 4 (agree), and one marked 5 (strongly agree). The responses to statement seven indicate that seven Network members are either uncertain, or they disagree that they will continue in accountability partnerships. Table 9 shows that on statement 9: “I am less isolated as a leader than I was before joining the Network,” two members marked 2 (disagree), two marked 3 (uncertain), six marked 4 (agree), and two marked 5 (strongly agree).

Table 8. Research data for statement 7 on the Arizona Leadership Network evaluation

<table>
<thead>
<tr>
<th>I have developed accountability relationships that will extend beyond the fifteen-week project time frame.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Member</td>
</tr>
<tr>
<td>Score</td>
</tr>
</tbody>
</table>

Table 9. Research data on statement 9 on the Arizona Leadership Network evaluation

<table>
<thead>
<tr>
<th>I am less isolated as a leader than I was before joining the Network.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Member</td>
</tr>
<tr>
<td>Score</td>
</tr>
</tbody>
</table>

The responses to statement nine indicate that eight members believe they are less isolated as a minister. The data from Table 8 and Table 9 indicate that although
members are less isolated, more than half are not committed to continuing the accountability partner relationship. The project did not accomplish the goal of enhancing ongoing involvement in peer learning communities. It is unclear why Network members did not embrace ongoing accountability partnerships. Perhaps based upon the statement in Table 8, the majority of Network members would not want to continue with their present partner. Or, another possibility is that the time investment demanded to maintain an accountability relationship was not commensurate with its level of priority in a leader’s mind. I suspect that the discipline necessary to change long-term leader behavior did not have time to develop in the short fifteen-week project.

The fifth project goal was to strengthen my skills as a developer of pastoral leaders. The evaluation of this goal is subjective in the sense I must determine if I feel my skills have improved. The answer is yes. Specifically, as a result of this project, I am less isolated as a leader. I have listened to fellow pastors’ perspectives and learned from them.

One specific instance of my growth as a leader was how I responded to the Network member who critiqued my one-on-one coaching process. He suggested that I give less attention to creating an agenda and more emphasis on listening to the heart concerns of the pastors. My first reaction was to be mildly offended, thinking that he failed to understand the constraints I felt as I attempted to fulfill the criteria of this project. Upon reflection, however, I recognized that he had given me the gift of honesty and the privilege of practicing the principles of servant leadership I had taught in Lead like Jesus.

An additional way that I evaluated my growth as a developer of pastoral leaders is from the comments of my coach Robert Shelton, who observed both the Lead like Jesus Encounter, and the Building Powerful Ministry Teams training events. Robert and I met on the evenings prior to the LLJ and BPMT seminars to make sure we understood how the trainings could benefit the needs of pastors and discuss how we
would model servant leadership and teamwork in our facilitation process. In evaluation, Robert told me that he was impressed with the quality of my teaching and with the relaxed yet focused climate of learning in the room. Robert was also impressed with the development of community among Network members in the eight-week interval between trainings. Although Robert did not specify any particular area I needed to improve upon as a trainer of pastoral leaders, I believe our time together served to challenge me to always ask the question Robert asked prior to each event: “What do we want pastors to take away from this training, and how can we make that happen?”

**Evaluation of Project Process**

Evaluation of the project process will focus on the project’s five major phases. The five phases were the *Lead Like Jesus* Leadership Encounter, accountability partners, one-on-one coaching, Internet blog, and the Building Powerful Ministry Teams training. The evaluation of these phases emerges from the pre and post-project questionnaire (see Appendix 4 and Appendix 5), the *Lead Like Jesus* Encounter evaluation response (Appendix 8), the Building Powerful Ministry Teams evaluation response (Appendix 25), the Arizona Leadership Network evaluation response (Appendix 27), and personal observation.

The *Lead Like Jesus* Leadership Encounter was critical to the early success of the project because it was the first opportunity for Network members to meet each other. In this training, Network members built community and were introduced to servant leadership as the best model for biblically healthy pastoral leadership. The discovery learning process used in *Lead Like Jesus* was built around small group discussion which proved helpful in creating a safe and interactive learning climate. One member commented: “[I] really appreciated Keith modeling vulnerability about the control issue. . . [it] helps me to feel comfortable sharing my leadership flaws since he shared his.”

The *Lead Like Jesus* training proved to be an excellent resource for approaching the discipline of leadership in a biblically consistent manner. One
participant commented, “I was pleased with the level of biblical consistency. I thought that some parts of the training would be someone’s opinion tacked over a vaguely historical Jesus. Instead, much of the training flowed directly from the exposition of actual texts.”

When asked how his leadership would change as a result of the LLJ Encounter, one member said, “I want to be more focused and single-minded. I want to be comfortable being the person and leader God has created me to be. I want to implement a life mission.” My assessment of the Lead Like Jesus training is that it met or exceeded every expectation I hoped for: members engaged the material with enthusiasm, the climate was conducive for personal sharing, leaders willingly assessed their leadership, and momentum was gained for other phases of the project.

The second and third phases of the project (accountability partners and one-on-one coaching) ran concurrently for eight weeks between the two major trainings. The accountability partner phase was highly dependent on the initiative of the partners. Partners chose each other at the conclusion of the Lead Like Jesus training. I instructed the pairs to meet for thirty minutes to one hour weekly, either in person or by telephone.

Some partners seemed to form a quick bond and began meeting immediately, while other pairs did not. I recognized this possibility when I decided to use this phase, but I felt the opportunity for peer learning outweighed the risk that members would not comply. Through conversation with Network members, I discovered that four of the six partner pairs considered the accountability partner phase beneficial, whereas two pairs did not. The reasons shared with me that partnerships did not work well were twofold: (1) personalities did not mesh, and (2) partners had difficulty prioritizing time for the meeting. Although not all partner pairs actively engaged the process, I nevertheless think that having an accountability partner process helped prevent Network members from retreating to their former isolation after the Lead Like Jesus training.

The third project phase was one-on-one coaching. The coaching aspect of the
project was the most rewarding for me personally. Personal coaching allowed me to meet individually with a minister in his ministry setting and listen to his concerns and his passions for ministry. The one-on-one experience also proved to be a great context for discussing personality issues and for listening to members share their personal vision. I discovered that the coaching experience was a high point for several Network members. One minister commented, “I enjoyed the personal coaching times because I am often the one who serves in this capacity not the one to receive. It was nice to be invested in, especially in a structured format.” Another member said:

I cannot say enough about the value of the personal coaching. It is one thing to impart information. It is quite another to train and disciple. Looking back, if Keith had not spent time with me, then I would have quickly written off the information as one more theory. It was practicing what he preached that made the information real and practical to me.

The coaching phase added three dimensions to the project which would have been lacking without it: continuity, personal investment, and accountability. Continuity was accomplished as we discussed personhood issues through the lens of servant leadership. The one-on-one investment time established a personal bond between me and every minister I coached. Accountability was enhanced because members knew that they would be meeting with me for coaching. Most members prepared well for those meetings.

The coaching phase was highly beneficial for the project, but it was very demanding for me personally. I intended to make twenty-four coaching visits in an eight-week period. In retrospect, I should have scheduled a minimum of twelve weeks for the coaching phase.

The fourth phase of the project was the Internet blog. As I prepared for the project, the idea of having a blog was very attractive to me. I wanted to create a fluid discussion about leadership, and I thought the blog would accomplish this goal. I intended to write eight blogs coinciding with the eight weeks of coaching and accountability partner meetings.
My expectation of the blog’s impact was overrated. During the project, I decided to reduce the number of blogs from eight to six because of low traffic by Network members. It appeared that the members who blogged enjoyed the activity once online. However, I received the definite impression that were it not for the desire to support me in my project, most would not have participated. I enjoyed writing the blogs, but I do not feel that the time invested was commensurate with the project impact.

The final phase of the project was the Building Powerful Ministry Team training. I intended for BPMT to pull together all aspects of the project through teaching principles of shared leadership and teamwork. The overall member response to BPMT was very strong. I received comments like, “the ministry team training was constructive . . . and the six components— I’m going to use [them] long term with leadership.” Another leader said, “[BMPT] opened my eyes to the power and complexity of a good ministry team. It helped me to realize that good ministry teams are done on purpose, with a lot of care and cultivation.”

I believe that the Building Powerful Ministry Teams training was an excellent resource for synthesizing all aspects of leadership presented in the earlier phases of the project. The training also gave members a tool to use as they develop leadership teams in their ministry setting.

The strength of the overall process used in this project was revealed by the response to statement 20 on the Arizona Leadership Network evaluation (see Table 6), “Knowing what I know now, I would choose to participate in this project.” Of the twelve Network participants responding, eleven marked 5 (strongly agree), and one marked 4 (agree), indicating a strong affirmation of the process.

The one aspect of the project that needs significant change is the Internet blog. I will address other minor changes needed in the next section of this chapter.

**Project Modifications Needed**

As indicated previously, the project was successful in accomplishing most of
its goals and was enthusiastically received by Network participants. However, if the project were to be done again, the following changes may serve to strengthen it.

1. Enlist Network members from one geographical area such as a city or association.
2. Change the *Lead like Jesus* and Building Powerful Ministry Teams seminars from two days to one day in length.
3. Change the accountability partner process to learning communities of three or four and request they meet in person.
4. Eliminate the blog as a content teaching tool, and replace it with a system of digital networking for the purpose of communication and community building.
5. Add a third one-day training introducing biblical training in conflict management (see below).
6. Ask members to design and communicate with me (the coach) topics they wish to discuss during the coaching times.
7. Design a process for church or ministry members to become involved in encouraging their pastor by becoming a partner in the assessment of his growth as a leader.

I believe that adding a third one-day training on conflict management would help pastors integrate servant leadership into their “real life” ministry situations. Also, by my enlisting Network members from a smaller geographical area, the coaching process would be more efficient for the project leader. The concept of digital networking is going to be a powerful tool for pastoral training in the future, but exactly how to use this tool most effectively is unclear at the present time.

**Theological Reflection**

While this project had many personally beneficial aspects, perhaps none was more valuable than teaching fellow pastors how to lead like Jesus. For some time I have attempted to understand the implications of servant leadership upon my own ministry. Often I hear pastoral leaders in my state convention critique the discipline of leadership development as a misguided attempt to impose secular methodologies upon a sacred context. I have a degree of empathy with this viewpoint, as I find many books on leadership to be simplistic “how to” manuals lacking theological depth. However, I
believe that a just as a pastor seeks theological training to improve his ability to be an
accurate communicator of biblical truth, he should embrace leadership training to become
a more effective practitioner of leadership principles.

The dynamic principles of human relationships and influence studied in the
field of leadership were a significant part of Jesus’ training of his disciples. Jesus clearly
communicated his vision when he called to a fishing boat where Andrew and his brother
Simon were doing their days labors, “Follow me, and I will make you fish for people”
(Mark 1:16-17). Jesus embraced his personal mission when he submitted his life and
ministry under the will of God his father (John 6:38). Jesus engaged the discussion of
leadership in his day by commanding his followers to lead in a manner contrary to the
typical Roman leadership methodologies of ruling through domination and
authoritarianism (Matt 20:25-28; Mark 10:42-45).

Craig Blomberg contrasts the prevailing Roman leadership practice and that of
Jesus in his discussion of Matt 20:24-28, saying:

Jesus’ followers are to behave in a diametrically opposite fashion. Would be leaders
must become “servants” or “slaves” (vv. 26-27). They are exempt from no menial
task and lead by example rather than by dictum. Jesus’ entire thrust is on enabling
and empowering others rather than wielding power for oneself. . . . Jesus himself
provides the perfect example of servant leadership (v. 28a; cf: esp. John 13:1-17)\(^3\)

The servant model of leadership Jesus taught during his earthly ministry is still
revolutionary in modern times. Jesus introduced a paradigm shift in leadership that, if
practiced by current pastoral leaders, would significantly increase their effectiveness in
reflecting the character of Christ in their personal life and leadership. Jesus taught that
servant leaders humble themselves before the Lord and wait on God to exalt them (Luke
14:1-14). He resisted arrogance by teaching that greatness requires and attitude of
service (Mark 10:32-45). Jesus modeled service by washing the feet of his disciples and

instructing them to do the same for each other (John 13:1-15). Jesus developed a team of leaders which he trained and sent out to do the task of ministry (Mark 6:7).

During the administration of this project, I have come to more deeply appreciate the fact that serving others like Jesus did is a practice every Christian leader should embrace. Allowing Jesus to be one’s leadership coach will require pastoral leaders to reject the addiction by leaders in our culture to self-centered leadership. A biblically healthy pastoral leader must replace his personal pride and fear with a total commitment and faith in the sufficiency of Jesus Christ.

**Personal Reflections**

My involvement in the project and the Doctor of Ministry program has affected me in several ways. First, perhaps most significantly, I have renewed my passion for lifelong learning. I have always been an avid reader of leadership literature. Through the D.Min. program, however, my reading has expanded to theology, church health, and apologetics. I owe a debt of gratitude to my friend and supervisor Steve Bass, who challenged me to refresh my ministerial education through a formal degree program. The D.Min. program also helped me face my pride and fear issues related to pursuing an advanced academic degree thirty years after earning a Master of Divinity.

Second, I gained an appreciation for the importance of a peer learning community to help pastors break the pattern of ministry isolation and establish a system of personal accountability. My seminary cohort was the first step toward this realization. As I pondered how to address isolation among ministers in Arizona, I recognized my own isolation and enlisted two friends to serve me through accountability relationships. I am privileged to have such great friends and ministry mentors as Danny Kuykendall and Bob Shelton.

The third insight I gained through this project is that Arizona ministers are hungry for meaningful peer support. Although very few ministry leaders prioritize peer learning and accountability in their ministry, they deeply appreciate anyone who reaches
out toward them. Many comments from Network members support this claim, but one comment of one member stood out to me. He said:

Dear Keith, thank you so much for taking the time to meet with me. Our times talking together were very encouraging and uplifting, especially our discussions about the history and issues of the church where I am currently serving. It helped me to see how I can be prone to arrogance in my leadership, and yet, to see that much of what has happened in this church, has nothing to do with me. Thank you.

I have come to realize that my knowledge of leadership is less important to pastors than my encouragement. Pastors need someone to walk alongside them who will encourage them as men of God first and vocational ministers second.

Fourth, I recognize the importance of investing in young ministers. All ministers appreciate support, but young ministers are more likely to change given the opportunity. I have incorporated a strategy to spend time investing in the church planters of our state (many of whom are young) in the hope that I can influence a culture of biblically healthy pastoral leaders in Arizona.

A final impression that I received from the process is the reality of spiritual warfare in a leader’s life. During the project, while I was consciously attempting to become a servant leader like Jesus, I experienced a heart wrenching theological conflict in my local church. I also received a personal critique from one Arizona pastor (not in the Network) who said that I did not show a passion for ministry, but rather, I was focused on information and details only.

It seems ironic that while teaching servant leadership, I would face ministry challenges that would test me as a servant leader. I should not have been surprised by this reality. Pastoral leaders in a local church continually face challenges to their leadership. Leaders are change agents, and as such, must manage the intricate balance between providing visionary leadership on the one hand and developing people on the other. A wise pastoral leader will implement change at a pace that allows people time to adjust instead of forging ahead blinded by personal ambition.
Implications for Further Study

This project revealed at least two subjects which might be considered for further study. First, by interacting with pastoral leaders, I realized the overwhelming tensions they face as a result of unresolved conflict in their ministry setting. The genesis of this conflict issue seems to have two dimensions. One, conflict often awaits a leader when he is called to a church where unresolved issues led to the premature departure of a previous pastor.

Then, pastors do not have adequate training in managing personal conflict. Pastors also seem reticent to engage in the discussion or study of conflict. Perhaps within the context of a learning community that is a “safe” climate, pastors would more readily engage this critical leadership issue.

Another subject for further study is the use of technology in the training of pastoral leaders. I utilized a blog in this project because it seemed to be a popular trend for peer learning. I was disappointed that the Network members did not engage the blog more enthusiastically. Before using a blog tool again, I would survey pastoral leaders about their use of digital technology as a system for professional learning. Perhaps my blog postings were too lengthy. Perhaps blogging is an acquired skill my Network leaders had not yet seen the need for. Perhaps bloggers desire anonymity, and my blog called for personal revelation. Whatever is the case, I believe the Internet offers a tremendous opportunity to connect pastors with each other.

These are merely two examples for further study. The success of this project indicates that many pastors welcome the opportunity to enter into a learning community with their peers if that community is a safe place for them to reveal their intimate concerns without recrimination. It is my hope that this project will be helpful to others who seek to walk alongside pastors in their journey toward biblically healthy pastoral leadership.
Dear Pastor,

In the spring of 2008 I will be developing a network of pastoral leaders to assist me in my D. Min. project for the Southern Baptist Theological Seminary. I would be honored if you would participate. The objective of the project is to enhance biblically healthy pastoral leadership and to facilitate a process whereby pastors can experience personal growth and greater effectiveness in ministry. The primary training resources that will be used in the Arizona Leadership Network are: *Lead Like Jesus* by Ken Blanchard and Phil Hodges, *Building Powerful Ministry Teams* by Next Level Leadership, and *Practicing Greatness* by Reggie McNeal. The books and training will be provided to you at no cost.

There are five assumptions that I have about leadership that will be the driving force behind the resources and activities in my project. I believe that servant leadership is critical. Many pastors do not understand or practice servant leadership as commanded by Jesus (Matt 20:25-28). Second, experiencing community with other pastors is critical to becoming a healthy pastoral leader. Pastoral leaders need to break the cycle of ministry isolation. Third, team development is a big deal. Effective pastors are visionary people with strong people skills and a commitment to shared (team) leadership. Fourth, life-long learning is necessary. Leading like Jesus is a process of “unlearning” ineffective ministry habits as well as gaining new leadership insights. And last, character is non-negotiable. People will not follow a leader they do not trust and respect.

There are five phases to my project that I will be asking you to participate in and two training dates that all participants must attend to be a part of the Network.
1. **Phase 1: Lead Like Jesus Leadership Encounter.** LLJ is a two-day training on February 28-29, 2008 from 8:30 A.M. until 4:00 P.M.

2. **Phase 2: Accountability Partners.** I will ask you to choose a partner to meet with for thirty minutes to one hour each week in person or by telephone.

3. **Phase 3: One-on-One Coaching.** I will meet with you personally on two occasions for personal coaching discussions.

4. **Phase 4: Internet Blog.** I will request that you interact regularly with other Network pastors on my blog “The Servant.”

5. **Phase 5: Building Powerful Ministry Teams.** BPMT is a two-day training on May 1-2, 2008, from 8:30 A.M. until 4:00 P.M.

It is my hope that through these five training experiences that you will benefit greatly as a pastoral leader. I hope that you will pray about your participation in the Arizona Leadership Network. Please let me know as soon as possible if you can participate.

Blessings,

Keith Henry
APPENDIX 2

LEAD LIKE JESUS LEADERSHIP ENCOUNTER

Agenda: February 28, 2008, 8:30 A.M. to 4:00 P.M.

Welcome and Introduction
  
  Prayer
  
  Pre-test: The Leadership Reflections Survey
  Discovering Jesus as the Greatest Leader of All Time
  Group Discussion of Influence
  What is a leader?
  The Transformation Model of Leadership

The Heart
  
  What Does it Mean to Lead Like Jesus?
  Edging God Out
  Self-Serving vs. Servant Leader
  The Dynamics of Pride
  The Dynamics of Fear
  A Contrast of Influence: Jesus and Pilate
  EGO's Anonymous Meeting
  Exalting God Only

Lunch

The Head
  
  Leadership Headaches
  Lead Like Jesus Assumptions
  Two Parts of Leadership
To Glorify God- The Ultimate Mission Statement

Personal Mission Statement

How Jesus Assessed His Season of Leadership

Personal Assessment

Agenda: February 29, 2008, 8:30 A.M. to 4:00 P.M.

The Hands

Four Common Elements of Effective Leadership

Four Levels of Change

Change Exercise

Seven Dynamics of Change

The Way of the Carpenter Developmental Model

The Way and Needs of a Novice

The Way and Needs of an Apprentice

The Way and Needs of a Journeyman

The Way and Needs of a Master/Teacher

The EGO Factor on Leader Relationships

Lunch

The Habits

Practicing Solitude

Experiencing Prayer

Abiding in God’s Unconditional Love

Applying Scripture

Overview of Arizona Leadership Network Activities and Expectations

Closing Prayer
APPENDIX 3

PRE-AND POST-PROJECT QUESTIONNAIRE

Agreement to participate: The research in which you are about to participate is designed to gather informative data on the leadership behaviors and perspectives of pastoral leaders in the Arizona Southern Baptist Convention. The research is being conducted by Keith Henry, a student at The Southern Baptist Theological Seminary for purposes of his Doctor of Ministries project research. In this research, you will complete an anonymous survey which includes questions concerning your leadership behaviors and perspectives. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Your participation in this study is totally voluntary and you are free to withdraw from this study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

General Information

1. Please give your first and last initials ____.
2. What is your age?1
   ____ under 20 ____20-30 ____30-40 ____40-50 ____50-60 ____60-70 ____70+
3. What is your gender? Male____ Female____
4. What is your ministry role? {pastor, worship, student, Assoc/State staff)_______.
5. How many years have you served in your present role? ____.

1My faculty committee correctly noted the age categories should have been under 20, 20-29, 30-39, 40-49, 50-59, 60-69, 70 and above. The results of the research data were not affected by this error.
6. How many years have you served in vocational ministry leadership? _____.

7. What level of formal theological education have you received? None _____ Some [no degree] _____ Bachelor _____ Master _____ D. Min. _____ Ph.D. _____

8. Do you participate regularly in a peer to peer learning group with fellow ministers? Yes _____ No _____.

9. Do you desire to have a stronger professional peer learning relationship with fellow ministers? Yes _____ No _____.

Leadership Reflections Survey

Using the scale below, ask yourself how you feel about each statement. How true is each statement about you? Respond with the numerical rating as follows:

5 – very much so
4 – somewhat so
3 – yes and no
2 – not really
1 – not at all

1. _____ I have a clear understanding of the ministry passion that God has placed in my heart.

2. _____ I am content in my primary ministry role.

3. _____ I consistently honor my commitments to others.

4. _____ I have a continuous desire to grow spiritually and skillfully.

5. _____ I spend time investing in the spiritual and skillful growth of others.

6. _____ I have an unwavering assurance of God’s purpose for my life.

7. _____ I consistently reflect a high level of joyfulness in my life.

8. _____ I give my best effort to applying my God-given gifts, talents, experiences, and skills.

9. _____ I have the discipline to turn my learning into action.

The Leadership Reflections Survey is a product of the Next Level Leadership Network of the North American Mission Board of the Southern Baptist Convention. Used by permission.
10. ____ I enjoy learning about the passions, values, goals, and concerns of the people around me.

11. ____ I have a high level of energy and passion for my ministry role.

12. ____ I thoroughly enjoy the ministry I am involved in.

13. ____ In principle and in practice, I put my relationship with Jesus Christ above everything else in my life.

14. ____ I am consistently changing, growing, and improving.

15. ____ I unselfishly spend time investing in, motivating, developing, and guiding others.

16. ____ I am closely operating within my God-given ministry calling.

17. ____ I believe I avoid seeking contentment from my position, my level of influence, or for what I will get out of it.

18. ____ I consistently make the ethically right decision regardless of the circumstances or the consequences.

19. ____ I am a great example of a continuous learner and practitioner.

20. ____ I place the interest of others ahead of myself.

21. ____ I am certain I am serving in the ministry area that God has called me to.

22. ____ I have a strong level of fulfillment in my current ministry role.

23. ____ I am completely sold out to maintaining a morally pure mind, body, and spirit.

24. ____ I have a desire and an openness to learn from those around me.

25. ____ I invest in others by giving them opportunities that challenge and stretch others.

26. ____ I express in words and in action that I am passionate about the ministry I am currently in.

27. ____ I shy away from seeking personal recognition, rewards, or perks for my ministry assignment.

28. ____ I continuously seek out opportunities to learn and apply biblically-based leadership and ministry principles, concepts, and approaches.

29. ____ I clearly see positive spiritual and skill based changes occurring in myself on a consistent basis.

30. ____ I typically place a higher priority on asking, molding, and serving people versus telling, directing, and controlling people.

31. ____ I strike a good balance in strengthening my relationships with my Savior,
family, and the people I minister to and with.

32. ____ My joy and happiness stem from my ability to understand what God desires me to be and do.

33. ____ I strike a good balance in strengthening my relationships with my family, and the people I minister to and with.

34. ____ It is obvious I attempt to apply what I am learning.

35. ____ I genuinely seek to invest in others to the point where they exceed their own personal leadership level.

36. ____ I have a clear and compelling sense of my life purpose.

37. ____ I have a high level of contentment regardless of the circumstances.

38. ____ I consistently honor my commitments.

39. ____ I am constantly working on improving and growing in my mind, body, and spirit.

40. ____ I create a learning environment for others that is based on trust, allows others the freedom to grow, or not, and values the differences in others.

41. ____ I am 100% committed to and focused on my current ministry assignment.

42. ____ I believe I rarely exhibit a complacent attitude towards my current ministry role.

43. ____ I recognize and make decisions based on a clear understanding of the difference between what is ethically right and wrong.

44. ____ I am intensely motivated to grow and change.

45. ____ I demonstrate an obvious priority for investing in the growth and maturity of others.
APPENDIX 4

PRE-PROJECT QUESTIONNAIRE RESPONSES

Possible responses:
1 = not at all
2 = not really
3 = yes and no
4 = somewhat so
5 = very much so

Table A1. Pre-project questionnaire responses: Leadership reflections survey

<table>
<thead>
<tr>
<th>Statements</th>
<th>Responses (12 participants)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I have a clear understanding of the ministry passion that God has placed in my heart.</td>
<td>0</td>
</tr>
<tr>
<td>2. I am content in my primary ministry role.</td>
<td>0</td>
</tr>
<tr>
<td>3. I consistently honor my commitments to others.</td>
<td>0</td>
</tr>
<tr>
<td>4. I have a continuous desire to grow spiritually and skillfully.</td>
<td>0</td>
</tr>
<tr>
<td>5. I spend time investing in the spiritual and skillful growth of others.</td>
<td>0</td>
</tr>
<tr>
<td>6. I have an unwavering assurance of God’s purpose for my life.</td>
<td>0</td>
</tr>
<tr>
<td>7. I consistently reflect a high level of joyfulness in my life.</td>
<td>0</td>
</tr>
<tr>
<td>8. I give my best effort to applying my God given gifts, talents, experiences, and skills.</td>
<td>0</td>
</tr>
<tr>
<td>9. I have the discipline to turn my learning into action.</td>
<td>0</td>
</tr>
<tr>
<td>10. I enjoy learning about the passions, values, goals, and concerns of the people around me.</td>
<td>0</td>
</tr>
<tr>
<td>11. I have a high level of energy and passion for my ministry role.</td>
<td>0</td>
</tr>
<tr>
<td>12. I thoroughly enjoy the ministry I am involved in.</td>
<td>0</td>
</tr>
<tr>
<td>13. In principle and in practice, I put my relationship with Jesus Christ above everything else in my life.</td>
<td>0</td>
</tr>
</tbody>
</table>
Table A1—Continued. Pre-project questionnaire responses: Leadership reflections survey

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<tbody>
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<td>14.</td>
<td>I am consistently changing, growing and improving.</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>9</td>
</tr>
<tr>
<td>15.</td>
<td>I unselfishly spend time investing in, motivating, developing, and guiding others.</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>16.</td>
<td>I am closely operating within my God-given ministry calling.</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>17.</td>
<td>I believe I avoid seeking contentment from my position, my level of influence, or for what I get out of it.</td>
<td>0</td>
<td>4</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>18.</td>
<td>I consistently make the ethically right decision regardless of the circumstances or the consequences.</td>
<td>0</td>
<td>0</td>
<td>0</td>
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</tr>
<tr>
<td>19.</td>
<td>I am a great example of a continuous learner and practitioner.</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>20.</td>
<td>I place the interest of others ahead of myself.</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>21.</td>
<td>I am certain I am serving in the ministry area that God has called me to.</td>
<td>0</td>
<td>0</td>
<td>3</td>
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<tr>
<td>22.</td>
<td>I have a strong level of fulfillment in my current ministry role.</td>
<td>0</td>
<td>2</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>23.</td>
<td>I am completely sold out to maintaining a morally pure mind, body, and spirit.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>24.</td>
<td>I have a desire and an openness to learn from those around me.</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>25.</td>
<td>I invest in others by giving them opportunities that challenge and stretch others.</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>26.</td>
<td>I express in words and in action that I am passionate about the ministry I am currently in.</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>6</td>
</tr>
<tr>
<td>27.</td>
<td>I shy away from seeking personal recognition, rewards, or perks for my ministry assignment.</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>28.</td>
<td>I continuously seek out opportunities to learn and apply biblically-based leadership and ministry principles, concepts, and approaches.</td>
<td>0</td>
<td>1</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>29.</td>
<td>I clearly see positive spiritual and skill based changes occurring in myself on a consistent basis.</td>
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Table A1—Continued. Pre-project questionnaire responses: Leadership reflections survey

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<tbody>
<tr>
<td>30.</td>
<td>I typically place a higher priority on asking, molding, and serving people versus telling, directing, and controlling people.</td>
<td>0</td>
<td>1</td>
<td>4</td>
<td>5</td>
</tr>
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<td>31.</td>
<td>I strike a good balance in strengthening my relationships with my Savior, family, and the people I minister to and with.</td>
<td>0</td>
<td>3</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>32.</td>
<td>My joy and happiness stem from my ability to understand what God desires me to be and do.</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>8</td>
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<td>0</td>
<td>1</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>34.</td>
<td>It is obvious I attempt to apply what I am learning</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>35.</td>
<td>I genuinely seek to invest in others to the point where they exceed their own personal leadership level.</td>
<td>0</td>
<td>0</td>
<td>5</td>
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</tr>
<tr>
<td>36.</td>
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<td>4</td>
</tr>
<tr>
<td>37.</td>
<td>I have a high level of contentment regardless of the circumstances.</td>
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</tr>
<tr>
<td>38.</td>
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<td>I am constantly working on improving and growing in my mind, body, and spirit.</td>
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<td>4</td>
</tr>
<tr>
<td>45.</td>
<td>I demonstrate an obvious priority for investing in the growth and maturity of others.</td>
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<td>2</td>
<td>6</td>
</tr>
</tbody>
</table>
APPENDIX 5

POST-PROJECT QUESTIONNAIRE RESPONSES

Possible responses:  
1 = not at all  
2 = not really  
3 = yes and no  
4 = somewhat so  
5 = very much so

Table A2. Post-project questionnaire responses: Leadership reflections survey

<table>
<thead>
<tr>
<th>Statements</th>
<th>Responses (12 participants)</th>
</tr>
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<tbody>
<tr>
<td>1. I have a clear understanding of the ministry passion that God has placed in my heart.</td>
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Table A2—Continued. Post-project questionnaire responses: Leadership reflections survey

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<td>0</td>
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<td>1</td>
<td>8</td>
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Table A2—Continued. Post-project questionnaire responses: Leadership reflections survey

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<th>1</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>30. I typically place a higher priority on asking, molding, and serving people versus telling, directing, and controlling people.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. I strike a good balance in strengthening my relationships with my Savior, family, and the people I minister to and with.</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>32. My joy and happiness stem from my ability to understand what God desires me to be and do.</td>
<td>0</td>
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<td>3</td>
<td>5</td>
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<td>7</td>
<td>3</td>
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<tr>
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<td>0</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>5</td>
</tr>
<tr>
<td>35. I genuinely seek to invest in others to the point where they exceed their own personal leadership level.</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>36. I have a clear and compelling sense of my life’s purpose.</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>37. I have a high level of contentment regardless of the circumstances.</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>38. I consistently honor my commitments.</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>39. I am constantly working on improving and growing in my mind, body, and spirit.</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>7</td>
<td>4</td>
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<tr>
<td>40. I create a learning environment for others that is based on trust, allows others the freedom to grow, or not, and values the differences in others.</td>
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<td>6</td>
<td>4</td>
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<tr>
<td>41. I am 100% committed to and focused on my current ministry assignment.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>4</td>
<td>8</td>
</tr>
<tr>
<td>42. I believe I rarely exhibit a complacent attitude towards my current ministry role.</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>6</td>
<td>3</td>
</tr>
<tr>
<td>43. I recognize and make decisions based on a clear understanding of the difference between what is ethically right and wrong.</td>
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<td>4</td>
<td>8</td>
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<td>44. I am intensely motivated to grow and change.</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>45. I demonstrate an obvious priority for investing in the growth and maturity of others.</td>
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<td>4</td>
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</table>
APPENDIX 6

PRE- AND POST-PROJECT RESPONSES
BY CATEGORY

The table below shows the response of each Arizona Leadership Network participant in the five leadership categories measured on the Leadership Reflections Survey: calling, contentment, character, crafting, and coaching. Each category had a possible maximum score of 45, with a higher score representing a more positive leadership self-perception.

Table A3. Pre-Project Questionnaire by Category

<table>
<thead>
<tr>
<th>Member</th>
<th>Calling</th>
<th>Contentment</th>
<th>Character</th>
<th>Crafting</th>
<th>Coaching</th>
<th>Avg.</th>
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<td>39</td>
<td>34</td>
<td>33</td>
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<td>43</td>
<td>42</td>
<td>34</td>
<td>37.6</td>
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</table>

Table A4. Post-Project Questionnaire by Category

<table>
<thead>
<tr>
<th>Member</th>
<th>Calling</th>
<th>Contentment</th>
<th>Character</th>
<th>Crafting</th>
<th>Coaching</th>
<th>Average</th>
<th>Change</th>
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<td>36</td>
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APPENDIX 7

LEAD LIKE JESUS ENCOUNTER

Evaluation

Arizona Leadership Network: Lead Like Jesus Encounter
February 28-29, 2008

Instructions: save this Word Doc then complete your evaluation---save again, then attach by email to me. Please check [X] to the right of your numerical rating. Add clarifying comments. Complete written response questions by inserting your answer- leave the question so I can understand your response. Don’t worry about the document expanding.

Participant Name: ____________________________________________________

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<tr>
<th>CONTENT</th>
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<tr>
<td>Overall Rating</td>
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<td>4</td>
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<tr>
<td>Directly applicable to my situation</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Biblical consistency</td>
<td>5</td>
<td>4</td>
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Comments . . .

INSTRUCTORS

Overall rating:  
Bob  5  4  3  2  1  
Keith  5  4  3  3  1

Knowledge of material  
Bob  5  4  3  2  1  
Keith  5  4  3  2  1

Interested in participants  
5  4  3  2  1

Comments . . .

PRESENTATION PROCESS

Effective use of Video Techniques  5  4  3  2  1
Usefulness of Participant Workbook  5  4  3  2  1
Organized and Presented as a Discovery Process  5  4  3  2  1
Use of time  5  4  3  2  1

Comments . . .

YOU AS A PARTICIPANT

I was fully present and actively participated  5  4  3  2  1
My co-network members fully participated  5  4  3  2  1

Comments . . .

Please respond to these questions with a brief but descriptive answer.
1. What aspect of the servant leader teaching impacted you the most?
2. Which images do you find most helpful [EGO diagram, Two Parts of Leadership pyramids, Way of Carpenter developmental model]? Why?
3. Did you experience a safe community in which you could become more comfortable in sharing your leadership journey?
4. What leadership behavior(s) do you want to change in response to the knowledge and attitude adjustments you experienced during the LLJ Encounter?
5. What do you need from me [Keith] as a coach in your journey to lead like Jesus?
APPENDIX 8

LEAD LIKE JESUS ENCOUNTER
EVALUATION RESPONSE

Table A5. Lead like Jesus evaluation

<table>
<thead>
<tr>
<th>Statements</th>
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INSTRUCTORS

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<td>8. Interested in participants</td>
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PRESENTATION PROCESS

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<td>9. Effective use of video techniques</td>
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<td>10. Usefulness of participant workbook</td>
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<td>11. Organized and presented as a discovery process</td>
<td>3 9 4.75</td>
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<tr>
<td>12. Use of time</td>
<td>6 6 4.50</td>
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YOU AS A PARTICIPANT

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<th>Responses</th>
</tr>
</thead>
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<td>13. I was fully present and actively participated</td>
<td>6 6 4.50</td>
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<tr>
<td>14. My co-network members fully participated</td>
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APPENDIX 9

ACCOUNTABILITY PARTNER DISCUSSION GUIDE:
SESSION 1

The Heart: My Intentions and Motivations as a Leader.

Individuals: before your accountability partner discussion, please read and post at least one comment on “Why Do You Lead?” from my blog:
http://www.khenryasbc.wordpress.com

Discussion

1. Discuss the three questions I asked on the blog:
   a. How do you respond when you receive unsolicited feedback?
   b. How highly do you regard successor planning in your ministry?
   c. Who is the leader?
2. Ask how the principles of Servant Leadership have impacted your leader behavior this week.
3. Discuss: When you observe a fellow pastor, what markers help you to discern if this individual is a self-serving or servant leader?
   [Please do not use names! I do not want gossip that would harm another pastor! Instead any person you are thinking of must remain anonymous to your partner]
4. What markers identify you as self-serving at present?
5. What moment from the LLJ Encounter was an “Ah-Hah” moment for you?
6. Ask your partner how you can pray for them this week—then pray for each other.

Looking ahead-
For those of you inching to move forward: Next week I will ask you to read Chapter 1: “Self-Awareness” from Reggie McNeal’s book Practicing Greatness.
APPENDIX 10

ACCOUNTABILITY PARTNER DISCUSSION GUIDE:
SESSION 2

The Heart: My Intentions and Motivations as a Leader.

Individuals: before your accountability partner discussion, please read and post at least one comment on “The Anatomy of a Servant Leader.” from my blog:
http://www.khenryasbc.wordpress.com

Also, read chapter 1 of Practicing Greatness “The Discipline of Self-Awareness.”

Discussion

1. Discuss the three questions I asked on the blog:
   a. How strong is your servant quotient?
   b. How do you respond when people treat you like a servant?
   c. How well does your life fit inside the “Jesus story?”

2. Ask how the principles of Servant Leadership have impacted your leader behavior this week.

3. Why is self-awareness critical to leadership?

4. What markers of self-awareness are strong or weak in your leadership?

5. Encourage your partner by identifying positive leadership traits you see in them.

6. Ask your partner how you can pray for them this week—then pray for each other.

Looking ahead—
Next week’s reading is Chapter 2 of McNeal Practicing Greatness: “Self-Management.”
APPENDIX 11

ACCOUNTABILITY PARTNER DISCUSSION GUIDE:
SESSION 3

The Head: Beliefs about Leadership and Influence.

Individuals: before your accountability partner discussion, please read and post at least one comment on “What is Leadership?” from my blog:
http://www.khenryasbc.wordpress.com

Also, read chapter 2 of Practicing Greatness “The Discipline of Self-Management.”

Discussion

1. What difficulties do you experience trying to discover and communicate vision?
2. Have you experienced resistance to your vision? How did you handle the conflict that occurred?
3. What challenges do you face “implementing” God’s vision for your ministry?
4. Encourage your partner by identifying positive leadership traits you see in them.
5. Ask your partner how you can pray for them this week—then pray for each other.

Looking ahead-
Next week’s reading is Chapter 3 of McNeal “Self-Development.”
APPENDIX 12
ACCOUNTABILITY PARTNER DISCUSSION GUIDE:
SESSION 4

The Head: Beliefs about Leadership and Influence.

This Wednesday, April 23rd I will enter a new post “Success on the Front End.” on my blog: http://www.khenryasbc.wordpress.com. Please read this blog about the impact emotional intelligence has on leadership and styles leaders use as you talk with your accountability partner.

Also, read chapter 4 of Practicing Greatness “The Discipline of Mission.”

Discussion

1. McNeal states that life-long learning is a process of unlearning. He describes life-long learning on page 63 of Practicing Greatness as: “The willingness to put yesterday’s ideas, attitudes, and approaches under the knife of new insights and new challenges. He continues to say, “The unlearning curve often proves steeper than the learning curve.” Do you agree with McNeal? Do you find it difficult in incorporate new ideas into your leadership?

2. McNeal states that life-long learning is greatly assisted by accountability through learning communities. To what degree do you find it helpful to dialogue with each other about leadership? Do you feel it helps you to integrate new ideas?

3. Discuss with each other the challenges are you facing currently in your ministry?

4. Take time to encourage and pray for each other.

5. Ask your partner how you can pray for them this week—then pray for each other.

Looking ahead-
Next week’s reading is chapter 5 of McNeal “The Discipline of Decision-Making.”
APPENDIX 13

ACCOUNTABILITY PARTNER DISCUSSION GUIDE:
SESSION 5

The Head: Beliefs about Leadership and Influence.


Also, read chapter 6 and 7 of Practicing Greatness: “The Discipline of Belonging,” and “The Discipline of Aloneness.”

Discussion

2. What is the most difficult decision you have had to make in a ministry setting?
3. Discuss with each other the challenges are you facing currently in your ministry.
4. Take time to encourage and pray for each other.
5. Ask your partner how you can pray for them this week—then pray for each other.

Looking ahead- Try to finish reading Practicing Greatness.
Discuss with your accountability partner if you desire to continue having regular meetings.
APPENDIX 14

COACHING SESSION 1

The personal coaching time is intended to be a one-on-one experience that focuses on your leadership as it interacts with the training you are experiencing in the Arizona Leadership Network. During this time, the focus is upon you as a leader.

1. How did the Lead Like Jesus Encounter impact your perspective of leadership?

2. What has been your greatest leadership challenge to date? This is the answer you gave to question #1 of the LLJ pre-work.

3. What changes in your leader behavior do you hope to implement?

4. Your Personal Discernment Inventory- please email me your DISC type(s) if you cannot come to a conclusion chose the 2 closest to your pattern. [pg 14-15 of the inventory]

5. Please bring your Personal Development Plan Worksheet that I handed out – I am not asking you to complete it but will want to talk with you about your personal mission to this point of your ministry.

6. What issues would you like to talk about?

7. How can I pray for you?
APPENDIX 15

COACHING SESSION 2

The personal coaching time is intended to be a one-on-one experience that focuses on your leadership as it interacts with the training you are experiencing in the Arizona Leadership Network. During this time the focus is upon you as a leader.

1. Please complete and bring your Personal Development Plan Worksheet. During our coaching time, we will use the PDP to talk with you about your understanding of your personal mission, values, and vision to this point of your ministry.

2. What leadership issues would you like to talk about?

3. How can I pray for you?
APPENDIX 16
PERSONAL DEVELOPMENT PLAN WORKSHEET

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<td>Objectives</td>
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<td>Outcomes</td>
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BREAKING IT DOWN

<table>
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<th>Personal Mission:</th>
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<tbody>
<tr>
<td>Values: The non-negotiable, constant, core beliefs that you are passionate about and drive you personally.</td>
<td>Personal Values:</td>
</tr>
<tr>
<td>Vision: A clear and challenging picture of my daily walk with God, as He leads me in accomplishing my mission and values.</td>
<td>Personal Vision:</td>
</tr>
</tbody>
</table>

1The Personal Development Plan Worksheet is a product of Next Level Leadership Network of the North American Mission Board of the Southern Baptist Convention, Atlanta, GA. Reproduced and used by permission.
### ACTION PLAN
Identify and prioritize your opportunities, develop a plan that includes daily, monthly, and yearly accomplishments, reflect and seek feedback on your learnings and experiences, review and adjust the plan.

<table>
<thead>
<tr>
<th>OPPORTUNITIES</th>
<th>OBJECTIVES</th>
<th>OUTCOMES</th>
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<tr>
<td>(Where do you need to be?)</td>
<td>(How will you get there?)</td>
<td>(What will you look like?)</td>
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The Heart: Why Do I lead?

January 3, 2006 was an interesting day. On that Tuesday I entered the hospital for “major surgery.” Yeh, I know that all surgery is major if it is on you! In this case however, the baseball sized hemangioma [tumor] needed to be removed from my liver. I was a brave patient, enjoying the attention of family and a pre-op visit of a help dog. Shortly after the world went dark, I woke up quite surprised to feel no pain. I did the obligatory “hand check” of my abdomen to discover no bandage! They called it off! After I had gone under anesthesia my heart began the Arizona two-step [arrhythmia] so the doctor said “not today.” I spent the next 24 hrs doing treadmill stress tests [quite difficult while nauseated from anesthesia] and other heart related examinations. I learned a life lesson that day. The body cannot withstand the trauma of surgery without the heart continuing its delivery of life giving blood, oxygen, and energy—all of which enable a person to recover and become stronger. Another way to put it is, “bad heart, bad health.”

Effective pastoral leadership begins with the heart, the foundational intention and motivation of one’s leadership. Why do you lead? Jesus challenged his disciples at the point of their leadership motives. I wonder what he would say to me.

Jesus said: “You know that the rulers of the Gentiles dominate them, and the men of high position exercise power over them. It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must 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 HCSB italics added).

The issue at stake is, will you as a leader cater to the tug of your self-interest, or will you serve the interests of others? A leader motivated by self-interest will prioritize his agenda, his safety, and his status above those affected by his actions. In *Lead like Jesus*, Ken Blanchard and Phil Hodges say that “three distinctive patterns mark the difference between self-serving leaders and servant leaders: (1) how you handle feedback, (2) how you handle successor planning, and (3) your perspective of who you think leads and who follows.”

Self-serving leaders tend to have an aversion to feedback. They identify their self-worth and security with their public image and see feedback, especially negative feedback, as a threat to their position. Servant leaders realize that their position and influence are on
loan to those they serve; therefore, they are more likely to see feedback as a gift rather than a threat.

Servant leaders develop their followers and plan for leadership succession. A wise leader realizes that his leadership position is only for a season. The legacy of a leader is determined not only by what he accomplishes while in his role but by the long-term impact on the organization and in the hearts of his followers.

Self-serving leaders think they should lead and others should follow. Servant leaders respect the wishes of those who have entrusted to them a season of influence and responsibility.¹

How’s your heart? Oh, by the way, Friday, January 13, 2006 my surgery was completed and successful—but only after my heart was right!

1. How do you respond to unsolicited feedback?
2. How highly do you regard the opportunity to establish “successors” to your leadership?
3. Who is the leader?

Anatomy of a Servant Leader

There are few things good about 6:00 A.M. Actually I can only think of two: God and coffee. I guess you get the picture I am not a big morning person. That said, a few years back I was sitting out by my pool for my morning time with God. I was reading from the Psalms 37 when something stronger than the coffee grabbed my attention. The Scripture said:

Trust in the Lord and do what is good; dwell in the land and live securely. Take delight in the Lord, and He will give you your heart’s desires. Commit your way to the Lord; trust in Him, and He will act, making your righteousness shine like the dawn, your justice like the noonday sun. [word and italics mine]

Psalms 37:3-6 (HCSB)

As I reflected on this text, my eyes moved from my Bible to witness the first rays of sunlight as they peeked over my neighbor’s fence. I was touched by the comforting dawn of a new day, I thought: “like the piercing rays of the desert sun, God, you are powerful, you bring the morning into being and you bear down with awesome intensity in the noonday of life—AND—you declare the outcome of my life righteous if I trust in you!”

I guess the obvious question is: do I trust in God? Blanchard’s EGO diagram has helped me think through this question. According to Stephen R. Covey we trust others based upon their character and competence.¹ Blanchard expands saying that the barrier to trust may in fact not be the other individual at all but rather me edging God out through prideful and fearful behaviors.²

Pride has never seemed to be my nemesis. My dad instilled the value of respecting others into my life when I was very young! Treating others with respect is a big deal in my family. I remember one time my older brother Irvin, (10 years old) caught me (7 yrs old)

¹Stephen R. Covey, The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change (New York: Fireside, 1990), 188. Covey equates trust to building and/or depleting an emotional bank account.

²Ken Blanchard and Phil Hodges, Lead like Jesus: Lessons from the Greatest Leadership Role Model of All Times (Nashville: W. Publishing Group, Thomas Nelson, Inc., 2005), 47
making fun of a boy’s funny looking cowboy outfit on the school playground. Irvin yanked me aside and communicated rather graphically what he would do to me if he every saw me making fun of a person’s clothes again! I think he scared the pride out of me! Ten year olds were a lot bigger then.

Maybe pride is not a big issue for me, but fear is another matter. Blanchard calls fear a subset of pride. Fear is an insecure view of the future producing self protection: hiding behind position, withholding information, hoarding control, etc. He further claims that a person who functions out of pride or fear is not likely to be a servant leader like Jesus.

I have always thought I was a pretty good servant. I love my family, I treat those I lead with respect, and in general I am a nice guy—if I do say so myself. Elizabeth Elliot is credited to having said: “If you want to know how much of a servant you are, ask yourself how you respond when someone treats you like a servant.” Ouch! Not well at all! My sinful humanity springs to the surface when I think I am being mistreated. Elliot’s comment helped me to see that I am an awesome servant as long as I get to choose when I serve. I like to control the circumstances in my life so much that I sometimes let it become a sinful behavior in that I do not trust in God as my source of security and self-sufficiency.

Jesus was a servant. He said he came to serve not be served (Matt 20:25-28), he exemplified service to his disciples by washing their feet (John 13), and he paid for sin with his sacrificial death on the Cross!

Jesus served those he led, he willingly humbled himself. He was nobody’s fool, nor was he a “doormat.” Jesus was a humble servant leader. Thom Rainer in Breakout Churches uses the term “Confident Humility” to describe a productive, visionary leader with the capacity to reflect Jesus type humility. Humble leaders lead with confidence serving people by casting vision, meeting needs, providing guidance, instruction, and even correction as they reflect allow Christ control over their leadership.

Exalting God only is a much better option for a godly life. If God is our object of worship, our source of security and self-worth, and the judge of our life decisions, then we will radiate humility and confidence. Earl Creps in Off-Road Disciplines says that “humility is the discipline of decreasing the scale of my own story until it fits inside the Jesus story, until he defines me rather than my defining him.”

So, I ask you:
How is your servant quotient?
How do you respond when people treat you like a servant?

---

3 Thom S. Rainer, Breakout Churches (Grand Rapids: Zondervan, 2005), 58.

How well does your life fit inside the “Jesus story?”
How does being a Jesus follower change your perspective on life and leadership?
The Head: What is Leadership?

What is leadership?

A good question, don’t you think? I read once that over 700 definitions of leadership exist each one attempting to clarify the term but collectively creating confusion as to its true meaning.

As an academic discipline, leadership is an emerging field and as such has eluded normal academic rigor. Standardized definitions and measurements of effectiveness do not exist. In his book *Leadership for the Twenty-First Century*, scholar Joseph Rost commented that “leadership scholars have spilled much ink on the peripheral elements surrounding leadership and its content instead of on the nature of leadership as a process, on leadership viewed as a dynamic relationship.” Rost continues to say:

Most of the research on leadership has emphasized the same two items (1) the peripheral aspects [of leadership] and (2) the content of leadership and almost none has been aimed at understanding the essential nature of what leadership is, the process whereby leaders and followers relate to one another to achieve a purpose.\(^1\)

What is the essential nature of leadership to which Rost refers? I believe that Jesus gave a prescriptive statement that the essential nature of leadership is service (Matt 20: 24-28). The concept of servant leadership has gained traction in our century through leadership theorist Robert K. Greenleaf, an executive for AT&T during most of his career and touted to be a follower of Christ. In “The Servant as Leader,” an essay he wrote in 1970, Greenleaf explained servant leadership by saying:

The servant-leader is servant first. . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant—first to make sure that other people’s highest-priority needs are being served. The best test, and the most difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in

Notice the correlation between Greenleaf’s comments and Jesus’ correction of his disciple’s self-serving perspective of leadership. Jesus said: “You know that the rulers of the Gentiles dominate them, and the men of high position exercise power over them. It must not be like that among you. On the contrary, whoever wants to become great among you must be your servant, and whoever wants to be first among you must 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 HCSB).

So, what is the role of a pastoral leader? Professor Robert Clinton says in The Making of a Leader that “a leader in the biblical context is a person with a God-given capacity and a God-given responsibility to influence a specific group of God’s people toward his purposes for the group.”

As pastoral leaders, our antennas often go up when we think about servant leadership. We ask ourselves, “what if people are wrong in their opinions or un-biblical in their thinking?” Ken Blanchard notes that sometimes we mistakenly believe that servant leadership means, “The inmates are running the asylum.” This is not the case at all. In fact, in my view, a pastor who does not provide biblical direction as part of his leadership fails his church by abdicating his pastoral calling (1 Peter 5:1-4).

I agree with Blanchard who says there are two parts of leadership (1) the visionary role of setting the course and the direction, and (2) the implementation role of doing things right with a focus on serving. As pastoral leaders we have the responsibility to discover and communicate vision. People look to their leaders for vision! However, there is a caution flag that must be raised. Communicating vision effectively requires an emotionally intelligent leader. Such a leader understands the vision God has revealed to him and knows that how he relates that vision to people along with the sensitivity he uses to implement the vision will determine to a large extent if people will respond positively to the vision.

Pastors learn quickly that gaining acceptance and ownership of vision is a bumpy road. The “speed-bumps” of vision casting usually are directly linked to our ability or lack thereof to relate in an emotionally intelligent manner with those we lead.

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4Ken Blanchard and Phil Hodges, Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time (Nashville: W. Publishing Group, Thomas Nelson, Inc., 2005), 84.
Questions for discussion:
1. What do you think is the “essential nature” of leadership?
2. How do you react to Greenleaf’s description of servant leadership?
3. How important is visionary leadership for a pastor?
The Head: Success on the Front End

What makes a leader successful?

Through the years I have noticed that for some ministers undertaking a new role of leadership seems easy, almost “second-nature,” whereas for others becoming comfortable in a new role seems to be a slow, painstaking process. Often transitional difficulties are blamed on the need to learn the “lay of the land” or on the need to understand/overcome the leadership challenges faced in the new location. I suspect that the situation is more basic than that.

I think that leaders who get “out of the gate” well are gifted with an intuitive ability to read the emotions of others and respond appropriately to create the most positive environment possible. Don’t get me wrong; I am not saying everyone will stand together and sing “Kumbaya,” and be in one accord. I mean that the anxieties and conflict produced by the changes a new leader introduces can be moderated by how he handles the situation. Transition is a difficult task. One thing is for sure, however; every minister envisions himself experiencing joy and fulfillment in the call of God on his life, yet many experience “gut-wrenching” difficulty.

What can be learned about the art of creating a positive environment as one leads?

Daniel Goleman, Richard Boyatzis, and Ann McKee, in Primal Leadership: Realizing the Power of Emotional Intelligence state that leadership starts with the emotional task saying:

Great leaders move us. They ignite our passion and inspire the best in us. When we try to explain why they are so effective, we speak of strategy, vision, or powerful ideas. But the reality is much more primal: Great leadership works through emotions. . . . This emotional task of the leader is primal—that is, first—in two senses: It is both the original and the most important act of leadership.¹

Can you relate to Goleman’s statement? Think of a spiritual leader you admire. Do they “move” you? Do they ignite a passion for God’s Word and ministry in you? Are you inspired to emulate their leadership behavior? Are you willing to hear difficult teaching or correction from them? Probably your answer to all of the above questions is yes. I think that Goleman’s point is that leadership begins with emotional connectivity. Emotional Intelligence is not the whole story but it is key to the early success of a leader.

Goleman et al explain that physiologically emotions are part of the limbic system of human beings which functions much like a radio beacon allowing us to “sense” the emotional climate when entering a room. The limbic system is an open system that sends and receives information from other humans as opposed to the circulatory system that is closed therefore not affected by what goes on among other people. To support his perspective, Goleman contends his research supports the idea that emotionally intelligent leaders are sixty-six percent more likely to be successful than leaders who thought competent in their field, lack Emotional Intelligence: the ability of leaders to effectively handle themselves and their relationships.2

The bottom line is that effective leadership is more emotional than technical. Functionally a pastoral leader is a steward of Scripture and is accountable to God for how he uses Scripture for “teaching, rebuking, correcting, and training in righteousness” (2 Tim 3:16). However, without the emotional ability to relate and communicate to others, his efforts often result in resistance.

The four parts of emotional intelligence are: self-awareness [a deep understanding of one’s emotions, as well as one’s strengths and limitations and one’s values and motives]; self-management [the focused drive that all leaders need to achieve their goals]; social-awareness [the ability to sense the shared values and priorities that can guide the group]; and relationship-management [having a knack for finding common ground and establishing rapport].3 In the ministerial vocation our task is to lead people to respond to the truth of the Gospel and to live accordingly. The ministers I have known in my life who seem to have made the greatest impact were emotionally intelligent leaders.

It seems to me that Jesus was emotionally attuned to both the people and the situations he encountered. He led his disciples with both vision and intimacy. When Jesus called them, he connected his vision with their passion for fishing: “Follow me and I will make you fishers of men” (Matt 4:19-22). Jesus revealed himself and his vision to the point that he identified his followers as branches off of him, “the vine,” and continued to encourage them saying:

I do not call you slaves anymore, because a slave doesn’t know what his master is doing. I have called you friends, because I have made known to you everything I

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2Ibid., 6.

3Ibid., 40, 45, 50, 51.
have heard from My Father. You did not choose Me, but I chose you. I appointed you that you should go out and produce fruit and that your fruit should remain, so that whatever you ask the Father in My name, He will give you. This is what I command you: love one another.” (John 15:15-17 HCSB)

Jesus graphically portrayed his desire for the disciples in an amazing display of humility when he washed the disciples’ feet (John 13).

By the way, Goleman has some good news if you feel less than emotionally intelligent. People can become more emotionally intelligent if they are willing to recognize the value and seize the opportunity to prioritize growth in this area. I think that is the point of what we call leadership development.

Questions:
1. Who is a spiritual leader you admire? How have they made an emotional connection to you?
2. What stories of Jesus’ leadership inspire you?
3. What ingredients do you think are necessary for early success as a leader?
APPENDIX 21
INTERNET BLOG POSTING 5 MANUSCRIPT

Decision Making: “Shoot & Duck” Vs. “Paralysis of Analysis”

In my ministry experience I find decision making like emails: there is always another one to deal with, and keeping it in the inbox does not stave off the inevitable action that is needed.

Some of you don’t have my problem because there was never a decision you could not make quickly—like skeet shooting, PULL! – Another good decision bites the dust.

Reggie McNeal comments in Practicing Greatness: “Merely believing you are on a great mission does not guarantee success. Making good decisions does.”¹

The Personal DISCernment Inventory indicates that the “D’s” among us make quick and intuitive decisions, whereas the “I’s” are likely to make impulsive, relationally oriented decisions. Both however, will make quick decisions. On the other side of the energy spectrum, we find the “S’s” who would prefer to respond to other people or make decisions in a group setting than be the initiator and the “C’s” whose motto is much like a friend of mine commented about his lovely wife: “anything worth doing in worth overdoing.” Both the “S” and “C” approach to decision making at a slow and deliberate pace.²

How should we go about guiding our churches to make decisions?

McNeal offers some very good advice in chapter 5 “The Discipline of Decision Making” of Practicing Greatness by offering six key elements of good decision making.

1. Ask the right questions.
   a. Guiding change is a “hands” behavior of leadership that requires both skill and spiritual sensitivity. A smart leader recognizes people have an innate resistance to change and experience a sense of loss when it occurs in their

¹Reggie McNeal, Practicing Greatness 7 Disciplines of Extraordinary Spiritual Leaders (San Francisco: Jossey-Bass, 2006), 120.

²Personal DISCernment Inventory (Atlanta: Triaxia Partners, 2007).
church. McNeal notes that asking the wrong question even precisely doesn’t accomplish anything. If we continue to ask the same questions, we will likely continue to get the same response. Try different questions such as:

i. How do we “be” church better? [instead of “do” church].
ii. How do we serve this community? [instead of grow the church].
iii. How do we develop missionaries to this culture? [instead of develop ministers for the church].
iv. How do we develop followers of Jesus? [instead of church members].
v. How do we prepare for the future God sees? [instead of plan for the future].
vi. How do we develop leaders for the Christian movement? [instead of leaders for church work].

b. I believe McNeal’s motive in asking these questions versus their more traditional counterparts is a desire to create outward thinking in the church that has a greater possibility to produce results.

2. Get enough of the right kind of information. Jesus asked the disciples “who do people say I am?” (Matt 16)

a. Poor decisions are often made either because a leader ignores information or has inadequate information.

b. Alienation of people is a danger of vision casting. However, I have never heard of church that did not ask a prospective pastor for his vision. The key to good vision casting is to begin with biblical principles, present the vision and gather perspective, bring people along slowly and avoid “overselling” or “promising results.” Instead a wise leader will cast a vision of kingdom result that would be pleasing to God and challenge people to make baby steps toward that goal.

c. If a leader wants information, he must ask for it and create a safe environment for people to respond. I think of this as intentionally trying to see beyond my perspective to understand not only the position other people have but the interest they have that underlies that position. People are far more willing to declare a position than they are to explain their underlying motivation/history/fear/bias/intent etc. A wise leader will attempt to find common interests in order to move forward with a decision.

3. Consider timing. (Gal 4:4; John 13:1)

a. I will never face a timing issue as important as Jesus’; however; I should be patient enough to wait upon the Lord with the ones I do make. McNeal describes timing as: instinct, intuition, listening, prayer, and the ability to read an audience. All of these are emotionally intelligent behaviors. I would state timing differently than McNeal. I believe the Holy Spirit can and will build a fire under people to respond at His timing rather than their own. However, rarely would an emotionally insensitive leader lead such change. I go back to Matt 20:26 and would say that a servant leader in
most cases will be seen as a servant leader by his people even with he is “pushing them” to be obedient to the Lord.

b. As leaders we must recognize how critical is it that we be “accepted” by our followers [BPMT lingo]. An accepted leader has the trust equity to move ahead even when the timing may be questioned by some.

4. Involve the right people.
   a. Alright, let’s all collectively gag and say POLITICAL!!
   b. Now that we have that out of our system, is McNeal wrong? Great teams consist or people with widely divergent skills, influence, and maturity, so are churches. What happened when you were a kid and did an “end run” around dad to get the green light on something from mom? In my case I had joy for a season followed by a time of reckoning. I bet your kids have the same result.
   c. Who should be involved in a decision? Legitimizers, Veto-Holders, Implementers, those affected by our decision etc.

5. Operate with the right motives.
   a. Vision is a picture of a favorable future. Rarely will a leader accomplish a great vision with an ill motive.
   b. People will only follow leaders they trust. The character of your life is like a canvas painted one brush stoke at a time. I hope the inner canvas is as beautiful as the outer canvas that I see. People will forgive errors, especially if we exhibit Christ-like humility. If they believe your motive is wrong, they will usually either abandon or attack your leadership. Neither abandoning or attacking are biblical practices, I might add, but pragmatically that is what usually occurs.

6. Understand intended outcomes.
   a. Why should anyone follow you? Because you are able to articulate an outcome that their spirit is in alignment with. When making a decision, ask what the intended outcomes are. What will success look like in your situation?

Questions:
1. Which of the six steps of decision making do you struggle most with?
2. Why are leaders prone to either make decisions unilaterally or unwilling to actually make a decision at all?
3. How has your personality style affected you positively/negatively in decision making?

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The Descent of a Leader

The core team of the church plant Jay and I are a part of is working through Greg Ogden’s book *Leadership Essentials*. In Chapter 3, Ogden does an inductive Bible study on Philippians 2:1-11 which he says could be appropriately titled, “The Descent of a Leader.” Profound!

Paul tells the church at Philippi:

> Make your own attitude that of Christ Jesus, who, existing in the form of God, did not consider equality with God as something to be used for His own advantage. Instead He emptied Himself by assuming the form of a slave, taking on the likeness of men. And when He had come as a man in His external form, He humbled Himself by becoming obedient to the point of death—even to death on a cross. (Phil 2:5-8 HCSB)

How do you “descend” to leadership? It is my opinion that minus core spiritual habits, Christian leaders will “ascend” to leadership much like James and John attempted (Mark 10:45) and then we will protect our kingdom through the tyranny of pride and/or fear. In *Lead Like Jesus*, Blanchard suggests five habits of a servant leader to keep our “descent” a smooth productive one:

**Solitude:** Being completely alone with God away from all human contact for extended periods of time. Is there a time in your day, week, month that you cease “striving” to know that God is God and you are not (Psalm 46:10)? When Jesus prepared for his test of leadership he withdrew (Matt 4:1-11). Before Jesus chose the twelve disciples, he withdrew (Luke 6:12-13). When He grieved over John the Baptist he withdrew (Matt 14:13). When do you withdraw? When faced with frustration, anger or pain in ministry do you engage first or withdraw first?

**Prayer:** A maturing leader will realize that prayer is “an essential act of the will that demonstrates whether we are really serious about living and leading like Jesus.”

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did Jesus pray and what did he pray for? Do you pray for your enemies? Do you pray when making decisions? Do you praise God in prayer for his goodness? Do you pray in an attempt to get your way, or to understand the heart of God?

Scripture: I am amazed how “tunnel-visioned” Christians tend to be toward Scripture. It seems that many “Christ Followers” are captivated by one line of preference or thinking that restricts our overall scriptural perspective. What is your focus: servant leadership, salvation by faith, sovereignty of God, love, etc.? How can we avoid seeing the Bible through our lenses instead of allowing it to give us a new vision? What behavior do you have in place that immerses you in God’s Word such that it integrates all areas of your life (2 Tim 2:15)?

Accepting God’s Unconditional Love: When we face ministry challenges as ministers, we sometimes become depressed, even angry, which causes us to doubt our calling or God’s faithfulness. The Apostle Paul in Romans 8:38-39, encourages not to doubt by saying: “For I am persuaded that neither death nor life, nor angels nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will have the power to separate us from the love of God that is in Christ Jesus our Lord!” What challenge of life or ministry do you have that is beyond God’s power and authority?

Intimate Community: I crafted the Arizona Leadership Network in an attempt to help ministers break the pattern of isolation common to the pastoral vocation. Did it work? I am genuinely concerned that when a pastor does not have community with other leaders he may also suffer from lack of community with God. Imagine a church led by a pastor who cannot trust or be trusted by other people! How can such a person fulfill the pastoral calling of Ephesians: “And He personally gave some to be apostles, some prophets, some evangelists, some pastors and teachers, for the training of the saints in the work of ministry, to build up the body of Christ” (Eph 4:11-12 HCSB)?

Questions for Discussion:
1. What value do you see in solitude?
2. Do you pray for those you are angry at?
3. Am I the only one who is tempted to simplify Scripture to a few key verses that inspire me? Do you see this behavior in pastors? Yourself?
4. To what degree are you comfortable in the arms of God?
5. Has your value for developing community with other ministers grown as a result of the AZ Leadership Network?

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The five habits explained in this blog are found in, Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time* (Nashville: W. Publishing Group, Thomas Nelson, Inc., 2005), 153-90.
APPENDIX 23

BUILDING POWERFUL MINISTRY TEAMS
SEMINAR AGENDA

Thursday: May 1, 2008

8:30-9:00 A.M.  Fellowship
9:00- 10:00 A.M. Prayer with accountability partners, DISC discussion
10:00-11:00 A.M. BPMT: Biblical Background and Synergy
11:00-12:00 BPMT: Purpose
12:00 P.M. Lunch
1:00 P.M. BPMT: Roles
2:00 P.M. Break
2:30 P.M. BPMT: Leadership
3:30 P.M. Table discussion and debrief of LLJ/BPMT learning

Friday: May 2, 2008

8:30-9:00 A.M.  Fellowship
9:00 A.M. BPMT: Leadership Cont’d
10:00 A.M. Break
10:15 A.M. BMPT: Process
11:15 A.M. BPMT: Relationships
12:00 Lunch
1:00 P.M. BPMT: Communication
2:00 P.M. BPMT table discussion
3:00 P.M. Dismissal

AZ Leadership Network housekeeping items
APPENDIX 24

BUILDING POWERFUL MINISTRY TEAMS

Evaluation

Arizona Leadership Network: Building Powerful Ministry Teams
May 1-2, 2008

Instructions: save this [Word Doc then complete your evaluation---save again, then attach to an email to me]. Please check [X] to the right of your numerical rating. Add clarifying comments. Complete written response questions by inserting your answer- leave the question so I can understand your response. Don’t worry about the document expanding.

Participant Name: ____________________________

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<th>CONTENT</th>
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<th>Low</th>
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<td>4</td>
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<tr>
<td>Comments . . .</td>
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INSTRUCTORS

Overall rating:          Bob    5 4 3 2 1
                         Keith  5 4 3 3 1

Knowledge of material:  Bob    5 4 3 2 1
                         Keith  5 4 3 2 1

Interested in participants:  5 4 3 2 1
Comments . . .

PRESENTATION PROCESS

Effective use of Video Techniques:  5 4 3 2 1
Usefulness of Participant Workbook:  5 4 3 2 1
Organized and Presented as a Discovery Process:  5 4 3 2 1
Use of time:  5 4 3 2 1
Comments . . .

YOU AS A PARTICIPANT

I was fully present and actively participated:  5 4 3 2 1
My co-network members fully participated:  5 4 3 2 1
Comments . . .

Please respond to these questions with a brief but descriptive answer.
1. What aspect of Building Powerful Ministry Teams impacted you the most?
2. Which image is the most helpful to you? Cooperation and Synergy, the Team Wheel, the Alignment Boat, Process-- Diverge/Conflict/Converge, other? Why?
3. Did you experience a safe community in which you could become more comfortable in sharing your leadership journey?
4. What leadership behavior(s) do you want to change in response to the knowledge and attitude adjustments you experienced during BPMT?
5. What do you need from me [Keith] as a coach in your development as a team leader?
## Table A6. Building powerful ministry teams response

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<tr>
<td>Effective use of video techniques</td>
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<td>Usefulness of participant workbook</td>
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<td>Use of time</td>
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<td><strong>YOU AS A PARTICIPANT</strong></td>
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<tr>
<td>I was fully present and actively participated</td>
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<tr>
<td>My co-network members fully participated</td>
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APPENDIX 26
ARIZONA LEADERSHIP NETWORK EVALUATION

Instructions:
Ask yourself how true each statement is about you as a result of your participation in the AZ Leadership Network. Respond with the numerical rating as follows:

- 5—Strongly agree
- 4—Agree
- 3—Uncertain
- 2—Disagree
- 1—Strongly disagree

1. ___ I have a greater understanding of servant leadership as taught by Jesus.
2. ___ I place greater value on servant leadership.
3. ___ I have identified the negative impact of pride and fear in my leadership.
4. ___ I am a better servant leader.
5. ___ I have a better understanding of my personal vision and calling.
6. ___ I am aware of how my personality type affects my relationships to others.
7. ___ I have developed accountability relationships that will extend beyond the 15 week project timeframe.
8. ___ I gained ministry insight from fellow Network participants.
9. ___ I am less isolated as a leader than I was before joining the Network.
10. ___ I am better equipped to articulate vision to my church or ministry.
11. ___ I better understand the impact of mission, values, and vision upon ministry leadership.
12. ___ I am better equipped to implement vision through team leadership.
13. ___ The AZ leadership network was a good use of my time.
14. ___ Servant leadership was modeled by the Network leader.
15. ___ The Network components: LLJ, Blog, Accountability Partner, BPMT, and Personal Coaching were integrated into an effective leadership training model.
16. ___ The personal coaching of the Network leader was beneficial.
17. ___ I found the blog to be a useful tool for my leadership reflection.

18. ___ I am a more biblically healthy pastoral leader than I was when I began to participate in the AZ Leadership Network.

19. ___ At some point during the Network experience I shared a positive story of my experience with a person not in the Network.

20. ___ Knowing what I know now, I would choose to participate in this project.

**Essay Responses**

Please write a brief comment that shares the benefits you received from each of the major components:

a. Lead Like Jesus Encounter
b. Personal Coaching, Personality Profile, Personal Development Plan [mission/values/vision]
c. Building Powerful Ministry Teams
d. Accountability Partner
e. Blog.
APPENDIX 27
ARIZONA LEADERSHIP NETWORK
EVALUATION RESPONSE

Possible responses:
1 = strongly disagree
2 = disagree
3 = uncertain
4 = agree
5 = strongly agree

Table A7. Arizona leadership network evaluation

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<tr>
<th>Statements</th>
<th>Responses</th>
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<td>1. I have a greater understanding of servant leadership as taught by Jesus.</td>
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<td>2. I place greater value on servant leadership.</td>
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<tr>
<td>3. I have identified the negative impact of pride and fear in my leadership.</td>
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<td>4. I am a better servant leader.</td>
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<td>5. I have a better understanding of my personal vision and calling.</td>
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<td>6. I am aware of how my personality type affects my relationships with others.</td>
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<td>7. I have developed accountability relationships that will extend beyond the 15 week project timeframe.</td>
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<td>8. I gained ministry insight from fellow Network participants.</td>
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<td>9. I am less isolated as a leader than I was before joining the Network.</td>
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<td>10. I am better equipped to articulate my vision to my church or ministry.</td>
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<td>11. I better understand the impact of mission, values, and vision upon ministry leadership.</td>
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<td>12. I am better equipped to implement vision through team leadership.</td>
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<td>13. The AZ Leadership Network was a good use of my time.</td>
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14. Servant leadership was modeled by the Network leader.  

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15. The Network components: LLJ, Blog, Accountability Partner, BPMT, and Personal Coaching were integrated into an effective leadership model.

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16. The personal coaching of the Network leader was beneficial.

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17. I found the blog to be a useful tool for my leadership reflection.

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18. I am a more biblically healthy pastoral leader than I was when I began to participate in the AZ Leadership Network.

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19. At some point during the Network experience I shared a positive story of my experience with a person not in the Network.

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20. Knowing what I know now, I would choose to participate in the project.

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APPENDIX 28

TAPESTRY TEAM OPERATION PRINCIPLES

The following principles will guide our discussion and treatment of each person on this team.

1. We will treat each other with dignity and respect (1 Pet 2:17).

2. We will hold the things discussed within the meeting in confidence until it agreed upon to have the body of Tapestry know the decisions we have agreed upon (Prov 11:13).

3. We will do our best to let everyone finish speaking and not interrupt (James 1:19).

4. We will seek to understand what is being said and ask for clarification when not sure of the speaker’s message (Prov 3:13).

5. We will let others know if we need time to process information. If we do not say anything it will be understood that we are in agreement of what is being said (Prov 21:29).

6. We will “stay in the room” until conflicts are resolved and “leave in love” (Eph 4:26).

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1. The operating principles above are those of the leadership team of the Tapestry Church, Calgary, Alberta, Canada. Used by permission.
APPENDIX 29

RANDOM NUMBERS EXERCISE

Instructions: Connect as many numbers as you can chronologically in 30 seconds.
BIBLIOGRAPHY

Books


**Articles**


**Internet Resources**


Unpublished Materials

“Annual Church Profile of the Arizona Southern Baptist Convention.” Available from the Arizona Southern Baptist Convention, Scottsdale, AZ.


“Building Powerful Ministry Teams.” Available from the Next Level Leadership Network of the North American Mission Board of the Southern Baptist Convention, and from Triaxia Partners. Atlanta, GA.

“Lead like Jesus™ Leadership Encounter.” Available from The Center for Faithwalk Leadership. Augusta, GA.

ABSTRACT

A STRATEGY FOR DEVELOPING BIBLICALLY HEALTHY PASTORAL LEADERS IN THE ARIZONA SOUTHERN BAPTIST CONVENTION

Keith Garner Henry, D.Min.
The Southern Baptist Theological Seminary, 2008
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The project explores the nature, and role of leadership in the life of pastoral ministers in a church or ministry context. The project seeks to design a process for developing biblically healthy pastoral leadership. Chapter 1 presents the purpose, goals, context, rationale, definitions, and limitations of the project.

Chapter 2 discusses biblical and theological perspectives on leadership in the lives of Jesus and Paul. Specifically, this chapter develops the role of servant leadership in the ministries of Jesus and Paul, and espouses it as the biblical model.

Chapter 3 surveys leadership as an intellectual discipline and presents a model for biblically healthy pastoral leadership. This chapter also explores dynamics of team based leadership and gives examples of disciplines common to great leaders.

Chapter 4 explains the creation and implementation of the Arizona Leadership Network. Attention is given to the five developmental phases of the project and to the transformational development of a leader from personal leadership to organizational effectiveness.

Chapter 5 provides an evaluation of the project goals, along with modifications that could be made to strengthen the project for future use. This project asserts that to be a biblically healthy pastoral leader, one must follow the example of servant leadership modeled by Jesus and Paul.
VITA

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