

Liberty Baptist Theological Seminary

ABOUT MY FATHER'S BUSINESS
Pastoral Succession from Father to Son

A Thesis Proposal Submitted to
Liberty Baptist Theological Seminary
in Partial Fulfillment of the Requirements
for the Degree

Doctor of Ministry

By

Clifford Todd Hartley

Lynchburg, VA
August 2012

LIBERTY BAPTIST THEOLOGICAL SEMINARY

Lynchburg, VA

Dissertation Project Approval Sheet

Grade

Dr. Charlie Davidson
Mentor

Dr. Matt Willmington
Reader

ABSTRACT

Clifford Todd Hartley

Liberty Baptist Theological Seminary, 2012

Mentor: Dr. Charlie Davidson

A son who follows in his father's footsteps is not unique to many other situations, but this does produce a unique situation when it involves the succession in pastoring the local church.. Such a succession raises several questions: Is this a call of God, or the passing on of a dynasty? Is this a healthy transition for a church to consider? What are the associated problems and benefits? What biblical foundations should be considered? Are there common factors that make this transition successful?

It is evident that unique planning and caution is necessary which is different from other succession patterns of pastoral ministry. This paper will answer these questions by highlighting the author's personal experience with such a succession at the Northside Baptist Church in Millersburg, Ohio and surveying others who have made this transition, and by looking at the business world for transferable principles.

Abstract length: 145 words

© 2012 Clifford Todd Hartley
All Rights Reserved

ACKNOWLEDGEMENTS

This work is the culmination of years of study and sacrifice. Many people have supported and stood by me along the way.

This project is about the succession of pastoral ministry from fathers to sons. My dad has always been a shining example to me of what a pastor should be, but more importantly how a Christian is to conduct one's life and ministry. It is an honor for me to serve beside him in ministry. Both my parents, Cliff and Jeanie, have been my biggest cheerleaders throughout my life. I could not be where I am today without their love, support and encouragement.

My wife, Sue, and children, Cara and Nathan have made significant sacrifices through the years to allow me the time necessary to study, research and write. Their support has been the fuel to keep me going. I pray that my life will be an example to them of a husband and father who loves God, loves people and lives surrendered.

Many thanks go to my brother Brett and his family, Tatiana, Madison and Taylor for opening their home for the many weeks that I would travel to Virginia to take classes. Their gracious hospitality and support has played a major role in the completion of this degree.

I am grateful for Northside Baptist Church and their willingness to support my pursuit of doctoral studies. They are a gracious congregation which has allowed me the time to complete this project and celebrated the victories with me along the way. I am honored to be their pastor.

Finally, I want to give all honor and glory to my Lord Jesus Christ. I only wish to use the gifts that He has given me to honor Him and help others along the way to become mature followers of Him. Solo Deo Gloria!

CONTENTS

CHAPTER 1

Introduction.....	8
Statement of Problem.....	9
Statement of Limitations	11
Theoretical Basis	11
Statement of Methodology.....	13
Literature Review	14

CHAPTER 2

Case Study of Northside Baptist Church.....	27
Nepotism.....	33
Pro-Nepotism.....	36
Succession Examples.....	37

CHAPTER 3

Establishing the Call of God.....	42
Biblical Foundation of Succession Principles.....	45

CHAPTER 4

Developing a Transition Plan.....	56
The Succession Model.....	69
Identify the Successor.....	71
Understand the Church Structure.....	72
Develop an Exit Strategy.....	73
Successful Church Succession Models.....	75

CHAPTER 5	
Data Analysis and Interpretation of Surveys.....	87
CONCLUSION.....	100
BIBLIOGRAPHY.....	104
APPENDIX A: Pastoral Succession from Father to Son Survey	112
VITA	133

Chapter 1

Introduction

Why the Topic is Needed

Bill Hybels stated in his book, *Courageous Leadership*, “the local church is the hope of the world and its future rests primarily in the hands of its leaders.”¹ In light of this statement it is essential that church leaders not only lead well but transition well. Most fathers would love to see their children follow in their footsteps and there is nothing wrong with this aspiration, when it comes to the church it is delicate to say the least. In the business world the father can often appoint his son as successor or position him in such a way that it is a natural flow of succession. In the local church the issues go far deeper. The call of God must be addressed. Each local church must seek God’s direction and participate in how God is leading.

The topic of Pastoral Succession is picking up steam and more has been written about this in recent days, but this researcher believes there is a void in the information being gathered as it relates to pastoral succession from father to son in the local church.

Background Leading to Awareness in the Problem

The past experience and current ministry setting of this researcher has led to the decision to study this topic. It is the calling of God upon this writer’s life that has found him in the position of having served beside his father as an associate pastor and then succeeded his father as the senior pastor of the church his father planted.

This topic is of great value for three main reasons. First, it will help the author personally plan, develop and execute a strategy for future succession planning in the local church. Secondly, this project will be invaluable for other fathers and sons who are praying

¹ Bill Hybels, *Courageous Leadership*, Zondervan Publishing, 2002, pg. 27

about and considering the son to succeed as pastor. Finally, this project will benefit, serve and strengthen other local churches to develop a successful succession plan for the transition from father to son as senior pastor.

Rationale for Choosing This Topic

All churches will face transition from one pastor to the next. It is essential that churches have a well documented plan and clear vision on the process for pastoral succession. The rationale for this topic is to provide a systematic approach to developing a succession plan that has a biblical foundation. The business world will also be considered for best practices that can be transferred in practical ways to help the local church lead well as they transition from father to son as the senior pastor. This project seeks to refute the perception that pastoral succession from father to son is always the passing on of a dynasty and can be seen as a divine calling.

Statement of the Problem

There are many children who follow their parent's footsteps and enter ministry and even serve as senior pastor of local churches. The issue at hand is not merely following in ministry but succeeding as pastor of the same local church. This has the potential of being very healthy for the church and the family relationship. It also brings a unique set of challenges and perceptions. It is important that healthy boundaries be maintained by the father and son and that the church leadership agrees and participates in the calling of the son as pastor. Nepotism can also prove to be an unhealthy situation for the local church.

Terminology Defined

This project will use the term "nepotism" throughout its entirety. Merriam-Webster defines nepotism as "favoritism (as an appointment to a job) based on kinship."² This relates

² Merriam-Webster's Collegiate Dictionary, 11th ed.,

exactly to the issue that is being addressed. Another often used term will be “mentor”. Again Merriam Webster defines mentor as “a trusted counselor or guide”³. The healthy parent-child relationship has a built-in mentoring component. The father –son pastoral relationship requires a mentoring role as well.

John Allen defines mentoring as a relationship. He writes, “Mentoring is a relationship with someone you like, enjoy, believe in and want to see win in life.”⁴ The transitioning father will serve as a mentor to the succeeding son as the process of succession unfolds. John Maxwell in *Developing Leaders Around You*: provides a useful description of mentor or as he describes it, an equipper. He writes:

“equipper is a model – a leader who does the job, does it well, does it right, and does it with consistency. The equipper is a mentor – an advisor who has the vision of the organization and can communicate to others. He or she has experience to draw upon. The equipper is an empowerer – one who can instill the potential leader the desire and ability to do the work. He or she is able to lead, teach, and assess the progress of the person being equipped.”⁵

The father – son relationship, in terms of pastoral succession, could benefit from this understanding and application of leadership development and supervision. It is important that the father not only train and lead his family in the fathering role, but if a successful pastoral succession is going to take place, then the father must also lead and mentor his son in a ministerial role.

³ Ibid.

⁴ John H. Allen, *A Primer For New Mentors*, (John H. Allen and Associates, 2000), 21

⁵ John Maxwell, *Developing the Leaders Around You*. (Nashville: Thomas Nelson Publishers, 1995), 84. 5

Statement of Limitations

This project is designed with the local church and father –son pastoral team in mind. Its goal is to help churches in the way they develop this unique succession plan and provide a blueprint for a successful transition no matter the size of the church. While most of the research is specific to the ministry of Northside Baptist Church, this project can serve as a model to other churches. This project will not cover in detail the relationship and partnership that exists between sons who have followed their father’s in ministry apart from pastoring the same church in the same role as his father. This is not an exhaustive project. It is meant to be changed and added to; it is a model built out of personal experience from being a son who succeeded his father as senior pastor of a local church.

Theoretical Basis

Pastoral succession from father to son has a theoretical foundation and is grounded in biblical, theological and historical substance. While the term “pastoral succession” is not identified in the biblical text; and while little documentation has been provided on the narrow scope of succession from father to son, there is clearly a need for mentoring, training and developing those who have sensed a call to the gospel ministry in this unique setting.

God intended that the divine-human relationship would be sustained through the transfer of God's blessing from generation to generation within selected families, beginning with Adam and Eve. This process was effective for several generations until the descendants sinned against God by neglecting the sacred relationship. God typically intervened by choosing a new leader through whom the blessing would again be transferred.

Before Abraham died, he gave all his possessions to his son, Isaac, who was later blessed directly by God, not by his father⁶. This was the typical pattern of transferring blessing from the father to the son. Throughout the Pentateuch, the relationship between fathers and sons continued to be very important. Eventually other patterns of leadership selection emerged as God led the Children of Israel.

Succession is a type of relationship modeled in both the Old and New Testaments. Many would agree that in the Old Testament the greatest example of a leadership succession relationship is that of Moses and his “assistant Joshua.”⁷ Moses took his assistant with him on the mountain of God and in the time they spent together talking and praying, God established a unique relationship between the two. Joshua was so close to Moses that he was at the tent when God would “speak to Moses face to face, as a man speaks.” Moses trained Joshua for leadership and in Deuteronomy 31:7-8 he helped launch Joshua into his future ministry:

“Then Moses summoned Joshua and said to him in the sight of all Israel, ‘Be strong and courageous, for you shall go with this people into the land that the LORD has sworn to their fathers to give them, and you shall put them in possession of it. It is the LORD who goes before you. He will be with you; he will not leave you or forsake you. Do not fear or be dismayed.’”

Moses encouraged Joshua. It was as if Joshua was “going to school”; Joshua was being prepared for his future leadership. Moses believed in Joshua and he set him up for success as Joshua began his new ministry leading the nation of Israel. This is an example of profitable “succession” in the Bible.

⁶ Genesis 25:5, 11

⁷ Exodus 24:13

Adonijah in 1 Kings 1 is a poor example of succession from the Old Testament. Adonijah sets himself up as king before the King does, and he listens to the wrong people. David should have done a much better job communicating and deciding earlier who would be the successor. He waited until he was dying in bed to do so.

An example in the New Testament of succession in the Bible is given in the life of Timothy and his relationship with Paul. Timothy was converted to the faith on Paul's first missionary journey and he joined Paul on his second missionary journey. While it is obvious that Paul and Timothy did not have a father – son relationship, Paul was very much the father figure in his life and Timothy was his spiritual son. It is in this light that these two men serve as excellent examples for this discussion.

Statement of Methodology

The proposed design of the project will involve five chapters. These chapters will build on each other, creating essentially a “how-to” guide for establishing a successful and strategic pastoral succession plan from father to son. Below is a synopsis for each chapter.

Chapter 1: Introduce the reader to the direction of the project, why it is needed and what can be expected throughout.

Chapter 2: Examples of Successful Pastoral Succession from Father to Son

Chapter 3: Biblical Criteria and Foundational Principles for Succession

Chapter 4: Transferable Principles of Succession from the Business World

Chapter 5: Data Analysis of Surveys and Conclusion

Literature Review

Books

*Succession Planning Basics*⁸ by Atwood examines succession planning from the business/corporate perspective. The relevance of this book to the study is that it provides key strategies that the church can borrow from the corporate world for an effective succession planning strategy. The book provides tactics for identifying talent, such as thorough employee development and training.

*Turnaround Churches*⁹ is a book that identifies the hallmarks that indicate a healthy church as well as those that are faced by impending decline. One of the factors reviewed is the importance of succession planning in ensuring the stability of the church. The book also explores father to son succession and its ability to either strengthen the church or lead to a decline.

*Passing the Torch: Changing church leadership in a changing world*¹⁰ reviews the succession plan at Downtown Baptist Church of Alexandria. This book is relevant to the objectives of this study as it provides a comprehensive case study on how to plan and execute a pastoral succession plan, include all stakeholders and ensure consensus within the church on the selected successor.

*Managing Transitions: Making the Most of Change*¹¹ is a book that provides a psychological dimension to transitions. The book contributes to this study as it highlights the

⁸Christee Gabour Atwood, *Succession Planning Basics*. Alexandria, Virginia: ASTD Press. 2007

⁹ George Barna, *Turnaround Churches: How to overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 14-16

¹⁰ Bowen, H. Donald. *Passing the Torch: Changing church leadership in a changing world*. Sunrise Press, Callao, Virginia. 1998.

¹¹ Bridges, William, *Managing Transitions: Making the Most of Change*. Perseus Publishing, 1991.

importance of ensuring that all stakeholders are comfortable with the transition plan. The book also presents the need for both the leaders and followers to let go of their perceived rights and wishes. The failure to let go is mostly associated with nepotistic leadership where the outgoing leader will only appoint close family members to preserve their legacy. The book also presents an interesting dimension where it is the followers who are unable to let go and therefore, insistent that the leaders son take over from their father.

*Pouring New Wine into Old Wineskins: How To Change a Church without Destroying It.*¹² This book presents important concepts that churches planning a succession should consider. The book is based on implementing change within the church, without creating disruptions and rivalries that would upset the structure of the church and its leadership. The book also emphasizes the importance of relying on biblical values when implementing any type of change in the church.

Articles

“*Priesthood*”,¹³ is an article that reviews the Levitical priesthood that was followed during the Old Testament days. This resource is highly relevant to this research as it provides a different dimension of understanding the inheritance of pastoral leadership from father to son, and provides instances when this was allowed by biblical teachings.

Brooks, Mark. Business Succession Planning. 2011. Available at <http://www.markbrooks-nm.com/Business-Succession-Planning.t55.htm>

¹² Aubery, Malphurs, *Pouring New Wine into Old Wineskins: How To Change a Church without Destroying It* (Grand Rapids, MI: Baker Books, 1993), 13-14.

¹³ Angaelos, Bishop. Pastoral Theology: Priesthood. Pastoral Theology Module. Saint Athanasius the Apostolic Theological College. London, UK. 2011.

*“Five succession planning values to keep your organization alive:”*¹⁴ This article provides five important values that pastors should incorporate into their succession planning strategy to ensure that it reflects the needs of the church as well as respecting biblical teachings.

*“The Monarch of the Church”*¹⁵ is an article that explores the issues of nepotism in the church, which makes it highly relevant for the study. The article presents evidence of pastors who have overlooked more qualified leaders in preference for their own progeny. The success and failure of this approach is also reviewed within this article.

*“The influence of life-stage on father/son work relationships in family Companies”*¹⁶ provides a unique perspective in regards to the relationship between the lifecycles of sons and their fathers who work together. This article concludes that the quality of work relationship between the father and son largely varies based on their individual life stages. As such, there may be a positive or negative working relationship between the father and son during the intersection of the respective developmental paths. Such outcomes are related to the manner in which they resolve issues having to do with succession.

*“A Father's Influence”*¹⁷ is an article that reviews the influence that a father has on his son. Davidson bases his article on the influence that Joseph, the earthly father of Jesus, may have had on his son, such as teaching him a trade and molding his upbringing. This will enable the

¹⁴ Marcus, Bieschke, D.. Five succession planning values to keep your organization alive. School of Leadership Studies, Regent University. 2006

¹⁵ Birmingham Bureau. The Monarch of the Church. Does Nepotism Rule the church at the Expense of qualified candidates: 2011. Preacher Bureau of Investigations.

¹⁶ Davis, J. A. (1982). *The influence of life-stage on father-son work relationships in family companies*. Doctoral dissertation. Harvard Business School.

¹⁷ , Dan, Davidson. Pastor to Pastor. Focus on the family, 2000. Available at <http://www.parsonage.org/articles/A000000087.cfm>

study to determine whether a son may be well suited in succeeding his father as a pastor due to the unique opportunities he has had in learning the intricacies of pastoral leadership.

*Leadership Development: A review in context*¹⁸ is an article that explores the fundamentals of leadership development. A key element in making a succession plan and ensuring that the church has adequate leadership potential depends on its ability to develop effective leadership among the members. This article provides key approaches that pastors and church leaders can apply in developing leadership in their churches. This will ensure that the church is not limited to the only available leadership such as the pastor's son when the need for a transition arises.

*“What Missionaries ought to know about Nepotism”*¹⁹ is an article that explores the issues of nepotism in church and ministry leadership. The article highlights situations where nepotism may be justified in church leadership, and where biblical scripture condemns it. This is relevant for this study as it expands the understanding of nepotism in ministry, in addition to presenting practical examples for when nepotism may occur and can be prevented.

*“Tumult at Crystal Cathedral Megachurch Rooted in Perils of Succession”*²⁰ presents a brief case study of Reverend Robert H. Schuller's ministry that explores how the church split due to disagreements on succession. The article also explores the downfall of other ministries such as that headed by Oral Roberts. The article concludes that the downfall of these mega ministries was largely because the founders failed to hand over leadership to talented spiritual leaders, and opted to be succeeded by their sons, who did not have the practical skills and spiritual leadership

¹⁸ Day, D. V. Leadership development: A review in context. *Leadership Quarterly*, 11, (2000). 581-613.

¹⁹ Koteskey, Ronald. What Missionaries ought to know about Nepotism. Available at <http://www.missionarycare.com/pdfs/missionaries-nepotism.pdf>

²⁰ Wood, Daniel, B. Tumult at crystal cathedral megachurch rooted in perils of succession. 2012. Available at <http://www.minnpost.com/christian-science-monitor/2012/03/tumult-crystal-cathedral-megachurch-rooted-perils-succession>

authority to ensure the continuity of the ministries. This article is central to the thesis of this study as it highlights the degree to which nepotism in pastoral succession can harm the church and interfere with God's overall purpose.

The Pastor: His Qualifications is an article that articulates the attributes that a pastor should possess based on biblical teachings. As such, the article looks for attributes in potential pastoral successors rather than their relationship with the outgoing pastor. Some of the biblical passages reviewed in this article that identify pastoral attributes include 1 Timothy 3:2-7; Titus 2:8 and II Timothy 2:24-28²¹.

Bible

Leviticus 19:15: This verse emphasizes the need for the priesthood to avoid any form of partiality or judging others unfairly. This appears to support the proposition that even priests do not have the right to show partiality and cannot appoint leaders of their own choosing but should rely on God to appoint the appropriate leader.

Joshua; Deuteronomy; Exodus: These Old Testament books will be useful in exploring the succession from Moses to Joshua as a biblical case study that demonstrates how leadership should be transferred from one pastor to another.

I Samuel 20: This chapter provides examples when Saul attempted to subvert God's plan to have David as his successor by installing his son Jonathan as King of Israel. Despite Jonathan being viewed as the heir apparent to the throne by his father, God had a different choice, which demonstrates that the choice of a successor should always be based on God's intentions.

²¹ Landis, L. K. *The Pastor: His Qualifications*. The Liberal Voice Publications

Mark 3:13-15: This passage supports the fact that priesthood is appointed by God and not by man. In the same way, Jesus chose and called those he wished to become his disciples, whom he later sent out to spread the gospel.

John 15: 16: This verse is a calling by Christ to all his disciples to bear fruit that will last. This points out to the need of sustainability in ministry, which is supported by effective leadership and effective leadership transitions.

John 20:21: Jesus transfers his leadership to the apostles and instructs them to follow his example during their leadership. This suggests that Christ expects his appointed apostles to follow his example and effectively transfer leadership when their terms end.

1 Timothy 5:21; this verse instructs Christians to ensure that they do nothing based on favoritism and partiality. It supports the thesis of this study, where pastoral successors should be identified and appointed upon their own merit, and not because they are related to the outgoing pastor.

Hebrews 7:2-19: This passage presents the new priesthood that was initiated by Christ himself. This passage is appropriate for this study especially verse 14 that states: “For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning Priesthood.” This indicates that priesthood was no longer a matter of genealogy, but rather God’s calling.

Internet

“*Healthy Discipleship Training, Equipping for Every Good Work.*”²² reviews a pastor’s plan for succession after his departure from ministry. The article presented here provides a biblical dimension to the succession plan based on the transition from Moses to Joshua (Exodus

²² Jong Ho Park, “Healthy Discipleship Training, Equipping for Every Good Work.” *Ministry and Theology*, 178 (April 2004), 181-184.

17: 18-16). The article also identifies fundamental principles of developing leadership in the church.

*The Bible.org*²³ provides an article that is highly relevant to the topic and offers support for nepotism in pastoral succession. The article states that in the Old Testament, the firstborn son was entitled to a double inheritance, and was also the one who would receive a father's role as family head.

<http://www.mmj.vcu.edu/2010/10/pastor-derik-jones-succeeds-mayor-as-pastor-of-first-baptist-church-of-south-richmond.html>²⁴ The article presented here offers a glimpse of father to son transition at the First Baptist Church of South Richmond. This succession was largely successful as the 3000 member church had voted for the son of the outgoing pastor to replace him, who indicates that there was consensus and the father to son transition was, therefore, more likely to succeed.

<http://www.vbmb.org/Services/Staff-Transitions/Pastoral-Succession.cfm>²⁵ This website provides important resources for pastors to plan their succession. The website reviews articles that are relevant to the objectives of this study such as being "heir apparent", passing the torch point of departure, as well as comprehensive case studies in regards to strategies that churches have used in planning for succession.

²³ Bible.org. What is the significance of 'firstborn' in the Bible?. Available at <http://bible.org/question/what-significance-%E2%80%9Cfirstborn%E2%80%9D-bible>

²⁴ Booth, Angel. Jones New pastor at Richmond First Baptist Church. VCU Journalism. 2010. Available at <http://www.mmj.vcu.edu/2010/10/pastor-derik-jones-succeeds-mayor-as-pastor-of-first-baptist-church-of-south-richmond.html>

²⁵ Crabree, Russel. Pastoral Succession Resources. 2012. Available at <http://www.vbmb.org/Services/Staff-Transitions/Pastoral-Succession.cfm>

http://www.doulosresources.org/transition/transition_blog/transition_blog.php²⁶: This blog provides key resources for planning successions in ministry. The website also provides articles that explore the concept of ‘calling’ in ministry, the issue of aging pastors and the need for younger, more vibrant pastors, among other relevant case studies in executing a succession plan within the church.

Surveys

Fifteen pastors were surveyed for this project. Each is a son who has succeeded their father as senior pastor in the same church. They answered twenty eight questions based on their experience of the pastoral succession from father to son. Their answers are found in Appendix A. The survey results are anonymous. A list of those who chose to participate is available by contacting the author.

²⁶ Pastoral Transitions. On aging and succession planning in ministry. 2011. Available at http://www.doulosresources.org/transition/transition_blog/transition_blog.php

Chapter Two

From the perspective of the incoming leadership, it is often a significant challenge to take over the chief executive or senior pastor position when the outgoing founder is still around in an active capacity within the organization²⁷. This is even more challenging when the new role for the founder is as acting chairman of the board, watching over the activities of the new leadership. This may further be complicated if the founder is given a position beneath the new senior pastor in addition to becoming the chairman of the board. In such a situation, the new pastor has the paradoxical role of reporting to the chairman of the board as well as being more senior to the founder of the church²⁸.

In planning for succession, recruiting the successor internally is often perceived as much safer and easier in ensuring a smooth transition²⁹. This is true in business organizations as well as churches. Nepotism, mostly succession from father to son therefore, emerges as the most preferred option in replacing leaders, a practice that has been in existence since Old Testament times. Pastors and congregations alike have justified nepotism, father to son transition and internal succession, as more effective as it provides the opportunity to nurture and train the successor based on the culture and practices of the church³⁰. Moreover, pastors also select their own children as the most suitable candidates to replace them in order to preserve their legacy and ensure that the labor they have put into developing the church is not jeopardized by entrusting

²⁷ Cunningham & Walker, 9

²⁸ Fletcher & Gene Getz, 9.

²⁹ Berke, D. *Succession planning and management: A guide to organizational systems and practices*. (Greensboro, NC : Center for Creative Leadership., 2005). 13.

³⁰ Rick Warren, *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 27.

leadership to an outsider³¹. Internal successors have largely been perceived as the most suitable as they have had more opportunities to act in apprenticeship positions and therefore acquire valuable skills in regards to the expectations from the organization or congregation³². Particularly, the children of founders are often perceived as the most suitable based on the perception that they have had more opportunities to observe and learn from the founder³³. In addition, the congregation may be more accepting of an internal succession since any external successor may be perceived as an outsider and likely to impose external values on the organization.

However, as much as this justification may have its own merit, it does not necessary lead to the success of the church or preservation of its culture.³⁴ In addition, nepotism is not based on Christian principles, as much as this practice was widespread in the succession of Israelite kings and priests. From the biblical examples reviewed in this paper, such as the leadership transition from Moses to Joshua, from Saul to David, and from Jesus to the apostles, it is evident that the will of God is that the church seeks God's direction before selecting a successor. The biblical examples have illustrated that spiritual leadership, especially pastoral duty, is a based on God's calling and, therefore, individuals cannot select their successors in isolation of God's will for the church³⁵. The dangers of this move has been demonstrated by the many failed successions that

³¹ Aubrey Malphurs, *Pouring New Wine into Old Wineskins: How To Change a Church without Destroying It* (Grand Rapids, MI: Baker Books, 1993), 13-14.

³² Day, D. V. Leadership development: A review in context. (*Leadership Quarterly*, 11, (2000). 592.

³³ Berke, D. 17.

³⁴ George Barna, *Turnaround Churches: How to overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 15.

³⁵ Rainer, Thom S. *The Book of Church Growth: history, theology, and principles* (Nashville, TN: B&H Publishing Group, 1993), 145

were undertaken with the sole motivation of preserving an individual's legacy, rather than in identifying the individual that God has designated as the successor. Such instances often led to the decline of the ministry and/or ultimate disintegration and splitting of the congregation.

Nevertheless, it is still necessary for the church to have established plans and guidelines for succession and not resort to last minute searches for a suitable leader when a leadership vacuum has already occurred³⁶. A succession plan is necessary for preparing the church to follow God's will and provide opportunities for the congregation to perceive God's direction in seeking a successor³⁷. This has been illustrated by the biblical example of the transition of leadership from Moses to Joshua. Over a lengthy period of time, Moses allowed God's will to unfold as he engaged in developing Joshua's leadership by providing him with challenging leadership tasks. As such, the Israelites had sufficient time to perceive Joshua as the chosen successor to Moses. The credibility that Joshua had with Israelites would not have been possible if Moses did not allow him to take up important leadership missions and remain at his side during his entire leadership. From the succession case studies reviewed in this study, it is also clear that the most successful leadership positions were those that allowed sufficient time for the successor to receive credibility with the congregation and staff members before the transition was completed.

With regards to lessons learned from business-oriented organizations, the same problems emerge with internally-based succession plans. Characteristically, there is an exaggerated importance that is accorded to the company loyalty and leadership seniority when succession

³⁶ Ronald Keener, E.. How to Succeed at Succession: Too Many Churches Refuse to Face the Inevitable—The Pastor Will One Day Leave,” (Church Executive magazine July 2005). 3.

³⁷ David, Fletcher, R. Exit of a founding pastor: Jeff Jones slated to replace Gene Getz. Xpastor, 2006) 12.

candidates are sought internally³⁸. This becomes detrimental if a suitable candidate meets the qualifications for the position but is overlooked for the promotion because other tenured individuals are contending for the same position³⁹. Candidates are able to positively perceive their failure to secure the promotion if there is evidence that their qualification were not adequate and that the replacement was better qualified for the position⁴⁰. However, this is not always the case considering that internal succession; especially nepotistic ones are rarely based on the qualifications of the candidate, but rather on their familial relationship with the outgoing leader.

The most effective succession plan is therefore based on God's intentions for the church as well as a conscious search for the candidate that is most suitable for God's purposes⁴¹. Resentment over the choice of successor can also be avoided if the leadership clearly presents the qualifications required for the potential candidate⁴². Although it may be perceived as appealing to install the most loyal and long-standing person, or the one most close to the founder as the possible successor, picking a candidate who is under-qualified will create greater divisions and the possibility of losing the legacy or culture that the outgoing leadership sought to preserve.

³⁸ Berke, D. 15

³⁹ Karaveli, A., & Hall, D. T.). Growing leaders for turbulent times: Is succession planning up to the challenge? *Organizational Dynamics*, 32, (2003). 65.

⁴⁰ Ip, B., & Jacobs, G. Business succession planning: A review of the evidence. (*Journal of Small Business and Enterprise Development*, 13, 2006). 331.

⁴¹ John Stott, *What Christ Thinks of the Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1958), 12.

⁴² Rothwell, W. J. *Effective succession planning: Ensuring leadership continuity and building talent from within* (3rd ed.). (New York: American Management Association, 2005). 57.

Remaining in God's will for the right candidate require the church to explore all possibilities, both internally and externally⁴³. Choosing to restrict successors to internal candidates restricts God's manifestations of his intended successor, whereas remaining open to both internal and external candidates will put the church in a better position to perceive God's will for the suitable candidate⁴⁴.

Despite efforts towards effective succession planning, many cases of transition are often characterized by significant challenges and drawbacks. Transition planning and execution is much easier considered than accomplished. The characteristics and qualities of founders are usually charismatic, energetic, captivating and ultimately creative, which also makes it difficult for them to leave their positions⁴⁵. Founders, whether in business or church contexts, have a unique attachment with their organization, which is generally perceived as their life's work. As such, the leaders find it difficult to delegate or retire, even when it is clear that a transition of leadership is imminent⁴⁶. When the transition is inevitable, the pastor will opt to appoint his son as successor with the aim of legacy preservation, which does not always act in the best interest of the church. While this may be true in some cases, this research has proven that there are more cases of success than failure. The following example provides a snapshot of pastoral succession that did involve a father-to-son transition and focused on the most qualified and experienced individual for the job.

⁴³Tucker, 10.

⁴⁴ Park, Jong Ho "Healthy Discipleship Training, Equipping for Every Good Work. (*Ministry and Theology*, 178 April 2004), 183.

⁴⁵ 23. Karaveli, A., & Hall, D. T. Growing leaders for turbulent times: Is succession planning up to the challenge? (*Organizational Dynamics*, 32, 2003). 64

⁴⁶ Mike Roberts "The Challenge of Letting Go: Founder-CEO Succession in Entrepreneurial Firms,, (*New Business*, Harvard Business School, Spring 2005). 29.

Northside Baptist Church Case Study

In 1987 Cliff Hartley (this author's father) planted Northside Baptist Church in Millersburg, Ohio. This was the second church plant for Cliff and Millersburg was a town without a Southern Baptist Church. In January 1988, the church was organized and the ministry was established. In 1990, Cliff's youngest son, Todd (author of this project) relocated to Millersburg from Lynchburg, Virginia to assist his dad with the new work. For ten years Todd served as Associate Pastor in a bi-vocational role at the church.

Cliff has always taken the position, and still does today, that there can only be one pastor. It has been from this position and conviction that he has led and served. It was never Todd's intent or goal to usurp authority and claim a pastoral role that was not appropriate or earned. For ten years the two served side by side and helped the church enjoy solid growth. The greatest value to Todd during those years of service was the "hands on" training he received from his dad.

In 2000 Todd moved to assume the senior pastorate of the Milan Baptist Church in Milan, Ohio. During the four years of ministry there, Todd's leadership skills and pastoral ministry developed and the church experienced rapid growth and change. It was during the fourth year of this ministry assignment that Todd and Cliff began to have discussions about Todd relocating back to Millersburg to reassume the position of Associate Pastor with the idea that, when Cliff transitioned from the senior pastorate Todd would assume that role. This was the beginning of the succession plan.

Cliff and the leaders of Northside Baptist Church had numerous discussions about bringing Todd back and providing a full time position for him. The succession plan was loosely

organized and became a work in progress. No one at the church felt the need to rush a transition or make an immediate change in leadership. When the church did vote and extend a call to Todd, they understood this was the beginning of a transition process. The reality is that they trusted the leadership of Cliff and knew and trusted Todd. This was not a hard decision for the congregation to make. As a side note, no other candidates were considered for this position.

Todd accepted the call from Northside to return to his home church and fulfill the role of Associate Pastor. He began immediately to implement new ideas and programs that proved to be valuable assets to the ministry. While he was the only full time paid staff member, Cliff was still the Senior Pastor and carried the burden and responsibility for the church that goes along with that position. Cliff provided Todd with a lot of latitude and freedom to work and mold the ministry as the transition was taking place. While the lay leadership structure began to change and new ministries were added, it was all done under the watchful care of the Cliff, the senior pastor. Cliff recognized God's call on Todd's life and his leadership abilities and took great care in developing those skills and allowing God to use Todd in the ministry.

Todd and Cliff did not always see things "eye to eye." There were days when both had to take a step back and refocus on the greater good and greater mission and not on personal preferences. There were certainly instances where Todd overstepped his bounds as Associate Pastor and assumed roles and responsibilities that were not yet his to take. This is an easy situation to get into. One lesson learned was that the clearer the roles can be defined the smoother the transition will go.

There is a unique dynamic with father –son pastoral succession that needs to be addressed. The father is, by biblical mandate, the head of the home. Children are commanded to

“honor thy father and mother” and, as far as this researcher can surmise there is no age limit on this command. So the adult child is still under the same command to honor their parent as they were as an adolescent in their parent’s home. In adulthood, it is obvious that the roles have changed and the command to obey is not the same, but the command to honor has not changed. As a son of the pastor whom this researcher was to succeed, there have been some challenges of balancing the role of the father as “high priest” of our family and the role of son who is now pastor. There is no easy way to diagram or plan out how each father-son team will handle these situations, but the health of the relationship and the foundation on which it was built will determine how the two will weather any storm they experience. One overarching principle is that both have a heavenly Father and both are to submit and be obedient to Him first. Under this umbrella of understanding and protection, the father –son team can give grace to each other, and yield to the proper role that each now has.

From the time Todd moved back to the present, Todd has had the desire and burden to help maintain the legacy of his Dad at the church and to ensure that Cliff would always have a place of ministry and be honored until the Lord took him home. Cliff had demonstrated through the years the principle of “giving honor to whom honor is due.” Now it was Todd’s turn to do this for his parents and particularly his dad as the founding pastor.

In August of 2006, Cliff resigned as Senior Pastor and Todd assumed that role with a unanimous congregational vote. It was a seamless transition and the people of Northside never indicated any desire to look at another candidate or consider another option. Cliff had announced some four months earlier that he would be stepping aside as Senior Pastor and begin to transition into a new phase of ministry. This was difficult for him to say the least.

Philippians 2:5 says, “Let this mind be in you...” Having the mind of Christ supersedes having one’s own mind or the mind of another. Todd looks like his Dad, thinks like his Dad, acts like his Dad, and tears up like his Dad. But following in his Dad’s footsteps of ministry for a total of twelve years as an associate, and now assuming the role of Senior Pastor required him to have the mind of the Lord. It was difficult to change ways, methods, and purposes of the church while still living in the shadow of his Dad’s presence with deep gratitude for him and having utmost respect in him. Now as Senior Pastor, Todd had to step out of the box and become God’s man, fearing or favoring no man.

Todd recognized that his transition would be difficult for his Dad on many levels. His Dad has a shepherd’s heart and an evangelistic fire that propelled him in ministry. Todd did not want to leave his Dad out of pulpit ministry and knew his Dad would have difficult times not preaching every week. There were times when both Todd and his Dad had to “walk on egg shells”! Both had to adjust and get reestablished, and at times become reacquainted. To do this meant understanding the will of God. Cliff reflected on this transition and said,

“I would no longer serve as his pastor, Todd would immediately serve as my pastor. He must lead and I must follow. He must increase, I must decrease. This is not always an easy chair to sit in. There were things I had to listen to which I was not accustomed and this brought on many discussions between Todd and I. I had to adjust to his leadership and he had to softly walk point.”

For Joshua, Moses was dead. For Todd, his Dad is living. I had a deep desire to preach the gospel, and to serve the Lord in evangelism. I was taught to live under the weight of the world resting my shoulders. I was trained to “wallow in the Word.” I lived, breathed, worked, ate, relaxed, talked, and slept evangelism. I used every tool, every time, every talent, and every means I had to get the gospel out. I would plan revivals, big days, and find people to serve in ministry. Ministry was full-time from the time I placed my warm feet on a cold floor till I rested my head on a promised pillow. I would have bad days in ministry, but never tired of looking at another bad day in ministry.

Preaching the gospel every Sunday was closer to me than the air that coursed my lungs or the blood that ran through my veins. Leaving an established platform and going to other pulpits was a deep rooted desire of mine after days of pastoring. Some revivals have

come, few not many. If I am not preaching on Sundays, I feel like I am drying and dying on the vine. The fruitful fields of evangelistic revival meetings have not at this time opened up for me. The Bible screams to me in the midnight hour—as having no man to care for my soul. I have wrestled like Jacob did with the angel many nights and trying hold on till I received the blessing—yet as well like Jacob, I am walking with limp of being out of my calling and comfort zone.”⁴⁷

On the day that Northside Baptist Church voted Todd as Senior Pastor the congregation also voted Cliff as Pastor Emeritus. This was an important decision. Cliff was the founding pastor. Most of the people in the congregation had been saved, baptized and disciplined under his ministry. The role of Pastor Emeritus was not a title without authority. Both Todd and the congregation knew that his leadership and wisdom would be necessary to navigate all the way through the transition. Cliff remained on the Senior Leadership Team of the church and continued to teach the Pastor’s Sunday School Class every week. Todd made a conscious effort to ensure that his Dad preached from the pulpit on a Sunday morning on a regular basis.

Cliff moved from the role of Senior Pastor of the church to Senior Advisor, Coach, Mentor, Critic, and Supporter of Todd. He obviously knew Todd better than anyone else and had the authority in his life to speak more directly than any other leader in the church. There were been many days of talking and praying and discussing the future plans of the church and the next mission that Northside would undertake. On most issues, there was common ground and clear vision about where to lead and how to implement. There were instances where Todd would limit or hold back on moving forward in order to honor or protect a particular area of the ministry that may be of special interest or sensitive to his Dad. There were times when Cliff would yield his preference to the leadership and vision of Todd. The overarching principle when navigating differing ideas is unity through shared leadership.

⁴⁷ Hartley, Cliff, “The Transition of Two: Personal notes from Cliff to Todd”

One key to the success of this transition is that it began with prayer. Jerry Falwell has said many times, “Nothing of any eternal significance will happen apart for prayer.” The other side of this statement is that all that is done without prayer will be nothing. When the people heard of the written resignation of Cliff Hartley, they cried and they prayed. Prayer changes things and changes people. Prayer captures a vision. Prayer prepares for a transition. Prayer will bring things to a conclusion. The congregation of Northside had a mind to work, and a mind to pray. They began to pray and to do so without ceasing. There were circles of prayer, there were altars of prayer, and there were homes of prayer. When people pray, seeking the mind of the Lord, they are ready with enthusiasm to put their hands and hearts to a new leader without any hesitation or reservations.

Another key was that Todd came to this role with a vision. The Bible says: “Without a vision, the people perish” Proverbs 29:18. A vision usually begins with one man. Nehemiah had a vision, Daniel had a vision, Peter had a vision, and so must a pastor have a vision. The Bible says again, “Write the vision and make it plain” Habakkuk 2:2. Todd came to the position of senior pastor with a burden to reach the entire community for the sake of Christ. He preached the gospel of Jesus as the only message that could reach men and women. He supported missions abroad and at home. He conducted camps, VBS, back yard clubs, summer mission projects, servant-hood evangelism, and life groups, etc. Like Moses, he has not lost his vision, nor has his eye dimmed as he views a land in Millersburg that flows with rich fields of evangelism. A mind that is ready to work will produce a people who will have the motive to follow.

This transition works because there is nothing that will stop it from working. This is not our work; it is the Father’s work. It is work has been transferred from father to the son since man was born. All that belongs to God the Father was committed to the God the Son. All that the Son

does is always pleasing to the sight of his Father. There are many examples of complete failure and disasters of the transferring of power in ministry, but not at the Northside Baptist Church in Millersburg, Ohio.

There is no father who has been ordained to preach the death of Jesus Christ on a cruel cross, who suffered and paid the price for sin, and having been raised from the dead, that does not rejoice to hear of his son preaching the same gospel. Any father who cannot be enthused to hear that their children walk in the truth, is a poor father with a very selfish heart. Cliff has stated,

“Again like unto Joshua, as for me and my house, I have the joy hat passes all understanding to sit and stand on the sidelines on any given Sunday and to hear a son in whom I am well pleased to preach Jesus as the only Savior of the world. I am not only his much needed critic and mentor, I am his biggest fan. At the close of any given Sunday’s worship, and at the final amen, there come a voice from heaven and the pew, “Well done, thou faithful servant”!”⁴⁸

When you see the Father, you see the Son. When you see Cliff Hartley, you see Todd Hartley, carrying the mantle on even to the third and fourth generation. You see the impact of doubling of a ministry; you see the safety and the security of ministry.

Nepotism

The Birmingham Bureau observed that the issue of passing on pastoral leadership to a son of the pastor instead of considering other associated pastors with significantly better qualifications is a prevalent practice that has progressed unchallenged in many church congregations. Koteskey described nepotism as the inclination to demonstrate favoritism towards

⁴⁸ Ibid

relatives based on such a relationship and not on more objective elements such as merit or ability to serve in a particular capacity⁴⁹. The author further added that using nepotism over individual merit or competence will often lead to reduced productivity, morale as the likelihood for lower integrity in the carrying out of prescribed duties. Nepotism tendencies are not exclusive to worldly matters, but are also a common occurrence in churches and ministries, where church leaders and pastors provided more opportunities to serve to their own relatives over other competent and qualified individuals in the church.

This is demonstrated by the long standing tradition in the Old Testament where priests were required to be Levites. However, this was not always effective as some descendants of Levi were good priests while others failed to uphold the morals of their office. I Samuel, 1-4 presents the case of Eli's sons who served as priests but seduced the women and treated God's offering with disdain. The word nepotism itself originated from the church, with *nepos* meaning grandchild or nephew while *ism* is constructed from favoritism⁵⁰. Popes characteristically favored their relatives when making church appointments and cardinal positions, a practice that created papal dynasties, as popes are usually selected from existing body of cardinals. A more modern example of nepotism turned disastrous for the church is reported by the *The Birmingham Bureau*⁵¹, where Pastor Robert Schuller, who tried to pass onto his son, the pastoral leadership of the Crystal Cathedral. This proved to be an ill-informed decision as the church was soon consumed by ineffective leadership, culminating in its bankruptcy.

⁴⁹ Koteskey, Ronald. What Missionaries ought to know about Nepotism. Available at <http://www.missionarycare.com/pdfs/missionaries-nepotism.pdf>

⁵⁰ Birmingham Bureau. The Monarch of the Church. Does Nepotism Rule the church at the Expense of qualified candidates: 2011. Preacher Bureau of Investigations. Exposing The Greed in Our Pulpits. Available at <http://www.pimpreacher.com/Should-The-Pastor-Pass-On-The-Church-To-His-Son.html>

⁵¹ Ibid

Nonetheless, there are clear circumstances where appointment of a relative to a position is not nepotism if there is sufficient evidence to demonstrate that the individual has the best qualifications regardless of whether they are members of the family. As such, family members should not be ruled out as possible applicants to pastoral duties as it is also possible that they possess the best qualifications for the position. The Birmingham Bureau reported the case of Reverend Tommy C. Chappell who had served at the New Rising Star Baptist Church for more than 35 years⁵². However, when he was recently honored as the Pastor Emeritus, the senior Reverend appointed his 28-year-old grandson as senior pastor of the church. Controversy emerged when some factions of the church commented that Reverend Beavers, at 28 years of age was too young to assume a senior pastor position in the church, while others saw his appointment as strategic in attracting and retaining more youthful members to the church.

Two important elements emerged in this situation. The first one is whether the appointment of Rev. Beavers was purely based on Nepotism and the need to preserve the legacy of his grandfather. The second one is whether the appointment transcended nepotistic tendencies by perceiving the greater picture and making a strategic position in the interests of the church and its ability in attracting and retaining new members. In the first instance, the case for privately owned enterprises/ establishments may warrant a degree of nepotism perceived as passing the baton to younger members of the family. However, in public and, more so in spiritual establishments, passing the baton should be based on the preference and support of the members of the congregation. When this happens, the congregants need the assurance that the individual who has received the baton is the most suitable for the pastoral leadership position, will be

⁵² Ibid.

capable of resolving conflicts and will be keen on upholding the highest levels of moral and ethical accountability.

Inasmuch as pastors' children may be perceived as highly accomplished, this may largely be attributed to the exposure and confidence they have acquired just by being the children of church leaders⁵³. However, these aspects are not necessarily uniquely endowed in pastors children, and others may have both the exposure as well as the experience to undertake pastoral positions.

Pro –nepotism

In support of passing the pastoral baton from father to son, Davidson argued that the first hands to touch Jesus were mostly likely those of his father Joseph, who may have caught him upon his delivery as a newborn, even before he was seen or held by his earthly mother.⁵⁴ Most pastors who receive the pastoral baton from their fathers report that their greatest influences in their leadership positions is the influence that their fathers had upon them during their formative years. This clearly highlights the fact that pastoral leadership from pastor to son merely serves the purpose of protecting and expanding the legacy of the predecessor. It may also be argued that being a called pastor, the leader is able to positively influence their children to become lovers of Christ, instill in them high ethical and moral values, as well as provide them with the exposure, opportunities, education and training required to make them effective pastors.

⁵³ Arment, Ben. Sons and Daughters of their fathers. 2009. Available at http://www.benarment.com/history_in_the_making/2009/04/sons-and-daughters-of-their-fathers.html

⁵⁴ Davidson, Dan. Pastor to Pastor. Focus on the family, 2000. Available at <http://www.parsonage.org/articles/A000000087.cfm>

This argument may also be likened to the contemporary business world, where the father will mold his son with the specific intent of passing on their business acumen, leadership skills among other tricks of the trade to them when they themselves can no longer hold an active position. This has served the business world well in some instances, while other such cases have led to the complete bankruptcy of the business due to ineffective leadership and stewardship. As such, this demonstrates the intricacies of appointing pastors' children based on the simple qualification of being pastors' children. Although this may place them as at higher advantage, it may not be exclusively used as the standard for appointing pastors.

Davidson emphasized that a father's biggest influence on his children is not necessarily what he teaches, but rather on the kind of person/leader he himself is⁵⁵. As such, although many associate pastors and members of the congregation may benefit from the pastors' teachings and the values he instills in them, they may not be in a similar position as when a father provides his presence to his family, particularly children. This is to suggest that such children are not only exposed to the teachings of their father within the congregation settings, but they also benefit from a leadership presence that is present throughout their lives, the love and example he demonstrates as well as the priorities that he lives by.

Succession Examples

The Leadership Journal highlighted the importance of clear planning ahead in regard to succession matters in order to avoid chaos and disruption of normal procedures and provision of

⁵⁵ Ibid

services⁵⁶. The journal highlighted an instance where a lack of a clear succession plan plunged Spain into a 13 year war that began in 1701. Pastoral leadership requires a clear succession plan, as it is inevitable that the charismatic and long serving ministers will eventually have to depart and pass on the leadership mantle to others who may not aptly fill in their shoes.

Some churches have undergone circumstances when newly appointed pastors come in and create dramatic changes such as removing all existing members of staff and replacing them with their own choices. In such a case, *The Leadership Journal*⁵⁷ stated that “The desire for continuity has led a growing number of churches to look for a new senior pastor from within their own ranks.” An internal succession plan is in such cases perceived as the least disruptive for the benefit of the church, compared to having an outsider take over the pastoral leadership.

It is worth considering that as much as any church comes under the jurisdiction of the larger body of Christ, it is also important to consider that individual churches are based on long standing traditions and cultures that have largely been shaped by their founders of longest serving pastors. Such churches acquire the unique characteristics of their leaders and bringing in an outsider as a possible successor may upset these established norms. An outsider, although sufficiently qualified and effective, may propagate their own legacy, rather than continue with the established church traditions, a situation that may alienate existing church members from their own church. This is visible in circumstances where an outsider as a successor, although bringing positive change to the congregation, fails to ultimately bring meaningful change, leading to a slow decline in the church. In such circumstances, it has largely been perceived that

⁵⁶ Jethani, Skype. Heir apparent: A retiring pastor and his successor discover what it takes to make a transition work. *Leadership Journal*. 2005. Available at <http://www.vbmb.org/Services/Staff-Transitions/media/docs/Heir-Apparent.pdf>

⁵⁷ Ibid, 1.

the best succession plan would be appointing an insider, better still, the son of the pastor who has closely observed the development of the church tradition as well as the devotion to Christ by his own father.

Booth provides a case in point where a father to son transition has occurred with notable success⁵⁸. The transition was not only unanimously agreed upon by the entire congregation, but the new pastor was able to preserve his father's legacy as well as develop his own individuality as a pastor. After 35 years as the pastor in First Baptist of South Richmond, Rev. Dwight Jones transitioned from his pastoral duties to become mayor of the City of Richmond. The transition plan included providing opportunities for his son, Rev. Derik Jones, to take up more tasks in regards to the daily running of the church, ultimately progressing to become the senior pastor after his father's departure. The success of this transition from father to son is evidenced by the continued growth and expansion of the ministry, and the unanimous vote by the entire church to install the pastor's son as his successor. During the transition period, the duo ensured that they conducted services and church related tasks as one, which further enhanced the church's perception that Rev. Derik will be the most suitable candidate to preserve the church's culture and tradition, as well as expand on his father's leadership legacy.

Firstborn as heir apparent

In most fathers to son succession in pastoral duties, the candidate is usually the first born child of the outgoing pastor, who is usually perceived as the most suitable heir and preserver of

⁵⁸ Booth, Angel. Jones New pastor at Richmond First Baptist Church. VCU Journalism. 2010. Available at <http://www.mmj.vcu.edu/2010/10/pastor-derik-jones-succeeds-mayor-as-pastor-of-first-baptist-church-of-south-richmond.html>

the father's legacy. The *Journal of the Evangelical Theological Society* (1998)⁵⁹ expounded on the perception of the first born as heir apparent to the throne. The use of the term "first-born" in the New Testament predicate the preexistent Christ, and in this case ascribing supremacy over all creation, while his heirship is predicated upon his creation, teleology and preservation role. The term was also used in a manner that demonstrated a special affection or privilege of the person who had the title. In Luke 2:7, Christ is referred as Mary's firstborn son, suggesting that his he has a rightful claim over the Davidic throne, while he also becomes the firstborn among the dead through his resurrection and victory of death and sin. In the Hebrew language, the firstborn is also regarded as the beginning of strength and the womb opener, a status which is also accorded to the nation of Israel as well as the line of David. As such, the eldest son was characteristically accorded special privileges and rights, which included among other things, a bigger inheritance, a special blessing from the father, a special place within the household as well as the family leadership⁶⁰.

In line with this Old Testament tradition, the church has retained a similar culture that has been propagated over countless generations, and still manifests itself in contemporary churches. Many preachers perceive their firstborn sons as the heirs apparent and most suitable successors when the time for exit arrives. As such, pastors' sons appear preordained by not only their fathers, but also by society to be their fathers' heirs and the preservers of their familial legacy as preachers. It is not surprising to find a dynastic pastoral family where ministries are inherited by the sons or grandchildren who continue to expand the traditions of the family.

⁵⁹ Bible.org. What is the significance of 'firstborn' in the Bible?. Available at <http://bible.org/question/what-significance-%E2%80%9Cfirstborn%E2%80%9D-bible>

⁶⁰ Bible.org. What is the significance of 'firstborn' in the Bible?. Available at <http://bible.org/question/what-significance-%E2%80%9Cfirstborn%E2%80%9D-bible>

Christ, also depicted as a firstborn “initiated the new priesthood in himself”.⁶¹ Jesus would continue to appoint priests those he pleased. He appointed the twelve disciples to whom he gave the power to cast out demons and to heal the sick as well as preach the gospel.⁶² Angaelos also reiterates that there is apostolic succession through the laying of hands, where some may receive the apostolic calling, despite the fact that they are not in the priesthood lineage⁶³.

⁶¹ Angaelos, Bishop. Pastoral Theology: Priesthood. Pastoral Theology Module. Saint Athanasius the Apostolic Theological College. London, UK. 2011. P. 1

⁶² Mark 3:13-15

⁶³ Ibid, 1.

Chapter Three

Establishing the Calling of God to be a Pastor

The pastor may be characterized as the equivalent of a chief executive officer or CEO within the business domain. The pastor is usually mandated with all that happens with the church spectrum. Koteskey argued that among the biggest problems faced by churches in the contemporary world is the fact that most church ministers are either not called to be pastors in the church ministry, or do not possess the right qualification to hold such a position⁶⁴. According to scriptural teachings, not every individual, is or can be qualified to be a pastor. Landis reiterated that biblical scripture has identified specific qualifications that an individual must meet before they can qualify to act as pastors⁶⁵. This is to suggest that although being a minister's son may improve upon these qualifications and make one a more experienced and, hence more suitable candidate for pastoral duty, it may not be considered as a sufficient qualifier in its exclusivity. This is because the God has set specific qualifications that must be met in order to qualify one to be called as a pastor. However, these qualifications for pastoral duty that have been set in the Bible can only be referred to as the ideal qualifications, since no man in his mortal nature, can be able to meet them perfectly⁶⁶.

The word 'pastor' is derived from a Greek word *poimein*, which means "shepherd" and its use in the Bible implies one who holds a church position next to that of Christ. Pastors are

⁶⁴ Koteskey, Ronald. What Missionaries ought to know about Nepotism. Available at <http://www.missionarycare.com/pdfs/missionaries-nepotism.pdf>

⁶⁵ Landis, L. K. The Pastor: His Qualifications. The Liberal Voice Publications.

⁶⁶ Lawrence, Bill, Lawrence, William, Swidoll, Charles and Zuck, Roy B. Effective pasturing: Giving vision, direction and care to your church. Word Publishing, 1999. Available at http://books.google.co.ke/books?id=PjZqg4eAuz4C&pg=PT53&lpg=PT53&dq=qualification+for+Pastoring&source=bl&ots=ZOyJ4UfPiJ&sig=1cqVUQhCJAySVXAlkKCe1ZPRt1w&hl=en&sa=X&ei=sepJT4fvKuHX0QXjmsyGDg&redir_esc=y#v=onepage&q=qualification%20for%20Pastoring&f=false

also differentiated from prophets, apostles and evangelists, and are particularly referred to as earthly shepherds of Christ's flock (Ephesians 4: 11; Acts 20: 28). As such, The Bible clearly distinguishes pastors from other leadership positions in the church such as that of being an elder, a preacher or evangelist and clarifies that simply being a preacher of the word does not qualify the individual to become a pastor, or shepherd of the church congregation.

Having being raised within church settings, and by church pastors, pastors' sons may acquire the desire or aptitude to preach or teach the Word to the congregation. However, this alone does not qualify them to be pastors or shepherds of the congregation in the absence of the specific calling to be pastoral leaders.

The love for Christ is the most fundamental and consistent qualification for one to become a minister, with any other qualifications being worthless in the absence of the love for Christ⁶⁷. According to scripture, the church pastor should be blameless (1Timothy; 3:2). In further expounding on the qualifications of a pastor, Timothy went on to reiterate that a pastor must be apt to preach and teach, being the principal teacher of the church congregation, mandated with the responsibility of spiritual nourishment of church members as well as the earthly shepherd of the flock.

1 Timothy 3: 1-7 provided a set of concise qualifications that an individual must possess before they become pastors. Among these is that the individual must actively seek the position or office for pastoral duty, they must be blameless and must be husband to one wife. The latter has been interpreted to mean that a pastor must be a husband and not a divorcee, and must also be

⁶⁷ Lawrence, Bill, Lawrence, William, Swidoll, Charles and Zuck, Roy B. Effective pasturing: Giving vision, direction and care to your church. Word Publishing, 1999. 7-23.

husband to only one wife. Other qualifications include sober-minded, self-controlled, hospitable, orderly, gently and a peacemaker, not a lover of money, not a drunkard, of good repute and one who runs his own household well. Another important qualification is that the pastor should not be a recent convert. This is particularly important given the role of the pastor as a shepherd of the congregation and a teacher of the word. The pastor should, therefore, be firmly rooted in God's teachings and be able to guide the congregation based on these.

As Jethani stated, a pastor's important qualification is that they must have a specific calling by God to become pastors in regards to the divine calling stipulated in the book of Acts 13 and that no level of education or qualifications from seminaries and Bible colleges can qualify an individual to become a church pastor unless he possess the Biblical qualifications and calling⁶⁸. Nevertheless, it is a difficult undertaking to attempt to quantify or aptly describe "God's calling," with interpretation of this phrase differing from one person to the next. As many as may await audible voices, some interpret hearing God's calling through an inner awareness of God speaking to them to undertake the pastoral path. God's calling has also been taken to mean that if God intends for an individual to become a pastor, then he will provide opportunities and ways for one to get there. However, this particular statement may be problematic especially for pastor's children who may perceive the fact that being a pastor's son somehow assured them of opportunity to become pastors themselves.

As such, an individual who perceives a pastoral calling, through the fact he himself is a pastors' child, should further explore this calling to determine whether he possesses an intense

⁶⁸ Jethani, Skype. Heir apparent: A retiring pastor and his successor discover what it takes to make a transition work. Leadership Journal. 2005. Available at <http://www.vbmb.org/Services/Staff-Transitions/media/docs/Heir-Apparent.pdf>

love for Christ, is spiritually mature and spirit-filled and has clearly identifiable gifting that make him well suited for pastoral duty. Runion adds that such should also be developed through applied training and study⁶⁹.

Biblical Foundation of Succession Principles

In John 15:16 Jesus called the disciples to be concerned about bearing fruits that will last. This makes it clear that the church is expected to establish a foundation that will ensure that it prevails for generations to come. Lasting fruits not only require effective leadership, but also effective succession that will ensure the stability and continuity of the ministry.

Succession and the transition of leadership is often a challenge to many churches and may opt for a father to son transition as the least disruptive approach to pastoral succession. However, when succession and transition are handled with regards to biblical provisions and principles, then the plans have the potential to propel the church to the next level of God's mission⁷⁰. An effective pastor will keenly study biblical provisions and principles in order to sufficiently prepare for any leadership transition⁷¹. Studying scripture will highlight instances where father to son transition may be appropriate, if the son has been called by God to serve in that capacity, or when this may only be perceived as nepotistic and ineffective. Scripture also provides extensive discussion and guidance with regard to the importance of succession planning and identifying a successor in order to ensure the continuity and success of the church⁷².

⁶⁹ Runions, Randall, J. Who is qualified to serve: An examination of 1 Timothy 3: 2. The Husband one Wife. Church Street, Clifton. Available at

⁷⁰ St Pauls UCC Pastoral Succession Plan. 2009. Available at http://www.spucc.org/sp_files/pdfs/RevisedPastoralSuccessionPlan4-14-10.pdf

⁷¹ Ministry by design. Succession planning, The succession from one pastoral leader to the next is a critical time for the church. 2011. Available at <http://www.ministrybydesign.net/what-we-do/succession-planning/>

⁷² Pastoral Transitions. On aging and succession planning in ministry. 2011. Available at http://www.doulosresources.org/transition/transition_blog/transition_blog.php

Bieschke pointed out that, if Jesus, had not purposefully instilled his teachings, values, spirit and vision into the lives of his disciples and other followers, then the church as it is known today would not exist⁷³. This is because there would be no one equal to the task of taking the responsibility of shepherding the flock. In the book of John 20:21, Jesus clearly stated that “as the Father has sent me, so I send you”, while speaking to his disciples. Through this, Christ was able to transfer the leadership of the church to his followers, and expected them to follow the same path when the time came and they could no longer act as leaders in the church. As such, the Bible provides numerous instances that indicate that the church cannot be successful in the absence of the succession.

The succession discussion is also evident in the Old Testament, specifically the book of Samuel, which has been touted as the prime document as it provides a chronology of succession among the Kings of Israel. Of particular interest to this paper is Saul’s intention to kill David in order to deny him the opportunity to become the future King of Israel. In the book of 1 Samuel, it emerges that the intention of Saul was to have his son Jonathan succeed his throne and not the anointed David, son of Jesse. This demonstrates the deeply woven roots of the desire of a father to preserve his leadership legacy by having his own children take over when he is gone. This reveals the reach of nepotism to the earliest biblical days. Although Saul was the first king of Israel and there were no established succession rules that mandated a king to be succeeded by his first born son, Saul was already cultivating this culture, which would subsequently become embedded in the succession customs of Israelis for generations to come. Saul openly stated that his son Jonathan had no chance of succeeding him as long as David remained alive, and hence his strategy to kill him in order to secure the throne for his own son. Eventually, David became

⁷³ Bieschke, 1.

king of Israel since he was God's appointed for his throne. This also serves as demonstration that it is only God's anointed that should acquire the pastoral mandate, whether they are sons of outgoing pastors or do not belong to the kingship family. The same principle is recognized in Jesus' appointment of disciples and giving them the mandate to continue his ministry here on earth.

Looking at the very ancient beginnings of the Bible, the book of Joshua and the story of leadership transition from Moses to Joshua (Joshua: 1: 1-18) provides one of the most significant succession examples in the Scriptures⁷⁴. The researcher of this paper observes that there are numerous examples of failed successions in the bible, but the leadership transition from Moses to Joshua is among the most successful. This is because the transition was not based on the desire by Moses to preserve his own legacy, but rather on having the right candidate identified and appointed by God to take over the completion of the mission. In the passage of Joshua 1: 1-18, there is an intertexture that refers to earlier books such as Deuteronomy and Exodus that provides a contextual link and continuity between the leadership of Moses and Joshua, this was because God was coordinating the succession.

Another important factor to note in this successful biblical transition is that the succession plan was initiated by God and the leaders had also been chosen by him. God's overall mission and vision for the leadership of Moses and Joshua was based on a promise He had made to Abraham, that He would give his descendants the land of Canaan, where the Savior of world be eventually born (Genesis 12). Towards the fulfillment of this promise, God specifically ordained Moses to lead the Israelites out of the land of Egypt as a key step towards fulfilling

⁷⁴ Beary, G. Biblical succession planning. 2012. Available at <http://www.christianleadershipalliance.org/?BiblicalPlanning>

taking them to the Promised Land. Deuteronomy 32: 48-52 noted that as much as Moses succeeded in freeing the Jews from slavery in Egypt and embarking on the journey to Canaan, he was disobedient and, therefore unable to enter the Promised Land.

In the book of Numbers 27: 16-17, Moses prayed to God to appoint his successor who would complete the mission of taking His people to their destined promised land. He did not take up the responsibility of identifying his own successor as many pastors do when they choose their own children to take up pastoral leadership when their time comes to make an exit. Moses was directed to Joshua, whom God had been preparing over the years to take the leadership mantle from Moses and ensure that God's promise to Abraham was fulfilled. Beary notes that carefully studying the Pentateuch will reveal that indeed God had started preparing Joshua for leadership during the 40 years that were spent in the desert. Initially in the book of Exodus 17: 8-16, Moses chose Joshua to lead a battle against the Amalekites due to his recognition of his leadership skills. In relation to this, and previously discussed succession principles, Moses provided Joshua with the needed opportunities and challenges where he would further develop his warrior skills that would be useful for the completion of the journey to Canaan.

Similarly, it is important for current pastors to provide opportunities for upcoming leaders to develop their leadership skills in preparation for greater leadership responsibility⁷⁵. In this fashion, the church would be assured of continuity in the event that the current pastor is no longer around to lead the congregation. The church will also not be constrained to only choosing the pastor's son to take over due to the lack of other well-prepared leaders. Moreover, leaders who have been mentored over a long period of time will be properly prepared to take over

⁷⁵ Virginai Baptist 2011. Pastoral succession resources. Available at <http://www.vbmb.org/Services/Staff-Transitions/Pastoral-Succession.cfm>

leadership with the least disruption, as well as guarantee the continuity of the church's values, vision and overall culture⁷⁶. This is evidenced in the case of Joshua, whose lengthy preparation for leadership enabled him to successfully complete the mission of taking God's people to the Promised Land.

In the case of early preparation, it could be argued that the sons and daughters of outgoing pastors have had the best opportunities in regards to preparation for church ministry due to the fact that they have been raised by the church leader and have had sufficient opportunities to observe pastoral leadership in practice for a significantly long time. However, this may not be used as the sole reference for selecting the most suitable pastor to take over leadership⁷⁷. This is confirmed by the fact that Joshua was chosen by God to take over leadership from Moses, that Moses had consulted God to help him identify the individual who would complete the last part of the Journey, and that Moses did not select his own choice as his successor.

In Exodus 24:13, Joshua was the one to accompany Moses to receive the Ten Commandments from God, and he had also acted in the capacity of Moses' assistant, therefore receiving mentorship that would make him an even more capable leader when Moses was no longer around. Joshua would often accompany Moses to the Holy place, he was thus exposed to spiritual development in preparation for his future task. When Joshua was selected as one of the twelve spies to go and spy on the situation in the Promised Land, only he and Caleb returned

⁷⁶ Eastminster United Church. Visioning and succession Planning. Available at http://www.eastminster.on.ca/Eastminster_United_Church.pdf

⁷⁷ Daniel, B Wood,. Tumult at crystal cathedral megachurch rooted in perils of succession. 2012. Available at <http://www.minnpost.com/christian-science-monitor/2012/03/tumult-crystal-cathedral-megachurch-rooted-perils-succession>

with a positive report that would encourage the Israelites to forge ahead to their destiny. This is an important example to the church on how to select potential successors to the church. They must be individuals who are prepared to carry on with the mission and vision of the church despite the challenges that may lie ahead. An unsuitable leader will see the challenges and attempt to steer the congregation in different direction from its fundamental vision, rather than identify ways to deal with the challenges in order to ensure that the church does not lose God's vision, even in difficult situations.

Another important point to observe in biblical succession planning is the fact that God himself had made provision for leadership that would take over after the death of Moses. However, in most churches, especially those that seem to appoint successors on the nepotism basis, there is little consultation and seeking God's own choice to take over the ministry. Such cases tend to lead to the decline and disintegration of the church because God's own choice was not appointed. As such, the case of leadership transition from Moses to Joshua provides a basic biblical foundation that should guide pastors and church leadership during succession planning. The success of this Joshua's succession is based upon the fact that he was God's appointed to take over the leadership from Moses.

Joshua's character had been tested in a variety of leadership contexts even before the demise of Moses, and had experienced God's revelation to Moses as he was always beside him. Just before Moses died, he ensured that he commissioned Joshua before all the Israelites, laid his hands upon him and transferred a part of his authority to him. This further ensured that no one among God's people would doubt that God had chosen Joshua to lead his people to the Promised Land.

The most important part of the success of this transition of leadership is that it was rooted in God's own choice and had been pre-ordained by God himself. This emphasizes the fact that the choice of a suitable successor is in God's hand, and any succession planning should be conducted with this understanding in mind. It is necessary to rely on God to reveal his own choice of the successor, for only such an individual would be able to carry on God's purpose for the church to its fruition.

Another important factor highlighted in the biblical transition is the need for continuous development of potential leaders and providing them with the opportunities to apply and further develop their leadership skills. The book of Deuteronomy gives specific guidelines that God had provided to guide the training and preparation of new leadership generations. Throughout the book it is clear that all must rely on God to pinpoint the individual upon whom God has placed his own Spirit setting them apart as the successors.

The transition of leadership from Moses to Joshua was also successful because Joshua received direct mentorship from Moses. For a smooth pastoral succession based upon biblical principles to take place, it is important for the outgoing pastor to be directly involved in the mentorship of the identified successor in a direct way and preferably for as long as possible. Allowing the successor to observe the outgoing pastor conducting pastoral duties and other everyday church activities will better prepare them for effective leadership in the future. This was the case for Joshua who was mentored over a period of 40 years, which adequately prepared him to successfully complete the journey. An example of direct mentorship was Joshua being allowed to accompany Moses in the Holy Place, when he received the Ten Commandments and during other important occasions of Moses' leadership.

Another key lesson from this biblical succession is the necessity for a leader to acknowledge his shortcomings and limitations. This is demonstrated in the case of Moses, who acknowledged the fact that he was about to die and would not be entering the Promised Land. With this knowledge in mind, he took the proactive initiative of asking God to direct him to the individual who would complete the mission. It is important for all current leaders to not only acknowledge that they will no longer be shepherds to the congregation, but subsequently undertake actions to prepare and mentor potential leaders to become successors.

Another fundamental and critically important principle is sharing leadership with God's appointed successor. In the case of the transition of leadership from Moses to Joshua, God spoke to Moses to share some of his leadership authority and responsibilities with Joshua, his successor, even before the time of his death had arrived. In so doing, there was no doubt among the people that Joshua was truly God's choice of successor and that they should start obeying him and envisioning him as their soon to become leader. This principle has been effectively applied in successful pastoral transitions, where the outgoing leader serves with the incoming successor on a fifty/fifty basis with regards to leadership responsibilities in the church before the actual transition becomes effective.

Another biblical example that is relevant to effective succession planning is based on Jesus' actions and teachings with regard to designating leaders to carry on the work of spreading the gospel. This example is hence modeled on the instructions that Jesus gave to his disciples. Jesus' appointment of disciples is the foundation upon which the present church is based. This is because without the identification and appointment of the apostles to carry on his work here on earth, then the gospel as is known today would not have survived for such a long time and the gospel of resurrection may not have had the impact it does today on God's people.

In the book of John 14:12, Jesus stated that any person who has faith in Him will continue doing what He had been doing and will be empowered to perform greater deeds than as Jesus returned back to heaven. As such, the succession plan of Jesus was primarily based on the example that He had set for his disciples and any future works would be based upon the actions that He had performed. In addition, the night prior to choosing and designating the apostles, Jesus spent the whole night in prayer in order to seek God's will in this critical matter.

In observing Jesus' work here on earth, it is evident that He operated within the realm of five social groupings that were distinct in their characteristics. The first social group included an inner circle that consisted of John, James and Peter, while the second one included His twelve apostles who were His spiritual family. The third social grouping was the team of 72 individuals that He directly equipped and mandated to spread the gospel; the fourth were the 120 individuals that were gathered in the upper room, while the fifth consisted of the multitudes of people whom He fed and taught. In the development of His direct successors, Jesus devoted much of His time with His inner circle and the apostles in order to ensure that they were adequately equipped when He departed.

Another biblical example is the Apostle Paul who instructed Timothy to entrust the teachings he had heard from Paul to reliable individuals who will also receive the qualifications to carry on teaching others about the gospel (II Timothy 2:2). In this example Paul was also conscious to prepare and equip individuals who would continue with the mission as well as ensure that they also taught others who would continue teaching.

Through these examples, it is important to note that even Jesus concentrated and devoted much time to His disciples. This way he was able to ensure that the people who He entrusted with the gospel had the skill and ability to do so. Pastoral leaders should also learn

from this example and avoid concentrating mostly or exclusively on the masses but also devote time to the development and mentoring of potential leaders. This investment will ensure that the church is left in capable leadership when the time for exit has arrived.

Failing or ignoring mentorship and development of emerging leaders will eventually impede the viability and survival of the church. Current leaders should consult biblical examples and teachings with regard to succession planning and not wait for a retirement to be announced before they start planning for future church leadership.

From these biblical examples, a set of principles can be identified to guide pastors and church leaders in effectively conducting and executing succession planning. The first of these principles is the possession of a conscious development and mentoring of competent leaders, whose skills are necessary for the survival of the church. Another important point for pastors to note is that their individual legacy will not last or survive for long unless leadership is transitioned to Godly chosen and well-prepared successors who are aware and ready to enable the church to exist in accordance with its missions and vision.

Pastors and church leaders should conduct constant assessments and evaluations of the leadership strengths of other junior leaders to ensure that there is always an individual who can take leadership in the event of emergencies. This will increase the choices for appointing a successor beyond the limitation of just the pastors' sons as successors. Mentoring and coaching should become part of the activities of the church in order to strengthen the leadership capacities of potential successors. This can be effectively achieved by providing opportunities to "learn by doing." This approach is more effective than merely transferring information verbally.

These preparations are made with the understanding that a church has increased chances of surviving and flourishing if successions and transitions occur in a smooth and orderly

manner rather than unplanned events that risk the vision and mission of the church. As such, good church leaders and pastors are those that gradually let go, providing leadership opportunities for an upcoming generation of leaders that will take the church to its next level with regard to God's purpose and mission.

In the book of Mark 3:13-14 and Luke 6:12, the Bible established the reason Jesus appointed twelve disciples among His multitudes of followers. The purpose was to ensure that they were always with him to learn the fundamentals of His ministry and be prepared to be sent to spread the gospel and convert more individuals. Without such a close inner circle, it would have been impossible to impart the direct lessons that He afforded his disciples in preparation for ministry. The interactions of Jesus with His disciples and, to some specific extent with Peter and John, was characteristically different from his interactions with the multitudes based on the amount and teachings He gave them, as well as the specific experiences and the expectations He had for them. This should be the kind of relationship that pastors foster with their potential successors to facilitate mentorship and leadership development. Parameters for such relationships in business can also be helpful in building succession success.

Dingman conducted a case study to explore the application of the seven principles of servant leadership during succession planning within a business organization⁷⁸. These principles were developed by Patterson and include love, humility, altruism, vision, trust, empowerment and service⁷⁹. An exploration of the application of these principles in succession planning is relevant to the church context where leadership is also based on servant leadership as was exemplified by Jesus Christ.

⁷⁸ Dingman, Walter, W. Servant leadership's role in the succession planning process: A case study. *International Journal of Leadership Studies*. Vol 2 issue 2, (2007), 133.

⁷⁹ Patterson, K. A. Servant leadership: A theoretical model. *Dissertation Abstracts International*, 64 (02), 2003). 570.

Chapter Four

Succession Planning Principles from the Business and Church World

Developing a transition plan

Doolittle observed that the question of succession is always at the backs of the congregations' mind, whether or not everything else within the church is going well. When all is well within the church, the congregation may wonder what will happen when the pastor retires; and when things are not well, some may wonder how to make the current pastor retire. In both cases, succession management is of crucial importance, as it prepares the new pastor who will fill the position as well as prepare the congregation to accept the change. *The Leadership Journal* addressed several transitional approaches that churches may use to replace outgoing pastors. In one instance, the Fairhaven Church in Dayton Ohio developed a well-orchestrated transition plan that was to occur within a period of 10 years⁸⁰. Such a comprehensive plan was agreed upon after observing other transitions which had brought in an outsider, resulting in dramatic changes that served to alienate the congregation rather than bring it together. The transition plan was also aimed at ensuring that the new pastor would continue the church's trajectory even after the exit of its outgoing pastor.

The senior pastor, Rev. Schwalm identified Rev. Smith as a possible replacement due to his gifting in preaching and ministerial leadership. Although he did not join the church with the view of one day becoming the senior pastor, his leadership and devotion was identified earlier on as he was marked as a possible replacement for Rev. Schwalm. As part of the transition plan,

⁸⁰ Skype. Heir apparent: A retiring pastor and his successor discover what it takes to make a transition work. *Leadership Journal*. 2005. Available at <http://www.vbmb.org/Services/Staff-Transitions/media/docs/Heir-Apparent.pdf>

Rev. Smith was made a senior pastor associate and given the mandate to preach 40% of the Sundays while in the subsequent year the preaching ration would be allocated on a 50/50 ratio. In the third year Rev. Smith would be made the senior pastor, while Rev. Schwalm would become the senior pastor associate⁸¹.

This plan is preferable in many settings where a transition process is being initiated. The least effective is the abrupt type of transition, where a senior pastor leaves and is immediately replaced with another without consideration of the degree to which they affect the dynamics of the church.

Nevertheless, even the well -timed transition process is bound to be impeded by significant challenges. For instance, for the transition plan created by the Fairhaven Church in Dayton, Ohio, the two pastors experienced dilemmas in providing leadership to the members of the board and the staff. The preceding pastor was perceived as the de facto leader, mandated with the provision of a church vision and leadership. However, as the transition progressed, it was also necessary for these roles to be transitioning to the replacement pastor. During such instances, the two pastors noticed that members of staff and board would attempt to take sides in a bid to observe their reactions to their prescribed transitional leadership roles. This challenge was addressed by having the two senior pastors discuss important matters beforehand to ensure that they spoke in a unified voice⁸².

Bowen outlined a similarly effective transition plan for bringing in a new pastor. The author stated that “Churches with a congressional form of government usually put the staff

⁸¹ Ibid.

⁸² Ibid.

selection process in the hands of the people”⁸³. However, as democratic as such a strategy may be, it is also open to abuse by influential leaders who may have their own vested interests in the matter. Nevertheless, it also provides opportunities for stakeholders to have a sense of ownership, by being actively involved in the selection of their pastor. During a transitional period at the Downtown Baptist Church in Alexandria, Virginia, the church sought outside counsel to provide guidance to the transition period. Two representative teams were selected, whose recommendations would ultimately lead to the identification and appointment of the church’s next pastor. There was the pastor search team, which was specifically created to include all diversity within the church congregation in order to truly represent the needs and desires of all members during the identification of their next pastor. Members within the team were selected through a church-wide nomination process, while the four individuals who received the highest votes automatically qualified for the pastor search team. The transition team was selected in the same process, and was mandated with ensuring a smooth transition when a new pastor was identified and appointed⁸⁴.

The pastor search team used a survey method to collect views from the congregation in regards to the type of leadership and their expectations of the new pastor. However, the committee also conceded that the survey method should only be used as a guideline and that there must be sufficient room left to hear and following God’s leadership through his spirit regardless of the results from the survey⁸⁵.

⁸³ Bowen, H. Donald. *Passing the Torch: Changing church leadership in a changing world*. Sonrise Press, Callao, Virginia. 1998., p. 15,

⁸⁴ Ibid

⁸⁵ Ibid

With regard to identifying candidates for the pastoral task, the church did not opt for an insider, but rather contacted Baptist state conventions and seminaries for resumes of possible applicants. They also asked the congregation to recommend their nominees who were also equally considered for appointment. Within a week the pastor search committee had received more than 135 applications with more continuing to trickle in as the committee work progressed. The entire process of reviewing submitted resumes, identifying and interviewing potential candidates took many months with little success in identifying the most suitable candidate.

1 Samuel 16: 11 presents the story where Samuel went to Bethlehem to anoint one of Jesse's sons as the successor to Saul. Each of the sons was brought in, but Samuel said that they were not the chosen one. Only the youngest of Jesse's sons was not presented as he was out tending to his father's sheep. Nevertheless, Samuel asked for him, and as soon as he was brought, Samuel knew that he was the successor to the king.

Late in the selection process, the pastor search committee received the resume of an assistant pastor in a Baptist church in Charlotte and after viewing it, all committee members were unanimous that they had found their best candidate.

In planning any succession, whether in business or in church leadership, it is of essence to come up with the right strategy of handing over the leadership mantle to the successor, ensuring a smooth transition as well as in preparing the organization for the change in leadership⁸⁶. Reverend Tucker Gunnenman, a consultant for the Transitional Ministries and ABC-MI region staff stated that in the contemporary world, it is important to note that what may

⁸⁶ Brian Bridges, K., Peter D. Eckel, Diana I. Córdova, & Byron P. White *Broadening the Leadership Spectrum: Advancing Diversity in the American College Presidency*. (Washington DC: American Council on Education, 2008). 92.

have worked in the past may not necessarily work for the present⁸⁷. This is to suggest that the church needs to remain relevant in changing times, to adopt transitional methods that are more effective for smooth succession. Toward that end, the church may consider looking to the world of business to identify critical strategies that have been applied to ensure smooth transitions and successions, which can subsequently be applied within the church context. This section provides practices and principles currently used within the business context in facilitating smooth successions, and which can be effectively applied to church successions to ensure that the right candidate is appointed as the successor, and that the vision and values of the church will be enhanced. However, it is worth noting that similar to church nepotistic practices, the business world has also been plagued with the tendency to carry out succession from father to son and from one family generation to the next. This is true especially for family -owned businesses, where the most suitable successor is perceived as the son or daughter of the founder or outgoing leader. Nevertheless, there are still some important lessons that the church may acquire especially from corporate-based succession planning that does not necessary identify an internal successor.

In looking to the business world, the church has quite a number of strategies from which it could benefit in planning for succession. The Canada Business Network states that it is essential to explore a strategy for exit that suits for organizational as well as individual needs⁸⁸. In order to do so, it is necessary for the organization to explore all possible options that are available at the time when the succession is due. However, businesses as churches also face a

⁸⁷ Gunnerman, Tucker. Pastoral succession plan for ABC churches. Available at <http://www.ministerscouncil.com/Ministry%20Stories/documents/PastoralSuccessionPlanTuckergunnerman610.pdf>

⁸⁸ Canada Business Network. Succession planning: Exiting your business. 2012. Available at <http://www.canadabusiness.ca/eng/93/876/>

variety of obstacles and challenges in regards to affecting an orderly transfer of business, especially from one generation to another⁸⁹. There is a prevalent perception within the business world that succession planning is a waste of time and disrupts other critical business operations⁹⁰. Nevertheless, this objective is usually accomplished when sufficient planning and time is allocated to the transition process⁹¹. Still, the organizations experience challenges with regard to time constraints, considering the numerous business activities that have to be performed on a daily basis to keep the business going, in addition to planning for an occasion that may not happen for a number of years⁹². Businesses, however, understand that failing to effectively anticipate and plan for succession may eventually lead to the incurrence of losses or even loss of the organization.⁹³ Similarly, the church should understand this important issue, as failing to adequately plan for succession has led many formerly successful churches to go under.

The Harvard Business Review provides four tips to affect an efficient succession plan and ensure the least amount of disruptions in the daily operations of the organization⁹⁴. The same can be borrowed by church organization, as they have proven to be effective among the business institutions. In getting ready for succession planning, many business leaders have often complained about a prevalent lack of suitable or ready candidates who are well suited as

⁸⁹ Gilmore, Thomas N., *Making a Leadership Change: How Organizations & Leaders Can Handle Leadership Transitions Successfully*. (Center for Applied Research, 2003). 45.

⁹⁰ Pitcher, P., Chreim, S., & Kisfalvi, V. CEO succession research: Bridge over troubled waters. *Strategic Management Journal*, 21, (2000). 627.

⁹¹ Subrahmanian and Anjani, 174.

⁹² Joseph Raelin, A., *Creating Leaderful Organizations: How to Bring Out Leadership in Everyone*. (Berrett-Koehler, 2006). 14

⁹³ Succession Management – Lead the Tomorrow’s Leaders, *HRM Review*, April 2008

⁹⁴ The Harvard Business Review. 4 Tips for efficient succession planning. Available at 2012. http://blogs.hbr.org/goldsmith/2009/05/change_succession_planning_to.html

successors.⁹⁵ A similar problem is encountered in succession planning in churches, where there may be no suitable pastor to take up the leadership mantle without compromising the future of the church. In such situations, the outgoing leader may opt to appoint a son or close family member, or the church may decide to invite outsiders to apply for the pastoral position. These options have often created divisions within the congregation, where irreparable damage may be caused if due care is not observed. When a suitable candidate is not available, then the survival of the organization may be in great jeopardy

The first succession tip offered by *The Harvard Business Review* is that, rather than perceiving the succession as plan, the organization should characterize it as succession development.⁹⁶ *The Harvard Business Review* argues that plans do not develop but rather the development experiences will develop the people. As such, organizations should shift from focusing too much on the planning part, while essentially failing to focus on how this plan is developing. Due to the activities involved in the planning process, such as the creation of checklists, charts, forms meetings and due dates, in is possible for the planners to lose sight of their main object, and begin perceiving the planning as the end in itself. The execution part should be equally if not more effective than all the activities that are engaged in during the planning process.

The second tip involves measuring the outcomes and not the process⁹⁷. This kind of focus is essential because it enables the executives to focus on the issues that will get measured as well

⁹⁵ Sze Ann Ong, (1989). *Succession Planning-Concepts, Issues and Implementation*. Master of Business Administration Thesis, University of California, Berkeley. 5

⁹⁶ The Harvard Business Review.

⁹⁷ The Harvard Business Review.

as what will be rewarded. If the development of leadership is not a key priority to ensure that the organization establishes goals and implements processes for tracking the implementation of these goals, then it will remain a great challenge for any workable succession planning to be implemented. In addition, it is important to engage with all top leadership in the development of the succession goals, which will create a sense of ownership with regard to the development of leadership.⁹⁸ Through this, it will be possible for all involved to undertake corrective measures as the succession planning and development progresses. Some of the metrics that an organization may consider adopting towards their succession development include creating goals such as with what percentage of executive positions is filled through an internal promotion and what percentage is filled through an external hiring. This will enable the organization to determine how qualified the personnel is to fill senior positions that arise within the organization.

The Harvard Business Review also recommends as the third tip that organizations should keep succession planning and development as simple and unencumbered as possible. It is common for organizations to create highly intricate assessment criteria for the succession planning that ultimately become a stumbling block, rather than facilitate the attainment of the goals. As such, it is important for the organization to keep the assessment criteria as realistic as possible so that it is easily comprehensible to all stakeholders. This also reflects the fourth tip in effective succession planning. *The Harvard Business Review* recommends a realistic approach to succession planning. Being realistic implies that the organization is continually aware of its

⁹⁸ Succession Management – Lead the Tomorrow’s Leaders, *HRM Review*, April 2008.

limitations and strengths, subsequently exploring opportunities to deal with these limitations, while further building on their strengths⁹⁹.

From a different perspective, the transition of a business or organization from one generation to another can be highly emotional for all parties involved¹⁰⁰. In this regard, it is necessary to consider the emotional dimension of a succession plan in order for it to be effective. The emotional angle of the succession plan has been highlighted as critical for the outgoing leader and the successor, as well as the entire organization. In family-owned businesses, as in church ministries, which have evolved to become central to the family, the outgoing leader is likely to experience a mixture of emotions, which should be considered in the process succession planning. The focus should not be only on the business or leadership aspect of the organization but also on the emotional component of the entire process.¹⁰¹ This is in consideration that the outgoing leader may have dedicated a significant portion of their lives towards the success of the organization and may require support in order to ensure that a good decision in regards to the succession plan is made.¹⁰² Having invested so much in a church, the outgoing pastor may find it particularly difficult to entrust their life's work to another individual. Due to the inevitability of a succession, the outgoing leader may result to entrusting the leadership of the church to the son in order to preserve their legacy as they feel they may have a more direct control of the issues when someone close to them replaces them. However, this may be ill informed as it facilitates nepotism and may not result in the appointment of the most qualified individual for the position.

⁹⁹ Cristina Gonzalez,. Leadership, diversity and succession planning in academia. Research and Occasional Paper Series: CSHE.8.10. Center for Studies in Higher Education, Berkely, California, 2010. 65.

¹⁰⁰ Brooks, Mark. Business Succession Planning. 2011. Available at <http://www.markbrooks-nm.com/Business-Succession-Planning.t55.htm>

¹⁰¹ Ilyasov, Henry, G. Business Succession Planning. Ameriprise Financial. 2011.

¹⁰² Ong, 19.

This underscores the importance of dealing with the emotional aspect of succession planning as when this is addressed, the outgoing leader will be sure that the successor will not only preserve the values of the organization, but will also facilitate the expansion of its goals and objectives.

Another business principle that the church can benefit from in succession planning is planning ahead of time. Having at least two years to develop a succession plan may lead to more effectiveness than waiting until the last moments¹⁰³. When a succession plan is started early enough, an organization is able to adopt a more objective perspective of the company and have an accurate idea of where it will be a few years on¹⁰⁴. Time is also required to address important aspects of the organization such as financial status, valuations, training of successors and dealing with family issues, which may become intricately interwoven in the succession plan.

Bieschke also provided five succession planning values that would enable organizations to effectively plan for succession¹⁰⁵. This is with the understanding that many organizations, including churches, are faced with extinction due to poor or non-existent succession planning. The fundamental reason why an organization should always have a succession plan in place is because unexpected circumstances such as death, disability or illness can abruptly leave an organization without its top leadership. Such a situation would greatly jeopardize all the stability and development that has previously existed in the organization due the lack of leadership to take over the vacant position.

¹⁰³ Chaganti, R., Chaganti, R., & Malone, S.. *High performance strategies for entrepreneurial companies: Research findings from over 500 firms*. (New York: Quorum Books. (1991) 78.

¹⁰⁴ Ramani V. V., *Succession Planning Insights and Experiences*, 1sted. (ICFAI University Press, Hyderabad, 2005). 229

¹⁰⁵ Marcus Bieschke, , D. 2006. Five succession planning values to keep your organization alive. School of Leadership Studies, Regent University

The first succession value that Bieschke provides is building the relay team. The author noted that a relay race is usually a team effort and organizations should be proactively engaged in developing leaders that will take up the baton in the future, or when the need arises. Making succession planning as part of the key organizational tasks will ensure that high potential leaders are readily available and sufficiently prepared for future leadership¹⁰⁶. Bieschke recommends an approach that will enable an organization to build and develop talent from within, thereby strengthening potential leaders and reducing employee turnover rates. This approach will also enable an organization attract individuals with high talent and enhance employee morale, as well as inspire individuals to become involved in the advancement of organizational goals.

Developing talent from within has high potential in church organization, where existing leadership takes up the proactive and ongoing responsibility of developing leaders among the congregation and preparing them for higher leadership positions in the future. Such a strategy requires the organization to systematically develop leaders by providing them with opportunities to increase their experience with the larger picture in mind, such as meeting the future needs of the organization¹⁰⁷. This can be achieved by establishing internal training programs that will accelerate leadership and talent develop within potential leaders of the organization. This will also enable the church to avoid the constraints of having the son of the outgoing pastor as the most experienced individual who is available to take over the leadership of the church. Another approach of ensuring that able leaders are always available to take over leadership is to appoint highly qualified individuals to key positions that will provide the required experience as well as facilitate personal development. Most importantly, a succession plan should be able to clearly

¹⁰⁶ Andy Hargreaves, & Fink Dean. *Sustainable Leadership*. (San Francisco: Jossey-Bass Publishers. 2006). 212.

¹⁰⁷ Andy Hargreaves, & Fink Dean, 212.

distinguish potential leaders particularly those who are well suited for the leadership needs of the organization. This can be accomplished by exploring the current and future organizational needs in order to identify individuals who are well suited to propel the organization towards their stated goals. The church needs to develop the specific talent and skills needed to ensure the continuity of the ministry.

The second principle offered by Bieschke is fluidity in the transition process in order to ensure that there is minimal interruption of the organizational operations¹⁰⁸. Most churches perceive that transition from father to son present the least disruptions to the church dynamics, which may not necessarily be the case. Here, Bieschke continues to make the case for the internal development of leadership and talent, whereby the individual who takes over leadership would have had sufficient opportunities to observe the outgoing leader during their leadership activities. Such fluidity in transition will also ensure that the new leader is acclimatized to the organization's operations and fundamental strategies. Fluidity will also ensure precise transition with skillful timing and minimal disruptions. Skillful timing will have a significant positive impact on the continuity and stability of the organization, while internal succession will also ensure the continuity of the organizational culture as much as transitional periods may create internal imbalances¹⁰⁹.

The third principle presented by Bieschke entails using vision in order to effectively manage the inevitable change during the transition period. The author states effective succession planning "strategically uses hindsight to build on past distinctive, insight to maximize present

¹⁰⁸ Bieschke, 2)

¹⁰⁹ Rhodes, 78.

competencies and foresight to move the organization into its ideal future”¹¹⁰. Using this perspective to undertake succession planning ensures that the existing vision of the organization is able to manage the coming change in an effective and Godly manner instead of allowing the upcoming change to shape the vision of the church. As such, rather than being reactive to time constraints of the exit of the pastor, allowing the church’s vision to manage the transition will ensure that the church does not succumb to pressure, but rather allows God’s vision for the church to develop and expand through effective transition of leadership. During this period, it is recommended that the present church leadership clarifies the future direction of the church in order to have the ability to determine the most suited individual to ensure that such future objectives and goals are realized.

For the fourth value, it is recommended that the organization develops a ‘treasure chest of inheritance’. This is to suggest that the church needs to identify the fundamental characteristics and practices that are treasured such as the church vision and values, its culture, strategies and overall mission. Through this, the church will be able to easily determine whether the potential successor possesses the treasured characteristics that will ensure the continuity of its culture. As such, values alignment is perceived as critical in the identification of the most suitable successor of pastoral leadership. Bieschke also advises that the church should identify the key lessons from the past and ensure that the potential successor is aware of, and able to use these lessons to realize the church’s goals, as well as facilitate more learning.

The fifth principle states the plan should be ‘covered by the dust of the Rabbi’. This is to suggest that pastoral leadership is a matter of discipleship and pastoral succession and should,

¹¹⁰ Bieschke, 2006, 2

therefore, be based upon a strong spiritual foundation. It is important for succession planning to reflect on godly wisdom, where there is a time and season for everything. The entire process should be rooted in biblical teachings and in examples from Christ.

The Succession Model

After considering all the important aspects of succession planning and development, the organization is now ready to develop the succession plan model. Rubenson and Gupta defined such a model as a multidisciplinary process that provides a strategic and comprehensive approach that will guide the transition of the business ownership¹¹¹. This same definition also reflects succession planning within the church as it also involves the transfer of leadership and ownership from the outgoing pastor to the successor. The succession development plan is also a dynamic document that is used as a point of reference and guidance in the management of transitional issues. Such a plan is believed to enable the organization to anticipate and manage change in an effective manner. The plan should incorporate professional advisors, members of the family, partners, stakeholders and all strategic employees.

A successful transition plan is developed within the tenets of effective communication during the planning stages as well as after the completion of the process. Effective communications ensures that all stakeholders are clear about all aspects of the succession plan, as well as what is expected of them to make it more successful. Communication avenues also provide important avenues for to meaningfully participate within the entire process¹¹².

¹¹¹ Rubenson, G. C., & Gupta, A. K. The initial succession: A contingency model of founder tenure. *Entrepreneurship Theory and Practice*, 21 number 2, (1996, Winter). 22.

¹¹² Rubenson, & Gupta, 23.

In business, the succession plan is used to gather all required information that facilitates the ability to make informed decisions in regards to the future of the organization. It should not be perceived as substitute for professional consultations. Professional advice is required for issues such as legal and financial matters which may be too complex to decide upon without soliciting for professional advice¹¹³. This also reflects the needs of the church in succession planning as churches also have complex financial and legal issues pertaining assets and their management. With an effective transitional plan in place, the church is more likely to survive and continue expanding and reduces the risk of decline and financial mismanagement.

Establishing goals and objectives

To start off the succession plan, the outgoing pastor needs to create his personal vision and goals for the church, in addition to clarifying the roll they desire to play within the church once the transition process is complete. This personal goals and objectives establish a framework upon which to develop the larger objectives of the transition plan. Such goals include deciding whether on whether they intend to remain involved in church leadership and assist the new successor to conduct their duties during the initial months or years after the transition. Secondly, the goals of all partners, employees and stakeholders should be identified, as well as the role they will have during the entire transitional period, and how their roles may be transformed after the completion of the succession. Through this technique, the leadership will be able to identify whether they leaving the church is likely to leave a big gap, and subsequently look into strategies that will effectively reduce these gaps.

¹¹³ Chaganti, Chaganti & Malone, 991.

Identifying the successor

The succession plan model should also have a section that is dedicated towards the identification of the successor. Identifying a successor in business organization or within the church is often a long and difficult process that requires adequate planning and preparation. The model needs to develop a schedule for assessing each potential successor individually based on factors such as acceptability, suitability, commitment, determination and dedication. Often, most church leaders choose their own children as the most suitable successor without examining the acceptability of this choice to other stakeholders or the dedication and commitment of that individual to the growth of the church. This can result in major divisions and the decline of the church when all stakeholders are not consulted in the choice of the potential successor.

After identifying a suitable and well-accepted successor, the succession plan should also have plans for training in order to assess present abilities and skills and establish areas where more training and refinement of skills is required. The training skills should aim at bringing the successor's skills and abilities up to the required level. Another fundamental aspect is active building for support for the successor. A successor without adequate support is likely to fail in his responsibilities as he may not be able to secure cooperation from key stakeholders. Building support for the successor should include family members, employees, partners, leaders, as well as the entire congregation.

The outgoing pastor should also be available to the new successor to teach him strategies for developing a realistic vision for the church. Interactions between the successor and the outgoing pastor should involve sharing of the church vision that has endured over the years, as

well as the new hopes and vision for the future. The vision should also be shared with the congregation, partners and other stakeholders.

Understand the Church Structure

In business, the succession plan also involves conducting a comprehensive review and updating of the existing organization or structural plan for the business. Such an approach can also benefit the church in its transition planning. As the pastor prepares to exit from the church, it is necessary to identify and differentiate between management responsibilities and other church leadership roles. New positions should be created for new responsibilities that may emerge after restructuring for the church management and suitable individuals should be hired to fill the gap. A structural review is usually influenced by the goals that were identified for the transition plan as well as the vision and goals of the successor. Approaches that may have worked in the past may not be equally effective after the change of leadership and structural changes should be made accordingly.

Structural changes may encompass issues such as identifications of new duties and responsibilities, filling in key positions with a strong management approach, structuring the church while integrating the role of the new successor, identifying structural weaknesses that may arise after a change of leadership as well as the most suitable ways to compensate them. The change in structure should also include the new role of the outgoing leader such as that of Chairman of the Board, advisor or consultant.

During the planning for all transitions, church leaders should understand that each church is unique, and must be approached based on the unique circumstances and goals of the church. Incorporating professionals or other leaders who have successfully conducted transitions in their

own churches is important to enable the participants to review all available alternatives and to assist them in choosing the option that is best suited to the needs to the church.

Develop an Exit Strategy

The exit strategy involves developing a plan that will address how the outgoing pastor will become increasingly removed from the day-to-day church activities. In developing the plan, a comparison of all available options should be made. The transfer method should be developed, as well as establishing timelines and schedules that will facilitate the transfer. Setting timelines will ensure that goals and measurable objectives are delivered according to the set schedule. However, the timelines should be set in a realistic manner that will give ample time for the meeting of the objectives. When the exit plan and schedule is complete, all stakeholders should receive the implementation schedule and clarifications made when required. Communicating the exit plan will also enable affected stakeholders to voice their concerns before the actual implementation.

Research of Successful Church Succession Models

The purpose of a church succession plan should be to ensure that the church moves ahead to the next level of both its internal and external development, with the new pastor that is suitable to for those specific “developmental tasks with minimum spiritual, programmatic, material and people losses during the transition”¹¹⁴. Still, there is in some instances, prevalent resistance among church leaders with regard to effecting succession planning in preparation for their inevitable exit, a situation which has led to the instability of many years’ labor in the ministry.

¹¹⁴ Crabree, Russel. Pastoral Succession Resources. 2012. Available at <http://www.vbmb.org/Services/Staff-Transitions/Pastoral-Succession.cfm . 1>.

In such cases, Crabtree recommends that pastors need to become actively involved in stimulating debate and subsequent development of a succession plan in order to ensure that the work that has been accomplished over the years is entrusted to an equally effective leader. In developing an effective succession plan, a most important role is that of the current pastor who has bears the responsibility of stewarding the congregation and church management team towards starting succession plans in a timely manner. Associate or junior pastors cannot be expected to initiate dialogue about succession plans, which makes the overall pastor the most appropriate person to begin the discussions. Before initiating such a discussion, it is necessary for a pastor become familiar with the intricacies of succession planning and envisioning it through a strategic perspective. Crabtree noted that the pastor should focus on developing resiliency by stimulating prayerfulness and thoughtfulness among the congregation.

The ABC-MI churches embarked on a process of developing a plan that would ensure more smooth and effective successions when the time came for an existing pastor to pass on the leadership mantle¹¹⁵. The succession plan was specifically developed to reflect the needs of the churches, while adhering to general business principles of planning successful transitions. This was done in a bid to ensure the relevance of the church in modern times while at the same time maintaining the highest religious standards and traditions.

Among the first principles for the church succession plan includes a plan that reflects a deep commitment and understanding of God's purpose for the church, understanding the church's unique purpose within the larger body of Christ as well as one that expresses how the

¹¹⁵ Gunnenman, Tucker. Pastoral succession plan for ABC churches. Available at <http://www.ministerscouncil.com/Ministry%20Stories/documents/PastoralSuccessionPlanTuckergunnerman610.pdf>

members should ensure they remain within God's purpose and mission for the church. Another important point is ensuring that the congregation perceives a sense of ownership of God's purpose for the church and demonstration of a good measure of success towards the achievement of that purpose. The plan should also demonstrate a continued commitment to this purpose, while resolving outstanding conflicts in the most amicable approach. The congregation itself should also have attained a maturity level that will respect the pastoral relationship with the successor, while allowing the new pastor to exercise some level of autonomy without the strict requirement that he/she does things exactly as they were done by the outgoing pastor.

Crabtree suggested that the pastor should enter into consultation with other members of the leadership team that may have acquired skills in planning a transition or succession. This is especially so considering that the church is also a pillar to many organizations in the world context where succession planning is commonly implemented. As such, these leaders may have developed effective skills within the business or other organizational contexts which may be applied to make the church succession more relevant and effective. It is a common mistake made by churches when they ignore gifts and talents that have been developed in a different context by assuming that the context of the church is entirely different. This highlights the need to involve all stakeholders at the earliest time possible in the succession planning in order to provide meaningful opportunities for participation and the incorporation of gifts, knowledge and skills as well as experience that members of the congregation may have.

In developing a timeline, Gunneman suggested that a three-month period should be allocated for completing an assessment to determine the degree to which the church is ready to

embark on the succession plan¹¹⁶. An additional three months should also be set aside for identifying the gifts, strengths and style of leadership that the new pastor should have as well as to determine the expectations of the congregation for the new pastor. This period should also be utilized to foster cooperation between the pastors once the transitional process is complete. This also reflects an approach that has been successfully used by various churches that conducted a congregational wide inquiry using questionnaires in order to determine the perceptions and expectations of all members in regards to the qualities of the new pastor.

After this period, about six months should be allocated for the search process in order to identify a candidate that most closely suits the expectations of all stakeholders. The search process may be conducted either internally or externally or both to ensure that the search is comprehensive enough. Some churches approach this stage by having all interested candidates submit their resumes while the pastor search team reviews them and invites applicants for interviews. Once a suitable candidate has been identified, a period of about six to 12 months should ensue, where the newly appointed pastor will collaborate with the current pastor to facilitate a smooth transfer of leadership. The outgoing pastor may use this time to make their retirement plans or engage in their new role as consultants, advisor or chairman of the board.

Gunnenman also identified some factors that should be agreed upon between the new pastor and the outgoing pastor in regards to the transfer of leadership and the future of the ministry. This include an agreed upon structure to develop their relationships with the congregation based on their newly acquired roles. Both individuals should support each other in ensuring that the congregations understand change of roles and that both respect the tenets of

¹¹⁶ Gunnenman, Tucker.

these provisions. In addition, the successor should desist from engaging in any issues that would seemingly undermine, diminish or criticize the outgoing leader. For example, Gunnenman suggests, that when a situation arises whereby a congregation member has outstanding issues with the outgoing pastor, then member should be encouraged to resolve such matters with the outgoing pastor, based on fundamental biblical teachings of conflict resolution.

Where the church has an established code of ethics, then the outgoing pastor should ensure that they remain committed and accountable to its provisions; particularly “they should be expected to either be moving out of the community as a step in their retirement, be expected to attend another church for at least one year if they are retiring and remaining in the community or move to another ministry setting.”¹¹⁷ And in these cases, it is required of the outgoing pastor not to make any interference in the ministry of the new pastor such as through contact with member of the congregation or by initiating the contact.

In most cases, the congregation may need to take a vote a temporary suspension of some of the bylaws that provides an outline on how to form the Pulpit Committee. While the search process is ongoing, the outgoing pastor should continue with all his responsibilities. A period of co-pastorate should also be provided that should not be less than six months or exceed one year. The co-pastorate period will include sharing pastoral duties while clear guidelines are provided that outline how the responsibilities will be shared such as in preaching, overseeing the board, and being in charge of the members of staff, among other pastoral duties.

¹¹⁷ Gunnenman, Tucker. Pastoral succession plan for ABC churches. 3. Available at <http://www.ministerscouncil.com/Ministry%20Stories/documents/PastoralSuccessionPlanTuckergunnerman610.pdf>

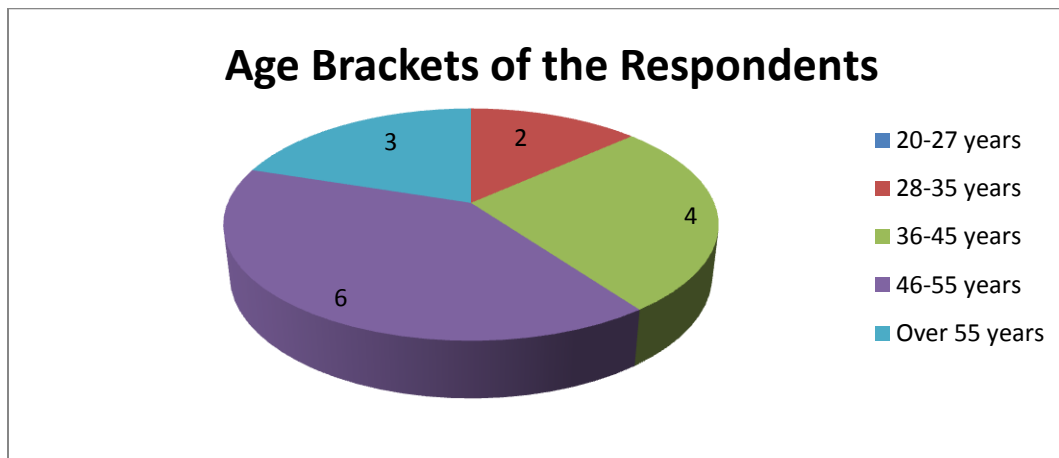
Chapter Five

DATA ANALYSIS AND INTERPRETATION OF THE SURVEYS

This chapter focuses on the data analysis and interpretation on the survey on father-son succession in the church. The survey involved fifteen pastors who responded to the survey. The analysis is done by the use of pie charts, graphs, tables, percentages and figures.

Question 1: What is your Age?

Age bracket	Number	Percentage
20-27 years	0	0
28-35 years	2	13.33
36-45 Years	4	26.67
46-55 years	6	40
Over 55 years	3	20

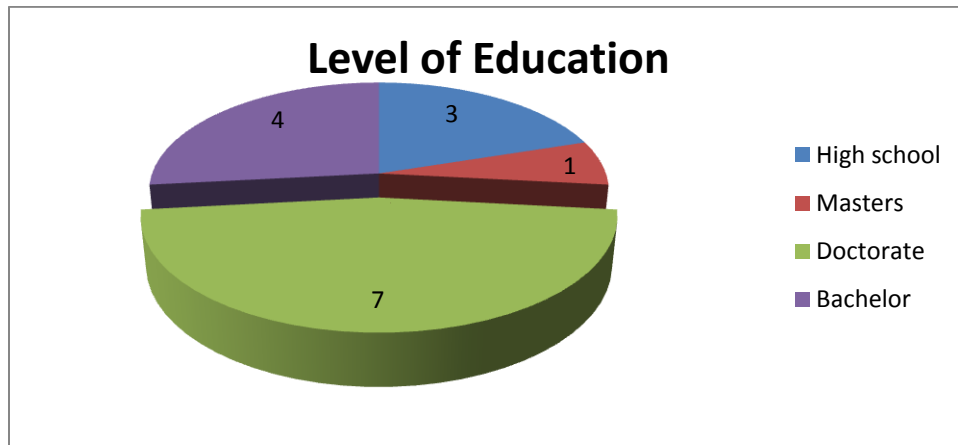


The above pie chart shows the age distribution of the pastors that were involved in the study. It was evident that the study involved pastors that were mature from the age of 28 years

and above. In the study, most of the succession from father to son was recorded in the age bracket of 46-55 years as it had a total of 6 respondents. The succession does not involve teenagers as shown above with the age group of 20-27 years recording nothing.

Question 2: What is your level of Education?

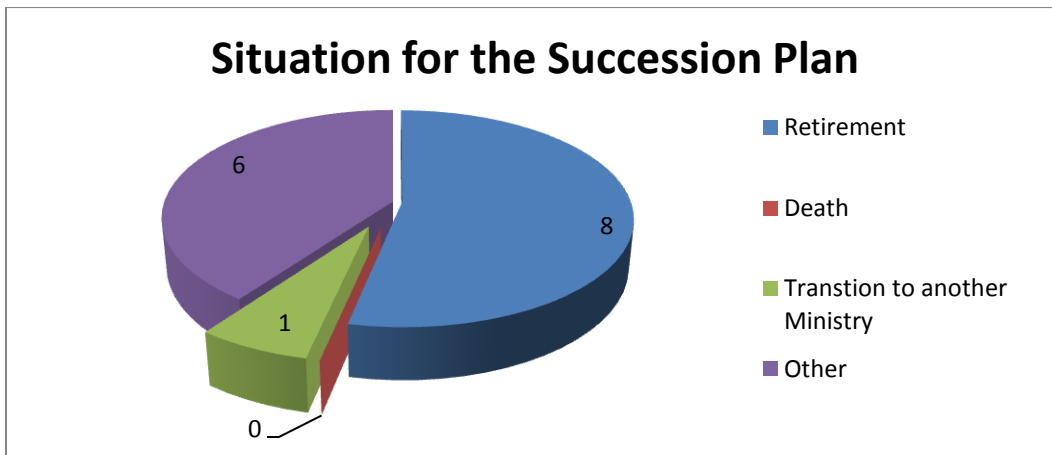
Level	Response	Percentage
High school	3	20
Masters	1	6.67
Doctorate	7	46.67
Bachelor	4	26.66
Total	15	100



The pie chart above shows the distribution of the pastors’ level of education as seen in the study by the researcher. The majority of the pastors that underwent succession from their fathers had a doctorate level of education as they were a total of seven pastors. It was closely followed by those who had degrees from various universities at three, those who had reached high school level at three and finally one respondent had acquired master degree.

Question 3: Which situation produced the need or desire for the succession plan?

Situation	Response	Percentage
Retirement	8	53.33%
Transition to another ministry	1	6.67%
Death	0	0
Other	6	40%
Total	15	100



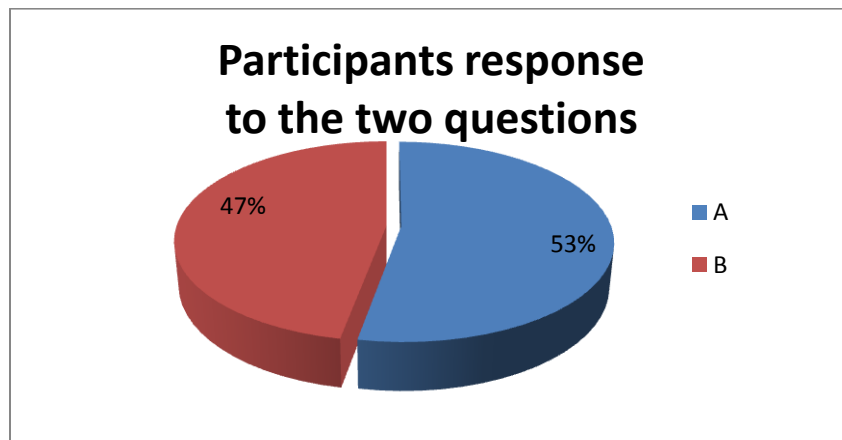
In the pie chart above, the situations that provided the desire of undertaking the succession plan are shown according to the study. Retirement was the key factor for the succession as the sons took over from their fathers; upon their retirement from the churches. The succession also brought about a unique set of challenges and perceptions on both the pastors and the congregation at large.¹¹⁸ However, it also revealed, that apart from retirement; there were other factors that played a pivotal role in the succession process.

¹¹⁸ David, Cheung. *Christianity in Modern China: The Making of the First Native Protestant Church*, New York, Brill, 2004, 13

Question 4: Choose one of the following statements.

In this research question, the respondents were asked to respond to whether it was advantageous to have the father stay in a leadership role after the transition or if it was better for the father not stay in a leadership role after the transition. The response was as shown below in a table using letters A for the first question and B for the second question.

Question	Number	Percentage
A	8	53.33
B	7	46.67
Total	15	100



As shown in the pie chart above, majority of the respondents at 53% were in support of the question that it was advantageous to have the father stay in a leadership role after the transition as compared to 47% that supported the question on it being better for the father not stay in a leadership role after the transition. The portion indicated mixed reactions from the pastors as the ratio was almost equal and it was difficult to establish the best way to handle the situation. In this

case, the issue of either retaining a father in the leadership after transition or not retaining them remains a contentious aspect in many ministries across the globe. This is a result of the pastors believing in the divine power of God which states that the Almighty God intended that the divine-human relationship would be sustained through the transfer of His blessing from generation to generation within selected families as seen in the Biblical story of Adam and Eve after creation. It emerged clearly from the pastors that religious succession is a long lasting relationship that has revolved throughout the Old and New Testaments of the Bible.

Question 5: Identify congregational challenges of transitioning the role of pastor from father to son

The transitional process in the church was pointed out as the most crucial process on the congregation in most of the churches across the globe. At this juncture, various challenges are faced in the transition of a pastor from father to son. This question received a mixture of response from the respondents of the study. However, the age bracket that existed between the father and son made it a challenge for the response from some of them as the five years represented relatively a large span of years. During the response, several challenges were identified. First, there was a challenge from the congregation upon the acceptance of making a transition in the leadership process in the church. The congregation's willingness to commit to the transition process among the pastors also posed a challenge to the whole process.¹¹⁹ The ministry staffs' and congregations' perspective on the person undergoing transition to a senior pastor affects the whole process as they share different views on who and how the process should be conducted.

¹¹⁹ David, Cheung. *Christianity in Modern China: The Making of the First Native Protestant Church*, New York, Brill, 2004, 29

The concept of promoting nepotism in the church was a vital concept that arose. Confidence in the son and the preaching skills that were linked with the need for experience in the ministry, and the trust from the congregation for the new pastor and the post era comparisons were among other issues that challenged the succession process of father to son in the ministry. However, the congregations who were not fully familiar with successes of the transition believed in it by being prayerful and also committing themselves to the ministry by supporting the ministry's activities.

Question 6: What are the personal challenges of the transitions on the pastor from the father to the son?

The personal transition from the son to the father and finally as senior pastor has many challenges that the pastors pointed out as important aspects in the ministry. Accountability was the greatest challenge and most of the pastors accepted it as being a threat to their succession process in the church. Accountability in the church dynamics and duties were vital factors on the performance of the church leaders. Independent decision making is pointed out as another challenge to the young pastors as most of them were unable to make an independent and transparent decision on certain issues revolving around the ministry. They stated that their methodology and doctrine differed with the older congregation that his father previously headed. Trust formed the top four challenges that the pastors face in the transitional process. Gaining the trust of the church leaders and the congregation formed the greatest challenge in the ministry. The incoming pastors faced the challenge of handling the sadness of witnessing the church founder who is their father; pastor and hero leave the church due to age issues. After the transition of the father to son, the new pastor faces much loneliness in his role as senior pastor of the church and the expectations of the whole congregation.

Just like in other ministries, the pastors are exposed too much criticism and thus face the challenge of being disciplined in their thoughts and feelings in order not to be reactive to criticisms and comparisons faced in the ministry by the congregation. In most cases, the transition process may take longer period than expected to mature; this makes some of the pastors' almost lose focus on the transition process.¹²⁰ Family relationships also played a challenge to the pastoral life. While it obvious the congregation should accept the son as pastor, his family is also expected to accept the son as pastor. This poses a challenge as the son is expected to maintain his respect to his father as a dad and also lead him at the church as his pastor. The fact that, after succession, the son is expected to live upon the set legacy and honor it is a challenge to them. Respecting previous traditions and improving the ministry of the church is also a challenge to the new pastor who as undergone transition. Living to up to a reputation that is not yours is viewed as the greatest challenge to the pastors after transition as they live in the shadow of their predecessor.

Question 7: List any significant changes to the method and mission of the ministry that has been made since the transition.

Upon the transition of father to son, there are some significant changes that occur to the method and mission of the ministry. The changes pointed out were the application of modern technology, the formal dress code in the ministry and the preaching style in the church after the transition from father to son. Some of the pastors indicated that their predecessor were very charismatic while they were not. The ministry also underwent shift in the mode of convincing the

¹²⁰ Andrew, Billingsley. *Mighty like a River: The Black Church and Social Reform*, Oxford: Oxford University Press, 1999, 17

congregation to go deeper towards their relation with Christ in the church. The worship style also changes among the congregation as the pastor may prefer new styles of worshipping.

Other pastors come with different approaches on the church small group meetings, adoption of a true multi-faceted leadership model and its strategy of door-to-door evangelism strategy. The new pastor may lead the ministry to be engaged in more youth church activities in the ministry of Christ. He may lead it to be more progressive in the worship and ministry to the church youth and children. Modern technology and resources may be put in place in order to enhance advancement to the gospel among the congregation. Focus may be given on a wider location in the community as schools, businesses and politicians are incorporated in the ministering process.¹²¹

Question 8: How does it benefit the church to have the son succeed the father as pastor?

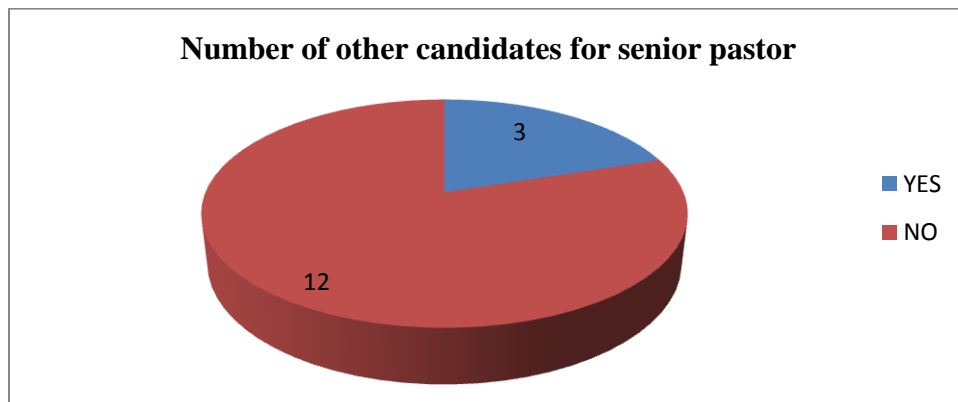
Father to son succession has occurred in ministries across the globe. It has been closely linked with continuity on the church's agenda. The idea of trust and familiarity emerged as an important concept that assisted in the succession plan of the church. This is a result of the congregation's awareness of the new pastor as they had worked together in the period of transition. In this case, the son follows the footsteps of his father and utilizes his skills as he had an opportunity of working closely with in the transition. The congregation accepts him easily as they personally develop personal relationship during the transition before the succession from the father. The strengths and weaknesses of the pastor are well known to the congregation and it will be easy to work closely on the success of the church. It is easier to work under the already set trust and reputation of the father in the community under his pastoral care which in turn affords

¹²¹ Andrew, Billingsley. *Mighty like a River: The Black Church and Social Reform*, Oxford: Oxford University Press, 1999, 40

the son a good foundation. Continuity on the basis of a family is highly viewed in most settings and the succession of father to son ensures continuity in the family of the church. It also ensures the consistency of trust in the whole church as each congregation has proper knowledge of the son's background and upbringing.

Question 9: Were candidates other than yourself considered for the Senior Pastor position?

Other candidates Considered	Number	Percentage
YES	6	40%
NO	9	60%
Total	15	100



The above pie chart shows the pastor's responses on the question of whether other candidates other than themselves were considered for the job of the senior pastors in their ministry. Nine of them disagreed with the concept saying it was not considered in their protocol while six of them were supportive of considering other candidates for the post of senior pastors in the ministry. They argued that examining of other candidates was important as they could serve the ministry effectively as compared to the paternal succession. They pointed out the example of Timothy and Paul in the New Testament as Timothy had no paternal relationship

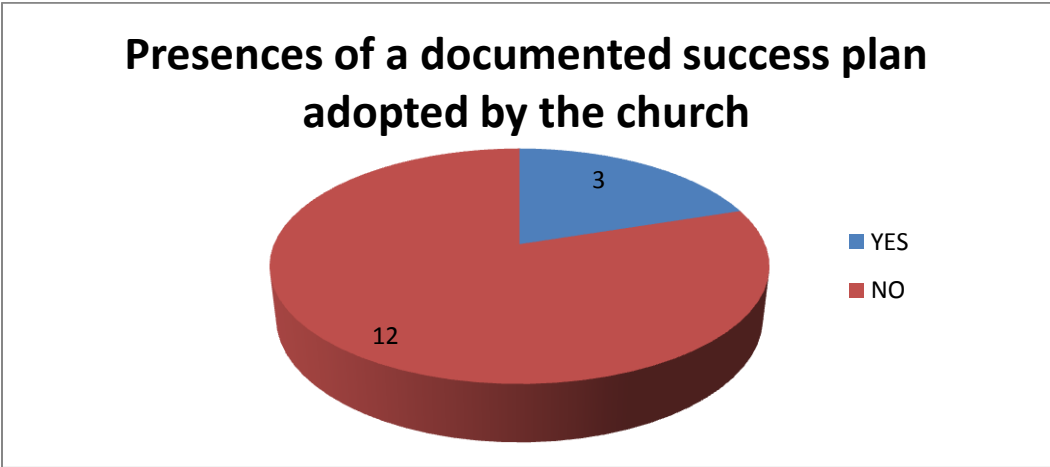
with Paul, but after being converted to Jesus Christ, they worked together on the second mission of Paul.

Question 10: What was done to ensure that this was a congregational decision and not an appointment by the father to the son?

This question received several answers from the respondents depending on their way of transition. Two channels clearly emerged as either the congregation decided by voting for the next pastor or a special board selected from the congregation made the decision on whom to succeed the outgoing father. One group formed a board including the Board of Ministry and Board of trustees which monitored the candidate for a long period while undergoing transition in the church and this mode was open for the congregation to oppose or support the person selected for transition. The transition period took over two years in order to allow the succession. Some of the pastors interviewed said that after the retirement of their father, they were voted in by the congregation as the interim without their knowledge. In some cases, the Church Counsel had the power of making decision on who should be mentored into succeeding the pastor after retirement. Another body that monitored the voting process in some of the churches was the Constitution and Bylaws of the Church. The church, through the Pastor Search Committee, upon the resignation or retirement of the pastor has the mandate of selecting the best candidate to replace him at the church from either within the church or outside from another ministry. However, other pastors pointed out that their churches were not congregationally driven but the decision on succession was made according to the by-laws and the elders' team at the church. The Elder Board Decision was important as the congregation was not given the opportunity to vote for the replacement of the pastor.

QUESTION 11: Was there a documented succession plan adopted by the church for the transition from father to son?

	Response	Percentage
YES	3	20%
NO	12	80%
Total	15	100



From the pie chart above, it is evident that there is a void in the presence of a documented succession plan that the church adopted in the succession process of father to son. Twelve respondents agreed that there was no legal documentation that was used in the process of succession while only three respondents agreed that there was a documentation of a success plan in the church. This is an indication that the church did not use any formal documentation for the succession plan.

Question 12: Was there a period of shared leadership prior to the succession? If so, how long?

Response	Number	Percentage
YES	4	21.05
NO	3	15.79
1-2 years	7	36.84
3-4 years	2	10.54
5+ years	3	15.79

In regard to the question on whether there existed a period of leadership prior to the succession in the church, the above graph shows its distribution as shown in the survey. It is pointed out that in some situations the period was shared before the succession in order to groom the son to take over the church leadership. Four of the respondents agreed with this concept while three of them were against it and stated clearly that there existed no period of shared leadership prior to succession. In support for the existence of the period in the church seven of the respondents agreed that it existed with the duration of 1-2 years prior to the succession process; two pointed out that it occurred within the period of 3-4 years while three stated that it took over five years before the son was allowed to succeed his father as a pastor in the church.

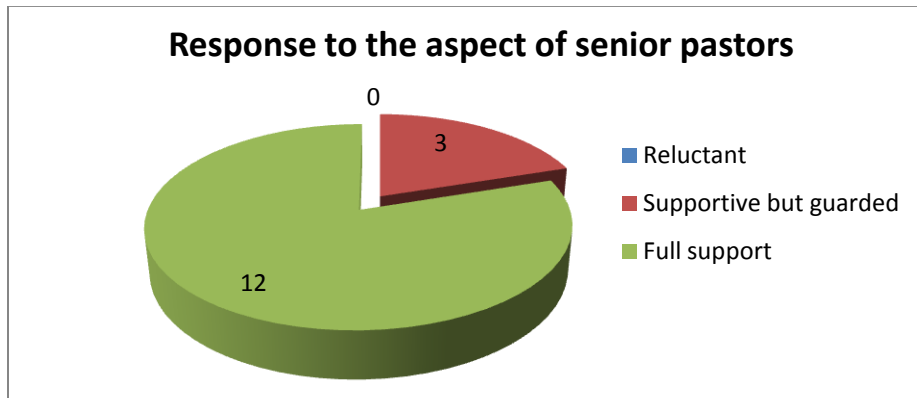
Question 13: In your opinion, please list three challenges your father has faced in the transition of no longer being the senior pastor.

After the exit from the ministry's leadership, the former senior pastors face several life challenges as pointed out by the respondents in the survey on the church ministry. Management of his health and time after the exit as senior pastor at the church was among the challenges

faced. Life outside the pastorate was viewed as being difficult as they had to establish new way of surviving and understanding how to live life away from the senior pastoral position. They are haunted by their past emotional pain suffered while serving the ministry.

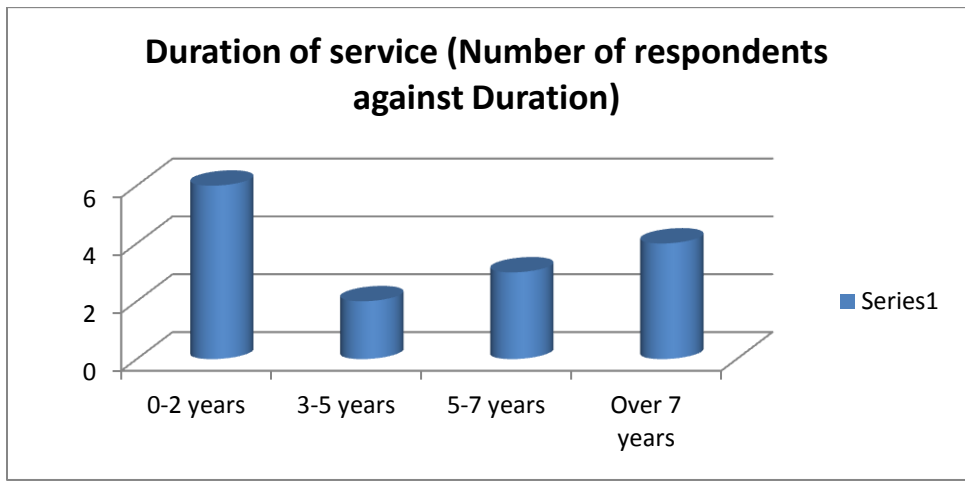
The fact that they are no longer in the church pulpits every week to preach to the congregation is normally hard to accept and that the successor no longer comes for advice on a routine basis as in the past. It proved to be difficult for them to establish the new sense of purpose and strategy in the church as they observed the dramatic shifts in the ministry's structure under the new leadership. It is normally at this juncture that the pastor is expected to relinquish his leadership role at the church and step back from key leadership roles.

Question 14: How has the congregation accepted you as the senior pastor?



The above pie chart shows the response of the study congregation on their acceptance to the senior pastors in their settings. It was evident that there was full support on the issue as it recorded a response of 80% as compared to a 20% that received a partial support under security. None of the congregation was reluctant for the support of the study.

QUESTION 15: How long have you served as the senior pastor since succeeding your father?

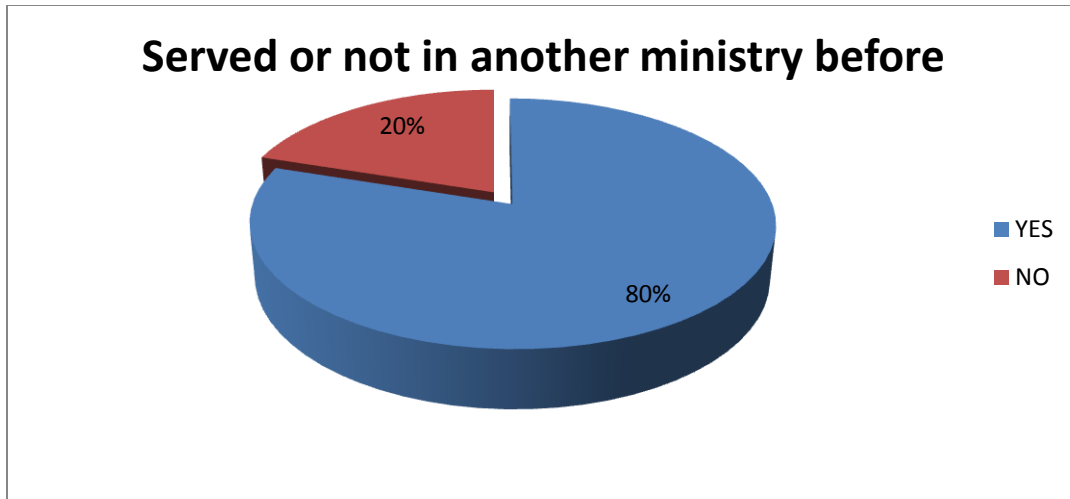


The above graph shows the duration the respondents have served as the senior pastor since they succeeded their fathers. Those having served between 0-2 years comprised a higher margin of 40%, an indication that most of the respondents had served for shorter duration upon succession from their father. However, there are also those who had served over eight years as they recorded a 26% in the survey. The pastoral success from father to son was not highly recorded on the duration between 3-7 years as shown in the graph above.

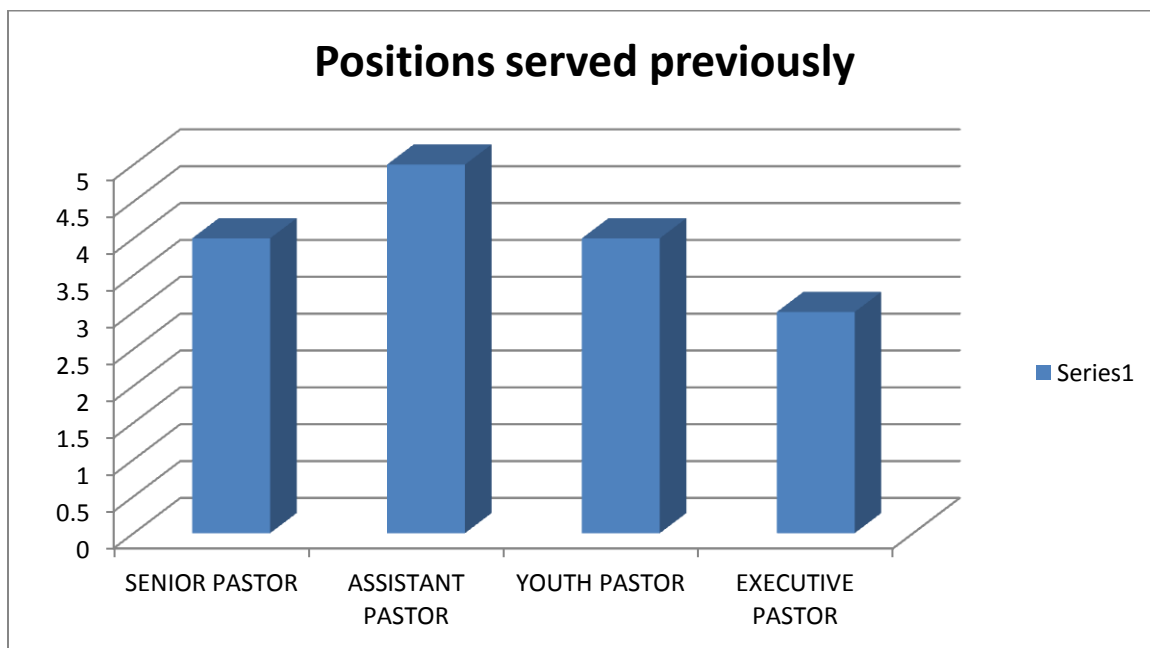
Question 16: Did you serve on staff in another ministry prior to succeeding your father?

If so, in what capacity?

Served	Number	Percentage
YES	16	80%
NO	4	20%
Total	20	100



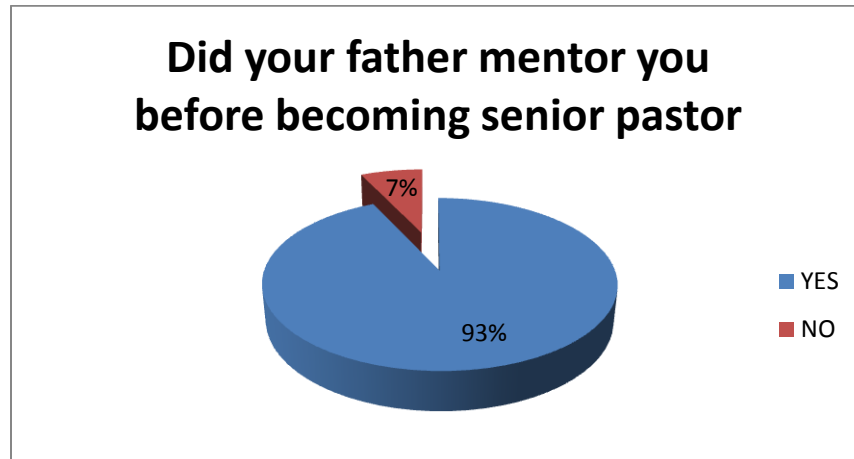
The pie chart above shows the distribution of the respondents on whether they had served or not served in different positions before the succession in their respective churches. Most of the pastors had served in different positions before rising to the Senior Pastor level in the church.



According to the bar graph above, the pastors pointed out that they had served in different position in the church ministry before their elevation to senior pastoral status. The common fields that they had previously served included the positions of senior pastors, assistant pastors,

administrative and youth pastors in their respective ministries. Most of them had served in the position of assistant pastor, youth pastor and senior pastors respectively.

Question 17: Did your father mentor you before you became the senior pastor?



The above pie chart shows the distribution of the pastors in relation to their aspect of being mentored by their fathers before taking over the position of senior pastor in the church. Almost all of them agreed that they had been mentored for the position by their father as they recorded a 93% as compared to those who were against at 7%.

Question 18: What was the primary influence, other than God's calling, that caused you to consider succeeding your father as pastor?



Apart from the God's call in the church, the pastors pointed to family, the congregation, and location among other factors in the community. The influence by the congregation played a key role as a total of eight pastors had been motivated by the congregation to pursue the ministry of the church. The family also played a crucial role in their influence on succeeding their father's upon retirement from the ministry. Location played a small role in influencing the decision on the succession of father to the son.

Question 19: Give a brief definition of "God's Calling" to vocational ministry.

The question received different responses from the pastors as each person narrated his call to God's ministry. Some stated that they had received the call while at the vocational ministry at a tender age but did not accept the call but took much longer until their teenage years when they decided to fully accept the call from God. They pointed out that, throughout their lives, they observed their fathers serve the church and had not even dreamed of being capable of serving the same congregation just as their fathers were doing. However, the fathers played a pivotal role in nurturing and encouraging them to serve the Lord. This was developed in high school as most of the pastors agreed to have been involved in many youth ministries, Bible studies and Christian drama ministry before completing their studies. Others pointed out that they had received the call at younger age and attended Bible schools after which they developed to full ministry in the spreading of the Word of God.¹²² They started as evangelists and also served in various positions before being spiritually prompted to pastoral ministry. It was after the pursuing the pastoral studies that they served as youth pastors, assistant pastor and eventually took over the position of a senior pastor.

¹²² MacLear, J.F. *Church and State in Modern Age: A Documentary History*, Oxford, Oxford University Press, 1995, 109.

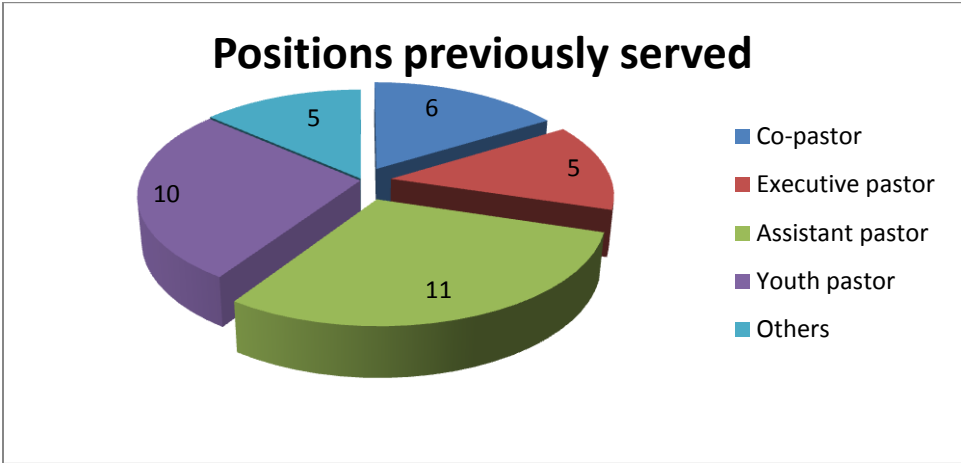
Question 20: When did you know that God was calling you to pastoral ministry? Choose the one that best fits your calling.

Age group	Number	Percentage
8-12 years	1	6.67%
13-19 years	6	40%
20-28 years	7	46.67%
Over 29 years	1	6.67%



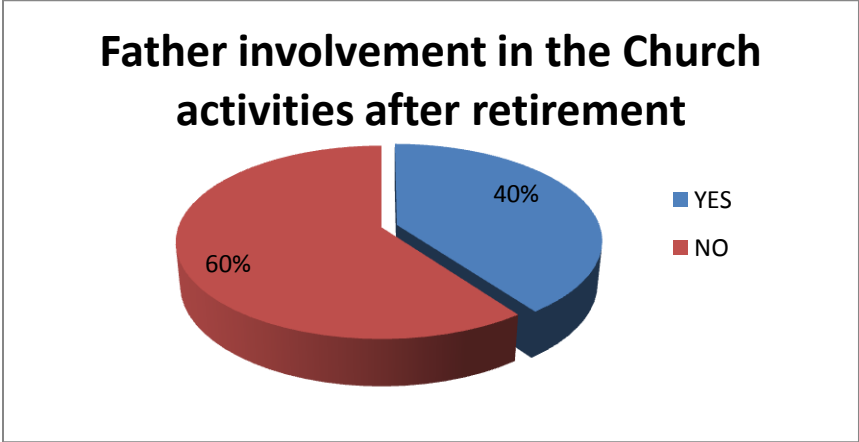
The graph above shows that age at which the pastors accepted God’s call into His ministry. Most of the pastors received the God’s call between the age brackets of 13-28 years as it had a total of thirteen pastors. It was evident that majority of the pastors felt called to ministry in their teen and twenty-something years.

Question 21: Please select the areas where you have served in an official capacity in your current ministry setting prior to being the Senior Pastor.



According to the survey carried out on the selected pastors, it revealed that they had served in many official capacities in their respective current ministry before being elevated to the position of a senior pastor. Those who were surveyed served in the following positions: Assistant pastor with eleven respondents, youth pastor with ten respondents, co-pastor with six and other positions that recorded five pastors. The distribution is shown above using a pie chart.

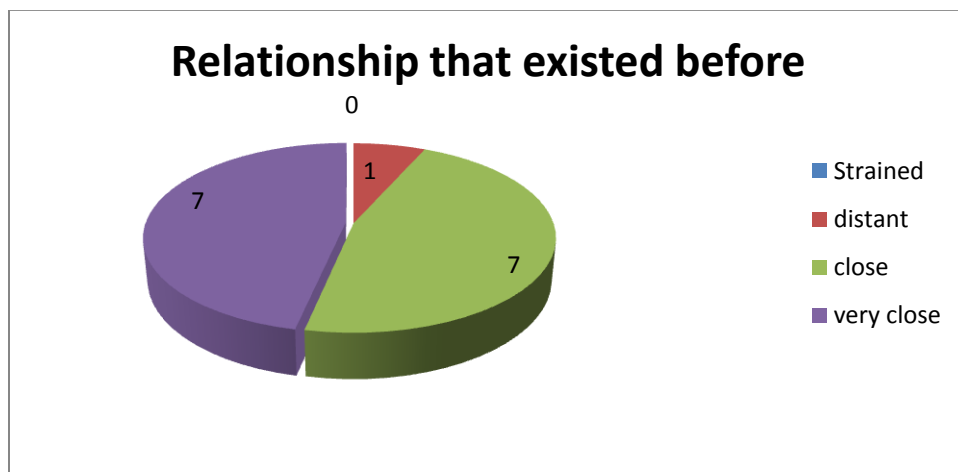
Question 22: Is your father involved in the ministry you now lead, if so, in what capacity?



The above pie chart clearly shows that after the retirement from the church, the pastors were actually involved in the church activities as their wisdom was still greatly valued in guiding their successors. Their title as Founding Pastor remained a household name and the church program had a schedule that provided them with time to preach in the church and also involved them in the management of the church. This retention is vital in maintaining the initial mutual friendship that they had previously established with donors of their ministry. The roles of leading the marriage ceremonies and other activities like pastoral counseling are conducted by them in the church just as a sign of recognition.

Question 23: How would you describe your relationship with your father as a child?

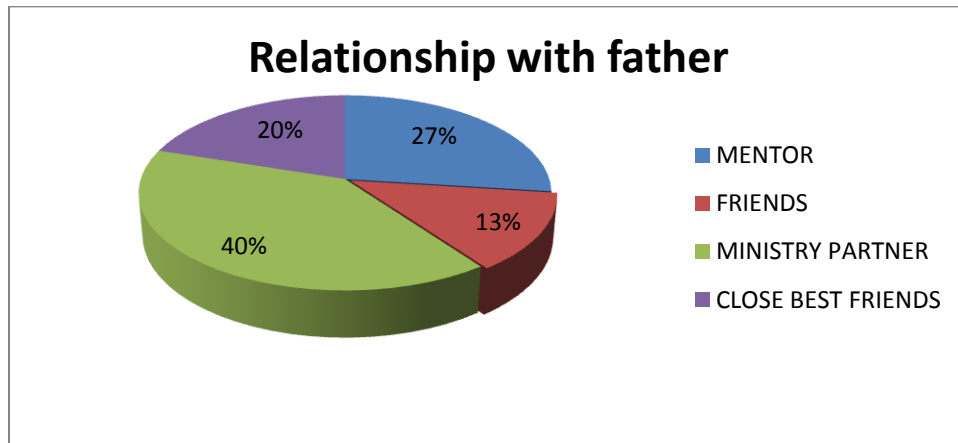
Relation	Number	Percentage
Distant	1	7.14%
Strained	0	0
Close	7	50%
Very close	6	42.86%



The pie chart above shows the relationship that existed between their fathers as a son. It was evident that most of the pastors had a very close relationship with their fathers as children.

The very close relationship was reported by seven of the participants while six agreed that they had close relationships with the father as children. There was reported no strained relationship between the father and the child in the survey conducted in the ministry.

Question 24: How would you best describe your relationship with your father as an adult?



The pie chart above shows the pastors response to the relationship that existed between the father and son as an adult as an important aspect in the succession process. Most of the pastors described their relationship with their fathers as ministry partners. It was followed closely by the fathers acting as their mentor in the ministry while three were recorded as close-best friends. Only two reported that their relationship was based on friendship level in the ministry.

Question 25: What is the denomination of the church you currently pastor?

Denomination	Number	Percentage
Baptist	2	13.33%
Non-denomination	4	26.67%
Independent Baptist	2	13.33%
SBC	1	6.67%
Southern Baptist	2	13.33%
Missionary Baptist	1	6.67%
Lutheran ELCA	1	6.67%
Assembly of God (Pentecostal)	1	6.67%

From the table above, it was evident that the selected pastors represented various denominations across the globe. Those belonging to non-denominational churches were represented with four respondents in the study. The other denominations were by one candidate respectively. This is an indication that the survey was conducted across all the denominations and the views provided represented the response from majority of the ministries in the globe.

Question 26: Please provide any additional comments or information that you feel would be beneficial to this study.

The ministry of God is unique in every ministry setting. What one may experience will be distinctively different in another. This is true whether the matter be ministry model, programming or pastoral succession. It would be important after the succession for the new pastor to take enough time to acquaint himself with the congregation and understand their expectations.¹²³ He should just preach peace, love and unity, while encouraging them in the pursuit to the Word of God after which he would later start casting his vision in the church. The succession process is important and is developed from the teenage stage where the son serves in various positions starting from Sunday school, high school ministry and as youth pastor before maturing to take over the position of senior pastor. This is made effective through the support of the family and the church. According to the survey, it is vital that after the succession process the predecessor should hand over all the roles to his successor and allow him to lead the church according to his gifts and calling.

¹²³ Lead Servant, Retrieved from, <http://www.leadservant.com/>

CONCLUSION

“And he said unto them, “how is it that you sought me? Knew you not that I must be about my Father’s business.” Luke 2:49 This was the question of a young Jesus to his searching parents. To him it was obvious that he would do the work of His father. It was for this purpose that He had been sent and commissioned by His Father, Almighty God. To be about the Father’s Business is the highest calling on one’s life. To be called of God to pastor His church and lead His people is a responsibility beyond words. Those who have this Divine Call understand it as a special anointing and setting apart.

The Bible does not provide an exact example of pastoral succession from father to son. There are models of succession in the Old Testament among the Kings and Priests that can provide some examples and, no doubt, the principle of blessing can be extracted from these examples. What cannot be found is a mandate or exact model from the Biblical narrative. With that being said, does it mean that the succession model of this paper has no Biblical foundation? The answer is no. The Bible does not promote or oppose this transition. It is neutral on the exact subject but, it clear on principles to guide leaders and define the call of God upon pastors of the local church.

Succession is a relationship model that is found both in the Old and New Testaments. A reader will not have to look far to see the success of Moses and Joshua and Paul and Timothy to see that God does use relationships to build succession upon. In addition, what better relationship model is there than that of father and son? Within the healthy and God-honoring family relationship there is the unique opportunity for the father to influence and develop his children in the faith and in lifelong service in the Kingdom of God. The goal of a father must be to develop faith and obedience, not to issue or impose a “call” upon a child as pastor of a church so that they

can build or maintain a certain legacy or dynasty. The call of God is between God and Son, not between the father and son. Every church considering this type of succession must know that it is God calling the son and not the father building his own kingdom. Every son considering this transition must be clear that the ultimate objective is to serve the Father in heaven and not the father on earth.

When sons succeed fathers as pastor of the same local church it can be a very healthy transition for all parties involved. Typically the church already knows the son and there is a reduction of the time it takes for a new pastor to become familiar and accepted as the pastor. Studies have proven that sons remain pastors for longer period of time than the national average of tenure of a pastor. Usually the church will remain focused on the original mission, vision and values that have been established and not have to wrestle with a plethora of new ideas just because they have a new pastor. The old truism rings true, “The apple doesn’t fall far from the tree.” The son will resemble the father in many ways and usually will have a desire to preserve his father’s legacy as pastor.

The father-son succession provides an avenue in which the father and son are able to share the leadership of God’s word through the succession as it is God’s chosen role to provide the successor in the ministry. It is the role of the pastors and other church leaders to carry out constant assessments and evaluations in their respective ministries on the leadership strengths to the junior leaders as they mold them to take over the ministry. Factors like accountability, confidentiality, trust and acceptability are important in the transition and after as they play a crucial role in the performance of the son after taking over from the father. This was reported as a key concern among congregations as they are the key players. The ministry’s leadership is an aspect that has been in existence since the creation of the world and it is necessary to nurture it

among the young people in the community. This in turn will ensure that the transition process from generation to generation among the old generation and the youth in the Christian ministries.

Fathers and sons must work at the relationship as the transition unfolds. It is never the role of the son to usurp authority over the father before the transition takes place. Often the son is serving in a support role within the church and there is a succession plan in place. But it is not typically the sons' decision to decide when and how this succession will happen. As long as the father is the pastor, then it is his role to seek the Lord and know when it is God's will for him to step aside and allow the son to take the lead position.

There is a unique dynamic of honor that the son who is now the lead pastor must manage and understand. There is the clear command of Exodus 20:12 "Honor your father and your mother that you days be long in the land that the Lord your God is giving you." There is no time or age limit on this command. There is no role or position variance in this command. It is clear, Honor father and mother. "Honor" is different than "obey". The son who is now pastor will no doubt begin to lead the church differently than his father did. They will not do ministry the exact same way, yet still have the exact same goal and mission. The son can lead and still honor his father on earth and obey his Father in heaven. What the son cannot do is disobey his Father in Heaven by not upsetting or frustrating his father on earth. A son must hold the father in high regard and seek his counsel, lean into his wisdom, hear his heart and give space for his opinions and preferences. The son has the opportunity to provide an "umbrella of grace" for the father to make this transition and find his proper place of ministry.

Transition of leadership in the local church is inevitable. All pastors will transition someday, somehow, somewhere. In some cases, God will call the son of the existing pastor to pick up the reins and lead where his father has led. This is great and grand opportunity. It can

bring joy to the pastor's family, strength to the local church, and testimony to God the Father.

This paper is entitled "About My Father's Business". We must all be about the Father's business and those who have been called to succeed their father as pastor of the same church have a unique opportunity to advance the kingdom of God, maintain ministry continuity in leadership, honor their earthly father and share a burden and joy that sets them apart from all other ministry partnerships.

Bibliography

Andrew, Billingsley. *Mighty like a River: The Black Church and Social Reform*, Oxford: Oxford University Press, 1999

Angaelos, Bishop. Pastoral Theology: Priesthood. Pastoral Theology Module. Saint Athanasius the Apostolic Theological College. London, UK. 2011.

Arment, Ben. Sons and Daughters of their fathers. 2009. Available at http://www.benarment.com/history_in_the_making/2009/04/sons-and-daughters-of-their-fathers.html

Atwood, Christee Gabour (*Succession Planning Basics*. Alexandria, Virginia: ASTD Press. 2007.

Barna, George *Turnaround Churches: How to overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal Books, 1993), 14-16.

Beary, G. Biblical succession planning. 2012. Available at <http://www.christianleadershipalliance.org/?BiblicalPlanning>

Berchermann, Kevin, D. Succession planning. Triangle Performance, LLC. Available at [www.triangleperformance .com](http://www.triangleperformance.com). 2004.

Berke, D. *Succession planning and management: A guide to organizational systems and practices*. (Greensboro, NC : Center for Creative Leadership, 2005).

Bible.org. What is the significance of ‘firstborn’ in the Bible?. Available at <http://bible.org/question/what-significance-%E2%80%9Cfirstborn%E2%80%9D-bible>

Bieschke, Marcus, D. 2006. Five succession planning values to keep your organization alive. School of Leadership Studies, Regent University.

Birmingham Bureau. The Monarch of the Church. Does Nepotism Rule the church at the Expense of qualified candidates: 2011. Preacher Bureau of Investigations.

Bridges Brian, Peter Eckel, Diana Córdova, & Byron White. *Broadening the Leadership Spectrum: Advancing Diversity in the American College Presidency*. Washington DC: American Council on Education, 2008.

Blumenstyk, Goldie (2005). Outside Chance for Insiders. *The Chronicle of Higher Education*, 52, 11, pp. A28-A29.

Booth, Angel. Jones New pastor at Richmond First Baptist Church. VCU Journalism. 2010. Available at <http://www.mmj.vcu.edu/2010/10/pastor-derik-jones-succeeds-mayor-as-pastor-of-first-baptist-church-of-south-richmond.html>

- Bowen, H. Donald. *Passing the Torch: Changing church leadership in a changing world*. Sunrise Press, Callao, Virginia. 1998.
- Bridges, Brian K., Peter D. Eckel, Diana I. Córdova, & Byron P. White (2008). *Broadening the Leadership Spectrum: Advancing Diversity in the American College Presidency*. Washington DC: American Council on Education.
- Bridges, William, *Managing Transitions: Making the Most of Change*. Perseus Publishing, 1991.
- Brooks, Mark. Business Succession Planning. 2011. Available at <http://www.markbrooks-nm.com/Business-Succession-Planning.t55.htm>
- Bryan Hillis. The church as Koinomia of salvation: its structures and ministries. *Journal of church and state*, 48(4), 5-12, 2006.
- Chadwick Henry. *The church in ancient society: from Galilee to Gregory the great*. Oxford: oxford university press. 2001.
- Chaganti, R., Chaganti, R., & Malone, S. (1991). *High performance strategies for entrepreneurial companies: Research findings from over 500 firms*. New York: Quorum Books.
- Canada Business Network. Succession planning: Exiting your business. 2012. Available at <http://www.canadabusiness.ca/eng/93/876/>
- Collins, Jim. *How the Mighty Fall: And Why Some Companies Never Give In*. New York: HarperCollins. 2009
- Cultural human resources council. Coaching, mentoring and succession planning. Available at http://www.culturalhrc.ca/hrtools/pdfs/E_Coaching.pdf
- Conger, J. A., & Benjamin, B. *Building leaders: How successful companies develop the next generation*. (San Francisco: Jossey-Bass, 1999).
- Crabreee, Russel. Pastoral Succession Resources. 2012. Available at <http://www.vbmb.org/Services/Staff-Transitions/Pastoral-Succession.cfm>
- Cunningham, M. R., & Walker, M. D. *Succession planning is mission critical to achieving organizational goals*. (Pawcatuck, CT : Pearson Performance Solutions(2006, June).
- David, Cheung. *Christianity in Modern China: The Making of the First Native Protestant Church*, New York, Brill, 2004
- David, Roozen & James, Nieman. *Church, Identity, and Change: Theology and Denominational Structures in Unsettles Times*. London, W.B. Eerdmans, 2005

- Davidson, Dan. Pastor to Pastor. Focus on the family, 2000. Available at <http://www.parsonage.org/articles/A000000087.cfm>
- Davis, J. A. (1982). *The influence of life-stage on father-son work relationships in family companies*. Doctoral dissertation. Harvard Business School.
- Day, D. V. Leadership development: A review in context. *Leadership Quarterly*, 11, (2000). 581-613.
- Dingman, Walter, W. Servant leadership's role in the succession planning process: A case study. *International Journal of Leadership Studies*. Vol 2 issue 2, 2007, pp. 133-147.
- Didier, Brooke and Green Randy. Business succession planning for entrepreneurs: Its never too early to start planning. Meyer Capel, A professional Corporation. Illinois. 2011
- Doolittle, Cameron. Succession management at church: Four Principles. Church Strategy. 2010. Available at <http://bible.org/question/what-significance-%E2%80%9Cfirstborn%E2%80%9D-bible>
- Doran Susan & Durston Christopher. *Princes, pastors and people: the church and religion in England, 1500- 1700*. London: Routledge. 2002.
- Drath, W. *The Deep Blue Sea: Rethinking the source of leadership*. San Francisco, CA: Jossey-Bass. (2001).
- Eastminster United Church. Visioning and succession Planning. Available at http://www.eastminster.on.ca/Eastminster_United_Church.pdf
- Edwards, Bob. 8 mistakes made in succession planning and how to fix them. The linkage leader. Linkage.
- Fellowship Bible Church North Meet Our Teaching Pastors: Jeff Jones, Senior Pastor," Fellowship Bible Church North, <http://fbcnorth.org/Content/47.htm>
- Fellowship Bible Church North,History of Fellowship Bible Church North," Fellowship Bible Church North, <http://fbcnorth.org/Content/ContentCT.asp?P=45>
- Fincham, Kenneth. *Prelate as Pastor: The Episcopate of James I*, Oxford, Oxford University Press, 1990
- Fletcher, David R. (Exit of a founding pastor: Jeff Jones slated to replace Gene Getz. (Xpastor2006). 1-24.
- Getz Gene and Larry Richards. A Biblical Style of Leadership:," (Leadership Journal, Vol 2. Ed. 1981). 2.

- Getz, Gene *The Measure of a Church* (Ventura, CA: Regal Books, 1973), 18-20
- Gilmore, Thomas N., *Making a Leadership Change: How Organizations & Leaders Can Handle Leadership Transitions Successfully*. (Center for Applied Research, 2003).
- Gonzalez, Cristina. Leadership, diversity and succession planning in academia. Research and Occasional Paper Series: CSHE.8.10. Center for Studies in Higher Education, Berkely, California, 2010.
- Greed in Our Pulpits. Available at <http://www.pimppreacher.com/Should-The-Pastor-Pass-On-The-Church-To-His-Son.html>
- Gregory, Wills. *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptism South, 1785-1900*, Oxford, Oxford University Press, 1997
- Gunnenman, Tucker. Pastoral succession plan for ABC churches. Available at <http://www.ministerscouncil.com/Ministry%20Stories/documents/PastoralSuccessionPlanTuckergunnerman610.pdf>
- Hargreaves, Andy, & Dean Fink. *Sustainable Leadership*. San Francisco: Jossey-Bass Publishers. 2006
- Hills, Angela. Succession planning or smart talent management? BlessingWhite. BlessingWhite Inc, Princeton, NJ. 2009.
- Ilyasov, Henry, G. Business Succession Planning. Ameriprise Financial. 2011.
- Ip, B., & Jacobs, G. Business succession planning: A review of the evidence. *Journal of Small Business and Enterprise Development*, 13, (2006). 326-350.
- Jakes, T. D. Who will be the next great voice in Christendom? Church and Ministries, 2011, available at <http://www.christianpost.com/news/who-will-be-the-next-great-voice-in-christendom-48886/>
- Jethani, Skype. Heir apparent: A retiring pastor and his successor discover what it takes to make a transition work. Leadership Journal. 2005. Available at <http://www.vbmb.org/Services/Staff-Transitions/media/docs/Heir-Apparent.pdf>
- Jones, Karen Gaskins, *Leader Development & Emergency Succession Planning: An Organizational Planning Workbook*. Transition Guides, 2003.
- Jong Ho Park, "Healthy Discipleship Training, Equipping for Every Good Work." *Ministry and Theology*, 178 (April 2004), 181-184.
- Karaveli, A., & Hall, D. T. Growing leaders for turbulent times: Is succession planning up to the challenge? *Organizational Dynamics*, 32, (2003). 62-79.

- Keenan, Frank. Succession planning and leadership development in church schools. A brief overview of recent events. 2011. Available at http://www.emmausrecruitment.com/downloads/application_documents/Frank%20Keenan%20ppt%2024%20June%202011.pdf
- Keener, Ronald E.. How to Succeed at Succession: Too Many Churches Refuse to Face the Inevitable—The Pastor Will One Day Leave,”Church Executive magazine. (July 2005)
- Koteskey, Ronald. What Missionaries ought to know about Nepotism. Available at <http://www.missionarycare.com/pdfs/missionaries-nepotism.pdf>
- Landis, L. K. The Pastor: His Qualifications. The Liberal Voice Publications.
- Lawrence, Bill, Lawrence, William, Swindoll, Charles and Zuck, Roy B. Effective pasturing: Giving vision, direction and care to your church. Word Publishing, 1999. Available at http://books.google.co.ke/books?id=PjZqg4eAuz4C&pg=PT53&lpg=PT53&dq=qualification+for+Pastoring&source=bl&ots=ZOyJ4UfPiJ&sig=1cqVUQhCJAySVXAlkKCe1ZPRt1w&hl=en&sa=X&ei=sepJT4fvKuHX0QXjmsyGDg&redir_esc=y#v=onepage&q=qualification%20for%20Pastoring&f=false
- Lawrence Crumb. The extra-canonical ordination of bishops and the Episcopal. *Anglican and Episcopal history*, 77(4), 34-39, 2008.
- Lead Servant, Retrieved from, <http://www.leadservant.com/>
- MacLear, J.F. *Church and State in Modern Age: A Documentary History*, Oxford, Oxford University Press, 1995, Publishers, 2006.
- Malphurs, Aubery, *Pouring New Wine into Old Wineskins: How To Change a Church without Destroying It* (Grand Rapids, MI: Baker Books, 1993), 13-14.
- Michigan Succession Plan. Succession planning tool kit available at http://www.michigan.gov/documents/mdcs/SuccessionPlanningCareerPipelineToolkit_213235_7.pdf
- Ministry by design. Succession planning, The succession from one pastoral leader to the next is a critical time for the church. 2011. Available at <http://www.ministrybydesign.net/what-we-do/succession-planning/>
- National College for Leadership of Schools and Children’s Services. A guide to succession planning for newly appointed governors. 2010. Available at <https://slp.somerset.gov.uk/SLC/Leadership%20Library/A%20Guide%20to%20Succession%20Planning%20-%20National%20College.pdf>

Ong, Sze Ann (1989). *Succession Planning-Concepts, Issues and Implementation*. Master of Business Administration Thesis, University of California, Berkeley.

Oracle succession planning. Enterprise wide succession planning. 2009. Available at <http://www.oracle.com/us/products/applications/057337.pdf>

Pastoral Transitions. On aging and succession planning in ministry. 2011. Available at http://www.doulosresources.org/transition/transition_blog/transition_blog.php

Pitcher, P., Chreim, S., & Kisfalvi, V. (2000). CEO succession research: Bridge over troubled waters. *Strategic Management Journal*, 21, 625-648.

Plott, Curtis. Points of departure: A comprehensively planned departure. Pastoral Succession Resources. Available at <http://www.vbmb.org/Services/Staff-Transitions/Point-Of-Departure.cfm>

Rainer, Thom S. *The Book of Church Growth: history, theology, and principles* (Nashville, TN: B&H Publishing Group, 1993), 145

Raelin, Joseph A., *Creating Leaderful Organizations: How to Bring Out Leadership in Everyone*. Berrett-Koehler, 2006.

Ramani V. V., *Succession Planning Insights and Experiences*, 1sted. ICFAI University Press, Hyderabad, 2005.

Ray Neste. Leadership succession in the world of the Pauline circle. *Journal of the evangelical theological society*, 50(2), 90-104, 2007.

Redington, Emily and Vickers, Donn, *Following the Leader: A Guide for Planning Founding Director Transition*. The Academy for Leadership & Governance, 2001.

Rhodes, Frank H.T. (2001). *The Creation of the Future: The Role of the American University*. Ithaca, New York: Cornell University Press, 2001.

Roberts Mike "The Challenge of Letting Go: Founder-CEO Succession in Entrepreneurial Firms," *New Business*, Harvard Business School, (Spring 2005).

Rothwell, William J. (2005). *Effective Succession Planning: Ensuring Leadership Continuity and Building Talent from Within*. New York: American Management Corporation.

Rothwell W., *Effective succession management: Building winning systems for identifying and developing key talent*. 2nd ed., The Center for Organizational Research, 2004.

Roizen David. *Church, identity and change: theology and denominational structures in unsettled times*. Grand Rapids: W. B. Eerdmans. 2005.

- Rueb, Jim. Succession planning information. 2010. Available at <http://www.mvpctoday.org/documents/SuccessionPlanningInformation.pdf>
- Rubenson, G. C., & Gupta, A. K. (1996, Winter). The initial succession: A contingency model of founder tenure. *Entrepreneurship Theory and Practice*, 21(2), 21-35.
- Runions, Randall, J. Who is qualified to serve: An examination of 1 Timothy 3: 2. The Husband one Wife. Church Street, Clifton. Available at <http://www.firstbaptistchurchclifton.org/Doctrinal%20Issues%20Page/Who%20Is%20Qualified%20To%20Serve.htm>
- Sample succession plan. Leadership development and emergency succession. Leadership Transitions Association of Baltimore Area Grantmakers. 62-67.
- St Pauls UCC Pastoral Succession Plan. 2009. Available at http://www.spucc.org/sp_files/pdfs/RevisedPastoralSuccessionPlan4-14-10.pdf
- Stott, John *What Christ Thinks of the Church* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1958). 9.
- Subrahmanian Mu, and Anjani, N. Succession planning and its impact on organizational performance in its sector. *Journal of Arts Science and Commerce*, Vol II Issue1 2011. Pp. 172-179.
- Succession Management – Lead the Tomorrow’s Leaders, *HRM Review*, April 2008.
- Sundkler, Bengt. *A History of the Church in Africa*. New York, Cambridge University Press, 2000
- The Church Law Group. Plan today for the unexpected tomorrow: Church succession planning. Available at http://www.churchlawgroup.com/downloads/succession_planning.pdf.
- The Harvard Business Review. 4 Tips for efficient succession planning. Available at 2012. http://blogs.hbr.org/goldsmith/2009/05/change_succession_planning_to.html
- The Successors Dilemma, *Harvard Business Review*, Nov-Dec. 1999, Vol. 77, Issue Virginia Baptists. Pastoral succession Resources. 2011. Available at <http://www.vbmb.org/Services/Staff-Transitions/Pastoral-Succession.cfm>
- The true King: Planning for Succession. Available at <http://www.cc-vw.org/sermons/1kings1.htm>
- Tucker, Michael R. *The Church: Change or Decay* (Wheaton, IL: Tyndale House publishers, 1978), 10-16.

Virginai Baptist 2011. Pastoral succession resources. Available at <http://www.vbmb.org/Services/Staff-Transitions/Pastoral-Succession.cfm>

Warren, Rick *The Purpose Driven Church: Growth without Compromising Your Message & Mission* (Grand Rapids, MI: Zondervan Publishing House, 1995), 22.

Wood, Daniel, B. Tumult at crystal cathedral megachurch rooted in perils of succession. 2012. Available at <http://www.minnpost.com/christian-science-monitor/2012/03/tumult-crystal-cathedral-megachurch-rooted-perils-succession>

APPENDIX A

Pastoral Succession from Father to Son Survey Questions and Results:

Question 1

Please provide us with your age.

Age	Response	Percentage
20-27	0	0 %
28-35	2	13.33%
36-45	4	26.67%
46-55	6	40.00%
55+	3	20.00%

Question 2

Please select your highest level of education.

Level	Response	Percentage
High school	3	20
Masters	1	6.67
Doctorate	7	46.67
Bachelor	4	26.66
Total	15	100

Question 3

Please select your highest level of education.

Situation	Response	Percentage
Retirement	8	53.33%
Transition to another ministry	1	6.67%
Death	0	0
Other	6	40%
Total	15	100

Question 4

Choose one of the following statements.

Question	Response	Percentage
Is it advantageous to have the father stay in a leadership role after the transition?	8	53.33
Is it better if the father not stand in a leadership role after the transition	7	46.67

Question 5

Identify 3-5 congregational challenges of transition the role of pastor from father to son.

Respondent one:

1. The congregation accepting that it was time to make a transition in leadership.
2. The congregation's willingness to commit to the transition process.
3. The staff and congregation's perspective of the person transitioning into Sr. role.
4. Those that were unsure of how successful the transition would be were able to still prayerfully commit to being supportive.

Respondent Two:

Trust - can the congregation trust the son to lead as well.

Style of leadership - the congregation will be expected to change how "church" is done and that will take time

Confidentially - the congregation has seen the father as a mature pastor full of wisdom that only years of experience brings. Do they believe the son will keep personal issues in confidence and accept their imperfections?

Respondent Three:

1. Transfer of pastoral care if the senior pastor has been there for many years
2. Be free to express concerns or challenges that a member may be having with either the father or the son and not sure how it will be received by either one.
3. Seeing the son as being able to stand on his own and lead even when the father may not be fully supportive

Respondent Four:

1. The change in the type of music.
2. They still wanted him to be a part of their life and ministry. He was still their pastor.
3. We changed the leadership structure and it has been challenging.

Respondent Five:

Vision shift- no matter how similar, there will be vision elements that change and people have to adjust Leadership shift- many of those who served in leadership will find it hard to serve the son Financial shift- inevitably new people who come to the church will give less than those who have been at the church for years who move on for different reasons. Median age shift- the younger pastor will primarily reach younger people than the father and the median age will shift over time

An unwillingness to accept the son as the new pastor
An inability to view the son of the pastor as nothing more than the son of the pastor
A preoccupation with wondering whether or not the son is capable of fulfilling his father's role.

Getting your own vision across to members following in your Father's footsteps
Keeping long time members in the fold

Respondent Six:

1. Ministry Methods
2. Age Mindset
3. Changing of Times and Technology

Respondent Seven:

1. Expectation of the people that the son is identical with the father. In reality, the son is usually a large part of the father but also has his own ideas and philosophy...enough differences to confuse the people.
2. Father often leaves when the church is peaking. Sons aren't asked to follow the father if the church is in decline. Peaking usually means there's only one direction left to go...down or plateau if you're fortunate! Few church leaders understand church dynamics enough to realize expectations sometimes need reset.
3. Son is of a different generation. The father had the leadership (and generation) he was comfortable with. The son is necessary (as Joshua was in following Moses) but the father's generation may not be comfortable with the son's enthusiasm, drive, etc.
4. The son's biggest challenges often are to finish what the father did not do or did poorly. The size of the church requires the church to now do some things better (budgeting, staff, training). The church often resists such change because "dad did not do it this way."
5. Deep loyalties to the founding pastor with 30 years of ministry investment
6. Differences in leadership gifting and style between father and son
7. Financial challenges in keeping both on staff

Respondent Eight:

1. Can be perceived as nepotism
2. Son not mature/ready for the responsibility
3. Older congregants relay more directly with the father in style of ministry

Respondent Nine:

1. Confidence factor
2. Lack of preaching skills due to experience
3. Leadership skills

Respondent Ten:

- 1- Getting the congregation to come to the new pastor with trust and confidence rather than going to the old pastor with church issues.
- 2- Adapting to new ways in the way ministry is run.
- 3- Comparisons between the old pastor and the new (expecting things to be exactly the same).
Position identity (with members) Administrative authority (with leaders) Handling the loss of their Bishop.

Question 6

Identify 3-5 personal challenges of transition the role of pastor from father to son.

Respondent One:

My parents took 6 months off after the official installment service. They did not attend COS or any local churches. After the 6 months they began to come back a couple times a month. I hired my father as a part-time staff person, (job description. fund raising, teaching bible studies, supervising, mentoring other staff, and for prayer support.)

1. Learning how to keep him accountable with his duties/father son dynamic.
2. Learning how to lead independently and make decisions independently, when our perspectives differed on methodology and doctrine.
3. Dealing with the sadness of seeing the founder, your father, your pastor, and your hero age.
4. Dealing with the loneliness of the role and the expectations from others.
5. Disciplining my thoughts and feelings to be active instead of reactive to criticisms, and comparisons.

Respondent Two:

1. Accepting the fact that the transition took longer than expected.
2. Having to address serious issues immediately after becoming pastor. (Financial man left unexpectedly and adulterous affair with head usher who was also City Councilman. His wife hired private investigator and exposed him on local TV.)
3. Family - I knew that if the church was to have confidence in me as pastor, mother and sister inconsistencies with staff handbook would need to be addressed.

Respondent Three:

1. Maintaining a proper respect for my father as the dad and yet leading him as his pastor. I never seem to be in pastor mode with him. He is always dad and I am always the son.
2. Honoring the past the legacy that he has while still moving forward. I never want him to feel that what he has done or how he as lead was ineffective or wrong.
3. Sometimes preparing for sermons can be challenging because I often wonder "will Dad agree with this or see it differently."

Respondent Four:

1. I had to accept the fact that I am different than my father in law and it was ok to be true to myself.
2. I am more analytical than my father in law and he is more relational so his focus was on being there for every person, but I can't do that because the church has grown and there isn't enough of me to cover every person.
3. My focus has been on the purpose driven church model and his was the old traditional church model. So I have been challenged to implement that and to help others understand the difference and why it was needed.

Respondent Five:

As much as we tried to prepare people for change and as much as I personally tried to make the shift in vision slowly, several key families moved on shortly after the transition was complete. It was not ideal and caused both momentum and financial difficulties. My father was very encouraging of my leadership and supported me incredibly well, I was only amazed at how many of his leaders perceived the change as detrimental to their leadership and influence even though I had not intended on making any quick changes.

Respondent Six:

1. Distinguishing one's self from his father respectfully
2. Respecting the previous traditions while improving the ministries of the church
3. Being encouraged during the beginning of one's tenure as not to live in the shadow of one's earthly father but according to our heavenly Father.
4. Keeping your own confidence in the role of Pastor

Respondent Seven:

1. Trying To Live Up To A Reputation That's Not Yours
2. Understanding Your Assignment In Your Season
3. Sorting Through Differences in Uniqueness in Personality and Style

Respondent Eight

1. The role of living in the shadow of the father is not easy. It may even be harder on his wife as she becomes compared with the father's wife.
2. The longer the father is away the more the myth of his success may increase. Nothing the son does can measure up to the father even though any reasonable measure of success says otherwise.
3. Dad's powerbrokers in the church tend to think they know more than the son and can be a significant problem. Humility on the son's part can only get him so far.

Respondent Nine:

1. Role boundaries and definition – Who is really in charge?
2. Freedom to be "me"
3. Congregational expectations Building my team

Respondent Ten:

1. He's still my father (my pastor) - so the balance of leading but still listening to him can be a challenge.
2. Honoring the past without getting stuck there. There is so many great things to honor (and we have) but don't stay there too long. Keep looking forward.
3. If he stays in a leadership role (mine has stayed on staff as Founding Pastor with reduced responsibilities and influence - but he is still founding pastor) -many will continue to view him as "Pastor" and you as the "son"

Respondent Eleven:

1. Comparison of my ministry to my fathers'
2. Knowing the changes were needed but not necessarily approved by father
3. The father understanding his role and not feeling "put to pasture".

Respondent Twelve:

- 1-Feeling that you are not living up to the standards the father set first.
- 2-Realizing that while you and your father do share some of the same thoughts and passions in regard to the ministry, you have to realize that God has called us into different ministries.
- 3-Seperating personal feelings when it involves issues in the church. (Differences in opinions)

Respondent Thirteen:

1. Understanding that I am an individual and my methods, while different, do not make me any

less of a pastor.

2. Since my father has passed away, my challenge has been pastoring with complete responsibility, I have always pastored with a team approach.
3. Finding the next individual who I can begin to mentor for the position.

Question 7

List any significant changes to the method and mission of the ministry that has been made since the transition.

Respondent One:

More usage of technology. Less formal dress-code. My style of preaching is more of a teaching pastor, my father was a very charismatic/entertaining style. Our biggest shift was in trying to get people to go deeper in their relationship with Christ

Respondent Two:

The most significant ministry changes would be style of worship. We are now cautiously contemporary church. This took many years to transition. I was purposefully slow and methodical. We don't have a "visitation night" but expect members to use all tools to available to "visit" and encourage one another. My style of preaching is much different, more teaching, less confrontational from the pulpit.

Respondent Three:

1. Significant move towards small group ministry.
2. Adopted a true multi faceted leadership model.
3. Changed our outreach strategy from door to door to servant evangelism

Respondent Four:

As I mentioned, I am focused on the 5 purposes and not just what my passion is. My father in law is a strong evangelist and his primary focus was getting souls saved. I agree with that but its important to have a healthy balance so we are helping develop other people for ministry and not just having myself or the deacons do the work of ministry.

Respondent Five:

After 6 years, our church has become more focused on reaching young families and younger people while engaging growing Christians in active ministry. We have become an outreach and missions church instead of just giving to outreach and missions. We have become more progressive in our worship and ministry to youth and children.

Respondent Six:

The building of an education annex Paving of church grounds Official Website 1-2 new

members a month Church involvement within the regional association and state convention An increase in young adult activeness Refined administrative procedures and accountability Increased Bible instruction with the addition of a Saturday Bible Study

Respondent Seven:

The Vision becoming a reality

Respondent Eight:

1. Taking Congregation To The Next Level In Faith Through Fresh Revelation Of The Word
2. Using Every Modern Day Resource And Breakthrough To Advance The Gospel
3. Ministering More to the outside local community...ie Schools, Business Sector, Politicians etc.

Respondent Nine:

1. The church had reached a size where it needed a full-time pastor. The father was not willing to be the full-time pastor but the son was. However, the father did not set up any budget to prepare the church for full-time. The son tried to do this. Time was spent training the church on how to do a budget, what a budget meant. Strong resistance was experienced due to "we've never done it this way before."

2. The son opened the decision making process up to all the people...specifically the department heads rather than just the deacons (father's philosophy). The people who know the job best are the people who do the job and have a passion for the job. The deacons did neither. This created friction but was necessary. The church body strongly accepted this concept and, during the next pastor's tenure, the transition became complete and all six deacons had resigned. By their own choice the deacons had become a non-event in the church.

Respondent Ten:

I have been very patient in introducing change. We adjusted our cell group model We had key staff turnover - their doing not mine More contemporary stage and presentation

Respondent Eleven:

We started the transition internally with the staff and leadership a few years before we even began with the congregation. So many of the changes in methods happened long before the official transition began. My leadership is much more collaborative and inclusive - listening to the team for input - inviting more people to the table. We have taken a more "aggressive" approach to ministry than in the latter years of my dad as senior pastor – more like the "earlier years" More focus on passing off ministry to the next generational leadership (20's) earlier - rather than making them wait until they are 40 to lead...

Respondent Twelve:

1. Worship style; form traditional to contemporary

2. Relational evangelism as compared to "Tuesday Night Visitation"
3. Wednesday night small groups
4. Sunday morning start time is 1 hour earlier

Respondent Thirteen:

Outreach is approached a little differently. The father did more door to door. As I try to have everyone be more responsible for evangelism on a personal level. Obviously preaching methods are different. I may use a video or Power Point as my father would have not even attempted. Embracing multi-media and social networks resources. Not solely dependent upon them but not ignoring them. Using them when they can be utilized appropriately.

Question 8

How does it benefit the church to have the son succeed as pastor?

Respondent One: Trust and familiarity

Respondent Two: Congregation already knew me and knew that a transition was likely within the next 5 to 10 years. We can still utilize many of the gifts my father has in ministry, in areas where I have less experience.

Respondent Three: The church benefits by having known the son for years and has developed a personal relationship with him. They know his strengths and weaknesses. Since the church has called the son to pastor they must have a certain level of confidence in his leadership and preaching/teaching. They have also seen his family and observed how he has led his family. How he treats his wife and how she responds to him. How they both rear their children. They should have seen enough of him away from the pulpit to know whether or not his character/integrity is commendable.

Respondent Four: It is a great model of successful parenting and respect of the parents. They get to see the blessings of God handed down to the second and third generations.

Respondent Five: My father in law is a wonderful man and has a lot of wisdom. He is always willing to help and give us council when we need it. He still lives in the parsonage and also helps visit others in the hospital. Because I have deep respect and admiration for him, it gives me creditability with the older folks because we both respect him even though he is not the main pastor. I tell our people, he can do whatever he wants in the church. At the same time, he is very wise in knowing how to serve and not cause problems for me or the church.

Respondent Six: My father established a trust and reputation in the community over the almost 10 years of his pastorate that has afforded me a foundation to build on. My investment and leadership development over 7 years of ministry in a supportive role helped me build trust and relationships with a number of the leaders serving with me in key roles now.

Respondent Seven: In my case, I was my father's assistant for eight years, interim for one year then was elected on the merit of what I had done, so my congregation actually had very little faith in my ability. The benefit to me knew that nepotism was not involved in my election, but

my actual leadership as an interim pastor.

Respondent Eight: Members feel the connection of a Family that continues

Respondent Nine: It brings more of a consistency of trust to the local body knowing your background and upbringing. It helps to soften the harder points of change that must take place through growth. It encourages people to know that every individual has their own set of finger prints and that God is a God of Variety and Difference.

Respondent Ten: Continuity can be a blessing because of doctrinal continuity and usually just the fact everyone knows everyone...no skeletons in the closet to later hurt the ministry. Name recognition in the community often carries weight, too.

Respondent Eleven: Continuity of heart and vision Validation of the father's ministry

Respondent Twelve: I had served at the church for 24 years before transitioning to senior leader. The continuity has been seamless for the congregation. There is a sense that the mission is continuing as it has for the first 25 years.

Respondent Thirteen: There is knowledge of the son, his character, his leadership, and personal life. His life is lived out before the church for a number of years and either they can trust him as a pastor or not, there seems to be no middle ground. Hopefully, there isn't a major disruption in direction or alliances.

Respondent Fourteen: The son already knows the people and the attitude of the church in its relationship to the pastor and the churches ministries. He knows how it ticks a little better than a stranger. While there may be differences between father and son there is still a great deal of similarities. I don't believe any son who cared for the same church his father pastored would really want to flip the church upside down without a very serious reason. The son respects his father's legacy within the church and seeks to build on all the good and profitable things within the church body.

Respondent Fifteen: In our situation, being a smooth transition over a few years, the congregation noticed little to no change. They were able to gradually adjust.

Question 9

Were candidates other than yourself considered for the Senior Pastor position?

Other candidates Considered	Number	Percentage
YES	6	40%
NO	9	60%
Total	15	100

Question 10

What was done to ensure that this was congregational decision and not the appointment by the father to the son?

Respondent One: Outside Counsel with our Board of Ministry and Board of Trustees.

Respondent Two: It was known for 2 years the intentions of me becoming pastor. If they wanted to voice opposition or question the decision they had plenty of time. The

Respondent Three: Deacons were fully aware of the transition timeline and had ample time to talk through the obstacles. That being said, my father was a strong and intimidation pastor ... enough said.

Respondent Four: Very little. They trusted my father's leadership. He stated that this was what would be best for the church they agreed. To some it may appear to have been nepotism.

Respondent Five: My father in law retired and had nothing to do with the selection of the pulpit committee. He did not give anyone any council regarding the selection of me. I also never discussed it with him. He wanted God's will done and I did as well.

Respondent Six: Very little although we tried to be very strategic in the way the transition was communicated.

Respondent Seven: I left the church after my father's retirement and was voted in as an interim without my knowledge making the decision that of the congregation.

Respondent Eight: It was a Church Counsel decision

Respondent Nine: The process of voting was kept intact through the Constitution and Bylaws of the Church.

Respondent Ten: Father was not in contact with the Pastor Search Committee after his resignation. The son was pastoring another church at the time but had ministered many times in the father's church. This sequence provided a break for the committee to sort through several resumes and evaluate the direction it wished to go.

Respondent Eleven: We are not a congregationally driven church. The decision was made according to our by-laws and by our elder team.

Respondent Twelve: It was an Elder Board decision - not a congregational one. Our congregation does not vote on anything.

Respondent Thirteen: This is a difficult question to answer. As I look back, perhaps there wasn't a lot of discussion, but the church understood for at least two years of the intent and was able to voice their objections if they so desired. IT was well accepted and we had a few to leave. I have been here for 14 years, God continues to bless.

Respondent Fourteen: A pastor selection committee was formed at the request of myself. I did not want the church handed to me because I was the pastor's son. I wanted the church to go through the process so that they would have the opportunity to let God lead them. If they would

have not been led of the Holy Spirit to select me, then I would have not wanted to stay.

Respondent Fifteen: The congregation voted for change from Assistant Pastor to Co-Pastor, then 5 years later voted my father into the position of Bishop (retired position) making me Senior pastor.

Question 11

Was there a documented plan adopted by the church for the transition from father to son?

	Response	Percentage
YES	3	20%
NO	12	80%
Total	15	100

Question 12

Was there a period of shared leadership prior to the succession? If so was, how long?

Response	Number	Percentage
YES	4	21.05
NO	3	15.79
1-2 years	7	36.84
3-4 years	2	10.54
5+ years	3	15.79

Question 13

In your opinion, please list three challenges your father has faced in the transition of no longer being the senior pastor.

Respondent One: His health -His time management

Respondent Two:

1. Finding purpose and knowing what to do next in life
2. Be able to not feel under-the-gun
3. Dealing with past emotional pain suffered from ministry

Respondent Three:

1. Accepting the reality he was not preaching from the pulpit weekly.
2. Accepting that I didn't run to him seeking advice and acceptance for decisions.
3. He didn't plan for retirement in the sense of having a hobby or another type of ministry where he could find his usefulness.

Respondent Four:

1. Understanding his new role. He loved being a pastor and took seriously the verse "the gifts and calling of God are not to be repented of"
2. Finding a new sense of purpose and strategy for ministry
3. Seeing the dramatic shift in structure of leadership within the church.
4. Knowing when to speak to me about leadership or pastoral concerns and when to let it go.

Response Five:

1. He has had to step back from being in the key leadership role and learn to refer people to their new pastor. He has had to be very careful in his engagement in the church, but he has done a very gracious job.
2. He has had to step out of the lime light and take a lessor role. He now is doing some interim work at little country churches and this takes grace since he was the pastor of the largest church in the association.
3. I am sure to see changes taking place and having to bite his tongue and not try to get involved and trust me has been challenging.

Respondent Five: Some of the people and families that loved my parents and served them in leadership handled the transition poorly and now do not have good relationship with my dad. He did everything to love them and bless them and none of them are currently serving in leadership. Even though he still lives in our community and is very well respected, he no longer has the same influence in our church simply because many of the new people don't know him and his ministry.

Respondent Six: My father has faced no challenges in no longer being senior pastor. He has described it as a great relief to leave everything to his son.

Respondent Seven: Accepting a new role. In our case he became Pastor Emeritus

Respondent Eight: He is a very wise and knowledgeable man when it comes to Church Government and "grassroots". He understands his call and anointing is much different than a long term Pastor. He always knew that he was a troubleshooter and short term Pastor. He rights wrongs in Churches and moves on. Always sure of himself.

Respondent Nine: Unknown. He went elsewhere to pastor after a significant rest.

Respondent Ten: Identity - who am I now? Function - what is my new role Dad is doing just about everything he was doing with the exception of preaching.

Respondent Eleven: He has given himself to start our church and lead it with all his heart for 26+ years. It was all he had done, and he is a strong type A leader. Taking a side role has been a challenge for him - more in a sense of "what he is supposed to do now?" As his teaching and leading responsibilities have been reduced, he has been unsure what should "fill" his time.

Respondent Twelve:

- 1. He loved to preach; really missed the pulpit.
- 2. He lost some of his identity; it was about "preacher". He gave his life to the ministry and really never intended to retire.
- 3. He couldn't understand why I limited his time in the pulpit; I believe he thought he would be preaching on a regular basis.

Respondent Thirteen:

- 1. He feels lost in his purpose. He retired for health reasons, and he so dearly loved the church and being a pastor.
- 2. He is still trying to cope with his own purpose.
- 3. I think some of the changes in the church has been bothersome to him. he has been very careful Not to interject his opinion (even when asked) about matters in the church. he has been a good mentor because he has been preparing me for ministry all my life.

Respondent Fourteen: We have not had any problems with the transition. We had worked as a team for 20 years prior to the beginning of the transition.

Question 14

Has the comparison factor between your ministry and your father’s been difficult to manage?

	Response	Percentage
YES	5	33.33%
NO	10	66.67%

Question 15

Was there a congregational vote for you to be the senior pastor? If so, what was the percentage of the vote? Choose the closest percentage.

Response	Number	Percentage
YES	5	23.81
NO	5	23.81
50%-75%	1	4.76
76%-85%	1	4.76
86%-95%	5	23.81
95% -100%	4	19.05

Question 16

How has the congregation accepted you as the senior pastor?

Response	Participants	Percentage
Reluctant	0	0%
Supportive but guarded	3	20%
Full Support	12	80%

Question 17:

How long have you served as the Senior Pastor since succeeding your father?

Length	Response	Percentage
0-2 years	6	40%
3-5 years	2	13.33%
5-7 years	3	20%
More than 8	4	26.67%

Question 18:

Did you serve on staff in another ministry prior to succeeding your father?, If so in what capacity?

Served	Number	Percentage
No	4	20%
Senior Pastor	4	20%
Associate/Assistant Pastor	5	25%
Youth Pastor	4	20%
Executive/Admin. Pastor	3	15%
Other	0	0%

Question 19:

Did your father mentor you before you became the senior pastor?

	Response	Percentage
YES	14	93.33%
NO	1	6.67%

Question 20:

What was the primary influence, other than God’s calling, that caused you to consider succeeding your father as pastor?

Response	Number	Percentage
Family	4	26.67%
Congregation	8	53.33%
Location	0	0%
Other	3	20%

Question 21:

Give a brief definition of “God’ Calling” to vocational ministry.

Respondent One: I was first called to vocational ministry when I was 7 years old. I didn't accept that this calling was pastoral until I was 32 years old.

Respondent Two: When I was a teen attending summer camp, I gave my life for full time ministry. I struggle knowing exactly what the role was. Seeing the pastorate from a only son relationship and being more like my mother than my father, I wasn't sure I could pastor. Over time God revealed to me He purposefully created me to be CBC's pastor and trust Him.

Respondent Three: God calls a man. Having grown up in a pastors home I think the influence and love for the local church was greater than other church members. I had to deal with the internal questions was this calling of God or wanting please me dad.

Respondent Four: I was a dairy herdsman for a small college in Ohio and I wanted to have my own dairy farm. While graduating from that same college and becoming the herdsman, I started to go to my future father in laws church. While attending their and under his leadership, I felt God call me into the preaching ministry. My father in law gave me alot of encouragement. I don't know what he saw in me but I am glad because I love being a pastor and enjoy being near him.

Respondent Five: I have always had a heart to serve and help. In high school I got involved in my youth ministry, traveled with a Christian drama ministry, and began a Bible Study in my high school. While serving as a kids camp counselor, during a night service, God touched me, called me to preach, and clearly directed me to give my life to serve people. After leading that Bible study for three years, I obeyed God in attending Bible School in Tulsa, OK. and then returned to serve my father in ministry. All along the way I was very ambitious in the things of God and my personal leadership growth. Initially I felt privileged to serve as a youth pastor for more than 5 years before God began to deal with me about leading the church in a capacity with more responsibility as Senior Pastor.

Respondent Six: I define "God's Calling" to vocational ministry as God's specific designation of a shepherd, whose committed Christian witness as a layperson as set him apart to be trained, mentored and prepared to lead other laypersons and ministers in building the Body of Christ.

Respondent Seven: Call to serve

Respondent Eight: I was called to ministry at approximately the age of 12. (At an Altar) Went to Bible School and from there into full time ministry. I started as an Evangelist and soon thereafter felt God's Spirit prompting me to pursue Pastoring. I became a Youth Pastor in 2 Churches before taking my first Senior Pastor Position at the age of 25. I've only Pastored 2 Churches in 31 years of full-time ministry.

Respondent Nine: God wills His will into an individual. Such will provides passion and the ability to perform at a high spiritual level in certain specific capacities. In my own case, it was an awareness that I could explain God's Word and train people for the ministry. People responded positively and in so doing confirmed my understanding of the call. I have never doubted God intended me to be a pastor or shepherd of people. I however, often wonder why in my early years I did not better grasp the concept of shepherding people as a pastoral ministry.

Respondent Ten: The call of God is both personal, intimate and supernatural. I know this is what I have been called by God to do so both the location and the role are nonnegotiable until He changes my course.

Respondent Eleven: Knowing beyond a shadow of a doubt that God has called you to shepherd a people in a specific place for His kingdom.

Respondent Twelve: I have always desired to serve God as far back as I can remember, I could not see me doing anything but full time ministry. I didn't have a "burning bush" experience, but could not see myself doing anything but serving in some capacity. I did make my surrender public at a teen camp and went to Bible College after High School. I came home to work here for 4 years and then attended Seminary.

Respondent Thirteen: He called me at age seventeen, and I ran because I had seen the difficult situations pastors had to go through. The stress and difficulties that confront a pastor can be enormous. I could no longer put off the calling even though I ran for twenty-five years. It has been one of the best things I have ever done. It gave me a great deal of peace with God, and I was able to discover my purpose in life. I am excited about what God is going to do through my life, in spite of the difficulties that arise. I realize that is part of the pastoral position, to be a problem solver with the help of Our mighty God.

Respondent Fourteen: My ministry has been an " open door" ministry. This means I told God years ago if He opened a door, I would walk through. I have never tried to force a position. I worked where He placed me. There was no great voice, no prophetic word given, I just walked through each door as it opened.

Question 22

When did you know that God was calling you to pastoral ministry? Choose the one that best fits your calling?

Response	Number	Percentage
Ages 8-12	1	6.67%
Ages 13-19	6	40%
Ages 20-29	7	46.67%
Ages 29 and up	1	6.67%

Question 23

Please select the areas where you have served in an official capacity in your current ministry setting prior to being the Senior Pastor.

Response	Number	Percentage
Co Pastor	6	16.22%
Executive/Admin. Pastor	5	13.51%
Associate/Assistant Pastor	11	29.73%
Youth	10	27.03%
Other	5	13.51%

Question 24

Is your father involved in the ministry you now lead, if so in what capacity?

	Response	Percentage
YES	6	40.00%
NO	9	60.00%

Respondent One: His title is Founding Pastor. He continues to preach 10-12 weekends a year, works with the larger donors with whom he has built relationships. He is constantly tying them to the vision and mission of the church. He is my biggest supporter and cheerleader.

Respondent Two: He leads our marriage ministry and does most of the pastoral counseling. He also leads a men's group.

Respondent Three: Retired for many years

Respondent Four: He talks to and encourages people to make right decisions and speaks for me periodically.

Respondent Five: He has entered the Church Triumphant!

Respondent Six: Pastor Emeritus, Adult Sunday School teacher, Executive leadership team

Respondent Seven: Dad did serve as the Senior Class Teacher for a number of years before it was apparent his dementia was affecting his teaching. Eventually he had to resign that also. Dad passed away 2/20/2010 - He had Alzheimer

Respondent Nine: Part time staff: fundraising, teaching, consulting

Respondent Ten: He continues to be my personal mentor, He is still on our official church board although his personal ministry is focused on pastoring the turnaround church that he got saved in a 13 and was the first part time youth pastor at 20. 30 years later he is back there to lead and guide the older church through transition. He stops in my office weekly, and we visit during home dinners at each others houses to catch up on what God is doing. He knows me well and encourages me greatly although he is not involved in any day to day operations of the church.

Question 25**How would you describe your relationship with your father as a child?**

Response	Number	Percentage
Distant	1	7.14%
Strained	0	0.0%
Close	7	50.00%
Very close	6	42.66%

Question 26**How would you best describe your relationship with father as an adult?**

Response	Number	Percentage
Mentor	4	26.67%
Friend	2	13.33%
Ministry Partner	6	40.00%
Close- Best Friends	3	20.00%
Strained	0	0.00%

Question 27**What is the denomination of the church you currently pastor?**

Denomination	Number	Percentage
Baptist	2	13.33%
Non-denomination	4	26.67%
Independent Baptist	2	13.33%
SBC	1	6.67%
Southern Baptist	2	13.33%
Missionary Baptist	1	6.67%
Lutheran ELCA	1	6.67%
Assembly of God (Pentecostal)	1	6.67%
United Pentecostal Church International	1	6.67%

Question 28:**Please provide any additional comments or information that you feel would be beneficial to this study.**

Respondent One: I knew many changes were needed to reach the current and future generations. The buildings needed updated as well. There was so much to do to reach a new generation. After seeing many of my peers take churches and quickly change ministry style with

disastrous results. I saw the effects, good and bad. I didn't want to offend the many long time members who were also my friends and mentors. There had to be a better way, upsetting good people couldn't be right, I thought. A seasoned pastor whom I respected well gave me this advice. "Tim, take it slow, just preached, love and minister to your church. They have leaned upon your Dad for many years, it will take time for them to lean upon you. Love them, encourage them and then after 2 years begin casting your vision, not all at once, but a little at a time. They will follow you. You be patient with them and they will be patient with you." What sound advice, of all the pastors who encouraged me; none came close to that wisdom. I will be forever grateful for Pastor Wayne Thompson, one godly pastor and mentor. He was right, it has been an amazing journey. At the time I knew that often a pastor who follows a senior pastor, who stayed at one church for many years and my situations 40 years, usually has about 2 years before the congregation and the pastor has had enough. To God be the glory.

Respondent Two: I feel that my tenure at Lakeview and the smooth transition has alot to do with my father in law. He is a wise gracious person and he made it work for me. I have been richly bless by his love and wisdom and in my case his daughter (now my wife). I feel like I am experiencing the transition of Elijah and Elisha. I respect and admire my father in law and I need a double blessing of what he has to be as effective as he is. I feel now also that the mantel has been handed to me as the pastor of the church and the pastor of our family. Its my turn to take the helm as the leader of the family. I thank the Lord for such a wonder mentor and friend.

Respondent Three: My dad served as a youth pastor, associate pastor, Christian school superintendent, new building supervisor, and elder over 22 years at the church I grew up in before coming to the church I now serve. It grew from several hundred to over 1500 during that time. He became a senior pastor later and stepped in to restore a very unhealthy church. He served for a little over 9 years as senior pastor, but was very comfortable in a supportive role and considered his time as lead pastor as a season of obedience to God. It was never his ultimate dream and desire to pastor a church. I, like him, never dreamed of being a senior pastor, but considered my service in obedience to God. He continues to be a tremendous example to many in serving Jesus humbly no matter what role you find yourself in.

Respondent Four: I am not only the son of a pastor. I am the grandson, son and nephew of Missionary Baptist pastors with over 150 years of ordained ministry in my family line. My older brother is also a licensed Missionary Baptist minister.

Respondent Five: Served 32 years so far at Called congregation

Respondent Six: God always looks for a Man before a Ministry. God is a God of Covenant Relationship with Man. Ministry Springs out of that Relationship.

Respondent Seven: In my own case I would not have followed dad except that I felt it had to be done. I was very happy in my current pastorate, had things going the way I wanted them to go, and was well aware there would be difficulties following dad. The church had peaked and did not know it...and there were many things the church needed to move forward on that the church would be reluctant to move on. Nevertheless, I accepted the pastorate. God established new attendance roles for average attendance, many were saved, many new things were done (but mainly done without the old leadership involved - that was their choice). However, the ministry only lasted three years before City Hall (deacons) and I parted ways. The church is now smaller

in attendance than when I pastored it.

Respondent Eight: We had discussed and prayed about the transition years and years before it took place. I knew that this leadership role was not "mine to take" but "his to give." My dad has been making room for me to lead - and take on more and more leadership - years before the transition so when the time came it was obvious that I had been leading and could lead. This happened internally years before it happened with the congregation. My dad had to willfully step aside from leading staff and making the decisions to allow me to lead the team and make the decisions. His actions and attitude is what made this a win!

Respondent Nine: I feel that if a man has been called to pastor and he has the opportunity to do so, without compromising the family it should be considered. It is a beautiful thing to see father and son relationship carry into the work of God through ministry. I could only hope one of my sons would do the same. I think of the Levitical tribe of priests, and it must have been similar to them as well. I believe God can greatly use us in this circumstance to reach out without having to wait years to learn ministry the hard way.

Respondent Ten: My father passed away last year at 65 years of age. I did not have the privilege of working with Him long in His position of Bishop. Our working relationship has been a great one with very few bumps along the way. I realize this is rare. I am very grateful. Thanks for the opportunity to share.

VITA

Clifford Todd Hartley

PERSONAL

Born: October 17, 1966

Married: Susan J. Hartley, December 28, 1991

Children: Cara Ashtyn, born September 5, 1995

Nathaniel Todd, born November 5, 1997

EDUCATIONAL

B.S., Liberty University, 2004.

M.A.R., Liberty Theological Seminary, 2007.

M.Div., Liberty Baptist Theological Seminary, 2010.

MINISTERIAL

License: September 20, 1990, Northside Baptist Church, Millersburg, Ohio.

Ordination: October 6, 1993, Northside Baptist Church, Millersburg, Ohio

PROFESSIONAL

Associate Pastor, Northside Baptist Church, 1990-2000.

Youth Pastor, Parma Baptist Church, 2000-2001

Senior Pastor, Milan Baptist Church, 2001-2004

Associate Pastor, Northside Baptist Church, 2004-2006

Senior Pastor, Northside Baptist Church, 2006, Present

Adjunct Instructor, Liberty University Online, 2011-Present