

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

EQUIPPING NEW PASTORS WITHIN THE AFRICAN METHODIST EPISCOPAL
CHURCH: A ONE YEAR TRAINING MANUAL.

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ABSTRACT

EQUIPPING NEW PASTORS WITHIN THE AFRICAN METHODIST EPISCOPAL CHURCH: A ONE YEAR TRAINING MANUAL

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Liberty University Baptist Theological Seminary, 2014.

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The purpose of this thesis is to create a training manual for the development and successful transition into a new appointment as a pastor within the African Methodist Episcopal church. Based on the surveys and questionnaires collected from fifty newly appointed pastors in the African Methodist Episcopal church, through a well-developed manual pastors will become better equipped for the ministry. This thesis will show that the decline in membership is a direct result of the lack of post-seminary training for those in the ministry. This thesis seeks to demonstrate that through a well-developed and practical classroom and online training manual, the denomination will increase in membership, and newly appointed pastors will succeed.

Abstract Length: 112 words

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INTRODUCTION

A Statement of Problem

Men and women all around the world spend thousands of dollars pursuing degrees hoping to obtain the necessary skills needed to equip themselves in their goal of becoming pastors. Many of these men and women will attend seminaries, Bible colleges, and many different types of schools of higher learning in order to gain knowledge on church leadership, church growth, and church development. Seminaries are extremely beneficial for their role in equipping men and women with knowledge in subjects such as biblical history, leadership development, church planting, and styles of worship. Many prospective pastors will leave these schools of higher learning filled with dreams, hopes, and a desire to save the lost, plant churches, go on the mission field, and become the next pastor of a mega church.

Even though seminaries are excellent for providing the basic foundation for pastoral training, they place a high focus on theory and not on practical ministry. Practical ministry is as important to the minister as electricity is to an electrician. Churches are distinctly different because each congregation is unique with its own set of diverse needs. A well-developed training manual will guide the pastor through the first year of the ministry by supplying the skills necessary for development and success.

The first year of a pastor's career is the most vital and where the foundational groundwork for success begins. Many newly appointed pastors will struggle through the first year making mistakes in everything from conducting business meetings, financial budgeting, dealing with difficult members, and sacrificing their family's needs for the needs of the congregation. Many of these pastors will even sacrifice their health and personal devotional time by taking on too much and not properly delegating to those under pastoral authority.

Moses learned a very valuable lesson from his father-in-law about taking on more than he could handle:

Jethro observed that much of Moses' time was taken up in answering disputes and inquiries as the judge of the people, who sought through him (their prophet, Deut. 34:10) to know God's will. Because of this work overload which Moses was trying to do all by himself (Why do you alone sit as judge? You cannot handle it alone, Ex. 18:14, 18) Jethro warned that Moses would become over exhausted. Also the people would be worn out (v. 18), waiting for their turns to present their cases. Moses was to be the people's representative before God (Ex. 18:19) and their teacher but most judicial matters were to be given to others.¹

There are some pastors who believe that seminaries are unable to provide a new pastor the necessary wisdom of leadership that was provided to Moses by his father-in-law. Garath Bolinder states, "Like most seminary graduates, I approached my first parish keenly aware of the inadequacies of the church and the solutions for solving them. It was a rather arrogant ignorance with a spiritual veneer."²

The success of organizations such as the military, large corporations, and government offices are largely due to the use of training manuals that assist in the training of their employees. Training manuals are filled with practical applications of people who have first-hand knowledge. The approved topic for this Doctor of Ministry Thesis is the following: *Equipping New Pastors within the African Methodist Episcopal Church: One Year Training Manual for Development.*

Congregational conflict is a reality and many times can be damaging to the pastor's morale, self-esteem, and willingness to continue in a hostile environment. Seminaries do not teach new pastors how to sustain their spirituality when conflict arises in the congregation they serve. Conflict affects every church, but when it arises in a small church with a new pastor, it can

1. John D. Hannah. In *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Edited by J. F. Walvoord and R. B. Zuck (Wheaton, IL: Victor Books, 1985), Ex. 18:13–23.

2. Garath Bolinder, T. McKee, and J. R. Cionca. *What Every Pastor Needs to Know about Music, Youth, and Education*. Vol. 6 of The Leadership Library (Carol Stream, IL: Word Books, 1986), 35.

devastate the spiritual well-being of the pastor and cripple the effectiveness of the pastor's ministry for years to come. When conflict occurs within the first year of the pastor's career, there is a chance the pastor will lose hope, ambition, and the confidence needed to make sound healthy decisions.

Many pastors would stand courageously before a court of law and be willing to be placed in jail before they would deny their faith in Jesus. Yet the most frightening thing for a pastor to face is an angry and confrontational congregation. Pastors must decide early in their career that they will follow the pattern of Jesus' life as Jesus himself found comfort in the presence of those who were not one of his twelve disciples. The disciples that follow Jesus while he walked on earth also faced many of the same problems as they began their personal ministries.

Faith made the difference between them giving up and turning back to their old life, and staying true to the call to lead God's people. The one thing that all pastors will have to face during their ministry is a desire to have someone that they can communicate with during the difficult times. "Some pastors develop a close friendship with a person from an entirely different background. They somehow stumble across this individual with whom they can mentally take off their shoes, relax, and speak unguardedly. Usually these are people who allow them their pastoral dignity, who perhaps hold a station in life as high as the pastor, but who accept the pastor's humanity."³

This Training Manual will serve a few primary functions. First, it will help serve as a guide to assist in planning, developing, and executing all the duties of a new pastor within the African Methodist Episcopal Church. Second, this project will serve as a practical guide in assisting newly appointed pastors in the following areas: administrative, political, and

3. J. Kesler, *Vol. 13: Being holy, being human: Dealing with the expectations of ministry*. The Leadership Library (Carol Stream, IL; Waco, TX, Christianity Today, Inc.; Word Books. 1998), 170–171.

operational functions that can undermine efforts to address congregational needs. Third, this manual will give insight to ministers who have a desire to become pastors. Finally, this manual will equip the pastor within the first year with the necessary tools to stay in the race.

Background Leading to Awareness of Problem

In 2003, sixteen ministers intent upon becoming pastors began the long process of securing the educational and denominational requirements of the African Methodist Episcopal Denomination. In 2007, four years later, the first ordination of this group of sixteen had diminished to only three of the persons from the original group. There were no surveys taken and no questions asked as to why the other thirteen had left. Thirteen ministers had opted to either leave the ministry or change to another denomination.

The three ministers that were left continued on their course of studies that were required by entering seminary to obtain a Master of Divinity and continuing the course work required by the denomination's board of examiners. Time drew close to the second and final ordination, there was only one person left standing from the original group of sixteen. There were no questions asked and no surveys taken to ascertain the reason behind the loss of fifteen motivated ministers. "This much is certain: one cannot remain effective without the support of the leadership and congregation. With it, however, staying is often the best choice."⁴

Several of the fifteen ministers that left the ministry or left the denomination have subsequently shared their stories as to why they felt the need to leave the ministry. Eight of the fifteen ministers stated that they would have approached their ministries differently if they had been provided more instruction and direction on the ministries practical aspects. Through many

4. J.D Berkley. *Making the most of mistake, Vol. 11* (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books 1987), 106.

long and tearful conversations, the ministers lamented about the lack of concentrated training that would have made a tremendous difference. The lament of these pastors has prompted the development of this Training Manual and has promoted much thought about how their fate of abandoning their pursuit of becoming a pastor, could have been different if only they had been provided with a different type of training.

Rationale for Choosing This Topic

The majority of pastors who have completed their seminary training and entered into a local church as a senior pastor provide leadership to their flock. Most of the congregation are already established and have their own ideology about how they want to see their church operate. “One veteran pastor says, “Just because we have pain in the Christian life doesn’t mean we are outside the will of God. You look through Christian history—Jesus, Paul, Peter, Martin Luther, and the rest—and if people had decided there can’t be pain in the will of God, where would we be?”⁵

Providing leadership within an established congregation comes with an internal challenge that can be very intimidating to a newly appointed pastor. Remaining true to God and true to oneself is essential to leading with confidence. This manual will provide a practical guide for the development and spiritual sustainment of those who have been called to pastor in a denomination that does not provide a training program after seminary training. This manual will answer some of the common questions and teach techniques that will be beneficial to the life of a busy pastor.

A core tenet of Paul’s ministry focus was to strengthen churches by strengthening their leaders. There are a number of institutions that offer a vast number of training programs to

5. J.D Berkley, *Making the most of mistakes Vol. 11* (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books 1987), 107.

educate and train ministers in the theological standpoint, but do not offer a course in practical application for pastors. Pastors face a large number of obstacles and may experience times where they feel isolated, due to the nature of their job. Newly appointed pastors need to be trained to be proactive rather than reactive. This manual is designed to offer ministers a resource guide that will prevent them from making common mistakes as well as assist them with practical advice from experienced pastors.

Statement of Limitations

This project is designed with newly-appointed pastors in mind. The intended goal is to assist the growth of the local church by providing the tools to assist new pastors. “Lack of time is not always the problem for Christian leaders. Sometimes it’s the confusing diversity of tasks they must perform.”⁶

While this research will be specifically directed to the needs of new pastors, it can serve as a refresher for those who have been pastors for a number of years. This project will not cover in its entirety all of the training that a pastor would need after seminary in order to become a fully developed pastor. This manual will not cover every area of a pastor’s life, due to the difference in the leadership style and the make-up of each local church. This manual is intended to better equip new pastors with particle everyday application, and will require changes to the material in order to keep current with the changing times, knowledge, and the policy changes of the AME Doctrine and Discipline.

6. T.C Muck, *Liberating the leader's prayer life*. Vol. 2 (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books 1985), 106.

Theoretical Basis

“PASTORAL WORK HAS fundamentally changed. Today it’s harder, more complex, and more intense than it was in generations past. The church needs to be reengineered to become a cultural force; pastors must look to new paradigms for their calling and see their role in fresh ways.”⁷ Pastors must be willing to change in order to remain current with the changing centuries.

There is a need to train pastors after seminary in order to ensure a successful transition and to avoid premature burnout of those who have been called into the role of pastors. Burnout occurs when a new pastor takes on more than they are physically able to handle, and instead of removing something from their overly packed schedule the pastor will sacrifice sleep. When a new pastor begins to experience premature burnout they will tend to make irrational decisions. Galatians 6:9 (KJV) states, “Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

It is the role of the denomination along with seminaries to prepare the minister for assuming the role as a new pastor. This manual will follow the model that is demonstrated in the New Testament and Old Testament. It is evident that assuming the role of the pastor is a role that requires more than classroom instruction in order to teach leadership principles that will enable the leader to maintain balance. The New Testament teaches that the word *pastor* refers to a shepherd who takes care of sheep or flocks, a pastor is more than one who feeds sheep, but one who protects, looks out for, and will give his/her life for them. The pastor must represent himself/herself as a strong leader and not be intimidated by the church members or live in fear of losing their church by making the right decision. The task of being a pastor is considered to be a

7. David Hansen and D. L. Goetz, *The Power of Loving your Church: Leading through Acceptance and Grace*, Vol. 1 of The Pastor’s Soul Series (Minneapolis, MN: Bethany House, 1998), 15.

good work, of a noble task, and is an honorable calling.

A well-developed training manual is essential for the development and success of a new pastor. “Many good leaders are not good administrators, and good managers are not always leaders. As president, Jimmy Carter was a better executive than he was a leader. He would read up to three hundred pages of reports before breakfast. He was one of our best-informed presidents, but he had trouble getting people to follow his leadership.”⁸

This training manual will provide a well-rounded curriculum to assist in providing pastors with the necessary skills to lead a congregation with confidence, assurance, and motivation before they ever step foot into the church as pastor. Learning how to avoid common mistakes made by new pastors from the life lessons of pastors who have been in the field for over 20 years will give practical application in the day-to-day activities of pastoring a church. This manual will be comprehensive, ongoing, and consistent in its methods of development and training. This training manual will also provide the pastor with the ability and flexibility to adapt and remain current with the changing environment.

This manual will be able to assist the pastor with implementing a strategic plan for church growth, financial growth, spiritual growth, and growth in church school. Assuming the responsibilities of a church comes with excitement, apprehension, and the uneasy feeling of how to manage people with different expectations and ideas of what a pastor is or is not. Congregational expectations can be unrealistic and unobtainable, and most congregations expect

8. F. Smith. *Learning to lead: Bringing out the best in people, Vol. 5*, Of The Leadership Library (Carol Stream, IL: CTI 1986), 39.

their pastors to have a certain level of excellence in order to perform the task they have been assigned. “Unrealistic assumptions make us feel helpless and under the gun.”⁹

Therefore, equipped to handle the job as pastor, one must be prepared with the essential knowledge and understanding, of how to handle business meetings, and how to set up the organizational structure. Pastors must quickly understand how their skill set can have a positive or negative impact on the success or failure of the local church. Congregational members will not have a sympathetic heart for an untrained pastor, nor will the pastor receive much understanding when it comes to how long he/she has been in the profession. The reality is that congregations are looking for results.

A well-developed manual has the ability to be used as a tool for many issues by giving a reference point to many of the commonly shared questions and problems. This training manual will create a visual image that spreads over a one-year time frame and acts as a building block. It is vitally important to provide a number of practical and technical instructions that is needed to prepare the new pastor for development and success. Jesus gave one of the best training manuals ever, and it is known as the Holy Bible.

The Bible has always and will always be relevant. The apostle Paul wrote in 2 Timothy 3:16 (KJV): “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.” There are parts of the Bible that seem clearer and appear to have greater relevance to life according to who is reading the scripture text and at what stage of life the person is experiencing. The entire Bible trains Christians and is preserved for the instruction of every generation.

9. S. McKinley. Where Does Time Go?. In *The time crunch: What to do when you can't do it all*. Mastering Ministry's Pressure Points, Sisters (OR: Multnomah Books, 1993), 26.

The training manuals will be kept current with the changing laws within the denomination and include system enhancements that allow for adjustments in any changes in policy or procedure. It is the belief that this Training Manual will serve in reducing the amount of stress, number of mistakes, and the desire to leave the ministry by new pastors. The ministers must be willing to take the necessary steps in their professional career by attempting to avoid mistakes that come from being ill equipped for the job. Congregations, whether large or small, deserve well-trained pastors who have the ability to provide an atmosphere that is conducive for worship.

Based on numerous surveys from current and former pastors, there is a need for a Training Manual. “I don’t have the time to train every leader in the church. However, I can make sure they are trained. I can arrange for them to go to seminars. Most denominations and publishers offer training materials.”¹⁰

The surveys reflect that a training manual that assists in the development of minister whose desire is to one day become a pastor. The manual will benefit the denomination by strengthening the pastors. The surveys also showed that the training manual needed to be particle in nature and user friendly. This project will be one way to assist newly-appointed pastors within their first year of ministry.

It will be vitally important to ensure that proper research is completed regarding the history of the current training requirements for ministers seeking to enter the training program of becoming a pastor within the African Methodist Episcopal denomination. It will also serve this project to do a slight comparison with other denominations that offer training for their pastors beyond seminary. Historical research will highlight details of the plight of pastors in relationship

10. G. Bolinder, T. McKee, & J. R. Cionca, *What every pastor needs to know about music, youth, and education Vol. 6* (Carol Stream, IL; Waco, TX, 1986), 90.

to the various issues they have to face within the local church. Ministers in their first year of pastoring were surveyed from different denominations that offer training after seminary and those from denominations that do not offer training after seminary.

Statement of Methodology

The subject was approached through research: reading, magazines, journals, questionnaires, and surveys. “Just as mainline ministers receive formal training from certain seminaries, evangelicals learn about church-growth methodology within their educational institutions. Instead of looking to denominations and the public nonprofit sector for insights on serving Asian Americans, evangelical ministers look more to leading evangelical publications and their professional networks to target and minister to this group.¹¹ A brief survey and questionnaire was sent to pastors in order to obtain their assessment for the need of a pastoral training manual for newly appointed pastors.

The results of the questionnaires and surveys are included in the project along with a copy of the instrument used to facilitate the results. This training manual offers those who seek to become successful in ministry a formulated guideline broken down into a four phases that spread over the first year of their ministry. The manual offers hope to discouraged pastors that are struggling with the issue of leading an over-demanding congregation. The first year of a pastor’s career is vital in the aspect of building relationships and developing the resistance of dealing with members who undermine the authority of the pastor.

Pastors must use a biblical approach to handle problems which can sometimes place the pastor at a disadvantage when dealing with a carnal-minded member. Members who are not mature in God’s Word will naturally revert to secular behavior in their approach when dealing

11. R. Jeung, *Evangelical and Mainline Teachings on Asian American Identity (Semeia 90/910)*, 216.

with problems. “A leadership survey in 1981 found that a stunning 85 percent of pastors had at one point in their professional lives ‘felt betrayed by persons I thought I could trust,’ yet only a few said they’d anticipated that anything like this could happen.” Maynard Nelson says that new ministers naively believed that all the church members will be supportive and focused on seeking to reach out to the world.

The forces of evil were ‘out there.’ It was disillusionment, then, when I found that sometimes the church members were the greatest problem to deal with. It wasn’t the world out there; it was rather petty things, bickering, and factions within the church. But it helped as I gradually came to realize that really, the church is human, but in it God has chosen to reveal his love and grace and mercy.¹²

Most congregants fail to realize or acknowledge that pastors have feelings and they are subject to be hurt by mean and careless words, thought and actions. Most congregants expect and many times demand that pastors take this abuse with the attitude of Christ. This misguided thinking from many congregants has destroyed the motivation and confidence of a new pastor. The newly appointed pastor is caught off guard because of the misconception that people will respect them and not hurt them because they are the pastor.

The proposed design of this project will involve four chapters that will build upon each other. The manual will be designed in such a way that each chapter will increasingly add in difficulty and reality of daily life for a pastor. The selected method described as spiral curriculum has been selected for this project a method used in many of the public school systems throughout the United States and has been effective in retention as well as, proven to work. “In a spiral

12. A. Kevin Miller, *Secrets of Staying Power: Overcoming the Discouragements of Ministry*, Vol. 14 of The Leadership Library (Carol Stream, IL: Word Books, 1988), 84-85.

curriculum, learning is spread out over time rather than being concentrated in shorter periods.”¹³
Listed below is the chapter listing for this project, as well as, a summary of each chapter.

Thesis Construction

The introduction of this project will basically be this proposal. It states for the reader the direction of the project, why it is needed, and what will be expected throughout. It consists of reasoning behind why the project should be put forth, a theological basis for the project, a statement of methodology, as well as a literature review. This chapter concludes with the Literature Review.

Chapter One: Training Methods of African Methodist Episcopal Pastors

This chapter will analyze the previous and current methods of training as well as highlight the proposed method of training for those seeking to become pastors in the AME denomination. This chapter will also show the advantages that can be gained from the use of a well-developed training manual that is specifically designed to assist newly appointed pastors. The current method of training for AME ministers is listed in the *Book of Discipline of the African Methodist Episcopal Church*. The African Methodist Episcopal Book of Discipline dates back to May 1817.

Outside of educational requirements there has been very little change to the structure of the way ministers are trained. Through the research, the discovery was made that there has never been any type of specialized training specifically designed for those who are seeking to become pastors.

13. Everyday Mathematics: Resource and Information Center, “The Spiral: Why *Everyday Mathematics* Distributes Learning,” accessed March 23, 2014. <http://everydaymath.uchicago.edu/about/why-it-works/spiral/>.

Chapter Two: Research Development—Surveys and Questionnaires

This chapter will show the in-depth process used to survey pastors to determine the need for a specialized training manual for newly-appointed pastors in the AME Church. The survey and questionnaire was constructed of questions that were directed only to those who understood pastoral leadership. There was a deliberate and concentrated effort placed on making sure that those who were polled understood why these questions needed to be asked. Once the survey was completed, a copy of the survey responses and questionnaire responses was given to all participants.

This information was provided to the respondents in order to give them insight to how important their role was in the development of this manual. In this research process, both surveys and questionnaires were used in order to collect the necessary information. Creating an effective questionnaire was an important aspect of the method of data gathering. It was evident that poorly-designed questions could result in creating difficulties by not having enough valuable information to write.

Chapter Three: Training Model

This chapter will present a one-year training manual broken down into three phases. The acronyms PLDC, LRC, and SSD will become familiar and provide a deeper understanding of this training manual. This chapter will also address importance issues such as developing local church policy and procedures. This chapter will teach a new pastor how to align the church with the vision.

PLDC, which refers to Primary Leadership Development Course, is the phase of training that teaches the basic skills needed in order to transform the mindset of a person from a participant to a leader. LRC, which refers to Leadership Reactionary Course, will teach the

prospective pastor how to deal with the stress of leadership. SSD, which refers to structured self-development, will require learning that continues throughout the pastors' career that is linked and synchronized with classroom and on-the-job learning.

Chapter Four: Conclusion

The purpose of this thesis was to create a training manual for the development and successful transition into a new appointment as a pastor within the African Methodist Episcopal church. Information was collected by using surveys and questionnaires which collected information from fifty newly appointed pastors in the African Methodist Episcopal church. This thesis showed through information given by pastors who have left the ministry that the decline in membership is a direct result of the lack of post-seminary training for those in the ministry. This thesis demonstrated that through a well-developed and practical classroom and online training manual, the denomination will increase in membership, and newly appointed pastors will succeed because they are better prepared to handle the day to day pressures of leading a congregation.

Review of the Literature

Books

This book was written to help church support staff to be effective leaders in their local congregation. They must be fully subordinate and loyal to the Senior Pastor, yet they must also proactively lead the congregation (take initiative, build relationships, make and carry out plans). Second-chair leaders must develop an expertise in a particular area of church work, yet at the same time must always keep the congregation's "big picture" in mind. Finally, the second-chair leader must learn to find contentment, happiness, and joy in his position, while at the same time feeling the restlessness that comes from ambitious dreams.¹⁴

A number of significant areas of ministry are appropriately addressed throughout the course of this book. The authors discuss the importance of aligning expectation which may appear to be rather simplistic criterion at first pass, but is all-important in selecting a particular field of ministry. Overall, this is a desktop reference for the pastor in passionate pursuit of meaningful ministry in the 21st century. He will open and close the doors of opportunity in keeping with His perfect will in our lives as we maintain a sense of spiritual fitness and seek His agenda.¹⁵

This book is filled with information that gives a systematic biblical approach to conflict resolution, to the important legal risk management issues associated with redemptive and loving church discipline.¹⁶

14. Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (San Francisco, CA: Jossey Bass 2005), 3-6.

15. Michael Wilson and Brad Hoffman. *Preventing Ministry Failure: A Shepherd Care Guide for Pastors, Ministers and Other Caregivers* (Downers Grove, IL: IV Books 2007), 27.

16. Alfred Poirier, *Peacemaking Pastor: A Biblical Guide to Resolving Church Conflict* (Grand Rapids, MI: Bakers Books 2006), 19.

Dave Earley has identified nine prayer disciplines found in the lives of over 70 leaders, including examples from the Old and New Testaments as well as Christian leaders from the past and present. Each chapter includes application questions, worksheets, and guidelines to help the readers “focus, stretch, rekindle, and renew” their prayer life. Dave is articulate and a skilled communicator. Dave Earley's writing conveys a genuine and intimate relationship with the Savior and a heart concern for motivating Christian leaders to pray. ¹⁷

Peterson is a great author that reminds pastors that the power, longevity, and effectiveness of a church lie in large part on the leadership of its pastor. It should not be about his or her administrative skills, but it should be about the spiritual life and leadership of the pastor. This is not about perfection. It's about relationship with God. This book teaches a pastor to renew his or her call to ministry, to give permission and encouragement in keeping the promises of ordination and installation. ¹⁸

Cheshire does an amazing job of communicating the purpose of the church, while at the same time exhibiting a passion that leaps from these pages right into the reader's heart. This book gives innovative ideas of how to practically be the church in real and authentic ways. It reminds the reader that ministry is so much more than teaching, preaching and, counseling. This book will challenge church activities and outreach vision. ¹⁹

The book goes into great detail about other differences and the dangers that pastors may face and not even be aware of. A horizontal church has great people that care about others, that want to see people won for Christ, and those are all good things; however, God's glory is only

17. David Earley, *Personal Prayer: The Timeless Secret of High-Impact Leaders* (Chattanooga, TN: Living Ink Book 2008), 121-125.

18. Eugene H. Peterson, *Working the angles: the shape of pastoral integrity* (Grand Rapids, Mich: W.B. Eerdmans 1987), 150.

19. Michael Cheshire, *How to knock over a 7-eleven: and other ministry training..* S.1 (Bloomington, IN: Cheshire Publishing 2011), 136-139.

shown in the transcendence of worship. Vertical shows who God is and then how leaders are empowered to serve where He has placed them. All this is done by fervent prayer that keeps them humble and dependent on him.

MacDonald has called his readers to live authentically and worship Jesus Christ with all our being. This book points out that what should be one's consuming purpose is the glory of God revealed in his manifest presence. Churches often get distracted and feel the need to create new programs or methods to relate to people. Sadly many churches are failing because they get caught up in the horizontal stuff – shallow service or in being relevant or being their own club. What is needed is to get refocused on Jesus Christ and His glory. God takes care of the rest.²⁰

Lee Cockerell shows leaders how to operationalize a culture of caring in every sphere of influence. *Creating Magic* promises ten common-sense leadership strategies, and Cockerell brings refreshing honesty in detailing how past mistakes led him to the principles in the book. *Creating Magic* contains strategies that are transferrable to any industry.²¹

This book is a helpful and insightful look into the lifelong process of leadership development and self-improvement. Maxwell explains that in order to understand leadership, one has to understand what leadership is not. He sheds light on the myths and stereotypes associated with leadership including the management myth, the entrepreneur myth, the knowledge myth, the pioneer myth, the position myth, and many more.²²

20. James MacDonald, *Vertical church: what every heart longs for, what every church can be* (Colorado Springs, CO: David C Cook 2012), 300.

21. Lee Cockerell, *Creating magic: 10 common sense leadership strategies from a life at Disney* (New York: Currency Doubleday 2008), 68.

22. John C. Maxwell, *The 21 irrefutable laws of leadership: follow them and people will follow you* (Nashville, Tenn: Thomas Nelson Publishers 2007), 245-247.

This book explains different levels of leadership and discusses the benefits to each level, as well as, the negatives of that level. The author then gives detailed instructions to reaching the next level.²³

Stanley uses numerous references to Biblical stories interspersed throughout the book. So if a readers may be offended by those who speak openly about spiritual applications in their everyday lives, whether at work or anywhere else, this book is not for them. The profound insight offered by *Next Generation Leaders* is that the future is never certain. Great leaders are able to chart a clear, persuasive course, based on unchanging principles.

Execution must be flexible, but guiding principles are etched in stone. Again, for some, these are not new ideas. Yet, the author has presented his solutions clearly, with poignant anecdotes. Stanley divides his book into five sections. In each of these sections, he zeroes in on the important traits and qualifications that he believes makes an effective leader.

The five sections are competence, courage, clarity, coaching, and character. In the first section, competence, Stanley states that leaders must focus their energy toward the areas of leadership they have the greatest capacity to succeed in. He stresses the importance of maximizing their strengths and delegating their weaknesses.²⁴

This book is designed to be a practical guide to convince readers that shepherding provides a comprehensive framework for what they need to be doing as a church leader and a practical guide to help start a shepherding ministry among people. Witmer also equates the responsibility with taking on leadership with the seriousness and implications that come with it.

23. John C. Maxwell, *The five levels of leadership: proven steps to maximize your potential* (New York: Center Street: Thomas Nelson Publisher 2011), 41.

24. Andy Stanley, *The next generation leader: 5 essentials for those who will shape the future* (Colorado Springs CO: Multnomah 2003), 89.

Witmer wisely forms his theology around the idea that the shepherd ministry is not just a pastoral responsibility but a leadership responsibility.²⁵

Articles

A study of graduating seminarians showed that the first year of ministry is one of the most dangerous times for a pastor. Many of these seminarians left the ministry because of a crisis situation during their first year, because it was difficult for them to recover from mistakes of inexperience.²⁶

Clergy have many roles in ministry that require intentional boundary or limit setting. It is important that pastors be clear about their strengths and limitations in all aspects of ministry, but especially pastoral care. Surveyed pastors indicate that they feel counseling is the third most important role in ministry, followed by preaching and teaching, and that their ministry involves heavy demands for mental health services. Members of the local church have high expectations of pastors as counselors. When 758 members of the United Methodist Church were asked to name the essential skills for effective ministry, pastoral care also ranked third, this time identified only after preaching and administration.²⁷

A generation ago, a man wrote in his Bible, 'Let my heart be broken with the things that break the heart of God.' That rule ordered his life. For twenty years, he scurried from Korea to Africa to China to India to Europe saving souls, housing orphans, and building hospitals. Through his documentary films, radio broadcasts, and personal appearances, he awakened the social consciousness of an entire generation of American Christians. In the process, he formed a worldwide relief organization, World Vision that continues to be one of the most effective Christian relief agencies.

25. Timothy Z. Witmer, *The shepherd leader: achieving effective shepherding in your church* (Phillipsburg, N.J: P & R Pub 2010), 47.

26. Terry C. Muck, *When to take a risk: a guide to pastoral decision making* (Carol Stream, Ill.: CTI 1987), 2.

27. David G. Benner and Peter C. Hill, eds. *Baker Encyclopedia of Psychology and Counseling*, 2nd ed. (Grand Rapids, MI: Baker Books 1999), 158.

The man's name was Bob Pierce. But while Bob Pierce was reaching the world, he had greater difficulty embracing those closest to him. He accepted the axiom, "If I take care of God's business, God will take care of my family." His consuming work kept him away from home for months at a time. Relational distance increased as time with his family decreased. Christ. Must family be sacrificed to accomplish something great for God?²⁸

Insight to how pastors need visions, but they are not enough. Along with knowing what the church can be, it is far more difficult to know how to get there. The author teaches how pastors can sort through this confusing time in ministry.²⁹

To pastors across the country who need to find ways to deal with difficult members. The author states that some church leaders have learned through great pain or resignation. The author gives strategies for not only surviving the few vocal parishioners but actually ministering to them.³⁰

Growing your Church through Evangelism and Outreach speaks to how getting un-churched people to an outreach as well as getting people to regularly attend the worship.³¹

Insightful information on the conflicting relationships between congregations and their pastors over questions of leadership and expectations of ministry. The author states that, "Getting the relationships and structures of ministry right go to the heart of being a faithful church".³²

28. Marshall Shelley, *The Healthy Hectic Home: Raising a Family in the Midst of Ministry*, vol. 16 of The Leadership Library (Carol Stream, IL: Christian Today 1988), 3.

29. Harold I. Myra, "*Learning Leadership from Some of Christianity's Best*." (Waco Texas: World Book 1987), 121.

30. Kevin A Miller, "Secrets of Staying Power: Overcoming the Discouragements of Ministry." (Waco Texas: World Book 1988), 51.

31. Marshal Shelley, "*Growing your Church through Evangelism and Outreach*." (New York: Random House 1996), 40.

Renewing your Church through Vision and Planning: 30 Strategies to Transform Your Ministry, teaches pastors how they need to recognize that within the church many of their people are overworked and undertrained. The author gives insightful ways of training the people that work inside the church, and practical methods of avoiding burn-out.³³

The Unity Factor: Getting your Church Leaders Working Together advises pastors that they should begin training their leadership like pastors, in order to change the thinking pattern in order to have an easier time understanding and appreciating the pastors viewpoint.³⁴

Practical wisdom for pastors: Words of encouragement and counsel for a lifetime of ministry gives vital information to pastors about how not to draw needless questions about his/her integrity by becoming burdened with treating members with partiality or becoming involved in the church's finances.³⁵

The Power of Loving your Church: Leading through Acceptance and Grace, states the pastor comes to the church as a hero, but the members of the church slice and dice pastors to the point that the pastor may leave to look for a church worthy of their heroism. The author states that pastors must join the church by recognizing that all have sin and everyone is saved by grace.³⁶

32. Thomas R. Y. Neufeld, *Ephesians*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press 2001), 195-196.

33. Marshall Shelley, *Renewing your church through vision and planning: 30 strategies to transform your ministry*. (Minneapolis, Minn.: Bethany House 1997), 199.

34. Larry W. Osborne, *The unity factor: getting your church leaders working together*. (Carol Stream, IL: CTI, 1989). 34.

35. Curtis C. Thomas, *Practical wisdom for pastors: words of encouragement and counsel for a lifetime of ministry*. (Wheaton, Ill: Crossway Books, 2001), 27

36. David Hansen, *The power of loving your church: leading through acceptance and grace*. (Minneapolis, MN: Bethany Press 1997), 39.

Growing your Church through Evangelism and Outreach gives information on how to grow the church through developing staff members, treating the church as a business such as a seminary, and functioning as the pastor but also in similar manner as the dean of the seminary.³⁷

The Training of the Twelve: Or, Passages out of the Gospels, Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship, gives the practical as well as the theological guidelines for the man/woman of God working with the flock. The author points out how to deal with the frustration of a broken and often hostile congregation and experiencing haunting limitations to meet those needs.³⁸

Mastering Church Management who is a Christian leader, talks about how to build unity between the staff and the pastor through various functions of staff gatherings. He speaks about the business meeting, in which the work of the organization is contemplated, making announcements and comparing calendars, training meetings where the staff is educated, and the relational meeting, which builds unity.³⁹

Helping Those Who Don't Want Help gives practical insight to pastors who find themselves growing impatient with resistant people. The author bases the writing on the scripture "They that be whole need not a physician.... I am not come to call the righteous but sinners to repentance." "Only those who recognize their need can be helped to change their lives."⁴⁰

Preaching from the Inside Out serves as an important reminder to preachers that much communication happens at a level other than through the spoken words.

37. *Growing your church through evangelism and outreach*. (Nashville. Tenn.: Moorings, 1996), 45.

38. Alexander Balmain Bruce, *The training of the twelve; or, Passages out of the Gospels, exhibiting the twelve disciples of Jesus under discipline for the apostleship*,. 6th ed. (Edinburgh: T. & T. Clark 1908), 114.

39. Don Cousins, and Leith Anderson. *Mastering church management*, (Portland, Or.: Multnomah:, 1990).

40. Marshall Shelley, *Helping Those Who Don't Want Help*, vol. 7 of The Leadership Library (Carol Stream, IL: Word Books, 1986), 31.

People are listening to us, and they are making judgments about our credibility, sincerity, and authenticity. In a pastoral relationship, the awareness by people of who we are is heightened by the fact that we live, move, and have our being among them. Therefore, when we stand to speak, we are preaching against the backdrop of the lives that we live. People listen to us throughout the week as well as to our sermons on Sunday.⁴¹

Pastors have the ability to increase or decrease the quality of life for those that listen to their sermons. In the sacred relationship of a congregant and pastor a bond is built and many place their lives and souls in the hand of their leader. Pastors must gently and sincerely guide the flock with good intentions and with a knowledge level that will help and not hinder the spiritual growth of those they lead. The motivating factor for a pastor must be the desire to see a person's life change for the better, to see families grow together, to see that those people that sit under their leadership see God's love through the words that come from every sermon.

Internet

www.bibletraining.com - This is a website that belongs to Bible Training Center for Pastors (BTCF). This website has been designed to provide training for un-trained pastors and church leaders.

www.stephenministries.org/stephenministry/default.cfm/974 - The *Stephen Ministry Training Manual* is the primary textbook that Stephen Ministers use during their initial 50 hours of training and first 17.5 hours of continuing education. It contains 25 training modules that correspond to the presentation materials that Stephen Leaders have in section T of their *Leader's Manual*.

<http://www.intothyword.org/pages.asp?pageid=56843> - This is a website that has been designed to assist pastors and church leaders who have realized that they have been inadequately trained for the call and post Christ has given them. This site was designed to help encourage and

41. Charles B. Bugg, *Preaching from the inside out*, (Nashville, Tenn.: Broadman Press, 1992), 21.

equip pastors and give insight and help from Francis Schaeffer's thirty years of research and practice.

<http://coachingpastors.com/> - This website has been designed to provide Christian coaches for pastors who find themselves in need of extra help in the area of pastoring their local church. More and more ministry leaders turn to coaching in order to increase in their leadership effectiveness and move forward toward their destiny. This site helps pastors grow faster, understand themselves more deeply, and live out God's purpose with greater effectiveness and fulfillment.

http://www.churchleadership.com/resources/pastoral_transition.htm - This website is an excellent resource given by the Lewis Center that draws upon years of research and training in the area of preparing pastors to move from one congregation to another congregation. Denominational leaders can also take advantage of this site if they are preparing pastors who are leaving ministry in one place and beginning in a new setting.

<http://cruciality.wordpress.com/2009/06/25/william-h-willimon-advice-for-new-pastors/> - This is a website that gives insightful information to new pastors. The writer William H. Willimon, who is an American theologian and bishop in the United Methodist Church, tells of his experience the first year he was a pastor. He speaks of the most painful, frightening year of his entire ministry. He says that the terror came from fear of failure, as a pastor as well as, his fear of failing to discern God's will for his life.

<http://maranathalife.com/lifeline/stats.htm> - This website was written by Rich and Deborah Murphy. They both have a heart for pastors and feel that in today's society pastors face more work, more problems, and more stress than any other time in the history of the church. They give statistics on how many pastors are leaving the ministry each year. This website

provides the training, resources, advice, and spiritual support in order to assist pastors in completing their vision that God has placed upon their hearts.

<http://www.churchleadershiptraining.blogspot.com/> - Church Leadership Training exists to equip church leaders with the biblical principles needed to bring the local congregation to maturity in Christ and to fulfill the great commandment and great commission of the Lord Jesus Christ.

<http://www.pbs.org/thecongregation/indepth/honeymoon.html> - This website gives pastors vital information about how critical the first years can be. The site states that the first year is the time when one develops professional identity learn what one was not taught in any academic school; develop working models that can carry one through an entire career.

<http://www.crosswalk.com/culture/books/how-to-survive-the-storms-of-pastoral-ministry-11624597.html?p=2> - This website talks about the experience of one pastor who had the privilege of stepping into three mega church settings as the new senior pastor at high-risk moments. He speaks of how each experience was marked by incredible stress and how he avoided leadership crash.

<http://fwbpastor.com/?p=388> - This site gives information on how 85% of America's Protestant churches have plateaued at best and is possibly stagnant.

<http://www.rasalam.com/www.prayer-ministry.com/pastorburnout.html> - This website talks about the growing problems good men and women face in their role of pastors and why they are leaving the ministry.

http://enrichmentjournal.ag.org/200101/0101_150_balance.cfm - This site is most informative in speaking of the high demands of ministry. Giving different scenarios of what a

demanding schedule could look like for a pastor if they do not trust and empower their staff and congregation with responsibility.

Scripture

The biblical scriptures listed below will give reference to the model of leadership from a biblical perspective.⁴²

Ephesians 4:11-13

And He gave some *as* apostles, and some *as* prophets, and some *as* evangelists, and some *as* pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

John 10:11, “I am the good shepherd. The good shepherd lays down his life for the sheep.”

1 Peter 5:2-3, “Be shepherds of God’s flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve;³ not lording it over those entrusted to you, but being examples to the flock.”

2 Corinthians 3:6, “He has made us competent as ministers of a new covenant not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.”

Jeremiah 3:15, “Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding.”

2 Timothy 3:16, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.”

1 Thessalonians 2:3-6,

For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. On the contrary, we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts. You know

42. All passages in this section are taken from the New American Standard Bible.

we never used flattery, nor did we put on a mask to cover up greed—God is our witness. We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority.

Ezekiel 44:23, “They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean.”

2 Timothy 3:16, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness.”

Surveys

Fifty current and former pastors were sent a survey and questionnaire through the email for this project. They answered five questions each based on their experience as a pastor. Their answers are found in Appendix B.

CHAPTER ONE

TRAINING METHODS OF AFRICAN METHODIST EPISCOPAL PASTORS

This chapter will look at the previous and current methods of training for AME pastors as well as highlight the purposed method of training for those seeking to become pastors. This chapter will also show the advantage that may be gained through a well-developed training manual that is specifically designed to assist newly appointed pastors. The current method of training for AME ministers is listed in the *African Methodist Episcopal Discipline*. The discipline dates back to May 1817 and is updated every four years by the Board of Bishops.

The AME denomination is the first major religious denomination in the Western World that had its origin over sociological and theological beliefs and differences. The founders rejected the negative theological interpretations which rendered persons of African descent second-class citizens. The church itself was born in protest against slavery and against dehumanization of African people who had been brought to the American continent as labor. There is currently a requirement for all ministers to obtain their Masters of Divinity Degree before they can receive their last of two ordinations.

The educational requirement is the largest part of becoming a minister in the denomination. “Composition of Sermons is of great importance, not only to Ministers, but, eventually, to the community at large. It was much to be wished that more regard were paid to this in the education of those who are intended for the ministry.”¹ Since the early 1900’s there has been very little change to the way ministers are trained for ministry.

1. Charles Simeon, *Horae Homileticae Vol. 1: Genesis to Leviticus* (v), (London: Samuel Holdsworth, 1836), 1513.

The African Methodist Episcopal Church has a unique and rich history which sheds light on why the denomination places such a high value on education. Change has come slowly and at the expense of many determined preachers. Many of these new ministers have faced opposition when they made an attempt to implement changes. Through research, it was discovered that there has never been any type of specialized training specifically designed for those who are seeking to become pastors.

The AME denomination expects its ministers to obtain a Master of Divinity Degree before they can obtain the last ordination. The final ordination gives the minister the ability to become a pastor in the denomination as well as receive the ecclesiastical endorsement required by the military in order for a person to become a chaplain. The AME discipline states that, “A pastor might be referred to the Ministerial Efficiency Committee for failing to win souls and convincing others to come to Christ.”² Failure is inevitable and bound to occur if a minister goes into the office of leading a congregation and has not been properly prepared.

The Bible states, “And I will give you shepherds after my own heart, who will feed you with knowledge and understanding.”³ Education is without a doubt important, but failure or success of a newly appointed pastor is largely based on training. Education is a very important key to success, but learning how to properly apply what a person has learned in the classroom is essential. The goal of this chapter is not to insinuate that the current method of training for the AME ministers is flawed.

The goal of this chapter is to highlight why the use of a training manual would provide development for ministers seeking to become pastors. The Bible gives reference to the

2. Compilation Committee, *The Book of Discipline*, 231.

3. Jeremiah 3:15, (ESV).

importance of education by stating, “For the protection of wisdom is like the protection of money, and the advantage of knowledge is that wisdom preserves the life of him who has it.”⁴ Many pastors in their first year have been forced to totally depend on their education and their ability to arouse the congregations with excitable preaching. The problem occurs when the minister has very little knowledge of how to apply what they have learned inside the walls of their individual seminaries and class of studies provided by the AME Board of Examiners to the daily life of the local church.

Paul gives sound advice when he spoke of the application of education, “Paul dares to point to his life in Philippi as an illustration of this high thinking. The preacher is the interpreter of the spiritual life and should be an example of it.”⁵ Being able to preach in order to excite the congregation is often the misconception of most young preachers. In order for a pastor to feed God’s people, he must be properly trained and approved by God.

It is essential that new pastors learn early in their ministerial career that education alone will not sustain or assist in winning disagreeable members. Members who are not mature in God’s Word will naturally revert to secular behavior in their approach to dealing with problems. While a pastor will revert to the textbook approach to handle problems, this can place the pastor at a disadvantage when dealing with a disgruntled member. “To be carnally minded is death; but to be spiritually minded is life and peace.”⁶

Confrontation in the church can have a devastating effect on a new pastor. A pastor will find it difficult to comprehend that members in the congregation do not have the same Godly

4. Ecclesiastes 7:12 (NAS)

5. Archibald T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Php 4:9.

6. Charles Simeon, *Romans*, vol. 15 in *Horae Homileticae* (London: Holdsworth and Ball, 1883), 199.

desire to think positive and live peaceful. “When a situation demands more skill or time than you have available, the best thing you can do for yourself *and* for the person is to bring in someone else.”⁷ Wisdom and proper application of knowledge can create a win- win situation.

Success that occurs in the local church will be contributed to the pastor and the membership as a team effort. Conflict and failure will be attributed to the pastor inability to properly lead the congregation. “Pastors typically accept overall responsibility for the church’s ministry. Whether the unhappiness is with an adult class, the youth ministry, or the music, the minister always feels the sting.”⁸

You can usually narrow the reasons for leaving to a few,” one pastor told me. “People feel they don’t belong, they don’t agree with some doctrine, they want a different style of program, or they don’t have any friends. Often they say they’re ‘not being fed.’ “But since the church often reflects the pastor’s personality and philosophy of ministry, when a member announces, “I’m leaving the church,” pastors translate that, “I’m rejecting you!”⁹

When one member of the church leaves because of a feeling of not receiving what they need from the pastor this feeling of rejection is a burden that falls heavily on the heart of the pastor. Although one person may leave the church the feeling of rejection is internalized by the pastor affecting every sphere of the pastors’ decision making process in fear of losing another member. Rejection has the ability to create a false sense of being unwanted which then causes a pastor to second guess if they are the right person for that particular church. Rejection effects the self-esteem of the pastor, as well as the pastor congregational relationship.

7. Marshall Shelley, “When to Intervene,” In *Building your Church through Counsel and Care: 30 Strategies to Transform your Ministry*, vol. 3 of Library of Leadership Development (Minneapolis, MN: Bethany House 1997), 188-189.

8. Larry K. Weeden, ed. *The Magnetic Fellowship: Reaching and Keeping People*, vol. 15 of The Leadership Library (Carol Stream, IL: Word Books, 1988), 157-158.

9. Ibid.

The ability to subvert the harmful, long lasting effects of being rejected depends on the pastor's ability to understand human behavior as it relates to the individuals in the church, and the fragile state of the pastor's heart. "To have a pastor heart, it is necessary to have a heart problem an enlarged heart. To be effective pastors, we must enlarge our love and make ourselves vulnerable. And when we do that, it is inevitable that we will experience a Godly angina, a deep and piercing pain of the heart."¹⁰

Current Pastoral Training Methods

The African Methodist Episcopal Church ministerial candidates are examined to determine if they may serve more effectively in the local ministry as opposed to the itinerancy. These two tracks differ according to educational requirements. The denomination places a big emphasis on education even though the founder Richard Allen had no formal education himself due to being born a slave in 1760. Richard Allen ministry began when he was only 17 years of age on his plantation at a local Methodist Church.

Richard Allen first sermons were preach in the barn on the plantation of his slave owner. His slave owner attended his services and was converted during one of Richard Allen's sermons. Richard Allen's slave owner eventually allowed him to purchase his freedom because he was so impressed with him. Even though the founder had no formal education once he brought his freedom Richard Allen himself place a high priority on blacks getting some form of education.

Those seeking to become a minister in the denomination will follow the same courses of studies as those seeking to become pastors with a small differentiation. This difference is based on education and age. There are two different tracks a minister can pursue, and that is the itinerant and local which will be covered in more detail later in this chapter. The core training

10. Kent Hughes, "Maintaining a Pastor's Heart," in *Mastering the Pastoral Role*, Mastering Ministry. (Portland, OR: Multnomah 1991), 139.

for both local and itinerate is the same.

There is one exception: the seminary requirements for the local minister. Local ministry is different from the itinerancy. The local ministry (local deacon or elder) are those persons authorized to perform specific pastoral duties in a particular charge under the specific supervision of their itinerant elder. Itinerant ministers can be placed in a local church as a pastor. Both the local and itinerant have two phases, the deacon and elder.

The itinerant elder is the highest ordination in the denomination. This entire process of becoming a minister begins at the local church level. The person of interest will make an appointment to speak to the pastor. During that meeting the person will express to the pastor in charge of the church their desire to become a minister.

The pastor will ask the person if they feel called of God to preach the gospel. If the person answer is yes, the pastor will assist the person in determining if he should pursue the itinerant or local ministry. “Even spiritual exercises and disciplines can be terribly hollow. The real center is hearing God’s voice and obeying his Word.”¹¹ The pastor must be able to discern the intent of the person requesting to become a minister.

Itinerant ministry is the track that a minister must be on if they have a desire to one day become a pastor. The person seeking to become an itinerant ministers shall not be older than fifty years old. This must be attested by a certified copy of the applicant’s birth certificate or other legally acceptable proof of age. The pastor will then collect information from the church clerk in order to find out if the person has been regular attending services and giving liberally to the financial needs of the church through tithes and offerings for two consecutive years.

11. *Vol. 12: Leaders: Learning leadership from some of Christianity's best.* (H. L. Myra, Ed.). The Leadership Library, (Carol Stream, IL; Waco, TX: Christianity Today; Word Books 1987), 33.

If all this information turns out favorably, the pastor will then give permission for the person to be presented before the Board of Stewards. The Board of Stewards is the highest lay board in the local church. The steward board is given the task of casting their vote and prayerfully deciding if the board feels the persons qualifies to become a ministry. Once the person is approved on the local church level, the person is then taken to the quarterly conference over which the presiding elder of the district officiates.

Once approval is met on the presiding elder level the candidate for ministry will be given an opportunity to preach an initial sermon. The person must give evidence of a "calling" to ministry and to the preaching of the gospel. In a regular business meeting of the Official Board or Church Conference in the local church, a request is made for the candidate to be granted a license to exhort or a license to preach. The license is granted through the Quarterly Conference, which is presided over by the supervising minister of that district known as Presiding Elder.

The candidate is then assigned to a committee called the Board of Examiners the specific courses of studies and books required for a perspective ministerial candidate will be given to them on their first meeting. The responsibility for attending class and being properly prepared falls on the individual person. "In the process, the Father trains my soul in right motivations and steely character as each new challenge demands more dependence upon him, the source of wisdom and diligence, faithfulness and persistence."¹² This process only constitutes the minimum requirement for each of the four years after the candidate has been admitted to the Annual Conference.

Additional requirements include the applicants to be enrolled in an accredited theological seminary of their choice, regardless of the seminary's denominational affiliation. The applicants

12. C. B. Larson, *Vol. 2: Pastoral grit. The Pastor's Soul Series*, (Minneapolis, MN: Bethany House Publishers 1998), 65.

will go through a grueling process each year at the annual conference and if the person passes the examination, he will advance to the next class. The system works because it reinforced the itinerancy and affirmed the work of the Boards of Examiners. Over the course of four years, the Board of Examiners (BOE) will offer guidance to the candidates for the type of ministry the person may be pursuing.

The BOE is to assist the minister in ascertaining which ministry is best, whether pastoral, chaplaincy, teaching, or counseling. This decision of selecting which ministry is best for the individual is done while the candidate is still under the watchful eye of the BOE. The BOE makes certain that all other requirements are met, including monitoring behavior and encouraging the minister to live a life that becomes the gospel. The entire process from start to completion is a five year process.

The BOE will make a recommendation each year after the candidate enters the system. The recommendation will be to move the candidate forward or to hold them in the current class of studies based on their examination, college requirements, and the individual's pastor approval letter. The Annual Conference is held yearly and presided over by the bishop in charge of the district. After this process has been successful for three consecutive years, the individual will receive their first ordination as an Itinerate Deacon.

Itinerate Deacon refers to the minister who has received the first of two ministerial orders of the AME Church. A deacon is one who has satisfied the disciplinary requirements and has been elected and ordained by the Annual Conference to the order of elder by the Annual Conference. In a service of ordination of Deacons, usually during the Annual Conference, a bishop will publicly ask the minister questions pertaining to ministry and Christian faith, requiring a commitment to follow the rule of Christ for work in the church and an affirmation

that he/she feels truly called to the office of ministry. The bishop will then lay hands on the minister with appropriate prayers and the words.

The bishop will then place the minister's hands and face in the Bible. The bishop will then instruct the minister to take authority to read the Scriptures and to preach the same in the Church of God in the name of the Father, Son and Holy Spirit. The process continues for two more years on the itinerancy track, with the expectation of becoming an Intenerate Elder.

Itinerant Elder refers to a minister who has received the second of two ministerial orders of the AME Church.

The BOE makes the recommendation to the annual conference based on their examination to give the person their second ordination as an Itinerate Elder. This can be done only if the person has fulfilled the educational requirements of receiving a Master of Divinity degree from an accredited seminary. The candidate must have also completed the additional two-year course of studies by the BOE. Usually, after two additional years, having been found steadfast in Christian conduct and useful in ministry, the ordination is followed by the observance of the Lord's Supper or Holy Communion.

During both phases of ordination, the pastor of the church where the minister serves must give a letter of recommendation to the BOE ensuring that the candidate is in good standing with the church. Once again, the Bishop will then lay hands on the minister with appropriate prayers and the words, take authority to execute the office of an Elder in the Church of God in the name of the Father, Son, and Holy Spirit. Then with the minister's hands and face will be placed in the Bible. The ordination is followed by the observance of the Lord's Supper or Holy Communion and robing of the minister.

The Christian Recorder, which is the publication for the AME denomination, published an article on a conversation between some ministers that reflect on the topic of training.

Members of the Board of Examiners need to be carefully selected, not because the size of the church they pastor but they should be chosen because they are fully qualified and love the AME Church. Pastors who are not team-players, those who do not have the time to serve or those who serve their own agendas should not be appointed as members of the Boards of Examiners. Once the teams of Boards of Examiners are set up, in the words of Dr. Floyd Flake, in his lecture about pastoral leadership at Belmont University in Nashville, “When a leader sets up the team, the leader should empower and trust the team.” Flake went on to say, speaking of the pastors, “You have set up the team and you have to trust them to do the work.”¹³

The AME Board of examiner is responsible for the formal training of all newly appointed ministers. The areas of church budgets, financial obligations, program development, strategic planning, New Member Classes, Evangelism, Discipleship, Discipline, preparation for board meetings or church conferences and Leadership training are essential components that are needed to be successful, but these subjects are not part of the BOE curriculum. Church documentation and preparation for board meetings, quarterly conferences and Annual conferences are never a part of the ministers training. Many of the members of the BOE are not qualified to instruct new ministers how to be successful pastors, due to the fact that some of the members of the BOE churches are suffering financially and in growth.

Prospective Pastoral Training Methods

The focus of the prospective training method is to provide practical tools for the development and success of those who have been called to serve as a pastor. Those who seek to become pastors in the AME denomination must have a clear understanding of the history of the

13. Calvin H. Sydnor, III, “Editorial – *The Bishop has a Word, but the Weight Falls on the Board of Examiners*,” The Christian Recorder, accessed March 23, 2014, <http://www.the-christian-recorder.org/online.blogspot.com/search?q=Board+of+examiners>.

denomination. Having a clear understanding of the history of the denomination creates a good foundation for the pastor and the congregation and gives the pastor a broader perspective on the things they should take a stand on and the things they should not. “I try not to take a stand until I feel empathy and compassion—until I understand what my stand will mean to the other party, how it is difficult or painful for them.”¹⁴

Many new pastors have no idea on what they will face upon entering their charge. The excitement of leading a congregation as the pastor outweighs the issues they encounter. Financial structures of many of these churches have not been established and the current officers have been operating on old methods and resist change. Many times bank accounts are not revealed and to keep from making enemy’s the previous pastor may have tip-toe over the issues.

Many of these churches that the new pastor will enter do not have a functional established financial budget. There are current culture challenges that must not be overlooked or taken to lightly when a change occurs, many members of the local church are not comfortable with change, and resistance takes pace. We have always done it like this seems to be the battle cry of those who are not comfortable with change and do not understand the necessity.

Pastors must have a level of understanding and respect for the congregation’s ideology and culture. Through the years it has become increasingly evident that many churches refuse to accept change and fight the pastor every time the pastor makes a decision that changes a tradition or church culture. There are times in the life of the church when change is desired, required, or necessary for the growth and sustainment of the church. From the moment of the churches conception change is the one consistent theme that will be encounter.

14. Jack Hayford, “*How to Lead and Feed.*” In Marshall Shelley, ed. *Growing your Church through Training and Motivation: 30 Strategies to Transform your Ministry*, vol. 4 of The Library of Leadership Development (Minneapolis, MN: Bethany House, 1997), 135.

Change is Godly for God expects each of us to continue to grow and change into the perfect creatures that He wants us to be. Although perfection is beyond human grasp, we should always strive to be the best that we can be for Him and embrace change and allow Him to mold each person into what He needs at any particular point in time. The Bible is full of those who had to change to allow God to use them. Moses and Paul (Saul) who were ungodly men that God chose to lead and teach his people.

God does not call the qualified but qualifies the called and prepares them for what He needs them to do. Many congregations look upon change negatively for it takes them out of a comfort zone and causes them to explore areas where they have not been before. Pastors and churches must trust when God calls them to operate outside of the comfort zone. Change is often a bridge that allows the church to move from one place to the next level.

Change in itself does not bring about chaos and confusion for change is a key element of life. Godly change is done in decency and order and does not seek to damage and destroy. God places us in places and positions at times to be His vessel for change; to be a beacon of light that is needed to provide direction and focus to what would otherwise be a chaotic and dark situation. God cannot coexist with evil or in chaos and requires the church to separate itself from these situations.

Pastors must understand that members sometime create chaos and confusion for the purpose of promoting personal agendas. The ungodly will use all sorts of tricks to keep pastors and other members from knowing and following the Truth. Through the study of God's word, pastors will gain discernment and be able to identify the members who desire to cause confusion,

for the leadership. “Everything rises and falls on leadership, but knowing how to lead is only half the battle. Understanding leadership and actually leading are two different activities.”¹⁵

The struggles outside the denomination are from those who believe the AME church is only for black people and these who feel the denomination has not kept up with the move of the spirit. Many AME churches are low on funds, members and programs designed for growth. The struggles from inside the church is from mean-spirited members who think the old way is the only way. The AME Church was founded by black people for black people in a time when slavery was the norm in the United States.

The AME church is a church of inclusion and not exclusion. There are many different struggles to church growth and leadership growth: struggles of working full time in secular job, caring for families, and spending the remaining waking hours in preparation for congregational worship. These obstacles turn energetic and ready-to-save-the-world pastors, into broken and wounded spirited leaders. Pastors walk away from their church each year because of the large task of leading and not being properly equipped.

This manual will assist the individual who has been called to serve as a pastor to become proficient, productive, and devoted to their call. This manual will aid the prospective pastor in learning how to remove the rose-colored glasses of ministry and become effective through the storms of ministry. This manual is specifically designed to make pastoral responsibilities less cumbersome and more enjoyable. Training manuals have been proven to be effective and is evident in both the Armed Forces and large corporations.

The United States Armed Forces are among the best trained and most successful organizations in the world. They are proficient in changing, developing, and training men and

15. John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the Person That People Will Follow* (Nashville TN: Thomas Nelson, 1999), 44-46.

women to become soldiers. The success of the military and large corporation can be contributed to the effectiveness of their training manuals. This training manual will use four phases of leadership development similar to that of the armed forces, but through the lenses of a spiritual perspective.

PLDC, which refers to Primary Leadership Development Course, is the phase of training that teaches the basic skills needed in order to change the mindset of a person from a participant to a leader. LRC refers to Leadership Reactionary Course, and it is the phase of training that teaches the prospective pastor how to deal with the stress of ministry. PSD refers to Personal self-development and is the phase of training that teaches the prospective pastor self-initiated learning, where the individual defines the objective, pace, and process. SSD refers to structured self-development and is the phase of training that teaches learning that continues throughout the pastor's career and that is closely linked to and synchronized with classroom and on-the-job learning.

The African Methodist Episcopal course of training for the class of admissions, first year of study, second year of study, and third year of study will remain the same as it is prescribed in the African Methodist Episcopal Book of Discipline. Training for those seeking to become pastors will change before the annual conference of the fifth year in which the minister will move into the last phase of study after submitting a letter requesting to move to the pastoral track. The prospective pastor will then be interviewed by a board that will consist of a current pastor, one member from the BOE, and the presiding Elder of the district in which they are not a member. Once the interview process is completed, educational requirements met, and all paperwork has been approved, the minister will then move into the perspective training designed for pastoral studies.

This pastoral training will be broken down into four phases that will cover a 12-month period. The minister must pass each phase of training before being permitted to move to the next phase of training. There will be a signed contract stating that there will be no allowances made for the 12 month completion requirements, all training must be completed in twelve months from the date assigned. The minister can request in writing to be removed from the pastoral track at any time with no penalty.

The pastoral training will be designed to be challenging, but developmental. Pastoral training is important as it will teach individuals how to plan for their future on how to make the right decisions in a stressful environment. Pastoral training is important for the sustainment of pastors, economic growth, and membership growth of the AME Church. Training will teach new pastors how to foster the AME principles of equality and socialism.

The AME denomination requires their prospective pastors to be well-educated and well trained. Pastoral education is essential as it sheds light on the path leading to disillusionment. Pastoral training creates a clear picture and no longer allows new pastors to step into their first church with a sense of confusion. Pastoral training allows the new pastor to mix the seminary training and practical application of leadership.

Pastoral Training builds the confidence to make decisions, to face life, and to accept successes and failures.

People are listening to us, and they are making judgments about our credibility, sincerity, and authenticity. In a pastoral relationship, the awareness by people of who we are is heightened by the fact that we live, move, and have our being among them. Therefore, when we stand to speak, we are preaching against the backdrop of the lives that we live. People listen to us throughout the week as well as to our sermons on Sunday.¹⁶

16. Charles B. Bugg, *Preaching from the inside out*, (Nashville, Tenn.: Broadman Press, 1992), 34.

Pastoral training has the capability to instill a sense of pride about the knowledge one has as it prepares the pastor to survive the problems that come along with leading people who may or may not offer their support. Training is a vital component in the churches formula for development and success. Denominations that offer ongoing training programs and training manuals strengthen pastoral skills, knowledge, and the denomination as a whole. The church to which the person will be assigned will reap the reward.

This manual will assist in creating a sense of healthy pride within the leader by equipping the leader with practical knowledge.

For an organization that seeks to lead in the 21st century, pride is a form of investment currency that is growing in importance. The challenge is to capture its value, deploy its power, and multiply its benefits throughout the organization. Most organizations rely too much on money to motivate their employees. But money has significant limitations. It's 'never enough'.¹⁷

The major focus of the perspective training method is to develop the individual by providing real experiences and equipping the pastor to become proficient, productive, and proactive. There will be a focus on becoming devoted to leading the future congregations in the critical ministry of transforming lives. This manual will teach pastors that accept the call into ministry how to develop the three C's: "they must be Conversion Convinced, Call Convinced and Commitment Convinced."¹⁸

The Bible gives direction to the elders of the church:

The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages.' Do not entertain an accusation against an elder unless it is brought by two or three

17. John Katzenbach, "Instilling Pride: The Primary Motivator of Peak Performance," The Center for Association Leadership, accessed March 23, 2014, <http://asaecenter.org/Resources/EUArticle.cfm?ItemNumber=11589>.

18. Retired Presiding Elder Sydney Williams, email message to author, May 05, 2013.

witnesses. Those who sin are to be rebuked publicly, so that the others may take warning.¹⁹

Nehemiah is a great example of the personal responsibility of a pastor's responsibility to lead God's people.

One of the great biblical leaders was Nehemiah. He exhibited three abilities that every leader needs to develop and demonstrate. First, a leader needs the discernment—the street sense—to assess *accurately* the current condition of the organization, to say, “This is where we are now.” Second, a leader needs the vision and understanding to add, “And this is where we need to go.” Third, a good leader knows how to bring together the people and resources needed to move the organization from where it is to where it needs to be.²⁰

A leader must be able to lead a congregation even if there is a level of congregational distrust because the pastor being new. The pastor must be willing to lead even if the congregation distrust of the current pastor is due to previous negative experiences with other pastors. Newly appointed pastors will be at a slight disadvantage because they are totally depending upon the officers and congregation to lead them, rather than the pastor leading the congregation. However, they must quickly establish that they are in charge, but establish a team effort mentality.

This twelve-month training course broken down into four phases specifically designed for prospective pastors will provide positive and sustainable results. There is an unwritten code that requires pastors to lead as they want to be led. “Real leadership involves working to be out ahead of the congregation in knowledge, wisdom, plans, courage, and faith. Joshua was a prime example of this, as was the apostle Paul; the greatest shepherd is our Lord Himself. We cannot

19. Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, vol. 34 of The New American Commentary (Nashville, TN: Broadman & Holman Publishers, 1992), 154.

20. Don Cousins, “Grooming the Organization,” in *Mastering Church Management* (Portland, OR: Multnomah, 1990), 18-19.

sit back and wait for the sheep to lead.”²¹

The first phase of training will be the Primary Leadership Development phase (PLDC). This phase will consist of four months in a classroom setting learning the responsibilities of an AME pastor and the different function of each board, club, and auxiliary of the local church. The second phase of training will be the Leadership Reaction Course (LRC). This phase will consist of four months of field mentor training, in which the prospective pastor will learn how to negotiate the challenges they will face in the earliest stages of their careers, such as creating experimental programs to help in the transition from minister to pastor and conducting a church board meeting that is strategic in planning and not filled with confusion.

The third phase of training will be Structured Self-Development (SSD), consisting of four months of field ministry, such as volunteering at a nursing home, hospital, or prison. This phase will allow the prospective pastor to feel the pressures that come with leading a congregation, as well as, the opportunity to make mistakes that can be corrected. The final twenty hours of this twelve-month training will consist of an exam that will cover material from the discipline and each of the three phases. During this twenty-hour period each person that is wishing to become a pastor will be given eight minutes to preach and ten minutes to present a Bible study lesson.

The pastoral candidate will demonstrate the Sacraments of Holy Communion and Baptism, identify their plan for self-care throughout their ministry, and present an essay on the importance of developing a self-care routine, including maintenance of personal spiritual disciplines and a weekly day of rest. Professional instruction is the key to success in training; the minister will be assigned to a pastor who is spiritually fit and highly proficient in the demonstration and practical application of the pastoral skills. They must be willing to review and

21. John MacArthur, *Practical Wisdom for Pastors: Words of Encouragement and Counsel for a Lifetime of Ministry* (Wheaton, IL: Crossway Books, 2001), 95.

be familiar with this manual. Diligent effort is needed in order to ensure that the prospective pastor is given the tools to become effective.

Those working with the prospective pastor must seek maximum efficiency with minimum effort. The key to ensuring that the information is understood is to reinforce the details of each technique and provide positive feedback when warranted. Training alone and education alone will not encompass all that a pastor needs to know. Jesus led the charge for the transformation of the human race by picking up his cross and dragging it to his death.

In the heat of battle, he lost his life and won the war. He taught how to win by losing and how to live by dying. Training and education combined together with the attitude of self-transformation as an investment in one's own future is the key to success.

For some bodies almost every issue is put to a vote by the congregation, and the elected leaders merely carry out the will of the sheep. In some cases even though the leaders may significantly disagree, they are bound to carry out the decisions of the congregation. In my opinion, that is following, not leading. If that had occurred during Moses' day, the Israelites would still be in Egypt, under bondage, eating garlic, leeks, and onions.²²

Self-development recognizes that leading a congregation requires continuous, life-long learning and structured training activities in schools, seminaries, and in everyday life. In the book entitled *Secrets of Staying Strong*, the author states, "I can empathize with the tendency not to want to hear bad news. It is still difficult for me to invite and accept performance evaluation, but I do not want to stop growing in the second half of my life. If the best is truly yet to come, then I must be willing to fight through the pain of self-development."²³ Self-development enables individuals to balance personal and professional development goals. Pastors must

22. John MacArthur, *Practical Wisdom for Pastors: Words of Encouragement and Counsel for a Lifetime of Ministry* (Wheaton, IL: Crossway Books, 2001), 95.

23. Gary Fenton, *Your Ministry's Next Chapter*, vol. 8 in *The Pastor's Soul Series* (Minneapolis, MN: Bethany House Publishers, 1999), 83.

continuously study the Bible, AME Doctrine and Discipline, and best practices for the day and year at hand. Pastors and church leaders create an environment that encourages members to maximize their personal development as an investment in their future.

Pastoral development is a deliberate, continuous, sequential, and progressive process. Pastors that are well-developed become individual leaders capable of decisive action and mission accomplishment. A trained pastor will identify areas that will prepare the church for the future. “A trained pastor will help the congregation focus on maximizing strengths, overcoming weaknesses, and achieving goals. Most pastors today, unlike those even fifty years ago, are expected to be jacks-of-all-trades, and too often, the sheer number of those trades forces them to be masters of none.”²⁴

“It’s discouraging when you know you’re not doing your best, when time won’t allow you to study the way you want to study or to minister the way you want to minister. You go home in the evening and you’ve filled up your day, but you really haven’t done anything. It’s not surprising that leads to discouragement.”²⁵

24. Kevin A. Miller, *Secrets of Staying Power: Overcoming the Discouragements of Ministry*, vol. 14 of The Leadership Library (Carol Stream, IL: Word Books, 1988), 71.

25. Ibid.

CHAPTER TWO

RESEARCH DEVELOPMENT

This chapter will show the in-depth process used to survey pastors to determine the need for a specialized training manual for newly-appointed pastors in the AME Church. The survey and questionnaire was constructed of questions that were directed only to those who understood pastoral leadership. “Asking the right questions is critical to the success of any survey. Making certain that questions are objective and do not call for biased answers is extremely important.”¹

There was a deliberate and concentrated effort placed on making sure that those who were polled understood why these questions needed to be asked. Once the survey was completed, a copy of the survey responses and questionnaire responses was given to all participants. This information was provided to the respondents in order to give them insight on how important their role was in the development of this manual. In this research process, both surveys and questionnaires were used in order to collect the necessary information.

Creating an effective questionnaire was the key component in gathering enough important information. It was evident that poorly-designed questions could result in responders not having enough valuable information to write. The questionnaire was direct, short, friendly, and engaging. A short introductory paragraph was attached to the questionnaire in an effort to inform the respondents of the objectives and to encourage honest answers.

The questions were written in simple terms in an effort to not confuse the respondent and to receive answers that were accurate. There was a necessity to properly identify the correct group of people that could relate to the targeted audience. The respondents were asked their

1. W. Vassallo, *Church communications handbook: A complete guide to developing a strategy, using technology, writing effectively, reaching the unchurched* (Grand Rapids, MI: Kregel Resources 1998), 135.

name, marital status, profession, age, and years in the ministry. These types of questions helped to analyze and measure the information on the basis of experience.

The strategy used in preparing the questions was to present who, when, what, why, where, and how questions. Questions started with “how” or “why” in order to measure and give the respondents the opportunity to explain the answer. It was helpful that the respondents completed the survey within a short time span. The questionnaire gave the respondents an opportunity to look into areas of their personal ministry.

Reality is unavoidable and reality can create an atmosphere for discouragement when a pastor takes a close look at his or her personal ministries. “It appeared for a few months that the vision was being caught by our elders to press ahead with a shepherding ministry and a building program,” wrote one pastor on the LEADERSHIP survey. “But this was short-lived. Their slackness in doing the little things made me aware they could not handle anything bigger.”²

Not every question that was asked needed a deep theological response. After collecting the questionnaire sheets it was clear how little was known about the topic of developing newly appointed pastors. After reading the answers to the questionnaire, it became clear that the acceptance of a life without answers is a learned behavior rather than innate behavior. These types of questions provided a skillful but simple way to dig into the topic.

The questionnaire unveiled what many of the ministers were thinking, seeing, and feeling. The questionnaire was meant to unravel how things worked for those currently in ministry. Questions also focused on ministers that were preparing to enter the field of becoming a pastor. It was necessary to consider what answers each question would hold for the development of this manual.

2. K. A. Miller, *Vol. 14: Secrets of staying power: Overcoming the discouragements of ministry*, The Leadership Library, (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books 1988), 36.

The questions were constructed to define data and analyze needs based on how long a person had been in the ministry. Before the questionnaires were sent out, it was vital to clearly identify how the information would be used. Questions that had obvious answers were avoided because they would not provide enough material to effectively write. It was necessary to avoid misleading or biased questions.

Respondents needed to trust that their answers would not hurt or hinder their progression in the ministry. Many of these ministers were afraid that if they answered honestly and the leaders of the denomination found out who they were that it would only contribute to their frustration. These pastors had experienced the negative responses before and were not willing to open themselves up for any negative backlash. Trust was a key component to the respondents' willingness to be honest and open about their experience.

A pastor's life is an illustration of his faith and absolutely essential in God's plan for Christian leadership. Pastors are persons of action and continuously must have enough faith to bring action to what they learn. Action has the ability to unleash God's power and potential for the liberation of all people. Leaders cannot thrive above and beyond their present state unless they are willing to do some new things.

Because the work of clergy is often highly visible and the clergyperson is expected to be a model of exemplary behavior, pastors often feel as if their lives are under constant scrutiny. They experience a loss of their privacy. A common pastoral complaint relates to having parishioners intrude into their private lives, often with a sense of entitlement to the pastor's time. The ability to set boundaries is a necessary but neglected skill for many pastors.³

Pastors are people whose faithfulness to Christ can be set forth as a pattern or example.

The Lord regards pastoral leadership of the utmost importance in the home, family, marriage, and church. Many times, pastors have lost the respect of the community and congregation by

3. Benner and Hill, *Baker Encyclopedia of Psychology and Counseling*, 208-209.

careless and human words that were spoken. It was therefore vitally important for the identity of the participants to be protected.

The church cannot search the heart of pastors as the Lord can; people have to use the qualifications to determine the character of the pastor's heart.

To have a pastor's heart, it is necessary to have a heart problem—an enlarged heart. To be effective pastors, we must enlarge our love and make ourselves vulnerable. And when we do that, it is inevitable that we will experience a godly angina, a deep and piercing pain of the heart. As C. S. Lewis observes in *The Four Loves*, a heart that loves is a heart that knows pain.⁴

If the respondent thought that the questions were biased, the trust level would have been compromised and the answers would have been different. Taking into consideration how personal the topic of discussion was to each respondent, each respondent guided the question making process. Tough questions had to be asked, so it was important that the questions were made general. The questions were asked in a way that provided protection to the respondents at all times.

Anonymity was given to each participant. Questions were clear and did not leave room for private interpretation. Long questions were avoided, and whenever possible short sentences were used. In an effort to avoid influencing the respondents to answer a question in favor of the research, the questions were not designed to guide the respondent to answer a certain way.

Respondents were encouraged to answer the questions based on their true feelings. If there were answers that had an aggressive and angry response that attacked the denomination, it was filtered. Respondents were encouraged to answer the question with the understanding that their answers would help other newly appointed pastors to avoid some of the common pitfalls. Whether or not the minister continued in the ministry was important, but the fact that they

4. Kent Hughes and Ben Patterson, *"Maintaining a Pastor's Heart"*, (Portland Oregon: Christianity Today 1991), 139.

listened to the voice of God and allowed “Him” to guide their decisions was the key factor in using their response.

The selected method of gathering information was a paper survey, because it is known as the most popular. Respondents were given a list of multiple choice and short answer questions. These two methods were selected because they were easier to process. Surveys assist the writer in discovering what is going on in a non-threatening environment.

This survey was meant to assist in learning what motivated the respondents and what was important to them. In spite of individual training, a pastor must remain faithful to the commandments of the Lord and continue in the ministry even when things get tough. “No one who puts his hand to the plough and looks back is fit for service in the kingdom of God.”⁵ The church will always exist as a church because God is the Originator and the Guarantor of the church.

In order for the church to move above and beyond where it is presently and to expand from where it is currently, it takes boldness and perseverance from leaders who are willing to push forward. This seem to be the necessary qualities of a pastor who is trained to withstand the trials and tribulations of the ministry. Pastors who fail to live faithfully will cease to be effective and are unworthy to serve as leaders of the church. The people of God should be able to learn Christian ethics and godliness from the Word of God and from a pastor who strives to live according to the high standards of God.

Ninety-five percent of all the pastors polled agreed that there is a definite need for specialized training. Specialized training lays the foundation for the person to become an expert in their field. “Churches need to have such training in progress throughout the year if they

5. Jonathan Prime, *Opening up Ruth*, Opening Up Commentary (Leominster: Day One Publications, 2007), 49.

expect to meet the needs for qualified, trained workers.”⁶ When a perspective pastor receives training directed towards their job they will become knowledgeable and be able to become proficient in leading the assigned congregation.

Specialized training is not a new thing to the corporate world, and has been proven to be effective. The survey revealed that 90% of the persons surveyed felt that a training manual would increase the longevity and decrease the stress of newly-appointed pastors. The respondents also stated that the current training methods are effective for the holistic training, but fall short in the training of individuals who have a desire to become a pastor. Training a pastor the same way as a minister is a sure way to cause unnecessary stress and struggle.

The survey revealed that the current training method leaves those who desire to become pastors unprepared to assume the responsibilities of the church. The pastor is the leader of the congregation and the person who holds the responsibilities of church growth and spiritual growth. The role of a pastor is very different than the role of a minister. The minister is in many times an assistant to the pastor with very little responsibility.

The survey revealed that without specialized training a new pastor will have feelings of insecurity among their congregation during board meetings. The primary reason for these feelings of insecurity were improper training in the areas of, hold meetings, the use of Roberts rules of order, being unfamiliar with the rules outlined in the AME Doctrine and Discipline. The survey also revealed that feelings of insecurity were also due to experiencing the responsibilities of their new church assignment. Members of the congregation may present themselves in a hostile demeanor because they are upset because of change in leadership.

6. C. Tidwell, *Church Administration: Effective Leadership for Ministry*, (Nashville, TN: B&H Publishing Group 1985), 132.

Many members will approach the pastor with an attitude of strength, confidence, and power.

I've found that the essential factor in enduring, mutually satisfying pastor-parish relationships is trust. More particularly, the congregation and pastor need to allow each other to fulfill specialized roles, to respect each other's status, responsibilities, and privileges. To use Paul's imagery, there are different parts in the body. An eye does not do what a kidney does. Healthy bodies of Christ are those in which the various parts function both autonomously and symbiotically, where people respect the gifts of others and contribute themselves to the good of the whole.⁷

The survey revealed that without specialized training, a new pastor will have problems with managing the finances of the church. A newly appointed pastor will face a congregation that will trust a pastor with their soul but not their money. The current members of the finance committee will not disclose enough information for the pastor to be properly prepared to make wise decisions about the finances of the church. The financial structures of many of these churches have not been established and the current officers have been operating on "old methods" and resist change.

Bank accounts in many churches are not revealed and to keep from making enemies, "New Pastor's" tend to tip-toe over the issues. Newly appointed pastors may often be worried that the congregation will accuse them of only wanting to serve for control of the money or for what they can get by way of salary and not for the spiritual development of the members. This survey also showed that a new pastor will feel like the congregation is in control for the first year of their ministry, leaving them at a disadvantage. Many new pastors have no idea on what they will face upon entering their church.

"It is not surprising that the metaphor for pastor-parish relations is marriage. A "honeymoon" is the time immediately after the vows have been spoken. In pastor-parish

7. R. Kemper, *The First Year*. In *Mastering Transitions*. Mastering Ministry, (Portland, OR: Multnomah 1991), 80.

relationships, as in marriage, there is nothing like the relentless pressures of intimacy to disclose the unknown mysteries of another.”⁸ The excitement of pastoring outweighs the issues they encounter.

It has been taught from generation to generation that a pastor’s first year at a church they are the student and they sits the first year and should not make any changes. A new pastorate means establishing a relationship in which trust can grow. This relationship will benefit both the congregation and the pastor for more than the first year, but for years to come. Members often are not receptive to any change the new pastor tries to implement.

The members are sometimes resistant because they have gotten comfortable with the way the previous pastor provided spiritual and temporal guidance to the congregation. The resistance to change is often seen as congregational control. The congregation may think they know everything there is to know about the church and the newly appointed pastor does not know anything about the church. Many congregation are quick to inform the pastor that “We’ve always done it this way.”

Newly appointed pastors will need time to adjust to the needs of the congregation and the various personalities within the congregation. While trying to learn the congregation and not attempting to make waves many new pastors will see a problem and not address the situation. Therefore, they tend to leave non-working officers in their current position. This does not make the situation better but instead makes things worst by not establishing who is in charge of the church.

The survey revealed that a new pastor will not be prepared to conduct the business of the church without relying on the members of the congregation. This disadvantage means that the

8. Ibid.

first year things that need to be done do not always get done. Because they are totally dependent upon the officers and congregation to lead them, they become afraid to make changes and follow the “Old Boy” rule and leave non-effective officers in place for another year. This dependency leaves the pastor at a disadvantage where the pastor will have to work his or her way around the congregation in order to incorporate their vision.

The survey concluded that unless there is a change in the current training methods many new pastors will continue to suffer in silence and walk away from the church and possibly the ministry.

The person ... who looks for quick results in the seed planting of well-doing will be disappointed. If I want potatoes for dinner tomorrow, it will do me little good to go out and plant potatoes in my garden tonight. There are long stretches of darkness and invisibility and silence that separate planting and reaping. During the stretches of waiting there is cultivating and weeding and nurturing and planting still other seeds.⁹

Formal training on church budgets, financial obligations, program development, strategic planning, New Member Classes, Evangelism, Discipleship, Discipline, preparation for board meetings or church conferences and Leadership training are essential components that are needed. Training Manuals, Workshops and leadership seminars are critical areas for the survival of the pastor and the church. Basically, if the pastor does not have support and advice from other seasoned pastors, he or she will have to struggle more than someone who has a mentor.

In addition, church administration is a good subject to explore. There are books on church administration, every pastor is not a good church administrator. Church documents and preparation must become part of the training process. Presiding Elders must take time to mentor and support these pastors outside the 45 minute quarterly conference 4 times a year; this will not suffice.

9. E.H. Peterson, *Vol. 17: Introduction* (Rodney Clapp, Ed.). The Leadership Library, (Carol Stream, IL; Dallas; Waco, TX: Christianity Today; Word Pub 1989), 11.

Many ministers have attended a variety of management and leadership seminars or they have an extensive amount of independent reading and self-study experience. They have developed an understanding of the management processes, but still feel the need to develop stronger administrative skills. Proper training is a priority in the ministry because a minister has little direct authority over the church and must deal with many different kinds of difficult people, and people who are going through difficult times financially. The survey acknowledged that every person surveyed knew someone that had left the ministry within the current year.

The reason most of the respondents gave for leaving the ministry was, a feeling of being unprepared to deal with the large demands of ministry due to a lack of concentrated training. There were several other reasons given for newly appointed pastors leaving the ministry: the ministry being more political than spiritual, the overwhelming financial obligations they had to pay to the conference each year, the lack of mentoring from within the denomination, angry and uncontrollable congregants, the lack of support from higher leadership, and no continual training within the denomination to keep up with the changing times. “In a situation in which it hasn’t been said before, where people haven’t recognized his presence. Joy is the capacity to hear the name and to recognize that God is here.”¹⁰

The respondents stated that if there was a change in the way they were being prepared this could solve many of the problems mentioned. The research was more anecdotal, and the reasons were obviously not mutually exclusive, but the reasons stated all contributed to the unhealthy pastor. Unhealthy pastors are large reasons that churches do not grow, and unhealthy churches are reasons pastors walk away from the ministry. The reality is that most if not all of these unhealthy reasons are preventable.

10. Ibid.

This was evident in all the answers given in the surveys that were collected from current and former AME pastors and pastors from other denominations. Ninety percent of all respondents who are no longer pastoring stated that things could have been different if they were better prepared to lead their congregations. The survey revealed that there was an expectation of receiving lessons or advice on how to protect a pastor's family from church conflict, having a mentor during the first year, and continuous training at the many church conferences. "All these types of illegitimate accountability have one thing in common: people assume that the pastor's ministry revolves around their concerns. That is an oppressive assumption to live under."¹¹

Many that were surveyed stated that no lesson of theology or Bible exegesis that was taught in seminary could have prepared them for the reality of ministry. The pastors that were surveyed all had a Bachelor's Degree or Masters of Divinity. Many of these pastors felt that the denomination should have exposed them to the basic leadership principles and expectations of the denomination. Information was given that through the many years that was spent on the board of examiners were felt to be wasted on information that was not helpful.

There were some that even stated that they felt like the instructors that were placed over them were not prepared to teach the class or provided them with information that was contrary to the AME book of discipline. Some of these same pastors stated that the years spent with the members of the board of examiners have scared them and their ministry. There was the subject of dealing with power struggles within the church that was on every survey, this was listed as the number one problem that causes pastors to walk away. Power struggles are real and if not dealt with properly has the ability to infect the entire congregation and destroy the reputation of the pastor in charge.

11. P. Cedar, Accountability that Makes Sense, In *Mastering the Pastoral Role*. Mastering Ministry, (Portland, OR: Multnomah; Christianity Today, Inc.1991), 88.

If there is one thing that threatens the peace of every church at one time or another, it is the struggle over authority. Those surveyed stated that, “AME churches often face the question of who will be the boss, will it be the Missionary Society, the Lay Leadership, or the Pastor.” Even the New Testament church knew the pain of living as a house divided until some key issues were settled. Power struggles are not new, but they are dangerous to the forward motion of a church.

“A power struggle also took place in Corinth. In Paul’s absence, opponents had resisted his authority over the congregation and asserted themselves as apostles. Paul addressed the claims of these opponents and asserted his own authority.”¹² Many of those surveyed stated that there was an invisible expectation placed on a pastor to be omnipresent. They stated that that the busier they became at the administrative duties of the church, the more they neglected their primary calling.

Family connections and family relationships were lost or strained in some irreparable ways. There was an unhealthy balance placed on the pastor and the pastors’ family. Many surveyed were weighed down with the congregation’s expectations to be at every meeting, church socials, and so many sports and civic functions. Many pastors were even criticized for visiting sick members in the congregation on a daily bases.

This survey showed no matter how much a pastor did, the expectation of the congregation was insurmountable. Many of these pastors took time away from their families in order to meet the need of the congregation. Pastors are living examples of God’s love displayed

12. Richard L. Pratt, Jr. *I & II Corinthians*, vol. 7 of Holman New Testament Commentary (Nashville, TN: Broadman & Holman Publishers, 2000), 415.

before the people. “As a shepherd is responsible for the sheep, being with people is the heart of the pastor’s responsibilities.”¹³

Proper development and training enables pastors to lead from this position of example and not lose hope in the middle of the game. Not being trained how to properly manage the demands of the congregation will leave the pastor in a state of confusion. “A leader simply must have the confidence to lead. You can’t afford to get confused in front of your people. If you want to be confused, do it at home! Confusion, like prayer, is best in a closet.”¹⁴

Many of these concerns, along with a few new ones, will be addressed in the upcoming chapter. There were a total of ten questions asked between the questionnaire and survey. Pastoral care issues was a concern for first-year pastors; some felt that they needed to be taught how to minister to the dying, those seeking divorce, and those with thoughts of suicide. One hundred thirty-five surveys and questionnaires were sent out, and only fifty were completed and returned.

The names of the respondent pastors and the names of the churches they represented will not be disclosed. “We have no one to turn to,” wrote one pastor. “We are afraid to go to a counselor for fear that word of our problems will somehow leak out.”¹⁵ The top ten reasons given by those who were surveyed as to why they left the ministry or stop being a pastor is listed below.

13. Doug Self, “Home Visitation in an Age of Teleconferencing,” in *Mastering Pastoral Care*, Mastering Ministry (Portland, OR: Multnomah Press, 1990), 17.

14. Fred Smith, *Learning to Lead: Bringing out the Best in People*, vol. 5 of The Leadership Library. (Carol Stream, IL: CTi, 1986), 125.

15. Terry C. Muck, *Sins of the Body: Ministry in a Sexual Society*, vol. 19 of The Leadership Library (Carol Stream, IL: Word Books, 1989), 11.

Table 1: Survey

Discouragement and frustration that came as a result of the negative people in the congregation
Moral failure
Politics in the Church
Burnout and loss of morale
Financial difficulties
Family problems
Stress from being Bi-Vocational
Depression
Fear of being Transferred
Being placed in a congregation that does not fit the skills or desire of the pastor

The above list of reasons caused newly-appointed pastors to become discouraged enough to walk away from their ministry and the desire to lead people in the office of a pastor. Pastors take on the pressures of church leadership with few opportunities to share their experiences in an open and transparent setting.

Take a long look at the sheer quantity of wreckage around us wrecked bodies, wrecked marriages, wrecked careers, wrecked plans, wrecked families, wrecked alliances, wrecked friendships, wrecked prosperity. We avert our eyes. Why do we not all become cynics? Is it sheer naiveté that keeps some pastors investing themselves in acts of compassion, inviting people to a life of sacrifice, suffering abuse in order to witness to the truth, stubbornly repeating an old, hard-to-believe, and much-denied story of good news in the midst of bad news?¹⁶

The survey revealed that all the respondents felt that they were called and empowered by God, but constantly faced challenges and pressures inside and outside the church that they were not trained to handle. There was a reality that stronger personal leadership skills were vital in order to influence their congregation. A pastor's leadership ability comes from truly understanding what motivates people. Having personal leadership skills will provide a boost of

16. Eugene H. Peterson, *The Contemplative Pastor: Returning to the Art of Spiritual Direction*, vol. 17 of The Leadership Library (Carol Stream, IL: Word Pub., 1989), 141-142.

confidence needed to withstand the negative pressure that lead to burn-out and lack of confidence.

As previously stated, 135 surveys and questionnaires were sent out and only fifty were completed and returned. The names of these pastors and the names of their churches will not be disclosed. Before moving into the next chapter there is a need to review the top three reasons that all fifty respondents who were surveyed stated as to why they left the ministry. This information will be helpful to those who are reading this manual.

Information and insight given from those who are professional and successful in the field of pastoring will be valuable to those who are just getting started. The number-one reason given by all fifty pastors was discouragement and frustration over negative people in the church. Rick Warren stated, “Discouragement is a disease unique to human beings, and it's universal eventually everyone gets it, including those in ministry. I have no doubt you've experienced discouragement at times, maybe many times.”¹⁷

If there is not a safe avenue for relieving stress or seeking advice from others in the field without the fear of the wrong information getting out, then discouragement will become a dangerous part of the person’s ministry. Many pastors do not have a system of support when they first start in the ministry and need to seek advice from other seasoned pastors. The causes for discouragement are: fatigue, frustration, failure, and fear. The cure for discouragement is: rest your body, and reorganize your life.

Discouragement will drain the strength from the pastor causing the vision for the church to be placed on hold until regaining their strength. Discouragement can be overwhelming.

17. Rick Warren, “Some Cures for Discouragement,” The Christian Broadcasting Network, accessed March 23, 2014, http://www.cbn.com/spirituallife/BibleStudyAndTheology/Discipleship/Warren_Discouragement.aspx.

Ministry is hard and discouragement seems to accompany many pastors newly appointed or those who have been in the field for a number of years. The size of the church or the role of the minister in the church, does not matter discouragement eventually will come.

Discouragement is a real part of the ministry and a plan needs to be established before entering into the season of discouragement.

Many pastors don't run aground in ministry because they lack legitimate calls. Rather it's because they haven't been adequately prepared to work with people. They may have been trained to handle the Greek and Hebrew text, but they aren't equipped to deal with imperfect people in an imperfect world. Sometimes, opposition isn't a sign you don't belong in the ministry, it's simply part of the call to "Deny yourself, take up your cross and follow me."¹⁸

Taking a break away from the business of ministry will be helpful on a regular bases at least one day a week will be helpful. Establishing an exercise routine is also a great way to deal with discouragement. The main way to combat discouragement is by keep one's eyes on Jesus. Discouragement can paralyze you and your ministry.

Pain is a normal part of every person's life especially when time, energy and love has been invested. "The ministry is sometimes pressure, discouragement, disappointment, heartache, criticism, and conflict."¹⁹ With every pain and hurt in ministry, the best way to combat and defeat it is to talk to God about the situation. Establishing a daily routine of prayer and meditation is medicine for resentment, bitterness, and pain.

Turning the situation over to God and realizing that in the hands of the master is the best place to leave disappointment and discouragement. Striving toward the life that God has designed especially for you, requires enough inner strength to press your way to victory no

18. E. Dobson, *Renewing Your Sense of Call*. In *Standing fast: Ministry in an unfriendly world*. Mastering Ministry's Pressure Points, (Sisters, OR: Multnomah Book 1994), 144.

19. Ibid.

matter how long it takes. Allowing discouragement to keep you locked to bad memories of past pains, prisoner of hurtful words spoken by others, allowing negative thoughts to take up space in your mind will never assist you in reaching your full potential. Frustration and discouragement will direct your path to failure and to hold you hostage to a course designed for many years of regret.

God designs each pastor and equips them with the strength to fight through the baggage of disappointments. Newly-appointed pastors must learn that each day marks the day of what some may call new beginnings and fresh starts or even a clean slate. They must make a conscious decision every day of their ministry to not carry their fears, short-comings, frustrations and disappointments into a new day. It would be a wonderful thing to be able to never make a mistake, to never feel the sting of heartache, or the embarrassment of the haunting memories of frustration and disappointment.

The reality of life is that pain and disappointment are a part of life, but, the beauty of the power of God is that every day he gives new opportunities to choose rather to be the victim of the past, a hostage of the pain or a champion of the future.

The number-two reason for pastors leaving the ministry was Moral Failure.

No pastor wakes up one morning and says, “I think I’ll have an affair today.” No pastor wants to fall morally. Such as failure slowly creeps up on one like the lengthening shadows of the late afternoon as the sun slowly works its way down the sky and beneath the horizon.²⁰

God is able to keep each and every person from stumbling and to present us before God glorious presence without fault and with great joy. Jude was the brother of Jesus. However, Jude

20. Rick Germaine, “How to Be a Good Pastor – Avoid Moral Failure,” Barnabas Ministries Blog – Support for Pastors, accessed March 23, 2014. <http://www.barnabasministriesinc.org/blog/2013/07/16/how-to-be-a-good-pastor-avoid-moral-failure-part-2/>

speaks of himself as a servant of Jesus. It is noted that Jude did not originally believe Jesus to be the Messiah.

It was only after Jesus Christ's resurrection that Jude came to understand that Jesus was who he said he was. At that point, Jude became a servant and a dedicated follower of Jesus. Jude's purpose in the New Testament was to tell Christians how to grow in their understanding and love of Jesus. Jude found it necessary to witness to those in the church that would be those who are believers who found themselves from time to time in a place where they lost sight of Jesus, grew weary, lost sight of the promises of God, and the testimonies of those who were delivered.

Jude's realization that his earthly brother was indeed Savior to the world was certainly a moment of truth for him. When pastors lose sight of the reality of Jesus and why he called them into the ministry it is easy for moral failure to occur. Pastors are called to be a servant of God, but the reality is they are humans and subject to human error. Many pastors are faced with the realities that their human flesh will cause failure of any kind if their hearts and minds don't stay fixed on Jesus.

Just like quicksand pulls a person under the more they struggle to get free, moral failure can take on the qualities of a pit of quick sand, dragging down the best of men. Before pastor find themselves in that trap of moral failure, as soon as, the temptation come the best course of action will always be to consult the Lord. We must deal with temptation by standing firmly on the Word, in prayer, and in faith. God knows the plans he has for us in this world and in the church.

Moral failure comes when a pastor tries to operate in their own strength and intellect. Pastors who become distracted and place themselves in a compromising position will become hopeless, stressed, discouraged and lack focus.

The average person doesn't realize the tremendous pressures and testing that people experience day after day in places of leadership. Leaders are often blamed for things they didn't do and criticized for things they tried to do. They are misquoted and misunderstood and rarely given the opportunity to set the record straight.²¹

Remembering that only Jesus can keep pastors from stumbling. In order to become an effective leader of a congregation requires having enough faith to know that there is nothing that God cannot do. Jesus comes into the lives of his people at their weakest moments. Moral failure is capable of affecting everyone that loves and place their trust in the pastor of the church.

Many members will leave the church and many will never allow themselves to forgive the pastor, as well as, cast doubt on all clergy. The pastor may even be asked to resign from the church or be moved to another location. Moral failure is not restricted to the pastor of a small congregation. Moral failure is not restricted to the pastor that is male in gender.

Moral failure does not have a preference whether you are rich or poor. Moral failure is dangerous, harmful, and painful and there must be preventive measure and practices put in place before the pastor even gets to the church. Prayer will make this bad situation a little more bearable. The worst part of moral failure is the internal war that goes on leaving the pastor feeling that God is not present.

Even in moments of prayer there is a feeling that it make no sense to pray because God is not listening nor will he answer. Knowing how to recognize God's voice when he speaks will make all the difference between a pastor getting up and dusting themselves off and, a pastor dropping his head and walking away in defeat. Recognizing that God knows his people better

21. W. W. Wiersbe, *Be Determined*. "Be" Commentary Series, (Wheaton, IL: Victor Books 1996), 68.

than they know themselves will allow for the inner strength to succumb the weakness. It is important to remember that is God called you he is able to keep you in the position in which he has called you to serve.

In all times of adversity no matter what it is, pastors must always remember that God will never place more on any of his leaders than they are able to bear. Those who love the Lord know that he is always present, always able and so powerful.

Many are aware of the past history of outstanding preachers who have fallen to the sin of David. The movie about Elmer Gantry, the fictional preacher who fell to moral sin, made many people aware that preachers are human. In more recent times, the moral failure of Jim Bakker, Jimmy Swaggart, Ted Haggard, and in our state the failure of a large church pastor and successful evangelist, has created news events that reflect poorly on all ministers. Even sadder is the fact that there are hundreds of ministers who fail morally that we never hear about.²²

The third reason that all fifty pastors gave was Politics in the Church.

Pastors must persevere in godliness, faithfulness, purity, loyalty, and in love for the Lord and the Word of God. The church cannot search the heart of pastors as the Lord can; they can use the qualifications to determine the character of the pastor's heart. True pastors are those whose lifestyle represents the qualifications of 1Timothy 3:2-4 and Titus 1:6-9. These qualifications cannot be compromised in order to choose a pastor that the people like rather than one that God chose.

In the book of Acts, the apostles instructed all of the disciples to look among themselves and choose seven men known to be full of the spirit and wisdom to become deacons.²³ The apostles stipulated that the seven men had to give evidence of having continued faithfully, under the influence of the Holy Spirit. In spite of training, pastors must still remain faithful to the

22. Joe Bob Mizzell, "The Preacher and Moral Failures," The Ethics and Religious Liberty Commission of the Southern Baptist Church, accessed April 11, 2014, erlc.com/article/the-preacher-and-moral-failures.

23. Acts 6:1-3. (KJV)

commandments of the Lord and continue in the ministry. Those that fail to live faithfully by the spirit will cease to be full of the spirit and therefore are unworthy to serve as a leader of the church.

The apostles did not allow for compromise in the qualifications as deacon. Just as there is no room for compromise for the qualifications for the office of deacon, there is also no compromise for the office of pastor. The people of God should be able to learn Christian ethics and godliness from the Word of God and from pastors who live according to standards of God. Pastor's lives are to be exemplary of their faith in God's plan for Christian leadership.

Pastors must be people whose faithfulness to Christ can be set forth as a pattern or example. The Lord regards pastoral leadership of the utmost importance in the home, family, marriage and ministry. Pastors must be an example to the people of God, especially in their faithfulness to their spouses and children. When pastors fail at this, they are not worthy of the office of the pastorate.

Church politics is a dangerous and sometime unpleasant way to conduct business and make decisions in the church. Despite the fact of its bad reputation, there's nothing wrong with church politics in itself, only when negative persuasion is used to circumvent the pastors programs inside the church. This is most likely to occur when a pastor is first assigned to the church and no clear routes have been establish that will lead to a decision. When a group of people establish themselves as the leaders of the church and try to persuade others in the congregation to go against the pastor this is dangerous and ungodly.

There is very little difference between church politics and the politics outside the church just like anything else, church politics can be done right and wrong. As naive as a pastor may be upon entering into the church as the spiritual leader, it will soon become evident at the first board

meeting that politics is alive inside the church. Most pastors would love to lead the congregation through the principles of the Bible, but until a congregation learns how to work together while using the Bible as a guideline, politics will remain in the church. If pastors are not very careful, they will find themselves on one side or the other rather than in the middle teaching all members how to work together.

When dealing with church politics, always stick to the truth of the bible and stay true to yourself. Pastors should not allow themselves to select a side to join. “By avoiding conflict with the authorities, the church could continue spreading the gospel with as little social or political opposition as possible. If this is the case, then these verses are concerned not with conflict within the church, but with the relationship between the church and the society in which it operated.”²⁴

If a pastor allows themselves to be persuaded to choose sides, then someone in the congregation will always be left out of the equation and that could create division inside the church. New pastors will not understand this concept going into their church and the lesson is a painful one if they are not taught how to avoid bad politics. Honesty is the best way to deal with any situation, even if it does not place the pastor in a position of being popular. Popularity is never as important as honesty and remaining firm, fair and consistent.

Politics have no place in the church, but as long as people make up the body of Christ there will be politics inside the walls of the church. Learning how to effectively deal with situations in a positive manner and using best known practice. Many people inside the church believe that their way is the right way and the other person has it wrong. Many feel that a new pastor does not know enough about the church to make decisions on who should or should not be in charge.

24. D. M. Martin, *Vol. 33: 1, 2 Thessalonians*. The New American Commentary, (Nashville: Broadman & Holman Publishers 1995), 137.

The pastor should never every give in to the negative thinking and should remain clear of all negative politics that will determines who is or who is not valuable inside the church. The Bible states that while good men slept, evil ones came and planted tare, a noxious weed, among the wheat. A good leader has been equipped by God with a unique ability to see the bigger picture, and to ability to understand the vision in whole. This ability grants the pastor the power to evaluate a situation from a different perspective, analyzing the way things work and the way things should work.

A good leader will identify weaknesses and seek a solution to the problem by seeking God in a prayerful spirit and not getting involved in the member's political games.

As they try to bring about change, church leaders tend to be event oriented: they focus on board and congregational meetings as the turning points of the church. They put all their eggs in the basket of one sermon or presentation to rally the congregation behind them. That outlook fosters frustration, crises, surprises, and power plays.²⁵

For example, a good leader will notice that taking money home on Sunday after church to count it before depositing into the bank is not responsible and request that the money be deposited on Sunday immediately after church service is over. Good leaders know how to inspire the people working for them without getting involved in politics. Good leaders will use different techniques to craft effective messages in emails, newsletters, meetings and interpersonal interactions to push their members to higher heights, by using praise rather than politics. This kind of strategy and deliberate methods have the ingredients to encourage motivation and is far more effective than dirty and negative political persuasion.

Pastors must take time to consider the needs and experience of the intended congregation. Congregants who do not believe in working hard depend on nasty politics to make their position

25. J. Maxwell, Making the Most of Meetings, In *The time crunch: What to do when you can't do it all*. Mastering Ministry's Pressure Points, (OR: Multnomah Books 1993), 117-118.

secure in the church. Many of these members have held the same position far too long and are no longer effective. Congregants will use family relationships to play politics simply to be the center of attention and gain undue attention and appreciation from other members.

Members who play dirty political games in church will display irrational behavior during church meetings in order to divert from the real issues and gain control of the meeting.

People use political tactics to influence decisions such as choosing a new Sunday school curriculum, focusing on nurture rather than church growth, or spending money on missions rather than remodeling. Well-intentioned dragons, of course, have good reasons for seeking power, usually because the church is heading a direction they think needs to be changed. When two groups differ over the goals and direction of the church, tensions naturally rise as they each try to gain the upper hand.²⁶

In the society outside the church these people would be considered as bullies forcing members to do what they want them to do. The church body does not gain anything by leaving persons like this in charge of a particular office. By leaving these persons in charge it leads to a negative ambience in the church and good members leave the church because they do not want to be part of church politics. If something is not do to protect the church as a whole the pastor of the church is seen as one who is afraid to stand up for what is right, or as being weak and allows the church to be controlled by one particular group or family.

This is always a dangerous position for a new pastor to get into, but doing something or doing nothing makes a statement about the leadership ability of the pastor. A new pastor will have a need to be trained how to handle these types of situations in order to prevent the under or over reactions to church politics.

Training objectives should now be outlined. "In today's cocooning culture, I've found it nearly impossible to get people out of their homes for an evening or weekend training event. But

26. M. Shelley, *Vol. 1: Well-intentioned dragons: Ministering to problem people in the church*, The Leadership Library, (Carol Stream, IL; Waco, TX: Christianity Today; Word Books 1985), 65.

we also live in an age of audio tapes, video tapes, and literature—material that enables teachers to listen, watch, or read privately.”²⁷ This should include a listing of what the trainee should be able to do after training, the conditions under which the behavior will be performed in training, and the criterion for acceptable performance.

The skills that will be learned must then be placed in the proper sequential order so that they make sense to the trainee and facilitate rather than hinder learning. When organizing the training, it is important to think about the delivery method of the information. There are many emerging methods, such as distance learning and self-directed learning programs. Whatever method used, it must be flexible enough to fit the current cultural change as well as the denominational need.

Finally, training is not something that can be thrown together in a matter of days. There are many methods available for training depending on the resources available.

Sadly, many congregations spend a great deal on buildings and maintenance but little time and only a minimal amount of their annual budgets on developing people for ministry, especially evangelistic ministry. Yet we can't afford not to train our people. Setting aside time and money for training may mean short-term inconvenience and cost, but long-range payoffs ensue.²⁸

27. H. Hendricks, Training People to Teach. In *Mastering Teaching*. Mastering Ministry, (Portland, OR; Carol Stream, IL: Multnomah Press; Christianity Today 1991), 137.

28. C. C. Ratz, Preparing People as Witnesses, In *Mastering Outreach & Evangelism*. Mastering Ministry, (Portland, OR: Multnomah; Christianity Today 1990), 70.

CHAPTER THREE

TRAINING MODEL

This chapter will give an outline for the development of the one-year training manual broken down into three phases. This chapter will also address importance issues such as developing local church policy and procedures. This chapter will teach a new pastor how to align the church with the vision. This chapter will also discuss how to handle cooperative and uncooperative members.

This chapter will develop in-house leadership development courses, give insight to church polity, tax requirements, business meetings, and paid staff versus volunteer staff. There will also be examples of how to develop job descriptions and requirements for positions inside the local church that are not listed in *The Book of Discipline of the African Methodist Episcopal Church*. This section will recap some of the information from chapter two in order to give the reader another look at why a training manual is necessary for the development of a newly-appointed pastor. This chapter will go into the prospective training model in full detail using three phases of leadership development.

The three phases that will be used in this manual are similar to the method of training used by the United States Armed Forces for the development of their leaders. The reason the military strategy for leadership was selected was largely due to the high success rate of leaders the military develop. It has been proven throughout the years that the United States Armed Forces is one of the best trained forces in the world. Dr. Leonard Wong, who is a military leadership specialist stated, “Leadership and the military are practically inseparable.”²⁹

29. "Military Leadership - Recent." Military Leadership. <http://www.strategicstudiesinstitute.army.mil/military-leadership/> (accessed July 17, 2014).

A leader is one who has followers. There is no escaping that simple fact. No followers—no leader. And leadership is what one does to get followers.

Certainly it is hoped that in a church, of all enterprises, the motivation of a leader will be more than just to have people following on a personal basis. In a church, as in other purposeful structures which are considerate of the dignity and worth of individuals, good leadership is more than mere leadership—getting people to follow. Good leadership is working appropriately with other leaders and followers to determine outcomes that are desired and right and to progress cooperatively and effectively toward their realization.³⁰

This manual will add a spiritual perspective along with the practical application of leadership for newly-appointed pastors. The acronyms PLDC, LRC, and SSD will become familiar and provide a deeper understanding of this training manual. Listed below are the acronyms and a brief description of each, which was also provided in chapter two. The first phase will be referred to as PLDC, which means Primary Leadership Development Course.

Phase two will be labeled LRC, which refers to Leadership Reactionary Course, and will teach the prospective pastor how to deal with the stress of leadership. Phase three will be labeled SSD, which refers to structured self-development. This phase will require learning that continues throughout the pastors' career that is linked and synchronized with classroom and on-the-job learning. The first year study, which is called the class of admissions, second year of study, and the third year of study will remain the same as it is prescribed in *The African Methodist Episcopal Book of Discipline*.

The fourth year is when the minister will move into the last phase of study which will focus on moving into the position of pastor. The fourth year study will be broken down into three phases that will cover a 12-month period. The minister must pass each phase before being allowed to move to the next phase. There will also be an understanding that no allowances will be made for the 12-month completion requirement.

30. Charles A. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: B&H Publishing Group, 1985), 203.

The minister can at any time make a written request to be removed from the pastoral track without penalty. The written request will be reviewed by the board and within a week the request will be granted without question. Before the minister is returned back to the regular track of study there will be a counseling session with the minister and BOA. Once the counseling session is completed the minister will return to class and be dropped from the pastoral training class.

The pastoral training is designed to be challenging and developmental. Each phase will cover a 4-month period. The final stage of this twelve month training will consist of an eight hour day. During this day, the prospective pastor will be given a cumulative exam that will cover materials from the discipline and each of the three phases of training.

The prospective pastor will demonstrate the Sacraments of Holy Communion and Baptism and identify their plan for self-care throughout their ministry. There will also be an oral exam in which the prospective pastor will have to answer the following two questions: What is the importance of developing a Self-Care routine and how would maintenance of personal spiritual disciplines and a weekly day of rest be incorporated in the life of a pastor? Included along with the oral exam would be an eight minute sermon from a scripture selected by the board to be preached with only ten minutes of preparation. The examination is pass or fail.

Throughout this chapter, the prospective pastor will learn how to make their work load lighter by training their leadership to train their organization members.

In order not only to survive but also to be effective in the midst of opposition from a hostile secular culture, the church must exhibit a cooperative spirit. Another reason for the Jews' success was Nehemiah's wise delegation of labor. He knew how to choose leaders and to delegate authority (cf. 2 Tim 2:2).³¹

31. M. Breneman, *Vol. 10: Ezra, Nehemiah, Esther* (electronic ed.). The New American Commentary, (Nashville: Broadman & Holman Publishers 1993), 192.

The prospective pastor will be taught how to select leaders, develop leaders, delegate authority, and develop leadership training courses. Delegating is an important and effective part of leadership. “When you assign, you tell a person what you want done, how you want it done, and when you want it done. When you progress to the point of delegation, you are able to say, “What do you think should be done?”³²

The obstacle that a new pastor must overcome before development or delegation will begin with the obstacle of self. There is an unrealistic believe is that if the job is done by the pastor it will be done better and faster. A good leader understands that delegating authority enables more to get done. The process of selecting proficient leaders is a principle that was seen throughout the Bible as Jesus continued to teach his disciples.

Delegating is another skill which is effective for building a strong leadership team and requires strong church administration. If the wrong person is selected the progression of the pastor’s vision will be hindered and replacing the person with a better qualified person can be a painful process. Entrusting a task to the care or management of another person with limited supervision is never an easy process. Pastors must ensure that when delegating they match the assignment with the abilities of the person who receives the assignment.

Delegating also carries with it the freedom for the pastor to share the authority with those that are invested in the church and those that want to carry out the assignment. Once delegated, the pastor should check appropriately to see how the assignment is being carried out. In rare circumstances in the church should an assignment be left with the one to whom it was given without checking on the situation periodically. If the person to whom the pastor has delegated authority is not doing it the way the pastor feels it should be done, don’t take back delegated

32. F. Smith, *Vol. 5: Learning to lead: Bringing out the best in people*. The Leadership Library, (Carol Stream, IL: CTi 1986), 112.

tasks at the first indication that the progress is less than expected or needed this is a great opportunity for training.

In effective delegating there must be allowance for some variance from the rate or quality of productivity the pastor might require from himself. The pastor should sit down with the person and train them to do the task according to vision and expectations. There is a training curve that should be allowed before the pastor removes the person, this should be at least ninety days to give time for clear instruction and training. There are also some possibilities that one to whom an assignment is made might even do it better than the leader who made the assignment.

Many pastors try to wear too many hats and end up totally stressed out trying to keep up with their many responsibilities. Delegating authority to capable people in the church empowers the pastor to get more accomplished in a timely manner. Delegating also allows the pastor more time to train those who have a desire to do a particular job, but lack the necessary skills. Delegating authority to the right person not only accomplishes more in a shorter amount of time, but it sets the pastor free to ensure the difference between success and failure by overseeing the project.

Effective delegation begins with finding the right person for the job or, if necessary, finding the right job for the person. “Christian leaders should delegate responsibility. Ezra carefully chose the people to whom he gave responsibility. Many present-day scandals could be avoided if Christian leaders would learn from Ezra.”³³

There are a lot of people in church that want to work and have an abundance of talents, but they are working in the wrong job. The pastor must learn to communicate effectively and constructively without damaging the willingness of the volunteer worker. When the pastor

33. M. Breneman, *Vol. 10: Ezra, Nehemiah, Esther* (electronic ed.). The New American Commentary, (Nashville: Broadman & Holman Publishers 1993), 143.

communicates clearly and the job responsibilities are detailed, the results tend to be positive with less confusion.

There will be a brief lesson taught on church polity, and the importance of proper tax preparation. The prospective pastor will also learn about performance reviews, financing the vision, and developing sermons to develop the congregation. Important lessons such as staying on track, avoiding the urge to compete or the urge to impress others. There will be lessons taught on developing a vision and mission statement, developing a scale of measuring success, and maintaining motivation in the face of disappointment.

There will also be a focus on how to shepherd the sheep as a new pastor, “Sheep follow if they know the shepherd invariably leads to more food. A feeding shepherd, because he or she gains their trust through his servant spirit, only has to give a verbal tug on the heart and the people follow.”³⁴ Before going into the three different phases, it is important to briefly cover a few preliminary areas that can hinder the growth of the pastor as well as the growth of the church. Selecting, developing, and delegating authority is not an easy task and if the wrong person is selected, it has the ability to hinder the ministry.

Current church leaders will need to learn to trust the new pastor. Trusting the new pastor will depend on a few things. First, if the previous pastor has advised the congregation to beware of any new pastor that come to lead the congregation. If this has happened it will be hard to break through this thought pattern.

Secondly, trusting the new pastor will only come after the pastor shows the congregation that the care and concern for the flock goes far beyond the salary. “A cold church, like butter,

34. Jack Hayford, *How to Lead and Feed*, (Minneapolis Minnesota: Bethany House 1997), 148.

will not spread. Growing churches have learned how to regulate the congregational thermostat, and they have set it on friendly.”³⁵

Phase One: Primary Leadership Development Course

Phase one the Primary Leadership Development Course (PLDC) consists of four months of classroom training. This phase will teach the basic skills that are necessary to transform the mind of a minister into the mind of a pastor. In this phase, the minister will learn the responsibilities of an AME pastor as stated in accordance with the AME Book of Discipline. The minister will also learn the different functions of each board, club, and auxiliary of the local church.

Many of the AME churches have lost vitality and are in spiritual decline or not growing at all, many are in denial believing that there is not a need for change. Looking throughout many of the districts it has become evident that the stronger churches, have stronger leadership teams and strong effective volunteer leaders. Many of these churches have a key component that the churches who are on a decline don't have, and that is variable effective outreach ministry with redemptive influence in their communities.

Pastors and their spouses are the primary leadership team. Pastors are the spiritual leaders, and form the backbone of the leadership team of every church. Pastors are responsible for leading and motivating the congregation. Pastors have a difficult task of constantly being faced with the problems of dealing with negative organizational behavior and difficult people within the church.

Pastors are responsible for setting the vision and direction for the church; directly or indirectly energize their staff who many time are not getting paid. Pastors must impact their

35. Larry K. Weeden, *The Magnetic Fellowship*, (Wheaton Illinois: Christian Today International 1988), 29.

communities through their leadership skills. The responsibilities of leadership rest heavily on a new pastor's shoulder. There is a need for stronger interpersonal leadership skills in order to vitalize these churches. The instructors that will be selected to train these minister must demonstrate their effectiveness in their own ministries.

The instructors for Phase I will be pre-selected by the conference board of examine. These instructors will be required to have a Master of Divinity or Doctor of Divinity degree. The style of instruction will consist of lectures, practical exercises, and a cognitive skills test to ensure comprehension of all essential information. A field training exercise will be assigned to each minister to observe a church board meeting and a quarterly conference.

The minister with will be allotted an opportunity to observe and evaluate different pastoral leadership skills. Phase I of training will incorporate Socratic questioning, simulations, collaboration, and practice. The life of a pastor gets busier and busier, and the time that is allotted for learning and training seems to wither away. Phase I will enhance the time management skills of the prospective pastor.

Time management is essential to the longevity of a pastor as well as assisting in balancing the life of a busy professional. "Pastors often have a high desire for approval a drive to achieve combined with a motivation to nurture a group. Seminaries will serve their students well by addressing the potential gap between the necessary skills a leader must show and the gentler shepherding natures of many persons who are called to the ministry."³⁶ Balance in all things is a must.

36. David G. Beener and Peter C. Hill, "*Baker encyclopedia of Psychology and Counseling*", (Grand Rapids MI: Bakers Books 1999), 676.

First Month: Lectures and Particle Exercise

The first six weeks of training will cover lectures that will include practical exercises and a cognitive skills test to measure comprehension of all essential information. Lectures offer the listener an opportunity to hear what has or has not worked in the past from other pastors. The following lectures will provide valuable information and give the minister an opportunity to engage in practical exercises. The below listed lectures will be covered with a practical exercise following each lecture.

Table 2:

Developing skills that will enhance exceptional individual and team performance
Learning how to remain transparent in behaviors with respect to collaboration
How and when to assume 100% responsibility and accountability
Maximizing one's performance in a hostile environment
Proactive behaviors that creates transformation in working relationships
Achieve personal success
Remain honest in personal limitations
Establish relationships of respect, openness, and trust with your leadership team
The Doctrine and Discipline of the AME Church
Developing sermons to develop the congregation
Importance of spiritual accountability partners
Staying on track, avoiding the urge to compete or impress
Measuring success
Maintaining motivation and focus in the face of disappointment
Shepard the sheep and the goat
Focus on the positives rather than the negatives
Setting goals for yourself and the church
When change is necessary
Mental and physical health (Mind, body and soul)
Maintain a life outside the Church
Sermon preparation
Prepare to retire
Developing a mission and vision statement
Study for personal growth and development

Effective planning involves choosing the right tool for the right job.

Yet any minister with more than a month's experience understands the role management plays in pastoral effectiveness. Faced by more tasks than ever can be accomplished, pastors must learn to prioritize. Let's face it: a pastor who cannot manage the ministry will find it filled with frustration and discouragement.³⁷

“Lecturing is a good way to cover large amounts of material or complex issues. On the down side, lecture does not demand much of students and so can make them passive. Still lecturing can be one of the best ways to convey information, especially if information is put together in a way not done before.”³⁸ It is difficult for anyone to sit through hours of lecturing, which is why the practical exercises and the cognitive skills test are included.

Second Month: Responsibilities and Rules of the AME Pastor

The second six weeks training will cover, the rules and responsibilities of an AME pastor as stated in accordance with the AME Book of Discipline. A pastor's ability and efficiency in setting forth plans for the administration of the local church, including the overall budget and annual conference obligations, clearly falls under pastoral responsibilities and efficiencies. A pastor's responsibility is the same today as it appeared in the AME Discipline 1964. *The Book of Discipline of the African Methodist Episcopal Church 2012* states that a pastor might also be referred to the Ministerial Efficiency Committee for failing to win souls and convincing others to come to Christ.

If a pastor is referred to the Ministerial Efficiency Committee because no souls are being saved and no one is joining the church, the Ministerial Efficiency Committee should determine if the church is located in a “fertile” area for ministry and if the pastor has done all in his or her

37. James D. Berkley, “Introduction.” In *Mastering Church Management* (Portland, OR: Multnomah; Christianity Today 1990), 7-8.

38. Roberta Hestenes, “Knowing What to Teach, and How,” in *Mastering Teaching, Mastering Ministry* (Portland, OR: Multnomah Press, 1991), 33-34.

power and utilized all available resources. If all the people in the area are saved and are in church and no new people are moving into the area, then the MEC should absolve the pastor of inefficiency. If the church is located in an area where there are people who are unchurched, the MEC might need to make some recommendations. The Ministerial Efficiency Committee should determine if the pastor had done all in his or her power and had utilized all available resources.

If souls are not being saved and no new members are joining the church, which is the pastor’s fault. The bottom-line, everything that happens or fails to happen in the local church falls squarely on the pastor; the “buck” stops with him or her. The responsibilities and duties of the pastor is vital to the effectiveness of the pastor’s ministry and are listed in the appendix of this paper. The responsibilities and rules will be taught in a lecture style, which will include a cognitive skills test to measure comprehension of all essential information.

Table 3: Rules of Pastors

Be diligent. Never be unemployed or triflingly employed, never trifle away any time, neither spend any more time at one place than is strictly necessary
Be serious. Avoid all lightness, jesting, and foolish talking. Converse sparingly and conduct yourself prudently with women
Take no step toward marrying without consulting your colleagues
Believe evil of no one without good evidence; unless you see it done, take heed you credit it not. Put the best construction on everything
Speak evil of no one because your word especially doth eat as a cancer. Keep your thought within your own breast until you come to the person concerned
Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly as soon as possible, else it will fester in your heart. Make all haste to cast the fire out of your bosom
Be punctual. Do everything exactly at the time; and do not mend your rules but keep them, not for wrath, but for conscience’s sake
Avoid all affection. A preacher of the gospel is a servant of all

Third Month: Boards, Clubs, and Auxiliaries

The last four weeks of training will teach the minister the different functions of each board, club, and auxiliary of the local church. A field training exercise will be assigned to each minister to observe a church board meeting and a quarterly conference. The minister will learn the difference between healthy and unhealthy clubs and auxiliaries. The minister will also learn how to recognize when to form or dismantle an organization in order to win more people to the Lord.

Within the AME denomination each church has several different boards, auxiliaries, clubs, and connectional societies and organization. The size of the church and the need of surrounding community will play a large part of the make-up of the church. There are two organizations that are consistent throughout all churches in the AME denomination: the missionary society and the lay organization. It is important for a minister to understand how these two organizations work along with the following ministries.

The instructors will use the following two books for this phase of training which are, *The Doctrine and Discipline of the African Methodist Episcopal Church* and the *Know Your Church Handbook of the African Methodist Episcopal Church*. These two books will cover in detail everything that a pastor needs to know about each board, club and, auxiliary. The pastor is the leader of the church and ex-officio of all the above mentioned boards, clubs, and auxiliaries. Many of these organizations have the ability to foster unhealthy ideas about leadership and without proper leadership they can hinder the spiritual growth of its membership.

The pastor who understands the policies and procedures of the AME doctrine will be better equipped to deal with the problems as they arise, as well as, be able to avoid unnecessary problems.

Church splits have generally occurred more because of clashes between leaders than because of substantive issues. Competition, jealousy over turf and power, and empire building are notably rare in what the records say about early church leaders. The example of the early church is a rebuke of present-day power struggles among leaders in the Christian church, and it is an encouraging challenge for us to tap the redemptive potential in working together.³⁹

Field Training Exercise: Board Meeting and Quarterly Conference

There will be a field training exercise assigned to each minister in order to give them an opportunity to observe a church board meeting and quarterly conference. This is one of the most important exercises of the first phase. Many pastors are hurt, discouraged, or derailed at either the church board meeting or the quarterly conference. The reason the board meeting and quarterly conference is of such high importance is because the board meeting is where the personalities of the people will be discovered.

Church leaders often clash because they approach situations from different perspectives. A few examples: Pastors possess a theological or biblical perspective, a problem-solving method they probably picked up in seminary. Board members solve problems more pragmatically, a tried-and-true method they learned in business. It's the idealism/realism rub.⁴⁰

Conflicts in local churches often surface because parishioners, local church officers, and sometimes even pastors have not taken the time to read, study, and understand *The Discipline*. Attempts are made to implement rules and initiatives that are in contradiction of the policies and procedures of the denomination and the bible. Conflict is exacerbated in decision making situations when parishioners, particularly church officers who have little or no knowledge about

39. Ernest D. Martin, *Colossians, Philemon*, Believers Church Bible Commentary (Scottsdale, PA: Herald Press, 1993), 224-225.

40. Charles Swindoll, "Toward Better Board Relationships," in Marshall. Shelley, ed. *Leading Your Church through Conflict and Reconciliation: 30 Strategies to Transform Your Ministry*, vol. 1 of Library of Leadership Development (Minneapolis, MN: Bethany House Publishers, 1997), 126.

The Discipline. Both parties need to take time to get to understand one another and the rules of the local church before trying to interact in decision making.

A Church conference (Board Meeting) is a meeting of the members and minister residing and worshipping at a given place for the consideration and transaction of local church business, the minister in charge being the presiding officer. The pastor ought to report to the Church Conference his labors, burdens, cares and point out places where the members, or a portion of them, could work for the glory of God. The officers, also, should give information of their work, explain the indebtedness of the church and agree upon rallies for the payment of the same; establish additional prayer meetings, either in the church or at the house of members; find places, if possible, where exhorters can be employed and applicants for license to preach or exhort may exercise their gifts beforehand, by permission of the pastor.⁴¹

Going into a meeting unprepared is never a good idea and is the ingredient for disaster. Planning out the board meeting will enable member to contribute towards the advancement of the agenda rather than taking over the meeting with arguing and confusion. The pastor must ensure that if an item is not on the agenda that it is not discussed and the person who bring up the situation understand that at the next board meeting and after looking into the matter they will receive and answer. The role of the pastor is to keep the meeting focused and not to waste time, and lose control of the meeting.

Board meetings can become very frustrating if not planned for properly. The meeting should follow the preprinted agenda that is designed for each individual church. The Quarterly Conference shall consist of the traveling preachers on a circuit or station, supernumeraries, retired ministers, local preachers, exhorters, stewards, stewardesses, trustees, class leaders, general officers, deaconesses, licensed missionary workers, evangelists and the superintendent of the Church School. The session of the Quarterly Conference shall be held every three months, or four times a year, in every circuit and in every station.

41. Compilation Committee, *The Book of Discipline of the African Methodist Episcopal Church* (Nashville, TN: AMEC Publishing Company, 2008), 72.

The time and place of meetings shall be selected by the presiding elder after consultation with the pastor. If there is no presiding elder, the time and place shall be selected by the pastor. Where there is no pastor, the presiding elder shall select the time and place of the meeting. At each conference there shall be a secretary or secretaries elected who shall act as secretary of the Quarterly conference.

A steward shall be elected at the quarterly conference to represent the church at the District Conference. There will be a quarterly conference report that will list questions that shall be asked and answered in general and in particular and recorded. The Quarterly Conference Report is a report on the status of our local congregations throughout the African Methodist Episcopal Church (i.e., how many conversions? Any issues? Financial status? Ministry status? etc.). The Quarterly Conference Report is mandated by the Discipline, and four times a year our faithful and diligent Presiding Elders come to hold a "Quarter" at each of the charges and stations under their care.

The presiding elder will receive the Report from the Local Church and review it openly with the Pastor, Officers and Members of the Church. The report is shared with the Bishops and becomes a measuring tool of our local congregation's progress. "It is true that our ministries to the needs of people can often be enriched and made more effective if we have the things we need. There is a stewardship concerning the physical resources with which administration is rightly concerned. When this stewardship is realized, then the things physical can best serve their purposes in a church."⁴²

The pastor's quarterly report should entail the minutes from the previous quarterly conference. Church Deposit Records for three months and Church Bank Statement most recent.

42. Charles Tidwell, *Church Administration*, (Oxford University Press: B&H Academic 1995), 141.

Financial Report Summary of the previous three months of finance records. Individual Organizational Financial Reports, and Disciplinary Questions. These reports must be adjusted to the individual church.

Phase Two: Leadership Reaction Course

Phase two Leadership Reaction Course (LRC), will consist of four months of field mentor training. The prospective pastor will learn how to negotiate the challenges they will face in the earliest stages of their career. “Fair negotiations are founded on a commitment to openness and honesty. Since most of us strive to develop more open and honest relationships with our congregations, this shouldn’t be a problem.”⁴³

Benefits of the LRC will include gaining practical ministry experience, building meaningful relationships, and realistic looking at the ministry. This phase of training will provide opportunities for the minister to be exposed to the full range of activities and responsibilities of a pastor under the watchful eye of an experienced pastor. Ministers will also be exposed to community issues and institutions in an effort to prepare them to fulfill leadership roles within the community of the churches they will serve. “One painful realization for any pastor is that you can’t do everything. The number of needs in any church and community is simply too great.”⁴⁴

The major focus of this phase of training involves assisting the minister for four months in developing their identity, visions and capacities as well as, the following. Planning worship

43. L. W. Osborne, *Vol. 20: The unity factor: Getting your church leaders working together*. The Leadership Library, (Carol Stream, IL: Christianity Today, Inc. 1989), 148.

44. J. Stobaugh, Major Ministry on Modest Means. In M. Shelley (Ed.), . *Vol. 2: Empowering your church through creativity and change : 30 strategies to transform your ministry* (M. Shelley, Ed.) (1st ed.). Library of Christian leadership, (Nashville, TN: Moorings, 1995) 88.

services, teaching Bible Study, leading Midweek Worship Services, preach the gospel, teach a New Members Class, and prepare the Church for Vacation Bible School. The pastor is the chairperson of every board and organization in the church and is responsible for direct supervision of all church business. During this phase the minister will shadow the pastor and participate in the church administration from the pastoral perspective.

The minister will become familiar with the connectional organizations of the AME Church. The LRC will improve the minister's leadership ability by affording the student an opportunity to apply the lessons learned in phase one formal leadership instruction. Field training for the minister who has a desire to become a pastor is very important. These mentors can give valuable and long lasting insight that cannot be gained inside the walls of the seminary and make take many years of painful experiences to learn inside the church.

“The best example of mentoring took place in those three years in which Christ taught His disciples. Paul must have followed that example during the ten or more years he spent with Timothy.”⁴⁵

An experienced preacher has so much material accumulated in his mind and in his files, he knows he can create a sermon without opening a book and doing fresh research. By pulling out old files and skimming previous research, the minister can quickly prepare a twenty-minute sermon.⁴⁶

The minister will observe, complete a survey, and demonstrate on the following areas of training: plan worship services, teach Bible Study, lead Midweek Worship Services, teach a New Members Class, prepare the church for Vacation Bible School, and preach a sermon from the gospels. Throughout this second phase of training the minister will not be allow to function alone and must always submit the proposed plan to the mentoring pastor before conducting any

45. Curtis C. Thomas, *“Practical Wisdom for Pastors”* (Wheaton IL: Crossway Books 200), 173.

46. Gary Fenton, *“Your Ministry’s Next Chapter”*, (Minneapolis, MN: Bethany House Publishers 1999)108–109.

functions. The forms given to the minister should be used with little alteration to the format of the forms and must be signed by the pastor after the action has been completed. There may be some areas that a minister may not be able to evaluate depending on the willingness of the person desire to participate in any session with a student present.

The minister must in that case seek other opportunities to perform the missed task. The instructor will ensure that the opportunity is afforded at another time in the course of training. “When entering a new ministry, we’ve got to do some things, and that means not doing other things. But of the multitude of possibilities that exist, what are the essentials, the wisest investments that will yield the greatest return?”⁴⁷

Phase Three: On the Job Training

Phase three is described as the OJT phase which represents on-the-job training; there will be a three month field exercise and a one month of test preparation. This phase will allow the minister the opportunity to feel the pressures that come with leading a congregation. This phase will also provide the opportunity for the minister to learn with the comfort of being allowed to make mistakes that can be corrected in a nurturing environment. This phase will allow the minister the opportunity to experience what it really means to pastor a small congregation.

Mentors are important in every profession and to everyone who desires to be greater than their current status. Everyone is not capable of being a suitable mentor, maturity play a large an important part of assisting another person in moving forward in their career path. Mentors must not be afraid to share their knowledge and must not have a spirit of jealousy. A new pastor would need a person who is willing to literally pour into their life.

47. Leith Anderson, Jack Hayford, and Ben Patterson, “I’m the Leader—Now What?” in *Who’s in charge?: Standing up to Leadership Pressures*, Mastering Ministry’s Pressure Points (Sisters, OR: Multnomah Books, 1993), 19.

Mentoring must be beneficial to both person involved and both person should focus on staying grounded in the basics of the Gospel, and in theological concepts.

Mentoring has been used since early civilization to teach and train others for a variety of purposes. Throughout Scripture we find many illustrations of key biblical leaders being mentored. Mentoring is one of the primary ways God uses people to help others learn, grow, and develop as well as to mold them into the kind of people He wants them to be.⁴⁸

There is one concern that needs to be expressed about the mentoring process a caution both to the mentor and the person being taught. Occasionally a student blindly follows his mentor and thereby is led into heretical positions or wrong behavior. Every step along the way must be squarely based upon the Scriptures. The best example of mentoring took place in those three years in which Christ taught His disciples.

Jesus taught his disciples to rely on the word of God for their guidance. Jesus also taught his disciples to not get entangled with the world's way of doing things and to remain focused on the goal of heaven. Jesus never demonstrated a selfish or controlling attitude when giving instruction, he was always loving and gentle in his leadership. Sometimes mentoring can be simply a matter of telling others what one knows about the truths of Scripture.

The minister will have the opportunity to incorporate four months of on the job training within a nursing home, hospital, prison, or non-profit organization into their busy lives. The minister will work along with their field supervising pastor who will be assigned by the BOE. The minister will be equipped with a check off sheet that will identify the types of skills that they need to work on developing. This phase of training is designed to allow the minister time to acquire expertise in such areas as preaching, Bible study, pastoral counseling, and community organizing.

48. G.C. Newton, *Growing toward spiritual maturity*. Biblical essentials series, (Wheaton, IL: Crossway Books 2004), 96-98.

To achieve the necessary outcome the ministers should remain at the same placement for the entire four months. A major focus of this phase of training will involve assisting the minister to develop their personal identity. The minister will also learn how to become proficient, productive, and a proactive leader devoted to leading their future congregations in the critical ministry of transforming lives. Transforming lives is more than communicating information on Sunday morning.

When ministers are taught to provide structure and opportunities for people to serve, God uses that community of people to transform the lives of those they come in contact with on a daily bases. Minister must be provided a chance during this phase of training to serve in the different areas of the church. Transformation come when the doubt is removed from the mind of a minister about the power that through this process of training Jesus will give proof to doubt and reality to all that have been called to share his word through serving as a newly appointed pastor of a local church.

The news that Jesus was alive began to spread among His followers, at first with hesitation, but then with enthusiasm. Even His disciples did not believe the first reports, and Thomas demanded proof. But wherever people were confronted with the reality of His resurrection, their lives were transformed. In fact, that same transforming experience can be yours today.⁴⁹

There are some advantages and disadvantages to this phase of the ministers training; there will be times when the minister will want to quit. The stress and pressures of being a pastor will become real and many times overwhelming. The demands of trying to juggle a personal life, and prepare to manage the life of others will become inter-twined together. During this phase of training, the mentor will have to be vigilant on making sure the minster stays encouraged and motivated.

49. Warren W. Wiersbe, "John 20:19-31," in *The Bible Exposition Commentary* (Wheaton, IL: Victor Books, 1996), 665.

The mentor will be responsible for guiding and determining what activities need to be structured or un-structured. The advantage and disadvantage to an unstructured program depend on the individual mentor. There is a disadvantage to the unstructured OJT program and careful consideration must be given to this style of training. The structured approach is the recommended method of training for the mentor and mentee, but it requires a lot more work.

Test Preparation

The final four weeks of this phase will consist of an exam that will cover subjects from the *AME Doctrine and Discipline* on Pastoral responsibility. The ministers will have to write out their vision and mission statement. The ministers will demonstrate that they have a general knowledge of the Sacraments of Holy Communion and Baptism. The minister will also identify their plan for self-care throughout their ministry, and write out their vision and mission statement for their ministry.

The examination will probably be the most stressful part of the training phase for the perspective pastors as well as the instructor who have pour a year into each individual. However, with some basic preparation the minister can increase their level of confidence and performance on your exam. Spending time practicing and studying over the material and getting into study groups will help take some of the pressure off the individual. Setting aside a certain time each day is best to study the material rather than trying to cram the information.

The minister will be given a study guide which will cover all the information that will be in the exam, they will also be given time to study. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”⁵⁰ The text teaches is that in order to be workmen who need not to be ashamed we must “rightly divide,” or “handle

50. 2 Tim. 2:15 (KJV).

right,” literally “cut straight” the word of truth. In other words, one must know his or her Bibles and know how to use them. It is useless for a man to seek to be a workman that needs not to be ashamed and neglect the constant, prayerful, thoughtful study of the Word of God.⁵¹

The vision and mission statement should be broken down by years, such as, first year, second year, third year, fourth year, and fifth year. The mission statement should be no more than a paragraph of guiding principles which describes how the minister plans on fulfilling the vision. The mission and the vision statement are very close in relationship to one another, and many times can be intertwined. The simplistic way to remember the difference is to remember that the mission is an action statement.

It is also important to remember that the vision statement will not change between one year to the next, but the mission statement is subject to change with the times and culture of the church. The minister must also factor into this equation personal maturity, when the maturity level of the minister changes it is quite possible that both vision and mission statements will change. “If the spiritual bloom of our life with God is getting impaired in the tiniest degree, we must leave off everything and get it put right. Remember that vision depends on character—*the pure in heart see God.*”⁵²

The last day of the candidate’s fourth and final phase will involve several phases. This will be an eight-hour day of several examinations. During this eight-hour day each minister will be given eight minutes to preach on any subject from the books of Matthew, Mark, Luke, or John

51. R. A. Torrey, *How to Work for Christ: A Compendium of Effective Methods* (Chicago, IL: James Nisbet & Company, 1901), 393.

52. Oswald Chambers, *My utmost for his highest: Selections for the year*, (Grand Rapids, MI: Oswald Chambers Publications; Marshall Pickering 1968), 63.

of their selection. The pastoral candidate will demonstrate that they have a general knowledge of the Sacraments of Holy Communion and Baptism.

The minister will identify their plan for self-care throughout their ministry and write out their vision and mission statement for their ministry. “Stressful aspects of the ministry are amply documented, and several studies examine how this stress extends to the members of the minister’s family. Congregations have expectations of what kinds of people ministers and their family members should be, which may conflict with the clergy families own goals and self-understandings.”⁵³ The test will be the last step in the training process.

53. E. Fahlbusch & G. W. Bromiley, *Vol. 2: The encyclopedia of Christianity*, (Grand Rapids, MI; Leiden, Netherlands: Wm. B. Eerdmans; Brill 1999-2003), 293.

CHAPTER FOUR

CONCLUSION

The purpose of this thesis was to create a training manual for the development and successful transition into a new appointment as a pastor within the African Methodist Episcopal church. Information was collected by using surveys and questionnaires which collected information from fifty newly appointed pastors in the African Methodist Episcopal church. This thesis showed through information gathered by pastors who have left the ministry. These respondents proved through their answers that the decline in membership is a direct result of the lack of post-seminary training for those in the ministry.

This thesis demonstrated that through a well-developed and practical classroom and online training manual, the denomination will increase in membership. That newly appointed pastors will succeed because they are better prepared to handle the day to day pressures of leading a congregation. The manual was broken down into three chapters, chapter one covered training Methods of African Methodist Episcopal Pastors. This chapter also analyzed the previous and current methods of training as well as highlights of the proposed method of training for those seeking to become pastors in the AME denomination.

Chapter one showed the advantages that would a pastor would gained from the use of a well-developed training manual specifically designed to assist newly appointed pastors. Through the development stage of research, the discovery was made that there has never been any type of specialized training specifically designed for those who are seeking to become pastors. Chapter two covered the research development stage of the surveys and questionnaires. This chapter showed the in-depth process used to survey pastors to determine the need for a specialized training manual for newly-appointed pastors in the AME Church.

The survey and questionnaire were directed only to those who understood pastoral leadership. There was a deliberate and concentrated effort placed on making sure that those who were polled understood why these questions needed to be asked. Chapter three went directly into the training model that would be used to better equip ministers who are seeking to become pastors. This chapter presented a one-year training manual broken down into three different phases.

The three phases covered were the Primary Leadership Development Course. In this phase of training the ministers were taught the basic skills needed in order to transform the mindset of a minister into thinking and acting like a pastor. The next phase of training was referred to as the Leadership Reactionary Course. This phase taught the prospective pastor how to deal with the stress of leadership.

The final phase of training was referred to as the structured self-development. During the structured self-development phase the ministers were allowed to demonstrate what they learned in the classroom by being placed in a status of on-the-job learning. During chapter three the ministers were taught how to deal with importance issues such as developing local church policy and procedures. They were also taught how to align the church with the vision. “I yearned for church growth and thought keeping people happy was the secret. With a philosophy of ministry based largely on the principle of attraction, I was an easy mark for the unrealistic expectations of others.”⁵⁴

This was the most important chapter when it came to particle application, the ministers were able to make mistakes in a safe environment where they could be corrected by a skilled and successful pastor. During each phase of training the minister was given the opportunity to

54. C. B. Larson, *Vol. 2: Pastoral grit*. The Pastor’s Soul Series, (Minneapolis, MN: Bethany House Publishers 1998), 84.

remove themselves from the pastoral track if they felt that this was not the profession they felt comfortable with, and they would receive no penalty and be allowed to return to the normal training designed for ministers of the African Methodist Episcopal Church. Many of the African Methodist Churches have lost vitality and are in decline or not growing. The discovery was surreal that the stronger churches had stronger leadership teams and more effective volunteer leaders.

“It would be difficult, therefore, to conceive of a pastoral responsibility more important than helping volunteers be effective in their ministries. Working with volunteers in the church involves three basic responsibilities: motivating people, guiding them to the right ministry, and supporting and supervising them as they minister.”⁵⁵ The leaders of the stronger church had three things in common, leaders that sought training outside of the seminary, leaders who developed a team ministry concept, and leaders who had strong outreach teams that reach into the community to discover the needs. Pastors and their spouses were the primary leadership team of these churches.

Churches who were not growing or dying all together also had a few things in common. The pastors were not the spiritual leaders in the congregation, they had no outreach program, and they had problems and great difficulties of leading and motivating the volunteer workers of the church. These pastors did not seek training outside of seminary and were constantly faced with the problems of dealing with negative organizational behavior and difficult people within the church. These pastors had no vision and direction for the church; directly or indirectly and never had contact with the community surrounding the community the church was located.

55. L. Anderson, *Motivating and Recruiting Volunteers*. In *Mastering Church Management*, (Portland, OR: Multnomah; Christianity Today 1990), 129.

The journey in developing the manual was painful and lacked understanding of why these pastors were suffering in silent with no concrete help in sight. All of the pastors that were surveyed were well trained in theology, but many felt they had inadequate training while in the board of examiners. Some pastors and ministers freely admit that they were trained by other pastors whose churches were also not growing or had not leadership experience. The consensus of all participants in the survey was that the leadership of the African Methodist Episcopal Church must come to the realization that there is a need for stronger leadership trainers that are successful in their personal churches and ministries with influence in their communities.

Many of these pastors were having problems in their marriages, struggles with their weight, health problems, battles with depression, and finding personal life balance. The problems were intensified because their faith and their work are completely intermingled. “At the outset, let me stress that an intimate relationship between a pastor and a church member does not always involve physical sex. Although such relationships have the potential to become sexual, they may remain as emotional attachments for a long time.”⁵⁶

Many of these participants had to drive more than 5 hours one way to churches each Sunday while their families went to another church. Many of these ministers were not matched properly with the church they were assigned to and as long as the church had a pastor no one cared about the skill set of the individual. As in any research project the information gathered is compiled together in order to sustain the theory of the writer. Participants gave their information but also stated that they learned and benefited from sharing their experiences.

56. T. C. Muck, *Vol. 19: Sins of the body: Ministry in a sexual society*. The Leadership Library, (Carol Stream, IL; Waco, TX: Christianity Today; Word Books 1989), 86.

Many of these pastors and ministers had few opportunities to share their experiences and learn from each other in open transparency. There was a true personal revelation as a result of the sharing their experiences and most of them realized that a contributor to their stress and disappointment came from the inability to say what they truly felt without a fear of negative retaliation. Many of the participants felt disappointed with the denomination as a whole, because they felt that their expectations had not be met so they decided to leave the ministry. Obviously, people can make whatever decisions they want to make.

Each year ministers are walking away from their church there is a real problem. “When I have visited with ministers in their mid-forties to early fifties, I have found many had seriously considered other lines of work. A friend who has served three churches for a total of thirty years told me that not a week goes by that he does not look at the Want Ads section of a major city newspaper.”⁵⁷ The below list are statements made by the participants in reference to what their expectation were from the four years they spent in the board of examiners.

Table 4:

95% expected to learn the basic leadership skills and how to apply them in my first church
91% expected for a mentor to be assigned to walk alongside me before my first church
69% would have liked to be taught a lot more about personal financial issues
99% was never taught about minister’s housing, social security benefits, or the difference between a package and a salary
100% expected to receive advice on how to deal with power groups and power people in the church
93% would have liked to be given a business training on best practices on handling the finances of the church
86% wish someone would have told me how to deal with the power play of the lay organization and missionary society in the church

57. G. Fenton, *Vol. 8: Your ministry’s next chapter*. The Pastor’s Soul Series, (Minneapolis, MN: Bethany House Publishers 1999), 30.

73% wish I had been told to continue to date my wife and protect my children from the negative comments and the unrealistic expectations of church members
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60% would have like to be taught a class on how to balance members' expectation of me attending so many meetings, church socials, and civic functions

Many of these ministers' expectations had fallen on deaf ears, leaving them feeling alone and disappointed in the denomination as a whole. Many of these minister stated that they were told that they should have learned everything they needed in seminary. Even though these expectations seemed simple and basic they were ignored. Along with the pressures of ministry and the seeming lack of support many pastor decide to leave the ministry.

Many of these participants lost touch with the reality of holiness and humanity.

This creates a lot of tension between what seems holy and what seems humanly necessary. *I can't do what the pastor of First Megachurch says he did*, such pastors may think. And then they begin to think there must be a better way to make a living, that maybe they missed God's calling after all.⁵⁸

There was a discovery that many of these churches were not operating in the 20th century. There were no computers in the church, no tracking system for financial records; no method of writing the information on a legal pad was still being used; and there was no real form of check and balance when it came to tracking funds. Many of these churches in the rural areas had only one member in the church and not real measurable credibility of growth. There were some of these churches that were in such bad repair, some had no heating or air-conditioning but the ministers were expected to pay conference assessment rather than repair the church.

Many of the current pastors spoke of using their personal funds in order to keep the church running from Sunday to Sunday. "A time comes in the life of many churches when slowing spending is necessary. There is no pleasant way of doing this, of course, but some ways make

58. J. Kesler, *Vol. 13: Being holy, being human: Dealing with the expectations of ministry*. The Leadership Library, (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books 1988), 67-68.

more sense. When one church I served faced just such a shortfall, the finance committee went through the budget, item by item, marking each item with a red, yellow, or green highlighter.”⁵⁹

Pastors face these problems on a regular weekly bases and many of these pastors feel that on a higher leadership level no one really cares. How are these ministers expected to grow a church without the basic elements to meet the needs of the congregation? There appeared to be a bigger problem underneath the surface. The ministers were being asked to make brick without being provided straw.

Many of these ministers said that problems arose when they tried to make changes in order to bring the church into the current century of operation. “Every church needs to be concerned about who spends the church’s money and how exactly it is spent. That’s what good stewardship is about. But by wisely delegating authority, we practice good stewardship, and ministry can keep moving forward.”⁶⁰

The minister would face opposition from the less spiritually mature Christians who felt that they were in charge of the church. These members would become irate, create stressful situations, withhold funds, not pay the church bills, and make phone calls and write letters to the presiding elder or bishop to have the pastor removed for simply trying to make changes. Many time they would get whatever they want, regardless of its damage to the pastors moral. The above mentioned things were only the tip of the iceberg, women in the pulpit were frustrated to the point of leaving.

59. R. L. Bergstron, *Who Spends the Church’s Money?*. In *Mastering Church Finances*. Mastering Ministry, (Portland, OR: Multnomah Press; Christianity Today 1992) 150.

60. Ibid.

The women pastors felt like they were being given restrictive roles, smaller churches, and no leadership positions in the denomination. Women pastors felt that the denomination was male-dominated, and the voice of women demeaned. In a district that is female dominated there has never been a female presiding elder appointed. Females were being placed at smaller churches even though many of them had obtained higher educational degrees than their male counterparts.

Religiously motivated restrictions are the most difficult to recognize as unjust; this is shown by the blessing given to slavery over the centuries. Such restrictions are even more difficult to acknowledge and replace. For much or all of the church's history, it has maintained double standards for men and women. That is true not only of sexual standards; discrimination has also taken place in salary scales, in assuming that hiring the husband obligates the spouse to a joint ministry, in restricting the ministry of women even in areas other than pastoral leadership, and in limiting women's role in decision-making.⁶¹

The denomination was born to give a voice to those that were being oppressed and to those that were discriminated against just because they were different. The pastors who were female also felt that in order for their voice to be heard and for them to be taken seriously, they needed to form a group called women in ministry. This group would serve as a voice to speak to the equalitarian claims the denomination made about the inclusivity of women. Such a group would also address the male oriented culture of the ministry.

Women pastors in the denomination felt that it was time men listen to the sisters in the faith and hear their pain. These pastors felt that it was time for the men in positions of authority to listen to God and acknowledge their role, and foster an environment that would create and maintain policies that would bring down the double standards. Only then will women find release for ministry and experience full participation in the life of the church and in society.

61. A. R. Guenther, *Hosea, Amos*. Believers Church Bible Commentary, (Scottsdale, PA: Herald Press 1998), 108.

Double standards in a denomination that is female dominate and state that they embrace the equality of women must go.

Many ministers, both male and female stated that there appeared to be real problems and many of these problems appeared to stem for the leadership as a whole not following the doctrine and discipline that was set to govern the African Methodist Episcopal church. “Bylaws are written rules or guidelines agreed upon by the church members for regulating and directing the church’s own internal affairs, dealing with others, and government of the members. Bylaws focus on the procedural matters which might be subject to change more often than would the constitution.”⁶² When the rules of the denomination are not followed and ministers and leadership are able to adjust the standards depending up their personal desires problems such as division and double standards will occur.

One good example of not following the doctrine was with the educational requirements. Pastor are required to have a master’s degree, but there are some that have been allowed to pastor a church without the required educational degree. While many other pastors were not able to pastor a church without going through all the requirements and obtaining their required educational degrees. “The general public expects the pastor to be different, to be special, and to have overcome the obstacles that trip up ordinary people.”⁶³ Many of these pastors are discouraged by the disrespect or disregard for the rules that govern the denomination.

The doctrine and discipline that outline the rules and regulations for the African Methodist Denomination give detailed rules on the requirements for becoming a minister and bishop, but

62. C. Tidwell, *Church Administration: Effective Leadership for Ministry* (Nashville, TN: B&H Publishing Group 1985), 119.

63. J. Kesler, *Vol. 13: Being holy, being human: Dealing with the expectations of ministry*. The Leadership Library (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books 1988), 18-19.

the requirements for becoming a presiding elder is not stated. The presiding elder becomes a middle manager and supervisor of all other minister under his or her district. They are thrust into an important leadership position and it is vital for persons who have been appointed to be presiding elders understand their leadership roles and the importance of their ministry to the African Methodist Episcopal Church. Corporate America, governmental agencies and some religious organizations provide specific training opportunities when individuals transition from one position to another, and especially when employees are promoted.

Training should be provided for all presiding elders of the AME Church so they know what to expect and know what is expected of them. Leadership training is important and it is not only important for pastors, but leadership training is crucial for presiding elders. Presiding elders have to step into the reins of leadership in the district and must balance the fine-line of conveying the intent of the episcopal leadership, the AME Church Mission Statement and the needs of local churches and to ethically help pastors to navigate the needs of the local church and needs of the denomination, because sometimes it might appear that the two entities are going in different directions. Sometimes presiding elders make the mistake of not exhibiting the Wisdom of Solomon when dealing with issues of conflict related to the local church and the connectional church.

Some of these presiding elders have the attitude of do it because I said to do it, and many times giving the pastor no explanation. There is an invisible but very real lack of respect for the position of presiding elder, due to there being no real outline of requirements for this position. Many of the pastor they supervise have more education and more years of experience than those appointed to the supervisory position of presiding elder. Many of the pastor feel that the educational requirements placed on them to receive a Masters of Divinity is demeaned and the

true is distorted when presiding elders who are appointed to supervise pastors, wear robes with three stripes on their robe indicating they have obtained a Doctors Degree, while very few of them have reached that educational level.

Many pastors that were surveyed expressed that their presiding elders did not deal with pastoral issues and did not sit down regularly to counsel and mentor the pastors under their supervision. Training for presiding elders is the key for helping them to understand change and transition, conflict management, and helps them to develop strategies for implementing innovative programs on at the district and annual conference levels. Presiding elders need to be given tools for responding to challenges that are part of the work of a presiding elder, including strategic appointment-making recommendations; understand the importance of having "critical" face-to-face discussions with pastors and knowing how to provide difficult feedback to pastors and congregations. The position of being a presiding elder is a critical position and the African Methodist Episcopal Church must recapture and reignite the position of being a presiding elder if the sustainment of pastor is of importance.

Supervisors are directly responsible for training those they lead to become successful. Many of the pastors love their denomination, but are discouraged by the disrespect or disregard for the rules that govern the denomination. Many of these pastor make a premature decision to abandon the process of becoming an African Methodist Episcopal pastor because of frustration. There must be a period of self-reflection for these ministers in order for them to be affirmed regardless of the decision to stay in the ministry or to leave the ministry.

One of the mistakes made by some ministers is not recognizing the change in job description of being a pastor; and making the mistake of thinking of the pastor's appointment as an extension of his or her duties they had as a minister. In some organizations when a spouse is

intrinsically involved with their spouse's duties, the spouse is provided training also. For instance, in the United Methodist Church, when new district superintendents are appointed, training is provided for them and training is provided for spouses. Sometimes the hardest thing for a pastor to do is to stay the course and allow God to use their pain to make things better.

“Is it time to leave my church? Maybe even the ministry? Those questions, though seldom spoken, are often thought. The LEADERSHIP survey showed nearly 40 percent of pastors have “considered leaving” the pastorate and “looked into other types of ministries and/or occupations.” That doesn't include the nearly 10 percent who did indeed give it up. And the number who have wrestled with “Should I leave this current church?” probably approaches 100 percent.⁶⁴

When the decision is made to move forward the minister will be able to evaluate if the next assignment is a promotion or demotion. The Israelites left Egypt for a reason. Like the Israelites, pastors can ill afford to have the things that troubled those in the old place follow them to the new place. Like ending a bad relationship, pastors cannot allow the mistrust and skepticism that fueled them to leave, to be replicated in the new location.

A minister's psychological and emotional baggage must be checked so that the opportunity God has given will not be tainted by the emotional death of discouragement. “Love is never so happy as when ministering to the needs of its cherished object, and never is the Christian so needy and so helpless as in the hour of death. Man's extremity is God's opportunity. It is then that the Father says to His trembling child, “Fear thou not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the

64. K. A. Miller, *Vol. 14: Secrets of staying power: Overcoming the discouragements of ministry*. The Leadership Library (Carol Stream, IL; Waco, TX: Christianity Today, Inc.; Word Books 1988), 181.

right hand of my righteousness” (Is. 41:10).”⁶⁵ Be it a job, a relationship, a location, whatever it may be, if one must realize that God has and will deliver all from it.

There is a lesson in learning to “leave Egypt behind”. If God is allowed to direct the minds and hearts in the decision making process then, there should be no remorse, no insecurity, and no need to be skeptical of where God leads. This new awareness quickly settles in the mind of a new pastor who has tried to voice their opinions about how to apply new and fresh ideas to difficult members of their staff, elder boards, and congregations. Many of these pastors are kept awake at night and were faced with constant emotional distress while attempting to find a way to bring life back to the church.

They reported that if they could survive the first year of ministry they could effective they could also have effective relationships with staff and individuals. A better connection with members would be possible, allowing more effective motivation of staff and members of the congregation give motivation to staff and members of their congregations. The bottom line in church leadership is that people and community are impacted by pastors who have been given the commission to save souls and transform peoples’ lives. Both pastors and their spouses who have a role in their church ministries have to find an approach to motivate and lead people and grow new leaders even in hard times and unreal situations.

Pastors are isolated managers, and proper training is vital. Learning from others who have faced similar situations and came out successful is priceless. Much of the leadership challenges for pastors is managing and leading non-paid volunteers in the local church that encompass the management team churches. This requires more than a seminary degree, and emotional

65. A. W. Pink, *Comfort for Christians*, (Bellingham, WA: Logos Bible Software 2005), 88.

intelligence; it also entails the ability to motivate and inspire people through the oratorical skills displayed during Sunday morning worship service.

All these things must be intertwined and incorporated into training for ministers in order to make the training real. Training is the essential element needed in order to transform a minister into a pastor. Pastors are under constant scrutiny, and maintaining and establishing the health of the church is an important part of their credibility in church leadership. The effectiveness of their training is directly dependent on how realistic the training.

Training manuals are particularly useful in reviewing the subject after training, and referencing the manual after the training is completed. The manual must be kept up to date to provide a valuable source of information to strength of the minister.

The Greeks placed a high value on physical fitness and every major town or city would have had a gymnasium. But the benefits of this type of training are temporary. One day the energy and agility of even the fittest person will wane. But if a person trains himself to be godly, he will be investing in something that ‘holds promise for the present life and also for the life to come’ (v. 8).⁶⁶

A well designed training manual is easy to read and has easy to follow instructions; and uses illustrations to enhance understanding. Content, topics, tasks, procedures and other information should be arranged in a logical sequence and broken down into small units. The manual that is used during the training session, should also be used afterwards. Training doesn’t begin and end with information; some provisions for transfer of the training information into practical application must be made.

More specifically, trainers need to decide how adaptable the trainee needs to be and make sure that the information learned in training can be adequately adapted to the church setting.

“Like the military, the church wants teachers who impart not just knowledge and skills but also

⁶⁶ S. J. Robinson, *Opening up 1 Timothy*. Opening Up Commentary, (Leominster: Day One Publications 2004), 74-75.

passion. Without passion there's no life, no drive, no animating energy to the teaching. There's no infectious quality to the message taught.”⁶⁷

Training manuals are a way to avoid contamination of new pastors from those who have formed a negative attitude about the church and the denomination. “Mentors will reproduce what they are, whether good or bad. Even if I've had only one good teacher, I've tried to multiply from that one good stock.”⁶⁸ The trainee must be given the opportunity to use their new skills, and gain refresher training when necessary.

Developing a successful training manual requires development of tested material and provides an effective ways to solve problems without wasting money and time. Training manuals provide an effective way to build pastoral skill sets while enhancing interpersonal skills. Training manuals are great ways to equip pastors to apply their seminary intelligence and interpersonal skills to the areas that they will face each day of their ministry while trying to sustain a positive and productive attitude in leading their congregations to Christ. Training manuals also provide the ability to quickly evaluate and understand why they are having problems and the able to identify more constructive ways to deal with each issues.

In conclusion, this training manual is not the cure for all problems, but it will assist in improving the ministry by providing many new pastors with the confidence to be spiritual leaders, provide the ability to relax into their roles as leaders and motivators of people and their churches, and to be confident in the fact that they are now better equipped to impact their churches and communities. The Training Manuel will benefit a new minister by providing a critical tool throughout the training program and a reflective tool through the first year of their

67. H. Hendricks, *Training People to Teach*. In *Mastering Teaching*. Mastering Ministry, (Portland, OR; Carol Stream, IL: Multnomah Press; Christianity Today 1991), 135.

68. *Ibid.*

ministry. The manual will also provide a knowledge base that applies to each of the areas that a new pastor faces in managing his/her personal lives and in their church. By using this training manual ministers will walk into their churches with the confidence of leading and not the fear of failure.

There are few occupations that can engender burnout like the pastorate. “Gregory the Great reflected deliberately on ways in which pastors are called to care for themselves. Gregory thought it a specific hazard of ministry that one becomes so focused upon others’ needs that one’s own health and well-being may be jeopardized. The sudden death of highly competent ministers may be an oblique witness to their own myopia about their omnicompetencies [sic].”⁶⁹

The demands on a pastor’s time, emotions, and energy can be overwhelming. This manual will provide the tools to allow pastors to re-engage in exciting and visionary ministries. New ministers will become more effective leaders, achieve high levels of organizational performance, and develop the ability to grow more leaders in their organizations. The classroom training, the practical mentor training, and the on-line training includes many experiences that will contribute to transforming churches.

In addition to the classroom work, the program teaches each pastor self-discovery activities that build personal self- confidence.

Self-disclosure is a fine skill that may be learned through modeling or imitation and is refined through practice. It is a function of a healthy personality and a sign of ego strength. It is the ability to bring into light what is invisible or unknown and to show plainly and without reservation what has not been previously uncovered or unveiled. Usually, before disclosing sensitive information, exposing private materials, or sharing intimate experiences, people make sure that enough trust, safety, and confidentiality have been established in the relationship.⁷⁰

69. T.C. Oden, *Ministry through Word and Sacrament. Classic Pastoral Care*. (New York: Crossroad, 1989), 7-8.

70. David G Benner and P.C. Hill, *Baker Encyclopedia of Psychology & Counseling*. 2nd ed. (Grand Rapids, Mich.: Baker Books 1999), 1081.

The manual will contribute to the congregation's attitude about the pastor and the pastor's ability to lead the congregation in all matters. Creating a personal vision and mission statement will define the pastoral style. The members of the congregation will appreciate the ability the pastor has to apply knowledge to understand and motivate volunteers in the church from the moment they enter the first board meeting. The overall outcome is that the pastor will become more relaxed, and confident in their leadership role

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APPENDIX A

Doctoral Interview Questions

1. How did you maintain balance over the first 3 years of your ministry?
2. How did you measure success of the first three years of your ministry?
3. If you could do it all over again, knowing what you know now, list five things that you would do different
4. List five things that you would teach a new pastor if you were selected as their spiritual mentor.
5. List five life lessons that you have learned over you pastoral career.

APPENDIX B

Survey Questions

1. List five areas in which you would have liked more help with-in your first three years of pastoring.
2. List five areas that Seminary training could not assist you in the preparation for pastoring.
3. List five areas in which you felt that if properly prepared could have assisted you in avoiding common pitfalls of pastoring.
4. If on-line training was available for personal development over a three year time frame, list five areas of study that would be helpful.
5. List five areas in which a new pastor loses focus with-in the first 3 years.

APPENDIX C



African Methodist Episcopal Church

Official Board Meeting Agenda

Date: Time: Place:

Pastor Presiding:

Devotions

Hymn

Prayer

Scripture

Training Topic

Church Growth

Minutes

Administrative Assistant

Correspondence

Review of The Church Calendar (Mar, April, May)

Submission and Speaker Consent Materials for Special Programs to be held in April 2014 should be submitted this month [90 DAY Planning]--Each person responsible for maintaining updates to their calendar.

Treasurer's Report

Unfinished Business

New Business

Church Organizations/Auxiliaries Reports Via Pastoral Questions

(Please note there is no longer a need to submit the old format of reports; your report is your response to the pastoral questions)

Roll Call

Closing Prayer

Adjournment

APPENDIX D

Disciplinary Questions

1. Are there any appeals from members of this society?
2. Is there any application for license to preach or exhort?
3. Is there any license to be renewed
4. How many persons have been converted?
5. How many people have been received on probation?
6. How many people have been received in full membership?
7. How many persons are now ready to be received into full membership?
8. How many persons have been received by certificate?
9. How many have left with certificates? Names. Where did they go?
10. How many have left without certificate?
11. Total number of persons joining the church this quarter?
12. How many expelled? Names. Why?
13. How many members have died this quarter, and what are their names?
14. Number of affiliated members?
15. Number of preparatory members?
16. What has been the increase of full membership of this quarter?
17. How many Church Schools?
18. Does this station, circuit or mission have a Lay Organization?

APPENDIX E

Study Guide

- Define the Ministers Bill of rights
- List the five Classifications of a Pastor
- List the five Classifications of Churches
- Define the following
 - Local minister
 - Intenerate Minister
- Explain The Retirement process of a minister
- Define the following under Clergy Sexual Misconduct
 - Official Policy Statement
 - Sexual Harassment
 - Clergy Sexual Misconduct
 - Clergy Sexual Relationship
 - Single Clergy Romantic Relationship
 - Sexual acts or contact between clergy and lay
 - Sexual acts or sexual contact between clergy
 - Mitigation or Excuse
- List 6 Causes of Ministerial Impeachment
- Define Duties of
 - General Board
 - Quarterly Conference
 - Steward Board

- Trustee Board
- Define Ex-officio Member
- Self-Denial Week
- List Organizational Colors and define meaning
- Ministers Orders
 - Deacons Orders
 - Elders Orders
- List 12 of the 27 Responsibilities of a Pastor
- List 5 of the nine Rules of a Pastor
- List all 5 of the Special Means of Grace
- What is the Minister Annuity Plan and how does it work
- Explain what this symbol means to the AME Denomination
- Who are the 4 horsemen
- Primary Leadership Development Study Guide
- Personal Vision Statement

APPENDIX F

OBSERVATION FORM

Sunday Worship Service/ Mid-Week Service/ Preparing Sermons

Date _____ Season _____ Sunday _____ Event _____

Sermon by _____ Series Title _____

Preaching Text _____ No. ____ of ____

Sermon Title _____

Sermon truth in a sentence _____

Worship Theme _____

New Testament Lessons _____, OT Lessons _____

Gospel Lesson _____, Psalter Reading _____

Scripture Reader(s) _____

Communion Celebrant _____

() Children's Emphasis (who, what) _____

() Communion (how) _____

() Baptism of _____

() Prayer and Praise led by _____

Announcements given by _____

Music:

Musicians available for service _____ Prelude _____

Choral Introit _____

Offertory music _____ performed by _____

Choral Benediction _____

APPENDIX G
OBSERVATION FORM

Teaching Bible Study/ New Members Class/ VBS

1. The Bible Passage_____
2. The Human need this passage will meet_____
3. Learning Goal: By the end of this study the congregants will:
 - a. (Know) _____
 - b. (Feel)_____
 - c. (Do)_____
4. Hook_____
 - a. Focus on life issues
 - b. Grab the Students attention
 - c. Involve everyone
5. Bible Input_____
 - a. Focus on what the text is about
 - b. Involve the class
 - c. Emphasis the main points
 - d. Summarize
6. Life Application
 - a. How does the lesson apply today
 - b. Keep the lesson particle
 - c. Encourage and motivate the congregants to make a decision
 - Be familiar with four different methods of independent Bible study
 - Be able to develop a topical Bible study
 - Understand how to set goals for a three month period and follow them

APPENDIX H
OBSERVATION FORM

Responsibilities and Duties of a Pastor

1. An itinerant pastor must be diligent; never unemployed; never triflingly employed.
2. The itinerant pastor must be a tither as a good example for the laity to follow.
3. The pastor shall attend the presiding elder when in his or her charge and give all necessary information by letter, when absent.
4. The pastor shall take charge of all local elders, deacons, preachers and exhorters in a class for mutual improvement. The Quarterly Conference shall reprove, or remove, if it think best, those who refuse to unite in the class.
5. The pastor shall search out from among the membership and their families young people for the ministry and shall help them interpret the meaning of the call of God; shall challenge them with the opportunity of the Christian ministry; and shall devise and assist them and also watch over them during the course of their preparation.
6. The pastor in charge shall, at the beginning of each conference year, convene the Official Board of the church for the purpose of laying before this Board plans for administration of the church; shall explain the plan for financing the various enterprises of the church, out-line a calendar of events for the year, suggest an overall budget for the local church, and state plans for raising funds to meet the general budget and annual conference obligations.
7. The pastor shall call and preside over the Boards of Stewards and Trustees and all meetings for the transaction of spiritual and temporal business in the charge, excepting those called to inquire into complaints or charges against the pastor.

8. The pastor shall host Watch Night meetings, Love Feasts which may be continued for one hour and a half, and Quarterly Conferences in the absence or at the request of the presiding elder.
9. The pastor in large societies shall meet the men and women apart once a quarter, and from those of them who are believers in bands of ten each, where this is practicable.
10. The pastor shall meet the Quarterly Conference, also shall meet the societies and other organizations of the charge as often as possible, and shall overlook their accounts from time to time and no money shall be disbursed without the knowledge and consent of the pastor.
11. The pastor shall travel and labor in the charge, conduct divine service, visit the sick, recommend decency and cleanliness, and enforce vigorously but calmly all the rules of the societies, and every part of *The Doctrine of the African Methodist Episcopal Church*.
12. The pastor shall regulate the bands and see that every band leader has the rules of the band.
13. The pastor shall read the general rules in every society once a quarter and in every congregation once a year.
14. The pastor shall assign all persons received on probation to a separate and special class.
15. The pastor shall give love feast tickets to all full members in good standing.
16. The pastor shall see that a fast be held in every society in the charge in the Friday next preceding every quarterly meeting and have a memorandum made of it on the class papers.
17. The pastor shall see that every society is duly supplied with our books.

18. The pastor shall receive, try and expel members, according to *The Doctrine and Discipline of the African Methodist Episcopal Church*, and at every quarterly conference shall read the names of those who have been received and who have been excluded.
19. The pastor shall appoint all class leaders and when deemed necessary, or if the good of the church demands it, remove them.
20. Where there are no Stewards, the pastor shall appoint a person to receive the quarterly collections in the classes.
21. The pastor shall suspend a steward from office for sufficient cause, and appoint a steward in his or her stead; the course and action to be reviewed and finally disposed of by the Quarterly Conference.
22. The pastor shall not allow any person to officiate as a preacher or exhorter in the church without obtaining a license from the Quarterly Conference, and shall insist that this license be renewed once every year.
23. The pastor shall not allow any minister under suspension, expulsion or charge of immoral conduct to officiate in the pulpit or at the altar.
24. The pastor shall take exact account of the members in the charge, report the same to the Annual Conference and, on being removed, shall submit to his or her successor an accurate account of the charge.
25. The pastor shall not cease to labor in the Itinerancy, except in the cause of sickness, without the consent of the Annual Conference, certified by the hand of the bishop.
26. The pastor shall frequently warn the members against moving from one charge to another, without a note of recommendation, informing them that they will not be received into other societies without the note of recommendation.

27. Every pastor shall gather in the children, and wherever there are ten whose parents will permit it, shall meet them once a week, or once in two weeks for the purpose of giving them instruction and training them in the catechism.
28. The pastor ought to report to the church Conference his or her labors, burdens, cares and point out places where the members, or a portion of them, could work for the glory of God.
29. The pastor shall further assist those under his or her care by instructing them in personal religion, family religion and the depth of religious experience, going from house to house visiting them in their own dwellings.

APPENDIX I
IRB APPROVAL PAGE

January 14, 2013

Delphoney Suzette Kargbo
IRB Exemption 1456.011413: Equipping and Empowering New Pastors within the A.M.E
Denomination: A Three-Year Training Manual for Development and Success

Dear Delphoney,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

- (2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
 - (i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and
 - (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling
(434) 592-4054