EIGHT KEY PRINCIPLES TO TRANSFORM CHURCH CULTURE TO
RETAIN MINISTRY LEADERS

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ABSTRACT

EIGHT KEY PRINCIPLES TO TRANSFORM CHURCH CULTURE TO RETAIN MINISTRY LEADERS

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In today’s culture, there is an ever-growing population of unchurched and dechurched within our local communities, not to mention dysfunctional leaders within the Church. This project attempts to create a healthy quality of life for ministry leaders that transcends into relevant evangelism and empowering discipleship. Based on scripture, segments of church history leadership styles, surveys of current ministry leaders, various books/articles, and personal perspectives this paper will delineate lessons to be learned and principles that are effective in the remodeling process. The principles within this project will show how church culture can transition from an antiquated paradigm of ministry to that of empowered leadership that produces cultural relevance and relational discipleship.

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DEDICATION

To: My wife Angie and my children Ashlyn, Claire, and Rock, this journey would not have been possible without you. My wife’s constant encouragement has been one of the major driving forces in my life. I want to thank Ashlyn, Claire, and Rock for being good sports while being “dragged” to Lynchburg for “vacation” while I was attending class. My family has truly made me a better person and Christian. Thank you for believing in me.
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CHAPTER ONE
INTRODUCTION

In today’s culture, there is an ever-growing population of unchurched and dechurched within local communities, not to mention dysfunctional leaders within the Church. This project attempts to create a healthy quality of life for ministry leaders that transcends into relevant evangelism and empowering discipleship. Based on scripture, segments of church history leadership styles, surveys of current ministry leaders, various books/articles, and personal perspectives, this paper will delineate lessons to be learned and principles that are effective in the remodeling process. The principles within this project will show how church culture can transition from an antiquated paradigm of ministry to that of empowered leadership that produces cultural relevance and relational discipleship.

Leadership in church can include pastoral staff, boards, committees, volunteers, and the like. This paper will address specifically pastoral staff and/or department heads. The call to leadership within the local church is an exciting and humbling endeavor. To comprehend that God has called and entrusted the care and development of people into the hands of leaders is unnerving to say the least. In a staff meeting in a growing church in Ohio, the leadership shift could be clearly seen. In the midst of the normal discussions of church evaluation and protocol, the 20-something youth pastor raised his hand with nervous trepidation and interjected, “I know that worked for your generation, but my generation would not connect with that action.” As with many things in church culture, there must be an evolving element to continually remain relevant with the culture in which one lives. This by no means is any indication that the purpose or message of the Church has changed. Leadership methodology is not immune to cultural shifts. The formatted structure of leadership has produced an antiquated, one-size-fits-all, “cookie
cutters” model. Leaders are attempting to lead within the parameters of black and white solutions with no margin of error or imperfection. Inevitably, leaders trained to solve clearly defined problems find themselves facing gray areas, resulting in unsure and bewildered leaders within the Church. The people under a leader can only be as healthy as the leader is himself/herself. Ross Parsley said, “the process of growing a new healthy family of believers…is a journey full of adventure, risk, failure, challenge, and beauty. . . . It might be a bit more chaotic and disorganized than the church you are used to. It may turn out more muddled and messy than you’d like, but it will be real, authentic, and . . . healthy.”¹ The call and passion of ministry can soon turn into the “walking dead.” This paper attempts to produce healthy leaders that in turn produce a healthy church culture that people within those churches can truly flourish.

“The Church must rebuild its leadership on the solid, biblical foundation of anointed servant hood.”² Scripture clearly articulates the importance of leadership, displaying individuals that God used to guide His people. God raised up a leader to establish the Hebrew nation with the promises of God through Abraham (Genesis 12). Moses was raised up by God to lead His people out of Egyptian bondage to a place of worship and promised living (Exodus 3). Caleb was raised up to provide victorious vision (Numbers 14:24). Samuel was used as a leader to bring righteousness back to a fallen nation (I Samuel 3). David’s leadership brought national strength back to Israel (I Samuel 17). Elijah’s servant leadership kept the concepts of God in the national spotlight. The leadership of Isaiah was used to speak to influential people keeping the vision of God as the primary focus (Isaiah 6). In the New Testament, the servant leadership of Jesus set the paradigm for empowered Christianity (Matthew 20:28). The apostles established the

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paradigm of modeling the life of Christ (II Thessalonians 3:7). Proverbs 29:18 states, “Where there is no vision, the people are unrestrained, but happy is he who keeps the law.” Vision sets you free from the limitations of what the eye can see and allows you to enter into the liberty of what the heart can feel. It is vision that makes the unseen visible and the unknown possible.

God establishes leadership to continually uphold a liberating vision for Kingdom advancement. When leaders for one reason or another do not lead in a God designed fashion, there is a vacuum of freedom and liberating sense of self-worth. Ephesians chapter 4 states,

Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God’s people to do His work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith and knowledge of God’s Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ.

Then we will no longer be immature like children. We won’t be tossed and blown about by every wind of new teaching. We will not be influenced when people try to trick us with lies so clever they sound like the truth. Instead, we will speak the truth in love, growing in every way more and more like Christ, who is the head of his body, the church. He makes the whole body fit together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love.

The goal is to establish a church culture that is healthy, growing, and full of love. For this to happen effectively, the leaders themselves must be healthy and growing. Jesus said it like this, “Can one blind person lead another? Won’t they both fall into a ditch?” Students are not greater than their teacher. But the student who is fully trained will become like the teacher.”

John Maxwell emphasizes that acquiring and keeping good people is a leader’s primary task. To

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3 Prov. 29:18 (NASB).
5 Eph. 4:11-16 (NLT).
acquire and keep good people, the leader needs to “acquire and keep himself” first.

Transformed leadership will produce a transformational church culture. Transformational leadership occurs when a leader moves people to fulfill a vision that ultimately transforms the leader, their followers, and their organization as together they achieve higher aims for the common good. It is a style that is both powerful and complex. Transformational leaders have a healthy model to engage human capital.

Table 1.1. Transformational Leader Models

| See people as individuals to be developed not as units to be managed. |
| Take the time to know the personal traits of people. |
| Assess the most appropriate pathway for the development of their full potential |
| Are sensitive to people’s needs while still challenging them to grow. |
| Know when to give what to whom. |

The most important thing to make an organization or ministry successful is leadership. Unfortunately, today in ministry whether it is the stress, dysfunction, or the lack of personal soul care, leadership is dropping out. The following statistics are staggering:

Table 1.2. Ministry Statistics

| 1800 pastors leave the ministry every month |
| 40% of pastors will not be in ministry in ten years |
| 15% of pastors contemplate leaving the ministry every Monday morning |
| 65% of pastors would leave their position for a similar paying position |
| 50% of pastors feel unable to meet the needs of the job |

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80% believe that pastoral ministry (as they know it) has affected their family negatively

40% of pastors will have an extramarital affair during their ministry career

70% say they have lower self-esteem than when they started in ministry

89% say they do not have the gift of leadership

The pool of literature on various leadership topics is very large from both a non-spiritual and spiritual point of view. Business leaders and church leaders alike agree that the success of the company or ministry is dependent upon the leadership involved and the leadership that is developed. Corporate leaders agree that today in the business world there is a vacuum of true leadership. Lee Iacocca said, “Where are the voices of leaders who can inspire us to action and make us stand taller...There was a time in this country when the voices of great leaders lifted us up and made us want to do better. Where have all the leaders gone?” After the terrorist attacks in 2001, companies were faced with lay-offs and hiring freezes. Since then baby-boomers have been retiring, leaving a work force with leadership skills that are lacking. The church world has been bombarded with paradigms of leadership to ignite discipleship, manage budgets and people, and ultimately produce overall growth. Great things have been accomplished, but at the expense of burnout leaders and wounded followers. The vacuum of leadership transcends the for-profit world to the Church as well. This paper is not an attempt to recreate the wheel of ministry leadership, but rather an academic work that provides healthy principles that keep the wheel rotating on its axle for a longer period and to give the wheel new traction to get grip in today’s culture.

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10 Lee Iacocca, Where have all the Leaders Gone? (New York, NY: Scribner, 2007), 5.
The author of this work is a church leader that has worked for mega-ministries, Bible colleges, and church plants. The author has 18 years of ministry leadership experience. In those 18 years, there were times of great growth and empowerment for leaders. There were also times of great abuse and dysfunction resulting in leaders being frustrated and eventually resigning from their positions, with some even leaving ministry. Ministry should be a life-giving experience for those being ministered too as well as for those doing the ministry. The old adage that “one can rest when they get to heaven” has run its course to the point that leadership has been under unrealistic expectations, negatively impacting relationships and Kingdom productivity. This paper has principles to reestablish healthy leaders that produce healthy people.

The Statement of the Problem

This paper will cover the principles to be applied by ministry leaders that can remodel church culture by transformational leadership that is relational, empowered, attitudinal attractive, and love motivated. Leaders within ministry are losing themselves and key relationships around them due to unhealthy internal dysfunctions and external pressures that are not properly managed. Serving the Lord in a ministry capacity should be a rewarding and fulfilling experience for the leader and those that he/she leads. The paper collects data from current literature, paradigms in church history, and surveys given to current leaders to identify the need for a transformation in ministry leadership. This work identifies ministry leaders as those that are fulltime staff members within a local church that oversee a certain area, such as a Youth Pastor, to those leaders that oversee the whole organization, such as a Senior Pastor. Principles will be offered to enhance the lives of the leaders to have a better quality of life and to enhance the quality of leaders that are being reproduced and developed. The paper will present the need for
transformation among church leaders, followed by examples in history, and end up with applicable principles for healthy leadership function and development.

**The Statement of Limitations**

Other than the parameters set by the above information, this paper will be limited in the following ways. First, the author will not discuss all of the possible church government models. Second, this paper will not suggest that this is the only model of leadership behavior or that this is even the “best way.” There are many good paradigms and principles that produce effective leadership. This paper introduces a set of principles that aid in leadership longevity and quality of life. Third, the author is not concluding that every ministry leader is dysfunctional and unhealthy. The research for this paper identified that there are some very healthy, life-giving church leaders that have produced great church culture. Fourth, this thesis will not recommend that any ministry leader that applies these intentional principles will find a “cure-all” for all of their problems. Fifth, this paper does not indicate that one church background or denominational leadership structure is better than another. Sixth, the historical research is not meant to be conclusive in that these were the only men God used within a leadership capacity. Seventh, this thesis is meant to help leaders in a postmodern culture lead and reach people, not to scrutinize various current church models of outreach and discipleship. Eighth, this paper is not a detailed handbook on how to do specific areas of ministry. This paper identifies general principles and ideals for leaders that can be applicable for any area of ministry leadership.

**Theoretical Basis for the Project**

The basic tasks or functions of a leader are planning, organizing, guiding, staffing, and evaluating. Planning involves assessing the current situation, setting goals and strategies, and forecasting the future. Organizing includes developing an organizational chart for structure,
guidelines of control, developing job descriptions, and offering a reward system. Guiding for a ministry leader involves clear communication, being able to delegate responsibilities, and motivating people in healthy, productive ways. Staffing encompasses the responsibility of selecting the right people, enlisting them into the right position based upon their gifting and personality types, effectively training them for the position, and producing a work culture that retains people. Evaluating can be the piece of leadership that is too often overlooked. Evaluation by the leader involves establishing an understandable standard, using that standard to measure performance, and correcting performance to meet the standard.

Leadership is certainly not a foreign concept to the scripture and church history. God continually equipped and used men and women to guide and lead people into His plans and purposes. “When God creates a leader, He gives him the capacity to make things happen.” Leadership by example and by being a servant is the biblical mandate. Scriptural leadership takes place when divinely called men and women respond to God in obedience. God’s Word establishes requirements for ministry leadership. Requirements for leaders in scripture are high and can be found in 1 Timothy 3:1-13, 2 Timothy 2:1-13, Titus 1:5-9, Acts 6:1-6, and Exodus 18:21-22. These scriptures collectively identify that the qualifications for leadership can be summarized into commitment, conviction, competency, and character.

People tend to be attracted to charismatic leadership that confidently communicates an appropriate vision with divine authority. Moses modeled charisma in leadership when he returned to Egypt to lead Israel to freedom. In times of adversity, the key to leadership

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credibility is often how well the leader resolves problems. Joseph developed his leadership in the worst of conditions, modeling principles of decision-making that later qualified him for greater leadership responsibilities.

Many leaders limit their leadership potential or quickly burnout in leadership because of their failure to delegate. Moses modeled this aspect of administrative leadership in the appointment of judges to do the work he was doing that could be done as well or better by others. This passage of scripture in Exodus 18 is also an example of a team leadership model. Leadership motivates followers to accomplish a task together which none could do solitarily. Nowhere in Scripture is this better portrayed than in the rebuilding of Jerusalem’s walls in 52 days. Nehemiah modeled the principles of administrative leadership necessary for effective project management. In Matthew 4, Jesus builds his team of leaders by choosing the twelve disciples. Ministry leadership finds its credibility in serving others. Jesus both taught and modeled the principle of servant leadership throughout His public ministry and private mentoring. Leaders multiply and extend their influence through the development of other leaders who share a common vision and commitment. Paul modeled effective leadership training strategies in making disciples who assisted him in ministry and became the effective leaders of the next generation.

Ministerial leadership represents action. The Bible is filled with illustrations of God looking for and choosing leaders. “Every basic, honorable principle in leadership and management has its roots and foundation in the Word of God.”¹³ The Old Testament is full of examples of God dealing with Israel by calling certain people to lead at specific times. God developed leaders that had a vertical relationship, in which affected their horizontal relationship

with others. The key leader of the Old Testament was Jehovah. Jehovah shares His leadership with humanity, “You are all standing here today in the Presence of God, your God, the heads of your tribes, your leaders, your officials, all Israel”\(^{14}\) The Old Testament shows the development of leadership from naming animals to military-leadership capacities. The lessons that can be gleaned from the Old Testament include a divine appointment, delegation, accountability, a season of preparation, a sensitive heart to God, and skill.\(^{15}\)

Understanding the concept of ministry leadership in the New Testament is learning to lead like Jesus, “I have given you an example to follow.”\(^{16}\) The leadership of Jesus was indicative of servant hood and team leadership. This model is highly relational, empowering, and life giving. “A leader is like a father who nurtures his children through exhortation and encouragement.”\(^{17}\) The New Testament is filled with called, effective leaders such as Paul, Peter, Barnabas, Timothy, and Titus to name a few. These leaders followed the paradigm of Christ in a trusting environment to function and use their gifts and personalities. Paul’s approach to leadership is clearly seen in I Thessalonians 2:4-8,

Our purpose is to please God, not people. He alone examines the motives of our hearts. Never once did we try to win you with flattery, as you well know. And God is our witness that we were not pretending to be your friends just to get your money! As for human praise, we have never sought it from you or anyone else. As apostles of Christ we certainly had a right to make some demands of you, but instead we were like children among you. Or we were like a mother feeding and caring for her own children. We loved you so much that we shared with you not only God’s Good News but our own lives, too.\(^{18}\)

\(^{14}\) Duet. 29:10 (MESSAGE).


\(^{16}\) John 13:15.


\(^{18}\) 1 Thess. 2:4-8 (NLT).
Paul’s focus is on mentoring, encouraging, exhorting, and training leaders. Paul leads in a loving capacity as a father empowering those around him. The overall lessons that can be learned from the New Testament paradigm of leadership are serving one another, modeling behavior, communicating vision, and working within teams in a spirit of meekness.

Woolfe states, “The Bible is a repository of spiritual guidance and religious vision—but it also happens to be the greatest resource for leadership ever written.”\(^{19}\) The Scriptures indicate that there is no authority except what has been established by God. A biblical theology of leadership emerges from creation and is traceable through the phases of redemptive history to bring man back to the mandate of multiplication and dominion. Godly leadership is the management of affairs, relationships, and resources in a way that maximizes one’s influence for God.\(^{20}\) Any implications to leadership from the Scripture must be based upon proper exegesis and hermeneutic principles. Without these guidelines, speculative theories are developed.

Philippians 2:5-11 helps to build a theological foundation for ministry leadership. The original intent of Paul in Philippians 2:5-11 is the exhortation to unity and the proclamation of and reference to the nature of Christ as an example of humility to aid the church at Philippi in understanding how unity might be achieved. It is within this context that the message of Philippians 2:5-11 possesses significance to leadership.\(^{21}\) First, within this passage in Philippians, there is an apparent need for humility within the character of the church leaders at Philippi. Paul’s words describe the conditions for unity in that church body. Second, the focus on unity is illustrated in this passage through the work and nature of Jesus Christ. Paul uses these


realities by interjecting Jesus’ humility to his position and power. Position and power are major concerns and functions of leadership. Paul alludes that leaders must keep position and power in the proper perspective, just as Jesus did in His leadership capacity. Third, in Philippians 2:5-11, the servant leadership and character of Jesus is expressed. The servant leader model of Christ is an example for leadership throughout the New Testament. Paul magnifies these qualities of Jesus to magnify that leaders lead for the benefit of others. The role of leadership was not intended for self-advantage, but for service. Fourth, the text focuses on the nature of community. Relationship is one of the key elements of Christian Theology. Ecclesiology includes people’s relationship with God and how people relate to each other. From the context of Philippians 2:5-11, Paul expresses a concern for the way believers should have relationship with one another. In essence, theologially, leadership is all about leadership. Leaders must treat those that they lead with humility and servant hood. This concept is applied in team leadership where there is unity that focuses on the common good of the team and not individuals. Paul’s model of transformational leadership in Philippians 2:5-11 mirrors the sacrificial death of Jesus on the Cross. Paul captures this thought and applies it to believers to possess the same attitude of Christ. Ayer identifies Paul’s conclusions as the following: *Idealized influence*. This describes leaders who act as strong role models for followers. *Inspirational motivation*. This factor is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to be committed to and a part of the shared vision of the organization. *Intellectual stimulation*. This refers to leadership that stimulates followers to understand deeply and to challenge their own beliefs and values. Intellectual stimulation came naturally from Paul’s admonition in Philippians 2:5 to “Have this same attitude in you which was also in Christ Jesus.” *Individualized

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consideration. This is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of followers and act as coaches and advisors.\(^{23}\)

The general biblical and theological foundations and development of leadership now allow a more specified look at transformational leadership. Transformational leadership changes the culture in which one leads within the context of a specified time and culture. A ministry leader must understand the culture setting and the social norms in the community, region, and country, and impart the necessary leadership that best fits its constituents.

Genesis 30-50 gives account of one of the greatest leaders of all time. Joseph was a man that was favored by God with an ability to keep things in perspective no matter the outward circumstances. Joseph had an attitude that was constant and stable. He was a man of upmost integrity. He was courageous to lead and skilled to save thousands of lives during years of famine. Joseph was a transformational leader that understood the culture and times in which he was leading to make a change to bring hope to a culture. Ministry leaders today need to engage the ideology of transformation.

Moses was another leader that God used to transform a culture. The transition for Moses was taking a people held in bondage to a place of promise and empowerment. This process included a relational piece established between God and His people at Sinai. After the period of the Judges where people did what was right in their own eyes, the people of Israel chose their king, Saul. Saul certainly transitioned the culture of Israel from a nation that had no king to the beginning of the reign of kings. Unfortunately, the reign of Saul was not the model of behavior for ministry leaders today outside of learning what not to do. David, the anointed king of Israel, transitioned Israel from the reign of Saul, which saw dysfunction, jealousy, and paranoia, to a period of great growth and strength. The great expansion of Israel was not without the expense of

\(^{23}\) Ibid, 26.
key relationships within David’s life and the loss of lives in battle. Solomon’s reign transitioned the nation of Israel from one of war to one of peace and prosperity.

Jesus was the most influential transformational leader of all times. The culture was in unrest from the domineering Roman authority. The people once again hoped for a deliverer. Jesus came in the midst of culture to bring peace and healing through relationship, empowerment, attitude, and love. The paradigm that Jesus established gathered followers and created earth-shaking momentum to shift culture and change lives. These examples show how key leaders implemented culturally relevant principles to bring healthy, lasting change that strengthens and retains people.

The Statement of Methodology

This thesis attempts to create a healthy quality of life for ministry leaders that transcends into relevant evangelism and empowering discipleship. Based on scripture, segments of church history leadership styles, surveys of current ministry leaders, various books/articles, and personal perspectives, this thesis will delineate lessons to be learned and principles that are effective in the remodeling process. The principles within this project will show how church culture can transition from an antiquated paradigm of ministry to that of empowered leadership that produces cultural relevance and relational discipleship. In chapter 1, the biblical and theological basis for the thesis is discussed. In chapter 2, a brief overview of leadership paradigms will be examined looking at the modern day problem and analyzing some key ministry leaders in Church History. In chapter 3, highlights of the major changes in leadership principles will be introduced, which include positioning, process, planning, and performance. Chapter 4 will continue with ministry leadership distinctives in a postmodern culture. Chapter 5 will bring conclusion to the
thesis by identifying the need for real leadership while retaining a healthy quality of life for a ministry leader.

The problem, once again restated, is that many leaders find themselves being burnt-out and frustrated from antiquated leadership paradigms. Ministry leaders have been comfortable too long with complacent and compliant leaders instead of expecting truly faithful, committed leaders in their ministries. In an effort to build, manage, and motivate committed leaders, ministry leaders have exhausted themselves and exasperated the people they have led. Research has been done for this thesis by compiling personal antidotes from the author’s own personal experiences, collecting data from surveys, using previous books and literature on ministry leadership as a benchmark, researching contemporary books and literature on ministry leadership, and looking at a sampling of ministry leaders from history to offer plausible and applicable principles to aid leaders.

Chapter 1 sets the parameters for the paper by establishing the purpose and problem to be addressed. First, leadership itself is a biblical mandate modeled by God. Throughout biblical history, God used leaders to establish His essence and mandates on earth. The groundwork for scriptural and theological foundations is established. God uses transformational leaders with key principles to transform specific times and generations for growth and Kingdom advancement. This chapter sets the guidelines of certain areas of leadership that will be discussed, but is certainly not meant to be all encompassing on every aspect of leadership. Chapter 1 concludes with an overview of literature that was examined to add further insight and clarity to the ideology of the paper.

Chapter 2 is an overview of leadership paradigms. The existing contemporary condition of leaders is examined. Information from current literature is detailed focusing on ministry
leadership statistics. There is an epidemic of leaders that are stressed and burnout, resulting in them leaving the ministry. Research was done by survey analysis on a sample of current ministry leaders to identify their current ministry leadership health. A ministry leader must properly perceive his true self-worth and be led by the Holy Spirit to avoid the feelings of insecurity or obscurity. A leader must also overcome rejection; the leader must learn how to lean on Christ in times of loneliness, isolation, or disappointment. A ministry leader must understand the culture setting and the social norms in the community, region, and country and impart the necessary leadership that best fits its constituents. The overview will include research done on some of the dynamics of the postmodern culture and how to lead them. A third component of this chapter will delve into church history, highlighting the lives of five leaders and how their leadership transformed their time and changed the lives of people.

Chapter 3 will introduce functional ministry leadership principles. The research for this chapter comes from credible ministry leaders today and experiences and lessons from the author. Many ministry leaders have ended their ministries early and leaders have given up because of a simple principle that has been overlooked. That simple principle is *don’t do it alone*. Competent leaders are needed to carry the workload. The objective is to develop a team in commitment, excellence, and integrity committed to carry the workload. This chapter identifies the four principles needed to develop a healthy leadership culture of teamwork: positioning, process, planning, and performance evaluation. Once again, these principles are part of the whole to transform church culture by remodeling leadership to retain people and the people that they lead.

Chapter 4 will look at ministry leadership distinctives in a postmodern culture. This chapter attempts to break down some of the antiquated paradigms of leadership. This process of transformation will center on the concept of REAL. Research for this chapter was gleaned from
the surveys and current ministry leadership statistics, along with current writers trying to reach a postmodern culture in a more effective manner. The principles in this chapter put a capstone on the leadership principles for the paper. The previous chapter implemented the functional principles for healthy transformation. The principles in this chapter deal more with the leader’s internal soul. The acronym REAL will also be discussed, which stands for ministry leaders that are Relational, Empowering, Attitudinal Attractive, and Loving.

Chapter 5 is the conclusion of the thesis. This chapter will tie all the research of the previous chapters together and offer a platform for leaders to change themselves and show how they lead to bring healthy change to themselves and to the culture of their church. Some research of previous revivals will be noted in this chapter. The author will implicate that the revival of today is that of a Revival of Real. The chapter and paper concludes with another acronym, which is widely used in our present culture, LOL. This texting acronym is commonly known to mean, laugh out loud. When is the last time a ministry leader laughed? The ministry leader must determine the quality of life he/she is going to have and the same for the people they lead.

The Review of the Literature

Foundational to this paper is the 2006 book by Thom Rainer and Eric Geiger, Simple Church. According to the authors, a simple church is a congregation designed around a straightforward and strategic process that moves people through the stages of spiritual growth. Church leaders need to simplify. People are looking for simple because the world has become much more complex. Churches with a simple process for evangelizing and maturing people are expanding the Kingdom. The simple approach to ministry does not change doctrine or conviction. The world and lives of people have gotten so hectic and out of control that people

\footnote{Thom S. Rainer and Eric Geiger, Simple Church: Returning to God’s Process for Making Disciples (Nashville, TN: B & H Publishers, 2006).}
respond to simplicity. Many churches have become cluttered and too complex to the point that the simple powerful message of Jesus is being lost in the machinery. A simple revolution of church paradigms is a basic pathway for spiritual formation and growth. The author’s research shows that churches that are trying to be too complex are showing signs of decline. The results of the survey were that having a simple process/path to spiritual maturity is a key factor in the success of a church (success here defined as a growing congregation). The plan of simplicity begins with clarity to show the blueprint of what the end product will look like. Secondly, there must be a new alignment to maximize the energy and talents of staff and volunteers. Thirdly, there must be a locked-in focus to stay within the plan and learn to say “no” to things that are outside that plan that causes clutter. Lastly, become simple, or in other words, keep the plan implemented. The book emphasized the need to analyze one’s communities for a connection rather than simply making something and expecting people to respond to it. Lastly, the paradigm for proper leadership in the book is strength. Leadership is transitioning to be more relational and staying focused on the homerun swing.

Peter Scazzero’s book, *The Emotionally Healthy Church*, is also a book that needs to be read carefully for a needed paradigm shift in leadership.\(^{25}\) The main purpose of this book is to identify faulty spirituality created from faulty biblical theology. Pastors and church leaders have received training in various components of pastoral ministry, yet they have not had training to be able to do self-evaluations to remain healthy themselves. *The Emotionally Healthy Church* attempts to help people to take deep evaluation of themselves, break the powers of past influences, live in humbleness, understand limitations, deal with loss and grief in functional capacities, identify a model to live well (not just minister well), lead with integrity, and be able

to love God so well that it overflows into human relationships. Scazzer illustrates the need for ministry leaders to become self-aware by learning to deal with harmful emotions to change harmful behaviors. He confesses that he was many times too busy, burned out, and failed to engage and listen to the problems of his congregants. He also had personal conflicts with other church leaders, resulting in people leaving the church. Scazzer's thesis is that such problems can be remedied only if ministry leaders learn to tend to their emotional health. There have been too many stories of ministers getting lost in ministry and losing the true treasures of life. Those true treasures are meaningful relationships and the ability to lead people through relational community. Scazzer, in chapter 11 says, “Few people are willing to admit the sad state of pastors’ and leaders’ marriages. It would potentially disrupt, at least in the short term, some of our fastest-growing churches.”

James Berkley’s book, *Leadership & Administration*, is intended to help ministry leaders to more effectively serve the Lord by leading people into abiding faith and fulfilling ministry. Readers will learn about such pertinent topics as time management, negotiating the terms of a call, handling crisis and conflict, hiring and managing staff, conducting special fund drives, spending church money, and dealing with tax and law considerations. The book takes the readers into Berkley’s classroom where instruction is given from a solid biblical foundation followed up by practical instruction and paradigms. Many times pastors can be overwhelmed pertaining to the business of the church that they throw up their hands in defeat. This book is a tool for ministry leaders to reference in their moments of frustration.

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26 Ibid, 209.

Another key book that aided in the development of the thesis was *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives*, by Richard Swenson.28 Swenson defines “margin” as the space between one’s load and one’s limits, or the gap between rest and exhaustion. The formula that Swenson gives to calculate Margin is \( \text{Power-Load} = \text{Margin} \), or in other words, \( \text{energy-work} = \text{Margin} \). “The conditions of modern-day living devour margin. If you are homeless, we direct you to a shelter. If you are penniless, we offer you food stamps. If you are breathless, we connect the oxygen. But if you are margin less, we give you yet one more thing to do!”29 Much of the pain that is experienced in the lives of people, according to the author, is the direct result from progress’ blatant disregard of the need of margin. This disregard causes difficulties in relationships, spiritual growth, and overall social advancement. Ministry leaders must have margin in the key area of their life to be able to model healthy behavior and to lead effectively.

Another helpful book is authored by Aubrey Malphurs entitled, *Advanced Strategic Planning*.30 Malphurs defines strategic planning as, “The envisioning process that a point leader uses with a team of leaders on a regular basis to think and act so as to design and redesign a specific ministry model that accomplishes the Great Commission in their unique ministry context.”31 The book gives helpful instruction for qualitative and quantitative evaluation for the ministry with a necessity of church discipline. Malphurs emphasizes that there is not only a need for strategic planning, but also strategic leaders to navigate the plan. Leaders are failing to think

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31 Ibid, 30.
through their mission and developing strategies necessary to accomplish that mission. Malphurs desired to provide church leaders with a concise and workable model for strategic planning. His model comprised a step-by-step process that takes into account the many influences that the modern church faces. One of the key components extrapolated from this book is the concept of empowered leadership. Empowering leadership entails recruiting a strategic leadership team to help with workload and planning processes. Malphurs also emphasized the importance that ministry leaders need to understand the community and culture of whom they lead. Strong leaders that interact in team dynamics that understand current culture will make a positive impact.

Frank Demazio authored a thorough book on leadership with a plethora of biblical examples and teachings called *The Making of a Leader*. This book is compiled of layer after layer of biblical instruction for leaders ranging from character issues to various definitions of offices for leaders. The chapters include the function of leaders, qualifications, and the development of ministry teams. This book’s preface is that the major crisis in the Church today centers around the issue of identifying and training leaders to take up their task of the gospel for their generation. Truly, no generation can rise above the level of its leadership. Demazio emphasizes the importance that God expects one’s best and that one needs to be willing to do whatever is necessary to maximize leadership potential for His glory. This book was influential for the project by adding another dimension of biblical development of leaders to empower them in their talents and abilities.

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The importance of team development within the leadership of the Church can be clearly seen in Wayne Cordeiro’s book *Doing Church as a Team*. Cordeiro discusses topics such as casting vision and creating a teamwork mentality, identifying and developing spiritual gifts and passion, mastering the fine art of delegation, and building teams. This book was very instrumental in examining a paradigm of team leadership. Successful ministry within departments is not only contingent upon giftings, but also the development of the giftings of those within the team. One of the key elements that the book points out of team building is excellence. Excellence is different from perfection. Excellence is a constant desire to give one’s very best. A ministry leader’s responsibility is not only to try, but to train, not just perform, but to prepare, not just pray, but also to practice. This propels the idea of commitment of the team to focus on one another’s success for growth. The leadership team must all be going in the same direction with the same momentum to make a lasting impact. The author finally mentions that constant evaluation must be implemented to make sure that leaders are being produced and objectives are being reached within a timely manner. This book brought a good foundation for team building for the paper.

Another book by Wayne Cordeiro that aided in the research development of the paper was *Leading on Empty: Refilling Your Tank and Renewing Your Passion*. This book offers a message of revitalization and encouragement for leaders before they leave the ministry. Wayne Cordeiro candidly shares his experience with the hope that it will encourage others headed down the same path. He was able to get back in touch with his life, get back in proper balance, and allow God to reenergize his spirit. The chapters in this book follow a progression of how to

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33 Wayne Cordiero, *Doing Church as a Team* (Glendale: Regal Books, 2001).

regain oneself through proper soul care. “Balancing is enjoying life, enjoying work, spending time with family and friends, keeping healthy, playing, maintaining spirituality, and giving back to the community” is part of the core focus of the book for functional soul care.\(^\text{35}\)

Towns and Stetzer, in their book *Perimeters of Light*, address the question, When is biblical truth tainted by relevant ministry?\(^\text{36}\) The authors collectively share their perspective that sheds biblical light on some tough challenges facing the Church. Towns and Stetzer identify in the book that there is a momentum surge for emerging church leaders to be culturally relevant. Leaders must communicate with postmodernists where they are. One’s relationship to the postmodern world must be one of communication, not compromise. The book is comprised of ministry philosophy of the current generation that relates to ministry and culture that identifies what church is today. The key component of the book is trying to identify the relationship that Christianity has with a postmodern world. The authors emphasize the need to change methods to reach culture. The ideology is applied in like manner to the change in leadership methodology to effectively lead in current culture.

David Dockery’s book, *Christian Leadership Essentials*, offers a tremendous amount of credibility by offering some of today's most prominent leaders sharing on key components of church leadership.\(^\text{37}\) The book includes several articles that tackle topics like a vision, management of the organization, change management, leadership development, fundraising, and a biblical and theological model of leadership. The book offered valuable insight for the paper with content addressing crisis management and how to be relevant in contemporary culture.

\(^{35}\) Ibid, 166.


Leadership, vision, and strategic planning are essential ingredients for leaders to implement and to evaluate in the people and organizations that they lead. Leadership is establishing the paradigm to motivate and manage a person towards a common goal or purpose that has measurable success.

*The Spirit of Leadership* by Myles Munroe is a helpful tool for leadership development by defining the attitudes that all effective leaders exhibit along with the ability to empower others.  

The book then analyzes the possible hindrances to leadership abilities. Munroe opens with the first chapter identifying the Spirit of Leadership. This attitude, according to Munroe, is how people live their lives and that attitude creates the lives they live. The book identifies attitudes for leadership including: purpose, passion, initiative, priorities, goal setting, teamwork, innovation, accountability, persistence, and discipline. Not one of these attitudes is needed for leadership, but rather a combination of all of them. Leadership must integrate a belief in oneself, a passion for one’s assignment, a love for people, willingness and capacity to walk alone, and a sense of satisfaction from the success of others.

Mike Breen has written about a paradigm of leadership development that emphasizes the need to multiply missional leaders rather than half-hearted volunteers in his book, *Multiplying Missional Leaders.* This book distinguishes that a volunteer is someone who executes someone else’s vision whereas a leader is someone with a vision of their own. Breen calls it, “The genius with a thousand helpers.” This book stresses the need to empower and release more leaders by

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41 Ibid.
cultivating their vision. The book identifies this problem and then turns to the leadership pipeline addressing the need of empowerment by and for ministry leaders. Chapter 8 covers the need to create a culture within church that has shared leadership. The vision, values, valuation, and vehicles of the leader will determine the culture of the Church. These ingredients are derived by the needs of the culture or simply being relevant to the community in which one ministers.

Andy Stanley and Ed Young coauthored, *Can We Do That?* This is another book offering new innovative ways to change church culture. The authors give 24 innovative practices to change the way that church is done. This book gives real applicable ways to regenerate the internal culture of a church that transcends into relevant ministry outside the walls of a church. Section 3 of the book outlines a functional paradigm for leadership within a church. The authors promote a staff-led church leadership structure with the core focus being that of team ministry leadership.

Another extremely helpful text is *Killing Cockroaches* by Tony Morgan. This book looks at ministry style and the acceptance of innovation to make a positive impact on leadership and life. Morgan’s emphasis is that great leaders do not have to do everything. The goal should be to play from one’s strengths while building a team that manages around one’s weaknesses. The book addresses new ideas to update the processes and strategies that churches use to reach people. There are multitudes of topics covered ranging from blogging to worship. There are a handful of chapters that deal with innovative leadership. One of the key elements that Morgan stresses about leadership is to empower other leaders to lead and to be a part of a growing team.

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To cultivate a healthy leadership environment, according to Morgan, the organization must communicate a big vision, point to the destination, find people who know more than the existing leadership, and to think about relationships before one thinks about results.

Ted Engstrom’s books are fundamental on how leadership should work in the local church. His book, *The Making of a Christian Leader*, states that effective leadership begins with an understanding of tested principles of management and human relations. Then, building on practice and experience in developing skills, the leader cultivates the qualities and personal traits that make good managers. Engstrom identifies in this book what biblical leadership is and is not: leaders must not be driven for the thirst for power, maturity is the ability to handle conflict, ways to moderate attitude and those who you lead, the importance to find other interests outside of the job, to be able to plan and set goals, engage creative problem-solving, and lastly a Christian leader must point others to Christ instead of himself. Chapter 2 of this book was significant for this project by identifying leadership styles. “The more a leader adapts his style of leadership behavior to meet the particular situation and the needs of his followers, the more effective he becomes in reaching personal and organizational goals.” According to Engstrom, style of leadership depends upon personality, the needs of the group to be led, and the cultural situation.

*Compassionate Leadership*, also by Ted Engstrom along with Paul Cedar, is another source with outstanding material about effective Christian leadership. The authors investigate the leadership model that Jesus exemplified on earth. Jesus modeled servant leadership with His concerns being targeted towards relationship building. The authors suggest instead of looking at

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corporate models of leadership, the first approach should be for ministry leaders to look at biblical principles of leadership. Compassionate leaders are generous, believe and help encourage everyone, and get excited. One of the key points that the authors include in the appendix is that love is essential for leadership.

Roger Shepherd’s dissertation for Fuller Theological Seminary entitled, *Leadership Patterns in Growing Church’s of Christ*, identified new models for change in patterns of leadership and ministry to do the mission of the Church, disciple, and connect people to Christ. The remodeling process observes the needs of people in the contemporary context of North America in order for churches to grow. The style of leadership effective in these growing churches is a people-based shepherding style involving the laity by delegating those roles in ministry. In chapter 2 of this dissertation, the author discusses the idea of transformational leadership that helped to derive a relevant approach to ministry.  

Another valuable piece that helped shape the author’s views for the paper is Kevin Belsby’s thesis entitled, *Model for Renewing A Church’s Life and Mission Through Facilitating Critical Dialogue with Emergent Leadership at Northridge Foursquare Church.* Part 2 of the paper addresses a Theology of Leadership. Belsby attempts to rebuild the paradigm of leadership within ministry to counteract ministry leaders falling by the wayside and dropping out. He does this by addressing some misguided theological scaffolding and improper psychological foundations. His leadership paradigm also is intended to aid in familial relationships of ministry leaders by changing them from pathological ones to redeeming and whole relationships.

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The foundational scriptures for the paper supply the core values and fundamentals for the project. The narratives of Joseph in Genesis 42-50 establish the need for leaders to adapt and be relevant to what God is doing within a current culture. Joseph in good times and bad exemplified an attitude that attracted those around him. Moses learned the principles of transformational leadership from his father-in-law Jethro, in Exodus 18:14-17,

When Moses’ father-in-law saw all that Moses was doing for the people, he asked, “What are you really accomplishing here? Why are you trying to do all this alone while everyone stands around you from morning till evening?” Moses replied, “Because the people come to me to get a ruling from God. When a dispute arises, they come to me, and I am the one who settles the case between the quarreling parties. I inform the people of God’s decrees and give them his instructions.” “This is not good!” Moses’ father-in-law exclaimed. You’re going to wear yourself out—and the people, too. This job is too heavy a burden for you to handle all by yourself.49

Moses was heading towards burnout and possibly leaving the call of God on his life. Jethro introduced him into empowering leadership to shoulder the load. This leadership “pipeline” was well mastered by the Apostle Paul as seen in Acts 16:1-10. The ever-ling words of Queen Esther are certainly applicable in this paper as she said, “If you keep quiet at a time like this, deliverance and relief for the Jews will arise from some other place, but you and your relatives will die. Who knows if perhaps you were made queen for just such a time as this?”50 God uses leaders in the midst of times that decisions need to be made for healthy transformation. Transformation comes by effective relationships. Ezekiel 37 illustrates the renewing power of God to create connectedness and coherence for people to work together. The relational aspect of ministry leadership must continually get its source and vitality from a relationship with God, Psalms 27:4.

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49 Ex. 18:14-18 (NLT).

50 Esther 4:14 (NLT).
The model of leadership that Jesus modeled for his followers is servant-leadership, as viewed in Matthew 20:26-28 and Mark 10:34. One of the most powerful illustrations of this is seen in John 13, where Jesus washes his disciple’s feet. Matthew 22:37-40 illustrates Jesus’ ability to take something very complex and make it simple. This passage, called the Great Commandment, bypasses much stress by giving reachable goals and clarity of vision. Eliminating clutter that causes stress and confusion was a focal point for Jesus in Matthew 11:28-30 and Mark 11:17. Chaos and clutter can cause physical and emotional breakdown without having rest and times to “unpack”, as illustrated in Mark 6:31. Acts 15 is the narrative that details the discussions of the Jerusalem Council. This chapter illustrates ministry leaders making decisions to meet their culture in a more relevant way to retain people and make a positive impact on the most people as possible. One must postulate if something could have been done differently in Acts 15-37-39, when Paul and Barnabas had differing opinions pertaining to Mark. This narrative brings creative thoughts to the paper. Romans 14:17-19 brings to light the significance of having an attitude that attracts others with every day consistency. Galatians 5:16-24 is a clear indication that character and maturity in a leader’s life and in the surroundings around them create and define the culture. I Peter 5:3 says, “Don’t lord it over the people assigned to your care, but lead them by your own good example.” All these principles from scripture come together to create healthy functional ministry leaders to transform their own personal lives and their church culture.

51 1 Peter 5:3-4 (NLT).
CHAPTER TWO

OVERVIEW OF LEADERSHIP PARADIGMS AND CURRENT SITUATION

Leadership Styles

Leadership styles tell us how a leader operates, but not necessarily who he is. The late author, Ted Engstrom, said, “Management theorists, despairing over their inability to define leadership adequately, frequently attempt to picture it [leadership] in terms of style. In doing so they describe how the leader operates, rather than what he is.”¹ First, a leader must have a strong personality to lead. People in a group are quick to detect any signs of insecurity or lack of confidence. If a leader is deficient in these qualities, he will be unable to help his constituents to emerge out of doubt or confusion. A Christian leader must perceive his true self-worth and be led by the Holy Spirit or he may easily fall into a trap of pride or fear, which causes leaders to act out of insecurity or obscurity. On one hand, a leader will fall by trying to please everyone in their decision-making, or on the other hand, have a view of indispensability, thinking that the organization cannot survive without them. Second, the Christian leader must be ready to pay the price of personal rejection. No matter how great a leader, there is always a strong possibility of opposition. Jesus walked this path. “He came to his own people, and even they rejected him.”² In addition, a leader must be able to resist praise, lest they become proud and take credit for what God is doing through them. Naturally, it takes a person with an inner fortitude to cope with rejection because it is normal to want to be liked. To overcome rejection, the leader must learn how to lean on Christ in times of loneliness, isolation or disappointment. Third, a Christian leader must understand the culture setting and the social norms in the community, region, and


² John 1:11 (NLT).
country, and impart the necessary leadership that best fits its constituents. Engstrom continues by saying, “Style, by definition, is the way a leader carries out his functions and how he is perceived by those he attempts to lead. The more a leader adapts his style of leadership behavior to meet the particular situation and the needs of his followers, the more effective he becomes in reaching personal and organizational goals.

The concept of leadership behavior questions the existence of a “best” style of leadership: it is a matter, not of the best style, but the most effective style for a particular situation.”3 “Have events throughout history made great men, or is it that that great men made events happen?” The answer to this leadership question is that probably both were involved. The style of leadership depends upon three factors: the personality, the character or needs of the group to be supervised, and the immediate situation, which the German rationalists called the *Sitz in Leben*, the life setting.”4

Biblical and Church history gives illustrations of people who became leaders because of an existing condition. Moses was called to transition the Israelites from a place of bondage to a place of promise. Esther was called as a leader to speak to governmental officials to save a people. Whenever Israel found itself spiritually or morally low, God raised up men like Elijah, Elisha, Nehemiah, and Ezra. The same dynamic is seen in Church History. When the Church was facing defining moments, God raised up leaders like Luther, Calvin, Wesley, Spurgeon, Graham, and Warren to lead His people within the *Sitz in Leben*.

The Bible offers examples of a variety of leadership styles. God would raise men who fitted the task to overcome crisis by making the decisions. Leaders of this caliber understand the

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4 Ibid.
necessity of understanding the needs of the people and then making decisions that meet those needs. Solomon understood the needs of the people of his time. He unified the people by building the temple, resulting in national prosperity. Prior to George W. Bush’s election to his first term as president, Evangelist James Robinson met with him in his office. The president elect told Robinson in that meeting, “I feel like God wants me to run for president…I can’t explain it, but I sense that my country is going to need me. Something is going to happen, and, at that time, my country is going to need me. I know it won’t be easy, on me or my family, but God wants me to do it.”5 Engstrom says, “A leader who discerns the times is able to clarify and suggest the best course of action. He has flexibility, for should the existing conditions change, he is able to adjust and be equally effective. Many organizations lose ground or become less effective because their leadership is not imaginative or creative enough to keep up with the times. ‘We’ve always done it this way in the past, why change?’ is the prevailing mood. Maintaining the status quo is lethal.”6

There are several variations of leadership styles, but in most cases they fall into a parameter of categories. Engstrom puts the leadership styles into five basic categories from which all the other combinations come from. The five categories are listed below.

<table>
<thead>
<tr>
<th>Laissez-Faire</th>
<th>The members set their own goals absent from any structure or supervision and standards of performance. The leader is a resource person and considered an equal without authority.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Democratic-Participative</td>
<td>The leader provides some basic framework within the organization; however, the members still set their own</td>
</tr>
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</table>


goals and standards. The leader has minimum authority.

<table>
<thead>
<tr>
<th>Manipulative-Inspirational</th>
<th>There is some structure, usually unorganized and ambiguous and management with little participation sets goals, but employees' acceptance is sought by the &quot;hard sell.&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Benevolent-Autocratic</td>
<td>Activities of the group are largely structured; there is relatively close supervision, however, employees are encouraged to make suggestions concerning their goals, working conditions, etc.</td>
</tr>
<tr>
<td>Autocratic-Bureaucratic</td>
<td>Activities of the group are totally and arbitrarily structured; participation by the group in any context is totally discouraged; supervision is authoritarian and autocratic; questioning of orders is regarded as insubordinate.</td>
</tr>
</tbody>
</table>

A more modern list of leadership styles is proposed by Goleman, Boyatzis and McKee in their book *Primal Leadership: Realizing the Power of Emotional Intelligence*. Goleman’s six leadership styles are as follows:

**Table 2.2 Goleman’s Six Leadership Styles**

<table>
<thead>
<tr>
<th>Visionary</th>
<th>The visionary leader articulates where a group is going, but not how it gets there, setting people free to innovate, experiment, and take calculated risks.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coaching</td>
<td>The coaching style is really the art of the one-on-one. Coaches help people identify their unique strengths and weaknesses, applying them to their personal and career aspirations.</td>
</tr>
<tr>
<td>Affiliative</td>
<td>The affiliative style of leadership represents the collaborative competency in action. An affiliative leader is most concerned with promoting harmony and fostering friendly interactions. When leaders are being affiliative, they focus on the emotional needs of workers, using empathy.</td>
</tr>
<tr>
<td>Democratic</td>
<td>Democratic leaders are great listeners and true collaborators. They know how to quell conflict and create harmony. Empathy also plays a role. A democratic approach works best when as a leader, you are</td>
</tr>
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7 Ibid., 67-71.
unsure what direction to take and need ideas from able employees.

<table>
<thead>
<tr>
<th>Pacesetting</th>
<th>The leader holds and exemplifies high standards for performance. He is obsessive about doing things better and faster, quickly pinpointing poor performers. Unfortunately, applied excessively, pacesetting can backfire and lead to low morale as workers think they are being pushed too hard or that the leader does not trust them to get their job done.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commanding</td>
<td>The command leader demands immediate compliance with orders, but does not bother to explain the reasons. If subordinates fail to follow orders, these leaders resort to threats. They also seek tight control and monitoring. Of all the leadership styles, the commanding approach is the least effective. Consider what the style does to an organization’s climate. Given that emotional contagion spreads most readily from the top down, an intimidating, cold leader contaminates everyone’s mood. Such a leader erodes people’s spirits with the pride and satisfaction they take in their work.</td>
</tr>
</tbody>
</table>

Studies have indicated that the transformational and transactional leadership styles may help ministry leaders avoid burnout. Ministry leaders who practice a more transformational and transactional leadership styles have lower levels of burnout than those who are more inclined to practice laissez-faire leadership style. Transformational leadership creates an internal culture that boosts the motivation, morale, and performance of followers. There is strong emphasis on identifying strengths and weaknesses and that talents and skills are positioned properly.

Transactional leadership focuses on the role of supervision and organization. The transactional leader promotes compliance through rewards and punishments. This type of leadership is effective in crisis and emergency situations. Transactional leaders exchange tangible rewards for the work and loyalty of followers. Transformational leaders are leaders who engage with followers, focus on higher order intrinsic needs, and raise consciousness about the significance

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9 Ruben Exantus,“ Pastoral Burnout and Leadership Styles: Factors Contributing to Stress and Ministerial Turnover.” Diss, ProQuest Dissertations and Theses, 2011. 11.
of specific outcomes and new ways in which those outcomes might be achieved.\textsuperscript{10}

Transformational leadership builds on the strengths of others. Leaders raise the awareness of organizational goals and consequences of not reaching these goals. This kind of leader enables the people to transcend their own self-interest for the sake of others. To remain relevant and effective, organizations must periodically change to meet the challenges of a changing world.

People within the organization must also change beginning with leaders.

<table>
<thead>
<tr>
<th>Table 2.3. Differences between Transactional and Transformational Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Transactional</strong></td>
</tr>
<tr>
<td>Leaders are aware of the link between the effort and the reward.</td>
</tr>
<tr>
<td>Leadership is responsive and its basic orientation is dealing with present issues.</td>
</tr>
<tr>
<td>Leaders rely on standard forms of inducement, reward, and punishment, and sanction to control followers.</td>
</tr>
<tr>
<td>Leaders motivate followers by setting goals and promising rewards for desired performance.</td>
</tr>
<tr>
<td>Leadership depends on the leader’s power to reinforce subordinate for their successful completion of the bargain.</td>
</tr>
</tbody>
</table>

Adam McHugh concludes that whether a person is an introvert or extrovert with a Charismatic personality, they can both equally lead. The notion in the past is that a ministry


leader had to have a Charismatic style with an extrovert personality.\textsuperscript{12} The leadership style of today’s generation displays modesty, humility, diligence to work, and leaders that set up successors.\textsuperscript{13} This model is simply servant leadership as seen in John 13, where Jesus served His disciples. Leadership cannot completely be attributed to style, but rather to consistent admirable character. Gifted leadership occurs where heart and head meet. These two things allow a leader transition from good to great. All leaders need enough intellect to handle the tasks and challenges at hand. However, intellect alone will not make a leader. Leaders execute a vision by motivating, guiding, inspiring, listening, persuading and creating resonance.

Ministry leaders deal with a variety of people in a variety of situations. Some situations demand one style of leadership while others demand another. Leaders are different as well as the ministries they lead. Leadership needs of a ministry can change at any given time based upon the internal and external variables. Ministries cannot continually change who their leaders are, but an emphasis on adapting styles can change with less effort and cost. The right style and culture of leadership depends on the task of the ministry, the stage of life of the ministry, and simply its needs. The more a leader adapts his style of leadership behavior to meet the particular situation and the needs of his followers, the more effective he becomes in reaching personal and organizational goals. Studies show that there is no "best" style of leadership. Successful leaders adapt their leadership behavior to meet the needs of the group and the particular situation. No leadership style is the best in every situation. No matter what the style is, an empowering people oriented atmosphere is healthy and preferred in all circumstances.

\textsuperscript{12} Adam S. McHugh, \textit{Introverts in the Church: Finding Our Place in an Extroverted Culture} (Downers Grove, IL: IVP Books, 2009), 115.

Style certainly has its place in leadership to determine internal atmosphere of a ministry and external results. Each style has its advantages and weaknesses that need to be evaluated against actual life situations. Oftentimes different leadership styles can determine whether a ministry is leveling off or growing. The leaders in growing healthy ministries were positive, confident, cheerful, and goal-oriented. They tried to involve as many people as possible to build team dynamics.\textsuperscript{14} In comparison, ministries that are not progressing have leaders struggling with creativity and vision. This in turn slows down and eventually stops any kind of delegation of responsibilities and team building. Leaders walking with maturity are flexible to vacillate within their style of leadership to adapt to various situations. This adaptation of styles enables the leader to more effectively communicate with understanding to the team.

Leadership initially involves the transforming of the leader first. The next step is to develop and multiply those attributes into resonant leaders and, thereby, transform how people work together. The most effective leadership paradigm is one that works in unity understanding the team dynamic. This understanding is what Goleman, Boyatzis, and Mackee call, “Building emotionally intelligent organizations.”\textsuperscript{15} A leader’s emotional intelligence requires self-awareness, self-management, social awareness, and relationship management. There is a shift back to the soft skills of leadership that include relationship building, empowerment, and team building. As mentioned, understanding styles of leadership is a valuable tool for self-awareness, but it should not become the scapegoat for bad behavior.


Leadership of Strategic Church Leaders

There is certainly a plethora of examples of great leaders within Church History. Leaders embraced tasks at the expense of losing everything even their very own lives. They transformed their culture and made an impact by their leadership. The commonalities that can be extrapolated are their legacy, effects on family and friends, and the strengths and weaknesses in their leadership style. The personality, the character or needs of the group to be supervised, and the immediate situation (called the Sitz in Leben), will be analyzed in the life of three great transformational leaders.¹⁶ The common thread for these leaders is they engaged the new modern culture and how to lead effectively within in it. They were transformational leaders with great legacies. At times, their leadership styles become overpowering and compulsive at the expense of their families, friends, and even their own health.

Martin Luther

The man and the hour met in the sixteenth-century in Germany. God had set the stage for a transformational leader, named Luther, for the Church to declare spiritual independence to Rome. Martin Luther was born on November 10, 1483 in Eisleben.¹⁷ In 1505, his life took a dramatic turn as the 21-year-old Luther fought his way through a severe thunderstorm on the road to Erfurt. A bolt of lightning struck the ground near him, resulting in Luther vowing to become a monk and giving away all his possessions. Luther was very successful as a monk. He was devoted to prayer and ascetic practice, “He sometimes fasted for three days and slept

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without a blanket in freezing winter.”

It started on All Saints’ Eve, 1517, when Luther objected to the way the Church was selling indulgences. Luther questioned the Church's business of indulgences and called for a public debate of the 95 theses he had written. The 95 Theses spread across Germany as a call of reformation. This issue for Luther also sparked the controversy of the powerful authority the Church had at the time. Luther’s actions resulted in him being convicted as a heretic by the Church forcing him to escape to Wartburg Castle, where he hid for several months.

Over the next few years, Luther entered into more disputes, many of which divided friends and enemies. In fact, the older he became, the more cantankerous he was. In his later years, he said some nasty things about, among others, Jews, the Popes, and theological enemies, with words that are not fit to print. He mocked fellow reformers, especially Swiss reformer Ulrich Zwingli, and used vulgar language in doing so. His personality would easily swing him to frustration and the highs and lows of emotions. Luther was married on June 13, 1525 to Katherine von Bora, a nun who had abandoned the convent of celibacy. Together they had three boys and three girls and led a happily married life in the Augustinian monastery. It is said that they had guests to their home quite often. Luther is recorded as caring deeply for his wife and family.

His later years were spent often in both illness and furious activity. In 1531, although he was sick for six months and suffered from exhaustion, he preached 180 sermons, wrote 15 tracts, worked on his Old Testament translation, and took numerous trips. He suffered from many illnesses including arthritis, heart problems, and digestive disorders. He never quit.

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19 Ibid, 16-47.

1546, his body finally wore out.\textsuperscript{21}

Luther and his leadership gave birth to the Protestant Reformation. Luther was able to awaken the Church in that the culture of the day was not only a time or reason, but also a time to have a regeneration of faith in Christ.\textsuperscript{22} This ministry leader’s legacy includes the translation of the Bible into German, the writing of the hymn "A Mighty Fortress is Our God,” publishing his Larger and Smaller Catechism, and several other theological works. The culture in Luther’s day was one of individualism of the Renaissance. Luther learned how to work within his culture and make an impact. Luther was able to connect with people in the middle ages. He enjoyed his beer, and was bold at times without tact. He turned individualism into a need of everyone needing a personal saving relationship with God by faith in Jesus. The culture also was looking for an authoritative figure. Luther turned it from an authoritative Church to an authoritative Bible. He was a leader in translating the Bible into the language of the people, rather than the traditional Latin. This ministry leader put into practice that each believer was a priest and should be used for the Kingdom of God. Luther's legacy is immense and cannot be adequately summarized. In some capacity, Luther inspired every Protestant reformer despite theological background and denominational perspective. The transformational leadership of Martin Luther helped to usher in the modern era during the middle ages.

\textbf{John Calvin}

John Calvin was born July 10, 1509, in Noyon, France. He was a theologian and ecclesiastical statesman. Calvin was a major French Protestant Reformer and the most important

\begin{footnotes}
\end{footnotes}
figure in the second generation of the Protestant Reformation. His interpretation of Christianity and the institutional and social patterns he worked out for Geneva influenced Protestantism elsewhere in Europe and in North America. French-speaking Geneva was the target for Calvin’s ministry. It was ready for revival. The Libertines wanted minor church reform, such as no compulsory church attendance and wanted magistrates to control the clergy. Radicals, like Calvin and Farel, wanted major changes. In 1540, the Libertines had been ousted and Calvin returned to Geneva, where he began a long series of reforms.

He reestablished the church on an apostolic model, which did not include bishops, clergy of equal status, lay elders and deacons. The city was moving toward theocracy, a religious government. Criminal law within Geneva was based upon moral code. Calvin was a scholar and a lawyer. The legacy of John Calvin included establishing primary and secondary schools, as well as the University of Geneva. Many reformers were launched from Geneva as well as numerous writings of Calvin. He died in 1564 and was buried in Geneva. The cultural setting of Calvin’s ministry was embedded in tribalism and monarchism. This antidemocratic government style became a passion for Calvin change. Calvin can be attributed to starting the modern era with innovation. Church was centralized and education was only available to a few. Calvin changed all of this. His strongest leadership attribute was courage.

Calvin’s personal leadership was by nature a little antisocial and shy. He would be considered to be an introvert. His leadership was a “get into the game” model, where he was actively involved shaping a third reformation tradition. This tradition has evolved into Presbyterians, Dutch, German Reformed Churches, many Baptists, and Congregationalists.

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24 Ibid, 258-259.
Calvin was a natural executive and organizer, building a community of faith. He remained married to his wife until her death in 1549. Calvin has been known as a tyrant, the relentless persecutor, and the gloomy theologian. He sternly carried out regulations and with strong convictions stood by his opinions. He was refined, conscientious, pure, faithful, honest, humble, and pious. He attracted men by his strength and vision. He took delight in his friends and his wife. Calvin’s driven leadership finally took a toll on his health resulting in a worn out body by arduous labors for the gospel and ultimately death in 1564.

**John Wesley**

On June 17, 1703, John Wesley was born. He was one of 18 children raised in an Anglican home by parents Susanna and Samuel Wesley. His family’s strong Christian discipline set him on the path to become a student of God’s Word, an evangelist calling for holy living, and eventually a cofounder of Methodism. Wesley earned an M.A. from Lincoln College, Oxford, England, where he was elected a fellow in 1726. Three years later, he with his brothers Charles and George started a movement at Oxford University that encompassed devotion to God’s Word, observance of Holy Communion, and commitment to prayer. John became the leader of this group and had followers immediately. Opponents of this strict regimen of discipleship called them “Methodist”. Under the tutelage of Peter Bohler, a Moravian, and his study of Martin Luther’s commentary on Galatians, Wesley accepted faith alone in Christ. Encouraged by the successes of Jonathan Edwards and George Whitefield at outdoor preaching during the Great Awakening in New England, Wesley broke the mold of a settled Anglican curate who only

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preached from his pulpit and began preaching in the fields of Bristol (1739). Over the next 50 years, Wesley rode an estimated 250,000 miles across Scotland, Ireland and England, and preached over 42,000 sermons. Wesley also enlisted a band of “circuit riders” who were itinerant Methodist preachers who traveled and offered religious services to scattered settlers. The Methodist movement became his spiritual legacy. As always, Wesley went about his new work with methodical steps. He organized the groups into societies, then classes, connections and circuits, under the direction of a superintendent. John did most of the preaching.

John Wesley was a natural leader with determination, self-control, personal magnetism, and self-confidence. John Wesley's reputation went before him as his influence had great expansion. He was seen as the man whose understanding and faith had laid the foundations for one of the great success stories of the post-Reformation Church. Times and culture have certainly changed in the last 200 years, but the Methodist movement continues grow as they look to their founder as the model for Christian living and evangelism. The cultural setting set the stage for Wesley’s success. John Wesley was a child of his cultural context. Wesley had to contend with the rise of secularization within the social norms of everyday life. During the period just before the First Great Awakening it was said, “A new century was dawning, but it seemed as it in the spiritual sky of England the very light of Christianity itself was being turned, by some strange and evil force, into darkness.”

Eighteenth century England was forced to deal with the complex issues brought by the Enlightenment. This included an intellectual explosion of

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knowledge and a widening division in the social economic classes of the population. There was a cultural storm. Christianity itself was nothing more than a set of rules and order for morality. The sermons from pulpits had lifeless instructions for virtuous living. Popular amusements were coarse, illiteracy widespread, law savage in its enforcement, jails sinks of disease and iniquity. Drunkenness was more prevalent than at any other period in English history. Wesley was a leader to spark revival in a turbulent time by bringing fresh leadership.

There was, however, a dysfunctional piece in his leadership. He enjoyed power and retained the final word in policy matters. He, at times, could be ruthless in dealing with internal opposition. It seemed that Wesley placed as potential successors men who were unwilling or unable to assume that role. This could have been from deep-rooted insecurities. Wesley’s personality contained contradictions. He was caring for the poor, yet at times he was distant in his personal relationships. His passion and determination to build the Kingdom helped to destroy his marriage and isolated him in a leadership capacity. He became, in the words of one historian, 'granite in aspic'. Wesley did nominate the annual conference of preachers as the body that would collectively handle the leadership after his death.

**The Existing Leadership Condition**

Over the last two or three decades, leaders have worked hard and have been faithful within a hierarchal structure and have learned the model of leadership. These same leaders today are finding themselves at the top of their game, but confused. The culture has changed and so has

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33 Ibid.
leadership. Ministry training these leaders received years ago no longer fits within our current culture. It is a complicated season of unlearning old skills and learning new ones.\textsuperscript{34} The older paradigm was known as Plan, Lead, Organize, and Control. The new model integrates relationship and empowerment as a core value. Non-for-profit leadership expert, Peter Drucker, said that the four hardest jobs in America are: The President of the United States, a university president, a CEO of a hospital, and a pastor/ministry leader.\textsuperscript{35} The pressure on ministry leaders is greater today than ever before, experts say. Families are more mobile today with members routinely moving out of state and away from family. The result is more people look to the church to provide the kind of emotional support that family would have provided a few decades ago.\textsuperscript{36} In addition, ministry leaders are expected to cover a broad job description that includes: administration nightmares, worrying about attendance, building repairs, bills, hiring staff, recruiting volunteers, delivering sermons or teachings, and meeting everyone’s needs. However, while many ministry leaders are experiencing joy and fulfillment in ministry many others are lonely, discouraged, afraid to trust others, and overwhelmed by criticism. Studies and statistics reveal a disturbing pattern of resignations, burnout, depression, and moral failure within the ranks of God’s chosen servant-leaders. Psychologist Archibald Hart from Fuller Theological Seminary has noted that the pressures for a modern day ministry leader are not departmentalized in a healthy manner and organized functionally loom large, pushing some to even consider


\textsuperscript{36} Tina Dirmann, "Pastoral Pressures Test Faith; Religion: Demands of Spiritual Leaders Leave Many Suffering from 'Pastor Burnout:' Psychologists Say some Quit, Suffer Mental Breakdowns, Even Contemplate Suicide," \textit{Los Angeles Times}, Jan 29, 1999.
suicide, according to the experts. They think, “I can’t do anything right,” “Here I am doing God’s work and even He hasn’t come through for me.” Hart has reported that suicide rates among the clergy, however, remain low. Most religions consider suicide a sin and it becomes an unacceptable option to one who has dedicated his or her life to serving God. "That strong religious belief means they won't kill themselves, they just spend their time wishing they were dead," Hart said. Richard Blackmon, a Southern California psychologist, has found in his research that, "Pastors are the single most occupationally frustrated group in America." Roughly 30% to 40% of religious leaders eventually drop out of the ministry with about 75% going through a period of stress so great they consider quitting. 45% of pastors have said that they have fallen prey to depression or burnout such that they needed to step away from ministry roles for a leave of absence. Blackmon also indicates incidents of mental breakdown are so high that insurance companies charge about 4% extra to cover church staff in comparison to employees for other businesses. Dean Radkte of the Ministry Institute has found in his years of executive ministry consulting that there are certainly some troubling trends of ministry leaders.

<table>
<thead>
<tr>
<th>Table 2.4 Ministry Institute Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td>1,800 pastors leave the ministry every month</td>
</tr>
<tr>
<td>40% of pastors will not be in ministry in ten years</td>
</tr>
<tr>
<td>15% of pastors contemplate leaving the ministry every Monday morning</td>
</tr>
</tbody>
</table>

37 Ibid.
38 Ibid.
39 Ibid.
65% of pastors would leave their position for a similar paying position

50% of pastors feel unable to meet the needs of the job

80% believe that pastoral ministry (as they know it) has affected their family negatively

40% of pastors will have an extramarital affair during their ministry career

70% say they have lower self-esteem than when they started in ministry

89% say they do not have the gift of leadership

Wayne Cordeiro, the founder and senior pastor of New Hope Christian Fellowship in Honolulu, Hawaii, has found in his research similar findings.

Table 2.5. Wayne Cordeiro’s Ministry Statistics

<table>
<thead>
<tr>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>33% of ministry leaders have found that being in ministry is an outright hazard to their family</td>
</tr>
<tr>
<td>25% of ministry leader’s wives see their husbands work schedule as a source of conflict</td>
</tr>
<tr>
<td>80% of ministry leaders say they have insufficient time with their spouse, 56% of ministry leaders’ wives say they have no friends</td>
</tr>
<tr>
<td>45% of the wives state the greatest danger to them and their family is physical, emotional, mental, and spiritual burnout</td>
</tr>
<tr>
<td>Nearly 46% of ministry leaders say they have experienced depression or burnout</td>
</tr>
<tr>
<td>70% say they do not even have a close friend</td>
</tr>
</tbody>
</table>

Further research was done collecting data from over 50 ministry leaders in various churches across America from varying denominational backgrounds. The data collected was from questionnaire surveys that evaluated burnout, stress, thoughts of leaving the ministry, and

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43 Wayne Cordeiro, Leading on Empty: Refilling Your Tank and Renewing Your Passion (Ada, MI: Bethany House, 2010), 92.
how effect ministry leaders are attempting to manage healthy soul care. To see the questionnaire survey, see Appendix A. The results from the survey are found in the table below.

**Table 2.6. Research Survey Percentages**

1. What is your current leadership position in your church?

   ![Chart showing leadership positions](chart1.png)

2. How meaningful is your present place of leadership?

   ![Chart showing meaningfulness](chart2.png)

3. Do you encounter feelings of “burnout” not wanting to be in ministry?

   ![Chart showing burnout frequency](chart3.png)
4. In a typical week, how often do you feel stressed at the church office?

5. In your opinion, how effectively do you balance family and ministry responsibilities?

6. Which one below describes your present soul-care (mind, will, emotions)?

7. What is your leadership style most like?
8. How would the people you lead most likely describe you?

[Graph showing characteristics: Into yourself, Aloof, Impartial, Friendly, Genuinely concerned about others]

9. How are my key relationships?

[Graph showing relationships: Stagnant, Hit or miss, Stable, Healthy and growing, Vibrant and life giving]

10. How important is it to you to be connected with other Christian leaders?

[Graph showing importance: Useless, Sometimes helpful, Important, Very important, Critical]

11. How often do you engage in hobby-like activities?

[Graph showing frequency: Don't even think about hobbies, Very seldom, Whenever work allows me, As often as I can, Weekly, on a regular basis]
12. What am I doing to develop the people around me?

13. As a leader, have you ever sought counseling?

14. What is your approach to the postmodern culture?

15. Personally, I am?
16. Overall how effective do you feel like you have been as a leader in ministry?

![Bar Chart]

Table 2.7. Results from Survey Questions

<table>
<thead>
<tr>
<th>Percentage</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>20%</td>
<td>Ministry leaders thought their current place of leadership was moderately meaningful and did not fulfill them.</td>
</tr>
<tr>
<td>40%</td>
<td>Effects of ministry burnout after conflict.</td>
</tr>
<tr>
<td>7%</td>
<td>Want to quit ministry and leave it all together.</td>
</tr>
<tr>
<td>40%</td>
<td>Leaders were stressed out from the burden of ministry quite often.</td>
</tr>
<tr>
<td>40%</td>
<td>Leaders believed they were able to balance family time and ministry at an average level.</td>
</tr>
<tr>
<td>20%</td>
<td>Leaders had moments of despair.</td>
</tr>
<tr>
<td>27%</td>
<td>Key relationships had no meaningful growth.</td>
</tr>
<tr>
<td>33%</td>
<td>Leaders engage in hobby-like activities when work allows them.</td>
</tr>
<tr>
<td>Nearly 47%</td>
<td>Leadership development is done with infrequent phone calls.</td>
</tr>
<tr>
<td>40%</td>
<td>Leaders have only thought about getting some kind of counseling.</td>
</tr>
<tr>
<td>20%</td>
<td>Love Jesus, but have been wounded by church.</td>
</tr>
<tr>
<td>Over 30%</td>
<td>Believe that they have only done a sufficient job in leading people.</td>
</tr>
</tbody>
</table>

The data reveals gaps in intentionality of quality of life of the leader by improper modeling behavior and a lack of attention to quality soul care. The health of those being led can only be as good as the one doing the leading. The research indicated that there is movement to
healthy work culture internally, but much ground must be made. The study also showed that the positives and negatives impact every size of church as well. Another study done by Barna, Focus on the Family, Maranatha and Fuller Seminary shows a similar results:

**Table 2.8 Why So Many Church Leaders Are Unhappy: By The Numbers**

<table>
<thead>
<tr>
<th>Description</th>
<th>Percentage/Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>100% of pastors surveyed said they had a close associate or seminary buddy who had left the ministry because of burnout, conflict in their church, or from a moral failure.</td>
<td></td>
</tr>
<tr>
<td>1500-1800 pastors leave the ministry each month due to moral failure, spiritual burnout, or contention in their churches.</td>
<td></td>
</tr>
<tr>
<td>50% of pastors' marriages will end in divorce.</td>
<td></td>
</tr>
<tr>
<td>80% of pastors feel unqualified and discouraged in their role as pastor.</td>
<td></td>
</tr>
<tr>
<td>50% of pastors are so discouraged that they would leave the ministry if they could, but have no other way of making a living.</td>
<td></td>
</tr>
<tr>
<td>80% of seminary and Bible school graduates who enter the ministry will leave the ministry within the first five years.</td>
<td></td>
</tr>
<tr>
<td>70% of pastors constantly fight depression.</td>
<td></td>
</tr>
<tr>
<td>Almost 40% polled said they have had an extramarital affair since beginning their ministry.</td>
<td></td>
</tr>
<tr>
<td>90% said the ministry was completely different than what they thought it would be before they entered the ministry.</td>
<td></td>
</tr>
<tr>
<td>80% of adult children of pastors surveyed have had to seek professional help for depression.</td>
<td></td>
</tr>
<tr>
<td>70% of pastors do not have a close friend, confidant, or mentor.</td>
<td></td>
</tr>
<tr>
<td>95% of pastors do not regularly pray with their spouses.</td>
<td></td>
</tr>
<tr>
<td>80% of pastors surveyed spend less than fifteen minutes a day in prayer.</td>
<td></td>
</tr>
<tr>
<td>70% said the only time they spend studying the Word is when they are preparing their sermons.</td>
<td>44</td>
</tr>
</tbody>
</table>

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44 The information shared here has been culled from multiple surveys from Barna, Focus on the Family, Maranatha and Fuller Seminary.
The Postmodern Leadership Paradigm

Our current generation is facing the perfect storm of postmodernism coupled with dysfunctional leadership. In Meteorology, there is a warm-weather phenomenon called a Derecho. By definition, a Derecho is a widespread, long-lived, straight-line windstorm that is associated with a fast-moving band of severe thunderstorms. They travel quickly in the direction of movement of their associated storms, exceeding hurricane-force winds. A Derecho, by definition, has to be at least 240 miles long and have winds of at least 58 miles per hour or greater. In essence, this storm must cover a large area and be fast moving. Ministries today are facing the ever-expanding shifting from a modern mind thought to that of a postmodern mind thought within culture and numerous ministry leaders at a fast-moving pace leaving their places of ministry. The question is what must ministry leaders do, if anything, to avoid the “Derecho”. Ecclesiastes 11:4 states, “Whoever watches the wind will not plant; whoever looks at the clouds will not reap.” Leadership cannot afford to ignore the changes in our current culture nor allow leaders to become unhealthy and dysfunctional by doing nothing. The quote attributed to Albert Einstein, Benjamin Franklin, and Mark Twain at times is ever so true, “Insanity: doing the same thing over and over again and expecting different results.”

Eddie Gibbs in this book, *Churchmorph*, identifies how trends are changing and how the Church is modifying its method to be effective in this postmodern culture. It is important that as the Church is reconfiguring its method that it stays close to scripture and follows a biblical mandate. Ministry is contextual. Megatrends are reshaping Christian ministry and as a result new

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46 Ecc. 11:4 (NIV).

ideas are being postulated to be more effective at contextual ministry. The megatrends that the Church must be able to transition from are modernity to postmodernity, the industrial to the information age, Christendom to post-Christendom contexts, production initiatives to consumer awareness, and religious identity to spiritual exploration.\textsuperscript{48} Leaders can no longer pretend that changes are taking place nor can the Church give up in frustration. Ministry leaders must look at the current trends to survive being antiquated. Leadership is viewed as a way to make connections. It is not just for an elite group, but engaging for a wider consensus of people. The goal is to adapt to the times with a transitional paradigm that encapsulates the message of Christianity to lead people effectively for ministry longevity.

The modern view of a leader is someone who leads or guides others as well as someone who organizes or is in charge of a group. The present century presents a new culture which has dramatically changed the way leadership is perceived. In the postmodern culture the role of the leader is not a CEO or hierarchical structure anymore, but it is rather a participating kind of leadership. Everybody can stand as a leader and a follower at the same time. The Modernist paradigm is now challenged by the postmodern metaphor that suggest rapid change, multiple rationalities public/private adjustments, foundations that are temporary, and truths that are subjective. Postmodernity is an absolute rejection of the modern period, stressing the discontinuity between the ages and roundly denouncing the goals of modernity.\textsuperscript{49} In the modern approach to leadership, the leader takes the lead and becomes the head. Everyone else becomes followers. The faltering of hierarchal leadership structures also reveals the fallen nature of modernist management practices. Modern management emphasizes form, structure, hierarchy,

\textsuperscript{48} Eddie Gibbs, \textit{Churchmorph} (Grand Rapids: Baker Academic, 2009), 19-29.

\textsuperscript{49} Ihab Hassan, \textit{The Postmodern Turn: Essay in Postmodern Theory and Culture} (Columbus, OH: Ohio State University Press, 1987), 5.
and power. The postmodern era is breaking away from modernism that agrees on the objectivity of reality. Postmodernism leans toward a knowledge based on non-rationalism, interrelatedness, and differentiation. Postmodernism looks at forms of organization with new ways to think about human resources and how they are managed. The postmodern leadership paradigm identifies that every individual has the freedom to form his or her own style of leadership. As postmodern leadership is more clearly identified, the anxiety to connect, which is common to the modern leadership paradigm, will become less appealing. Leaders will have freedom to act on their own taking personal responsibility for their success and their failures. Organizational control is based upon relational attributes and personal responsibilities. A recent study was done among ministry leaders reporting that relationships are crucial for ministry effectiveness. Eighty-four percent of ministry leaders studied by Thom Rainer said that relationships are vitally important for leaders.\(^{50}\) Leith Anderson said, “Relationships with role models and mentors will have growing impact over books, quarterlies, or lectures.”\(^{51}\) Some Postmodern fundamental values are relationship over task, journey over destination, authenticity over excellence, experience over proposition, mystery over solution and diversity over uniformity\(^{52}\)

Some characteristics of Postmodernity are an emphasis on relationship, no objective truth, no objective religion, faith equals uncertainty, comfort with uncertainty (not everything is rationally understood), acceptance of ambiguity (celebrate diversity), pessimism in regard to the world, community defines the parameters (there are as many interpretations as there are interpreters), reaction of time with a rejection of modernity, skepticism, and an openness to the

\(^{50}\) Thom S. Rainer, *Surprising Insights From the Unchurched and Proven Ways to Reach Them* (Grand Rapids, MI: Zondervan, 2001), 165.


response of ministry leaders should be to critically engage in postmodernism to produce cultural impact. Yesterday’s practices will not meet today’s generation. This generation is relationship based focusing on “being real”. To be able to relate to, communicate to and ultimately lead a postmodern generation, it is imperative to understand their characteristics for organizational effectiveness. As mentioned earlier with a hand full of ministry leaders in the past, “newness” can bring judgment. Judgment can be a healthy thing to evaluate and analyze new worldviews and to come to an understanding of those views. To judge and throw arms in the air in disgust will increase the barriers of evangelism and overall effective leadership to the present culture.

The postmodern leadership paradigm at first glance breaks down the importance of proper respect for authority. Within this present culture in America, there is a generation that is the most educated, most diverse, and America’s largest generation. They are called the Millennials, those born between 1980 and 2000. This generation of people is beginning to raise families, enter the workforce, and lead the world. Millennials do not reject the idea of authority, but they have redefined how authority is carried out. They tend to follow leaders who operate in a transformational way. Rather than telling followers what the big picture is, these leaders allow followers to help create it. Transformational leaders motivate people to a common goal through a shared vision. This type of leadership environment involves equipping and mentoring rather than directing. Structure is looser with people development being the number one priority. Leading the next generation is a commitment to serve in a relational capacity, not commanding directives to them. Transformational leaders must assume responsibility to


54 Ibid.
empower the lives of followers from relationship, not just position.  

The essence for current ministry leaders is to understand that the functions and organizational structure paradigms from modernity do not need to be eliminated, but rather become relational and empowering. It is important to, “not throw out the baby with the bath water” when discussing modern leadership and postmodern leadership. This merge of leadership philosophies is giving way to a servant based leadership model. This is a good alternative to negative authoritarian leadership. Servant leadership has a greater emphasis on people connecting with the core values of the postmodern leadership theory. In servant leadership, the emphasis is on character and relationship, not necessarily position. The challenge for servant leaders in postmodernity is in how to rely on personal power and engage others creatively in the organization. Servant leaders establish respect through valuing subordinates and empowering them in their abilities. Leith Anderson points out that that there cannot be good leaders without good followers first. Empowered followers make empowered leaders.  

Anything new always brings with it skepticism and criticism. The postmodern culture has a workable element for Christian servant leadership to thrive. “Although academic postmodernism is, at its core a moral vacuum, cultural postmodernism has some elements that prepare people for the gospel.” When Christianity began, it was in a premodern world that had competing philosophies and values much like today. Some ministry leaders find it hard to engage postmodern culture because they have not completely understood it or the opportunities

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55 Ibid.


that it brings. Professor and author Stanley Grenz has stated, “Postmodernism comes up short at many points. Therefore, we dare not simply move with the times and embrace uncritically the latest intellectual trend. At the same time, critical engagement with postmodernism cannot end with a simplistic rejection of the entire ethos.” When ministry leaders fail to engage or understand the current movement, isolation from the culture can be the adverse result. Pastor and educator Kevin Belsby stated in his research that there are numerous ministry leaders right now facing crisis. Leaders are losing their identity and purpose within the culture paradigm shifts resulting in plummeting personal satisfaction. This dissatisfaction is attributed to confusion, according to Belsby. Belsby further indicates that in the present culture, leaders are finding themselves confused in that what was supposed to be a higher calling from God has turned into a vocation with no retirement benefits and personal satisfaction. According to the author of this work, this in turn creates a leadership that is out of touch with those that they lead, an internal culture that is unhealthy, and communities of people being missed. Ministry leaders must be observant of the times in which they live if they want to be effective. Build community not authority.

<table>
<thead>
<tr>
<th>Table 2.9 Profound Differences between the Modern and Postmodern Eras</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Modern</strong></td>
</tr>
<tr>
<td>Immutable physical laws characterize the universe</td>
</tr>
<tr>
<td>Linear, rational, symmetrical</td>
</tr>
</tbody>
</table>

59 Kevin C. Belsby, "Model for Renewing a Church's Life and Mission through Facilitating Critical Dialogue with Emergent Leadership at Northridge Foursquare Church" (Doctor of Ministry Thesis, Fuller Theological Seminary, 1999), 5.  
60 Ibid.  
61 Ibid.
<table>
<thead>
<tr>
<th>Nation states are the building blocks of the world order.</th>
<th>Ethnic groups, mass communication, and the market are the building blocks of the world order.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Office is hierarchical, and the office grants authority.</td>
<td>Relationships grant authority.</td>
</tr>
<tr>
<td>Males drive broad social consensus</td>
<td>No single dominant, social consensus, great diversity, and many voices.</td>
</tr>
<tr>
<td>Communication is oratorical, formal, and indirect.</td>
<td>Communication is conversational, informal, and direct.</td>
</tr>
<tr>
<td>Progress is inevitable.</td>
<td>Progress is possible.</td>
</tr>
</tbody>
</table>
 CHAPTER THREE
LEADERSHIP PRINCIPLES

Culture of Team Building

Transforming and remodeling church culture to retain ministry leaders in order to more effectively reach the people in the culture begins with being intentional with key principles. Creating a healthy culture is a leadership skill that is one of the lowest rated activities of leaders, according to George Barna.\(^1\) The ability to orchestrate the organizational environment and mold the culture through specific leadership principles is an attribute of effective leaders. The culture of the ministry is built by the leader’s ability to hire emotionally and spiritually healthy individuals. Healthy individuals model and reward positive behavioral habits building a team paradigm. The focus on the team removes the focus on individuals, enhancing the identification of an intentionally established culture that includes an institution’s traditions, customs, symbols, and relationships. Barna’s research indicates that a valuable practice related to culture development is having every recognized leader actively engaged in mentoring other leaders. Mentoring, or coaching, within a leadership paradigm not only facilitates the long-term passing on of the characteristics of the desired culture, but reproduces leaders who are capable of maintaining the desired culture.\(^2\)

Principles are applied at an organizational level to protect the organization and the individual. The principles in this chapter will certainly improve productivity for the ministry in a positive way, but more importantly for this study the ministry leaders themselves. Some of the reasons that ministry leaders leave the ministry are that they have never learned: the wisdom to

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\(^2\) Ibid.
achieve all of God’s mandates while maintaining a quality of life, the practical application of how to build a ministry organization, the methods, systems, and processes required and how to execute them, the tools that must be worked versus clever slogans, sayings, steps, ideals, and theories, and the skills that must be practiced so that the art of execution is passed down. The principles in this chapter will aid fixing dysfunctional work environments as well as connecting with the Sitz in Leben (the current culture situation). Some ministry leaders have left their positions early and have given up because of a simple principle that has been too often overlooked. That simple principle is don’t do it alone. 

Leonard Sweet said, “Jesus invested everything he had in a team. The Bible knows nothing of solo ministry, only team ministry.”

Tony Morgan’s point is that great leaders don’t have to do everything. The key is to play from your strengths while building a team that manages around your weaknesses. John Maxwell has said that a leader cannot go any further than the people that surround the leader. “The people close to me ‘make me or break me’…My goal is not to draw a following that results in a crowd. My goal is to develop leaders who become a movement.” The goal of ministry should be to build a leadership engine that reproduces leaders, not just followers.

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4 Ibid.

5 Gary L. McIntosh, Staff your Church for Growth (Grand Rapids, MI: Baker, 2000), 9.


“Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision.”8 The objective is to develop a team that emulates commitment, excellence, and integrity that permeates the entirety of the ministry.9 There is great power in team decision making, in which Proverbs 11:14 points out that, “Without wise leadership, a nation falls; there is safety in having many advisers.10 The team dynamic offers more wisdom than the wisest person in the team. The engine of the team runs on unity and cooperation, allowing differing personalities and gifting a safe harbor of expression. Dictatorial and commanding leaders will stifle the effectiveness of the team paradigm. The team should be relationally bonded together. A team expresses its self-awareness by being mindful of shared moods as well as the emotions of its members. “A major advantage of being led by a team is that the results almost always transcend what any individual from that team could have produced alone.”11 To lead a team effectively, you must address the group reality. Leaders who have a keen sense of the group’s pivotal norms and who are adept at maximizing positive emotions can create highly emotionally intelligent teams. For quality teams to be built for longevity, leaders must find people, keep people, celebrate with people, educate people, and oversee people.12 Paul gives an early illustration of team building in his writings to the church at Corinth. “The body is

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10 Prov. 11:14 (NLT).


12 Gary L. McIntosh, *Staff your Church for Growth* (Grand Rapids: Baker, 2000), 23.
a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.”\(^{13}\)

Commitment, excellence, and integrity are the standards by which leaders function and relate within the ministry. Commitment brings the aspect of problem solving to a leader. Excellence requires all of one’s effort until a project is completed. Integrity is a character issue that requires accountability. This standard must be established through each leader’s behavior. The standard will establish the culture of the organization and give clarity to future leaders established within the ministry. The foundational elements that each leader needs to establish as a department leader are as follows: help with problem solving and decision making, encourage dialogue between leaders, fix problems when they start, and build committed leaders within various areas of ministry.\(^{14}\) Building people is building ministry. Complacency is defined as being self-satisfied. This is a dangerous position for a leader. It is acceptable to be content, but not satisfied. A leader must always stay hungry and wanting to achieve more. Compliance can be defined as a readiness to yield to others. A compliant person makes a good worker, but not necessarily a good leader. Finally, commitment can be defined as an agreement to do something in the future. A committed person is the best kind of leader to have. Complacency can speak for itself as something to steer way from, but many confuse compliance and commitment.

Compliant Christians are wonderful people and wonderful to work with. They will do anything asked of them. As an example, a compliant person would be at the church early waiting for the pastor to give the orders for the day. As soon as the orders are given, the compliant person readily goes to work. A committed person does not wait for the order to come, but thinks ahead.

\(^{13}\) I Col 12:12 (NIV).

and finds a need and does it without being told. Leaders need the ability to think for themselves. If leaders constantly help those that they lead and do not allow for a teaching moment, leaders cripple their followers and impede the maturity process. In summary, complacent people say, “it doesn’t need to be done”, compliant people say, “I’ll do it”, and committed people say, “I’ve already done it”. Compliant people have to be asked to do something while committed people already have it finished. Commitment is an internalization of the vision coupled with a following action.\footnote{Jim Herrington, Mike Bonem, and James H. Furr, \textit{Leading Congregational Change: A Practical Guide For The Transformational Journey} (San Francisco, CA: Jossey-Bass, 2000), 102-103.}

In Scripture, God would strengthen and protect His leaders by providing a committed team to the vision of God. Moses had Aaron and Hur to hold his arms up, resulting in the victory in battle. In the next chapter, Jethro encourages Moses to get people around him to help with the cares of ministering to the people. Moses was in the process of losing his family, his health, the vision from God, the anointing, and endangering those that he led. Ministry leaders need to build functional teams around them so that every aspect of people’s lives are healthy and the vision of the organization remains strong. It is this team’s responsibility to get the pulse of the people they lead. When the vision is clear and the leader is in place, the work will endure. Each department or team is an echo of the vision of the organization in its own format. Ministry leaders are responsible for their areas of ministry from planning, to implementation, to evaluating, to strategic problem solving.

There are three levels of learning. The first level is mental assent, which encompasses what someone knows. The next level is application, which is defined as what someone does with
what they know. The last level of learning is teaching what you have learned to others.\textsuperscript{16} In this model there is not a large gap between application and teaching, however, there is usually a large gap between mental assent and application. Many times, leaders do not do what they know. If everybody applied what he or she knew, everybody would be happy, skinny, and wealthy. Leaders must put into action what they know so that it may be duplicated in those that they lead. This paper will include four main areas of information that need to be applied by every leader and then reproduced within each individual ministry. The four areas according to the author of this work are Leadership Positioning, Leadership Planning, Leadership Process, and Leadership Performance. The expectation is for the leadership to have a quality of life and build a ministry of quality by commitment.

\textbf{The Great Commission and Omission}

“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise \textit{it} up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise \textit{Him} up at the last day”.\textsuperscript{17} This text in John illustrates the Father’s will. This text points out that Jesus should lose nothing and should get \textit{it} back. How the Kingdom expands and develops lays in the hands of the church and the obedience of the leaders within. Two pronouns are used in explaining the will of God - \textit{it} and \textit{him}. One is used in the place of an inanimate object while the other pronoun is used in the place of a person. Prior to this text, Jesus just fed thousands of people with miraculous provision and had twelve baskets left over. Jesus made sure that the disciples picked up the abundance left over. God’s agenda is to bring the provision


\textsuperscript{17} John 6:39-40 (KJV).
(finances) into the church for Kingdom advancement. The hands of faithful servants must release finances. The next portion of God’s will is to tell everyone about the Savior. The two-fold will, simply put, is to get souls saved and to acquire the promised provision of God to advance the Kingdom.

The next step of the Biblical development of God’s will is to make disciples. God’s Word does not call people to make converts, but disciples. Disciples submit to their leadership, catch the vision, and run with their individuality within that calling. They then train others based on the same standard. Some have said that the Church is a hospital for wounded and lost souls. This is not necessarily true. It is true that the Church brings the healing power of God to people spiritually, emotionally, and physically. There is a profound difference between a hospital and a church, however. Once someone is fixed in a hospital, they leave with the intention never to return. Unfortunately, some churches have followed this model. Not only is it the Church’s mission to funnel the power of God into hurting humanity, but also it is the Church’s mission to keep those people in fellowship and produce leaders. There has been a Great Omission within the Great Commission.

<table>
<thead>
<tr>
<th>Table 3.1. Great Omission Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td>70-85% of the people God sends to help with the vision that He has given to leaders are lost through the process of discipleship.</td>
</tr>
<tr>
<td>The average church in the United States retains 17% of the people God sends them. (Thus the average church retains 17% of the money that God makes available to them).</td>
</tr>
<tr>
<td>The average church fails to meet needs and disciple people, therefore, failing to retain 83-90% of the people that God sends to their doors for ministry.</td>
</tr>
<tr>
<td>God’s provision for leaders and finances to accomplish His Great Commission are lost in the 83-90% of people not retained. He sent them. He provided. He funds His mandates. We lost them.</td>
</tr>
</tbody>
</table>
It is vital to evaluate the effectiveness of producing leaders by calculating the retention/assimilation rate. This is calculated by dividing the first time visitors by those completing discipleship training and attending services more often than not (FTV/attending disciples).\textsuperscript{18}

Leadership can be defined as the stewardship of those that God has given. The church is very careful to manage the tithes/offerings that come into the church (at least it should), but the church must remember that the one who gives the gift is sanctified as well. God is more interested in the giver than the gift. Matthew 25 and Luke 19 portray the principle of reproduction with the talents. The same can be applicable with the people God sends to develop. If leadership does not develop and invest in those people, God will not give more people to “mess up”. True leaders must produce leaders that endure and last. A question to be asked is, “In twenty years from now, can those that are being discipled still do the work?” Leadership should build to establish a legacy. Godly leaders must develop people and not give them back to God undeveloped. Some of the most successful companies in America have CEOs that invest into leadership training programs to coach, train, and develop people.\textsuperscript{19}

Going against popular belief, people are not a ministry’s greatest asset. The greatest asset is great people who know how to build. These leaders need to be invested in and developed. The number one challenge of business is finding great people. The number one challenge of a church is keeping them.\textsuperscript{20} The goal is to keep the people that God sends and to groom leadership talent that exceeds the standards. The standard of doing the best must be changed to do what it takes.

\textsuperscript{18} Ibid.

\textsuperscript{19} Rowland Forman, Jeff Jones, and Bruce Miller, \textit{The Leadership Baton: An Intentional Strategy for Developing Leaders in your Church} (Grand Rapids, MI: Zondervan, 2007), 12-14.

Leaders must first set the standard followed by consistent coaching and the utilization of proper tools of analysis. The two things that Jesus focused on were souls that were discipled and the provision to do what God had called ministries to do. The lack of leaders and money can stagnate and, eventually, destroy a ministry. Developing one can inevitably end up producing the other.

**Leadership Positioning**

Many dynamics make up an orchestra. Everyone needs to be working together in unity at the exact same moment to produce beautiful music. In an orchestra, not everyone has the same position or plays the same instrument. Picture the tuba players on the right, the trumpet players on the left, backed by the percussion section with every other instrument in the middle. At the front of the orchestra is the conductor waving the wand keeping everyone on the same sheet of music. What if the conductor remembered that in his younger years he loved to play the trumpet, so he jumped down from the platform to play the trumpet with the trumpet players because he absolutely loved to play the trumpet? Then, the conductor noticed an odd sound coming from the tuba section. So the conductor goes to the tuba player that was not playing correctly, takes his tuba, and starts playing because a job was not done correctly. This scenario shows the conductor leaving his position to do what he loved to do, while also trying to fix a mistake. Notice that when the conductor is running around doing what he loves to do and is trying to fix everyone’s mistakes…who is leading the orchestra? Where there is no leader, there is no direction and vision.

The Bible declares that without a vision the people will run wild with no restraint.\(^\text{21}\) This problem exists in churches. Leaders’ positions must be defined to eliminate this problem. It is not the leader’s position to always do what is liked nor is it the leader’s job to fix everyone’s mistakes.

\(^\text{21}\) Proverbs 29:18 (NLT).
problems. If the leader is running around doing everyone else’s job, the vision is being weakened. At this point, leaders become managers and not leaders. A ministry leader’s position is to be a committed problem solver. As each area of ministry grows, teams will be built around each ministry leader to sustain the vision. The simple job description and responsibilities of a ministry leader is located in the table below.

<table>
<thead>
<tr>
<th>Table 3.2. Leaders Job Description</th>
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<tbody>
<tr>
<td>Provide direction and clear vision with constructive change.</td>
</tr>
<tr>
<td>Obtain plans, ideas, and recommendations.</td>
</tr>
<tr>
<td>Commission the work with an approval or disapproval.</td>
</tr>
<tr>
<td>Provide success by creating an atmosphere of training and coaching.</td>
</tr>
<tr>
<td>Obtain evaluation for measurable results.</td>
</tr>
</tbody>
</table>

Leadership creates constructive change to a desired future. Growth without change is impossible. Significant growth requires significant change. Leaders keep their eyes on the future, while followers keep their eyes on the now. Having people in the right position and keeping leaders in the right position will determine the success of the ministry and the carrying forth of the vision. Ministry leaders should obtain the highest level of responses to God’s mandates. Each area of ministry must evaluate how effectively they are responding to what God has asked them to do. This is not to create stress in the varied areas of ministry. Stress does not come by working hard, but the failure to find the right object of trust. Stress builds when time is spent consistently doing other people’s jobs. Leaders need to replicate themselves and build leaders to think as problem solvers by developing people of depth. Establishing a leadership paradigm that reproduces leaders must be intentional and not merely by accident. The goal should be to build a

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leadership pipeline that recruits, trains, deploys, and reviews. This leadership engine closes the gap between leaders and followers identifying proper character, capacity, chemistry, and calling for mature leadership teams. The four phases of leadership positioning are Dysfunctional, Core Competency, Replication and Leadership Engine. Dysfunctional, this phase is when the leaders are doing all the work and no one is leading. This can be because the leaders like it or the people assigned are not doing their job adequately. This dysfunction can cause a loss of intimacy with God, for major opportunities to be lost, and leaders not being developed. As leaders, it is necessary to coach, but to not do people’s assignments for them. This causes them to become crippled and underdeveloped. The second phase is Core Competency, this phase includes Aarons and Hurs as a support structure, but there is a vacancy of leadership to bring people along. This phase of leadership positioning fails to train leaders and a void develops between the leaders and followers of the ministry. The next phase, Replication, this phase contains the duplication of the leader to build a succession of leaders that build upon the vision. Predominately, the depth of leaders is not at every level and, eventually, burnout is inevitable. The fourth phase is the Leadership Engine; this phase includes the development of a depth of people. Leaders at every level are being developed (Aarons and Hurs at every level). The following diagram illustrates these four phases in leadership positioning. Evaluation can be done by a Response Per Mandate from low to high and what phase or step a ministry is at currently.

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Leadership Process

September 11, 2001, was a day that this nation will never forget. Much is to be learned from this horrific occurrence in the country. One thing to be gleaned with political affiliation aside is the reaction of the leaders involved. The morning following the horrific attack on the nation, television cameras captured President Bush confidently walking across the lawn of the White House. His tie was neatly knotted, his clothes were pressed, and he walked with confidence. The President scheduled a meeting with his cabinet members. In this meeting, an

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important dynamic took place. The President asked each department what they thought and what each department was going to do about it. Two important things need to be gleaned. First, no matter what is going on, a leader has a presentation of confidence and looks professional. Secondly, use the team to derive the answers to the problem and let the team come up with the solutions. Do not delegate tasks, but rather delegate responsibility.

Leaders do not have to have all the answers…that is not their job. The leader’s job is to have a team that supports and a team who can solve problems. The Bible states that in the multitude of counselors, there is wisdom. Leaders need to be surrounded by people that contain expertise in varied areas. Leaders need to identify the problem and then work collaboratively on it. It is not abusive to assign responsibility to the team. In fact, not giving responsibility is a sign to team leaders that they are not component to handle the problem. Too many times, leaders are pinned against the wall by trying to fix everyone’s problem at the spur of the moment. It is not the leader’s responsibility to fix it, but rather to ask the person, “What are you going to do about it?” This cultivates people to think and problem solve rather than just lean on leadership. Patrick Lencioni stresses that leadership team members must be able to: trust one another, engage in unfiltered conflict around ideas, commit to decisions and plans of action, hold each other accountable for delivering against those plans, and focus on the achievement of collective results. These ideals require discipline and intentional persistence for short term and long-term team continuity and success. Ministry leaders need to develop a learning culture within their team. A learning culture environment includes: Acquire wise council (Proverbs 1:5), work in teams (Proverbs 11:14), use the council (Proverbs 12:15), allow the creativity for new ideas (Proverbs 18:15) and don’t make a decision before all the ideas are on the table (Proverbs


This format of leadership is called the Total Involvement Process. This process takes issues and problems and creates opportunities. “Ask people who bring you problems to bring solutions”.

The keys to make issues and problems opportunities for ministry are threefold: Do not do it alone, face reality and find the facts. There is no time for marginal deception to present ideas for someone’s approval. People demand the respect of honesty. If honesty cannot be found in a team member, replace the team member.

Figure 2. Leadership Process


A story has been told about a day of warfare in the Vietnam War. In the hills of Vietnam, U.S. troops encamped behind an eastern bluff. Peering around the left side of the bluff one could see Viet Cong with rifles aimed and ready. A few hundred yards behind this bluff was the U.S. commanding officer on a much higher hill. From his vantage point, he could see the whole layout of the land and see both sides of the bluff that the battalion was encamped behind. The battalion radioed in to the commander and asked what they should do. The commander radioed back and told them to march straight ahead on the left side. The battalion, after receiving this command, could not understand the orders. If they marched ahead the Viet Cong waiting would slaughter them. They thought it would be a better idea to go around the right side and avoid the enemy. Reluctantly, the battalion obeyed the orders and charged the left side. They incurred many casualties, but the battalion as a whole survived and won. What the battalion did not know was that the commander saw heavy machine guns sighted in for anything to come around the corner. This would have resulted in a total destruction of the battalion.

This story illustrates the importance of communication between leaders and the people they lead. From certain positions of authority, some decisions may not be completely understood. God has set in order His authority and leadership and gives them insight and knowledge to lead effectively. What would have happened if the Viet Cong had cut off the communication lines between the trapped battalion and their commander or what if the battalion did not follow the instruction of their leader? In warfare, one of the first things that armies attempt to do is cut off communication lines of their opposition. The Bible is clear on the power of the unity of the body and the unity of counselors. The devil’s number one strategic attack is to cut communication lines. There are three communication lines that are vital for success and lines that the devil is relentless at trying to break. These are as follows: (1.) Communication between God and the

30 Author unkown.
leader (Prayer). It is vital that the leader’s prayer life stay vibrant and effective for their personal life and also for the macro issues concerning the ministry. These macro issues provide direction, create communication, and provide the atmosphere to coach for success. (2.) Communication between the leader and the team is one where macro ideas meet micro ideas. This dialogue between the leader and his/her team is where two perspectives merge. The team offers ideas and obtains plans. If the leader cannot approve an idea, it is important to redirect it. This environment applauds noble failure, but not chronic failure. The team’s input is vital to the leader because they are closer to the action. It is important here for the leader to get people involved to show respect and to edify the team. The leader needs to ask questions while the team needs to give answers with facts. The four skills of communication are: ask questions, listen, provide a safe harbor, and honesty.\(^{31}\) (3.) Communication between the leadership team and God (Prayer). This is very important so that the agendas are always to serve God and not man. This produces results personally and also produces creativity and freshness in individual areas of ministry. The micro matters get a brush of heaven and the load becomes an enjoyment, not a burden.

The devil would like to destroy any one of these lines of communication so that the flow of communication that begins at the heart of God would be interrupted. The frequency of dialogue and the quantity of the dialogue keep fluent communication lines progressing. Meetings should consist of clarity pertaining to concerns at hand, thought out questions, garnering of the team’s ideas, and setting the direction for the desired results.

Leadership Planning

One of the first things that should be discussed in leadership meetings is the growing problem on the horizon that has not been made into opportunities. These emerging targets cannot be ignored. Three things must be known about emerging targets: do not fail to recognize them, do not fail to prioritize them to construct change, and do not fail to make a plan-mobilize on the emerging target. Two examples of emerging targets could be: people failing to assume their positions and incompetence of leadership. The following are six things to think about to minimize the impact of emerging targets:

Table 3.3. Things to Think about to Minimize the Impact of Emerging Targets

| Ask people on a scale of 1 to 10 where they are on their ministry/job performance. For example, if the person is 7, ask them why they are not an 8 and what is keeping them from being a 6. |
| How are they doing compared to the competition? Our competition is not each other, but the devil. |
Does the leader create the condition in which people value the opinions of difference?

Challenge people to contribute, thus, getting them involved.

Don’t trust instincts too much. Work in teams and take it to the Lord for the solution.

Are the people thinking about new ways to get people? Are they maintainers or builders?

Maintaining will not bring the desired result to the ministry. In planning, it is crucial to apply knowledge. On the Gap Management diagram on the next page maintaining is the bottom line, producing no lasting results. However, when a change is initiated with corresponding goals, its success can be measured. The arrow shooting to the top right corner is the standard, or the mandate, to achieve. Do not wait for that arrow to become a U-turn sign before decisions are made to fix the problem. When the arrow begins to bow just slightly from a missed assignment or leadership that did not show up, that is the time to take action. By the time the arrow becomes a U-turn it is too late. Measure effectiveness and take action at any sign of curvature. It is important to recognize the gap (the departure from the mandate) and it is important for the team to be aware of the gap. The leader must recognize, prioritize, and mobilize on that emerging target that has caused the gap. In many cases, the curvature can be the result of not training, coaching, or evaluating new leaders. Attack the emerging target on the very onset. See the gap diagram on the next page.

Ministry leaders will set out the critical strategic planning components for the year for the team to have measurable goals. The ministry leaders need to do the same with their individual teams also. Strategic leadership leads constructive change toward a desired future. Strategic planning aids in the process for constructive change analyzing all the strengths and weaknesses of various decisions and options. The strategic planning process for ministry leaders needs to contain process, envisioning, input, direction, financial planning, organization, advances/retreats,
scheduling, development, approval, budgets, implementation, evaluation, performance, and compensation. Strategic planning should answer: What are leaders supposed to be doing, are leaders doing it, if not, why not? While strategically planning, do not create a funnel of failure. As God’s mandates and opportunities funnel in they can easily create a bottleneck for the leadership. It is crucial to constantly replicate leadership and recruit leaders. Build teams for success by recruiting, delegating, empowering, and entrusting. Widen the bottleneck by adding additional leaders in specific areas to handle the workload.

Figure 4. Gap Management


33 Aubrey Malphurs, Advanced Strategic Planning: A New Model for Church and Ministry Leaders, 2nd ed (Grand Rapids, MI: Baker, 2005), 168.
Leadership Performance

Evaluation pinpoints whether leaders and their teams are working smarter or just harder and longer. Jesus did not meet every need, but He prayed to the Father to keep His focus on the primary purpose. There are no rewards for being busy all the time. The need for critical thinking and communion with the Holy Spirit will bring a quality of life personally and in ministry. Evaluate personal performance by analyzing whether actions are bringing barriers or actions are bringing building qualities. How leaders perform in the act of delegation will also dictate how successful they are in replicating themselves for ministry effectiveness.\(^{34}\) Evaluation also keeps a pulse on how conflict resolution is being managed. The litmus test of a leader is results.\(^{35}\) Leaders commission the ministry plan and make sure that it happens.

Strategic analysis must be undertaken in the following areas: Performance Analysis (How effectively have they met the standards established?), Targeting Analysis (Where do they need to be aimed for continued growth?), Value Maximization Analysis (Are we utilizing them most resourcefully?), Replication Analysis (Who is their successor?), and Retention Analysis (Who needs to be replaced?). Prior to the tools of analysis, a commitment statement should be established to encourage commitment and stop emerging targets. These covenants establish the work required and the time that it should be accomplished. It is imperative to constantly evaluate for success. Healthy evaluation should ask the questions: Is leadership still functioning in context with the purpose of the ministry, is the vision being propagated from leadership in an effective manner, how can proper alignment of a leadership engine stay sustainable, and are there any

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realignments that need to be done to get things back on course? There is an example of a leader’s performance evaluation at the end of this chapter.

Workload covenants are a good way to assign responsibilities to team members. This covenant reinforces that if someone cannot handle the task, it is their responsibility to let their leader know. It is important not to say yes out of obligation. If there is a problem, look at the priorities and reprioritize by delegating, changing dates, and shuffling events. An accountability covenant is another safeguard for leaders so if anything happens to jeopardize the assignment or project, one come to the leader immediately and let them know. It is important to be a critical thinker and come up with solutions.

Table 3.4. Conflict Resolution Principles

<table>
<thead>
<tr>
<th>Change thinking to coaching, teaching, and training. The highest form of disrespect is not confronting an issue.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timing-act versus react. Take action by the Spirit of God rather than letting the flesh react.</td>
</tr>
<tr>
<td>Create a safe harbor to discuss the issue.</td>
</tr>
<tr>
<td>Ask questions rather than accuse. Diffuse the conflict.</td>
</tr>
<tr>
<td>Listen.</td>
</tr>
<tr>
<td>Identify the issues by asking more questions. Move people from the past to the present for future results.</td>
</tr>
<tr>
<td>Establish expectations. This must have the foundation of honesty.</td>
</tr>
<tr>
<td>Be tolerable of choices with pure intentions, but emphasize this cannot happen again.</td>
</tr>
<tr>
<td>Use clarity. Ask them to summarize what was said and make sure it is clear to them.</td>
</tr>
<tr>
<td>Commitment. Have them commit to scheduled times of continued coaching.</td>
</tr>
</tbody>
</table>

36 Wayne Cordiero, Doing Church as a Team (Glendale, CA: Regal Books, 2001), 154-155.

**Leader Performance Appraisal**

Leader’s Name: ____________________________________  ____________________
Position: __________________________________________  Date: ____________________

1. **COMMITMENT** – The extent to which a leader exhibits a willingness to help fulfill the vision. 
   POINTS  __________________ __________

2. **ATTENDANCE** – The extent to which a leader is punctual and observes expected and/or scheduled service time. 
   POINTS  _________________ ___________

3. **INITIATIVE** – The extent to which a leader moves forward with the vision, seeks out new assignments, and expands capabilities personally, spiritually, and professionally. 
   POINTS  ____________ ________________

4. **STEWARDSHIP** – The extent to which a leader exercises sound judgment in the use of human, physical, and financial resources. 
   POINTS  __________________ __________

5. **PLANNING AND ORGANIZATION** 
   The extent to which time and activities are systematically and effectively managed while looking ahead to meet changing needs. 
   POINTS  ____________________________

6. **LEADERSHIP** - 
   The extent to which a leader accepts and exercises the responsibility for setting direction, establishing plans, securing resources, monitoring progress, and bringing to completion tasks and projects that help fulfill the vision. 
   POINTS  ____________________________

7. **TEAMWORK** – The extent to which a leader develops, trains, and utilizes teams in accomplishing the vision. The demonstrated ability to work cooperatively and communicate with other volunteers, leaders, church members, and/or outside contacts. 
   POINTS  ____________________________

PERFORMANCE RATING: Rate volunteer’s overall performance in comparison to position duties and responsibilities.

Total Points  __________

24 - 28 = Exceptional  19 – 23 = Exceeds Expectations 
14 – 18 = Meets Expectations  Less than 14 = Needs Improvements

**Figure 5. Leader Performance Appraisal**
CHAPTER FOUR
MINISTRY LEADERSHIP DISTINCTIVES IN A POSTMODERN CULTURE

The Revival of Real

Revival always begins with the transformation of one person that sparks the atmosphere around them.¹ Revival is the revitalization of something that was dead, dormant, or non-producing. Revival is the catalyst to make something living, functional, and REAL to the culture. Revivals of the past created monumental change for continued church growth and health. Dr. Elmer Towns identifies in his book, Ten Greatest Revivals Ever, in his opinion the ten greatest revivals ever. The revivals and their significance are as follows:

<table>
<thead>
<tr>
<th>REVIVAL</th>
<th>OUTCOME</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pentecost: The Beginning of Revival, A.D. 30</td>
<td>Life changing movement</td>
</tr>
<tr>
<td>The Protestant Reformation, 1517</td>
<td>Relational Christianity</td>
</tr>
<tr>
<td>The Pre-Reformation Revival, 1300-1500</td>
<td>Power of Scripture</td>
</tr>
<tr>
<td>The First Great Awakening, 1727-50</td>
<td>Lay involvement</td>
</tr>
<tr>
<td>The Second Great Awakening, 1789-1810</td>
<td>Evangelism/missions</td>
</tr>
<tr>
<td>The General Awakening, 1830-40</td>
<td>New Methods</td>
</tr>
<tr>
<td>The Layman’s Prayer Revival, 1857-61</td>
<td>New Societies formed</td>
</tr>
<tr>
<td>The 1904 Revival, Beginning in Wales</td>
<td>Moral behavior</td>
</tr>
<tr>
<td>The World War II Revival, 1935-50</td>
<td>Mass Media Evangelism</td>
</tr>
</tbody>
</table>

The Baby Boomer Revival, 1965-70  | Spiritual Leadership$^2$

Genuine moments of refreshment from Heaven, known as Revival, establish divine purposes for current and future generations.$^3$ The question now is, “What is going on spiritually in our current generation?” It is the author’s opinion that The Revival of Real is overcoming the cultural “Derecho”. Nourishing the internal culture of the ministry must precede outward expansion and influence. Real change is inside out. In today’s ministry culture there exists a plethora of styles and formats. In the South, a ministry leader may wear a suit and tie, in the Midwest khakis with a polo shirt, and in the west coast a Hawaiian shirt with shorts. The revival of REAL begins with a fundamental understanding of Infinite Uniqueness. Each ministry has its own culture. Sometimes the internal culture is healthy and growing and, at times, it is dysfunctional and deadly. William Mancini defines culture as, “The combined effect of the interacting values, thoughts, attitudes, and actions that define the life of your church.”$^4$

The catalyst of revivals were and are a combining of the divine plan of God, the passion of a transformational leader, and the hunger for the things of God among a group of people. Transformational leadership is needed to make lasting change in the midst of antiquated paradigms. Transformational leadership is comprised of idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The first component of


$^4$ Will Mancini, Church Unique: How Missional Leaders Cast Vision, Capture Culture, and Create Movement (Indianapolis, IN: John Wiley & Sons, 2010), 7.
transformational leadership is idealized influence. This is the impact a leader has when they have a compelling vision that contains inspiring ideals that reflect the leader’s personal beliefs and values. The leader exemplifies the vision in their own life, exhibiting behaviors and attitudes that match these ideals. The examples leader’s model creates a clear picture of their ideals and then influences others to act in a similar fashion. When people are influenced by a transformational leader’s values and lifestyle, they will sacrifice their own self-interest for the cause as presented in the vision and make it their own. Followers watch and internalize the vision and are persuaded to follow the transformational leader. People do this because the leader’s value system is seen in their behavior and this behavior resonates with their own ideals and principles. This connection of values grows into an abiding respect, trust, and relationship.

The second component of transformational leadership is inspirational motivation, which is the clear, compelling, and skillful communication of a vision. A leader can use words and symbols of inspirational hope that motivates followers to act. Such levels of communication inspire followers to support the vision. Carefully articulating future possibilities, transformational leaders present passion that causes people to reach for unattainable goals. The true connection for leaders and followers is when the realization becomes known that the fulfillment of organizational and team goals means the fulfillment of their own individual goals.

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Inspirational motivation is emulated by optimism and passion. These key attitudes are easily observed by people and motivate them to follow. Generally, people will not follow a dispassionate and detached leader. People will follow a leader who has confidence and enthusiasm.

The third component of transformational leadership is intellectual stimulation. This component creates an atmosphere that is a safe harbor for the team. It encourages and cultivates leaders to become involved creatively with new ideas and concepts. This type of environment always questions the status quo. Innovative and relevant ideas are sought after from team members. The transformational leader encourages people to help solve problems in an inclusive manner. An inclusive atmosphere includes honoring different ideas, refuses to ridicule people’s ideas, does not discourage differing ideas with the leader, and no public airing of mistakes. Intellectual stimulation encourages growth and learning by out-of-the-box thinking, celebrated without ridicule.

The fourth component of transformational leadership is individualized consideration. Transformational leadership engages key growth mechanisms such as coaching, mentoring, counseling, personalized training, and frequent contacts. Transformational leaders do not just capitalize on what an individual can bring to an organization, but as people that are going to be

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developed and successful in their skill set. These leaders challenge those that they lead to higher aspirations and understanding. The individualized consideration component of transformational leadership does not see people that need to be managed, but developed, take the time to hear the story of their followers, understand their skill set and personality, understand the people’s learning paradigm, understand people’s needs but are also willing to challenge them, and showing overall concern people as individuals.13

There is a surge in our culture for realness. The Merriam-Webster’s Dictionary defines real as something not artificial, fraudulent, or illusory, genuine… occurring or existing in actuality or relating to practical or everyday concerns or activities.14 The present culture is living in a real-time narrative. Real time is a synonym for the present, meaning simply that events happen with no lag time. The ever-increasing and changing technological advances have catapulted our culture into a real-time information explosion. Over the past few years, there has been an outbreak of Real TV, commonly known as Reality TV. Millions of viewers have watched shows like Big Brother, Survivor, American Idol, The Amazing Race, Home Makeover, The Apprentice, and Master Chef. Christian programming is also jumping into the Reality TV genre with shows like “The Way of the Master”, “Divas for Jesus”, "Sisterhood" and "Surrender the Secret". The narratives of these shows include, as much as possible within the script, real situations or live situations that involve drama, humor, and conflict resolution. Steven Reiss, Ph.D. and professor at Ohio State University, believes that the message of reality television is that real people can become so important that millions will watch them.15 The secret thrill of


14Merriam-Webster Dictionary, s.v. “real.”

many of those viewers is the thought that, perhaps next time, the new celebrities might be them. The real nature of the programming has drawn the attention of a postmodern culture that is looking for something real, genuine, and authentic.

Ministry leaders should be measured for authenticity. When authenticity is measured, there is certainly a stronger push to be authentic as leaders. The argument of authenticity has been used in leadership studies as a measurement for spiritual leadership effectiveness. Authenticity is an indicator that the leader acts in accordance with the true self, expressing oneself in ways that are consistent with inner thoughts and feeling. A leader’s awareness of their own self creates authenticity with more valuable leadership qualities and effectiveness. A fundamental key to effective leadership is not just what they do, but how they do it.

There are real needs that effect real people and real leadership is needed to bring guidance and direction. Long gone is the leadership paradigm of leaders being ushered in and out and being untouchable to the people. Long gone are the days of the veiled iron curtain of leadership and the hallowed superman cape. Real people that have real everyday problems that can relate to people to lead and encourage is the order of the day. The late scholar Henri Nouwen said it is alright to share your wounds with people, but do not bleed on them.

There is a present day disenfranchising from the “hoopla”, extravagances, and manipulation of church cultures to something that is real, genuine, and authentic. Joseph Cavanaugh of The Barna Group has found out in his research that two characteristics emerged when asking about important leadership qualities and important employer traits: integrity (57%)


and authenticity (47%) were the top qualities.\textsuperscript{18} Brett McCracken from the Wall Street Journal said, “If the evangelical Christian leadership thinks that “cool Christianity” is a sustainable path forward, they are severely mistaken. As a twenty something, I can say with confidence that when it comes to church, we don’t want cool as much as WE WANT REAL.” \textsuperscript{19} George Barna mentions in his book, \textit{Growing True Disciples: New Strategies for Producing Genuine Followers of Christ},

Unless we embrace a comprehensive and far-reaching commitment to radical change in how we conduct our lives and ministries, we are doomed to minimal results. If we hope to make a significant difference in the lives of individuals and in the nature’s culture, then we must improve our intentionality, our intensity, and our strategies…The things that got us to where we are today will not get us to where we need to be tomorrow.\textsuperscript{20}

One of America’s most beloved sportscasters, James Brown, recently said, “God’s people can be the most successful doing it the right way.” He said, “We need to be bold about (sharing our faith) and to model that behavior, understanding that … well done is better than well said.” \textsuperscript{21} Albert Einstein is quoted as saying, “Out of complexity, find simplicity.”\textsuperscript{22} The principles discussed in this chapter are not intended to become new formal styles of leadership. They are intended to fit into and transform healthy leadership styles. “Most companies do not have perfect cultures, and leaders do need to work at that. It starts with modeling what is needed and then


getting people to do that…” The following principles are not as much functional in nature as seen in this previous chapter, but more interpersonal and relational. The previous principles dealt with what leaders do, however the following principles in this chapter will deal with who leaders are. How leaders do what they do and emulate who they are must take a different slant in our current culture. Highly effective churches that are seeing growth and producing growth prioritize leadership development into their organizational structure. The following principles are beneficial for leadership development and modeling to transform church culture. The character principles will capitalize on the Revival of Real by using Real as an acronym. The acronym stands for **R**elational, **E**mpowered, **A**ttitudinal Attractiveness, and **L**ove. A major theme of George Barna’s book, *Revolution*, is that the current explosion in today’s church culture constitutes new challenges for people involved in ministry. This new movement of God within a changing culture demands that there be new principles applied to leadership in order to appropriately guide people.

**REAL-Relational**

Proverbs 18:24, “A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.” “I have never met a great leader who did not possess good relational skills. They are the most important abilities in leadership.” Training is certainly vital when it comes to leadership development, but the strategy should be based upon

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23 George Barna and Bill Dallas, *Real Leadership* (Fort Mumbai, India, Jaico Publishing House, 2010), 76.


26 Prov 18:24 (KJV).

relationship. An example between antiquated bureaucratic organizational leadership can be seen in the automotive industry. This analysis is no attempt to discredit any car manufacturer; it is simply an illustration to show the difference in leadership style. The big three in Detroit must have purchase orders from new clients or previously existing clients before any parts can be shipped. In comparison, Japanese auto makers will ship parts based upon relationship with clients with an understanding that payment would come. “The true test of a relationship is not that it can solve problems but that it can function despite problems.”

People rely upon connections with other people for emotional stability. This connection creates an emotional connection with a group, motivating them to action. The relational or connecting component suggests that when people feel good, they work at their best. The stability of connections and healthy relationships produces mental efficiency, making people better at understanding information and making better decisions. Developing good relationships helps the ministry leader understand the emotions of people. The emotional component of leadership is important to work effectively within a team. Good leaders must be able to read emotions. Ministry leaders who are attuned to other people’s feelings and motivate others in a positive emotional direction are called resonant leaders. The meaning of resonant is to continue to sound. Resonance comes naturally to emotionally aware leaders. Leaders need to be aware of their social surroundings. Their passion and energy resounds throughout the group. When there are serious concerns, emotionally intelligent leaders use empathy to attune to the emotional registry of the people they lead.

Managing relationships begins with managing emotions.


Ministry leaders can create an emotionally aware team by helping them raise its collective self-awareness. This is the fundamental goal of the team leader. Leadership training must be the strategic priority and be managed at the highest level to produce a relational work culture. The organization’s culture, systems and processes all need to change to be relational in thought and process. The relational principle of leadership church culture begins with learning about the emotional competencies of the people on the team, having creative learning experiences, and environments that support learning with mentoring and coaching. Ministry leaders must take an intentional effort to engage in relationship management.

**Table 4.2. Relationship Management**

<table>
<thead>
<tr>
<th>(\textbf{Inspirational leadership:}) Guiding and motivating with a vision.</th>
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<tbody>
<tr>
<td><strong>Influence:</strong> Wielding a range of tactics for persuasion.</td>
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<tr>
<td><strong>Developing others:</strong> Encouraging others’ abilities</td>
</tr>
<tr>
<td><strong>Change catalyst:</strong> Initiating, managing and leading in new directions.</td>
</tr>
<tr>
<td><strong>Building bonds:</strong> Cultivating and maintaining webs of relationship</td>
</tr>
<tr>
<td><strong>Teamwork and collaboration:</strong> Cooperation and team building(^{30})</td>
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</tbody>
</table>

Too often in leadership, results are the first concern rather than relationships. People and other leaders need personal time with their leader(s). Followers need to know who their leaders are, their heart, and passions. Most leaders need to let people know that they care about them and just not just what their skill set can provide. To engage in these kinds of meaningful relationships, it takes an investment of time with leaders and potential leaders connecting in fellowship. Leaders must be intentional to be committed to establishing relationships. Ministry leaders can get too focused on the Kingdom goal or task and overlook the relational component.

\(^{30}\) Ibid, 39.
Personal values are about covenant. Values are about relationship. Ministry leadership must have values above all else. Ministry is all about people. “Your leadership will only go as far as the relationships you’ve built…and no further.”

One of the foundations of effective leadership is certainly healthy relationships. The shift in relational ministry can be seen over the past few years with the varying paradigms of small group ministry. The focus of small group ministry is that relationships can be fostered that produces greater results in the longevity of Christian discipleship. Effective ministry leaders must have the ability to sustain lasting, growing relationships. If ministry leaders cannot sustain real relationships, they cannot grow in the fruit of the Spirit as well. For starters, leaders need to model a Christian lifestyle within all of their various relationships. Every encounter in life is an interview. Everybody has been impacted by leaders, both positively and negatively. It seems like the wounded church stories are escalating at a rapid pace. The abuse, manipulation, and control displayed by some ministry leaders have brought a negative slant and perception upon church functionality. Relationship building is an attempt to undo some of the negativity. When stories are shared in relationship, a sense of realness is established and people discover how they can affect each other’s lives for good. Trust is earned by giving and receiving our stories. Everybody has a story; leaders must take the time to listen. Timothy was facing some leadership problems in the early church. Paul addresses what leaders for God should be like in order to grow. Paul emphasizes the qualities of a person’s relationships when he lists qualifications for leadership. In essence, leaders must be real. I Timothy 3:1-5, states:


If anyone wants to provide leadership in the church, good! But there are preconditions: A leader must be well-thought-of, committed to his wife, cool and collected, accessible, and hospitable. He must know what he’s talking about, not be overfond of wine, not pushy but gentle, not thin-skinned, not money-hungry. He must handle his own affairs well, attentive to his own children and having their respect. For if someone is unable to handle his own affairs, how can he take care of God’s church? He must not be a new believer, lest the position go to his head and the Devil trip him up. Outsiders must think well of him, or else the Devil will figure out a way to lure him into his trap.33

The initial four Ten Commandments are instructions for a right relationship with God. The last six of the commandments are instructions for a right relationship with others of the human race. Jesus summarized the content of the Decalogue into two relational statements to love God and to love your neighbor. The comment, “There is nothing else one needs than Jesus”, was very thought provoking in light of the development and structure of God. Many people only see God through the lens of sovereignty and fail to look at God through the lens of a God that has a covenant relationship with His creation. God’s plan is for us to be in relationship with Him, as Jesus pronounced that He prayed that we would be one as Jesus and the Father are one. God’s plan is that people have right relationships with each other. As Dennis Kenlaw points out, people are who they are as a result of the web of relationships they surround themselves with.34 Life would be less stressful if it was not for people, but it also would be dull. It is personal conflict and interpersonal relations that makes life challenging. Most of personal hurt comes from good friends and relatives through personality conflicts. An effective way to increase healthy relationships is to understand individual personality types and gifts. Understanding human behavior through various tools, such as the DISC analysis, helps people understand each other and helps to bring clarity to various opinions on issues. Dr. Mels Carbonell said, “Understanding

33 1 Tim 3:1-13 (MESSAGE).
34 Dennis F. Kinlaw, Let's Start with Jesus: A New Way of Doing Theology (Grand Rapids, MI: Zondervan, 2011), 43.
personality patterns is one of the keys to improving your relationships and solving the people puzzle.”

A relational leadership is implemented by the following: (1.) everybody has a story, take time to listen, (2.) every human encounter is an interview, (3.) be friendly and engage in dialogue, (4.) understand personality and gifts, (5.) resolve conflict to resolve relationship, (6.) do not get so focused that relationships are forgotten, (7.) be aware of social surroundings, and (8.) be able to read emotions.

**REAL-Empowered**

Exodus 18:25-26, “He chose capable men from all over Israel and appointed them as leaders over the people. He put them in charge of groups of one thousand, one hundred, fifty, and ten. These men were always available to solve the people’s common disputes. 

“Ignite people’s passion for God and get out of their way.” An empowering leader believes in the potential of their followers, even when they have failed. Meeting those at their lowest point and surprising them with acceptance and continued belief is refreshing and motivating. The multiplication of leadership fosters an environment of safety to be creative and fail. The multiplication of leadership is something that is nurtured over time. There must be an intentionality to focus on a leadership development within the internal culture of the Church. A healthy leadership culture must be inviting to new leaders and encourage them to grow. It takes a team of empowered leaders to make ministry successful. The paradigm for the church culture needs to invite and appreciate high-capacity leaders that bring creative change.

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36 Ex 18:25-26 (NLT).

To cultivate an empowering environment, the big vision of the organization needs to be communicated to the team often. People want to know that what they are devoting themselves to really matters. Another key to cultivate an empowering church culture is to continually point to the destination, but let the team determine how to get there. This allows for creativity and problem solving cultivate within the leadership team. When one leader does all the work, the rest of the team begins to think that their leadership and skill set is no longer needed and, instantly, the empowerment key is stifled. True empowerment includes ownership. Unless leaders are allowed to own a project, it will just be another task that is farmed out. Eric Schmidt, the CEO of Google, said, “The cleverest ideas don’t come from the leaders, but rather from the leaders listening and encouraging and kind of creating a discussion. Wander around and try to find the new ideas.” 38 Another key ingredient to empowerment is to find smart people and let them do their job. People must have the freedom to succeed, which involves providing them the necessary help to win. This in no way is a free pass for people to do whatever they want because the destination has already been set. 39

Transforming church culture by remodeling leadership includes establishing a paradigm of shared leadership. To create a community where leaders can flourish, there must be a clear vision, a place for leaders to function, and then freedom with direction to be creative. A large, strong vision can have several leaders working together going after the same vision while claiming ownership of their own vision that God has called them to do. Oftentimes, unity is projected as the loss of personal identity. Empowering leadership gathers leaders toward a


common, corporate vision while at the same time providing flexibility for individual vision and purpose fulfillment. In essence, there is diversity in unity. Jim Collins in his book, *Good to Great*, places a great importance on setting up successors for success. Empowered leadership has freedom within framework. For leaders to be empowered, they must be given freedom to have initiative and flexibility to be creative along with responsibility/ownership. Empowered leaders also understand the concept of self-discipline. Self-discipline is built into the organization of the ministry through vision and language of the ministry. Self-discipline is not a code word for tyrannical control, but rather responsible actions that benefit the leader and ministry. Jim Collins states that good to great companies, “hired self-disciplined people who didn’t need to be managed, and then managed the system, not the people.”

Leaders always build culture. There is a difference between empowering leaders and delegating leaders. The leader who delegates instructs what he wants done, how it is to be done, and what is to be done next. Within this style of leadership, there is no room for other leaders. The only thoughts that are valid come from the main leader. The leader who empowers provides resources for people, offers help, gives ownership to roles, and encourages creative insight. Empowering leaders are secure in their abilities and have overcome personal insecurities to allow other people to be involved. They have a great appreciation for individuals and their opinions. Critical thinking is encouraged, in which produces innovative, motivated people. They are most effective when their followers are empowered. The goal for leadership then becomes finding the right spot for everyone’s individual gift and skill set, celebrating great ideas and honoring outstanding people. Empowered people feel like an important part of the team internally and externally. An empowered leadership culture values every opinion and takes them

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seriously, resulting in followers being creative and innovative.\textsuperscript{41} There is room for other leaders. It takes less time and effort to delegate tasks, but no long-term growth is established for the organization. Empowering other leaders is the way to build healthier organizations. There are growth problems along the way, but the organization can attain more of the corporate vision while at the same time allowing people to be fulfilled in their roles.\textsuperscript{42}

The leader who empowers their followers is a model of positive reproducible behavior and becomes a resource for the team when it needs assistance. The empowered leader is one who aids in coordinating the team’s efforts with the overall vision of the ministry. Empowerment is a process of enhancing feelings of effectiveness within the organization. Leaders empower followers by inspiring their performance in a way that motivates them to do more. The Scriptures illustrate this point in Matthew 28:18-20, “Jesus came and told his disciples, ‘I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.’”\textsuperscript{43} Jesus empowered His disciples with everything that they would need to be successful. He then released within the organizational mandate the freedom to accomplish the missions through their own creativity and innovation. An empowered leadership paradigm is implemented by the following: (1.) communicate the vision of the ministry with clarity, (2.) build a culture of self-discipline through training, (3.) understand the needs of future leaders, Model empowered behavior for


\textsuperscript{43} Mt 28:18-20 (NLT).
ministry to see, (4.) build teams to work together, Encourage creativity and innovation, and (5.) trust people to do their role.

REAL-Attitudinal Attractiveness

Philippians 2:5, “You must have the same attitude that Christ Jesus had.” Oswald Sanders emphasizes the importance of setting the tone or culture of a ministry. It is the ministry leader’s responsibility to establish the culture and make sure that it is reflected to others in the organization. The spiritual health of the leadership is of paramount concern. If healthy soul care is implemented and intentionally practiced by the ministry leaders, the organization as a whole will see overall fulfillment and increased productivity. A ministry leader’s attitude needs to reflect the honoring of individuals and the building of relationships. There is a passion for people, not merely the purpose of the ministry. Ministry leaders play a vital part in encouraging a positive organizational self-reflection through their personal attitudes.

“The greatest value you can possess is a good attitude.” Attitude is defined as the mental position with regard to a fact or state, or a feeling of emotion toward a fact or state. John Maxwell defines attitude as, “An inward feeling expressed by behavior…an attitude can be seen without a word being said…the pout, the sulker, or the jutted jaw.”

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44 Phil 2:5 (NLT).
48 Merriam-Webster Dictionary, s.v. “attitude.”
contagious and a team leader needs to understand how to keep a bad mood from spreading. For example, imagine a meeting held in an out-of-the-way location and a team member arriving late exclaiming that the meeting location is very inconvenient for him. If the member’s anger is allowed to fester, it will infect the whole team. However, if instead, the leader acknowledges the sacrifice the member is making and thanks him, the anger dissipates. Attitude is often times expressed in body language. Various expressions on the face show the internal attitude. A negative attitude and a happy attitude are each displayed differently with facial expressions.

At times, leadership can get caught in the trap of failure. The trap of failure is when the leader becomes a bloodhound of sorts, always looking for the failure of people to correct them. This kind of atmosphere breeds failure and causes those that are being led to give up with a mentality that they will never do anything right. In essence, leaders, if not careful, can begin to celebrate failure. The leader has a bad attitude that causes an unproductive attitude among the people that are led. Instead of celebrating the failure of people, celebrate their victories and successes. This does not mean that subpar work is overlooked, but the emphasis is on the work well done. The moments of failure become teaching moments for future success.

In Matthew 22:39, Jesus gives instructions to his followers that it is imperative; to love others as one love oneself. That instruction includes loving others and one’s own self. The Scriptures point to a major problem to living the human life. This is the battle against the flesh. The soul battles against self-centeredness at its core. To build good relationships, there needs to be an understanding of self-awareness, self-management, and social awareness. “It is not possible for a Christian to be spiritually mature while remaining emotionally immature”.  

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Self-awareness emotionally encompasses identifying individual emotions and recognizing their impact, using one’s gut sense to guide decisions. When emotions are in check, the leader can then capitalize on their self-worth and work in alignment with their strengths. Self-management begins with controlling disruptive emotions and impulses. There will conflict and tension, but the awkward moments due to out of control emotions can be controlled. Transparency in self-management displays the leader’s character and trustworthiness. Other attributes of the self-management are adaptability, achievement, initiative, and optimism. Maturity and discipline is externally seen in a person’s life by how adequately they control their emotions through self-management. Social awareness is a key component to an attitude that is attractive to people. Social awareness includes empathy, organizational awareness, and service to others.  

Thoughts determine the trajectory of attitudes. The apostle Paul said, “And now, dear brothers and sisters, one final thing. Fix your thoughts on what is true, and honorable, and right, and pure, and lovely, and admirable. Think about things that are excellent and worthy of praise.” What occupies a person’s mind will determine the perspective that a person takes on life’s issues and challenges. Attitudes are habits of positive or negative thoughts. Paul’s instructions on proper thinking form an attitude of concern for others, cooperation with others, hope in Jesus, and proper alignment of priorities. Fundamentally, thoughts produce attitude, which in turn produces reaction. An attitude is a reaction to a thought instigated by an internal or  

52 Phil 4:8 (NLT).  
53 John C. Maxwell, Think on These Things: Meditations for Leaders (Kansas City, MO: Beacon Hill Press, 1999), 17, 19, 29.

You have heard the law that says, ‘Love your neighbor’ and hate your enemy. But I say, love your enemies! Pray for those who persecute you! In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. If you love only those who love you, what reward is there for that? Even corrupt tax collectors do that much. If you are kind only to your friends, how are you different from anyone else? Even pagans do that. But you are to be perfect, even as your Father in heaven is perfect.\(^{54}\)

Attitudinal attractiveness includes having emotional stableness. Being the same everyday to those that you lead creates a safe environment. Mood swings that change from day to day keep people on pins and needles. The Jekyll and Hyde leadership style causes anxiety and tension among people. Leaders need to be emotional stable for attitudinal attractiveness. Stability creates a healthy atmosphere of security that dictates positive performance. Attitudes do not stay positive naturally. Leaders must be intentional to choose to have a good attitude. Just because a person is a Christian does not mean that the person will have a good attitude automatically. A person’s attitude determines a person’s approach to life and interaction with other people. Simply put, how people act around and treat others is how they themselves will be treated. Jesus said, “Here is a simple, rule-of-thumb guide for behavior: Ask yourself what you want people to do for you, then grab the initiative and do it for them.”\(^{55}\)

Leaders that emulate attitudinal attractiveness emulate certain attributes. The first attitude attribute is of purpose and passion. This attribute serves as a means of motivation sustaining the clarity of the leader. Another attitude needed by leadership is initiative. Initiative aids in getting vision accomplished. Next attitude attribute to be applied is priority. This attribute engages the

\(^{54}\) Mt 5:43-48 (NLT).

\(^{55}\) Mt 7:12 (MESSAGE).
ability to determine what is important and what is urgent. Attitudes that are based upon urgency thrive on crisis and create a chaotic environment for everyone else. The attribute of teamwork allows an environment of group productivity despite who gets the credit. The next attribute is innovation. Innovation releases leaders from being prisoners of tradition and to be creative. A final healthy attitude attribute for ministry leaders is persistence. This attribute creates an attitude that never gives up, and never quits.\footnote{Myles Munroe, \textit{The Spirit of Leadership: Cultivating the Attitudes that Influence Human Action} (New Kensington, PA: Whitaker House, 2005), 223-273.} In summary, the following keys help to build the attitudinal attractive principle of REAL leadership: (1.) Provide emotional stability through maturity; stop the Jekyll and Hyde, (2.) Celebrate victories instead of failures eliminating the trap of failure, (3.) Be aware of the social surroundings, (4.) Have self-awareness, (5.) Practice self-management, (6.) Provide solutions to problems not just identification of problems, and (7.) Do not make your co-leaders bare your “bad day”, it is not their fault.\footnote{John 13:35 (KJV).}

**REAL-Love**

John 13:35 states, “By this shall all men know that ye are my disciples, if ye have love one to another.”\footnote{John R. Hoyle, \textit{Leadership and the Force of Love: Six Keys to Motivating With Love} (Thousand Oaks, CA: Corwin Press, 2001), 1.} “If you can’t love, you can’t lead.”\footnote{Ron Susek, \textit{Firestorm: Preventing and Overcoming Church Conflicts} (Grand Rapids, MI: Baker Books, 1999), 195.} Whether ministry leaders stay or leave, the goal should be to preserve them as functional family members and for future endeavors. Church must change its culture from thinking that leaders can be replaced to how a life can truly be helped. That is a clear definition of love. Leadership’s responsibility is certainly to build teams, organize gifts to their proper location, and to maximize the effort of all the team.
members. Within the context of leadership fulfilling purpose, leadership cannot lose focus that they are dealing with the lives of people. People want to feel accepted and cared for. Leaders must nurture the relationships of their team members through a heart of love. The last principle of REAL leadership is love.

I John 4:18 mentions, “There is no room in love for fear. Well-formed love banishes fear. Since fear is crippling, a fearful life—fear of death, fear of judgment—is one not yet fully formed in love."\(^{60}\) Oftentimes, leadership paradigms are established upon a command and control type of protocol where coercion is the method of motivation. Fear used as a leadership style is not leadership; it is manipulation that takes advantage of people. When the motivation of fear is used, leaders will not be empowered. In the end, this type of internal organizational structure will see decline, lose, and damage good leaders.\(^{61}\) Today’s highly knowledgeable postmodern culture has begun to change and desire to step up, lead, and not be dominated in fear. The present culture wants to find meaning in their work, not just compensation. Applying the principle of love in leadership brings out the best in people in a healthy capacity. People are built by love and destroyed by fear. The principle of love is not a “sappy hug feast”, but real leadership. Real leadership using the principle of love will live with integrity, cultivate lasting relationships, and change the leadership culture around them. Below are some of the attributes of fear-motivated leadership and love motivated leadership.

**Table 4.3. Attributes of Fear-Motivated Leadership and Love-Motivated Leadership**

<table>
<thead>
<tr>
<th>LOVE</th>
<th>FEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inspiration</td>
<td>Coercion</td>
</tr>
</tbody>
</table>

\(^{60}\) I John 4:18 (MESSAGE).

<table>
<thead>
<tr>
<th>We</th>
<th>Me</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empowerment</td>
<td>Repression</td>
</tr>
<tr>
<td>Inclusion</td>
<td>Exclusion</td>
</tr>
<tr>
<td>True Wealth</td>
<td>Materialism</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>Anger</td>
</tr>
<tr>
<td>Opportunity</td>
<td>Entitlement</td>
</tr>
<tr>
<td>Spirituality</td>
<td>Non-belief</td>
</tr>
<tr>
<td>Ethical</td>
<td>Cynicism</td>
</tr>
<tr>
<td>Questioning</td>
<td></td>
</tr>
<tr>
<td>Accountability</td>
<td>Irresponsibility</td>
</tr>
<tr>
<td>Idealism</td>
<td>Expediency</td>
</tr>
<tr>
<td>Creating a bigger world</td>
<td>Taking a bigger share</td>
</tr>
<tr>
<td>Open hand</td>
<td>Closed fist</td>
</tr>
<tr>
<td>What you’re for</td>
<td>What you’re against(^2)</td>
</tr>
</tbody>
</table>

The source of love is God Himself. Galatians 5:22-23 says, “But the Holy Spirit produces this kind of fruit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.\(^63\) The context of this passage is about love. The words immediately following love are actually a further description of the character of love. In I Cor. 13, love is depicted as being unselfish and sacrificial. I Corinthians 13:4-7 reveals this character:

Love endures long and is patient and kind; love never is envious nor boils over with jealousy, is not boastful or vainglorious, does not display itself haughtily. It is not conceited (arrogant and inflated with pride); it is not rude (unmannerly) and does not act

\(^62\) Ibid., 5.

\(^63\) Gal 5:22-23 (NLT).
unbecomingly. Love (God’s love in us) does not insist on its own rights or its own way, for it is not self-seeking; it is not touchy or fretful or resentful; it takes no account of the evil done to it [it pays no attention to a suffered wrong]. It does not rejoice at injustice and unrighteousness, but rejoices when right and truth prevail. Love bears up under anything and everything that comes, is ever ready to believe the best of every person, its hopes are fadeless under all circumstances, and it endures everything [without weakening].

The selfish characteristics in this passage are lack of patience, jealousy, arrogance, emotionally, achievement despite how it affects others, unstable, grudges, and believing the worst about people. Once again Jesus said in Matthew 22:38, “Love your neighbor as yourself.” It can be pieced together from scripture then that the groundwork for leadership motivation and interaction with people at any level is love.

Servant leadership is leading with love. The fruit of the Spirit as mentioned in the previous paragraph are attributes of God’s power for living and leading. A ministry leader’s goal should be to accomplish the will of God and to build the lives of the people around them. God does not abuse, manipulate, or violate people. Oftentimes, walking in the purpose and calling of God has been termed being used of God. The terminology is certainly understandable from a piety perspective. The word used can have a difficult current day interpretation. The word used means to be employed to accomplish something. This in itself does not have a negative connotation. However, this word also carries with it a stigma of being taken advantage of by using what someone can offer with no relationship or investment in return. With this in mind, God does not use people, but rather He works with people in a relational capacity to accomplish Kingdom matters. God is not done with people when a certain task is accomplished. Leaders that are motivated with love do not use people; instead they work with them in a relational capacity

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64 I Cor 13:4-7 (AMP).
to achieve goals. The fake dialogue and courtesy smile can breed insecurities in people’s lives. Love creates a genuineness that is a real concern for lives of people.

Love is the connecting force for viable organizational ethical behavior. Ethics is defined as the discipline dealing with what is good and bad with moral duty and obligation. The power behind ethical behavior is the force of love. The ability to love the unlovable and forgive the unforgiveable is accomplished through the power of love. The ethical decision to treat people right is a love decision. Within the leadership functional paradigm it is paramount that the ethical characteristics of love be seen in the team building, communication among leaders, mentoring, and evaluation. The love principle of REAL leadership magnifies the importance of ministry leaders to look at what is done “to and for” people for long-term success, rather than just the mechanics of accomplishing a task. It is important for leaders to love their people even if they are not just like them. If a leader only likes the people things can be overlooked and cause biased thinking. Leaders that love produce an environment of high expectations and great productivity for the ministry. Motivation goes beyond task accomplishment to a heart connection.

Love not only from a leadership platform needs to be shown in action, but it must also be communicated as well. Paul said in Ephesians 4:15 to, “Speak the truth in love.” Leaders must be apt to communicate to help people with problems, encourage people when they are down, and be able to empathize with the emotions of people. Love’s compassion has an element of encouragement, but also an element of correction as well. Leaders must be able to bring correction to people when it is needed. The correction needs to be done within the motivation of

\[65\text{Merriam-Webster Dictionary, s.v. “ethics.”}\]


\[67\text{Ted Engstrom and Paul Cedar, Compassionate Leadership: Rediscovering Jesus’ Radical Leadership Style (Ventura, CA: Regal Books, 2006), 155.}\]
love, not anger. This produces a teaching moment for further growth and not stunted growth from anger. When love is the motivation, the compelling truth is told out of appreciation and respect for people. The following are some keys to implement the principle of love in REAL leadership: do not use people, work with them, be interested in other people’s lives, no courtesy smiles, be genuine, honest communication, discipline with love, no stunted growth, and let people feel important, show them respect.
This paper through statistical analysis, leadership evaluations, and literature reviews has shown that there is a problem with ministry leadership falling into unhealthy soul care resulting in burnout, damaged relationships, and leaders leaving ministry. These issues cannot simply be attributed to “that is what ministry is”. Ministry is certainly hard work, but it can also be fun and perpetually rewarding for the leader and the followers. Leadership is vitally important for the success of ministry. Strong teams functioning properly made up of healthy leaders will see significantly less leadership turnover and a more pleasant work environment. Different styles of leadership have been examined resulting in the need for transformational leadership. Transformational leadership understands the culture in which it leads to implement relevant mechanisms to communicate, motivate, and empower their followers. The paper has shown through research and history the impact that leaders have on their culture. The unhealthy toll that the existing leadership paradigm has had on ministry leaders can be modified by implementing healthy life-giving principles. The statistical research within this paper can change by implementing the functional and character principles listed within the paper. The principles can help the leaders themselves, their families, and their ministry futures.

**Intentionality**

The principles within this project have shown how church culture can transition from an antiquated paradigm of ministry to that of empowered leadership that produces cultural relevance and relational discipleship. To transform and remodel church culture with a product that retains ministry leaders to more effectively reach people there must by an intentionality to apply the
principles discussed within the paper. To be intentional means to be determined to act in a
certain way.¹ Ministry leaders write their vision, mission statements, and are passionate about the
purpose that God had placed on their heart. There are numerous books and training sessions on
how to develop a mission and vision statement. Leaders must have vision and passion to
accomplish the vision. The common missing piece is learning to be an intentional leader, not just
a visionary leader. “The job of the leader is not to win people’s loyalty…The job of a leader is to
rally people toward a better future…Winning people’s loyalty should be a means to this end, not
the end itself.”²

Ministry leaders jump into the ebb and flow of ministry with a heart to accomplish the
purpose that God has placed on their heart, but finding themselves stressed, worn out, and
wanting to quit. Ministry leaders must be as passionate about what kind of leaders they are and
how they are impacting people’s lives as much as they are to accomplish the set goals. There is a
large difference between intentional leaders and leading with good intentions. Intentional leaders
work with a plan of how to lead not just what they will accomplish as leaders. The principles in
this paper are designed to bring transformation through intentional leaders. The principles are not
necessarily targeted to what is accomplished, but rather how to lead.³ Intentional leaders have a
great self-awareness to identify their strengths and weaknesses. Intentional leaders identify the
priorities without getting tunnel vision to overlook the journey of team interaction to get to the
stated goal. To be intentional leader, priorities need to be established of what the core values are
to be achieved. It is not about getting to the top, but how people get there. A ministry that has a

¹Merriam-Webster Dictionary, s.v. “intentional.”

² Marcus Buckingham, The One Thing You Need to Know (New York, NY: Free Press, 2005), 144.

³ Jane A. G. Kise, Intentional Leadership: 12 Lenses for Focusing Strengths, Managing Weaknesses, and
Achieving Your Purpose (Bloomington, IN: Triple Nickel Press, 2013), 12.
culture of discipline establishes the idea of intentionality. Discipline builds character, and character ignites vision with an ethical framework. A culture of discipline is not leadership with a tyrannical disciplinarian, but rather an atmosphere of freedom and responsibility to function within the ministry core values and vision.  

Ministry leaders must be intentional when it comes to the functionality of leadership; positioning, process, planning, and performance. They must also be intentional when it comes to the character principles of leadership; relational, empowering, attitudinal attractive, and love motivated. David Dockery, the author of *Christian Leadership Essentials* said, “Spiritual maturity cannot be developed in a hurry-up post-facto manner. Rather, it is the result of habitual attention to the care and nourishment of one’s soul.”  

Leaders must be intentional about the things that must change in their lives and ministry. Intentionality requires slowing down. Slowing down will create a healthier and simpler life with greater clarity of focus. Slowing down also reveals unhealthy behavior that needs to be modified. Obeying the Sabbath allows leaders to slow down and rest. Fasting allows leaders to slow down and dejunk by getting rid of unhealthy unpacking mechanisms and to keep healthy unpacking mechanisms in proper social balance. The process of being intentional and slowing down will ultimately create a desire for leaders to learn a new paradigm of ministry and to learn a new skill set to do things differently as a leader. Maturity is a process of perpetual propensity to be intentional about growing into the nature of Christ in every capacity of lives. Intentionality about the function and character of leaders will create large, transforming change in their churches and ministries. Peter said, “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things,

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ye shall never fall.⁶

### Table 5.1. Intentional Transforming Principles

<table>
<thead>
<tr>
<th>FUNCTION PRINCIPLES</th>
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</thead>
<tbody>
<tr>
<td>Positioning, Having people in the right position will determine the success in the ministry and the carrying forth of the overall vision.</td>
</tr>
<tr>
<td>Process, This process takes issues and problems and creates opportunities.</td>
</tr>
<tr>
<td>Planning, Building a team through a strategic plan to build for success by recruiting, delegating, empowering, and entrusting leaders.</td>
</tr>
<tr>
<td>Performance, Evaluation pinpoints whether we are working smarter or just harder and longer.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHARACTER PRINCIPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relational, The stability of connections and healthy relationships produces mental efficiency, making people better at understanding information and making better decisions.</td>
</tr>
<tr>
<td>Empowerment, Empowering leadership gathers leaders toward a common corporate vision while at the same time providing flexibility for individual vision and purpose fulfillment at the same time.</td>
</tr>
<tr>
<td>Attitudinal Attractive, If healthy soul care is implemented and intentionally practiced by the ministry leaders, the organization as a whole will see overall fulfillment and increased productivity.</td>
</tr>
<tr>
<td>Love, Leaders must nurture the relationships of their team members through a heart of love.</td>
</tr>
</tbody>
</table>

The modern day leadership storm must be averted by helping leaders stay healthy and functional along with an understanding of how to navigate the postmodern culture. Leadership within the postmodern context is viewed as a way to make connections. “For the Church to morph into a post-Christendom context, it will need to adopt a different approach to ministry-

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⁶ 2 Pet 1:10-11 (KJV).
from attractional to incarnational presence in the community.” Leaders must lead by example and lead by doing. Incarnational leaders win the trust and respect of their followers.

Quality of Life

It has been said that the greatest need of the Church is leadership. The vacuum of true biblically modeled effective leadership has created internally unhealthy ministry cultures and unhealthy personal lives of leaders themselves. Leaders are called to lead by serving, not by forcing their own will upon the people. Only about one out of ten adults exhibit leadership in a significant capacity. People’s lives are significantly impacted by the decisions that leaders make. Borek, Lovett, and Towns identify that leadership is often times identified in the context of the person who is the leader, the process by which leaders lead, the ability of leaders to persuade others, and in context of the people being led. These four areas are important areas to evaluate and discuss the ramifications of leaders. Leadership must begin with self-identity, balance in life, and keen self-awareness.

Ministry leaders need to identify what limits their effectiveness. There are seasons that leaders must set the example that they are not too good to do anything. This may be natural and necessary for a while, but it cannot be long lasting for the leader’s emotional and physical well-being. For growth and longevity, the less a leader does in reality more is accomplished because now more people are allowed to accomplish the goals. Setting the boundaries around leader’s core competencies is crucial to avoid burnout. Leaders must have the ability to keep things in focus. To have focus is the ability to say no to almost everything. A leader that has clarity of

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purpose will have movement to properly align oneself on what they should be focused on.\textsuperscript{10} Ministry leaders do not have to be good at everything. If they try to be good at everything, they are diminishing the results of their strengths and failing to empower others that have differing skill sets. Attempting to be well rounded and know everything is the recipe for stress. The ministry leader’s real value to an organization lay within the context of their giftedness, not the number of hours that they work.\textsuperscript{11}

Ministry leaders must identify the quality of life they want to have and live out. God wants leaders to be healthy so that what they reproduce is also healthy. Ministry leaders must be able to discern that there is more to life than ministry. So often ministry leaders respond to all the crisis of organizational life resulting in the absence of them doing the important issues in their lives. A leader’s greatest asset is a healthy soul. Too often, the leader’s narrative is one of a neglected soul and mismanaged character that results in relational isolation.\textsuperscript{12} If leaders want to have a healthy, functional ministry with longevity they must be able to move past just reacting to what is urgent. The following personal responsibilities can help one avoid being stuck with non-essential components that rob a leader of vitality: blocking out time to dream and work on the big picture, empowering other competent leaders by giving them responsibilities and not just tasks, identifying the strengths of leaders and then create a team to compensate for the weaknesses, hiring an assistant that is a leader and project manager, and being surrounded by problems solvers, not just those that relay the problem.

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Peter Scazzero said, “Leadership in the church can do violence to your soul.” The needs of people within church culture seem to never end, leaving leaders exhausted and irritated. Leaders then find themselves not enjoying the paramount relationships in their lives. Fun activities and hobbies are cut from normal living due to unrealistic ministry expectations. Ministry leaders need to set limits for themselves, remembering they are people as well as leaders. This in itself is the key to avoiding burnout. That means taking a day off and going out of town leaving the phone behind. Leaders must have a hobby outside of ministry. Ministry leadership can become such an all-inclusive job that hobbies and fun can become a forgotten art. Dr. Blackmon of Fuller has studied leaders that incorporate hobbies and counseling into their soul care, resulting in increased total health. Hobbies allow leaders to unpack, rest, laugh, and find themselves again.

In a rapidly changing and always moving culture, it is not a surprise that stress levels have risen dramatically over the past several years. About one-third of adults, and even higher proportions for teenagers and college students, are reporting that they feel stressed out. Dr. Richard Rahe, the creator of the Life Changes Stress Test, has reported that the stress levels on individuals began changing in 1967. Richard Swenson calls restoring emotional, physical, financial, and time reserves an identified margin in everyday living. Dr. Henry Cloud and Dr. John Townsend stress the importance of boundaries in one’s life. It is vital to know when to say

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13 Peter Scazzero, *The Emotionally Healthy Church: A strategy for discipleship that actually changes lives* (Grand Rapids, MI: Zondervan, 2010), 207.


yes, and how to say no. Physical boundaries mark a property line that someone owns. If one were to cross property lines in some portions of the United States, they would be greeted with the warm welcome of the end of a gun barrel. Cloud and Townsend emphasize that in the spiritual world, boundaries are just as real and important. Spiritual boundaries are an “ever present reality that can increase your love and save your life. In reality, these boundaries define your soul, and they help you guard it and maintain it.” Proverbs 4:23 says, “Guard your heart above all else, for it determines the course of your life.” The ministry leader must establish what they are and what they are not.

The research has shown that many are heading to the exit door of ministry. The ever-increasing pressures on ministry leaders to know everything and know how to do everything is overwhelming to say the least. The answer is not to escape, but rather to transcend or transform leadership into a simpler paradigm. It is important to note that simple is not easier, but more focused to work hard on what really matters. Simplicity creates a healthy leadership culture. A healthy life is one that is uncluttered from crisis, a life that is focused through discipline, a life that is intentional in action, and a life that is authentic with freedom to be innovative.

Taking good care of oneself includes focusing on spirit, soul, and body. I Thessalonians 5:23 states, “Now may the God of peace make you holy in every way, and may your whole spirit and soul and body be kept blameless until our Lord Jesus Christ comes again.” Jesus said it like this, “Let’s go off by ourselves to a quiet place and rest awhile.” He said this because there were so many people coming and going that Jesus and his apostles did not even have time to eat.

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17 Henry Cloud and John Townsend, Boundaries (Grand Rapids, MI: Zondervan, 1992), 31.
18 Prov 4:23 (NLT).
19 I Thessalonians 5:23 (NLT).
20 Mark 6:31 (NLT).
Getaways and vacations are vital to unpack and have healthy soul care. Taking the time to get away is the way to ‘love yourself’, which is the foundation for the love of ministry and others.

**LOL, Life of Leader**

In the current culture, one of the most common means of communication is texting. Text messaging is most often used between mobile phone users as a substitute for voice calls in situations where voice communication is impossible or undesirable. Texting makes it possible to send information in a time efficient manner without a long conversation. Some 83% of American adults own cell phones and three-quarters of them (73%) send and receive text messages. The Pew Research Center’s Internet & American Life Project asked individuals in a survey how they prefer to be contacted on their cell phone and 31% said they preferred texts to talking on the phone. Heavy text users are much more likely to prefer texting to talking. Some 55% of those who exchange more than 50 messages a day say they would rather get a text than a voice call.

Young adults are the most avid texters. Mobile phone owners between the ages of 18 and 24 exchange an average of 109.5 messages on a normal day. That works out to more than 3,200 texts per month compared to the average mobile phone owner in this age group sends or receives 50 messages per day (or 1500 messages per month).²¹

Acronyms are used in texting to save time and energy. There are lists of acronyms, abbreviations, and shorthand commonly used for texting, chat, and instant messaging. The objective of text message shorthand is to use the least number of characters, but still convey a comprehensible message with punctuation, grammar, and capitalization for the most part being overlooked. Some common examples of texting acronyms are: *$ - Starbucks, OTL - Out to lunch, BFF - Best friends forever, BTW – By the way, LMK – Let Me Know, GTG – Got to go,

SMEM - Send me email, OMG – Oh my goodness, BRB – Be right back, HAGD - Have a great day, GN – Good night, OMW – Oh my word, TTYL – Talk to you later, and U – You. One of the most common texting acronyms is LOL. This acronym has been commonly expressed in letter writing to mean “lots of love”. In texting, it is more commonly understood to mean, “laughing out loud; laugh out loud” to draw attention to a joke or amusing statement, or to express amusement. It is interesting to note that in the Dutch language lol is a word, not an acronym, which, coincidentally, means "fun".

The remodeling of church culture takes place when the leaders themselves are transformed. Ministry leaders need to understand and identify the concept of quality of life and what that looks like for them. When ministry leaders have a quality of life that is intentionally crafted, the people they lead will have it as well. Psalms 133 implies the importance of harmony among people as well as what begins at the top flows all the way through an organization, “How wonderful and pleasant it is when brothers live together in harmony! For harmony is as precious as the anointing oil that was poured over Aaron’s head, that ran down his beard and onto the border of his robe. Harmony is as refreshing as the dew from Mount Hermon that falls on the mountains of Zion. And there the Lord has pronounced his blessing, even life everlasting.”

The principles discussed in the previous chapters are intentionally crafted to create boundaries and relational paradigms for ministry leaders. The text and writing acronym, LOL, now becomes an applicable leadership acronym for quality of life issues meaning Life of Leader.

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23 Oxforddictionaries.com, s.v. “LOL.”
24 English-Dutch-dictionary.com, s.v. “lol.”
25 Ps 133:1-3 (NLT).
The LOL, Life of Leader, should be a life infused by the life giving power of Jesus Christ. A vibrant healthy relationship with the Lord is the number one priority that a leader must have in order to maintain individual sustainability and a proper worldview. The LOL, Life of Leader, needs a healthy web of relationships for emotional stability. The LOL, Life of Leader, needs a place to exercise talents and abilities in an empowering atmosphere to find fulfillment. The LOL, Life of Leader, needs to be able to unpack in a healthy capacity to remain refreshed. The LOL, Life of Leader, needs to be full of joy and be able to LOL, Laugh out Loud. It is time for ministry leaders to get, REAL.
APPENDIX

SURVEY QUESTIONS

TRANSFORMING AND REMODELING CHURCH CULTURE; KEY PRINCIPLES THAT RETAIN LEADERS TO MORE EFFECTIVELY REACH PEOPLE

Trent J. Lambert

Liberty University

Liberty Baptist Theological Seminary

Doctor of Ministry Program

Please answer each question with the answer the best describes you or your situation.

1. What is your current leadership position in your church?
   _Pastor
   _Assistant pastor
   _Youth/Children pastor
   _Worship leader
   _Other

2. How meaningful is your present place of leadership?
   _Extremely meaningful
   _Very meaningful
   _Moderately meaningful
   _Slightly meaningful
   _Not at all meaningful

3. Do you encounter feelings of “burnout” not wanting to be in ministry?
   _Never
   _Only on “Monday mornings”
   _Often after conflicts
4. In a typical week, how often do you feel stressed at the church office?
   _ Extremely often
   _ Very often
   _ Moderately often
   _ Slightly often
   _ Not at all

5. In your opinion, how effectively do you balance family and ministry responsibilities?
   _ Intentional that family time is protected
   _ Only answer cell phone sometimes when with family
   _ Average
   _ Family is starting to resent ministry
   _ Ministry has replaced family time

6. Which one below describes your present soul-care (mind, will, emotions)?
   _ Stable and healthy
   _ Most of the time healthy
   _ Have moments of despair
   _ From day to day it could be a good mood or bad mood
   _ Depressed

7. What is your leadership style most like?
   _ Leadership team with active personal involvement
   _ Servant leadership by example
   _ Laissez-faire, letting people alone
   _ Bureaucratic, by the book
8. How would the people you lead most likely describe you?
   _ Genuinely concerned about others
   _ Friendly
   _ Impartial
   _ Aloof
   _ Into yourself

9. How are my key relationships?
   _ Vibrate and life giving
   _ Healthy and growing
   _ Stable
   _ Hit or miss
   _ Stagnant

10. How important is it to you to be connected with other Christian leaders?
    _ Critical
    _ Very Important
    _ Important
    _ Sometimes helpful
    _ Useless

11. How often do you engage in hobby-like activities?
    _ Weekly, on a regular basis
    _ As often as I can
    _ Whenever works allows me
    _ Very seldom
    _ Don’t even think about hobbies anymore
12. What am I doing to develop the people around me?

- Weekly participate in coaching/modeling interaction with them
- Engage in leadership training meetings with them
- Leave training strictly to the “office”
- Occasional phone calls to check on them
- Not intentional about developing leaders

13. As a leader, have you ever sought counseling?

- Often
- Occasionally
- Few times
- Have thought about it
- Refuse

14. What is your approach to the postmodern culture?

- Engage it with real innovative methods to lead people
- Approach it with analytical excitement
- Cautious
- Reject most new innovation
- All new methods erode the message of the Gospel

15. Personally, I am?

- A balanced healthy leader
- Enjoy ministry
- Love Jesus, but wounded by church
- Trying to make it
- Crying out for help

16. Overall, how effective do you feel like you have been as a leader in ministry?
Extremely effective

Above average

Sufficient

Below par

Failure
BIBLIOGRAPHY


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Executive Director of College, ACTS Bible College, 2006-2011.

PROFESSIONAL SOCIETIES

Member, American Association of Christian Counselors, 2012-present.
Dear Trent,

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

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CONSENT FORM

TRANSFORMING AND REMODELING CHURCH CULTURE; KEY PRINCIPLES THAT RETAIN LEADERS TO MORE EFFECTIVELY REACH PEOPLE

Trent J. Lambert
Liberty University
Liberty Baptist Theological Seminary
Doctor of Ministry Program

You are invited to be in a research study of the pressures upon of today’s church leaders. You were selected as a possible participant because you have been working in a pastoral or leadership role in a local church. The study is intended to help transform leadership to offer a better quality of life for the leaders themselves and to those that they lead. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by Trent J. Lambert, Doctoral student at Liberty Baptist Theological Seminary in the Doctor of Ministry program.

Background Information:

The purpose of this study is to help transform leadership to offer a better quality of life for the leaders themselves and to those that they lead. The principles within this project will show how church culture can transition from an antiquated paradigm of ministry to that of empowered leadership that produces cultural relevance and relational discipleship.

Procedures:

If you agree to be in this study, we would ask you to do the following things:

Please follow the link to Survey Monkey and complete a short survey that should take no more than twenty minutes. You will not be asked to enter your name or personal information at anytime. When the survey is completed, your responses will be automatically forwarded to the lead researcher anonymously.

Risks and Benefits of being in the Study:

The study has minimal risks: The risks involved in this study are no more than the participant would encounter in everyday life.

The benefits to participation: Participation in this project may or may not benefit the participant directly. However, the overall benefits will be applicable to church leaders as principles will be introduced to create a healthy quality of life for ministry leaders that transcends into relevant evangelism and empowering discipleship.
Compensation:

You will not receive payment for participation in this study.

Confidentiality:

The records of this study will be kept private in a password protected personal computer file. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher will have access to the records. Any personal information of the participant such as name, email address, or phone number will be kept in private in a password protected personal computer file until the study has been completed. None of the identifying information will be linked in any way to the responses of the participants. All survey responses will be kept in the researcher’s office in order to analyze the data. The data will be used to how church culture can transition from an antiquated paradigm of ministry to that of empowered leadership that produces cultural relevance and relational discipleship. Federal regulations stipulate that researchers must securely maintain their collected data for at least three years. After this three-year period the data collected from the survey may be destroyed.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with me, your church, fellowship, organization, or Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Trent J. Lambert. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at 7030 East US Highway 36, Avon, IN 46123, tlambert@liberty.edu, (317) 997-5249.

You may also contact Dr. Charlie Davidson, Faculty Advisor, at cdavidson@liberty.edu, (434) 592-4241.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the Institutional Review Board, Dr. Fernando Garzon, Chair, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at fgarzon@liberty.edu

IRB Code Numbers:

IRB Expiration Date:

<a href="https://www.surveymonkey.com/s/Transformingchurchculture">Click here to take survey</a>