

LIBERTY UNIVERSITY

**The Creation of a Handbook for the
Family Church Internship in South Florida**

Submitted to Professor Darren Hercyk

In fulfillment of the requirements for the completion of
the Doctor of Ministry Degree

Department of Christian Leadership and Church Ministries

by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The purpose of this DMIN action research project was to create a handbook for the Family Church Internship in South Florida. The internship at Family Church is a thriving and growing program. However, it lacked a guiding handbook. This project created an internship handbook through a series of careful interviews. Eighteen individual interviews were conducted with project participants. Six interviewees were current interns, six were intern alumni, and six were intern supervisors. A first draft of the handbook was written and distributed to participants. Eighteen follow-up interviews were conducted with the same interviewees. A final draft of the handbook was written and attached to this project as an appendix. All thirty-six interviews provided insights and ideas that were incorporated into the handbook. The six main themes that emerged across all three dozen conversations were community, confidence, experiential learning, access to leaders, advancement, and graduation. Overall, the conclusion is that the installation of a handbook into the internship at Family Church will significantly improve the program and the one created by this project is essential to long-term success.

Keywords: internship, leadership development, college ministry, handbook, experiential learning

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Abbreviations

BCM	<i>Baptist Collegiate Ministries</i>
DMIN	<i>Doctor of Ministry</i>
EDC	<i>Executive Director of Communications</i>
EDMM	<i>Executive Director of Matrix Ministries</i>
EDNC	<i>Executive Director of Neighborhood Campuses</i>
EDNR	<i>Executive Director of Network Resources</i>
ELT	<i>Experiential Learning Theory</i>
ESV	<i>English Standard Version</i>
FBC	<i>Florida Baptist Convention</i>
FBCWPB	<i>First Baptist Church of West Palm Beach</i>
FC	<i>Family Church</i>
FCD	<i>Family Church Downtown</i>
FCF	<i>Family Church in the Farms</i>
FCG	<i>Family Church Gardens</i>
FCJ	<i>Family Church Jupiter</i>
FCLP	<i>Family Church Lake Park</i>
FCN	<i>Family Church Network</i>
FCNS	<i>Family Church North Stuart</i>
FCP	<i>Family Church Portuguese</i>
FCPSL	<i>Family Church Port St. Lucie</i>
FCS	<i>Family Church Sherbrooke</i>
FCV	<i>Family Church Village</i>

FCW	<i>Family Church West</i>
FL	<i>Florida</i>
IFD	<i>Iglesia Familiar Downtown</i>
IFG	<i>Iglesia Familiar Greenacres</i>
IFS	<i>Iglesia Familiar Sherbrooke</i>
IMB	<i>International Mission Board</i>
IRB	<i>Institutional Review Board</i>
LU	<i>Liberty University</i>
LUSOD	<i>Liberty University School of Divinity</i>
MiLB	<i>Minor League Baseball</i>
MLB	<i>Major League Baseball</i>
NAMB	<i>North American Mission Board</i>
NAPBL	<i>National Association of Professional Baseball Leagues</i>
PBAU	<i>Palm Beach Atlantic University</i>
PBC	<i>Palm Beach County</i>
PBSC	<i>Palm Beach State College</i>
SBC	<i>Southern Baptist Convention</i>
SBTS	<i>Southern Baptist Theological Seminary</i>
SLU	<i>Student Leadership University</i>
USA	<i>United States of America</i>
WPB	<i>West Palm Beach</i>

CHAPTER 1: INTRODUCTION

This project focuses on improving the internship program at Family Church (FC). The internship at FC leverages local church ministry to develop young Christian leaders. Some of these young Christian leaders become ministers of the gospel at FC and elsewhere. However, most of them become better marketplace leaders and better church members because of intentional development during their college years. This chapter begins with an extensive overview of the ministry context. Next, the problem of interest and purpose of the action research are presented. Then, basic assumptions, definitions, limitations, and delimitations are outlined. Finally, this chapter concludes with a statement and explication of the project's thesis.

Ministry Context

The following discussion of FC's ministry context begins with an exploration of its history. The history of FC is a captivating display of God's sovereignty. Next, the mission, vision, core values, and leadership principles of FC are explicated. These four items are critical to the culture of FC. Then, the staffing structure of FC is outlined. The structure is unique and requires focused attention. Finally, the internship at FC is dissected regarding its specific history, current state, and future potential.

Family Church History

Reverend H.B. Sturgis founded First Baptist Church of West Palm Beach (FBCWPB) in 1901.¹ The founding group consisted of seventeen members who gathered weekly in the city's public library on Clematis Street. Henry Flagler was born in 1830 and died in 1913. Today, he is

¹ "Family Church History." Family Church. September 16, 2016. Documentary, 4:55.
<https://www.youtube.com/watch?v=fRuyNf0XjMM>

known as the literal inventor of modern Florida.² During the last decade of the nineteenth century, Flagler purchased an abundance of land on Palm Beach Island and the parallel mainland. Chandler describes his interest in the area as the sole catalyst that increased Palm Beach's real estate value.³ Flagler generously donated a plot of land on Clematis Street to FBCWPB, upon which they built their first building. By 1925, the congregation had grown to a membership just shy of three hundred, with all signs indicating the Lord would continue adding to their number daily. To be proactive, the congregation purchased additional land on Olive Avenue, approximately one mile south of their first property, upon which they constructed an incredible pole barn capable of seating over two-thousand people.

In 1928, the Great Okeechobee Hurricane devastated South Florida. This infamous storm destroyed the church's pole barn. Claiming almost two-thousand fatalities in Palm Beach County alone, the Great Okeechobee Hurricane remains the second deadliest in United States history.⁴ Approximately one year later, the Great Depression crushed the nation and the world. The stock market of the United States was neither the cause of the Great Depression nor other global economic crisis but serves as a decent barometer for such tragedies. The market reached its low point in 1932 and did not return to levels seen before the Great Depression for nearly twenty years.⁵ By God's grace, FBCWPB members voluntarily constructed a church building on their Olive Avenue property using rubble from neighboring structures toppled by the storm. The

² "Henry Morrison Flagler Biography." The Henry Morrison Flagler Museum. Accessed May 25, 2021. <https://www.flaglermuseum.us/history/flagler-biography>

³ David Leon Chandler, *Henry Flagler: The Astonishing Life and Times of the Visionary Robber Baron Who Founded Florida* (New York, NY: MacMillan Publishing Company, 1986), 136.

⁴ Wayne Neely, *The Great Okeechobee Hurricane of 1928: The Story of the Second Deadliest Hurricane in American History and the Deadliest Hurricane in Bahamian History* (Bloomington, IN: iUniverse, 2014), 261.

⁵ Captivating History, *The Great Depression: A Captivating Guide to the Worldwide Economic Depression that Began in the United States* (Charleston, SC: CreateSpace Independent Publishers, 2018), 1.

beautiful facility erected nearly one century ago remains a fully operational annex of the current Palm Beach Atlantic University (PBAU) Warren Library.

Recognizable figures assumed stewardship of the congregation during the latter half of the twentieth century. Reverend Jess Moody was the Lead Pastor of FBCWPB from 1961 to 1976.⁶ Dr. Moody left an incredible legacy of gospel ministry. Under his leadership, the congregation purchased additional property on Flagler Drive directly across the street from their Olive Avenue property. Upon the Flagler Drive plot, Dr. Moody led the church to fund and construct a beautiful worship center.

Over half a century later, this building remains fully functional as the current worship center of Family Church Downtown (FCD). In 1968, Dr. Moody inspired FBCWPB to establish Palm Beach Atlantic College.⁷ The institution quickly exceeded expectations and mutually separated as its own entity so that both the church and the school might remain focused and growing. PBAU recently celebrated its fiftieth anniversary of Christ-centered collegiate education and shows no signs of a plateau or decline in student population growth.

Reverend Jack Graham was the Lead Pastor of FBCWPB from 1981 to 1988. Dr. Graham presided over the Southern Baptist Convention (SBC) early in the twenty-first century.⁸ He currently serves as Lead Pastor of Prestonwood Baptist Church, one of North America's largest evangelical churches.⁹

⁶ Toalston, Art. "Jess Moody, Pastor with Education and Movie Sway, Dies." Baptist Press. December 10, 2018. <https://www.baptistpress.com/resource-library/news/jess-moody-pastor-with-education-movie-sway-dies/>

⁷ "PBA History." Palm Beach Atlantic University. August 27, 2018. Documentary, 6:20. <https://www.youtube.com/watch?v=ViG5n1N9VMA>

⁸ Miller, Norm. "Jack Graham Elected SBC President by Acclamation." Baptist Press. June 11, 2002. <https://www.baptistpress.com/resource-library/news/jack-graham-elected-sbc-president-by-acclamation/>

⁹ Delgado-Young, Berta. "Jack Graham marks 25 Years at Prestonwood." Baptist Press. June 4, 2014. <https://www.baptistpress.com/resource-library/news/jack-graham-marks-25-years-at-prestonwood/>

FBCWPB experienced great turbulence during the last decade of the twentieth century and the first decade of the twenty-first century.¹⁰ The Lord called Reverend James “Jimmy” Scroggins to serve as Lead Pastor of the congregation in 2008.¹¹ Dr. Scroggins assumed leadership of a dying church over a decade ago. FBCWPB had negligible money in the bank, daunting debt, dilapidated facilities, declining membership, and divisions within the remnant. Dr. Scroggins made tough decisions to close buildings, suspend ministries, and release staff to defend against the congregation’s impending demise. On Sunday, November 27, 2011, he went on offense by casting a new vision for the church.¹² Instead of fulfilling the Great Commission by expecting everyone to come and see, Dr. Scroggins proposed FBCWPB go and tell. He abandoned the regional megachurch trajectory of the congregation and reset them on a path to becoming a network of neighborhood churches.¹³

Dr. Scroggins made clear then and reiterates today that he is not opposed to regional megachurches. He prays for the health of existing megachurches and celebrates the dawn of new ones. Nonetheless, FBCWPB needed to set a new course to advance the gospel. The core of Dr. Scroggins’s new vision for the congregation was the planting of at least one-hundred neighborhood churches across South Florida and beyond. Considering this new vision, FBCWPB

¹⁰ Roach, David. “Pastor’s Resignation Sparks Discussion of Accreditation.” Baptist Press. October 24, 2006. <https://www.baptistpress.com/resource-library/news/pastors-resignation-sparks-discussion-of-accreditation/>

¹¹ Wishall, Garrett. “Scroggins called to First Baptist Church of West Palm Beach.” The Southern Baptist Theological Seminary. June 19, 2008. <https://news.sbts.edu/2008/06/19/scroggins-called-to-first-baptist-church-of-west-palm-beach/#:~:text=Wishall%20—%20June%2019%2C%202008%20The%20First%20Baptist,Albert%20Mohler%20Jr.%20said%20the%20news%20is%20bittersweet>

¹² “The Sermon That Started It All.” Family Church Network. Accessed May 25, 2021. <https://www.familychurchnetwork.com/the-sermon-that-started-it-all/>

¹³ Rainer, Thom. “Multi-Site Church for the Rest of Us, Featuring Jimmy Scroggins.” Rainer on Leadership. Podcast audio, December 20, 2016. <https://churchanswers.com/podcasts/rainer-on-leadership/multi-site-churches-featuring-jimmy-scroggins-rainer-leadership-287/>

changed its outward-facing name to FC. Neither Dr. Scroggins nor the congregation was ashamed of their Baptist heritage or association.

The SBC was established in 1845.¹⁴ Since her local founding in 1901, FC has been intricately connected to the SBC. *The Baptist Faith and Message 2000* remains the latest official and public confession of SBC theology.¹⁵ FC both adheres to and abides by this document in its entirety. SBC churches are free to believe and teach more than what is articulated in *The Baptist Faith and Message 2000* but may not believe or teach less and remain in the convention. FC is conventionally, cooperatively, convictionally, and confessionally SBC to this day. The congregation maintains legal incorporation as FBCWPB and merely does business as FC. While the newest sign in front of FCD displays FC, the gold letters atop the towering columns and beneath the landmark steeple simultaneously declare FBCWPB to this day.

Though Dr. Scroggins and the church adore their Baptist heritage and association, it would not make sense to plant churches in the region with names like FBCWPB in Palm Beach Gardens or FBCWPB on Village Boulevard. The missional practicality of names like Family Church Gardens (FCG) and Family Church Village (FCV) drove a name change but not a change in theology or denomination.

In 2011, FCD planted Iglesia Familiar Downtown (IFD) as a mobile campus meeting weekly in the fellowship hall of FCD. In 2013, FCD planted Family Church West (FCW) as a mobile campus meeting weekly in the gymnasium of The King's Academy. In 2014, FCD planted Family Church Sherbrooke (FCS). Also in 2014, FCD planted Iglesia Familiar

¹⁴ Jason Allen, *The SBC and the 21st Century* (Nashville, TN: B&H Academic, 2016), 81.

¹⁵ Daniel Scheiderer, *Still Confessing: An Exposition of the Baptist Faith and Message 2000* (Cape Coral, FL: Founders Press, 2020), vii.

Greenacres (IFG). In 2015, FCD planted FCG.¹⁶ Also in 2015, FCG planted Family Church Jupiter (FCJ). Outreach100 ranked FC the ninth-fastest growing church in America in 2015.¹⁷ In 2017, FCG planted Family Church Portuguese (FCP) as a mobile campus meeting weekly during the evening hours in the fellowship hall of FCG. Also in 2017, Family Church Network (FCN) collectively planted Family Church in the Farms (FCF) and FCV.¹⁸ Outreach100 ranked FC the fortieth-fastest growing church in America in 2017.¹⁹ In 2019, FCN collectively planted Family Church Port St. Lucie (FCPSL). By this point, the influence of FC had grown such that then President Donald Trump deemed it politically advantageous to attend a 2019 Christmas Eve service at FCD.²⁰

In 2020, FCS planted Iglesia Familiar Sherbrooke (IFS) as a mobile campus meeting weekly during the evening hours in the worship center of FCS. Outreach100 ranked FC the sixteenth-fastest growing and sixty-seventh-largest church in America in 2020.²¹ The influence of FC continued growing such that the New York Times featured her in a prominent 2021 article about North American baptism trends.²² In 2022, FCN collectively planted Family Church North

¹⁶ Doris, Tony. "One Congregation Under God: Palm Beach Gardens Church Gets New Family." The Palm Beach Post. December 16, 2014. <https://www.palmbeachpost.com/article/20141216/news/812053073>

¹⁷ "Family Church." Outreach100. Accessed May 25, 2021. <https://outreach100.com/churches/family-church-first-baptist-church>

¹⁸ Doris, Tony. "Struggling Village Baptist Takes Shelter Under Family Church Umbrella." The Palm Beach Post. March 27, 2017. <https://www.palmbeachpost.com/news/struggling-village-baptist-takes-shelter-under-family-church-umbrella/9FhcoLYbpqBjgSAeC3TT6O/>

¹⁹ "Family Church." Outreach100. Accessed May 25, 2021. <https://outreach100.com/churches/family-church-first-baptist-church>

²⁰ Fins, Antonio, Julius Whigham II, and Rachida Harper. "Trump Breaks with Tradition, Celebrates Christmas Eve at West Palm Beach Church." The Palm Beach Post. December 24, 2019. <https://www.palmbeachpost.com/news/20191224/trump-breaks-with-tradition-celebrates-christmas-eve-at-west-palm-beach-church>

²¹ "Family Church." Outreach100. Accessed May 25, 2021. <https://outreach100.com/churches/family-church-first-baptist-church>

²² Graham, Ruth. "Horse Troughs, Hot Tubs and Hashtags: Baptism Is Getting Wild." The New York Times. November 29, 2021. <https://www.nytimes.com/2021/11/29/us/evangelical-churches-baptism.html>

Stuart (FCNS) and Family Church Lake Park (FCLP). Including FCD, all fourteen Family Church campuses are thriving today, with dozens more prayerfully on the way.

Family Church Mission, Vision, Core Values, and Leadership Principles

In the opening verses of his Epistle to Titus, Paul instructs his protégé to remain in Crete and bring the church into order.²³ Christians often bemoan the organization of a local church around a mission, vision, values, and principles because it resembles a corporate mindset. It is certainly true that local churches are learning from corporations as they seek to bring their congregations into order. Local churches should not be ashamed of implementing corporate strategies such as a mission, vision, values, and principles. However, local churches should be ashamed of the fact that corporations are the ones doing the teaching and congregations are the ones doing the learning rather than the inverse.

Local churches have a mandate from the Lord to bring their congregations into order so that they may steward well the things of God. Corporations have a mandate from shareholders to increase profit margins and maximize revenue. It is shameful that pastors are pursuing business degrees to learn corporate strategies for orderly operation and corporate executives are not pursuing divinity degrees for the inverse reason. Nonetheless, all truth is God's truth. A mission, vision, values, and principles are effective means of orderly operation and FC has implemented all four items to bring its congregation into order.²⁴

The mission of FC is, "Building families by helping them discover and pursue God's design..." The mission of FC is what she does. The mission of FC has an internal focus on her

²³ Andreas Kostenberger, *1-2 Timothy and Titus*, Evangelical Biblical Theology Commentary (Bellingham, WA: Lexham Press, 2020), 311-13.

²⁴ "About." Family Church. Accessed May 25, 2021. <https://gofamilychurch.org/about/>

members. The mission of FC is executed in the short run and at the campus level. In other words, the pastors and ministry leaders of FC should be helping each member at every individual campus discover and pursue God's design on a daily and weekly basis.

The vision of FC is, "Taking the gospel to every person in every neighborhood in South Florida..." The vision of FC explains why she does what she does. The vision of FC has an external focus toward those frequently described as outsiders in Pauline corpus. The vision of FC is executed in the long run and at the network level. In other words, the campuses of FC should be collectively pushing back the darkness in South Florida with the light of the gospel as they individually remain faithful to her aforementioned mission.

The three core values of Family Church are, "Teach the Bible, Build Families, Love Our Neighbors..." The core values of FC define who she is. Specifically, the core values of FC articulate how her members are to behave while doing what she does. For an organization to embody its core values, each of its members must first embody each value. If FC is to be an organization that collectively teaches the Bible, builds families, and loves her neighbors, then each of her members must first teach themselves the Bible, build their own families, and love their neighbors. Outsiders of FC are incapable of stumbling upon her mission statement and her vision statement. Such organizational statements must be taught and cannot be caught. However, the core values of FC should so permeate and saturate her congregation that outsiders are easily able to stumble upon them.

The seven leadership principles of FC are, "Be a Family, Be Trustworthy, Be a People-Developer, Be a Motivator, Be an Innovator, Be a Collaborator, Be Excellent..." The leadership principles of FC sustain who she is. Specifically, the leadership principles of FC articulate how her leaders are to lead while doing what she does. Shortly after Paul instructs Titus to bring the

church into order, he instructs him to appoint leaders who will rise above reproach. Paul proceeds to enumerate the criteria for this leadership standard. It is contradictory to exhort all Christians to rise above reproach. If everyone is above reproach, then no one is above reproach. The leadership principles of FC call leaders to this biblical leadership standard of rising above reproach. Individual leaders of FC still faithfully execute her mission, honestly believe in her vision, and fully embody her core values. In addition to these items, individual leaders of FC must rise above reproach by adopting all seven leadership principles.

Family Church Staffing Structure

The bylaws of FC describe her as Christ-centered, pastor-led, staff-directed, deacon-served, committee-advised, and congregationally approved.²⁵ This leadership philosophy is similar, if not identical, to most SBC churches. The staffing structure of a traditional single-site SBC church might include a senior pastor, an executive pastor, and a handful of ministry staff and office staff who are direct reports of the executive pastor. The multi-site nature and explosive growth trajectory of FC have caused her to adopt a more nuanced staffing structure.²⁶ This ministry context component is important for readers of this project to comprehend as it helps place interns within the organizational chart at FC.

Dr. Scroggins serves as Lead Pastor of FCN. Instead of an executive pastor, he has an executive team as an extension of his leadership. This model is akin to a corporate structure with senior vice presidents. Dr. Scroggins's executive team consists of an Executive Director of Communications (EDC), an Executive Director of Network Resources (EDNR), an Executive

²⁵ "Resources." Family Church. Accessed May 25, 2021. <http://www.gofamilychurch.org/resources>

²⁶ John Futterknecht and Marty Seldman, *Leading the Global Matrix: Proven Skills and Strategies to Succeed in a Collaborative World* (Dallas, TX: BenBella Books, 2020), 1.

Director of Matrix Ministries (EDMM), and an Executive Director of Neighborhood Campuses (EDNC). The EDC is responsible for the excellent production and clear dissemination of all FC content, both internal and external. The EDNR oversees financial resources, information technology resources, facilities resources, operational resources and human resources. The EDMM is responsible for the strategy and skills of all ministries including kids ministry, student ministry, worship ministry, connections ministry, groups ministry, leadership development, and pastoral care. The EDNC handles the logistics and member care for all neighborhood campuses.

Various associate pastors, associate directors, and associate managers report to the executive team. The EDC has an associate director of creativity who oversees the production of content and an associate manager of communications who oversees the clear dissemination of this content. Reporting to the EDNR is an associate director of finance, an associate director of information technology, an associate director of operations, and an associate director of human resources. Reporting to the EDMM is an associate pastor to kids and families, an associate pastor to students and families, an associate pastor of worship, an associate director of connections and groups, an associate director of leadership development, and an associate pastor of care. Reporting to the EDNC are thirteen associate campus pastors. Though FCN operates fourteen campuses and counting, the EDNC is an active campus pastor by design. As such, the EDNC only has thirteen direct reports rather than fourteen.

Reporting to each associate pastor, associate director, and associate manager is a team of ministers, specialists, analysts, coordinators, and assistants. For instance, all student ministers from across FCN report to the associate pastor to students and families. Each student minister also reports to the associate campus pastor at the campus where they serve. In this way, every staff member of the fourth tier has two supervisors. They determine strategy and maintain

alignment with their ministry supervisor while executing strategy and caring for people with their campus supervisor. Interns are most often direct reports of fourth-tier ministers, specialists, analysts, coordinators, and assistants. This generality is not to say interns are never direct reports of third-tier leaders, a member of the executive team, or even Dr. Scroggins himself. Nonetheless, interns are usually direct reports of fourth-tier staff members.

Family Church Internship

The internship at FC began in 2011 at the request of Dr. Scroggins. His logic was sound. If FC is going to plant at least one-hundred neighborhood churches in South Florida and beyond, then she is going to need hundreds, if not thousands, of pastors and ministers to lead these churches and their various ministries. When the internship began, FC was still a single-site church. Moreover, the internship was isolated to student ministry. There were no interns in kids ministry, worship ministry, or elsewhere. In 2011, there were only interns in the student ministry of what is now FCD.

Throughout the program's first five years, the internship at FC remained centralized at FCD and was isolated to student ministry. All interns and all supervisors would meet for a combined meeting at FCD every week, regardless of their campus assignment. This strategy certainly had its benefits. Book discussions were robust because of the diverse voices involved in the conversation. Ministry conversations were collaborative because of the array of perspectives at the table. Case studies for reflective learning were abundant because of the multiple pools from which to draw. However, FCN had grown to seven campuses by the end of 2015. Though a centralized approach to the internship worked for a season, it was time for a strategic change.

In early 2016, the internship at FC was decentralized. Nonetheless, the program remained isolated to student ministry across the network. Student ministers were still required to recruit,

disciple, develop, and retain interns, but a little more program ownership was now required of them. The moment when the internship at FC broke through its student ministry isolation remains unclear to this day. This shift likely took place in 2017 as a ripple effect of an incredible church planting wave. The broadening of the program was not met with any opposition. The timing of broadening is simply not as clear as that of the program's decentralization.

Today, interns serve in almost every ministry at almost every campus. The program loosely operates in two terms. The first term is the school year term that typically begins in late August and concludes in early May. The second term is the summer term that typically begins on the first day of June and ends on the last day of July. The school year term typically involves fewer interns than the summer term but arguably cultivates better discipleship and development because of the longer timeframe. The summer term has been fully funded by the North American Mission Board (NAMB) since 2016. While the International Mission Board (IMB) handles foreign missions for the SBC, NAMB handles domestic church planting. NAMB has taken great interest in the internship at FC because of the way it undergirds FCN's stateside church planting efforts in a strategic region of the country. Additional funding for the summer term allows FC to provide benefits like retreats, housing, meals, and books that may not be possible during the school year term. Most candidates within the target age range have more freedom in their summer schedule than they do in their school year schedule. As a result, the summer term typically involves a greater number of interns than the schoolyear term.

Two components of the original internship program from over one decade ago remain in place today. Interns are unpaid volunteers who have graduated high school but are no older than twenty-four years of age. The unpaid piece was originally out of necessity. However, it remains today because it allows FC to filter out candidates who are primarily interested in money. It also

allows FC to disciple and develop a larger quantity of young leaders with higher-quality experiences because financial resources are allocated more strategically. The eighteen to twenty-four age range remains ideal for the program because interns are legal adults free to leverage their singleness for maximum gospel impact, as Paul describes in 1 Corinthians 7.

Though some elements of the internship at FC have not changed, much has changed, and much still needs to change. The decentralization of the program, broadening of its scope, and loose establishment of terms or cycles have been some of the biggest changes. However, a handbook has never been formally created. As a result, the recruitment and onboarding of candidates are unclear. Standardized commitments and opportunities based on achieved benchmarks are unclear. Program completion and next steps are unclear. The internship at FC has come a long way, but it still has room for growth.

Problem Presented

The problem is that the internship at FC does not have a handbook. Interns have customized development experiences based on their campus of choice, ministry area concentration, and future career path. However, flippantly using the title of intern allows some to operate under low expectations, which dilutes the development experiences of others being held to higher expectations when the latter becomes aware of the former. Additionally, interns are not smoothly transferred from one campus or ministry area to another because a standardized set of competencies is not being developed across the board. The problem can be addressed by creating and installing a robust handbook.

Purpose Statement

The purpose of this DMIN action research is to create a handbook for the internship at

FC. This DMIN action research aims to address the aforementioned problem and evaluate progress toward solving it. The handbook will be used by interns and supervisors. This project's handbook may work in its entirety or may only work in part. No matter what, something will be learned, and some progress will be made toward a better internship at FC, to the glory of God.

Basic Assumptions

This section discusses the general commitments and underlying assumptions of the forthcoming action research. The first assumption is that leadership can be developed. Some may ponder the nature and nurture of leadership, but this project assumes it is something one can develop. The second assumption is that local churches are permitted to develop leaders. Some may ponder the warrant for local churches to engage in the task of leadership development, but this project assumes it is a noble endeavor permitted by God. If either of these assumptions is proven fallacious, then this project is in vain.

Leadership Can Be Developed

Leadership is something that can be developed in others. Some may say leaders are exclusively born and cannot be developed. Some may say leaders are not born but are exclusively developed. Others may take a more eclectic posture, saying leaders can be both born and developed. FC assumes anyone who desires to become a leader can develop into one. FC concedes that some people are born with more natural leadership tendencies than others. Nonetheless, a critical assumption of this project is that a humble heart paired with a willing spirit opens the door for anyone to develop into a great leader.

Churches Can Develop Leaders

Local churches are permitted to engage in the task of leadership development. Some may

disagree with the idea of local churches spending precious resources on a task seemingly derivative of worldly wisdom. In the twelfth Chapter of Romans, Paul lists several spiritual gifts. One of these gifts is teaching. Local churches spend plenty of resources developing this gift in others. Another of these gifts is service. Local churches obsess over strategies and tactics for recruiting members into formal service roles such as greeters, instrumentalists, or group leaders. Yet another gift on Paul's list is generosity. Local churches unapologetically provide many opportunities and reminders for members to give financially. An overlooked gift on Paul's list is leadership. Paul exhorts believers gifted in this way to lead with zeal. Local churches should pragmatically develop Christian leaders who are born with natural leadership tendencies, express strong leadership desires, or display clear signs of leadership potential. FC assumes its programmatic development of young Christian leaders is biblically warranted.

Definitions

Clear definitions of terms are essential for academic research and professional discourse because a lack of clarity inevitably causes people to talk in circles and talk past one another. The first term this project defines is internship. FC means something specific by the word internship. The second term this project defines is handbook. A carefully created handbook has the potential to propel the internship at FC forward, but all must be aligned regarding its precise definition.

Internship

The internship at FC is a variable-term program that develops young Christian leaders through classroom, immersive, and experiential learning in real church ministry. The only people who can develop Christian leaders are Christian leaders. Pastors are not the only Christian leaders in the world. However, all Christian leaders in the world are connected to a local church

because each prioritizes the weekly gathering of the saints. With this fact in mind, the logic is sound for local churches to engage in programmatic leadership development as the primary conveners of Christian leaders. The internship at FC develops ministers of the gospel as well as general Christian leaders. Moreover, experiential church ministry is the incubator within which young Christian leaders develop at FC. Submitting to coaching on sermon preparation, accepting an opportunity to preach a sermon, and receiving feedback on a delivered sermon are extremely helpful exercises for the developing minister. However, these exercises are just as helpful to the young Christian developing into a marketplace leader as they are to the young Christian developing into a minister of the gospel.

Sharpened public speaking skills serve Christian leaders well, no matter their domain. There is no better way for the Christian to develop his public speaking skills than by teaching the Bible. This phenomenon is true for all church ministry. Exercises in meeting facilitation serve well both the developing minister and the developing marketplace leader. Exercises in event planning, execution, and evaluation serve well both the developing minister and the developing marketplace leader. The internship at FC develops young Christian leaders of all stripes by teaching, showing, and giving them real church ministry.

Handbook

The handbook for the internship at FC will probably include ministry context, performance standards, advancement benchmarks, completion requirements, and more. These items will transcend campus and ministry but encourage derivative specializations and concentrations. Performance standards help supervisors recognize both interns who are diluting the program by missing the mark and interns who are excelling by exceeding expectations. Benchmarks chart a clear path forward for interns by outlining exactly what they need to do to

unlock greater responsibilities or opportunities and advance to the next level in the program. Completion requirements articulate a clear end to the program and often increase retention rates because they prevent development from feeling endless. The handbook for the internship at FC is meant to highlight the minimum requirements but never a maximum. The handbook is intended for adoption by any supervisor in any ministry at any campus as a starting place for specialized and concentrated experiences.

Limitations

The first limitation of this project is the Christian boundary. To be developed as a Christian leader, one must first and foremost be an active follower of Jesus. The second limitation of this project is the SBC boundary. Since the program of interest is housed within an unwavering SBC church, its participants must both affirm and abide by *The Baptist Faith and Message 2000* in its entirety.

Christian Leaders Must Be Christians

The first limitation of this project is the Christian boundary. The gospel is the good news that Jesus died on the cross for the sins of His beloved, was buried, and rose again on the third day. Anyone who repents of their sins and believes in the gospel is a Christian. Repentance refers to a change of mind and belief refers to holistic trust. By no means other than repentance and belief in the gospel can one be made right with God. By no other means than repentance and belief in the gospel can one truly be considered a follower of Christ.

SBC Churches Must Have SBC Interns

The second limitation is the SBC boundary. SBC Christians are not the only people going to heaven. There are other great denominations in the United States and across the globe that are

serving Jesus well. The SBC boundary is a limitation of this project simply because FC is firmly SBC. The financial and missional cooperation of SBC churches is attractive because they can do exponentially more together than any one of them could ever do on their own. As attractive as the cooperative program, collective mission boards, and conservative seminaries may be, the primary matters that hold SBC churches together are the truths they confess and the convictions they hold. *The Baptist Faith and Message 2000* articulates adherence to the essentials as well as secondary and tertiary distinctions of the SBC.

Delimitations

The first delimitation of this project is voluntary compensation. In other words, FC has imposed upon itself the decision not to pay interns. The second delimitation of this project is the narrow age range from eighteen years old to twenty-four years old. FC has imposed upon itself the inability to accept anyone into the internship who is still in high school or much older than a traditional undergraduate college student.

Interns Are Not Paid

The first delimitation of this project is voluntary compensation. The internship at FC was initially comprised of volunteer participants out of sheer necessity. FC simply did not have the resources to pay interns at the program's inception. FC could likely budget for intern stipends today. However, the executive team of FC has grown to enjoy the culture that voluntary compensation cultivates within the internship program. Not one intern is ever motivated by any sum of money and every intern values the program a little more because of the sacrifices they make to participate in it. For this reason, FC has chosen to continue imposing this delimitation upon its internship program.

Eighteen To Twenty-Four Years Old

The second delimitation of this project is the narrow age range from eighteen years old to twenty-four years old. The legal adulthood of participants provides freedom and agility to the program that would otherwise be hindered by including minors. Most interns are single. It is neither discouraged nor impossible for someone within this age range to get married and serve as an intern. However, most participants in the internship at FC are single. This program trait allows participants the opportunity to leverage their single season for greater gospel ministry, as Paul encourages in 1 Corinthians 7.

Thesis Statement

If a robust handbook is successfully created, then the internship at FC will produce better Christian leaders. The internship at FC is all about producing young Christian leaders, not necessarily young Christian ministers. Some interns serve as ministers either within FCN or another gospel-centered local church. Many interns, if not the majority, go on to serve as entrepreneurs, doctors, nurses, lawyers, teachers, first responders, homemakers, and more. The prayer of FC is that these individuals would be better spiritual leaders within whatever domain the Lord sovereignly places them due to their intentional development as interns.

The internship is programmatically aimed at producing young Christian ministers. However, FC believes the developmental experiences and leadership instincts acquired along the path to vocational ministry are completely transferrable to any domain. In other words, the internship at FC is an unparalleled program for aspiring ministers and an ideal challenge for general young leaders who are hungry for more. The local church is organized in such a way that it can serve as a powerful incubator for young Christian leaders if leveraged properly. FC is passionate about developing young spiritual leaders through its internship to be launched into

vocational ministry and every other arena. Installing a handbook into the internship at FC will help it produce young spiritual leaders of significantly greater quality.

Conclusion

This chapter provided an extensive overview of the project's ministry context, including FC history, key drivers of FC culture, FC staffing structure, and insights specific to the internship at FC. The problem of interest and purpose for research was carefully presented. Two assumptions, two definitions, two limitations, and two delimitations were carefully outlined. This chapter concluded with a synthesizing thesis statement that propels readers into the project.

CHAPTER 2: CONCEPTUAL FRAMEWORK

The second chapter of this project contains a literature review, theological foundations, and theoretical foundations. The literature review dives deeply into the definition of leadership, leadership development, key areas of development, a program for development, and key ingredients to development. The theological foundations show a clear leadership pipeline within Pauline thinking. The theoretical foundations explore tiered leadership development and experiential learning. This chapter constructs a critical framework within which a handbook for the internship at FC can be appropriately created.

Literature Review

The following literature review seeks to accomplish several items. Firstly, leadership is defined. In so doing, a clear distinction between secular leadership and spiritual leadership quickly arises along with multiple profiles of spiritual leadership such as the servant leader, the shepherd leader, and the steward leader. Secondly, the concept of leadership development is introduced and nuanced for the Christian context. Thirdly, a few key areas to develop in young Christian leaders such as influence, character, and time management are reviewed. Fourthly, the dignity of programmatic spiritual leadership development is established. Lastly, the importance of assigning each intern to a team and a coach is emphasized.

Leadership Definition

Hughes, Beatty, and Dinwoodie say leadership exists wherever a group of two or more people has created a common direction, alignment, and commitment.²⁷ MacMillan says

²⁷ Richard Hughes, Katherine Beatty, and David Dinwoodie, *Becoming a Strategic Leader: Your Role in Your Organization's Enduring Future* (San Francisco, CA: John Wiley & Sons, 2014), 14.

leadership is a person influencing people to accomplish a purpose.²⁸ The accomplishment of a purpose certainly demands common direction, alignment, and commitment. However, neither commonality nor accomplishment necessitates the involvement of Christians or Christian leadership. There is an important distinction between secular leadership and spiritual leadership.

The Blackabys outline the distinction by claiming secular leadership to be a position to which people aspire while spiritual leadership is a position to which people are assigned by God.²⁹ This way of articulating the distinction is problematic for two reasons. Firstly, 1 Timothy 3:1 celebrates aspiration within the context of spiritual leadership. Paul writes here in affirmation of both the task of spiritual leadership and one's desire for it. Secondly, 1 Peter 2:9 articulates a vital biblical principle, namely the priesthood of all believers. Spiritual leadership as understood by the Protestant Christian is not merely a local church office, although this position is included within the scope. Rather, spiritual leadership is a way of leading from any leadership position.

Mohler rightly understands the distinction between secular leadership and spiritual leadership when he disregards the domain of leadership and asserts that Christian leadership always has a spiritual dimension to it whether in the church or the world.³⁰ MacArthur agrees with Mohler stating the mantle of Christian leadership always carries with it spiritual obligations whether the Christian is serving faithfully as president of a secular company or serving faithfully as a homemaker.³¹ Thomas offers a helpful caution when discerning between secular leadership

²⁸ Pat MacMillan, *The Performance Factor: Unlocking the Secrets of Teamwork* (Nashville, TN: Broadman & Holman Publishers, 2001), 94-5.

²⁹ Henry Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People on to God's Agenda* (Nashville, TN: B&H Publishing Group, 2011), 74.

³⁰ Albert Mohler, *The Conviction to Lead: 25 Principles for Leadership that Matters* (Bloomington, MN: Bethany House Publishers, 2012), 19.

³¹ John MacArthur, *The Book on Leadership* (Nashville, TN: Thomas Nelson, 2004), vi.

and spiritual leadership when he warns against automatically associating spiritual foundations with authentic spiritual leadership.³² Take the United States of America (USA) for example. She is a beautiful nation founded upon biblical principles. However, one would be naïve to believe any president, regardless of party and policy, is automatically a spiritual leader simply because the nation he leads was founded upon biblical principles. Stowell is also helpful in the effort to discern between secular leadership and spiritual leadership when he draws attention away from foundations toward metrics of success. Stowell rightly proposes kingdom success to be measured by the leader's adherence to the will and ways of the Lord as well as the maturing of Christ's bride.³³ Leaders who are not obsessed with outcomes but instead are obsessed with the betterment of individual followers, sometimes at the expense of outcomes, bear a mark of authentic spiritual leadership.

If spiritual leadership is so distinct from secular leadership, then what is it? Baumgartner defines Christian leadership as a person with a God-given capacity and responsibility to influence a group of believers toward the fulfillment of God's purposes.³⁴ Baumgartner is on the right track but has fallen into a trap like the one that ensnared the Blackabys earlier. Christians can exercise distinctly spiritual leadership with any group of followers, not exclusively with a group of believers. Thomas does a great job articulating the definition of spiritual leadership when he talks about how Christian leadership is the combination of actions and agendas that promote God's kingdom by leveraging influence with others.³⁵ Likewise, Malphurs does a great

³² Matt Thomas, "The Indispensable Mark of Christian Leadership: Implications from Christ's Methods of Leadership Development in Mark's Gospel," *Perichoresis* 16, no 3 (2018): 108.

³³ Joseph Stowell, *Redefining Leadership: Character-Driven Habits of Effective Leaders* (Grand Rapids, MI: Zondervan, 2014), 26.

³⁴ Erich Baumgartner, "Do We Need a New Approach to Christian Leadership Development? An Interview with Erich Baumgartner," *The Journal of Applied Christian Leadership* 11, no 1 (2017): 16.

³⁵ Thomas, "The Indispensable Mark of Christian Leadership," 108.

job articulating the definition of spiritual leadership when he says Christian leadership is the process whereby servants use their credibility and capability to influence people in any context to pursue God.³⁶

Lastly, the Blackabys define spiritual leadership as moving people onto God's agenda.³⁷ Though the Blackabys were previously criticized for their poor articulation of the dichotomy between secular leadership and spiritual leadership, their definition of spiritual leadership is the best one. Thomas and Malphurs are also correct, but the Blackabys are the most concise and accessible. It is the duty of spiritual leaders in any context to move people onto God's agenda. The local church pastor must persistently move saints onto God's agenda through the ordinary means of Bible study, prayer, and ordinances. The homemaker must move her children onto God's agenda by teaching them to obey authority and praying for their salvation. The president of a secular company must move employees onto God's agenda by helping them exercise biblical principles, such as honesty, and praying for their salvation. Spiritual leadership is moving people onto God's agenda.

Under the umbrella of spiritual leadership, Christians have constructed three prominent leadership profiles from which to choose. These three profiles are the servant leader, the shepherd leader, and the steward leader. The construction of leadership profiles is not unique to spiritual leadership. Secular leaders have done the same with the construction of profiles such as the strategic leader. The most popular spiritual leadership profile is by far the servant leader. Wilkes talks about how Jesus was a servant leader in every possible way because He humbly served His mission, namely His Father's will, and humbly served those He recruited to carry out

³⁶ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Baker Books, 2003), 10.

³⁷ Blackaby and Blackaby, *Spiritual Leadership*, 36.

His mission.³⁸ MacArthur builds upon Wilkes claiming the servant leader is the truest form of spiritual leadership because anyone looking to Christ as their supreme model of leadership will inevitably develop into a servant leader.³⁹ Malphurs advocates for the servant leader profile by offering a helpful biblical survey that shows how most of the Bible's greatest leaders have had their leadership modified by the term servant at some point.⁴⁰ His list includes leaders such as Abraham (Gen 26:24), Joseph (Gen 39:17-19; Gen 41:12), Moses (Exod 4:10; Deut 34:5), Joshua (Josh 24:29), Nehemiah (Neh 1:6, 11; Neh 2:5), David (1 Sam 17:32-36; 2 Sam 7:5), Daniel (Dan 1:12), Jesus (Isa 42:1; Matt 20:28; Phil 2:7), Paul (Rom 1:1; 1 Cor 9:19; Gal 1:10; Phil 1:1), and Peter (2 Pet 1:1).

Maxwell holds a looser view of the servant leader profile claiming service to be how the spiritual leader accomplishes his counterintuitive task of advancing others rather than advancing himself.⁴¹ It seems Maxwell views servanthood as more of a spiritual leadership attitude than a spiritual leadership profile. Berkley comments in this same vein when he says servant leaders do all the same duties other leaders do, namely envision and organize, but with a different attitude.⁴² It seems the servant leader profile is a valid one under the umbrella of spiritual leadership but may not be the truest form of spiritual leadership.

Regarding the shepherd leader, there seem to be no biblical grounds for this profile. Malphurs astutely points out that the biblical conception of shepherding is synonymous with the

³⁸ C. Gene Wilkes, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (Nashville, TN: LifeWay Press, 1998), 8.

³⁹ MacArthur, *The Book on Leadership*, v.

⁴⁰ Malphurs, *Being Leaders*, 33.

⁴¹ John Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 2007), 51.

⁴² James Berkley, *Leadership Handbook of Management and Administration: Practical Insight from a Cross Section of Ministry Leaders* (Grand Rapids, MI: Baker Book House, 1994), 150.

contemporary conception of leading.⁴³ The idea of the shepherd leader seems contemporarily descriptive but is biblically redundant. Stowell agrees with Malphurs when he points out in John 10:14 how Christ's description of Himself as the Good Shepherd postures Him as the servant leader of the sheep rather than the shepherd leader of the sheep.⁴⁴

Regarding the steward leader, Berkley shows how this profile may be a progression from the servant leader profile rather than an alternative to the servant leader profile. Berkley shows in the iconic parable of the faithful manager, the manager is placed in charge of servants.⁴⁵ The Greek word translated into English as manager is translated elsewhere in the New Testament as steward. Paul talks about the biblical steward in his first letter to the church in Corinth. 1 Corinthians 4:1 outlines a similar progression of the spiritual leader from servant leader to steward leader. In short, the synthesis of relevant literature seems to reveal leadership profiles under the umbrella of spiritual leadership are to be viewed as progressions to move through rather than options to choose from.

Leadership Development

As leadership has become a buzzword and hot topic of the day, so has leadership development. Like the idea of leadership, the idea of leadership development is often poorly understood and poorly applied. Hybels makes a seemingly obvious observation that reigns true across all understandings and applications of leadership development. Hybels states that active leaders must prioritize leadership development because the only people who can truly develop

⁴³ Malphurs, *Being Leaders*, 34.

⁴⁴ Stowell, *Redefining Leadership*, 89.

⁴⁵ Berkley, *Leadership Handbook of Management and Administration*, 154.

leaders are leaders.⁴⁶ Nonetheless, becoming a leader who develops leaders is not natural. Stanley believes the main reason most leaders neglect the task of leadership development is its difficulty. Stanley rightly asserts that it is easier and less time-consuming to accomplish tasks alone than it is to train someone else for the job and allow them to produce results of lesser quality.⁴⁷ Maxwell outlines how leaping from being a leader who attracts and leads followers to be a leader who develops and leads leaders requires a massive mindset shift.⁴⁸ Leaders leading followers need to be needed while leaders developing leaders want to be succeeded.⁴⁹ Leaders leading followers grow by addition while leaders developing leaders grow by multiplication.⁵⁰

If leadership development is such an urgent matter for the active leader in any domain to prioritize, then what is the motivation behind the madness? Like the dichotomy in the definition of leadership between secular and spiritual, there is a dichotomy in the motivation of leadership development between secular and spiritual. Writing from the secular perspective, Charam, Drotter, and Noel discuss how organizations are fighting over a relatively small group of stars.⁵¹ They go on to propose the urgent need for leadership development and promotion from within as a response to scarcity in the supply of full-performing leaders.⁵² Writing from the Christian perspective, Lake proposes the biblical reason for leadership development to be the cultivation of

⁴⁶ Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 122.

⁴⁷ Andy Stanley, *Next Generation Leadership: Five Essentials for Those Who Will Shape the Future* (Colorado Springs, CO: Multnomah Publishers, 2003), 27.

⁴⁸ Maxwell, *The 21 Irrefutable Laws of Leadership*, 249.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Ram Charam, Steve Drotter, and Jim Noel, *The Leadership Pipeline: How to Build the Leadership Powered Company* (San Francisco, CA: Jossey-Bass, 2011), 1.

⁵² Ibid.

God-given leadership gifts within others.⁵³ Baumgartner amplifies the humility demanded by the task of Christian leadership development issuing a reminder that events and training in one's leadership development program do not catalyze development but intensify it by joining the work that God Himself began.⁵⁴

Lake reconciles the concepts of leadership development and discipleship in an extremely helpful way. Lake argues leadership development ought to be understood as an extension of local church discipleship strategies because leadership development is essentially the discipleship of leaders.⁵⁵ Logan builds upon Lake's framework when he discusses the identification of suitable candidates for the Christian leadership pipeline. Logan argues that if the goal is to disciple leaders, then one must exclusively recruit growing disciples into the program.⁵⁶

Too often Christian leaders recruit candidates into a formal leadership development program based on their faithful church attendance and success in secular leadership by worldly standards. Such candidates typically either quit or remain in the program and dilute it because they are outwardly glamorous but inwardly neglecting their personal growth as a disciple of Christ. Lake's reconciliation of leadership development and discipleship is incredibly valuable for multiple reasons. Firstly, it eliminates any rivalry between the two tasks within a local church body. Instead of rivaling one another, Lake's framework causes discipleship to fuel leadership development and leadership development to fuel discipleship. Secondly, this view of leadership development demands consistency and excellence. Secular motives compel companies and

⁵³ Mack Lake, *The Multiplication Effect: Building a Leadership Pipeline That Solves Your Leadership Shortage* (Nashville, TN: Thomas Nelson, 2020), 5.

⁵⁴ Baumgartner, "New Approach," 16-7.

⁵⁵ Lake, *The Multiplication Effect*, 19.

⁵⁶ Robert Logan, "The Path of Leadership Development," *The Journal of Applied Christian Leadership* 11, no 1 (2017): 73.

churches to resume a low-quality leadership development program when organizational leadership vacancies become too abundant to fill from the outside and shut it back down when all vacancies are filled with mediocre leaders. Whereas Christian motives exhort companies and churches to always develop leaders with all excellence regardless of organizational needs because the focus is shifted away from the organization doing the development onto the individual being developed. Thirdly, Lake's reconciliation of the two concepts significantly reduces frustration in the heart and mind of the leader developing others. If one's primary motivation for developing leaders is to meet organizational needs, then it is extremely frustrating when a rising star accepts an offer from a competing company or sister church. However, if one's primary motivation for developing leaders is the cultivation of God-given leadership gifts within others, then it is significantly less frustrating when a rising star accepts an offer elsewhere because the goal is not to employ every developing leader forever but to make each of them better leaders wherever the Lord may take them.

Leadership development requires live ammunition and patience. Live ammunition, or experiential learning, is simply to say leaders develop best when real consequences are at stake. In the military, blanks are used during drills because there are no consequences when a soldier misfires a blank. However, there are serious consequences when live ammunition is misfired. Hughes, Beatty, and Dinwoodie describe leadership as a contact sport because the art of influencing others effectively requires practice and learning.⁵⁷ Drummond argues skills and ideas are best learned and retained when quickly implemented and intentionally reflected upon.⁵⁸ MacMillan strongly recommends using the existing work of the team to develop the team and its

⁵⁷ Beatty, Hughes, and Dinwoodie, *Becoming a Strategic Leader*, 264-65.

⁵⁸ Sarah Drummond, "The In-Ministry MDiv," *Journal of Religious Leadership* 15, no 1 (2016): 88.

members to avoid leadership development becoming a burdensome addition to an already busy group.⁵⁹ In short, leadership development is at its finest when live ammunition is involved.

When Christian leaders look to Jesus as their supreme example of spiritual leadership, they find a Savior who empowered His disciples with live ammunition. Wilkes keenly points out how Jesus gave His disciples both real work and divine authority in the Great Commission.⁶⁰ Live ammunition without authority is disabling rather than empowering. As Christian leaders instruct their disciples to implement new skills quickly and ideas into the existing workflow of the team and intentionally reflect upon their performance with other members of the team, they must not neglect the impartation of all authority necessary to complete the work assigned.

Successful leadership development takes place over time. Maxwell likens leadership development to investing in the stock market.⁶¹ If the goal is to make a fortune in a single day, then leadership development is the incorrect strategy. Scroggins likens leadership development to the old darkroom photograph development process.⁶² Similar to old photographs, leaders take time to develop. Elapsing time can often be frustrating because much of the development is unseen, taking place behind the scenes in the proverbial darkroom. Nonetheless, a little patience results in a clear and beautiful picture. However, shining light on the photograph too early has the potential to ruin the picture irreversibly. Leaders need time to develop because they need time to read. The cliché that leaders are readers is true.⁶³ Developing leaders must read both widely and voluminously. Such rigorous reading requires time. Leaders need time to develop

⁵⁹ MacMillan, *The Performance Factor*, 244-45.

⁶⁰ Wilkes, *Jesus on Leadership*, 181-82.

⁶¹ Maxwell, *The 21 Irrefutable Laws of Leadership*, 24.

⁶² Clay Scroggins, *How to Lead When You're Not in Charge: Leveraging Influence When You Lack Authority* (Grand Rapids, MI: Zondervan, 2017), 62.

⁶³ Mohler, *The Conviction to Lead*, 99.

because they need time to reflect. When strongly recommending a standing meeting with oneself, Stowell and Mead describe Bill Gates and his habit of an annual seven-day trip by himself into seclusion for personal reflection and intentional forethought.⁶⁴ Developing leaders need to lead with live ammunition, reflect, and repeat. This cycle requires a lengthy period.

Key Areas of Development

Three key areas of development arise as common across literature regardless of the Christian leader's domain. These three areas are influence, character, and time management. Malphurs defines influence as the unique ability to move people to change their thinking and behavior as a result of genuine desire rather than stubborn coercion.⁶⁵ The Blackabys describe influence as fundamental to leadership.⁶⁶ Maxwell talks about influence as the truest measure of leadership.⁶⁷ The ability to move people to change their thinking willingly and align their behavior such that it better aligns with God's agenda is a fundamental mark of true Christian leadership. Hybels points out how some have natural influence in family circles or social circles but squander their innate ability because they never make the turn toward developing and leveraging their influence to lead others.⁶⁸ Hughes, Beatty, and Dinwoodie confirm influence is something a leader can develop through intentionally forged relationships, inviting others into processes, and serving a common mission together.⁶⁹ Whether influence is something a leader naturally possesses or accrues over time, he should never complacently save it for a rainy day.

⁶⁴ Steven Stowell and Stephanie Mead, *Strategic Leadership: How Leaders at all Levels Prepare Themselves, Their Teams, and Their Organizations for the Future* (Hoboken, NJ: John Wiley & Sons, 2016), 126.

⁶⁵ Malphurs, *Being Leaders*, 92.

⁶⁶ Blackaby and Blackaby, *Spiritual Leadership*, 147.

⁶⁷ Maxwell, *The 21 Irrefutable Laws of Leadership*, 16.

⁶⁸ Hybels, *Courageous Leadership*, 121-22.

⁶⁹ Hughes, Beatty, and Dinwoodie, *Becoming a Strategic Leader*, 147.

Scroggins talks about how influence built through relationships is something great leaders leverage over title and position.⁷⁰ Scroggins proceeds to warn that if title and position are all a leader has left to leverage, then the end is near.⁷¹ MacArthur argues the best kind of leadership derives its influence from the power of a righteous example rather than from the power of prestige, personality, or position.⁷² In other words, upright character is essential to gaining and sustaining influence.

Mohler considers character indispensable to credibility and influence.⁷³ Stanley describes character as that which makes a leader worth following.⁷⁴ MacArthur rightly says the problem is this era has watched the very definition of character become unclear.⁷⁵ People complain about an epidemic loss of attributes like honesty and work ethic but lack the moral compass by which society might be guided back toward upright character in leadership. Writing from the secular leadership perspective, Stowell and Mead discuss how leaders need to exercise strategic awareness and discipline by stepping away from the activity magnet that maintains such a powerful grip on so many leaders' lives.⁷⁶ The purpose of these strategic pauses is intentional self-improvement. However, if the strategic leader lacks a model toward which to strive, then he or she labors in vain. A puzzle without a picture on the box's exterior is a pointless endeavor. Scripture makes clear God's primary concern is with the Christian leader's character.

⁷⁰ Scroggins, *How to Lead When You're Not in Charge*, 12.

⁷¹ Ibid.

⁷² MacArthur, *The Book on Leadership*, vi.

⁷³ Mohler, *The Conviction to Lead*, 80.

⁷⁴ Stanley, *Next Generation Leadership*, 131-32.

⁷⁵ MacArthur, *The Book on Leadership*, 4.

⁷⁶ Stowell and Mead, *Strategic Leadership*, 124-25.

Leadership anecdotes in the Bible depict the master's focus on the character of his stewards. Stowell points out how the master's praise of his stewards in the parable of the talents is exclusively about character.⁷⁷ Rather than celebrating the incredible outcomes produced by each steward, the master praises each for his goodness and faithfulness. The master in this story represents God, and the stewards represent Christian leaders. God desires Christian leaders to develop upright character and influence others from a life that is above reproach rather than leveraging ungodly means. Unlike secular leadership, spiritual leadership utilizes a moral compass. Malphurs defines godly character as the combination of qualities and virtues identified with the Godhead and prescribed by the Godhead in the Bible.⁷⁸

Humility is a cornerstone element for godly leadership. The misconception about humility is that it reduces leaders' significance as they get stepped on and stepped over by more ambitious leaders. On the contrary, biblical humility and ambition are not mutually exclusive. Biblical humility and achievement are not mutually exclusive. Biblical humility and rest are not mutually exclusive. Wilkes describes biblical humility as the ability to relax and serve knowing any honor is a gift from the Lord rather than an earned merit.⁷⁹ Stowell poetically describes leadership that is humbly rooted in godly character as ballast for the soul.⁸⁰ No matter the proverbial leadership forecast, spiritual leaders may rest assured God is in control of everything. However, Scroggins issues a convicting reminder that nothing magically changes about a person's character when placed in an authority position.⁸¹ This point made here by Scroggins is

⁷⁷ Stowell, *Redefining Leadership*, 27.

⁷⁸ Malphurs, *Being Leaders*, 18-9.

⁷⁹ Wilkes, *Jesus on Leadership*, 37.

⁸⁰ Stowell, *Redefining Leadership*, 34.

⁸¹ Scroggins, *How to Lead When You're Not in Charge*, 214.

an especially important one for the task of Christian leadership development because it amplifies the need for character building in formal programs such as internships. Stowell describes the task of spiritual leadership as the development of one's character as well as the character of followers to look more like the character of Christ each day.⁸² Thomas echoes Stowell by drawing a stark contrast between secular leadership development and spiritual leadership development. Thomas describes the primary concern of secular leaders as the reproduction of oneself in others, while the primary concern of spiritual leaders ought to be the reproduction of Christ in others.⁸³ Building godly character is foundational to the spiritual leader's sustained influence and takes time to cultivate. Effective time investments require careful time management.

Mohler considers the scarcity of time to be the great equalizer.⁸⁴ Certain leaders may have more money, power, followers, or energy than others. However, no leader has ever had any more or any less time than any other leader in the history of mankind. Berkley argues great leaders begin with their time rather than their tasks.⁸⁵ It is always important to discern how time is being spent and how it can be spent more effectively. Stanley recommends managing time by playing to strengths and delegating weaknesses.⁸⁶

While elimination, automation, and consolidation are three viable options for the pruning of a leader's calendar and schedule, delegation should not be viewed as a last resort in a development-rich environment. It is likely something that could be eliminated, automated, or consolidated should instead be delegated to a developing leader for their continued growth.

⁸² Stowell, *Redefining Leadership*, 15.

⁸³ Thomas, "The Indispensable Mark of Christian Leadership," 115.

⁸⁴ Mohler, *The Conviction to Lead*, 184.

⁸⁵ Berkley, *Leadership Handbook of Management and Administration*, 73.

⁸⁶ Stanley, *Next Generation Leadership*, 33.

Maxwell is correct in saying leaders never advance to a point where they no longer need to prioritize.⁸⁷ The relationship between development and prioritization is one of positive correlation. As the leader's influence and responsibility grow, so must his dedication and discipline to prioritization. The Blackabys echo Maxwell when they argue the leader must decline requests with increasing frequency the higher he ascends.⁸⁸ Stowell and Mead issue a poignant warning, especially to the developing leader. They argue opportunities and threats are unnecessarily overlooked when the leader's time is mismanaged.⁸⁹ They proceed to spell out the irony of the concept is most fires and problems consuming the leader's time could have been completely averted had the leader exercised some strategic foresight and managed his time better.⁹⁰ Effective leadership requires earned influence to move people. Sustainable influence requires godly character. Godly character requires precious time to build and maintain. Developing leaders must focus on the areas of influence, character, and time management.

A Program for Development

Earlier, Hybels remarked that leaders are the only ones who can truly develop leaders. One might take Hybels a step further by saying spiritual leaders are the only ones who can develop spiritual leaders. If local churches gather all the best spiritual leaders every Sunday morning, then it only makes sense for the local church to be the primary institution that programmatically develops spiritual leaders. For this very reason, Drummond bemoans what little sense it makes for local churches to outsource spiritual leadership development.⁹¹

⁸⁷ Maxwell, *The 21 Irrefutable Laws of Leadership*, 207.

⁸⁸ Blackaby and Blackaby, *Spiritual Leadership*, 247.

⁸⁹ Stowell and Mead, *Strategic Leadership*, 3.

⁹⁰ Ibid.

⁹¹ Drummond, "The In-Ministry MDiv," 88.

Drummond's frustration is not aimed directly at accredited higher education. However, local churches that choose to rely exclusively upon external institutions for the development of their spiritual leaders while neglecting the construction and maintenance of internal spiritual leadership development programs are missing God's best for them and their people. Drummond does concede the organizational stress of local church programs for spiritual leadership development but advocates for them nonetheless.⁹²

Berkley is a proponent specifically of local church internships because they give young leaders a chance to test ministry and leadership skills, congregations an opportunity to contribute to the spiritual leadership development of young leaders, and staff a fresh perspective.⁹³ While not necessarily prescribing this observation, Berkley has seen several local churches experience success in the culture of their church undergirding their internship by categorizing internship funds under missions in the budget.⁹⁴ This signal, and other simple ones like it, sends a clear message to everyone involved in a local church's internship about its purpose. Considering Lake's aforementioned spiritual leadership development framework, the purpose of a local church's internship ought to always be the discipleship of spiritual leaders.

Effective local church internships demand a foundation for expectations and operations such as the key elements of this project's handbook. Logan talks about how it is common for leadership development programs, secular and spiritual alike, to lack clarity around the qualities they want to build, skills they want to develop, and goals they want to strive toward with their developing leaders.⁹⁵ Lake shares how local churches are not immune to this confusion around

⁹² Drummond, "The In-Ministry MDiv," 88.

⁹³ Berkley, *Leadership Handbook of Management and Administration*, 255.

⁹⁴ *Ibid.*, 256.

⁹⁵ Logan, "The Path of Leadership Development," 73.

development standards, claiming it is rare to find a local church taking an intentional and strategic approach to the development of spiritual leaders.⁹⁶ Lake proceeds to explain how this confusion causes pastors and ministers to develop spiritual leaders by their own, often inadequate, standards that seldom align with those of another department or campus.⁹⁷

Charam, Drotter, and Noel argue against the idealistic and unachievable notions surrounding leadership development performance standards and propose them as the key to enabling organizations to develop better leaders in every department across every site.⁹⁸ As pastors and ministers consider installing a handbook into their internship, Drummond wisely shares that the most effective handbooks are particular to their institution.⁹⁹ This is not to say other handbooks can neither be referenced nor gleaned from. However, Drummond is strongly encouraging pastors and ministers to customize their handbooks before installment. Cutting and pasting someone else's material may be better than nothing, but it is not the very best. Drummond adds the most effective handbooks flow from learning objectives that flow from the particular institution's mission.¹⁰⁰ All local churches share in the Great Commission, but each manifestation of Christ's bride articulates its mission uniquely. Investing time and energy into customizing material around a particular mission of a particular congregation in a particular community is worth the effort.

Synthesis with relevant literature indicates that the best handbooks are built around a pipeline model. A leadership pipeline simply articulates a clear path forward for a leader in his or

⁹⁶ Lake, *The Multiplication Effect*, 101.

⁹⁷ Ibid.

⁹⁸ Charam, Drotter, and Noel, *The Leadership Pipeline*, 187.

⁹⁹ Drummond, "The In-Ministry MDiv," 89.

¹⁰⁰ Ibid.

her personal development. Charam, Drotter, and Noel popularized the concept in their seminal twenty-first-century book about building leadership-powered companies. They articulate seven stages in the pipeline. Charam, Drotter, and Noel say the developing leader is to move from manager of self to manager of others to manager of managers to functional manager to business manager to group manager to enterprise manager.¹⁰¹

Lake's recent book about the multiplication effect of leadership development in local churches takes this secular leadership pipeline and constructs a spiritual leadership pipeline. He articulates five stages in the pipeline. Lake says the developing leader moves from leader of self to leader of others to leader of leaders to leader of a ministry area to leader of a campus or church.¹⁰² One can see the similarities to Charam, Drotter, and Noel. Lastly, Logan translates the leadership pipeline concept into a helpful extended hiking metaphor. He articulates six stages in the pipeline. Logan says the developing leader is to move from the parking lot to the trailhead to the beginning of the trail to progress down the trail to campfires to their destination.¹⁰³ The leadership pipeline stage that seems to get the most attention in the literature is the first stage, namely self-leadership. It makes complete sense this stage would get the most attention because every leader must maintain excellent self-leadership. Movement from one pipeline stage to the next does not permit neglect of the previous stage.

The leader of others must continue to lead himself or herself well. Similarly, the leader of leaders must continue to lead others well and continue to lead himself or herself well. Leadership pipeline stages are like nesting dolls in this way. Writing about self-leadership, Scroggins

¹⁰¹ Charam, Drotter, and Noel, *The Leadership Pipeline*, 8.

¹⁰² Lake, *The Multiplication Effect*, 67.

¹⁰³ Logan, "The Path of Leadership Development," 72.

remarks it is neither newsworthy nor noteworthy but certainly worthwhile.¹⁰⁴ He proceeds to describe self-leadership as the discipline of the little things.¹⁰⁵ Hybels wisely observes most leaders avoid the difficult work of self-leadership, arguing they would rather try to inspire or control the behavior of others than face the rigorous work of self-reflection and inner growth.¹⁰⁶ In short, local churches should all have a formal internship for young leaders with a customized handbook that is built around a leadership pipeline model. All literature seems unanimous on the first stage in any leadership pipeline should be aimed at helping leaders lead themselves well.

Key Ingredients to Development

Two ingredients are key to every leadership development program in every context, both secular and spiritual alike. Developing leaders should be both placed on a team and assigned to a coach. Baumgartner argues the most effective leadership development programs happen in working groups or teams.¹⁰⁷ Logan refutes the myth that developing leaders have nothing to learn from their peers, arguing they can learn a great deal from shared reflections upon one another's experiences, failures, and successes.¹⁰⁸ The Blackabys refer to a solitary leader as a contradiction in terms.¹⁰⁹ Mohler describes the developed leader's task of recruitment and retention as a weight he or she must bear.¹¹⁰ Wilkes understands the developed leader's

¹⁰⁴ Scroggins, *How to Lead When You're Not in Charge*, 95.

¹⁰⁵ Ibid.

¹⁰⁶ Hybels, *Courageous Leadership*, 184.

¹⁰⁷ Baumgartner, "New Approach," 21.

¹⁰⁸ Logan, "The Path of Leadership Development," 76.

¹⁰⁹ Blackaby and Blackaby, *Spiritual Leadership*, 296.

¹¹⁰ Mohler, *The Conviction to Lead*, 210.

conscious neglect of recruitment and retention to be an outright failure.¹¹¹ It is the responsibility of the leaders who have gone before to turn back and lend a hand to the next generation.

When recruiting onto a spiritual leadership development team, Hybels strongly recommends prioritizing internal candidates because they already know the leader, love the organization, and share the commitment.¹¹² Hughes, Beatty, and Dinwoodie urge leaders to seek diversity when recruiting onto their teams to provide the team access to an intentional variety of strategic perspectives.¹¹³ Role clarity is essential to collective team operations but also individual team member recruitment and retention. MacMillan argues recruits must be crystal clear on the duties and limitations of their role but also the duties and limitations of every other role that comprises the whole team.¹¹⁴

Charam, Drotter, and Noel discuss role clarity as beneficial to efficient progression through the leadership pipeline because developing leaders cannot move forward if they are unclear about where they are now.¹¹⁵ The Blackabys point out the unfortunate reality that most teamwork is simply busy groups demonstrating sincerity but little renewal and considerable burnout.¹¹⁶ Scroggins answers the Blackabys by exhorting leaders to create a team environment where each member genuinely enjoys his or her work and finds meaning in it.¹¹⁷ Scroggins

¹¹¹ Wilkes, *Jesus on Leadership*, 211-12.

¹¹² Hybels, *Courageous Leadership*, 86.

¹¹³ Hughes, Beatty, and Dinwoodie, *Becoming a Strategic Leader*, 213.

¹¹⁴ MacMillan, *The Performance Factor*, 61.

¹¹⁵ Charam, Drotter, and Noel, *The Leadership Pipeline*, 180.

¹¹⁶ Blackaby and Blackaby, *Spiritual Leadership*, 184.

¹¹⁷ Scroggins, *How to Lead When You're Not in Charge*, 217.

proceeds to claim a group of people who enjoy working with a leader will be a group of people who enjoy working for a leader.¹¹⁸

In addition to being placed on a team, every developing leader should be assigned to a coach. Baumgartner suggests everyone needs a coach to help them transfer learned knowledge into context effectively.¹¹⁹ He goes on to share how coaches raise the level of accountability among developing leaders and cause them to commit to risks and follow through.¹²⁰ Stanley agrees with Baumgartner about the necessity of a coach in the life of each developing leader. He remarks how developing leaders will measure their performance against the performance of other developing leaders while a coach will measure their performance against their potential.¹²¹ The latter is a significantly healthier perspective.

A couple of cautions are in play when it comes to coaches. Charam, Drotter, and Noel urge coaches to coach with a pipeline at the forefront rather than a problem.¹²² Leaders default to a reactive posture with direct reports and tend to only sit down with them when there is a problem that needs solving. Leaders should instead take a proactive posture with direct reports and sit down with them frequently to discuss progress and outline the next steps that would carry the developing leader forward through the pipeline. Additionally, internship organizers should not overload coaches with mentees. Lake remarks how a span of care that is too large prevents people from feeling part of a team, prevents people from receiving adequate coaching, prevents people from getting work done, and prevents people from truly receiving care.¹²³ Thomas

¹¹⁸ Scroggins, *How to Lead When You're Not in Charge*, 217.

¹¹⁹ Baumgartner, "New Approach," 21.

¹²⁰ Ibid.

¹²¹ Stanley, *Next Generation Leadership*, 106.

¹²² Charam, Drotter, and Noel, *The Leadership Pipeline*, 279.

¹²³ Lake, *The Multiplication Effect*, 73-4.

responds to Lake by exhorting spiritual leaders to follow Christ's example and impact the many by developing a few.¹²⁴

Theological Foundations

The opening verses in Paul's fourth Chapter of his first Epistle to the Corinthian Christians contain iconic words when it comes to constructing firm theological foundations for Christian leadership development. This section launches from 1 Corinthians 4:1-5 into several other books of the Bible such as Luke, Acts, Romans, and 2 Timothy as it constructs a strong case for the development of Christian leaders in local churches. Initially, 1 Corinthians 4:1-5 is briefly unpacked. Next, a deep word study into key Greek terms is carefully undertaken. Then, the parable of the dishonest manager is quickly explained. Next, the identity of Erastus is surely revealed. Finally, a handful of cautions for contemporary applications are offered. This section is vital as everything done in the name of Christ must be soundly rooted in Scripture.

An important note is the emphasis on New Testament survey. The Old Testament boasts the same author as the New Testament, namely YHWH. The Old Testament is just as inspired and inerrant as the New Testament because inerrancy is the necessary consequence of anything breathed out by YHWH. This project's emphasis on New Testament survey is due to a narrow focus on Pauline corpus. A robust framework for Christian leadership development is present within Paul's Epistles and this project faithfully explicates and applies it.

1 Corinthians 4:1-5

In 1 Corinthians 4:1, Paul instructs Christians to regard Christian leaders as servants of Christ and stewards of God's mysteries. The situational referent of "us" in 1 Corinthians 4:1 is

¹²⁴ Thomas, "The Indispensable Mark of Christian Leadership," 115.

certainly Paul, Apollos, and Cephas as outlined in 1 Corinthians 3:22-23. However, Taylor correctly argues that the theological referent of “us” includes all Christian leaders of all time.¹²⁵ This hermeneutic warrants application for the contemporary Christian leader.

Fee points out how the Greek word for “steward” in 1 Corinthians 4:1 is different from the Greek word for “servant” in 1 Corinthians 4:1 which is different still from the Greek word for “servant” in 1 Corinthians 3:5.¹²⁶ The development of Christian leadership seems to be forming in Paul’s thinking. The case is strengthened by Gardner’s observation that the Greek word for “servant” in 1 Corinthians 4:1 is its only occurrence in Pauline corpus.¹²⁷ The apostle is signaling something significant. Perkins further bolsters the argument by offering a simple definition of first-century Greco-Roman stewards as servants who have been entrusted with the task of managing other servants.¹²⁸ This definition indicates a developmental progression in one’s Christian leadership from that of a servant in 1 Corinthians 3:5 to that of a servant in 1 Corinthians 4:1 to that of a steward in 1 Corinthians 4:1.

This backdrop in mind, the Greek word for “and” in 1 Corinthians 4:1 is best understood as a strong progressive conjunction rather than a weak connective conjunction. This use of the Greek conjunction was commonplace among Paul’s contemporaries and makes better sense of Paul’s argument about Christian leadership development. Paul shows a progression in spiritual leadership development as Christian leaders grow from servant to servant to steward.

¹²⁵ Mark Taylor, *1 Corinthians*, vol. 28, The New American Commentary (Nashville, TN: B&H Academic, 2014), 112.

¹²⁶ Gordon Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans Publishing Company, 2014), 173.

¹²⁷ Paul Gardner, *1 Corinthians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2018), 192.

¹²⁸ PHEME PERKINS, *First Corinthians*, Paideia Commentaries on the New Testament (Grand Rapids, MI: Baker Academic, 2012), 77.

Word Study

The Greek word for “servant” in 1 Corinthians 3:5 is διάκονος.¹²⁹ The Greek word for “servant” in 1 Corinthians 4:1 is ὑπηρέτης.¹³⁰ The Greek word for “steward” in 1 Corinthians 4:1 is οἰκονόμος.¹³¹ If the Christian leader is to develop from a διάκονος into a ὑπηρέτης into an οἰκονόμος, then a deep word study into each of these key Greek terms is greatly beneficial.

The word διάκονος appears a total of twenty-nine times in the Greek New Testament.¹³² It is translated eleven times into the English Standard Version (ESV) of sacred Scripture as “servant.”¹³³ It appears seven times in the ESV as “servants.”¹³⁴ It is translated six times into the ESV as “minister” and once as “ministers.”¹³⁵ It appears three times in the ESV as “deacons.”¹³⁶ It is translated once into the ESV as “attendants.”¹³⁷ Twenty-one of the twenty-nine occurrences of διάκονος are in Pauline corpus.

The word ὑπηρέτης appears a total of twenty times in the Greek New Testament.¹³⁸ It is translated ten times into the ESV as “officers.”¹³⁹ It appears three times in the ESV as “guards” and once as “guard.”¹⁴⁰ It is translated twice into the ESV as “servants.”¹⁴¹ It appears once in the

¹²⁹ Drayton Benner, *ESV Exhaustive Concordance* (Wheaton, IL: Crossway, 2018), 1491.

¹³⁰ Ibid.

¹³¹ Ibid., 1481.

¹³² Ibid.

¹³³ Ibid., 1038.

¹³⁴ Ibid., 1036.

¹³⁵ Ibid., 770.

¹³⁶ Ibid., 249.

¹³⁷ Ibid., 76.

¹³⁸ Ibid.

¹³⁹ Ibid., 823.

¹⁴⁰ Ibid., 473.

¹⁴¹ Ibid., 1038.

ESV as “servant.”¹⁴² It is translated once into the ESV as “ministers.”¹⁴³ It appears once in the ESV as “attendant.”¹⁴⁴ It is translated once into the ESV as “assist.”¹⁴⁵ One of the twenty occurrences of ὑπηρέτης is in Pauline corpus. It is a lonely but loud appearance in the apostle’s body of work.

The word οἰκονόμος appears a total of ten times in the Greek New Testament.¹⁴⁶ It is translated four times into the ESV as “managers” and once as “manager.”¹⁴⁷ It appears three times in the ESV as “stewards” and once as “steward.”¹⁴⁸ It is translated once into the ESV as “treasurer.”¹⁴⁹ Five of the ten occurrences of οἰκονόμος are in Pauline corpus.

Paul is quite familiar with the idea of a διάκονος as he maintains over seventy percent of the term’s New Testament usage. Paul is well acquainted with the idea of a ὑπηρέτης, too. In the twenty-sixth chapter of Acts, Paul recounts his encounter with Jesus on the road to Damascus. This pericope first appears in the ninth chapter of Acts. In Acts 26:16, Paul recalls Christ appointing him as a ὑπηρέτης for His glory.¹⁵⁰ Later in the apostle’s ministry, Paul is seen with a ὑπηρέτης of his own. In Acts 13:5, none other than John Mark is serving as Paul’s ὑπηρέτης.¹⁵¹ This John Mark is the same one who authored the canonized Gospel of Mark under the inspiration of the Holy Spirit. Paul is quite familiar with the idea of an οἰκονόμος as well. While

¹⁴² Benner, *ESV Exhaustive Concordance*, 1036.

¹⁴³ Ibid., 770.

¹⁴⁴ Ibid., 76.

¹⁴⁵ Ibid., 73.

¹⁴⁶ Ibid., 1481.

¹⁴⁷ Ibid., 746.

¹⁴⁸ Ibid., 1125.

¹⁴⁹ Ibid., 1206.

¹⁵⁰ L. Scott Kellum, *Acts, An Exegetical Guide to the Greek New Testament* (Nashville, TN: B&H Academic, 2020), 290.

¹⁵¹ Ibid., 153.

Paul maintains half the term's New Testament usage, he probably has an additional understanding of all the term's occurrences in Luke's Gospel. Moreover, Paul describes himself toward the end of the sixteenth chapter in his Epistle to the Roman Christians as friendly with a societal οἰκονόμος named Erastus. It is likely the Corinthian Christians are also familiar with Luke's Gospel and Erastus the steward as they read and discuss their first Epistle from Paul. It is important to explore both possibilities as the case for Paul's philosophy of Christian leadership development continues to strengthen.

The Parable of the Dishonest Manager

The word οἰκονόμος occurs three times within the tight narrative space that is the parable of the dishonest manager, which is first offered by Jesus and is perpetuated by Luke the physician. Paul is probably familiar with this parable as a result of extensive Lukan companionship. In the sixteenth chapter of Acts, pronouns begin switching to the first-person plural. Some dismiss the significance of this paradigmatic shift claiming either someone else wrote these passages in the first-person plural or Luke fabricated his involvement to engender confidence within his hearers and readers. These two interpretations are consistent with neither Luke's known character nor his known intent for authoring the Gospel of Luke and Acts of the Apostles. The most likely explanation for these first-person plural pronouns in the book of Acts is the simplest one. Luke is probably physically present and actively involved with the missionary team at this point in the narrative. Cho and Park suggest Luke joined the cohort while traveling to Troas from Syrian Antioch.¹⁵² This insight explains why the first-person plural pronouns appear no earlier than the sixteenth chapter of Acts. Schnabel offers an exhaustive list

¹⁵² Youngmo Cho and Hyung Dae Park, *Acts Chapters 13-28, A New Covenant Commentary* (Eugene, OR: Cascade Books, 2019), 63.

of first-person plural pronoun occurrences in the book of Acts and argues all of them should be interpreted as personal Lukan involvement.¹⁵³ His list includes Acts 16:10-17, Acts 20:5-15, Acts 21:1-18, and Acts 27:1-28:16.¹⁵⁴

Pinter corroborates Schnabel with a study comparing all passages with first-person plural pronouns in the book of Acts against the rest of the book.¹⁵⁵ Pinter's study deems the passages listed by Schnabel as wholly consistent in vocabulary, style, and grammar with the remainder of the Acts of the Apostles.¹⁵⁶ Pinter bolsters the case for Paul's extensive Lukan companionship with an exhaustive list of the apostle's references to Luke in Pauline corpus.¹⁵⁷ Pinter's list includes Colossians 4:14, Philemon 24, and 2 Timothy 4:11.¹⁵⁸ All this New Testament survey indicates Paul probably has both oral and written access to the parable of the dishonest manager as he authors his first letter to the Corinthian Christians. 1 Corinthians 4:1-5 upholds stewardship as the ideal profile of spiritual leadership toward which developing Christian leaders ought to strive with all diligence.

Thompson observes the audience of this particular parable is specified as the disciples of Christ.¹⁵⁹ This observation is a critical one as the content of this particular parable is most beneficial to developing Christian leaders like the disciples. Parsons suggests the core of this parable defines a steward as a servant who has been entrusted with the management of other

¹⁵³ Eckhard Schnabel, *Acts*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids, MI: Zondervan, 2012), 669.

¹⁵⁴ Ibid.

¹⁵⁵ Dean Pinter, *Acts*, The Story of God Bible Commentary (Grand Rapids, MI: Zondervan, 2019), 374.

¹⁵⁶ Ibid.

¹⁵⁷ Ibid., 373.

¹⁵⁸ Ibid.

¹⁵⁹ Alan Thompson, *Luke*, Exegetical Guide to the Greek New Testament (Nashville, TN: B&H Academic, 2016), 250.

servants.¹⁶⁰ Parsons further suggests this definition of a steward is consistent with the one found earlier in Luke 12:42.¹⁶¹ Edwards agrees with Parsons on both points but nuances the latter. He believes Luke 12:42 presents a choice to the developing Christian leader to either remain a servant or grow into a steward.¹⁶² This nuance is a good one that likely also applies in both Luke 16:1-13 and 1 Corinthians 4:1-5.

Chen suggests the concept of faithfulness is repeated four times at the end of the parable to emphasize it as the divine measurement of successful stewardship.¹⁶³ Gardner observes Paul's description of successful stewardship measured by faithfulness in 1 Corinthians 4:2 which is truly sandwiched between God's faithfulness in 1 Corinthians 1:9 and 1 Corinthians 10:13.¹⁶⁴ The apostle first learned of this divine measurement of successful stewardship in the parable of the dishonest manager. Though somewhat speculative, it is plausible to imagine the Corinthian Christians also had both oral and written access to Luke's account of this parable because of Paul's extensive Lukan companionship. Such access would provide a helpful backdrop to hearers and readers of 1 Corinthians 4:1-5.

The Identity of Erastus

Paul describes himself in the sixteenth chapter of his Epistle to the Roman Christians as friendly with Erastus, a societal οἰκονόμος. Harvey describes this Erastus etymologically as a

¹⁶⁰ Mikeal Parsons, *Luke*, Paideia Commentaries on the New Testament (Grand Rapids, MI: Baker Academic, 2015), 245.

¹⁶¹ *Ibid.*, 210.

¹⁶² James Edwards, *The Gospel According to Luke*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans Publishing Company, 2015), 380.

¹⁶³ Diane Chen, *Luke*, A New Covenant Commentary (Eugene, OR: Cascade Books, 2017), 225.

¹⁶⁴ Gardner, *1 Corinthians*, 192.

probable rich and free man who is a full citizen of Rome.¹⁶⁵ Paul's association alone with the Erastus of Romans 16:23 informs the developing Christian leader's application of 1 Corinthians 4:1-5. However, it is additionally likely the Corinthian Christians knew him as well. In Acts 19:22, Paul is seen launching Timothy and Erastus to Corinth for the sake of gospel ministry. In 2 Timothy 4:20, Paul is seen confirming both Timothy and Erastus made it to Corinth and remained there for a while in the name of Jesus.

The connection between the Erastus of Acts 19:22 and the Erastus of 2 Timothy 4:20 is unquestioned. However, there is some debate surrounding the connection between the Erastus of Acts 19:22 and 2 Timothy 4:20 and the Erastus of Romans 16:23. Some argue for a singular Erastus while others argue for two. How one reconciles these three verses determines whether the Corinthian Christians were familiar with a societal οἰκονόμος or just some ordinary Erastus. Hutson suggests a singular Erastus without explanation making the matter seem insignificant.¹⁶⁶ Spencer sharply argues for two distinct persons claiming the Erastus of Romans 16:23 holds a societal position that prohibits him from traveling long distances for a long time as the Erastus of Acts 19:22 and 2 Timothy 4:20 does.¹⁶⁷ Oropeza directly opposes Spencer by arguing for a singular Erastus because his societal position does not hinder him from travel but instead provides him the time, money, and freedom to travel as the Erastus of Acts 19:22 and 2 Timothy 4:20 does.¹⁶⁸ Yarbrough outlines a colleague's argument for two distinct persons rooted in

¹⁶⁵ John Harvey, *Romans*, Exegetical Guide to the Greek New Testament (Nashville, TN: B&H Academic, 2017), 393.

¹⁶⁶ Christopher Hutson, *First and Second Timothy and Titus*, Paideia Commentaries on the New Testament (Grand Rapids, MI: Baker Academic, 2019), 206.

¹⁶⁷ Aida Besancon Spencer, *2 Timothy and Titus*, A New Covenant Commentary (Eugene, OR: Cascade Books, 2014), 156.

¹⁶⁸ B. J. Oropeza, *1 Corinthians*, A New Covenant Commentary (Eugene, OR: Cascade Books, 2017), 51.

pseudepigrapha only to show how it does not make sense at all.¹⁶⁹ The most likely interpretation is a singular Erastus. Schreiner supports the case for a singular Erastus when he shows the name to be quite rare in first-century Greco-Roman society.¹⁷⁰ The odds of Paul encountering one Erastus in his lifetime are slim but two are nearly impossible.

Kostenberger introduces a Corinthian inscription uncovered by archaeologists in 1929 that has rekindled the present debate surrounding Erastus.¹⁷¹ The inscription thanks Erastus for paving Corinthian streets at his own expense and lists him as a Roman aedile. Moo neutrally shares how some have run with this archaeological discovery as clear evidence for the two distinct persons argument pointing to the distinction between the title of Erastus in Romans 16:23 as a societal treasurer and the title of Erastus in the inscription as a societal aedile.¹⁷² Kruse calmly dismisses this notion in favor of the singular Erastus argument conceding the two titles are technically distinct but culturally synonymous in first-century Greco-Roman society.¹⁷³ All this textual and historical survey reveals both Paul and the Corinthian Christians were well acquainted with a societal οἰκονόμος. This familiarity with a societal οἰκονόμος connected to familiarity with the οἰκονόμος in the parable of the dishonest manager fortifies Paul's philosophy of Christian leadership development. According to 1 Corinthians 4:1-5, Christian leaders should seek to develop from a διάκονος leader into a ὑπηρέτης leader into an οἰκονόμος leader.

¹⁶⁹ Robert Yarbrough, *The Letters to Timothy and Titus*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans Publishing Company, 2018), 458.

¹⁷⁰ Thomas Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2018), 783.

¹⁷¹ Kostenberger, *1-2 Timothy and Titus*, 287.

¹⁷² Douglas Moo, *The Letter to the Romans*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans Publishing Company, 2018), 951-52.

¹⁷³ Colin Kruse, *Paul's Letter to the Romans*, The Pillar New Testament Commentary (Grand Rapids, MI: Eerdmans Publishing Company, 2012), 585.

Contemporary Application

The above articulation of theological foundations for this project is a fruitful one. A simple exposition of 1 Corinthians 4:1-5 shows signs of Christian leadership development in Paul's thinking on spiritual leadership. A deep word study into key Greek terms, a quick explanation of the parable of the dishonest manager, and a concise investigation into the identity of Erastus together solidify Paul's thinking on Christian leadership development in 1 Corinthians 4:1-5. At this point, it is important to pause and insert a handful of cautions for contemporary application before proceeding into theoretical foundations and action research.

Firstly, one must not impose a leadership pipeline upon the New Testament. A clear progression of Christian leadership development is seen in the New Testament. Therefore, a leadership pipeline is a noble contemporary application of this biblical progression in Christian leadership development. A leadership pipeline within contemporary local churches is both warranted and encouraged by the New Testament. However, one must not commit the fallacy of anachronism by reading this helpful twenty-first-century leadership philosophy backward into the ancient text of sacred Scripture. In other words, the exegesis and extraction of principles that result in leadership pipelines within twenty-first-century local churches are hermeneutically permitted. However, the eisegesis and insertion of a twenty-first-century leadership concept into the New Testament is hermeneutically prohibited. The former has taken place in this project while the latter has been carefully avoided.

Secondly, a false contemporary application of the above theological foundations would be that of a hierarchy. A Christian may serve as a δῆκονος leader from any position within any organization. A Christian may serve as a ὑπηρέτης leader from any position within any organization. A Christian may serve as an οἰκονόμος leader from any position within any organization. The path of Christian leadership development may be one of greater responsibility

but must never be one of greater value, importance, fame, or power. The path of Christian leadership development is one of personal growth accountable unto God and never one of the proverbial ladder climbing judged by fellow man. A Christian may develop from a διάκονος leader into a ὑπηρέτης leader and from a ὑπηρέτης leader into an οἰκονόμος leader from any position within any organization. Local churches should programmatically come alongside Christians who desire to develop in their spiritual leadership and help each grow in Christ.

Theoretical Foundations

This section outlines and explicates two concepts, or theories, that will undergird the action research of this thesis project. The first one is experiential learning. If programmatic leadership development is the strategy, then experiential learning is one of the primary tactics. The second one is tiered development. If programmatic leadership development is the strategy, then tiers are a primary piece of the structure.

Experiential Learning

The internship at FC values and employs multiple learning styles. These styles include, but are not limited to, classroom learning and observatory learning. Interns are routine students in teaching venues akin to traditional classrooms. Additionally, interns regularly shadow various leaders in critical meetings and on important trips. However, the hallmark of the internship at FC is experiential learning.

Kolb defines experiential learning as the process whereby knowledge is created through the transformation of experience.¹⁷⁴ Knowledge can be created either through hearing another's

¹⁷⁴ Alice Kolb and David Kolb, "The Learning Way: Meta-Cognitive Aspects of Experiential Learning," *The Journal of Simulation and Gaming* 40, no. 3 (2009): 298.

experience or observing another's experience. However, the best way to learn is through personal experience transformed into knowledge. Kolb adds a layer of detail to experiential learning theory by explaining the four stages in the cycle, namely experiencing, reflecting, thinking, and acting.¹⁷⁵ The person in development has a concrete experience, makes reflective observations, distills abstract concepts, and actively experiments with new knowledge through a new concrete experience. At FC, Kolb's second stage is vital. It is often said that an experience is nearly useless unless it is an evaluated experience. Many seasoned leaders boast of having thirty or forty years of experience. In reality, these leaders have one year of experience repeated thirty or forty times because they never pause to incorporate reflective observation, abstract conceptualization, and active experimentation.

Kolb aptly describes the cyclical process of experiential learning as a spiraling forward in development.¹⁷⁶ The theory does not produce linear progress because it allows ample room for failure. When a developing leader succeeds, the supervisor should grant them all credit. Conversely, when a developing leader fails, the supervisor should absorb all blame. This culture allows developing leaders to continue spiraling forward with confidence.

Kolb shows how this theory has been tested and proven fruitful. The author cites thousands of studies across an array of disciplines, from management to medicine, in which experiential learning is the style and the results display a powerful return on investment.¹⁷⁷ It is a sensible theory that easily transcends disciplines. Sonography is an accessible example. Trainees ought not to move from the classroom directly into the proverbial major league. Rather, students

¹⁷⁵ Kolb and Kolb, "The Learning Way," 298.

¹⁷⁶ Ibid.

¹⁷⁷ Ibid.

should absorb teaching on the subject, practice scanning inanimate objects in a laboratory, ease into human sonograms through supervised clinicals, and then launch into the field.

Christian leadership development should mirror this spiral. Preaching is an accessible example. Preachers in training ought not to absorb teaching on the subject and immediately divide God's Word on the Lord's Day. Rather, trainees should sit in the classroom, practice in a laboratory, ease into the field through secondary platforms, and then take a swing from a Sunday morning pulpit.

Tiered Development

American baseball is a premier example of tiered development. Common vernacular of the sport includes the phrase, "farm system." Simons acknowledges the peculiarity of this idea.¹⁷⁸ At first glance, it sounds like Major League Baseball (MLB) teams are involved in the cultivation of homegrown meat and produce for their players. Farm system refers to a robust system of player development with lucid tiers for advancement.

The first recorded baseball game in the United States took place in 1846.¹⁷⁹ The first official minor league was formed in 1883.¹⁸⁰ The National Association of Professional Baseball Leagues was constituted in 1901 for the protection of minor leagues.¹⁸¹ It is interesting to note the parallels in key dates. The SBC was established in 1845, just one year before America's first baseball game. FBCWPB was planted in 1901, the same year an association was formed as a

¹⁷⁸ Andrew Simon, "Explaining the MLB Farm System." MLB News. May 13, 2019. <https://www.mlb.com/news/the-mlb-farm-system-explained>

¹⁷⁹ John Parker, "The Long, Strange History of Minor League Baseball." MiLB's PROSPECTive Blog. January 11, 2017. <https://milbprospective.mlblogs.com/long-strange-history-of-minor-league-baseball-15ff7f0bca80>

¹⁸⁰ Ibid.

¹⁸¹ Ibid.

haven for minor leagues. The growth of American infrastructure and the preservation of a free market allows all industries to flourish, including both baseball and local church ministry. By the end of the first decade of the twentieth century, the United States boasted thirty-six minor leagues.¹⁸² By the halfway mark in the twentieth century, it boasted a total of fifty-eight minor leagues consisting of four-hundred-forty-six clubs.¹⁸³

Branch Rickey is the pioneer of today's farm system.¹⁸⁴ Rickey is most known for welcoming the first African American player into the MLB in 1947, namely Jackie Robinson. Before facilitating this landmark event in American baseball, Rickey innovated player development and player acquisition. Throughout the first several decades of minor league baseball, MLB teams had to bid for players.¹⁸⁵ This system was working poorly for most MLB teams, including Rickey's Cardinals. Early in the twentieth century, Rickey began purchasing minor league teams.¹⁸⁶ The Cardinals now had an avenue for recruiting and developing young prospects. Moreover, the St. Louis club had exclusive rights to all rising stars on their minor league teams. Rickey's new strategy exceeded expectations. Between 1926 and Robinson's debut with the Dodgers, the Cardinals won the World Series six times.¹⁸⁷ All other MLB teams quickly imitated the Cardinals by acquiring multiple minor league teams. To this day, few minor league teams are independent of an MLB team due to the incredible success of the farm system.

The farm system is not a static environment for development. Rather, a clear set of levels, or tiers, is integral to baseball's farm system. Essentially, there are three tiers within Minor

¹⁸² Parker, "The Long, Strange History of Minor League Baseball."

¹⁸³ Ibid.

¹⁸⁴ Simon, "Explaining the MLB Farm System."

¹⁸⁵ Ibid.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid.

League Baseball (MiLB), namely Single-A, Double-A, and Triple-A.¹⁸⁸ Ironically, these tiers are opposite those of household batteries. While AAA batteries are the least powerful, Triple-A is the highest level of MiLB play. Moore explains how Triple-A is the level with players most ready for an MLB team.¹⁸⁹

Some Triple-A players will spend their entire career in MiLB play, but many will get called up to play for their affiliate MLB team. Moore comments on how Double-A is the biggest achievement in a player's MiLB journey.¹⁹⁰ Celebration of one's arrival in Double-A is due in large part to the sub-divisions within Single-A. Moore shares how Single-A includes sub-levels like Rookie, Low-A, and High-A.¹⁹¹ Progression through the sub-divisions of Single-A makes achieving Double-A a significant career milestone.

It is interesting to note the aggregate viability of the tiered development theory. Pauline corpus provides biblical grounds. Developing Christian leaders should progress from a διάκονος leader to a ὑπηρέτης leader to an οἰκονόμος leader. Recall, this progression is not one of hierarchal ascension. Rather, it is one of sanctification and character building that is often seen by no one other than God. Lake affirms the use of tiers for development in the church world. He encourages pastors to disciple leaders by developing them from a leader of self to a leader of others to a leader of leaders. Recall, Lake's motivation is selflessly focused on the needs of the one being developed. Charam, Drotter, and Noel validate the use of tiers in the corporate world. They encourage executives to develop employees from managers of self to managers of others to

¹⁸⁸ Jeff Moore, "Understanding Minor League Levels." The Hardball Times. July 2, 2013. <https://tbt.fangraphs.com/understanding-minor-league-levels/>

¹⁸⁹ Ibid.

¹⁹⁰ Ibid.

¹⁹¹ Ibid.

managers of managers. Recall, these three authors are motivated by the selfish needs of the one doing the development. All these sources resemble the use of tiers in MiLB play as players move from Single-A to Double-A to Triple-A. Tiered development theory is rooted in Scripture, supported by literature, and proven on the diamond.

Conclusion

This chapter provided an intense review of leadership development literature. The first section discussed the definition of leadership, development of leadership, key areas of development, a program for development, and key ingredients to development. The second section exegeted leadership development in Pauline corpus. The third section discussed experiential learning and tiered development. The next chapter includes a discussion of this project's research methodology.

CHAPTER 3: METHODOLOGY

The third chapter of this project includes a description of the intervention design followed by an accurate narrative of how the design was implemented. The intervention design consists of ten steps. The primary method of data collection is interviews. Reflection upon the implementation of this intervention design describes a slightly altered course than the original intervention design but the principal investigator does arrive at his destination.

Intervention Design

The intervention designed to address the problem of this project will occur in three stages. Firstly, an initial round of interviews will be conducted with valuable stakeholders in the internship at FC. Secondly, a first draft of the handbook will be created and sent to the aforementioned stakeholders for review. Thirdly, a second round of interviews with the same group of project participants will be conducted. Before proceeding with any action research, the principal investigator will seek approval from Liberty University's (LU) Institutional Review Board (IRB).

Initial Round of Interviews

The first step in this stage is gathering organizational permission. The organizational permission request template featured in Appendix A is approved by the IRB of LU. This request is addressed to a pastor authorized to grant permission to the principal investigator and will be delivered in printed form. The organizational permission response template featured in Appendix B is approved by the IRB of LU. This response will accompany the request in printed form. This response is to be signed by the authorizing FC pastor, scanned by the principal investigator, and saved on his password-protected personal computer.

The second step in this stage will be the recruitment of participants. In quantitative projects, the preferred method of participant engagement is random selection.¹⁹² Qualitative projects seldom accommodate random selection for participant engagement. Instead, qualitative projects typically employ a strategy called purposeful sampling.¹⁹³ Purposeful sampling consciously selects people based on a particular set of attributes.¹⁹⁴ Delineated stakeholder groups are often a valuable aid in this process of participant engagement for qualitative projects. The project at hand is a qualitative one. As a result, the principal investigator has delineated three stakeholder groups, namely current interns, intern alumni, and intern supervisors. These three groups will serve as valuable aids in the identification and recruitment of project participants. Six distinct participants will be recruited from each stakeholder group.

Once all eighteen candidates are identified by the principal investigator, a professional recruitment process will be set in motion. Each candidate will be given a sealed envelope containing three documents. The first document will be a recruitment letter. This letter is featured in Appendix C and approved by the IRB of LU. The second document will be a consent form. This form is featured in Appendix D and approved by the IRB of LU. The third document will be an identical blank copy of the consent form for the participant to keep and reference. A verbal explanation of the project from the principal investigator will accompany the delivery of each envelope. One talking point that will be included in the principal investigator's verbal explanation is the pseudonymous nature of this action research. Anonymity will be impossible due to this project's method of choice, namely interviews. However, confidentiality will be promised and ensured by employing a pseudonym for each project participant. Participants will

¹⁹² Ernest T. Stringer, *Action Research*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2007), 43.

¹⁹³ Ibid.

¹⁹⁴ Ibid.

not know who else is involved in the project. Moreover, non-participants will not know who is involved in the project. The only way a person's identity will be deduced or discovered is through participant self-disclosure. Though participant self-disclosure will be strongly discouraged, it is impossible to prevent.

The third step in this stage is the collection of consent forms. When an envelope is delivered to a candidate, the individual is free to consider the opportunity and return the signed consent form later or sign and return the consent form on the spot. If the candidate opts for the latter, then the principal investigator will not accept the signed consent form until the individual has carefully read each word in the document. If the candidate still wishes to proceed after honest consideration of the entire project and subsequent consent form, then the principal investigator will accept the signed document on the spot. All signed consent forms will be scanned by the principal investigator and saved on his password-protected personal computer.

The fourth step in this stage will be scheduling each initial interview. One or more candidates may wish to both sign their consent form and schedule their initial interview during the same interaction in which they receive their recruitment envelope. This consolidation of steps is not necessary but will certainly increase the efficiency of this project. All interviews will be scheduled for one hour and will exclusively take place in person. Once a date, time, and location are agreed upon, the principal investigator will add the appointment to his calendar. This calendar can only be accessed through the password-protected personal computer of the principal investigator. A calendar invitation will be sent to each project participant. On the day of each interview, a text message reminder will be sent to each project participant.

The fifth step in this stage will be conducting the interviews. Sensing argues interviews should be more conversant than robotic.¹⁹⁵ Though the interviewer should prepare questions ahead of time, they must not rigidly progress from one question to the next. If it seems an interviewee has more to say in answer to a question, then exercise strategic silence. If an interviewee is unclear in an answer, then ask courteous clarifying questions. If an interviewee says something that sparks an extemporaneous question, then strategically ask it at the right time with the right tone. At the top of all interviews, each interviewee will be reminded of two items. The entire interview will be recorded. Recordings will be exclusively stored on the password-protected personal computer of the principal investigator. The only purpose of the recordings will be to produce a substantive chapter four. Additionally, their participation is entirely voluntary. Participants may abstain from answering any interview question for any reason or completely withdraw from the project for any reason at any time. Three distinct sets of questions have been compiled by the principal investigator, one for each stakeholder group. The current intern questions are featured in Appendix E and approved by the IRB of LU. The intern alumnus questions are featured in Appendix F and approved by the IRB of LU. The intern supervisor questions are featured in Appendix G and approved by the IRB of LU.

Handbook First Draft

Analyzing data is the first step in this stage and the sixth step overall. Coding and categorizing is a data analysis process that will be employed by this project. Stringer describes this process as one that identifies units of meaning within the data and organizes them into

¹⁹⁵ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock Publishers, 2011), 102.

categories that typify or summarize the experiences or perspectives of participants.¹⁹⁶ The principal investigator will code and categorize each stakeholder group. It will be interesting to compare and contrast the three stakeholder groups.

The second step in this stage and the seventh step overall will be producing the first draft of the handbook. Data analysis from the initial round of interviews will be the basis for this first draft. The first draft of the handbook will be strictly oriented toward content. In other words, it will not be aesthetically pleasing. Then, eighteen identical copies of the document will be distributed to project participants. Participants will be given a chance to review the first draft of the handbook on their own time before conducting their second interview.

Second Round of Interviews

The first step in this stage and the eighth step overall will be scheduling the second round of interviews. The most likely scenario will involve the principal investigator scheduling each second interview within the same interaction during which the first draft of the handbook is delivered. This scenario is necessary neither for the integrity nor the effectiveness of this project but will certainly increase overall efficiency. All second interviews will be scheduled for one hour and exclusively take place in person. Once a date, time, and location are agreed upon, the principal investigator will add an appointment to his calendar. This calendar can only be accessed through the password-protected personal computer of the principal investigator. A calendar invitation will be sent to each project participant for their second interview. A text message reminder will be sent to each interviewee on the day of their second interview.

¹⁹⁶ Stringer, *Action Research*, 98.

The second step in this stage and the ninth step overall will be conducting second interviews. At the top of each interview, participants will be reminded of two items. Firstly, they are being recorded. Recordings will be exclusively stored on the password-protected personal computer of the principal investigator. The only purpose of recordings is to produce a substantive chapter four. Confidentiality will be maintained through the fervent use of pseudonyms. Secondly, their involvement in this project is entirely voluntary. In other words, participants are free to abstain from answering any interview question for any reason, or completely withdraw from the project for any reason at any time. Three additional sets of distinct questions are ready for the second round of interviews, one for each stakeholder group. The current intern questions are featured in Appendix H and approved by the IRB of LU. The intern alumnus questions are featured in Appendix I and approved by the IRB of LU. The intern supervisor questions are featured in Appendix J and approved by the IRB of LU.

The third step in this stage and the tenth step overall will be analyzing the data. Codes and categories will again be employed to analyze the data within each stakeholder group in a formal way. An intriguing compare and contrast exercise will be undertaken between the three groups. The data analysis from this second round of interviews will serve as the basis for the final draft of the handbook. The final draft will incorporate appropriate content revisions.

Implementation of the Intervention Design

The ten steps outlined above were closely followed. Only minor detours were necessary to arrive at the final destination. IRB approval was properly obtained before proceeding with any action research. The principal investigator was pleased to avoid any participant attrition throughout the process. Below is an accurate narrative of what took place.

Initial Round of Interviews

The first step was collecting organizational permission. The organizational permission request was presented to an authorized FC pastor in print form on Wednesday, December 8, 2021. The request was met with excitement and affirmation. The organizational permission response was enthusiastically signed on the spot. This document was scanned and saved on the password-protected personal computer of the principal investigator.

The second step was recruiting project participants. Six candidates were identified from within each stakeholder group. Recall that all names mentioned hereafter are pseudonymous. The six current interns were Carey Christensen, Chris Bradshaw, Christine Schmidt, Erin Marquette, Jay Arthur, and Tony Lane. The six intern alumni were Caleb Ramirez, Collin Pryor, Fiona DiCaprio, Heather Gilbert, Jackson Hamilton, and Jared Kamente. The six intern supervisors were Aaron Hamilton, Bobby Stanfield, Chad Smith, Jim Kingston, Mike Walton, and Thomas Cain. A written explanation of this project was drafted in e-mail form. Each candidate received a personal e-mail with two attachments. Attached to their recruitment e-mail were the recruitment letter and the consent form. A personal text message was also sent to each candidate, pointing them to their inbox in search of an action research recruitment e-mail. All e-mails and texts were individual and personal. In other words, no one was able to see who was copied on an e-mail or look in the group chat log to identify any other candidates. This process gave candidates time to digest the project and carefully consider their participation. Participants were free to reply directly to their recruitment e-mail should they wish to decline. However, the way to accept participation proved very efficient. The principal investigator developed a booking link through Picktime, a free online appointment scheduling software. This software integrated with the principal investigator's calendar and only showed availability when he was neither in a meeting nor busy with something else. This booking link avoided a great deal of back-and-forth

communication to find days and times that worked for both the principal investigator and all eighteen participants. When a candidate accepted participation by submitting an appointment request, the principal investigator received an e-mail notification. Upon receipt of this e-mail, the principal investigator added the appointment to his calendar and copied the project participant on the appointment so he or she had a record of it, too.

Step three was the collection of consent forms. This step was consolidated into step five. Step four was the scheduling of the initial interviews. This step was consolidated into step two.

Step five was conducting initial interviews. All eighteen interviews were conducted in person in the privacy of the principal investigator's church office. The calendar appointment distributed an automated reminder on the morning of each interview. Additionally, the principal investigator sent a personal text reminder on the morning of each interview. Upon arrival, participants were presented with hard copies of the documents attached to their recruitment e-mail. They were able to sign and return a copy of the consent form. Additionally, they were able to keep a hard copy of the recruitment letter and a blank hard copy of the consent form.

All signed consent forms were scanned and saved on the password-protected personal computer of the principal investigator. A recording and transcribing application was utilized by the principal investigator during all interviews. Otter.ai is a smartphone application downloaded by the principal investigator. He paid to upgrade to access unlimited minutes and words. All recordings were saved on the password-protected personal computer of the principal investigator.

Christensen's initial interview was on Tuesday, February 1, 2022, at 3:00 p.m. Bradshaw's was on Monday, January 31, 2022, at 10:00 a.m. Schmidt's was on Tuesday, January 25, 2022, at 11:00 a.m. Marquette's was on Tuesday, January 18, 2022, at 2:30 p.m.

Arthur's was on Monday, January 24, 2022, at 4:30 p.m. Lane's was on Monday, January 24, 2022, at 9:00 a.m.

Ramirez's initial interview occurred on Monday, February 7, 2022, at 10:00 a.m. Pryor's took place on Wednesday, January 26, 2022, at 1:15 p.m. DiCaprio's took place on Wednesday, February 2, 2022, at 12:15 p.m. Gilbert's took place on Monday, February 7, 2022, at 2:00 p.m. J. Hamilton's was on Wednesday, January 26, 2022, at 11:00 a.m. Kamente's was on Wednesday, January 19, 2022, at 1:00 p.m.

A. Hamilton's initial interview was on Tuesday, January 25, 2022, at 1:30 p.m. Stanfield's took place on Thursday, January 27, 2022, at 9:00 a.m. Smith's was on Monday, January 31, 2022, at 1:30 p.m. Kingston's took place on Thursday, January 27, 2022, at 2:30 p.m. Walton's was on Tuesday, January 25, 2022, at 10:00 a.m. Cain's took place on Monday, January 24, 2022, at 12:15 p.m.

Handbook First Draft

Analyzing the data was the first step in this stage and sixth step overall. The principal investigator reviewed all eighteen initial interview recordings and input meaningful quotes into an interview matrix. The interview matrix is a spreadsheet that helps organize qualitative data. Each row represents content from a different project participant, while each column header represents a different theme. The interview matrix allowed the principal investigator to discover that seven people had something meaningful to say about this theme, and nine people had something meaningful to say about that theme. The interview matrix served as the foundation for producing both a first draft of the handbook and a substantive chapter four. The second step in this stage and seventh step overall was producing the first draft of the handbook. This step was both enjoyable and rewarding.

Second Round of Interviews

The first step in this stage and eighth step overall was scheduling the second round of interviews. All eighteen project participants completed a second interview. This project was blessed to avoid any attrition from the first round to the second. Each project participant received a personal e-mail from the principal investigator with one attachment, namely the first draft of the handbook. The principal investigator followed up the e-mail with a personal text pointing each project participant to their inbox for the next step. The body of the e-mail included a project update along with instructions to book their second interview. The same booking link utilized to schedule the initial round of interviews was utilized to schedule the second round of interviews. Similarly, a calendar appointment was created for each second interview.

The second step in this stage and ninth step overall was conducting the second round of interviews. All eighteen interviews were conducted in person in the privacy of the principal investigator's church office. The calendar appointment sent an automated reminder on the morning of the second interview. Additionally, the principal investigator sent a personal text reminder on the morning of each interview. Upon arrival, there were no consent forms to sign or recruitment letters to distribute. These documents were distributed during the initial round of interviews and were sufficient for the duration of the project. However, each participant was presented with a hard copy of the first draft of the handbook. This document was identical to their e-mail attachment and helped participants answer second interview questions.

Christensen's second interview occurred on Wednesday, March 30, 2022, at 1:15 p.m. Bradshaw's was on Monday, April 11, 2022, at 9:30 a.m. Schmidt's was on Tuesday, April 12, 2022, at 1:30 p.m. Marquette's was on Monday, April 4, 2022, at 1:00 p.m. Arthur's was on Tuesday, April 5, 2022, at 4:00 p.m. Lane's was on Thursday, April 7, 2022, at 11:00 a.m.

Ramirez's second interview took place on Monday, April 4, 2022, at 3:30 p.m. Pryor's took place on Thursday, March 31, 2022, at 11:00 a.m. DiCaprio's was on Wednesday, April 6, 2022, at 3:00 p.m. Gilbert's was on Wednesday, April 6, 2022, at 2:00 p.m. J. Hamilton's took place on Wednesday, April 6, 2022, at 11:15 a.m. Kamente's took place on Wednesday, March 30, 2022, at 11:15 a.m.

A. Hamilton's second interview took place on Monday, April 11, 2022, at 11:00 a.m. Stanfield's was on Thursday, April 7, 2022, at 10:00 a.m. Smith's was on Tuesday, April 5, 2022, at 2:30 p.m. Kingston's was on Tuesday, April 12, 2022, at 3:30 p.m. Walton's was on Tuesday, April 5, 2022, at 1:30 p.m. Cain's was on Monday, April 11, 2022, at 1:00 p.m.

The tenth and final step was analyzing the data. The principal investigator reviewed all eighteen recordings and entered meaningful quotes into the interview matrix. Participants saw their input included in the first draft of the handbook and were excited to help see it through. The principal investigator revised the handbook in light of the updated interview matrix. Two handbook pages are not original to this project. The principal investigator borrowed the pages entitled, "Staff 10 Commandments" and "Leadership Expectations." These two documents have been in verbatim circulation at FC for years prior to this project. Nonetheless, FC's heart is that all pages of this handbook would be open source. In other words, any church or non-profit may feel complete freedom in adapting this project's handbook for their own purposes. The scope of this project narrowly focused on a specific program at a specific church. Regardless, almost every page in this handbook serves as a template for immediate adaptation in other contexts. The only page that is not best for immediate implementation is the one entitled, "Available Concentrations." If a church is starting an internship from scratch, then it is recommended that they confine their program to a single department and allow it to organically expand to other

departments over time. As seen in the first chapter of this project, the aforementioned growth trajectory is the one that was followed by the internship at FC. The final draft of the handbook is featured in Appendix K.

Conclusion

The third chapter of this project included a complete description of the intervention design, followed by an accurate narrative of how the design was implemented. The principal investigator only took minor detours while in the field. For example, of the ten planned steps, steps three and four were consolidated into other steps. Nonetheless, the principal investigator reached his final destination of a robust handbook for the internship at FC.

CHAPTER 4: RESULTS

The action research bore great fruit. Numerous themes emerged across all thirty-six interviews. Six themes, in particular, are worth noting: community, confidence, experiential learning, access to leaders, advancement, and graduation. The following is a synthesis of interview data regarding each of these six notable themes.

Theme 1: Community

Community was the most prominent interview theme. Fifteen of the eighteen project participants commented on community, several of whom brought it up multiple times. All six current interns spoke about community, along with five intern alumni and four intern supervisors. Most comments centered on a unique sense of community that borders on camaraderie because of its selfless nature. Bonding takes place in the context of people serving a mission and a vision bigger than themselves.

The following is a compilation of initial interview comments made by current interns. Arthur said, “I definitely have a deeper sense of community between myself and other interns, but I also feel a deeper sense of community between myself and other church members because I’ve had to be intentional about embedding myself in the life of the church as a high-level leader.” He went on to say, “The cream of the crop college students at FC are interns, and I want to peer myself with the cream of the crop, so I’m really glad to be part of the internship for that reason, because of the great community I’ve gained.” Arthur continued, “My favorite part about the internship by far has been going to my supervisor’s house once a week with the rest of our intern team, eating good food, laughing together, talking about the Bible, and planning real ministry. The community I’ve gained through that has been incredible.” Bradshaw echoed this sentiment when he said, “I love the community the internship brings. When I came to West Palm

Beach (WPB), I didn't know anyone. My closest friends are in the internship. I found my junior-year roommate in the internship. I just love the community." He went on to say, "It's almost like being on a football team. You go out, win a big game, and that draws us together. There's a great sense of camaraderie in the internship, which leads to a special sense of community."

Christensen added to this theme when she said, "I love the community of the internship. I've only been an intern for a couple of months now, but I already feel so close to the other interns because we are striving toward something bigger than ourselves together." She went on to say, "I like serving alongside interns who go to the same school as me. It is comforting to know I have a community of people at school who believe the same things I do." Lane agreed with his peers when he said, "The people whom I would call my best friends are no doubt a product of the FC internship. This program has a special way of building community." He went on to say, "I remember going to a Miami Heat game like my first week as an intern and just bonding with the people I'm serving alongside."

Marquette chimed in when she said, "It's such a unique community because most of the interns I probably would just walk right by on my college campus if the internship hadn't brought us together." Schmidt strengthened the discussion when she said, "The community is great because I am best friends with people, I never would have known existed even though we go to the same school. It's just great to know there are other people my same age with the same motivations, to grow in their relationship with Jesus and serve their church." She went on to say, "There's something special about eating together." The consensus about community is clear among current interns.

The following is a compilation of initial interview comments made by intern alumni. DiCaprio said, "The community was fantastic, but I think it was most prevalent in the times of

reflection at dinners or whatever after a big win like a camp or something.” Gilbert echoed this sentiment when she said, “The internship is not just a ‘trampoline’ for young leaders into their next season of leadership, but it is also a great opportunity to build peer-to-peer community and mentee-to-mentor community.” She continued by saying, “I don’t want to serve alongside anyone I couldn’t see as a lifelong friend. That doesn’t mean everyone I serve alongside has to become a lifelong friend, but that’s the type of person I want to lock arms with.” She went on to say, “I attribute the majority of my best friends to the community of the FC internship.”

J. Hamilton added to this theme when he said, “I love the summer parties we used to run back in the day, but I don’t just love the parties themselves. I love the relationships I built with other interns while planning and executing those summer parties. That was so much fun.” Pryor agreed with his peers when he said, “The community was so unique because it didn’t feel like a business but, we were still getting business done.” He continued by saying, “One of my favorite internship memories was going to our supervisor’s house for dinner and his kids running around being crazy and watching the Kansas City Chiefs game. Just being in a family’s home was special.” Ramirez strengthened the discussion when he said, “I loved some of the early summers when everyone was housed in one place. That’s some of the best community I’ve ever experienced in my life. We would play video games together and go to the beach together, in addition to all the ministry we were doing together.” It is clear intern alumni valued community.

The following is a compilation of initial interview comments made by intern supervisors. Kingston said, “It’s a unique community because it’s filled with evaluated experiences and coaching, but we are not looking to push people down and push people out. We want to pull people in and lift people up.” He continued by saying, “When each term of the internship is over, we want the picture of the interns hugging each other and crying because they will miss the

community. We don't want a group of interns who can't wait for the semester to be over." Smith echoed this sentiment when he said, "We make sure to build community into the internship. I like to have interns in my home and pour into them. Now, whether they recognize the community they have, that's up to them, but I want to make sure they don't get swept away in the hustle and bustle of FC."

Stanfield agreed with his peers when he said, "There is definitely a community that is formed within the internship program itself. The large size of the program, I think, contributes to this significantly." Walton strengthened the discussion when he said, "Now that I think about it, clarifying when interns are done being interns would increase the quality of the community within the program. The community is already great, but that would definitely help." He went on to say, "I think centralized housing would increase the quality of the community within the program." It is clear intern supervisors work hard to cultivate community among their interns.

The final draft of the handbook is featured in Appendix K. The theme of community is most prominent in the handbook on the page entitled, "What You Gain." On this page, the idea of community is explicitly outlined as one of three main benefits interns gain. The other two benefits listed are confidence in personal leadership and a closer walk with the Lord. There is a page entitled, "Theology." This theological page indicates a community that rallies around more than just broad evangelical alignment, but particular SBC doctrines. There is a page entitled, "History." The historical page indicates a sense of community with Christians who have since gone to heaven, but first paved the way for today's iteration of FBCWPB. There are pages entitled, "Mission," "Vision," "Core Values," and "Leadership Principles." These cultural pages indicate a sense of community where people are pursuing the same mission, believing the same vision, upholding the same values, and operating by the same principles. There are pages

entitled, “Staff 10 Commandments” and “Leadership Expectations.” These fencing pages indicate a sense of community where everyone is rising above reproach, together. These pages specifically contribute to the peer-to-peer community mentioned by Gilbert above as they perpetuate a culture of peer-to-peer accountability that permeates the program. There is a page entitled, “Baseline Commitments.” This commitments page indicates a sense of community where people are meeting and exceeding a clear program standard, together.

There is a series of pages entitled, “Rotating Curriculum.” These curriculum pages indicate a sense of community where interns are being disciplined by the same sections of Scripture, digesting the same relevant literature, and internalizing the same biblical texts. It is a constellation of program components that cultivate an individual intern’s sense of connection to community. These components are throughout the handbook as the theme of community heavily influenced its creation.

The following is a compilation of comments made by participants during their second interview after having reviewed the first draft of the handbook. Gilbert said, “I think there are other great internships out there, but I don’t think they can offer the community that the FC internship can.” She continued by saying, “Your lifelong friends in ministry are the ones you make now as an intern.” Pryor echoed this sentiment when he said, “We should emphasize the community aspect of the program in recruitment.” Ultimately, project participants concurred with the proposed handbook.

Notice a couple of threads within the broader theme of community. Arthur, Schmidt, DiCaprio, Pryor, and Smith all mentioned the power of the home when it comes to bonding and community. When supervisors host their interns in their homes, interns realize their supervisors are real people. Interns can see a healthy marriage, observe healthy parenting, and experience

warm hospitality. Supervisors hosting interns in their homes makes a huge impact.

Both Ramirez and Walton mentioned summer term housing in passing while commenting on community. Community is the best context for an excursus about summer term housing because it is the primary effect of a centralized strategy in dormitories instead of a scattered strategy in host homes and small rentals implemented today. Though summer term housing was never brought up by the principal investigator in any of the thirty-six interviews, it was mentioned several times by several interviewees. Kamente said, “It’s tough to find housing for all the interns every summer. I’m not sure how to do it, but it would be great to eliminate that headache and put our energies toward other things related to summer preparations.”

Ramirez confirmed this sentiment by saying, “I think the host home strategy is a better reflection of our network of neighborhood churches, but I think the dorm strategy is better for the program and the interns themselves.” Kingston strengthened the discussion when he said, “The way we do summer housing is so unsustainable. We can’t continue to grow the size of our program with our current summer housing strategy.” He continued by saying, “The biggest thing holding our internship program back is the summer housing strategy. It’s got to change.” Smith chimed in when he said, “I feel like summer housing is such a microscopic thing to bring up, but it has a huge impact on the rest of the program. We could improve the way we do summer housing.” Stanfield agreed with his peers when he said, “I don’t think host homes are the correct strategy for our summer term. I think it would be best to find one place where we can house all our interns together.”

Walton echoed this sentiment when he said, “The fragility of our ability to provide summer housing is a weakness. It not only hurts us in our ability to plan and make assignments based upon what campus provides host homes. Additionally, it hurts us in recruitment because

you'll get concerned parents who want to know where their daughter will be living for eight weeks, and we don't know." Interestingly, zero current interns brought up summer housing while two intern alumni and four intern supervisors did.

There was a time when FC owned several apartment buildings on church property and made use of them for internship summer term housing. These buildings have since been demolished. It is likely intern alumni are reminiscing on the way the program used to be and contrast that with the way the program is now. Regarding intern supervisors, they feel the pressure of securing all the summer term host homes and wish this task was not an annual one. Instead, they wish centralized summer term housing was available every year and host home recruitment energies could be redirected elsewhere.

Though summer term housing was neither a direct interview question nor explicitly included in the handbook, it was a secondary theme mentioned frequently enough by interviewees to warrant inclusion in this chapter about action research results. Since the completion of interviews for this project, FC leadership has negotiated a deal with PBAU that includes approximately eighty dormitory beds across the street from FCD every summer.

Theme 2: Confidence

Confidence was another theme that found its way into a significant number of interviews. Three current interns, four intern alumni, and one intern supervisor mentioned the word confidence or a related idea. When interns are stretched and pushed outside their comfort zones, they grow and realize what they are capable of. Then, the confidence they gain because of their internship experience transcends ministry leadership and applies to all areas of leadership.

All comments made about confidence occurred during the initial round of interviews. Three current interns commented on this theme. Christensen said, "Being involved in this

internship has made me feel like I have the authority to actually lead. I've always been like, 'Yeah, I love the Lord, go to church, and read my Bible, but can I step up and lead?' This internship has given me the confidence to do that." She continued by saying,

This internship has given me more confidence in my leadership at church and the people here, but also at school and in my classes weirdly enough. When you are given responsibility and held accountable for expectations people have for you, it makes you better in all areas. I came into college thinking I just want to enjoy this season, take it easy, not stress myself out, and do what I want to do, but this internship has been the best thing for me for sure.

Marquette echoed this sentiment when she said, "The biggest way I've grown as a leader is my personal confidence. I am more confident in who I am. I'm not pretending to be someone I am not, but I am realizing more and more that people will respect and follow me as I am." She continued by saying, "Even when I felt like nobody some weeks, I knew I was somebody because I was part of something meaningful and purposeful at church." Schmidt agreed with her peers when she said, "The internship has given me personal leadership confidence in other areas of life. Through my success in ministry leadership, I've gained the confidence to lead in other areas of life, both big and small." Personal confidence is clearly important to current interns.

Four intern alumni commented on this theme. DiCaprio said, "When I first started as an intern, I was not near as confident in my walk with Jesus and personal leadership as I am now after three years in the internship program." She continued by saying, "The internship has made me a better leader because it made me a better follower of Jesus, which made me a better me, which made me a better everything, including a better leader."

Gilbert echoed this sentiment when she said, "So it was my experiences in the FC internship that kind of drew me toward ministry. I started as a chemistry major and changed my major to ministry as a reflection of what God was doing in my heart." Kamente agreed with his peers when he said, "The biggest way I grew as a leader was in my personal confidence, not just

in ministry leadership, but in every area. After my first semester as an intern, I was recruited to apply for a resident assistant position at my college. Before the internship, I would have said, ‘no way.’ But the internship gave me the confidence I needed to step into a role like that.” Ramirez strengthened the discussion when he said, “My supervisors pulled leadership out of me that I didn’t see in myself.” Personal confidence was clearly a benefit gained by intern alumni.

One intern supervisor commented on this theme. Walton said,

Leadership is a generalist skill. My working theory is everyone enters leadership as a specialist and grows into a generalist. For instance, a young leader may enter leadership as a kids minister, specializing in that one area. As he grows as a kids minister, he also grows in his abilities to strategize, delegate, budget, communicate, and more. All these skills are transferrable to any area of leadership.

Walton’s theory is supported by comments from current interns and intern alumni.

It is fascinating to notice the influence of gender on this theme. The current interns’ group was comprised of three men and three women. The intern alumni group was comprised of four men and two women. All five women mentioned increased confidence in their personal leadership as a result of the FC internship. Moreover, all five women mentioned this theme in an unsolicited way. One ought not to jump to conclusions, but this data may indicate a trend of female hesitancy in leadership persisting into the next generation. It is possible to offer women legitimate leadership roles in the church while maintaining biblical complementarianism. This tension is one that FC manages well, especially in her internship program. As the FC internship continues to innovate and sister churches consider similar programs, all ought to keep in mind the opportunity to empower young female leaders and grow their personal leadership confidence.

The theme of confidence is most prominent on the handbook page entitled, “What You Gain.” On this page, confidence in personal leadership is explicitly listed as one of three main benefits interns gain. The other two benefits listed are a connection to missional community and

a closer walk with the Lord. The letter from Dr. Scroggins to open the handbook is also intricately tied to this theme. For an intern to hear one of the nation's most influential Christian leaders share how he has every confidence in them as a young leader should inspire incredible confidence. There is a page entitled, "Program Distinctives." Confidence also seems to be present on this distinctives page. The idea that interns are given real ministry and evaluated afterward cultivates confidence in young leaders over time. Ultimately, project participants concurred with the proposed handbook.

Theme 3: Experiential Learning

Experiential learning was another prominent theme that arose from the action research. Three current interns, two intern alumni, and four intern supervisors commented on the matter or a related concept, such as live ammunition. One hallmark of the FC internship is how interns are entrusted with real ministry to real people that makes a real impact. There are some laboratory and observatory environments, but the program's emphasis is experiential learning.

The following is a compilation of initial interview comments made by current interns. Lane said, "The amount of opportunities available to FC interns is incredible. And they're real opportunities, too. I feel like FC values their interns more than most churches." Schmidt echoed this sentiment when she said, "As much responsibility as an intern feels they can handle, FC will give it to them. This responsibility helped me grow because I had a greater sense of ownership over what I was doing, and I was able to develop through a trial-and-error process." Christensen brings up experiential learning during her second interview.

The following is a compilation of initial interview comments made by intern alumni. DiCaprio said, "I like the hands-on nature of the internship. Interns get to do actual ministry. More than that, they get to be in all the planning meetings making real decisions about the

ministry they will run hands-on.” Ramirez echoed this sentiment when he said, “I remember one year I was at a campus with a middle school ministry, but no high school ministry, and I was asked to go start the high school ministry as an intern. I was kind of shocked, but they said, ‘It’s currently running zero, so if you can get it to run ten, that’s great.’” Interestingly, less than half the intern alumni mentioned experiential learning. This fact could be a result of the program lacking in hands-on opportunities at first. It is more likely a product of program proximity. In other words, both current interns and intern supervisors are still active in the program. Conversely, intern alumni are mostly years removed from the program.

The following is a compilation of initial interview comments made by intern supervisors. Cain said, “I don’t think we need to centralize the program. However, I do think we need to adopt a practicum model. In this model, every intern would be assigned to a supervisor. Then, there would be a network internship director to whom supervisors are submitting evaluation forms and interns can call as a third-party counsel.” Kingston strengthened the discussion when he said, “There’s nothing in our ministries that we are afraid to give away. Other churches might hold things close to the vest, but not us.” Smith agreed with his peers when he said, “The internship lives and thrives when interns are getting their hands dirty in ministry.” Walton chimed in when he said, “We give them the keys to the car. They get real ministry with real responsibility. They’re not just making coffee and copies.” Stanfield brings up experiential learning during his second interview.

Experiential learning is most prominent on the handbook page entitled “Program Distinctives.” This page explicitly lists experiential learning as one of five items that distinguish the FC internship from similar programs. The other four distinctives of the program are its unpaid nature, access to leaders, large scale, and evaluated experiences. The fencing pages,

namely “Staff 10 Commandments” and “Leadership Expectations,” indicate readiness for experiential learning. These pages equip interns to accept real ministry opportunities at the ready. There is a page entitled, “Baseline Commitments.” This commitments page indicates experiential learning is not just available to FC interns, it is required of them. If experiential learning is at the core of the program, then interns must commit to engaging in real ministry, especially if it is out of their comfort zones.

The following is a compilation of comments made by participants during their second interview after having reviewed the first draft of the handbook. Christensen said, “The biggest distinctive of our program is the live ammunition interns get to play with. I’m not just observing ministry, I’m doing real ministry and making a real impact.” Kingston echoed this sentiment when he said, “We give interns real ministry to real people with real feedback. Interns are a breath of fresh air because when they arrive on our campuses, they propel us forward.” Stanfield strengthened the discussion when he said, “One of the greatest strengths of our internship is its dedication to experiential learning.” Walton chimed in when he said, “We could do more with NAMB’s GenSend program to help with our lack of evangelism and outreach opportunities.” Walton was specifically referencing the handbook page entitled, “Available Concentrations.” His point is well-taken that if FC is going to list a concentration as available, then it needs to be ready to offer it.

While FC is passionate about community outreach, she is currently lacking in programmatic opportunities. Walton sees a partnership opportunity between NAMB’s GenSend program and the internship at FC. As discussed in chapter one, NAMB is already financially invested in the internship at FC. While this idea is worthy of inclusion in this chapter, it is not being pursued at this time. Ultimately, participants concurred with the proposed handbook.

Theme 4: Access to Leaders

Access to leaders was another notable theme that manifested across a variety of interviews. Four current interns, four intern alumni, and four intern supervisors mentioned access to leaders or a related idea. FC has a concentration of incredible leaders all in one place. FC's multi-site strategy demands many leaders and her success over time has attracted numerous high-quality leaders. Moreover, the internal culture is such that any leader at any level is accessible to anyone. Some leaders may take longer to access than others, but anyone will make time for an intern who requests a meeting.

The following is an initial interview comment made by a current intern. Lane said, "I love the quality of leaders, the quantity of leaders, and the access to leaders that I have as an intern at FC. The nature of our network makes this possible, but it's definitely a strength and distinctive of the program." Arthur, Marquette, and Schmidt mention this theme later.

The following is a compilation of initial interview comments made by intern alumni. J. Hamilton said, "I mean when interns come around, they are just exposed to so many great leaders. They can talk directly with our lead pastor. My understanding is most lead pastors wouldn't be as accessible to interns as Jimmy." Kamente echoed this sentiment when he said, "You have access to so many leaders who are so open to investing in you. You can ask them almost any question and they'll let you sit in on almost any meeting." Pryor strengthened the discussion when he said, "The access to leaders is incredible. Not only do we have access to anyone we want, but we have access to so many great leaders. If I don't connect with a particular leader, then it's almost guaranteed I'll connect with a different leader." Ramirez chimed in when he said, "One of the strengths of our program is the large pool of leaders that interns have access to. They can grab lunch with anyone they want, but it's all up to how driven the interns themselves are." Access to leaders was clearly important to intern alumni.

The following is a compilation of initial interview comments made by intern supervisors.

A. Hamilton said, “Interns have full access to our entire staff. Interns can meet with anyone they want.” Cain echoed this sentiment when he said, “The customizability of our program is unique. We are willing to work around an intern’s busy schedule. We are also able to customize the experience toward their future and vocational goals.” Kingston strengthened the discussion when he said, “You are just surrounded by so many great leaders here that unless you are actively telling the Holy Spirit, ‘I don’t want to grow,’ then you are going to grow.” Smith chimed in when he said, “Interns can access any leader they want. All our staff means it when we say, ‘Give me a call anytime.’” All six intern supervisors are among the high-quality leaders to whom interns have full access.

The theme of access to leaders is most prominent on the handbook page entitled, “Program Distinctives.” This page explicitly lists access to leaders as one of five items that distinguish the FC internship from other programs around the nation and around the world. The other four distinctives of the program are its unpaid nature, experiential learning, large-scale, and evaluated experiences. This theme is also present in the opening letter from Dr. Scroggins. His offer to do anything for an intern or help an intern in any way is a real one. Dr. Scroggins cares deeply about the FC internship, but even more so about each young leader. This theme is also displayed well on the page entitled, “Available Concentrations.” The program is not confined to a silo within one ministry area or at one campus. Every ministry area and every campus are willing and able to develop interns because every leader is accessible within FCN.

The following is a compilation of comments made by current interns during their second interview after having reviewed the first draft of the handbook. Arthur said,

The access to leaders is one of the greatest strengths of this program. You have access to people with doctorates whom you can go to with academic questions, you have a lot of

experienced ministry leaders you can go to with ministry questions, and you have a lot of mentors you can trust and go to with personal questions.

Lane echoed this sentiment when he said, “The number of unique staff relationships an intern can have at one church is unreal.” Marquette agreed with her peers when she said, “I like how customizable the internship experience is here. Whether I feel called to ministry or not, whether I want to serve in ministry or the business office, whether I have a really busy schedule, or I’ve got a pretty light semester, this program is customizable to anyone.” Schmidt strengthened the discussion when she said, “I love the customizability of the program. If I try student ministry for a semester and realize that’s not my calling, then I don’t have to leave FC to test out kids ministry. Also, if I try out a larger campus for a semester and realize that’s not my calling, then I can stay within FCN to try out a smaller campus.”

The customizability comments may seem unrelated at first glance, but they are deeply connected to a theme about access to leaders. The customizability of the FC internship is a product of the fact that it is not confined to a silo in one ministry or at one campus. One downstream effect of FC’s culture that grants access to any leader at any level to anyone is a customizable internship. No matter a young leader’s desired campus or department, there is an internship opportunity for them.

The following is a compilation of second interview comments made by intern alumni and intern supervisors. Ramirez said, “I’ll just emphasize the access to leaders that interns have here. It’s not just the quantity, which is a ton, but also the quality. Most of our leaders are nationally recognized.” Cain echoed this sentiment when he said, “We don’t have a monopoly on great leaders. There are great leaders all over the country and the whole world. However, the large quantity of great leaders we have in one church is absolutely incredible.” Cain’s comment calls

to mind Joy's Law of Management.¹⁹⁷ Often attributed to Bill Joy is the management principle that the majority of smart people are outside a particular organization, no matter the company. In the church world, no matter how many great pastors and great leaders a congregation accumulates, the majority of great pastors and great leaders will always be outside that body of believers. FCN may have a larger-than-average concentration of great pastors and great leaders, but the majority of great pastors and great leaders will always be outside this particular congregation. Ultimately, project participants concurred with the proposed handbook.

Theme 5: Advancement

Advancement was another notable theme derived from the action research. Several project participants commented on this theme. A handful of participants made initial comments that prompted the articulation of an advancement pathway within the FC internship handbook. After each participant reviewed the pathway in the first draft of the handbook, a greater number of interviewees commented on the theme of advancement the second time around. The internship in its current state is too static. If interns return for another term, they have little confidence their next experience will be any different from their previous one. Additionally, there is little objectivity involved in the selection of interns to entrust greater leadership responsibilities. The advancement pathway clarifies a path forward within the internship program itself, increases the overall retention rate, and, ultimately, better develops each young leader.

Ramirez said, "The internship is always the same no matter how long you've done it. I was told when I come back that it would be a different experience, but from watching other interns older than me, I kind of knew that was an empty promise." He continued by saying,

¹⁹⁷ Karlgaard, Rich. "How Fast Can You Learn?" Forbes. November 9, 2007.
<https://www.forbes.com/forbes/2007/1126/031.html?sh=3d8a845730c0>

“Some sort of advancement pathway would help with retention. It gives interns something to look forward to and work toward.” He went on to say, “A leadership structure within the internship program itself would help ensure every intern gets personally disciplined.” He finished by saying, “The rest of our organization has a tier system. The internship is the only piece of our organization that is lacking a tier system.”

Bradshaw added to the discussion when he said, “I feel like my opportunities and responsibilities have grown with my time in the internship and growth in my personal leadership capacity.” A. Hamilton chimed in when he said, “We need a full-time person to oversee the internship program.” As someone looking back on his time in the program, Ramirez pointed out the static nature of the FC internship. He spoke about the discouragement of empty promises. In Ramirez’s scheme, it almost seems better to let an intern complete one term and be done than bring them back for a second or third term that leaves them somewhat discouraged. As someone active in the program, Bradshaw pointed out how there is some growth in responsibility and opportunity parallel to an intern’s growth in character and capacity. However, the benchmarks for entrusting interns with new leadership are ambiguous and subjective. This process often leads to interns feeling rushed into something, stifled, overlooked, and more.

As someone overseeing the program, A. Hamilton is pleading for an internship director. Currently, the FC internship is planned and executed by staff with other full-time responsibilities. FC does not currently have a dedicated internship director. Within a flat program, the span of care can quickly spiral out of control. It is not inconceivable for one staff member to be responsible for dozens of interns personally. This ratio is especially overwhelming when directing the FC internship is not one’s full-time job in the first place.

A. Hamilton's passing comment is relative to the advancement conversation because a tier system within the program sets in place the structure necessary for the FC internship to grow and scale sustainably. Since FC leadership has no plans to hire a full-time internship director at this time, a structure in which staff members oversee third-level interns who execute the program is a healthy alternative. This strategy is being implemented moving forward so that the internship at FC can continue scaling larger in a sustainable way.

The theme of advancement is most prominent on the handbook page titled "Advancement Pathway." This page articulates much of what is discussed above and below. It is modeled after the MiLB. This sports analogy is an easy one to follow, even for those who do not have an interest in sports. The implementation of an advancement pathway within the FC internship will be a huge step forward for the program.

After seeing the first draft of the advancement pathway, several project participants commented on the concept. Bradshaw said, "It's currently possible to keep doing the same thing over and over and not know what's next. So, I definitely see the benefit of an advancement pathway. And, entry-level interns have some people to look up to who are further along than them in the program." DiCaprio echoed this sentiment when she said, "I think the advancement pathway would be the greatest strength of the program if we were to implement this handbook or some version of it." Gilbert strengthened the discussion when she said, "I love how this pathway ensures that people who want a fresh experience every time they come back for the internship can get it." She continued by saying, "I would recommend making the third level exclusively those who feel called to vocational ministry."

Kamente agreed when he said, "I like the advancement pathway because it would motivate me to return. It seems like it would help with retention." Marquette chimed in when she

said, “I like that you don’t have to advance within the program, but you can if you want to. People like me probably wouldn’t want to advance at all but would still want to stay in the program for a long time.”

Smith strengthened the discussion when he said, “This structure is very similar to a discipleship program I did right out of high school. They used to be called Master’s Commission. Now, they are called Florida School of Discipleship.” He continued by saying, “This progression provides numerous environments for tough conversations with entrance and exit interviews for each semester. The program will be healthier the more people you tell, ‘You do not have a future on our staff.’ That gives far more weight to the people you string along and tell, ‘You have a future on our staff at some point.’” Pryor had the only minor critique of the advancement pathway. He said, “I think the advancement pathway is initially overwhelming, but when properly understood, it is really helpful. Once I gave it a second read, I was very excited about how it could help the program.” His comment is fair. Prospective interns are likely not expecting advancement opportunities within the program. With this fact in mind, the pathway has the potential to be initially overwhelming. Nonetheless, Pryor’s experience is likely predictive of future prospective intern experiences. Once the advancement pathway is fully understood, it is far less overwhelming and far more exciting.

Cain brought up an interesting challenge. He said, “Should we consider ‘transfer credits’ regarding the pathway? For instance, if a candidate did two summers at Kanakuk Kamps and is now coming to us, should we consider them a third-level intern, or ask them to start from square one as a first-level intern?” Transfer credits are a fine idea, they just need to be objective. The example of Kanakuk Kamps is a good one because that would be an equivalent experience worthy of transfer. However, if a college senior with a terrific platform presence and a great

personality applies for the program, he should be asked to start from square one if he has been lazy over the preceding three years. Charisma and gut instincts cannot be criteria for advancing interns within the program. Benchmarks for advancement must be objective. In conclusion, the idea of transfer credits is a good one worthy of inclusion in this chapter. However, transfer credits are not currently being implemented into the internship at FC.

Once objective benchmarks are in place, the integrity of the pathway will rest in the withholding of opportunities from interns who have not yet achieved a certain level. FC is a fast-paced organization. The following situation is inevitable. An opportunity arises for which only a second-level intern or a third-level intern would qualify. However, only first-level interns are available. In this hypothetical, it would be better for the opportunity to go unclaimed than to advance a first-level intern prematurely. The rush in the short run of completing a task cannot supersede the long-run integrity of the program. Giving people opportunities and responsibilities for which they do not yet qualify dilutes the program and will erode its foundation over time. Objective benchmarks are clearly outlined in the handbook created by this project and need to be closely followed in the long run.

A handful of interviewees commented on the unpaid nature of the FC internship. This excursus fits under the umbrella of the advancement pathway theme because a component of the advancement pathway is aimed at addressing some concerns. Walton was the only intern supervisor to comment on the unpaid nature of the program. He said, “I like the fact that it is unpaid because that acts as a terrific filter. You have to be motivated by the vision to want to apply.” Current interns and intern alumni do not seem to agree with Walton. Arthur said, “I see the strengths of an unpaid internship, but for me, it’s not a willingness test. Rather, being paid would allow me to devote all my time toward ministry.” Lane echoed this sentiment when he

said, “The unpaid nature of the FC internship allows for a greater quantity of interns in the program. However, I’ve seen FC be a little flippant with their recruitment of interns because they’re free. So if you’re willing and have decent character, then you’re in. This has resulted in some people who shouldn’t have been interns at times and diluting the program a little.”

Pryor strengthened the discussion when he said, “I think the unpaid nature of the internship has led to burnout at times.” He continued by saying, “The internship has a reputation for being cheap. There’s a lot of public talk about how God has blessed FC with so many resources and they have nice shiny things, but then they don’t pay their interns. That just doesn’t make sense from the outside looking in.” Arthur is touching on the same tension FC manages with bi-vocational staff members. If those folks were paid more, then they could devote more time to ministry. However, paying them less allows for the hiring of a larger number of staff. Lane’s insight on recruitment is wise. Most talk about not paying interns centers around how it affects the interns. However, if interns were to cost supervisors something, then they might be more rigorous in their interviews and selective in their onboarding. Unfortunately, Pryor is speaking both for himself and several friends. No matter the internal logic of intern compensation, there is an external gap between FC’s celebration of God’s financial blessing and the unpaid nature of her internship.

Included in the new advancement pathway is a stipend for third-level interns. This program addition strikes a balance between Walton’s appreciation of an unpaid internship program and Arthur’s, Lane’s, and Pryor’s concerns about it. First-level and second-level interns remain unpaid. This system allows FCN to continue scaling up the sheer size of her program. It also allows intern supervisors, like Walton, to continue filtering out candidates who are primarily interested in money. Simultaneously, it provides a clear path forward for interns already in the

program to achieve some form of compensation without leaping to staff. The addition of a stipend for third-level interns moves the program forward in a significant way. The dollar amount of this stipend will be evaluated annually during FC's church-wide budgeting process. Ultimately, project participants concurred with the proposed handbook.

Theme 6: Graduation

Walton already mentioned graduation under the umbrella of community. It was a prominent theme throughout all thirty-six interviews. Almost everyone had something insightful to say when asked about the end of the internship during their initial interview. Several participants came back to the idea during their second interview after seeing the proposed graduation process in the first draft of the handbook. An intern's completion of the overall program has been unclear. This ambiguity has resulted in most interns concluding several years of service as an intern by initiating an awkward conversation with their supervisor where it feels like they are quitting. Instead, interns who faithfully meet and exceed all expectations of the program should be celebrated and launched. FC needs to develop a process that ends the internship experience on an objective high note rather than a subjective low note.

The following is a compilation of comments made by current interns when asked about the end of the internship during their initial interview. Arthur said, "Interns are just servants in the church, and I don't think a Christian should ever stop serving their church, so in one sense it never really ends." Bradshaw chimed in when he said, "I think most people hop off the train on their own and go do whatever they feel called to do next whenever they feel called to go do it." Christensen echoed this sentiment when she said, "I don't think you ever stop leading. I do think the internship comes to an end at some point whether you move away, switch churches, get hired at FC, or whatever. I think there are many ways the internship could end for people in the

program. I just don't think we should ever back away from a leadership posture." Lane strengthened the discussion when he said, "Huh. I don't know. That's funny. I guess I'm not really sure when an intern completes the program." Marquette agreed with her peers when she said, "This is different from a job. It's not over when you've made enough money. It's over when you can't give it your all anymore because you get out of the program what you put in." Schmidt echoed this sentiment when she said, "Well, I'm still in it, I haven't finished yet, so I don't really know when it's over. I would assume I'm done when I graduate college." She went on, "A clear graduation process to end the program would significantly help with retention."

The following is a compilation of comments made by intern alumni when asked about the end of the internship during their initial interview. DiCaprio said, "I knew I was done with the program because it was almost like a feeling. I just felt like I had done and received everything God had for me in the internship." Gilbert strengthened the discussion when she said, "Honestly, I don't know when the program ends. I've been around for years and I'm still not sure when it's supposed to end." J. Hamilton strengthened the discussion when he said, "I don't really know. I guess it just depends on the person and what they want to do. I guess that determines when they're done being an intern." Pryor chimed in when he said, "Program completion is definitely an area where the internship could improve because it's currently pretty unclear." Ramirez echoed this sentiment when he said, "I don't really have an answer for that. The internship never really ends if you live in South Florida."

The following is a compilation of comments made by intern supervisors when asked about the end of the internship during their initial interview. A. Hamilton said, "The end of the internship program really has not been clarified. So far, it's just been when you are older than twenty-five, you're done." Cain echoed this sentiment when he said, "When they graduate

college, when they move away, when they get hired, or when they self-select out. I do think there needs to be a clearer end to the program moving forward.” Kingston added, “I mean, when you’re on staff, you’re done being an intern. Otherwise, it’s a little more intuitive. I think when an intern moves from being a thermometer taking the temperature of our church culture to be a thermostat, helping to set the temperature of our church culture, they’re done being an intern.” Smith strengthened the discussion when he said, “You keep doing the internship until you get hired here or God calls you somewhere else.” Stanfield agreed with his peers when he said, “I don’t think we have a clear definition of when the program is over. Maybe we do and I’m just not aware of it, but this is definitely something we can clarify.” Walton tied it all together when he said, “We don’t really hand out certificates, but maybe we should. I don’t really know how we end. Maybe we could end better. I guess it’s kind of a judgment call for our leadership team when an intern is done being an intern.”

The theme of graduation is most prominent on the handbook page titled “Graduation Process.” This page articulates the prerequisites, contents, and circumstances of graduation. Interns must faithfully meet or exceed expectations for a certain duration of time to be presented with a certificate during a weekend worship service at their FC campus. It is important to note the rooting of graduation in time rather than merit.

The following is a compilation of comments made by participants during their second interview after having reviewed the proposed graduation process. Bradshaw said, “I think both the advancement pathway and graduation process would greatly help with retention.” Marquette chimed in when she said, “‘Graduation’ is a funny word to me because typically, when you ‘graduate’ from something, you move on. However, if I were to ‘graduate’ from the internship, I would want to continue serving in my volunteer area.” J. Hamilton strengthened the discussion

when he said, “I would love it if graduation also included something accredited like some credit hours toward a degree at LU or something.” Kamente echoed this sentiment when he said, “I bet a formal graduation process would help significantly with intern placement outside FCN. Within FCN, interns are prime candidates for ministry leadership positions. Outside FCN, a formal graduation process would legitimize the program in the eyes of other churches and other pastors.” Ramirez agreed with his peers when he said, “I would probably give them something in addition to the certificate. I think the certificate would mean something to them vocationally, but maybe an engraved and signed Bible would mean more to them personally.”

Cain chimed in when he said, “In the life of the FC internship so far, we’ve hired thirty interns in total. Seventeen current staff members were FC interns.” He continued by saying, “I would love to see this program accredited in some way. So, when they graduate from the FC internship, they receive credit hours toward a degree at LU or something.” Kingston echoed this sentiment when he said, “I like how this graduation process ends an intern’s program experience on a high note.” Stanfield strengthened the discussion when he said, “I think graduation helps people push through to the end because it defines the end clearly.” He went on to say, “I would highly recommend an alumni association for the program and an alumni spotlight page in the handbook.” Walton chimed in when he said, “I would love for the certificate interns receive upon graduation to one day be accredited. It could be an accredited certificate in Christian leadership from LU or it could be a certain number of credit hours at LU that can be applied toward an associate’s degree in Christian leadership or a bachelor’s degree in Christian leadership if the intern wants to proceed with additional online courses.”

Schmidt, Bradshaw, and Stanfield commented on the power of a graduation process regarding retention. The concept is like that of running a five-kilometer race. In foot races, there

are typically mile markers at the first mile, second mile, and third mile. After crossing the third-mile threshold, runners sprint to the end, knowing they only have one-tenth of a mile remaining. If mile markers were absent from a five-kilometer foot race, then runners who complete the third mile might quit, thinking there were several miles left. A graduation process would inspire interns to run well throughout the program and combat development fatigue.

J. Hamilton, Cain, and Walton commented on the desire to see the internship become accredited. This endeavor would not be new territory for FCN. The residency at FC is a parallel program to the internship. While boasting a similar purpose, it caters to an older audience. The FC residency offers credit hours toward graduate degrees through accredited partner institutions. An internship that offers credit hours toward undergraduate certificates and degrees through accredited partner institutions would be a wonderful complement to the residency. Kamente commented on the way a graduation process would help with intern placement outside FCN. This point is well-taken because the program is thought of highly within FC circles, but rather unknown outside FCN. If the heartbeat of the program is an emphasis on the intern's personal development over their utility for FC, then Kamente's point is especially well-taken. Stanfield recommended an alumni association. Like an alumni association at a university, such coordination would cultivate greater program visibility, increase the overall number of applicants, inspire generosity, and connect interns to something bigger than their cohort. Though both accreditation and an alumni association are good ideas worthy of inclusion in this chapter, neither is included in the handbook created by this project. However, both topics are revisited at length in chapter five. At this time, FC leadership is pursuing accreditation for her internship while an alumni association remains aspirational. Ultimately, project participants concurred with the proposed handbook.

Summary of Results

The purpose of this DMIN action research was to create a handbook for the FC internship in South Florida. The internship at FC is a thriving and growing program. However, it lacked a guiding handbook. This project created an internship handbook through a series of careful interviews. Eighteen individual interviews were conducted with project participants. Six interviewees were current interns, six were intern alumni, and six were intern supervisors. A first draft of the handbook was written and distributed to participants. Eighteen follow-up interviews were conducted with the same interviewees. A final draft of the handbook was written and attached to this project as an appendix. All thirty-six interviews bore great fruit of insights and ideas that were incorporated into the handbook. The six main themes that emerged across all three dozen conversations were community, confidence, experiential learning, access to leaders, advancement, and graduation. Overall, the conclusion is that the installation of a handbook into the internship at FC in South Florida will significantly improve the program and the one created by this project is essential to success in the long run.

CHAPTER 5: CONCLUSION

The fifth chapter of this project outlines research implications, research applications, research limitations, and further research. Research implications connect to the second chapter of this project. Research applications are encouragements to spectating churches who are considering similar programs of their own. Research limitations connect to the first chapter of this project. Further research discusses six recommendations for immediate action that are specific to FC in South Florida.

Research Implications

Putting theory into practice is never easy. Much of the literature review, theological foundations, and theoretical foundations served as a wonderful precedent for the action research. The prominence of community as a research theme is clear in hindsight but was not anticipated by the principal investigator. However, Baumgartner and Logan may have seen it coming.

Baumgartner's theory of working groups as the best environment for leadership development proved true.¹⁹⁸ Project participants commented on the camaraderie that propelled their leadership forward. Life gains greater purpose when serving a mission bigger than oneself. A special bond forms with those making similar sacrifices as they engage with the same mission.

Logan's theory of peer-to-peer learning proved true.¹⁹⁹ Project participants commented on what they gleaned from fellow interns. Peer-to-peer learning in working groups demands vulnerability and humility. Interns must be vulnerable enough to admit when they inevitably make mistakes. Likewise, interns must be humble enough to accept friendly feedback. These team virtues result in a special type of bonding.

¹⁹⁸ Baumgartner, "New Approach," 21.

¹⁹⁹ Logan, "The Path of Leadership Development," 76.

Research Applications

Any church of any size can start an internship program. When conventional wisdom is changed and an internship program is viewed primarily as a service to its interns and secondarily as a service to the host church, it becomes a ubiquitous opportunity. Few churches have the resources to hire dozens of interns to meet their constant leadership needs. However, most churches have the resources to start a small program that develops the young Christian leaders entrusted to their care. Any church can cultivate community among their young Christian leaders, instill confidence in them, provide them with hands-on experience, provide them access to any leader at any level, outline benchmarks for growth, and define an end to the program. Any church can create a handbook tailored to their context that guides the forward progress of their program. This project has the potential to overwhelm and discourage churches from starting an internship program. Prayerfully, it will do the opposite by empowering and encouraging churches to start an internship program.

Encouragement and exhortation are found in the wise words of Kevin DeYoung. He encourages Christian leaders to “shake off passivity, obey the straightforward commands of Scripture, and just do something.”²⁰⁰ Too often, individuals and institutions are ensnared in paralysis by analysis. They deliberate all the possibilities in such a way that they end up doing nothing. Regarding an internship program, just do something. Start with the resources available and do the best job possible. Reciprocate interest in those expressing a desire for leadership development. In the words of Paul from the third Chapter of his first Epistle to the Corinthians, plant a seed, give it some water, and let God take care of the growth.

²⁰⁰ Kevin DeYoung, *Just Do Something: A Liberating Approach to Finding God's Will* (Chicago, IL: Moody Publishers, 2014), 7.

Research Limitations

It would have been interesting to further stratify data within the intern alumni demographic. The principal investigator noticed a different tone among project participants who had finished the internship and were not on staff at FC, namely Pryor, Kamente, Gilbert, and DiCaprio. These interviewees seemed to feel more freedom to speak their minds and seemed to have new leadership experiences against which to compare their past FC experiences. Furthermore, few prospects declined participation in this project. Interestingly, all four prospects who chose to decline participation were intern alumni who are not on staff at FC. It would have been better to either limit the project to intern alumni who are on staff at FC or create a fourth category of intern alumni who are not on staff at FC.

Further Research

Further research discusses six recommendations for immediate action that are specific to FC in South Florida. These six recommendations include a landing page, admissions process, feeder program, longitudinal study, accreditation, and alumni association. In many ways, the first three recommendations are aimed toward producing better program candidates while the latter three recommendations are aimed at producing better program graduates. The handbook may bring closure to this project, but it does not bring closure to the internship at FC. Much work still needs to be done. While these six recommendations are specific to the ministry context of this action research, much can be transferred to other churches.

Landing Page

Currently, the internship at FC has a landing page at www.familychurchnetwork.com/internships. However, it is insufficient to have a landing page

without additional information. The page must be regularly updated and optimized for maximum impact. Kasey Kaplan offers seven helpful principles regarding the importance and utility of business websites.²⁰¹

Firstly, Kaplan believes websites grant credibility to businesses.²⁰² He says an excellent website communicates the quality that prospects will experience when they choose to become customers. Kaplan goes on to say a website is an opportunity to showcase distinctions from competitors. Lastly, he says complete absence of a website causes prospects to question the legitimacy of a business. The internship at FC has an existing landing page, but its quality needs significant improvement and program distinctives must be more apparent. Ultimately, these improvements will make the internship at FC a more credible program.

Secondly, Kaplan believes websites are a terrific opportunity to showcase the brand of a business.²⁰³ Specifically, he says websites should outline who a business is, what they represent, and what they stand for. FC is not a business; it is a church. Nonetheless, there are several items that distinguish FC as a congregation from other churches and distinguish her internship from similar Christian programs. Theology is the best example. Not all churches and Christian internships subscribe to SBC doctrine. Though the internship landing page is embedded within a larger FCN website, it may help to list important brand items directly on the page.

Thirdly, Kaplan believes the most appealing aspect of business websites is their ability to increase leads.²⁰⁴ Websites should make it abundantly clear exactly how to contact a business.

²⁰¹ Kaplan, Kasey. "Why Every Business Needs A Website." Forbes. February 3, 2020.
<https://www.forbes.com/sites/theyec/2020/02/03/why-every-business-needs-a-website/?sh=174166286e75>

²⁰² Ibid.

²⁰³ Ibid.

²⁰⁴ Ibid.

The internship landing page has an existing contact form embedded within it. Further research about the best prompt to maximize the number of contact form submissions would be intriguing.

Fourthly, Kaplan believes business websites garner incredible organic traffic.²⁰⁵ He is specifically referencing search engine optimization. In other words, if properly set up, then a business website may populate in someone's general search results for a good or service. This principle is also true of the internship at FC and has not been properly leveraged. The landing page could be better set up to optimize the program's likelihood of populating on someone's general search results for great Christian internships.

Fifthly, Kaplan believes websites save businesses hours of time.²⁰⁶ Business owners without a website are constantly fielding calls, texts, and e-mails that could easily be avoided with an intentional website. Business owners can especially save themselves time by adding a frequently asked questions section to their website that they regularly update. The landing page for the internship at FC is no different. If properly designed and better leveraged, it has the potential to save FC staff hours of time.

Sixthly, Kaplan believes websites are an excellent place for businesses to post updates and announcements.²⁰⁷ Since websites are accessible all day every day, they are a great place for businesses to communicate timely information to customers and prospects. The recent pandemic is a great example of this principle. Businesses had to adjust their hours of operation due to workforce issues, adjust their store policies due to health concerns, adjust their product availability due to supply chain malfunction, and more. Websites were the best place for customers and prospects to find the most current information. The internship landing page has

²⁰⁵ Kaplan, "Why Every Business Needs A Website."

²⁰⁶ Ibid.

²⁰⁷ Ibid.

the potential for similar functionality.

Lastly, Kaplan believes the most important piece in digital marketing is a website.²⁰⁸ Specifically, he believes digital marketing is most effective when it all funnels to a single landing page. In other words, efforts like e-mail campaigns, social media ads, and television commercials should all point prospects to the same landing page. The concept is one that is currently neglected by the internship at FC but has some of the greatest potential for program growth.

The internship at FC would benefit greatly from a well-researched landing page. Intentional web presence has the potential to help the internship at FC increase credibility, brand clarity, leads quantity, organic traffic, and overall efficiency. An intentional landing page is also a great place for announcements and a great funnel for digital marketing. Action research would simply need to launch from some of Kaplan's principles and determine the best way to structure and leverage a landing page. The principal investigator for this project recommends that further research be conducted regarding the landing page for the internship at FC.

Admissions Process

Currently, the internship at FC has a poorly defined process and set of criteria for admitting young people into the program. Recruitment is gaining energy and focus. As a result, the sheer quantity of candidates is quickly increasing. However, the objective filter for admitting young people into the program and process by which datapoints for this filter are collected have yet to receive needed attention. Coleman and Keith articulate a philosophy of higher education admissions known as individualized holistic review.²⁰⁹ This way of thinking about collegiate-

²⁰⁸ Kaplan, "Why Every Business Needs A Website."

²⁰⁹ Coleman, Arthur and Jamie Keith. "Understanding Holistic Review in Higher Education Admissions: Guiding Principles and Model Illustrations." *College Board*. January 3, 2018.
<https://professionals.collegeboard.org/pdf/understanding-holistic-review-he-admissions.pdf>

level admissions has three primary components. FC could benefit greatly from this approach.

Firstly, Coleman and Keith claim institutions must examine candidates for missional alignment.²¹⁰ Qualitative methods, such as interviews, may be utilized to determine alignment. Institutions may also utilize quantitative methods, such as a quiz. Nonetheless, examination should be more than merely checking a box in passive agreement with a statement or document. FC has several items that require alignment. Primarily, candidates must align with SBC doctrine. Additionally, candidates must align with a variety of secondary items such as an emphasis on family enrichment, an emphasis on church planting, and an emphasis on leadership development.

Secondly, Coleman and Keith claim institutions must determine a candidate's potential to both succeed within the culture of a program and contribute to the furtherance of said culture.²¹¹ Again, both qualitative and quantitative methods are available for this component, but instincts and feelings must be viewed as vastly insufficient. FC could utilize a variety of existing tests from categories such as spiritual gifting, personality, mathematics, grammar, and more. Please note, tests like the aforementioned should never be incorporated into a general church membership process. The discussion at hand is one about a high-level leadership development program that is above and beyond church membership. Setting interns up for failure does them a great disservice. Intentionality and objectivity in the admissions process prevents this disservice.

Thirdly, Coleman and Keith claim institutions should consider the constellation of a candidate's extracurricular activities when making an admissions decision.²¹² This component begins with the installation of a mechanism for collecting information about extracurricular activities into the admissions process. It is important to learn about a candidate's education,

²¹⁰ Coleman and Keith, "Understanding Holistic Review."

²¹¹ Ibid.

²¹² Ibid.

experience, calling, gifting, and vocational goals. It is equally important to learn about a candidate's family history, hobbies, and interests. FC could easily collect extracurricular information as part of her internship admissions process. It just needs to decide ahead of time which extracurriculars will increase a candidate's value and which ones will decrease their likelihood of admission into the program.

Lastly, Coleman and Keith discuss how individualized holistic review is most effective in the context of a process under centralized management.²¹³ Additionally, they say this process must be defined by consistency, rigor, and fairness. Furthermore, they say this process must undergo frequent and detailed reviews for improvement. In the context of FCN, there cannot be one campus operating their admissions process while another campus is operating a completely different admissions process. Likewise, departments cannot be operating varied admissions processes. While every campus and every department of FCN must be willing and able to serve interns, admission and placement should funnel through a centrally managed process.

The internship at FC would benefit greatly from a well-researched admissions process. Coleman and Keith suggest a collegiate-level admissions philosophy known as individualized holistic review. This approach has three components: examine missional alignment, determine a candidate's potential for both succeeding within the program and contributing to the program, and factor extracurriculars into the final decision. Action research would simply need to launch from some of Coleman's and Keith's principles and determine the best way to implement individualized holistic review in the context of FCN. The principal investigator for this project is recommending that further research be conducted regarding an admissions process for the internship at FC.

²¹³ Coleman and Keith, "Understanding Holistic Review."

Feeder Program

Currently, FC has leadership opportunities for high school students absent a formal program that coherently ties it all together. A student leadership program for high school students would primarily be of great benefit to the teenagers involved. Additionally, it would be a terrific feeder program for the internship at FC. In the eleventh chapter of his seminal book about youth ministry, Mark DeVries discusses student leadership programs. His first comment is to postpone the establishment of a student leadership program until all foundational components of a youth ministry have been settled.²¹⁴ Student leadership programs undoubtedly elevate youth ministries, but other items like adult volunteer recruitment and curriculum selection must take priority. DeVries proceeds to share his preference for labeling the program a student apprenticeship rather than a student leadership team.²¹⁵ He believes student apprentices are seen as young people training to receive leadership in the future, whereas student leaders are seen as young people who have been given too much responsibility and power before they are ready.

DeVries makes some wise comments about recruiting into a student apprenticeship. He likes looking for students who are already doing the work no one wants to do, such as picking up trash and tearing down games.²¹⁶ Additionally, he likes looking for students who are already in the proverbial corners engaging fringe kids.²¹⁷ These students show signs of the heart posture necessary in a healthy student apprenticeship. As the adage goes, it is easier to steer a moving ship than it is to get a ship moving.

²¹⁴ Mark DeVries, *Sustainable Youth Ministry: Why Most Youth Ministry Doesn't Last and What Your Church Can Do About It* (Downers Grove, IL: InterVarsity Press, 2008), 165.

²¹⁵ Ibid., 166.

²¹⁶ Ibid.

²¹⁷ Ibid.

DeVries cautions against launching a student apprenticeship without adequate time to train the apprentices.²¹⁸ He remarks how he has seen too many great ideas fail because of poor and rushed execution. A poorly executed student apprenticeship not only misses an incredible opportunity, but it has the potential for negative impact. Poor and rushed execution of a new student apprenticeship has the potential to make students feel like they are being used rather than making them feel like they are being empowered and deployed.

Regarding training content, DeVries provides two helpful principles. Firstly, he encourages youth pastors to begin their student apprenticeship training with inspiration.²¹⁹ He likes to tell the story of Paul Revere and William Dawes. Both men were charged with delivering the same message about the British invasion to two different groups of people in the middle of the night. Revere's group was inspired and arose to fight. Dawes's group was apathetic and went back to sleep. DeVries tells his students how he sees each of them as a Paul Revere, capable of delivering a powerful message in a way that motivates their peers to action. Secondly, he encourages youth pastors to continue their student apprenticeship training with specificity.²²⁰ In other words, give each student a specific area of ownership over the ministry. Such specificity may require a youth pastor to invent new positions and tasks within the ministry when the demand exceeds the supply. Such creativity is worthwhile in order to give each student apprentice a specific ministry component to own.

The internship at FC would benefit greatly from a well-researched feeder program. There is no shortage of high school students at FC. Additionally, there is no shortage of ministry that can be delegated at FC. Action research would simply need to launch from some of DeVries's

²¹⁸ DeVries, *Sustainable Youth Ministry*, 167.

²¹⁹ Ibid.

²²⁰ Ibid., 168.

principles and determine the best timeline to launch a student apprenticeship at FC, the best practices and criteria for recruiting high school students into the program, and the best content to train apprentices for maximum impact. The principal investigator for this project is recommending that further research be conducted regarding a feeder program at FC.

Longitudinal Study

Currently, the handbook for the internship at FC is finalized. However, it has not undergone long-term, widespread usage followed by a critical evaluation. For this reason, a longitudinal study would be a terrific avenue for further research. Evans, Marroun, and Young conducted a study about relational evolution. They describe their research as a multi-method longitudinal study.²²¹

Evans, Marroun, and Young concede that longitudinal studies are typically employed in the fields of education and psychology.²²² They felt this concession was necessary because their study was conducted within the field of business. This note is good news for the internship at FC because the program is most akin to the education field. In other words, a longitudinal study would be highly adaptable for further research on this handbook. Evans, Marroun, and Young proceed to describe the general framework for a longitudinal study as beginning with a set of initial interviews, continuing with the introduction of stimuli, and ending with a set of follow-up interviews.²²³ Interviews as the qualitative method of data collection is not a requirement. While this method was given as an example by the researchers, other methods are available.

²²¹ Vinie Evans, Sara Marroun, and Louise Young, "A Pluralistic, Longitudinal Method: Using Participatory Workshops, Interviews and Lexicographic Analysis to Investigate Relational Evolution," *The Journal of Industrial Marketing Management* 61, no 1 (2017): 182.

²²² Ibid., 184.

²²³ Ibid.

Additionally, the time that elapses during the stage in which stimuli is introduced varies from one study to another.

The handbook created by this project would benefit greatly from a well-designed longitudinal study. Evans, Marroun, and Young offer fantastic advice for conducting longitudinal studies. They also provide a great example and robust set of references for further reading. Action research would simply need to launch from some of Evans's, Marroun's, and Young's principles to design the best longitudinal study within the context of FCN. The principal investigator for this project is recommending that further research be conducted regarding a longitudinal study on the handbook for the internship at FC.

Accreditation

Currently, the internship at FC is not accredited. It is an excellent program worthy of accreditation but has yet to take that step. Prayerfully, the handbook created by this project will help move the program in that direction. Eileen Frazer provides a concise outline of benefits gained by achieving program accreditation.²²⁴ Her insights are offered within the context of seeking accreditation for medical programs. Nonetheless, most principles still apply. Frazer divides her article into internal benefits of accreditation and external benefits of accreditation.

Regarding internal benefits, three seem applicable to this conversation: better recruitment, better product, and better morale.²²⁵ Frazer is not particularly interested in the increase in quantity of candidates resulting from accreditation. Rather, she is primarily interested in the increase in quality of candidates. The highest-quality candidates want the highest-quality programs, and the highest-quality programs tend to be accredited. Frazer points out how the

²²⁴ Eileen Frazer, "Why Seek Accreditation?" *Air Medical Journal* 33, no 4 (2014): 124.

²²⁵ Ibid.

accreditation process requires a comprehensive audit. Ultimately, this comprehensive audit results in a better product for program participants. Lastly, morale is improved by a program that has been legitimized and must maintain certain standards to remain accredited.

Regarding external benefits, three seem applicable to this conversation: competitive advantage, improved patient care, and marketing tool.²²⁶ In Frazer's scheme, interns are the employees experiencing the internal benefits and church members are the patients experiencing the external benefits. In this way, the competitive advantage would be someone becoming a member at FC instead of a sister church because of her accredited internship. Likewise, the improved patient care would be better intern-led experiences for church members. As the internship at FC continues emphasizing experiential learning, accreditation would improve the quality of intern-led initiatives, even as they learn on the go. Lastly, the marketing tool would serve more as an encouragement to increase giving. Pastors would be able to share with church members how their faithful giving is funding an accredited internship program.

The internship at FC would benefit greatly from well-researched accreditation. Frazer offered several compelling benefits of accreditation. FC could pursue independent accreditation or accreditation in partnership with an existing institution. The latter idea is not without precedent at FC. The residency at FC is a parallel program to the internship. It serves a similar purpose to a different demographic, namely older individuals with families and careers. Graduates of the residency at FC receive eighteen credit hours that can be applied toward graduate degrees at multiple partner institutions. The principal investigator for this project is recommending that Frazer's encouragements be taken seriously and further research be conducted regarding the accreditation of the internship at FC.

²²⁶ Frazer, "Why Seek Accreditation?" 124.

Alumni Association

Currently, the internship at FC has a significant number of informal graduates. As the handbook created by this project continues to be used, FC will begin accumulating formal graduates at a fast pace. As a result, an alumni association is warranted. Reid Hoffman offers four compelling reasons to invest in an alumni association.²²⁷

Firstly, alumni associations help companies hire great people.²²⁸ Hoffman articulates two primary avenues: boomerangs and referrals. He says companies with alumni associations have a higher rate of boomerang employees because former employees are more likely to return if the company has kept in touch. He goes on to say the value of a boomerang is tremendous because they have both an insider and outsider perspective. Additionally, Hoffman sees a higher rate of referrals in companies with robust alumni associations. Infrastructure used to keep in touch with alumni can be leveraged to request and receive referrals for openings when the time is right.

Secondly, alumni associations provide useful intelligence.²²⁹ Hoffman recommends sending frequent polls to alumni distribution lists. These polls can cover topics such as company perception and industry trends. Alumni have both an insider and outsider perspective. As a result, they often provide terrific information. Information is power and the more information a company can gather in an ethical way, the better.

Thirdly, alumni associations produce more customers.²³⁰ In Hoffman's scheme, the customers would be church members. Intern alumni would produce more church members by simply encouraging friends who are moving to South Florida to consider attending FC. People

²²⁷ Reid Hoffman, "Four Reasons to Invest in a Corporate Alumni Network," LinkedIn. September 1, 2014. <https://www.linkedin.com/business/talent/blog/talent-strategy/invest-in-corporate-alumni-network>

²²⁸ Ibid.

²²⁹ Ibid.

²³⁰ Ibid.

are moving to Florida in droves, especially South Florida. Alumni are undoubtedly connected to thousands of Christians that are planting new roots in the sunshine state.

Fourthly, associations filled with happy alumni produce brand positivity.²³¹ In Hoffman's scheme, it seems the audience for this brand positivity would be pastors in sister churches. As alumni of the internship at FC find employment with other churches across the nation, pastors inevitably want the insider perspective on FCN's explosive growth. Happy alumni will speak highly of their experience within FCN and the future of gospel advancement in South Florida.

The internship at FC would benefit greatly from a well-researched alumni association. According to Hoffman, alumni associations cultivate better candidates for employment, provide critical information, produce more customers, and increase brand positivity. Action research would simply need to launch from some of Hoffman's encouragements to determine the best structure for an internship alumni association at FC. The principal investigator for this project is recommending that further research be conducted regarding an alumni association for the internship at FC.

Conclusion

The fifth chapter of this project outlined research implications, research applications, research limitations, and further research. Research implications connected to the second chapter of this project. Research applications were encouragements to spectating churches who are considering similar programs of their own. Research limitations connected to the first chapter of this project. Further research discussed six recommendations for immediate action that are specific to FC in South Florida.

²³¹ Hoffman, "Four Reasons to Invest in a Corporate Alumni Network."

Recall the fourth Chapter of Paul's first Epistle to the Corinthians. 1 Corinthians 4:2 says, "It is required of stewards that they be found faithful" (ESV). Never lose sight of God's dashboard for success. The metrics on His dashboard are not money, baptisms, or social media followers. It is not required of Christian leaders that they be found with millions of dollars, thousands of church members, pristine facilities, and a respectable following on the latest social media platform. Rather, it is required of Christian leaders that they be found faithful. May the Christian leaders at FC never lose sight of God's singular metric for success as they as they continue faithfully operating the internship. May readers of this project never lose sight of God's singular metric for success as they faithfully consider how to start or improve their own internship programs. May all Christian leaders around the world reach the end and hear Christ's words from Matthew 25:21, "Well done, good and faithful servant" (ESV).

IRB Approval

December 6, 2021

Garrett Haywood
Darren Hercyk

IRB Approval IRB-FY21-22-461: The Creation of a Handbook for the Family Church Internship in South Florida

Dear Garrett Haywood and Darren Hercyk,

The Liberty University Institutional Review Board (IRB) 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 does not classify as human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

Your project will consist of quality improvement activities, which are not “designed to develop or contribute to generalizable knowledge” according to 45 CFR 46. 102(l).

Please note that this decision only applies to your current application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application’s status, please email us at [REDACTED].

Sincerely,

G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

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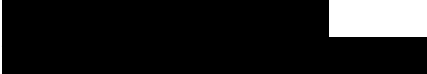
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Appendix A

Organizational Permission Request Template

December 8, 2021

Dr. Tyler Core
Pastor to Student and Families
Family Church Network


Dear Dr. Core,

As a graduate student in the School of Divinity at Liberty University, I am doing a project as part of the requirements for a Doctor of Ministry degree. The title of my project is *The Creation of a Handbook for the Internship at Family Church in South Florida*. The hypothesis is that an excellent handbook for the internship at Family Church will help the program produce better young Christian leaders.

I am writing to request your permission to do my project at Family Church by contacting past and present staff members as well as past and present interns to invite them to participate in my project.

Participants will be asked to complete an initial interview with me, review a first draft of the handbook on their own time, and complete a second interview with me. Participants will be presented with informed consent information prior to participating. Taking part in this project is completely voluntary, and participants are welcome to discontinue participation at any time.

Thank you for considering my request. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Garrett S. Haywood
Minister to Middle School Students
Family Church Downtown

Appendix B

Organizational Permission Response Template

December 8, 2021

Garrett S. Haywood
Minister to Middle School Students
Family Church Downtown


Dear Garrett,

After careful review of your project proposal entitled *The Creation of a Handbook for the Internship at Family Church in South Florida*, I have decided to grant you permission to do your project at Family Church by contacting past and present staff members as well as past and present interns to invite them to participate in your project.

Check the following boxes, as applicable:

☐ I grant permission for Garrett S. Haywood to contact past staff members of Family Church to invite them to participate in his project.

☐ I grant permission for Garrett S. Haywood to contact present staff members of Family Church to invite them to participate in his project.

☐ I grant permission for Garrett S. Haywood to contact past interns of Family Church to invite them to participate in his project.

☐ I grant permission for Garrett S. Haywood to contact present interns of Family Church to invite them to participate in his project.

☐ I am requesting a copy of the results upon project completion and publication.

Sincerely,

Dr. Tyler Core
Pastor to Students and Families
Family Church Network

Appendix C

Participant Recruitment Letter Template

December 15, 2021

Dear [Recipient]:

As a student in the John W. Rawlings School of Divinity at Liberty University, I am doing a project as part of the requirements for a Doctor of Ministry degree. The purpose of my project is to create a handbook for the internship at Family Church in South Florida. The hypothesis is that an excellent handbook for the internship will help the program develop better young Christian leaders. I am writing to invite eligible participants to join my project.

Participants must be eighteen years of age or older and active members of Family Church in good standing. Participants, if willing, will be asked to do the following two items:

1. Participate in an initial individual interview regarding your thoughts on the internship at Family Church before the handbook's first draft is written.
2. Participate in a second individual interview regarding your thoughts on the internship at Family Church after reviewing the handbook's first draft.

Names and other identifying information will be requested as part of this project, but the information will remain confidential.

To decline participation in this project, please email a written explanation to Garrett S. Haywood no later than Monday, January 10, 2022. To accept participation in this project, read and sign the attached Consent Form and hand-deliver it to Garrett S. Haywood no later than Monday, January 10, 2022. The Consent Form provides additional information about my project.

Sincerely,

Garrett S. Haywood
Minister to Middle School Students
Family Church Downtown



Appendix D

Participant Consent Form Template

Title of the Project: The Creation of a Handbook for the Family Church Internship in South Florida

Principal Investigator: Garrett S. Haywood, B.A., M.Div., M. B. A., Family Church

Invitation to be Part of a D.Min. Project

You are invited to participate in a D.Min. project. To participate, you must be a member of Family Church. Taking part in this project is voluntary.

Please read this entire form and ask questions before deciding whether to participate in this project.

What is the project about, and why is it being done?

This project aims to create a handbook for the internship at Family Church in South Florida. The hypothesis is that an excellent handbook for the Ministry Internship at Family Church will help the program develop better young Christian leaders.

What will happen if you take part in this project?

If you agree to be in this project, I will ask you to do the following two items:

1. Participate in an initial individual interview regarding your thoughts on the internship at Family Church before the handbook's first draft is written.
2. Participate in a second individual interview regarding your thoughts on the internship at Family Church after reviewing the handbook's first draft.

How could you or others benefit from this project?

Participants should not expect to receive a direct benefit from taking part in this project. Benefits to society include better young Christian leaders serving local churches and lost communities around the world.

What risks might you experience from being in this project?

The risks involved in this project are minimal, which means they are equal to the risks you encounter in everyday life. The only known risk is the potential to become privy to information that triggers mandatory reporting of child abuse, child neglect, elder abuse, elder neglect, or intent to harm self or others.

How will personal information be protected?

Data collected from you may be shared for use in future projects or with other investigators. If data collected from you is shared, any information that could identify you will be removed before the data is shared. The use of pseudonyms is the primary means by which your identity will be protected in the publication. Data from interviews will be collected in such a way that others will neither be able to see nor hear your responses. Audio recordings and verbatim transcripts of all interviews will be exclusively stored on the password-protected personal computer of the principal investigator.

How will you be compensated for being part of the project?

Participants will not be compensated for participating in this project.

What are the costs to you to be part of the project?

There are no monetary costs to you to be part of this project.

Does the investigator have any conflicts of interest?

The principal investigator of this project is a past, present, and future supervisor of interns at Family Church. Additionally, the principal investigator of this project is a paid employee of Family Church. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this project. No action will be taken against an individual based on his or her decision to participate or not participate in this project.

Is project participation voluntary?

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

What should you do if you decide to withdraw from the project?

If you choose to withdraw from the project, please contact the principal investigator at the email address included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this project.

Whom do you contact if you have questions or concerns about the project?

The investigator conducting this project is Garrett S. Haywood. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact Garrett S. Haywood at [REDACTED]. You may also contact the investigator's faculty sponsor, Dr. Darren Hercyk, at [REDACTED].

Whom do you contact if you have questions about your rights as a project participant?

If you have any questions or concerns regarding this project and would like to talk to someone other than the investigator, **you are encouraged** to contact the Institutional Review Board, [REDACTED] or email at [REDACTED].

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty investigators are those of the investigators and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this project. Make sure you understand what the project is about before you sign. You will be given a copy of this document for your records.

The investigator will keep a copy with the project records. If you have any questions about the project after you sign this document, you can contact the project team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the project.

☐ The principal investigator and his faculty sponsor have my permission to audio-record me as part of my participation in this project.

Printed Subject Name

Signature & Date

Appendix E

Interview #1 Questions – Current Intern

1. How long have you been a Family Church intern? How did you hear about Family Church's internship? How would you describe your recruitment experience?
2. Do you see a difference between secular leadership and spiritual leadership? If not, why not? If so, what is the difference?
3. How do the concepts of leadership development and discipleship interact?
4. Describe the purpose of the internship at Family Church. In other words, why does the program exist?
5. Who is the ideal target market for the internship at Family Church? Is the program currently hitting this mark? If so, how? If not, why not?
6. Generally, describe the operations of the internship at Family Church. What is the typical intern experience on the ground level?
7. How do interns know when they have completed the program?
8. What are the strengths of the internship at Family Church?
9. What are the weaknesses of the internship at Family Church?
10. How has the internship at Family Church grown your leadership?
11. What has been your favorite internship memory so far and why?
12. What would you change, if anything, about the internship at Family Church and why? Keep in mind, no change is too big or too small.

Appendix F

Interview #1 Questions – Intern Alumnus

1. During approximately what timeframe were you a Family Church intern? For example, from August 2014 to December 2017. How did you hear about Family Church's internship? How would you describe your recruitment experience?
2. Do you see a difference between secular leadership and spiritual leadership? If not, why not? If so, what is the difference?
3. How do the concepts of leadership development and discipleship interact?
4. Describe the purpose of the internship at Family Church. In other words, why does the program exist?
5. Who is the ideal target market for the internship at Family Church? Is the program currently hitting this mark? If so, how? If not, why not?
6. Generally, describe the operations of the internship at Family Church when you were in the program. What was the typical intern experience on the ground level?
7. How do interns know when they have completed the program?
8. What are the strengths of the internship at Family Church?
9. What are the weaknesses of the internship at Family Church?
10. How did the internship at Family Church grow your leadership?
11. What is your favorite internship memory and why?
12. What would you change, if anything, about the internship at Family Church and why? Keep in mind no change is too big or too small.

Appendix G

Interview #1 Questions – Intern Supervisor

1. Approximately how long have you been supervising Family Church interns? For example, from August 2017 to the present. What are some of your favorite intern recruitment strategies and tactics?
2. Do you see a difference between secular leadership and spiritual leadership? If not, why not? If so, what is the difference?
3. How do the concepts of leadership development and discipleship interact?
4. Describe the purpose of the internship at Family Church. In other words, why does the program exist?
5. Who is the ideal target market for the internship at Family Church? Is the program currently hitting this mark? If so, how? If not, why not?
6. Generally, describe the operations of the internship at Family Church. What is the typical intern experience on the ground level?
7. How do interns know when they have completed the program?
8. What are the strengths of the internship at Family Church?
9. What are the weaknesses of the internship at Family Church?
10. What is your favorite part about supervising Family Church interns?
11. Describe the time when you were most proud of a specific intern or a team of interns. What happened, and why were you so proud?
12. What would you change, if anything, about the internship at Family Church and why? Keep in mind that no change is too big or too small.

Appendix H

Interview #2 Questions – Current Intern

1. Would the implementation of this handbook in either its current form or with slight revisions make your current internship experience better or worse? Explain.
2. After reviewing the handbook's first draft, how would you describe the purpose of the internship at Family Church? In other words, why does the program exist?
3. Do the commitments and performance standards outlined in the handbook's first draft set the bar too high, too low, or just right? Explain.
4. Is the advancement pathway outlined in the handbook's first draft too complex, too simple, or just right? Explain.
5. After reviewing the handbook's first copy, how does an intern know when he or she has completed the program? Do the completion requirements need any clarification?
6. If the handbook were implemented in its current form or with slight revisions, then what would be the program's greatest strength?
7. If the handbook were implemented in its current form or with slight revisions, then what would be the program's greatest weakness?
8. If the handbook were implemented in either its current form or with slight revisions, then what would set the internship at Family Church apart from other ministry internship programs and other corporate internship programs?
9. What would you change about the handbook prior to implementation? Keep in mind that no change is too big or too small.
10. Consider the robust experience an intern would have according to this handbook in either its current form or with slight revisions. If you were a hiring manager at a church or business, how would a candidate's completion of the internship at Family Church influence your hiring decision?

Appendix I

Interview #2 Questions – Intern Alumnus

1. Would the implementation of this handbook in either its current form or with slight revisions have made your internship experience better or worse? Explain.
2. After reviewing the handbook first draft, how would you describe the purpose of the internship at Family Church? In other words, why does the program exist?
3. Do the commitments and performance standards outlined in the handbook first draft set the bar too high, too low, or just right? Explain.
4. Is the advancement pathway outlined in the handbook first draft too complex, too simple, or just right? Explain.
5. After reviewing the handbook first draft, how does an intern know when he or she has completed the program? Do the completion requirements need any clarification?
6. If the handbook were implemented in either its current form or with slight revisions, then what would be the greatest strength of the program?
7. If the handbook were implemented in either its current form or with slight revisions, then what would be the greatest weakness of the program?
8. If the handbook were implemented in either its current form or with slight revisions, then what would set the internship at Family Church apart from other ministry internship programs and other corporate internship programs?
9. What would you change about the handbook prior to implementation? Keep in mind, no change is too big or too small.
10. Consider the robust experience an intern would have according to this handbook in either its current form or with slight revisions. If you were a hiring manager at a church or business, how would a candidate's completion of the internship at Family Church influence your hiring decision?

Appendix J

Interview #2 Questions – Intern Supervisor

1. Would the implementation of this handbook in either its current form or with slight revisions make your supervision of interns better or worse? Explain.
2. After reviewing the handbook first draft, how would you describe the purpose of the internship at Family Church? In other words, why does the program exist?
3. Do the commitments and performance standards outlined in the handbook first draft set the bar too high, too low, or just right? Explain.
4. Is the advancement pathway outlined in the handbook first draft too complex, too simple, or just right? Explain.
5. After reviewing the handbook first draft, how does an intern know when he or she has completed the program? Do the completion requirements need any clarification?
6. If the handbook were implemented in either its current form or with slight revisions, then what would be the greatest strength of the program?
7. If the handbook were implemented in either its current form or with slight revisions, then what would be the greatest weakness of the program?
8. If the handbook were implemented in either its current form or with slight revisions, then what would set the internship at Family Church apart from other ministry internship programs and other corporate internship programs?
9. What would you change about the handbook prior to implementation? Keep in mind, no change is too big or too small.
10. Consider the robust experience an intern would have according to this handbook in either its current form or with slight revisions. If you were a hiring manager at a church or business, how would a candidate's completion of the Ministry Internship at Family Church influence your hiring decision?

Appendix K



INTERNSHIP HANDBOOK

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James H. Scroggins IV



January 1, 2023

Dear Intern,

The gospel is the good news that Jesus died on the cross for our sins, was buried, and rose again. The gospel is the only news that can truly save. God is on the move at Family Church as we faithfully take the gospel to every person in every neighborhood in South Florida. In a region that is 96% unchurched, we have chosen to attack this sea of lostness by expanding a network of neighborhood churches. This strategy demands an army of strong Christian leaders. Family Church is dedicated to developing young Christian leaders by pulling them in, raising them up, and sending them out. It would be an honor to invest in YOU and watch God multiply His Kingdom in South Florida and beyond.

As a Family Church Intern, you will lock arms with some of the greatest Christian leaders on the planet. You will have complete access to anyone on our team, including me. Our team will challenge you to go places you never thought you would go, read things you never thought you would read, do things you never thought you would do, and more. All along the way, our team will intentionally evaluate you. Experience helps leaders grow, but evaluated experience is rocket fuel to leadership development.

Family Church benefits from having some of the greatest young Christian leaders on the planet entrust us with this season of their lives. However, the Family Church Internship is ultimately for YOU. No matter where God takes you and no matter what He has you doing in the future, our prayer is that your time with us as an Intern will exponentially increase your impact for Christ.

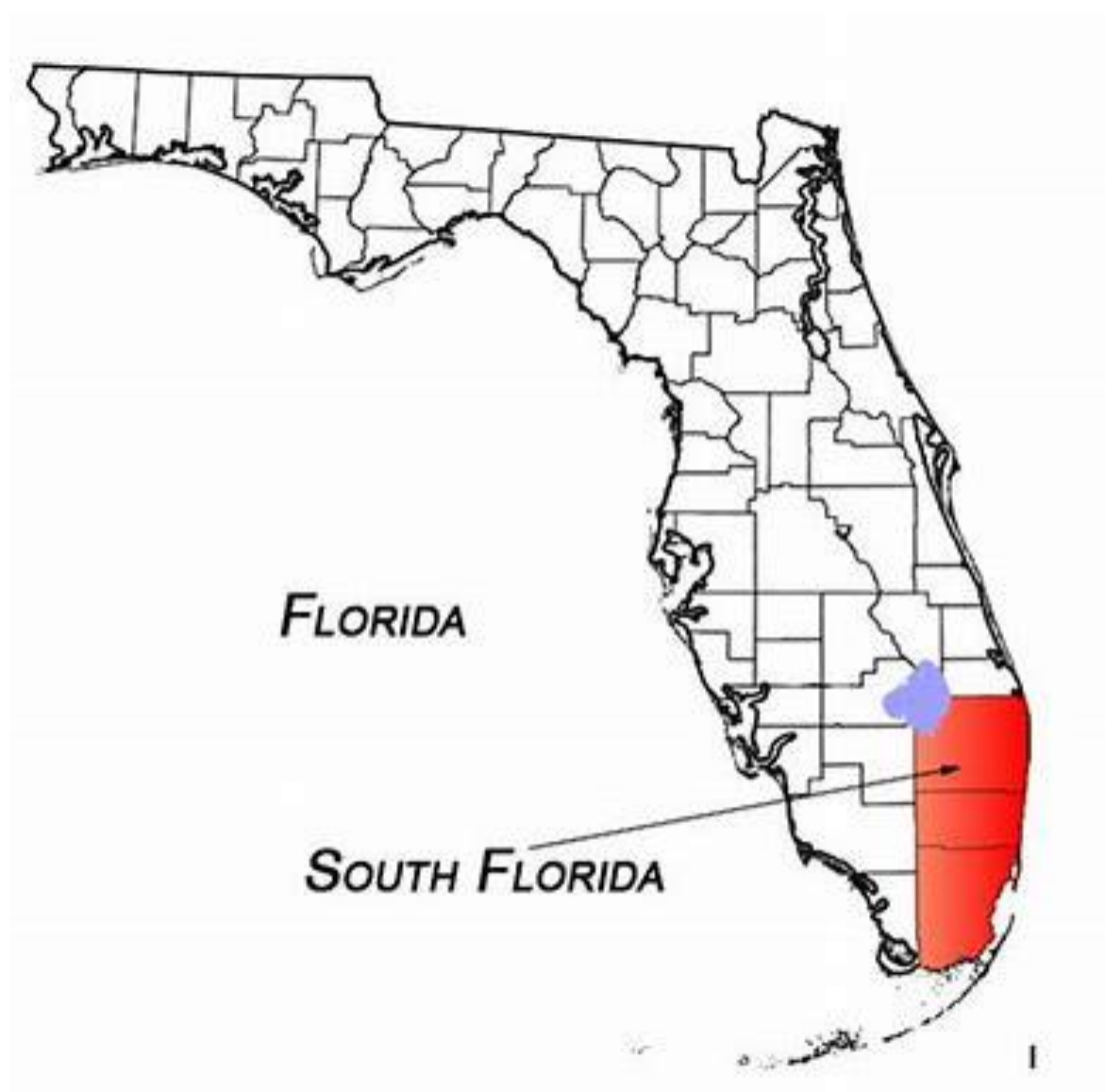
I am praying for you. If there is ever anything I can do for you, then please do not hesitate to reach out.

Let's do this!

Sincerely,



Jimmy Scroggins, Ph.D.
Lead Pastor
Family Church Network



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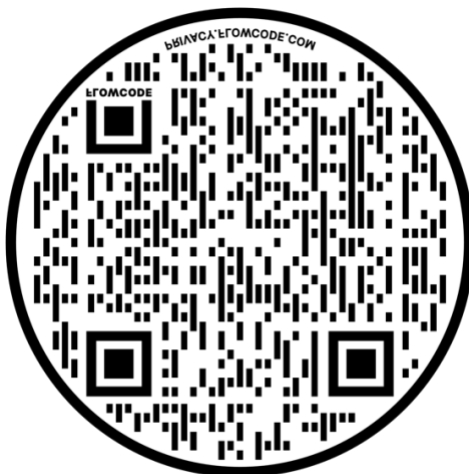
FAMILY CHURCH

– THEOLOGY –

Family Church is voluntarily affiliated with the Southern Baptist Convention (SBC). The SBC was founded in 1845. The SBC is not a hierarchical denomination. It is a voluntary association of autonomous local churches in North America. The primary purpose of the SBC is cooperative resource sharing. Together, we can train more pastors and deploy more missionaries. The unifying confession of faith for SBC churches is *The Baptist Faith and Message 2000*.

Family Church adheres to *The Baptist Faith and Message 2000* in its entirety. This document was prayerfully compiled over two decades ago. It clearly articulates a faithful summary of the Bible's major teachings. It is organized into eighteen articles about Scripture, God, Man, Salvation, Grace, Church, Ordinances, Lord's Day, Kingdom, End Times, Evangelism and Missions, Education, Stewardship, Cooperation, Social Order, Peace and War, Religious Liberty, and Family Structure. Family Church Interns must submit to *The Baptist Faith and Message 2000* in its entirety. Please ensure your ability to submit to this confession of faith in its entirety before applying to the Family Church Internship.

The Baptist Faith and Message 2000



<http://bfm.sbc.net>



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– HISTORY –



First Baptist Church of West Palm Beach was founded in 1901 by Rev. H.B. Sturgis. The founding group was comprised of 17 members and gathered weekly in the city's public library on Clematis Street. Henry Flagler generously donated a plot of land on Clematis Street to FBCWPB upon which they built their first building. By 1925, the congregation had grown to a membership just shy of 300. In an effort to be proactive, the congregation purchased additional land on Olive Avenue approximately one mile south of their first property upon which they constructed an incredible pole barn capable of seating over 2,000 people. In 1928, the Great Okeechobee Hurricane devastated South Florida. This infamous storm destroyed the church's pole barn. Claiming almost 2,000 fatalities in Palm Beach County alone, the Great Okeechobee Hurricane remains the 2nd deadliest in United States history. Approximately one year later, the Great Depression crushed the nation and the world. By God's grace, FBCWPB members voluntarily constructed a church building on their Olive Avenue property using rubble from neighboring structures toppled by the storm. The beautiful facility erected nearly one century ago remains a fully operating annex of the current Palm Beach Atlantic University library. Recognizable figures, such as Dr. Jess Moody (1961-1976) and Dr. Jack Graham (1981-1988), assumed stewardship of the congregation during the latter half of the twentieth century. Dr. Moody led FBCWPB to purchase property on South Flagler Drive, construct what is the current Worship Center of Family Church Downtown and was instrumental in starting Palm Beach Atlantic University.

In 2008, Dr. Jimmy Scroggins assumed the helm of a sinking ship. Pastor Jimmy made tough decisions to close buildings, suspend ministries, and release staff to keep the church afloat. On Sunday, November 27, 2011, he cast a new vision for the church. Pastor Jimmy abandoned the regional megachurch trajectory of the congregation and reset them on a path to becoming a network of neighborhood churches. Planting at least 100 neighborhood churches across South Florida and beyond was the focus of this new vision for the congregation. Considering this new Vision, FBCWPB changed her outward-facing name to Family Church. While Family Church will never waver on her Southern Baptist theology and association, it makes more sense to plant Family Church Gardens than First Baptist Church of West Palm Beach in Palm Beach Gardens. Since 2011, Family Church Network has grown to a network of 14 neighborhood churches with several autonomous churches planted along the way. In 2021, average Sunday Worship attendance for Family Church Network was 4,420. That same year, we had the privilege of baptizing 328 individuals. God is blessing our strategy, but the growth demands an army of young Christian leaders. We need you to help write the next chapter in the Family Church history book.



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– MISSION FIELD –

The Treasure Coast

The Treasure Coast is a region just north of Palm Beach County comprised of Indian River County, St. Lucie County, and Martin County. In 2021, the total population of the Treasure Coast was estimated to be 667,000. 13.8% of households in Indian River County speak a primary language other than English at home, 22.5% in St. Lucie County, and 13.6% in Martin County.

South Florida

South Florida is the southeastern corridor of Florida comprised of Palm Beach County, Broward County, and Dade County. In 2021, the total population of South Florida was estimated to be 6,112,000. 32.1% of households in Palm Beach County speak a primary language other than English at home, 41.2% in Broward County, and 74.9% in Dade County.

96%

According to a North American Mission Board study, South Florida is 96% unchurched. This statistic includes both people who have never been engaged with a local church ("neverchurched") and people who were once engaged with a local church but are no more ("dechurched").

#11

The Barna Group ranks West Palm Beach, Florida as #11 on their list of "Most Unchurched Cities in America."

#1

The Barna Group ranks West Palm Beach, Florida as #1 on their list of "Most Neverchurched Cities in America."



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– MISSION –

what we do

The **MISSION** of Family Church is building families by helping them discover and pursue God's design...

The **MISSION** of Family Church has an inward focus, operates at the campus level, and is accomplished in the short-run. It has an inward focus in the way that Family Church primarily builds the families of her members. It operates on the campus level in the way that neighborhood pastors are responsible for the families of their neighborhood church. It is accomplished in the short-run in the way that battles are won in the joyful monotony of day-to-day and week-to-week excellence.



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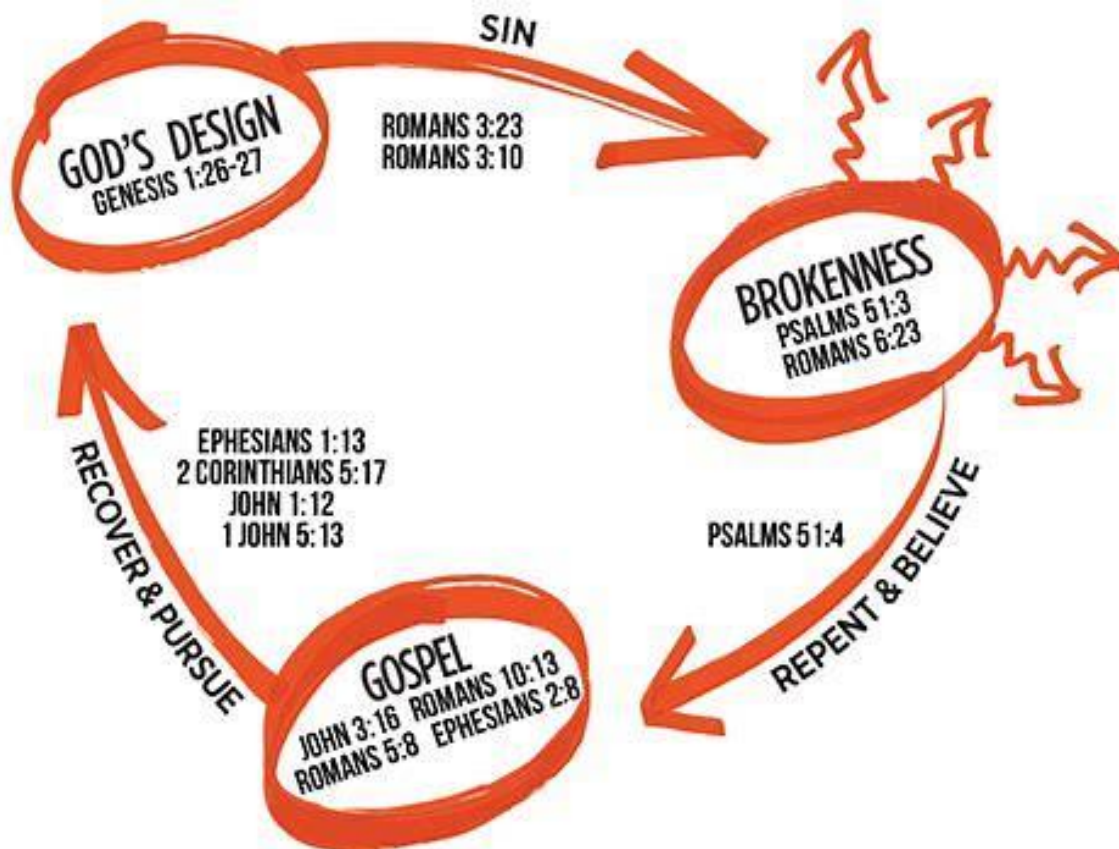
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– VISION –

why we do what we do

The **VISION** of Family Church is taking the gospel to every person in every neighborhood in South Florida. . .

The **VISION** of Family Church has an outward focus, operates at the network level, and is accomplished in the long-run. It has an outward focus in the way that Family Church primarily shares the gospel with her un-churched, de-churched, and never-churched neighbors. It operates at the network level in the way that neighborhood churches are collectively making a regional impact. It is accomplished in the long-run in the way that wars are won as day-to-day and week-to-week excellence compound over time.



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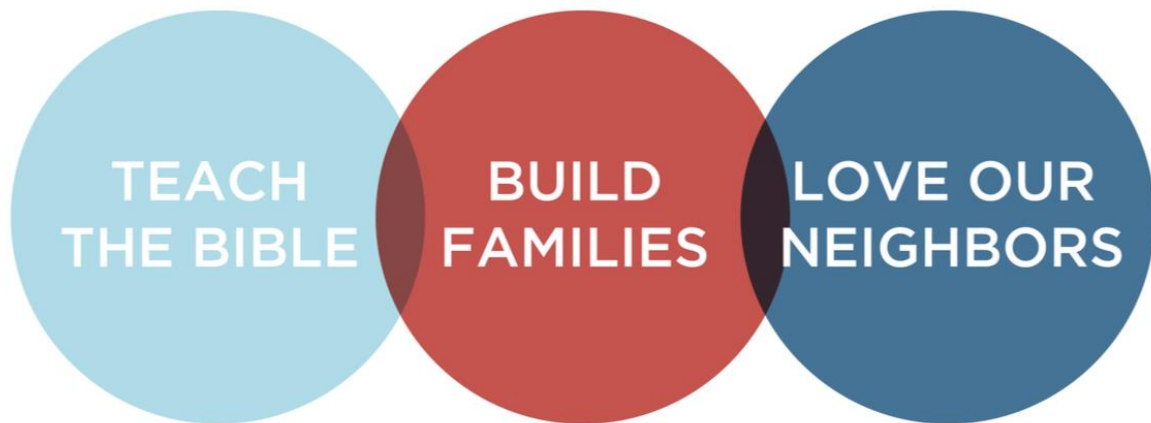
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– CORE VALUES –

how we behave while doing what we do

The three **CORE VALUES** of Family Church are Teach the Bible, Build Families, and Love Our Neighbors.

The **CORE VALUES** of Family Church articulate her defining behaviors and operate at the member level. These behaviors define Family Church in the way that they permeate and saturate the organization. They operate at the member level in the way that members must first take personal responsibility for these behaviors in order for Family Church to embody them as an organization. Members must teach themselves the Bible, build their own families, and love their own neighbors in order for Family Church to do so as an organization.



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– LEADERSHIP PRINCIPLES –

how we lead while doing what we do

The seven **LEADERSHIP PRINCIPLES** of Family Church are Be a Family, Be Trustworthy, Be a People-Developer, Be a Motivator, Be an Innovator, Be a Collaborator, and Be Excellent.

The **LEADERSHIP PRINCIPLES** of Family Church articulate her sustaining behaviors and operate at the leadership level. These principles sustain Family Church in the way that they call leaders to behave above reproach. Leaders must still pursue the **MISSION**, believe in the **VISION**, and embody the **VALUES**. These principles operate at the leadership level in the way that Pastors, Staff, Residents, Interns, and Volunteers must all rise up.



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– STAFF 10 COMMANDMENTS –

The Staff 10 Commandments is a document that applies only to married members of Family Church Staff. The ten statements below serve as guardrails to protect persons trying to stay the course. Do not get lost in the letter of the law, but seek to follow the spirit of the law which is to avoid finding oneself alone with the opposite sex. Violation of The Staff 10 Commandments does not guarantee termination, but it does warrant it. Interns are to be familiar with this document in an effort to help married members of Family Church Staff adhere to it in its entirety.

1. Thou shalt not visit the opposite sex alone at home.
2. Thou shalt not counsel the opposite sex alone at the office.
3. Thou shalt not counsel the opposite sex more than once without their mate.
4. Thou shalt not go to lunch alone with the opposite sex.
5. Thou shalt not show affection that could be questioned.
6. Thou shalt not discuss sexual problems with the opposite sex in counseling.
7. Thou shalt not discuss marital problems with a constituent of the opposite sex.
8. Thou shalt not be in an automobile alone with the opposite sex.
9. Thou shalt be careful in answering communication from the opposite sex.
10. Thou shalt pray for the integrity of other staff members.



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– LEADERSHIP EXPECTATIONS –

The Leadership Expectations is a document that applies to all volunteer positions at Family Church. As you voluntarily fill an Intern position and recruit others to volunteer in your ministry, it is important for you to be familiar with these expectations. Please note, there is some intentional overlap between this document and the Baseline Commitments document of the Internship.

1. Volunteers are expected to be faithful attendees and committed members of Family Church and in agreement with what we believe and practice. Volunteers are expected to agree with and in support of the Mission, Vision, and Core Values of Family Church.
2. Volunteers are expected to protect the unity of Family Church. Volunteers are expected to support church leadership and exercise wisdom to register input in an appropriate place and manner.
3. Volunteers are expected to be in an active and growing relationship with Jesus Christ through personal Bible study and prayer as well as connection with Family Church community. Volunteers are expected to pursue God's design for their lives as set forth in the Bible.
4. Volunteers are expected to be committed and faithful givers of record, giving at least a tithe of income to Family Church. Volunteers are expected to understand that the principle of tithing comes from the Old Testament and is expanded in the New Testament principle of generosity.
5. Volunteers are expected understand the Vision of taking the gospel to every person in every neighborhood in South Florida. Volunteers are expected to know that it is their responsibility to share the gospel with others.
6. Volunteers are expected to practice wisdom and discernment in their lifestyle choices so that they are not a stumbling block to anyone. In exercising biblical Christian liberty, this includes choices in the use of alcohol, clothing, social media practices, entertainment, etc.*
7. Volunteers are expected to affirm Family Church's beliefs on gender, marriage, and sexuality. Volunteers are expected to pursue God's design of fidelity in marriage and abstinence in singleness. This includes, but is not limited to, interpersonal relationships as well as internet practices.
8. Volunteers are expected to understand there is additional training required by Family Church in order to work with minors. Volunteers are expected to understand they must complete this training prior to beginning their duties.

**Interns, Residents, and Deacons are volunteer categories that carry the additional expectation of complete abstinence from alcohol.*



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INTERNSHIP PROGRAM

– PROGRAM PURPOSE –

The Family Church Internship exists to develop and deploy young Christian leaders for gospel impact in South Florida and around the world. Secular leadership pipelines exist to serve the organization. Our spiritual leadership pipeline exists to serve YOU. God has blessed our church and entrusted us with many resources. We see it as our Kingdom stewardship to maintain an excellent Internship that intentionally invests in the best young Christian leaders.



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– PROGRAM DISTINCTIVES –

The Intern position at Family Church is a voluntary one. This is distinct from most Internship programs which are compensated. An unpaid Internship allows Family Church to do two things. Firstly, we are able to develop a larger quantity of young Christian leaders which increases your personal network and community of comrades. Secondly, it allows us to increase the quality of your internship experience because all our resources are devoted to equipping you for ministry.

Family Church Interns play with live ammunition. This is distinct from most Internship programs which create laboratory and observatory experiences. We believe experiential learning is one of the best ways to develop as a Christian leader. While we do use some laboratory and observatory environments, the majority of your internship experience will be playing with live ammunition. We will give you real ministry with real people to make a real impact.

Family Church Interns have access to some of the greatest Christian leaders on the planet. This is distinct from most Internship programs that lack the quantity of Christian leaders our network offers or simply lack the culture our team works hard to maintain. We employ over two-hundred incredible Christian leaders and counting. You have complete access to anyone on our team from your assigned supervisor to Pastor Jimmy Scroggins and everyone in between.

Family Church Interns cultivate unique friendships with comrades that last a lifetime. This is distinct from most Internship programs which cannot sustain the quantity of Interns we can or do not have the culture of collaboration and cross-functionality that we do. You will fellowship with dozens of comrades and intentionally collaborate with leaders outside your immediate ministry area. A unique bond forms when you are serving on mission together.

Family Church interns are intentionally evaluated on a routine basis. This is distinct from most Internship programs which grant you experiences but neglect the incorporation of graceful coaching and leave you to your own self-evaluation. We believe experience to be one of the best teachers at Family Church. However, most people with twenty years of experience have really had one year of experience twenty times because no one has coached them on a growth trajectory. Family Church Interns are gifted with intentional evaluation every step of the way.



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– WHO IT'S FOR –

Age Range

The target age range for Family Church interns is eighteen to twenty-four. If you are a high school graduate over the age of eighteen, then you might be ready for the Family Church Internship. If you have finished undergraduate studies or turned twenty-five, then this program may not be for you.

Family Church Membership

Family Church interns must either be a member of Family Church or be qualified and willing to become a member. Members must be able to articulate a clear testimony of faith in Christ. Members must be biblically baptized by immersion after conversion. Lastly, members must attend our one-time First Connection Class offered monthly at every neighborhood campus and indicate with their table host a desire for membership.

Call to Ministry

The Family Church internship is ideal for young Christian leaders who feel called to ministry or wonder if they are being called. If you know you are called to vocational or bivocational ministry, then this program is a perfect pathway for you. If God is stirring in your heart a call to ministry but you need a place to explore things further, then this program is perfect for you, too.

A Royal Priesthood

The majority of our interns neither sense a call to ministry before starting the program nor discover one during. Most grow their spiritual leadership and make a greater impact for Jesus than they would have otherwise as stay-at-home moms, doctors, lawyers, teachers, plumbers, entrepreneurs, and more.



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– WHAT YOU GAIN –

As a result of the program, Intern Alumni say they feel...

Closer to the Lord

“Draw near to God, and He will draw near to you.” – James 4:8

“The Internship made me a better follower of Jesus, which made me a better me which made me a better everything, including a better leader.”

“You are never more like Christ than when you are serving others.”

Confident in Personal Leadership

“For God gave us a spirit not of fear, but of power and love and self-control.” – 2 Timothy 1:7

“I am more confident in who I am. I am not pretending to be someone I am not, but I am realizing people will respect and follow me for who I am.”

“My supervisors pulled leadership out of me that I did not see in myself.”

Connected to Missional Community

“Iron sharpens iron, and one man sharpens another.”
– Proverbs 27:17

“Your lifelong friends in ministry are made when you're an intern.”

“You can't make new old friends.”



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– AVAILABLE CONCENTRATIONS –

Church Ministry

- Kids
- Students
- Worship
- Production Arts
- Connections & Groups
- Evangelism & Outreach
- International Missions

Church Business

- Finance
- Information Technology
- Operations & Maintenance
- Marketing & Communications
- Film
- Graphic Design



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– BASELINE COMMITMENTS –

Below is an outline of commitments required of all Family Church Interns across all campuses and across all ministry areas. Your supervisor at your campus and in your ministry area will build upon the baseline to customize your Internship experience. Below is simply an outline of the shared experience you will have with all Interns across Family Church Network.

1. I commit to pursue the MISSION of Family Church.
2. I commit to believe the VISION of Family Church.
3. I commit to embody the CORE VALUES of Family Church.
4. I commit to embrace the LEADERSHIP PRINCIPLES of Family Church.
5. I commit to honor the STAFF 10 COMMANDMENTS with married persons.
6. I commit to uphold the LEADERSHIP EXPECTATIONS of Family Church.
7. I commit to fulfill the duties of this position through the end of the semester.
8. I commit to be a faithful in-person attender of a Sunday Worship Service.
9. I commit to faithfully serve in a weekly Sunday position.
10. I commit to attend a weekly coaching session with my supervisor.
11. I commit to attend my assigned weekly Intern Meeting faithfully.
12. I commit to complete weekly Bible reading and engage in discussion.
13. I commit to complete weekly book reading and engage in discussion.
14. I commit to memorize all assigned Scripture.
15. I commit to attend Leadership Rally if it falls within my semester.
16. I commit to engage with FC College (Worship Nights, Small Groups, etc.).
17. I commit to attend weekly Staff Chapel whenever my schedule permits.
18. I commit to teach the Bible and be evaluated at least once this semester.
19. I commit to share the gospel and write a reflection at least once this semester.
20. I commit to fulfill all other duties pertaining to my chosen concentration.



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– CODE OF CONDUCT –

A standard is only as good as its accountability structure. Below is the process for addressing violations of the Internship Baseline Commitments.

Strike One

If it is discovered you are failing to uphold one or more of the Internship Baseline Commitments, then your first offense will be met with a private verbal warning from your direct supervisor. Your supervisor is here to help you succeed, not to embarrass you or tear you down.

Strike Two

If it is discovered you are failing to uphold one or more of the Internship Baseline Commitments, then your second offense will be met with a brief suspension. The details and duration of your suspension will be set by your direct supervisor.

Strike Three

If it is discovered you are failing to uphold one or more of the Internship Baseline Commitments, then your third offense will be met with an expulsion. You will be removed from the program, awarded zero points for that semester, and invited to apply for re-entry next semester.

Notes

The **Code of Conduct** operates on a semester timetable. In other words, your strikes reset with the start of each semester.

Upon your second expulsion, you are automatically disqualified from ever re-entering the program. Though God and Family Church still love you, two expulsions are a clear indicator the Internship is not best for you.

There are egregious acts that rise above the **Baseline Commitments** and its accompanying **Code of Conduct**. For example, sexual abuse of a minor will result in both automatic expulsion from the Internship and serious legal ramifications.



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– ROTATING CURRICULUM –

In Fall 2026, this four-year curriculum will restart from the top with Malphurs, *Being Leaders*, The book of John, and John 3:16-21.

Fall 2022 (12 Weeks)

- Book: Malphurs, *Being Leaders*
- Bible: The book of John
- Scripture Memory: John 3:16-21

Spring 2023 (12 Weeks)

- Book: Earley, *Prayer*
- Bible: The book of Ecclesiastes
- Scripture Memory: Ecclesiastes 1:1-11

Summer 2023 (8 Weeks)

- Books: MacArthur, *The Book on Leadership* & Orlund, *Gentle and Lowly*
- Bible: The book of 2 Corinthians
- Scripture Memory: 2 Corinthians 5:16-21

Fall 2023 (12 Weeks)

- Book: Stanley, *Next Generation Leader*
- Bible: The book of Ephesians
- Scripture Memory: Ephesians 2:1-10

Spring 2024 (12 Weeks)

- Book: Piper, *Let the Nations Be Glad*
- Bible: The book of Amos
- Scripture Memory: Amos 5:4-9

Summer 2024 (8 Weeks)

- Books: Schreiner, *Faith Alone* & Mohler, *The Conviction To Lead*
- Bible: The book of Genesis
- Scripture Memory: Genesis 1:24-31



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– ROTATING CURRICULUM –

In Fall 2026, this four-year curriculum will restart from the top with Malphurs, *Being Leaders*, The book of John, and John 3:16-21.

Fall 2024 (12 Weeks)

- Book: Tripp, *Lead*
- Bible: The book of 1 Corinthians
- Scripture Memory: 1 Corinthians 15:1-11

Spring 2025 (12 Weeks)

- Book: VanDrunen, *God's Glory Alone*
- Bible: The book of 1 Samuel
- Scripture Memory: 1 Samuel 2:1-10

Summer 2025 (8 Weeks)

- Books: Sinek, *Start with Why* & Trueman, *Grace Alone*
- Bible: The book of Revelation
- Scripture Memory: Revelation 21:1-8

Fall 2025 (12 Weeks)

- Book: Maxwell, *The 21 Irrefutable Laws of Leadership*
- Bible: The book of Romans
- Scripture Memory: Romans 8:1-11

Spring 2026 (12 Weeks)

- Book: Barrett, *God's Word Alone*
- Bible: The book of 2 Samuel
- Scripture Memory: 2 Samuel 7:8-16

Summer 2026 (8 Weeks)

- Books: Willink and Babin, *Extreme Ownership* & Wellum, *Christ Alone*
- Bible: The book of Isaiah
- Scripture Memory: Isaiah 53:4-9



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– ADVANCEMENT PATHWAY –

We model the advancement pathway of our Internship after Minor League Baseball. Everyone begins as a A-Intern (Single-A). As you meet the prerequisites, you will have the option to apply for advancement. AA-Intern and AAA-Intern positions are limited. Your application does not guarantee advancement. Below is an outline of the three tiers and how to advance from one to the next.

Points System

- One completed **Fall** semester is worth **50 points**.
- One completed **Spring** semester is worth **50 points**.
- One completed **Summer** semester is worth **100 points**.

A-Intern (Single-A)

Prerequisite: 0 Points

The focus of A-Interns is **Personal Leadership**. The most difficult person you will ever lead is YOU. Furthermore, you cannot lead others until you learn to lead yourself well. A-Interns develop their **Personal Leadership** in areas such as character, time management, and critical thinking.

AA-Intern (Double-A)

Prerequisite: 100 Points

The focus of AA-Interns is **Project Leadership**. If you dread group projects in school, then it is time to change your mind and learn to leverage the power of teams for Kingdom impact. AA-Interns oversee short-term projects for Family Church and supervise teams of A-Interns in the process. AA-Interns develop their **Project Leadership** in areas such as recruitment, empowerment, and delegation.

AAA-Intern (Triple-A)

Prerequisite: 200 Points

The focus of AAA-Interns is **Program Leadership**. God has entrusted Family Church with one of the greatest Internship programs on the planet. Moreover, the Family Church Internship has grown to a size too big for one leader to manage on his own. There are five AAA-Intern positions that assist our staff in executing the program with excellence. All five AAA-Intern positions include a small stipend. AAA-Interns develop their **Program Leadership** in areas such as decision making, vision casting, and strategic thinking.



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– GRADUATION PROCESS –

Like enrollment, graduation is rolling. In other words, you can enter the Internship at the beginning of any semester, and you can graduate at the end of any semester. The only graduation prerequisite is **300 points**. The achievement of **300 points** does not necessitate graduation. You are free to continue as an Intern until you age out of the program. Rather, the achievement of **300 points** simply deems you eligible for graduation. You do not need to achieve AA or AAA status in order to graduate. No matter your internship tier, the only graduation prerequisite is **300 points**. If your graduation application is accepted, then you will be presented with a Certificate in Christian Leadership during a Sunday Worship service at a Family Church campus.

Points System

- One completed **Fall** semester is worth **50 points**.
- One completed **Spring** semester is worth **50 points**.
- One completed **Summer** semester is worth **100 points**.



APPLY TODAY!

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