

WILLIAM CAREY
International Development Journal



Leadership

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FALL 2012

A Note from the Editor

We have had quite a few academic events here at William Carey International University that very much build up to the publication of this issue on leadership. In August, the Winter Institute of International Development featured presentations and a workshop on multi-cultural teams, in which Dr. Sheryl Silzer led the examination of various aspects influencing who we are and how we interact with others. As a follow-up to the Winter Institute theme, we explored the issue of cultural intelligence in organizational inter-personal relationships at a WCIU Faculty Forum in September. Our Winter Institute of International Development on Oct. 24, 2012 is represented by WCIU faculty and students who contributed to the book *Perspectives on the Global Progress of the Gospel*, (Regnum Press, 2010) edited by A. Scott Moreau and Beth Snodderly. Several of the articles published in the book and presented at the Winter Institute address the topic of leadership. The implications of leadership keep emerging, which makes the current issue relevant and timely.

Recognizing the complexity of the theme, we hope that, instead of attempting to cover every aspect of the topic, this issue becomes an invitation to you to read and dialogue with the research and reflections that explore various leadership theories, models and practices from biblical, theological, and socio-cultural perspectives. Among the articles selected for publication in this issue are:

- “Four Qualities of a Leader” and “Becoming a Church that makes disciple-making leaders” — Dr. Bill Jackson
- A New Social Contract: Leaders Relating Church Governing Structures to Voluntary Societies — Dr. Bob Blincoe
- “Discovering Servant in Servant-Leadership” — Kevin Mannoia
- Book review of *Serving God Globally: Finding Your Place in International Development* — Roland Hoksbergen.

We invite you to be actively involved in reading and commenting on the publications of WCIDJ, and contributing through submission to the journal. This means to be a platform for scholarly reflections and exchange of ideas in international development.

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International Development Journal

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A New Social Contract: Leaders Relating Church Governing Structures to Voluntary Societies

ROBERT BLINCOE

Ordinary people are forming themselves into special-purpose associations, whether informal or as non-profit corporations. In this way the people of God are achieving durable and effective solutions for many of humanity's root problems. Starting voluntary associations resembles the hoisting of many sails on a fleet of ocean-going sailing ships. Today hundreds of "crews" are hoisting the sails of special-purpose voluntary associations for the sake of achieving important tasks to which God calls His people, challenging evil, changing society.

Martin Luther did not recognize that Roman Catholic monasteries (like his Augustinian monastery) were the "sails." Luther believed that the entire mission of the church should be centralized in church administrations. This led to a Reformation "ice age" in which there was no church ministry beyond northern Europe. At last, beginning in 1792, William Carey proposed that Christians form themselves into special-purpose associations—what he called "means." With the adoption of Carey's means

Protestant workers began to change the world. In recent years, leaders in the Lutheran Church Missouri Synod have encouraged their members to form themselves into ministry societies; many new initiatives have begun as a result of this new social contract, relating church governing structures to voluntary societies.

Social Contracts Compared to City Government

We can understand this desirable relationship between church administrations and voluntary societies by comparing it to a city government's relationship to activist associations. In *The Detroit Free Press*, "Private Groups Push Detroit Ahead," reporter John Gallagher writes,

To get something done in Detroit, you traditionally went to City Hall. In recent years, more and more you went to a foundation, a nonprofit agency, or a quasi-public authority. It's a part of a trend that has seen Detroit's civic-minded leaders evolving a

This paper is an excerpt from Bob Blincoe's PhD dissertation for William Carey International University.

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new model for operating a town chronically short of cash and beset with a fractious political culture (Gallagher 2008).

“Implied in that,” says Charlie Williams, a former top aide to Mayor Coleman A. Young and now president of an environmental firm in Detroit, “is that the government doesn’t do an effective job in terms of efficiency.” Many leaders, including those in city government itself, acknowledge that there really is little alternative given the bleak outlook for city finances (Gallagher 2008).

In other words, private citizen groups and Detroit’s city government are negotiating a new social contract. This is part of a trend observed by Stanley H. Skreslet in his article, “Impending Transformation: Mission Structures for a New Century.” Skreslet writes,

Numerous social commentators have pointed to the phenomenon of decentralization as a distinctive mark of economic and political activity today. This trend may be seen, for instance, in the push to privatize many of the functions that used to be performed by governments (Skreslet 1999).

There is a new social order afoot relating the citizen sector to the municipal government in Detroit and nearly everywhere in the free world. This is because, as David Bornstein writes in his book, *How to Change the World*,

You have restless people seeking to deal with problems that were not being successfully coped with by existing institutions. They escaped the old formats and were driven to invent new forms of organizations. They found more freedom, more effectiveness and more productive engagement [emphasis added] (Bornstein 2004, 8).

While governments must be held responsible for translating the will of the citizenry into public policy, Bornstein says, “they are not necessarily the most effective vehicles, and certainly not the sole legitimate vehicles, for the actual delivery of

many social goods, and they are often less inventive than entrepreneurial citizen organizations” (Bornstein 2004, 8).

Why Church Administrations Must Recognize and Relate to Special-Purpose Associations

There are lots of “restless persons” in the church who want to “do something” to change the world. What will it take for Protestant churches—modalities—to recognize the indispensable contribution of, and biblical basis for, sodalities—voluntary special purposes structures?

Anthropologist Elman Service describes special-purpose associations—*sodalities*—and observes that they exist in all societies: “They cross-cut the residential segments of the society, such as households, neighborhoods, and villages, and unite them socially and politically in a new way” (Service 1978, 5-6). Protestants were late in learning the value of special-interest societies that are separate from the local church. Martin Luther believed in the church’s mission to the world. He said, “Before the last day comes, church rule and the Christian faith must spread over the entire world” (Vander Werff 1997, 11). But historian Stephen Neill says that Luther and the Reformers did “exceedingly little” to put his expectation into practice:

It is clear that the idea of the steady progress of the preaching of the Gospel through the world is not foreign to his [Luther’s] thought. Yet, when everything favourable has been said that can be said, and when all possible evidences from the writings of the Reformers have been collected, it all amounts to exceedingly little (Neill 1986, 222).

Luther and the Reformers adopted what Paul Pierson calls “the medieval model of the territorial church” (Pierson 2000, 813). Luther dissolved the monasteries “even though,” writes Paul Pierson, “monastic communities had been the primary vehicle of the Church’s mission since the fourth century” (Pierson 2000, 813).

The early Reformers came down hard on their members who tried to form themselves into ministry societies. In 1661, Justinian Welz advocated that Christian workers should be sent out under the auspices of a ‘Jesus-Loving Society’” (Welz 1969, 38-45). His bishop disapproved:

Dear Justinian, stop dreaming, lest Satan deceive you. Stay in the land, in the calling to which God has called you; do not think beyond your ability. . . . The Jesus Society sought by you has a nice appearance but is un-Christian, without command, promise, precedent, yes, clearly against God and our Savior Jesus (Welz 1969:102). All that is called for is for everyone to “mind his own door, and everything will be fine” (Bosch 1991, 252).

More than another century would pass before William Carey’s leadership would overcome the obstacles of the settled opinion of the established Protestant church. But he was fortunate to make his proposal after the year 1779, as the next section explains.

The Enabling Act of 1779

In 1779, Parliament passed an Enabling Act that authorized English citizens to organize public or private schools and associations apart from the authority of the Anglican Church. Robert Raikes (d. 1811) took advantage of this law in 1780 to organize a Sunday School. The Anglican Church disapproved; Raikes held his first classes in the kitchen of a Mrs. Meredith in his home town of Gloucester. It is “unlikely that anything like the Sunday school could have arisen without the legal sanction of the Enabling Act.” In Raikes we see the clear connection between a free society and the growth of independent religious organizations. Prior to 1779, “the philanthropy of Robert Raikes (or anyone else) would have been stifled by the laws of the country and the prejudice of those in ecclesiastical power.” English citizens began forming themselves into “little platoons”—Edmund Burke’s term for voluntary societies. Members of

these societies devoted themselves to certain causes (e.g. abolition of slavery, prison reform, temperance, Christian overseas missions). These “voluntary forms of operation,” M. J. D. Roberts wrote, “once accepted as ‘safe’ by civil and ecclesiastical authority, were accessible by any who had the will to adopt them.” Working class people were transformed into activists through the instrument of voluntary associations. Too, English women organized moral reform societies, which “became the means by which women made a successful claim for recognition as legitimate participants in rational-critical debate.” An Age of Reform had begun. My findings indicate that when governments and ecclesiastical hierarchies validate the right of their citizens to organize for ministry, their citizens are empowered to change the world.

Today, more than two centuries after the Enabling Act of 1779 one may forget that *the government had to act* before citizens could form themselves into private companies:

No matter how much modern businessmen may presume to the contrary, the company was a political creation. . . . Businessmen might see the joint company as a convenient form; from many politicians’ viewpoint, it existed because it had been given a license to do so, and granted the privilege of limited liability. In the Anglo-Saxon world, the state might decide that it wanted relatively little in return: “these little republics,” as Robert Lowe called [the corporations], were to be left alone.

The legislation allowed Raikes and Carey and others to form themselves into societies despite opposition from ecclesiastical administrations.

William Carey’s Paradigm: “The Use of Means”

On May 30, 1792, William Carey preached, along with several others, at the Kettering meetings in Nottingham, Midlands, England. He took as his text “Enlarge the place of thy tent, and let

them stretch forth the curtains of thine habitations; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited” (Isaiah 54: 2, 3). Carey cited the “former undertakings” of the Moravians and Wesleyans and lavished praise on the voluntary societies that he had heard of, and cited them as precedents. There were the Moravians: Carey writes, “Have not the workers of the Moravian Brethren, encountered the scorching heat of Abyssinia, and the frozen climes of Greenland, and Labrador, their difficult languages, and savage manners?” (Carey 1792, 11). There was John Wesley’s work “amongst the Caribs and Negroes”; and there were the “former undertakings” of John Elliot, David Brainerd, the Danish-Halle center and the ministry training school in Leyden, 1722–1733 (Carey 1792, 11).

But it was the phenomenon of the private trading company that provided the model for which Carey was most exuberant:

Suppose a company of serious Christians, ministers and private persons, were to form themselves into a society, and make a number of rules respecting the regulation of the plan, and the persons who are to be employed as ministers, the means of defraying the expense, etc., etc. This society must consist of persons whose hearts are in the work, men of serious religion, and possessing a spirit of perseverance; there must be a determination not to admit any person who is not of this description, or to retain him longer than he answers to it (Carey 1792, 81-82).

On October 2, 1792, fourteen persons met in the home of Mrs. Beeby Wallis of Kettering, England. They organized themselves as the “Particular Baptist Society for the Propagation of the Gospel Amongst the Heathen.” The Society was soon renamed the Baptist Mission Society (BMS). The BMS Board accepted Carey’s application to become a cross-cultural worker and the Careys sailed to Serampore, India in April, 1793. Soon “serious Christians” began “forming themselves” into soci-

eties in London, Glasgow, New York, Philadelphia, and Boston.

Contemporary Leadership for Special Interest Groups

A new social contract that establishes a reporting relationship between special-interest ministry societies and local churches and denominations is the desired symbiosis. Presbyterians in recent years have experimented with allowing freedom to special interest groups. In 1993 the Presbyterian Church (USA) General Assembly adopted a policy to the effect that a local church or presbytery shall have the right to validate cross-cultural ministry agencies without needing to seek any additional authorization. This policy, called “Appendix A: Organization for Mission” authorizes the local congregation to promote the mission across the denomination. Here is the text of the policy:

Each and all governing bodies serve the mission of the whole church and thereby appropriately validate a ministry. Such validated ministry may be commended to other but does not require their concurrence or support (General Assembly 2008, 37).

This model serves as an example of a denominational program in which leaders affirm rather than resist the pluralism of the constituents. In a 1977 *Christian Century* article, Richard Hutcheson listed the following characteristics of an effective denominational leadership team:

1. Acceptance of the existence, within the denomination, of special-interest associations.
2. Integrated planning of a full range of ministry activities, substantively as well as nominally responsive to the intentions of various groups of donors.
3. Integrated promotion of a full range of ministry activities, together with acceptance of promotion by consensus groups of their own mission goals.
4. A guarantee that all designated contributions go to the cause designated.

5. A willingness to allow the constituency to affect the missional priorities of the denomination through its designated giving.

6. An intention to serve the needs and reflect the concerns of all groups within the constituency (Hutcheson 1977, 618).

Leaders following these guidelines would make significant changes in the typical unified denominational approach to organizing cross-cultural ministry.

Model Leadership for Church and Special Interest Groups: The Lutheran Church Missouri Synod

I believe the Lutheran Church Missouri Synod (LCMS) has pioneered a way for hierarchical structures to relate formally to the mission societies that their members are joining and funding. LCMS leaders have achieved unity in a pluralistic denomination by empowering its members to organize themselves into special-purpose structures that the central church recognizes.

Until 1996 leaders in the Lutheran Church Missouri Synod (LCMS) were proponents of centralized mission planning and budgeting. No pastor or church member could initiate a cross-cultural ministry effort. But this has changed; since 1996 LCMS pastors and church members have formed a galaxy of ministry agencies. Ecclesiastical leaders, for their part, recognize and promote these agencies. The LCMS has even assigned a staff person to coach LCMS members through the legal process of forming corporations and opening bank accounts.

LCMS recognition of voluntary societies started out small. In 1996 the Lutheran Church Missouri Synod sponsored a meeting of twelve ministry agencies. These twelve subsequently organized the Association of Lutheran Mission Agencies (ALMA). The number of agencies grew to 52 agencies in 1999, to 65 in 2003 and 75 by 2008. These voluntary societies are doing specialized work with the official consent and promotion of

the Missouri Synod headquarters, but without its control. Some of the seventy-five ministry agencies on the ALMA web site are:

- *Alaska Mission for Christ*: sharing Christ in the last frontier through the use of well trained laity, especially in areas too remote or sparsely populated to allow service by ordained clergy.
- *Apple of His Eye Ministries*: Planting messianic congregations among Jewish people.
- *Friends of Indonesia*: Helping Indonesian believers grow in body, mind and spirit, as well as partnering with them to share Jesus' love with those around them.
- *Hmong Mission Society*: Proclaiming of the Gospel to the Hmong people of North America and throughout the world.
- *Missio Dei Network*: providing theological materials to foster learning communities that encourage, form and equip ministry leaders for bridge-building in the 21st century.
- *Sudanese Lutheran Mission Society*: telling the Good News to the Sudanese who do not know about Jesus
- *Tien Shan Mission Society*: Spreading the Gospel of Jesus Christ among the Dungan people of the Tien Shan Mountain region of Central Asia (Kyrgyzstan) (<http://www.alma-online.org>).

Each Lutheran agency has its own board and its own by-laws. Each one obtains from the IRS its own Tax Identity Number in order to open up its own bank account. ALMA hosts an annual gathering of its member agencies to help them network with one another and to interface with the mission staff of LCMS World Mission. It's a win-win for denomination and the ministry agencies. "In a time of financial limitations and in response to the initiative of many different cross-cultural ministry groups in the LCMS it makes sense to work closely with the independent Lutheran agencies," said Steve Hughey, Director for Ministry Partnership and Involvement at the Lutheran church headquarters (Hughey 2002).

This LCMS structure serves as an example for other denominations. The Lutheran Church Missouri Synod has validated the right of its members to form “little republics.” “Our concern,” Hughey said “is to get the task of the gospel done” by partnering with small voluntary associations (Hughey 2002). In a pluralistic church such as the LCMS, members with ideas that interest only a minority of the entire church membership can work in harmony with church officials. This pattern should encourage other denominations to do likewise. Paul Pierson concurs: “Ecclesiastical structures (Presbyterian and Anglican) are suited for stability and stationary organization—not conducive to the frontier situation which requires more freedom” (Pierson 1985, 204). As long as there are new ministries to undertake, men and women must organize themselves into voluntary societies.

Conclusions

Leaders of good governments negotiate social contracts with special-purpose associations that their restless members organize in order to create durable and effective solutions for many of humanity’s great problems. William Carey proposed that Christians organize special-purpose associations because he was ambitious to “do something” to eradicate the root evils in the world, evils which he called “ignorance and barbarism” that are subjugating “our fellow creatures, whose souls are as immortal as ours” (Carey 1792, 68). Church leaders today will more readily mobilize their members to the imitation of Christ in overcoming evil with good, to solve problems hindering the advance of the gospel, by encouraging the initiation of special-purpose associations.

The tension between ecclesiastical structures and voluntary societies can be resolved by mutual respect and recognition. The day of centralized command and control is nearly over. Andrew Walls writes,

From age to age it becomes necessary to use new means for the proclamation of the Gospel beyond the structures which unduly

localize it. Some have taken the word “sodality” beyond its special usage in Catholic practice to stand for all such “use of means” by which groups voluntarily constituted labour together for specific Gospel purposes. The voluntary societies have been as revolutionary in their effect as ever the monasteries were in their sphere. *The sodalities we now need may prove equally disturbing* [emphasis added] (Walls 1996, 253–54).

The voluntary societies are merely cloth sails. Leaders: hoist them, and we can take our ships where our theology informs us that we should go. Hoist your sails, Presbyterians. Hoist your sails, Vineyard churches, Bible churches, Christian churches and Baptist churches, Sovereign Grace churches and Purpose-Driven churches, and all the others. Launch a hundred new mission efforts, and join the fleets of sailing ships that are already attempting “great things for God.”

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Becoming a Church that Makes Disciple-Making Leaders: Part I

BILL JACKSON

Introduction

It was around Halloween in 1968 when I got the call that changed my life and gave me a model of leadership that I have followed ever since.

Dave Veerman, the leader of Campus Life in my high school, called me and invited me, a freshman, to a barn party. What did Dave do that was so life changing? Empowered by the Spirit of God and motivated by love, he first identified me as a potential follower of Jesus and then reached out to pull me into Christian community. There I found not only lasting friendship, but Christ himself. Before long, I too began to identify and recruit future leaders for the harvest. In reality, Dave's intent was not just to introduce me to Christ. No, his sights were on gathering potential disciple-makers, leaders like those Paul exhorted Timothy to find who would be qualified to teach others (2 Tim. 2:2). In this article

I want to share a lifetime of lessons taught to me by others about developing churches that focus not just on making disciples but on producing disciple-making leaders.

Disciple-making Leaders: the Basics

The Master Plan of Evangelism

As Robert Coleman pointed out in his classic book, *The Master Plan of Evangelism* (1963), Jesus' plan for fulfilling what I call the "Eden Project" (Jackson 2011) i.e., the storyline of the Bible, was not to focus on making as many disciples as he could but asking God who among his ragged group of followers could be trained to become disciple-makers, leaders who could take the things they had been taught—and were beginning to live—and entrust those treasures to reliable men and women. Jesus' master plan for changing the world, then, was

This is an excerpt from a paper on modern leadership theory, submitted as part of the requirements for the author's doctoral dissertation.

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to spend the majority of his time with twelve men, selected under divine guidance in prayer. He taught them in word and deed, publically and privately, formally and informally one subject, the kingdom of God. He wanted to take them deeply into knowing the Father to ground them in the relational safety of the Trinitarian God and his Word of Truth. He also wanted to give them a clear mental picture of God's plan for them to rule as his coregents over his realm. The fog began to lift when they received their endowment of the Holy Spirit (Acts 2) to give them guidance and to enable them to succeed in the mission. Through the Spirit the apostles saw that every knee would bow and confess that Jesus is Lord (Phil. 2:10) and that people from every tongue and tribe and language and nation would worship God at his throne (Rev. 7:9). The Eden Project would be fulfilled in the dawning of a New Creation (Rev. 21), all things would be brought together under one head, Jesus Christ (Eph. 1:10), and God would be all in all (1 Cor. 15:58). Once Jesus' leaders had this vision in their hearts, minds, habits and hands they could impart it to the next generation of leaders...and this is why Luke ends Acts with Paul alive and proclaiming Jesus as the Christ and teaching about the kingdom of God. Luke was saying that there would be an Acts 29 and 30 and on down through church history. We were going to get our shot to do what Jesus did, to continue his mission.

Raising up leaders, then, is the key to continuing the mission of Jesus. Jesus did it by modeling authentic Christianity and then choosing in prayer twelve men who were trying to model it also that would carry the torch after he was gone. As sociologist Max Weber argued a century ago, institutions endure not because of the charisma of the founder but because the vision of the founder has been successfully transferred to a second generation of leaders (Goleman, Boyatzis, and McKee 2004: 36). Church growth expert, Aubrey Malphurs, says that a church is only one generation of leaders away from extinction (2004: 28). The focus, therefore, must be on those that God is raising up to leadership.

This process begins, as it did with Jesus, by

identifying in prayer those among Jesus' apprentices that modeled Jesus' core values and who had the call and gifts to make other disciples. In his study of Jesus' methodology, John Wimber, the founder of the Vineyard movement of churches, described this as a seven step process (Wimber 1996):

- Identify: each week I study the flock. As I do I am praying that God would show me who the next leaders are. I look for a number of things, insights that I learned from Wimber. First, I look for those who are coming early and staying late; those with the "lingering ministry" are often those who just can't get enough of God and his people. Second, I look for those who want to follow me or the other leaders, who are asking questions, emulating us, taking risks. Finally, as I pray I am asking God to show me those whom he is "on" and is calling to ministry.
- Recruit: the recruiting phase assumes that I have something to recruit them to. It is the genius of leadership to harness the available energy of people and direct it toward tasks that will energize them and help the church fulfill its mission; all recruiting efforts should aim at finding win-win solutions for all parties involved. Robert Logan says that before we recruit someone for a ministry role we need to have thought through all aspects of that ministry, such as its purpose in not only helping the church fulfill its mission by modeling its values, priorities and practices but how it helps to advance the kingdom. We should be clear about what the recruit's role will be, when that role will start and stop, who will be responsible for the recruit's oversight and growth and how evaluation will occur (Logan 1991).
- Train: training can occur in both formal and informal settings and should have both a pre-service introduction and in-service opportunities to develop as a disciple, a worker or a leader.
- Deploy: deployment means letting the balloon fly. There is risk in deploying leaders because the laying "off" of hands is much harder than the laying "on" of hands. This is why Paul counseled his leaders to lay hands on no one quickly (1 Tim. 5:22).

- Monitor: if the pre-service work has been done such as agreement on job description, goals, etc. then Blanchard's One Minute Manager principles can be put to work here to great effect. If this work has not been done then oversight is much fuzzier and potentially counterproductive.

- Feed: this phase has to do with in-service input, whether formal or informal. That we need to be intentional in the feeding of our workers and leaders goes without saying. The topics could be chosen to meet either real needs (leaders essentially choose topics) or felt needs (workers essentially choose topics).

- Reproduce: the goal of the discipleship process is for one disciple to multiply himself/herself into the life of another. Wimber said, "Never do anything alone." We are always going with an eye to multiplying disciples.

The Principle of Disequilibrium

The discipleship process outlined above has one caveat. When one looks at how Jesus made disciples he generally switched the order of Train/Deploy to Deploy/Train. Classic to this is the story of the feeding of the five thousand, one of the only gospel stories that is in all four gospels, thus making it a critical passage to study. First, it is as an illustration of how Jesus made both disciples and leaders. When presented with the problem of feeding the multitudes, Jesus told the disciples, "You give them something to eat." There did not appear to be any real solution to the problem as they had only gathered enough from the people for a few meals—not a solution, however, until Jesus told them to give away what they had. Jesus deployed them without enough information to see how they would respond. If they had responded without any faith they would have no doubt gotten Jesus' version of the one-minute exhortation, often quite brutal (e.g., Jesus rebuked Peter saying, "Get behind me Satan," Mk. 8:33). In this case, however, they *did* step out on faith and had one of the greatest demonstrations of what it means to be a part of the Eden Project to that point in their ministry—the bread and fish multiplied as they gave it away. In John 6, it was when they were

done and ready to learn that Jesus taught them the lesson of the Bread of Life.

This is the principle of disequilibrium at work. While in the normal course of church life it is often prudent to give people pre-service training, the principle here usually applies when apprentices are in-service. Assignments can be given that a trainee is not ready for and it is sink-or-swim time for the would-be disciple. When Jesus' followers were on the edge of failing, Jesus stepped in and gave them the missing piece of information (e.g., he instructed the disciples about deliverance only when they couldn't cast the demon out of the boy in Luke 9). These could be called "teachable moments." To miss one of these moments is to miss a golden opportunity in the disciple-making process. Once the disciple-maker realizes that a teachable moment is at hand, it is time to debrief. Without a time of debriefing where the experience is explored for its learning possibilities, the teachable moment is wasted.

When Jesus' disciples succeeded, they received Jesus' praise for their faith and then more instruction, thus the Deploy/Train sequence. The point of all this is that *we don't want to be speaking if no one is listening*. We don't know what we don't know until our lack of knowledge is exposed through disequilibrium where we are thrown out of our comfort zone. We then are suddenly vulnerable, humble and ready for input. Hopefully the trainee is humble enough to ask.

It is when apprentices are listening that they are ready to be taught. That can occur informally, such as debriefing a ministry experience with a new trainee at Starbucks or formally, when the inability to have answers for the atheist at work has created a felt need for signing up for the next evangelism training at church. As Jesus said, "To him who has ears to hear, let him hear!" Those who have ears are those who have been disequibrated in Jesus' "School of Ministry."

Deployment and the Transfer of Authority

Before we move on we need to pause to ad-

dress the meaning of empowerment in deployment. Malphurs defines empowerment as the intentional transfer of authority to an emerging leader within specified boundaries (2004). When leaders are released, do they really have the authority to make decisions? Before we say “yes,” we need to realize that there are five different levels of empowerment:

- Report back and I will tell you what to do
- Report back with your recommendations and I’ll give you my input
- Report back and let me know what you are going to do
- Do whatever you think needs to be done and let me know how it came out
- Do whatever you think needs to be done; I don’t need to know about it

In order for leaders to be able to spread their wings, they need the authority to make decisions and make mistakes. This does not really occur until we are at the last two levels of delegation. Leaders need to know that they have the freedom to be creative in decision-making and are not going to be taken out of the game if they give up a few runs. They need the freedom to do it differently because, as I used to say when I was a carpenter, there are six different ways to cut a board. Those of us who would really empower apprentices need to realize that our students will probably do it differently, and even more poorly than we might hope. But, in order to make disciples we have to be willing to take these kinds of risks. John Wimber used to say that it always stinks in a nursery, but parents have to go through this stage to grow their children into maturity. We have to give them true power and take the risk that they might stumble. This is how children learn to walk. In the same way we need to accept that raising up leaders will be messy and that we’ll have to give up ministry efficiency in order to live past one generation.

How bad can it be? If they sink, it will give us a teachable moment. The point is that there has to be a true transfer of authority or it is not real

empowerment. Without empowerment, without the freedom to try and fail, we will never raise up leaders. Our desire for control needs to be called to attention. We keep this card on our refrigerator of a little kid dressed up like a little cowboy getting his picture taken. He’s obviously in deep agony. The card says, “Get over it.” Let’s get over our control and perfection issues so we can raise up the next generation. *We gain power when we give up power.* Someday, Lord willing, we will be old and our greatest legacy will be that they do it better than we did. That is true success and true fatherhood. The first time my oldest son legitimately beat me in a game of one-on-one basketball, it was one of the proudest days of my life.

The Discipleship Loop

Wimber also taught that the standard method of making disciples is through what he called the Discipleship Loop. It is modeled off the way Jesus apprenticed his followers (Wimber 1996). This process has four phases and is called a loop because it is intended to endlessly repeat itself:

- I do it: it is assumed that a disciple-maker will be Exhibit A of what he wants her/his disciple to be. This means that all disciples are generalists before they are specialists. A specialist is someone who operates in his/her gift-mix exclusively and tends to say, “I don’t do that because I am not gifted or skilled in it.” A generalist is someone who says, “I am gifted/skilled at X, Y, and Z but I’ve got the rest of the alphabet to find! To attract other letters I’m going to act like a Q, however poorly, all-the-while praying that God would raise up the real Q. Until that day comes, I will walk in the role of a Q and pray.” Once the rest of the alphabet is raised up I can focus on being X, Y and Z.

- I do it while others watch: Show and tell was the basic method of Jesus. Jesus did it and then did it while others watched. As they watched it created questions because Jesus’ risk-taking activities were taking the apprentices out of their comfort zone. This disequilibrium led to vulnerability, which led to questions and teaching; show and tell.

Jesus also operated out of the philosophy *ready-fire-aim* rather than *ready-aim-fire*. The former shows that he was constantly being asked to step out on instructions from the Father without necessarily knowing where it would all lead. He readied himself in prayer, did what he saw the Father doing, and then made adjustments along the way. Wimber always said, “*Faith* is spelled r-i-s-k.”

- Others do it while I watch: at some point we have to let them loose. We will want to jump in because we can do it better, but we have to let them do it more poorly than us at first in the hope that they will do it better than us one day in the future.

- I leave them doing it and I do it someone else: the loop never stops. Hopefully the first disciple has already begun the process of multiplication.

Organism vs. Organization

Jesus spent the majority of his time with the twelve men that comprised the New Israel. They stood in fulfillment of God’s plan for the twelve tribes of Israel encamped around Immanuel (Is. 7:14), God “tabernacling” with his people (Jn. 1:14). These twelve represented the people of God, chosen for the sake of the world. Jesus’ strategy, as was said, was focused on raising up leaders that he would commission to disciple the nations. It would be safe to infer, then, that *local churches should be in the leadership business in order to be in the disciple-making business*. John Wimber was the first employee of Charles E. Fuller Institute of Church Growth and traveled extensively throughout the United States and spoke in every conceivable denomination. He said that his research showed that there was approximately a 1 to 4 ratio between leaders that were raised up and church attendance. Using the analogy of the human body, Wimber said that for every one part of skeleton (workers/leaders) added to the body there would be four parts of flesh (future workers/leaders). Whether this is because every new leader brings people with them from their social network, the increase of God, or a combination of both, is hard to say. What is clear is that those churches

that give themselves to the work of raising up new leaders put themselves in a position to increase in numerous ways—attendance, morale, momentum, financially, etc.

There is also a ratio between organism and organization. The goal of every organization is to have life, whether that is maturing disciples in the church or product growth in business. The hope is that structure is always changing in relationship to the organism and is commensurate to enhancing its growth. The minute the organism begins to serve the organization, to prop up “the way it’s always been done,” the organism begins a slow decline. The point is that the leader and his/her team have to be ruthless with evaluating current programmatic structures. Are they producing workers and leaders? Are they expanding the infrastructure? Programs are simply jets on the rocket that propel the ship from point A to point B. They are to be run by personnel that own and model the values, priorities and practices and exist to make disciples and disciple-makers. If the boosters are done firing and are no longer propelling the organism to point B then it is time to rethink either the structures or the personnel running the structures. *Every system in the church has to be monitored for its leadership and disciple-making status*. If it is not producing, perhaps the leader needs coaching. Or, perhaps the program has seen its day and there’s another way, a better way to achieve the church’s’ objectives.

Counting the Cost

One of the price tags of being an authentic follower of Jesus is to be willing to suffer for the gospel. What if achieving the goals that God has given us puts us in a position to have to trust him by giving some things up? We’ve already talked about the need to give up control. What if it will also cost us financially? What if it might cause us to step into difficult relational pain? What if it will mean preaching the truth to those who don’t want to hear? What if it means not spending the kind of time with our families that we would like, having to be out at night, or on a plane, maybe

even weeks at a time? What if, as so many pioneer Christians have had to do, it means putting their children into boarding school because where God was calling them was too dangerous for children? What if it means having to stand for Christ at the cost of family relationships? What if contextualizing the gospel means that an old dog is going to have to learn some new tricks, to adapt in stretching ways such as having to learn a new language or new technology such as Facebook™ or Twitter™ if that's how the group you want to reach communicates? What if the skill-set required is outside of our gifts and even interests? What if, to make disciples it means that we are going to have to give up some of our dreams, our pulpit time, our ministry so they can have theirs? These are tough questions, all having to do with the cost that we have to pay to share in the sufferings of Christ if we want to raise up disciple-making leaders.

One of the biggest areas involving the cost of becoming a leadership training factory is that the current leaders have to learn to look squarely at reality by adopting an epistemology that isn't afraid to look at the data to examine life as it really is. This kind of leader adapts to new situations and makes tough calls for the sake of growth. This is what Kouzes calls challenging the process (see below) and great leaders are always pressing in to look for ways to improve. This will require enough self-awareness to be in touch with our need for everything to be alright and the maturity to be able to ask the tough, evaluative questions for the sake of raising up the next generation of leaders. If the senior pastor's goal is to be a great preacher, how will we raise up other great preachers if they never get a shot at preaching? What if the pastor's goal is to be a great evangelist, but we never let anyone else give the invitation or to lead the outreach. Or maybe it's only the elders that get to pray for the sick, or whatever. This issue comes back to control. Is it about me or is it about raising up leaders that make disciples? If it is the latter then we need to give young leaders their shot. This doesn't mean that we give away our leadership, only that emerging leaders need to be given opportunities to

spread their wings with supervision. Sunday morning might not be the best place for apprentices to learn, so we will need to intentionally create other venues. These leaders represent not only the growing organism but the personnel that will develop the appropriate organization that will enable the cycle to continue. Martyrdom can come in many different forms. Sharing the ministry is one of the ways we die daily, but we do it because we want to continue the mission of Jesus.

Leadership vs. Management

One of the reasons that structures can fail is that someone skilled in management can be set in place to run the structure. If a church is to be a leadership training factory, it has to know the difference between leaders and managers (Banks and Ledbetter 2004). Each is a different calling and requires a different set of gifts and skill-set. While the two generally overlap, the difference has to do with vision and followership. Leaders have vision and enlist followers to fulfill the vision. Managers are those who have been recruited by the leader to manage the vision and to help figure out how to achieve the objectives and goals necessary to accomplish the vision. In every successful company look for a visionary leader partnered with an effective manager(s).

Because leaders are usually brimming with ideas, it can drive those who serve them crazy if the leader comes in with a new idea that preempts the last idea, thus undercutting the managers and worker's efforts to make the last set of ideas work. For this reason it is easy for managers and workers to want to foment a coup against the catalyst. In order to prevent these kinds of rebellions, the leader has to be either highly successful or cultivate a theory Y style of leadership (participatory) that prevents betrayal. On the other hand, managers need to be self aware enough to realize that you don't shoot your idea man. Leaders often process externally (out loud) so managers are wise not to deposit this verbal bantering into the bank, unless told to do so. Otherwise it will seem like leaders are doing "bait and switch" all the time. Leaders

are not a dime a dozen and the vortex of energy they bring with them cannot be duplicated by subordinates that don't have those gifts. If the team shoots the catalyst, they will quickly notice the law of entropy setting in. Followers who learn to work with catalytic leaders will benefit greatly from the synergy of leadership and management working together.

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Becoming a Church that Makes Disciple-Making Leaders: Part II

BILL JACKSON

The Four Core Qualities of a Leader

We have already looked at the characteristics of a disciple. All leaders have to be disciples first and modeling the roles of a disciple, whether gifted in those areas or not. I may not have the gift of hospitality but that does not mean that I do not walk in the role of being hospitable. I may not have the gift of evangelism but that does not exempt me from stepping out and taking the risk regularly to share my faith.

If we define leadership widely, leaders can be viewed as those who intentionally step out to make other disciples. In that sense, we are all called to be leaders since we are all to be making disciples. If, however, we define leadership narrowly, as those who do the above *but* also have 1) a vision by God to challenge the status quo by advancing the kingdom

in some specific way and 2) the ability to get others to fulfill the vision with them (Malphurs and Mancini 2004). *It is my contention, therefore, that all are called to be disciples, but not all are called or equipped to be leaders.* Some may have vision but can't get anyone to follow. Some have charismatic personalities but aren't going anywhere; their leadership potential is wasted for lack of vision.

Some people seem to have leadership "on them" at an early age, first demonstrating natural ability but later accompanied by spiritual gifts for leadership. This would clearly be the case with Paul, who we see having leadership ability even before his salvation. Others are thrust into leadership, usually unwillingly, and then given abilities from God along the way. Esther was given leadership "for such a time as this," to quote how Mordecai explained her unique leadership role in Israel's history. So was

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Moses. Either way, I remember Howard Hendricks saying on an audio cassette many years ago that if someone says, “I am a leader,” they need to be asked questions, “What do you want?” (vision) and “Where are your men?” (followership).

Leadership, then, may be upon someone, as evidenced by vision and followership, but these need to be accompanied by other components. As the leader passes God’s many and varied obedience tests, he/she will come out with certain *character* traits that lay the foundation for a life of integrity, the most important of all leadership components. Finally, vision, followership, and character need to be accompanied by *competency*. If the fledgling leader is incompetent, either due to the lack of training, the lack of emotional intelligence (see below) or abilities, either natural or supernatural, he/she will not be able to get the job done. To raise up leaders, then, we need to look at four core qualities:

- vision-casting
- followership
- character
- competency

Kouzes and Posner’s classic study (2002) affirms these four principles but with different language and in a different order of causation. Their research has shown that:

- Integrity creates true, moral authority and legitimate power from which a culture of trust can be built.
- Vision into the future shows the way forward for the organization.
- Core competencies demonstrate that the leader has the skill-set and training to get the job done.
- Inspirational leaders build the esprit de corps of the group and enhance success toward the vision for the future.

Whichever paradigm is used, once these four identifying markers are in evidence, it is a matter of God’s timing and release into the ministry the leader is being called into. Improving a church’s abil-

ity to identify, recruit, train and deploy these men and women into their unique callings is what pastoral ministry is all about. Once these leaders are set in place, we then need to ask how we will increase their knowledge base and improve their skill-sets through monitoring and feeding these leaders so they can move into the last phase, reproducing themselves into the lives of other leaders.

Fullness of the Holy Spirit

Before we talk through vision-casting, followership, character, and competency, we need to explore the role of the Holy Spirit in the life of the leader. When the apostles in Acts 6 were confronted with the problem of the Greek speaking Jewish widows being overlooked in the church’s food distribution, they told the members of the Greek-speaking Christian community to select men who were “full of the Holy Spirit.” This describes people that exhibit characteristics typical of those in whom the Spirit is active. Given the account we have in Acts 2 showing Peter connecting the outpouring of the Spirit as manifested in the gift of tongues with Joel’s “spirit of prophecy” (Turner 2000), this would mean that Spirit-filled leaders are those that regularly experience charismatic and prophetic activity as they operate under the direction of the Holy Spirit. On this foundation, God speaks and gives specific assignments to his leaders. In the case of Acts 6, we find that the apostles laid their hands on six men and commissioned them with a specific task.

Leadership recruitment would then mean that we identify those disciples that are full of the Holy Spirit, who cast vision, enlist followers, exhibit godly character and demonstrate competency in the task. In the area of competency this could be associated with gifts imparted through the laying on of hands at the inception of a ministry assignment.

Leadership and Vision

Visioneering

I first saw the term “visioneering,” the art of getting, sharing and disseminating vision to follow-

ers, from Andy Stanley's book of the same name (1999). As the writer of Proverbs so aptly put it, "Without a vision the people perish" (Prov. 29:18). What is vision and how does a leader get one? To answer this, we need to start by identifying what a vision is *not*. A vision is not a dream. A dream precedes a vision and is much broader; it is the "soup" out of which a vision comes. In a very real sense, a vision is a dream taken to the next stage; it needs God's specific prompting and application to become a vision. Furthermore, a vision is not an objective or goal. Objectives and goals are cold and concrete. A vision is warm and excites the heart. Just as a dream precedes a vision, so a vision precedes objectives and goals. Finally, a vision is not a purpose. Purpose statements answer the question, "Why?" Vision answers the question, "What?"

A vision is a clear mental picture of a preferable future given by God. The leader looks out at the world and begins to see things that are not right and begins to long for the upsetting of the status quo and the dawning of the revolutionary kingdom of God. In the process of wishing and praying that the kingdom would come to a specific person, situation, group, city, etc., it slowly or suddenly becomes clear to the leader what it will look like when God's deliverance arrives. Vision, then, comes out of the transference of the pain and longings in Jesus' heart to the heart of the leader. As a piece of grit becomes a pearl inside of the oyster, so the pain in Jesus' heart becomes the vision in the mind of the leader.

Furthermore, a vision involves both personal and corporate elements and needs to be in alignment with the biblical narrative (cf. Jackson 2009) and orthodox theology. Regarding a church's vision, it is assumed that local church leadership has worked through its vision, mission, values, etc. and it is written down so emerging leaders can read it. The pastor, with the help of his/her team, then casts that vision into the church. Those whom God is calling alongside the pastor are enabled by God to see the vision as a reality by faith, thus showing that they are onboard with what God is planning to do in and through them. The pastor needs be

committed to the vision lest competing agendas the team off-track. As the pastor and leaders continually cast the vision, the church is given a window into what God wants to accomplish through them in the years to come. It is in this context that the visioning process described above occurs. Those who are on the same page with the pastor will partner with the team to fulfill the vision under the ongoing direction of the Holy Spirit who distributes gifts and breaks up the overall vision into doable tasks for the ever-growing population of leaders.

Birthing, Nurturing and Balancing

Another aspect of visioning is recognizing what the Holy Spirit is emphasizing in the life of the church at a specific time. John Wimber taught that when the Holy Spirit is trying to build a value into a local church, He does so in phases that the leader needs to understand so he/she can "bless what the Father is doing." The first is *birthing*. Generally babies are birthed one at a time. In the same way, it is generally true that the Holy Spirit concentrates on one or two values at a time as He builds local churches. His goal is to bring to life a specific set of behaviors that by being emphasized continually for some period of time will morph into habitual corporate behaviors. When collective habits change, cultures change (Schein 2004).

Once a behavior has become habitual, it needs to be *nurtured*. Every once in a while the leader needs to visibly model and speak into that behavior so as to reaffirm its importance and to explain how it is helping the church's objectives and goals to be fulfilled. This is best done by storytelling and the celebration of victories tied to that cultural value.

Once a behavior is birthed and habitual, being nurtured as needed, there is a third component that needs to be a part of the mix, what I call *balancing*. Balancing refers to values and behaviors that are not yet a part of the corporate culture but are a part of the "whole plan of God" (Acts 20:27). Thus, in exhortations about the future, balancing issues need to be spoken about so the leaders and workers in the organization are never allowed to

become complacent but challenged by the potential for an even greater future by adopting new values and behaviors.

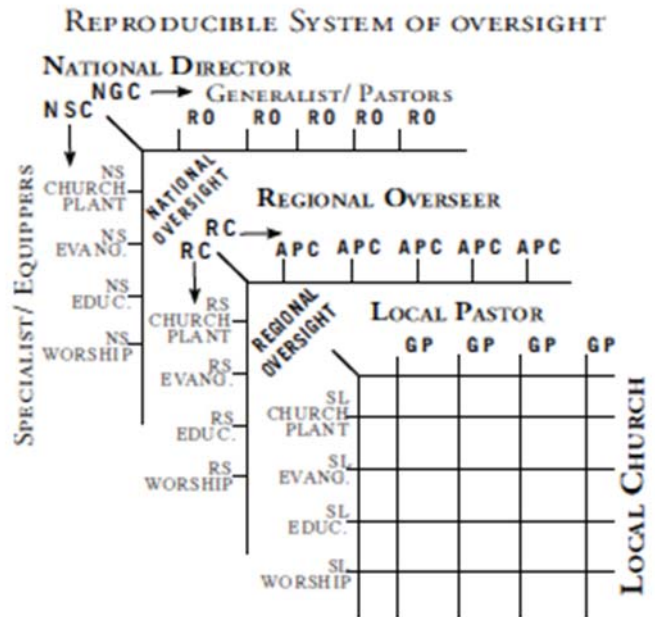
Generalists and Specialists

All leaders need to have a vision to be generalists before they are specialists. They first need to be, as we have said, exhibit A of what we want disciples to look like. A “leader” that does not have a virile private life with the Lord and in personal disciplines, a leader has no business asking her/his people to adopt behaviors that the mentor lacks the faith to develop.

When we zoom out to encompass all the spiritual gifts, while we will certainly exemplify some of them in our gift mix (Clinton and Clinton 1993), we will not come even close to exhibiting them all. We, *collectively*, as Christ’s body, have all the gifts as he disperses them according to his will (Acts 2.33; 1 Cor. 12:11). Leaders then, like Max DePree’s analogy of leadership being like a jazz band where the conductor calls forth the giftedness in each member as they improvise their parts. This, of course, does not preclude the situational giving of gifts whereby each member of Christ’s body can operate in any of the gifts in any situation as Christ determines. It is only to say that when we’re talking about the subject of leadership, we are talking about constitutional gifts that are a part of us and describe our unique function in the larger group.

Tri Robinson of the Boise Vineyard has developed a grid that shows how generalists, here meaning those who have gifts to care for and develop people, can benefit from specialists, here meaning those that specialize in some area of ministry via an exceptionally strong gift-mix in a certain area, such as evangelism or healing. Specialists, like lobbyists in Washington, keep the urgency of their calling and giftedness ever before the generalist groups, such as Bible studies, small groups, Sunday school classes, etc. So, an evangelism specialist can visit an adult Sunday school class and remind the people of the call to evangelize the lost and to

impart skills and stir up gifts from the Holy Spirit to enable them to do so. Here is how Robinson’s matrix can look at every level, from a local church to a whole denomination (1996):



Meaning, Morale and Momentum

My leadership experience has taught me that those who lead with vision must pay attention to a rhythm of three cycles in the groups they lead, *meaning, morale* and *momentum*. The dynamics of all three have to be understood in conjunction with the birthing, nurturing and balancing seasons in a church’s life in order for the leader to understand how organizations grow.

Sowing meaning into the life of a church is tied to getting a vision for how God wants to birth something new in the church. Nothing happens without the leader receiving and communicating vision from God. The imparting of God’s vision for a preferable future is what creates meaning for followers. It is vision that gives us a reason to get out of bed in the morning. The impartation of this vision, or *meaning*, is what Daniel Goleman says is *the* most important job of a leader. He calls this “resonance” (Goleman, Boyatzis, and McKee 2004). What drives a great team, says Goleman, is

emotion. When the leader walks into a room, it is the emotional quality that he/she brings that sets the tone and calls the spirits of the workers and leaders to the fulfillment of the vision.

Resonance rises as meaning is sown consistently and with demonstrated successes for the group. When the team sees that the vision is actually bearing fruit, the *morale* begins to go up. There is a buzz in the air because expectations are high. In the church context we call this faith. The coming of the kingdom of God is always tied in the Gospels to faith, whether that faith was Jesus' faith, the faith in the/a group or in a person being ministered to.

High morale creates *momentum*. Momentum doesn't last forever, but when a group has it, having had a successful season of creating meaning and raising morale, it is the genius of leadership to harness that energy by releasing church members to play their unique parts in fulfilling the church's God-given mission. This will often require a systems change as the organization has to expand to enhance the growth of the organism (see *Organism vs. Organization*, 9). A church grows as it hauls in the catch from each wave and trains the next generation of leaders so that when the next cycle of meaning, morale and momentum occurs, they will be ready to identify, recruit, train, deploy, monitor, feed and reproduce the worker and leader harvest.

Leadership and Followership

Gaining a Following

If the first thing that a leader needs is vision, the second is the ability to enlist a following to fulfill the vision. How will the leader garner a following? Once a leader has a vision, as was discussed earlier, it needs to be written down and the values, priorities, practices and philosophy thought through. Why? It is because by writing it the leader has language to impart to followers. The next step in leadership is communicating the vision as broadly as possible. Most people are waiting for someone to lead them to a preferable future.

When I was in seminary I knew that God wanted me to be a church planter. I thought through very carefully what kind of church I wanted to plant. I had some vague language for it but no group that I knew of was in alignment with my vision, values, etc. I assumed that I would need to go out and plant an independent church, but then I met John Wimber. When he shared his vision for the Vineyard, it immediately resonated in my heart that this was what I was looking for. He had thought it through in much greater detail than I, and that impressed me. I immediately asked where to sign up. I've been a Vineyard pastor ever since. I still follow what he stood for, even though he's now with the Lord, because his values and behaviors were mine, or what I wanted to be mine if only I could be mentored. When I planted our first church, I followed John's model. I wrote my vision, values, priorities, etc. down in a rough document that my church called "the Magna Charta." What I found was that there were people just waiting for exactly the kind of church I wanted to plant. I had people cry when they read the Magna Charta. They had been praying for years for what I had given language to, and when they heard me share my heart there was an immediate "bearing witness" in their hearts. We began to have more and more followers.

All of the above presupposes an ability to read our audience and communicate in culturally relevant and practical ways the vision that God has given us. Potential followers need to receive the same message we are trying to give. This means that we must exegete our context well. If we don't, true communication will not take place. True communicators talk in pictures and tell stories that embody the didactic material that we are trying to impart (for the basics of communication cf. Kraft 1999). Those that can't communicate clearly and in an exciting and relevant manner will never gather followers.

Gaining a following requires not only being a good communicator but also being where people are and stepping out and taking risks to share Jesus and what he has called us to do. This is where Goleman's thesis is helpful; leaders who want to

get people to help them fulfill their vision have to create resonance, an emotional connection. Followers have to feel our passion and see the fire in our eyes. This is not about extroversion, it's about passion. Ardent fervor can be in anyone's heart once God gives the vision. Leaders, however, have an intangible quality that makes people want to follow their vision and passion. This is where the anointing with the Spirit that comes with God's calling comes in. Which is more appealing, a frozen steak or one that is sizzling on the grill? They are the same substance but only one is giving off the aroma of the kingdom of God that people are attracted to.

Once people are following, they must be put to work. Part of leadership means beginning the discipleship process outlined earlier in the paper at the outset of ministry. This is the first thing Jesus did, he gathered future leaders to watch what he was doing. As the leader steps out to further the mission, the Discipleship Loop begins. The more the leader puts his followers in disequilibrating situations for the sake of identifying teachable moments, the more kingdom impartation can occur. It is at this point that we begin to notice those who come early and stay late, those who are hungry for more and ask questions, those who are emotionally engaged and those who begin to emulate the mannerisms of the leader. When a leader sees this, it is the sign to begin the process of identifying, recruiting, training and deploying these people as workers and leaders. Hopefully, by this time, a manager is beginning to emerge that can help the visionary with organizing and maintaining the work.

It should be noted that John Wimber taught that we would see four basic types of followers joining us at four different stages (Wimber 1986):

- *Radicals*: radicals are those that are dissatisfied with the status quo and tend to jump on the bandwagon quickly. They seldom stay for the long haul. They are emotional responders and will be upset by something rather quickly.
- *Progressives*: progressives are sheepishly attracted to new visions but are more cautious. They

are rational responders and comprise the group that builds the first foundation for the vision.

- *Conservatives*: conservatives are mildly resistant to new ideas and will not jump on board initially. They too are rational responders but once the leader and progressive followers have proven themselves with longevity and victory they can become valuable and stable members of the community.
- *Traditionalists*: traditionalists are those in the system that demand equilibrium and are resistant to change of any kind. Like the progressives they too are emotional responders and will not embrace change at any cost but will fight it.

Once we have followers, we will have to keep those followers in order to disciple them and fulfill the mission to raise up disciple-making leaders. We keep them by earning their respect and trust and by continually modeling what it means to be a growing disciple. As was said, we need to be Exhibit A of what we want to see reproduced. This cannot be emphasized enough. If we don't do it, they won't. From the public failure of so many good leaders in the last quarter century in America we see that Zechariah's parable is true: strike the shepherd and the sheep scatter (Zech. 13:7). Today, the thing that people are looking for more than anything else is someone they can trust, someone with good ol' fashioned character. These are those committed to what Eugene Peterson calls "a long obedience in the same direction" (2000). As DePree says, "Integrity is job one" for the servant leader (1992: 7). We will deal with the character of a leader below. Suffice it to say for now that once a potential leader has demonstrated trustworthiness, potential followers will continue to follow his/her vision and call. The most important quality that a leader can have, then, is to continue to grow personally and corporately in Emotional Intelligence.

Emotional Intelligence

Daniel Goleman says that the psychological ability to resist impulse—emotional self control—is the most fundamental of all personal and rela-

tional skills. There is no more important asset that a leader can bring to the table in terms of followership. Emotional intelligence is the ability to be in touch with and label what one is feeling (e.g., I'm angry, sad, weary, etc.), to harness those emotions, to evaluate them and then to proactively redirect them in an empathetic and non-anxious response. Goleman says that emotional intelligence has five components:

- Emotional self-awareness
- Emotional harnessing
- Emotional redirection
- Emotional empathy
- Relational productivity

The result is a leader:

- who can take constructive criticism
- who is not codependent with others
- who can trace a perception before making a judgment
- who doesn't take himself or herself too seriously
- who is not angry under the surface but is at peace on the inside
- who is not threatened by others who are better at some things or that have the best idea in the meeting

Only leaders that act like this can relate to his/her circle with a non-anxious, fully differentiated presence and pursue reality with a capital R. Since the system thrives on feedback, this kind of leadership enhances followership. Who wouldn't want to follow this kind of leader, especially when they have vision, character, competency, and anointing along with emotional intelligence? The answer is that this kind of leader is going to have followers! Without emotional intelligence leadership can become toxic, and despite the consistent sowing of clear and powerful meaning, it does not result in the raising of morale or in the surging of momentum. Ergo, the organization stagnates and will falter and die if not properly diagnosed and steps taken to revive it.

As was mentioned above, Goleman thinks that the primary job of a leader is to create resonance (good feelings) in those he/she leads. Job one of leadership as it hits the ground, then, is emotional. Emotions are contagious and set the tone for the group by showing how worthy its vision, mission, values, objectives and goals are.

The key to the fulfillment of the mission is creating more emotionally intelligent leaders that have personal and relational competency and develop social awareness and relational management of the mission. Relational management hinges on the ability to develop active listening skills.

Active Listening

In the book *Living for Heaven's Sake*, Gary Sweeten shows how to develop the two skill-sets mentioned above, social awareness and the relational management of the mission (Sweeten, Clippard, and Ping 1993). Developing these skill-sets involves the art of *active listening*. Active listening means genuinely engaging another with probing questions that build the three most important qualities necessary for building trust in relationships, *empathy*, *warmth* and *respect*. On the foundation of empathy, warmth and respect a culture of trust is built where both parties feel safe. It is only when the parties in a relationship feel safe that they will trace perceptions of reality in a forthright and concrete manner and set goals to help the relationship mature. Otherwise the law of entropy will set in because one or both parties are pretending things are different than they are. If the latter is the case, fight or flight will occur. Only with active listening will an emotionally intelligent relationship emerge, upon which a culture of trust can be built.

Mentoring

Emotionally Intelligent leaders proactively choose their leadership style according to which would serve the group better. Goleman sees these styles as:

- Visionary: the leader knows when the time is right to sow vision for the future

- Coaching: the leader knows when the apprentice needs to be taught one-on-one principles of discipleship

- Affiliative: the leader knows when the apprentice's competency level has grown to the point where she/he needs to be treated more as a colleague.

- Democratic: the leader knows when the apprentice, who is now a leadership peer, needs to be a part of the decision-making process.

- Pacesetting: the leader knows when an apprentice needs to be exhorted to stay in the game and give his/her best.

- Commanding: the leader knows, whether it be in the face of trying circumstances or potential insubordination, when it is time to be directive.

Having chosen the proper leadership style for the situation, how do we identify potential and future leaders that we can raise up in an emotionally intelligent culture? We look for:

- Who is coming early and staying late?
- Who is being joked about, imitated, having the parties, etc.
- Who has vision?
- Who is being followed?
- What is their track record working under authority? Can they take correction?
- What is their track record of getting vision and enlisting a following? Our past is the best predictor of our future.

Title and Turf

Now that we have identified potential leaders, there are some things to be aware of. One of those is that we have to watch out for in identifying leaders has to do with those who think that they should have title and turf. Leadership is not a lifetime calling but is contingent on what one does at a particular time and in a particular context. Organic leadership, then, is functional. One may have a title or turf but true leadership belongs

to the one who is leading at any given time. Just because someone has a title does not mean that they are the leader. That person might have leadership potential based on skills, gifts or experience, but the one who leads is the one who has vision and followership.

People who have had title and turf in their past often expect to rest on their laurels and feel they are entitled to leadership in the new context. Because leadership is functional, however, and given by those that follow, it is not something we can claim if true leadership is organic and not titular. True leadership, then, is always on the line and is tested over and over, both in our present context and wherever we might find ourselves in the future. The heart posture of a leader is the willingness to get at the end of the line as a servant again and again, having confidence that our gifts will make a way for us in time. They walk with a limp like Jacob did after he had been humbled by God. If we really are leaders called by God and given new vision, the people of God in the new context will bear witness to the heart, behaviors and fruit of the new leader. This is how yesterday's leaders retain their leadership for today.

Leadership and Character

Besides title and turf, the biggest issue on the table with developing leaders is character. Character is the ability to image God by faith over the long haul, Peterson's long obedience in the same direction. All leaders, therefore, must have a virile private life so they can know God and live the life of a disciple. As Howard Hendricks always used to say, "Show me a man that is good in public and I'll show you a man that is good in private" (audio course on Leadership). This, of course, means a life lived in the spiritual disciplines outlined in such books as Richard Foster's *Celebration of Discipline* (1978). It also means someone who is growing in the obedience that comes from faith (Rom. 1:5; cf. Piper 1986); a leader trusts God and follows His ways because he trusts that by embracing the cross, God will vindicate his name by bringing the leader

through suffering into an experience of resurrection from the dead. For the joy set before him Jesus endured the cross (Heb. 12:2). A leader's followers are encouraged as they watch their mentors enduring all kinds of trials, always being honest about their pain and struggles but, in the end, landing on their feet and praising God by faith. True leaders who praise God by faith during dark nights of the soul so they can continue that praise when eating the table set before them in the presence of their enemies. They come out the other side of trials wholehearted, single-minded and resolute to fulfill the mission God has given them. God's leaders are fighters and not afraid to stand in faith against the enemies' most horrific shots. This kind of person has a vulnerable heart that is open and submitted to God for his instruction and wisdom. Proverbs 4.13 says, "Hold on to instruction, do not let it go; guard it well, for it is your life." Such a heart posture will lead to a life of emotional intelligence.

If a virile private life is a foundational characteristic of a leader, so is a healthy home life, be it as a single person or with a family. Paul outlines the need for elders to have their home lives under control and for their private lives to match up with their public lives (Damazio 1988: 120ff). God's chosen leaders develop over time into the kind of people who are the same on Tuesday as on Sunday. They are not afraid of "pop quizzes" because they have nothing to hide.

The life of a leader will also be characterized by a series of fairly predictable developmental phases that have been outlined by Bobby Clinton (1998). In each phase God will test the leader through tests that the leader must pass, what Clinton calls "process items." If the leader successfully negotiates these process items then she/he can move on into the next stage of development. The first phase, for instance, is a series of "checks," the Word check to see if the leader's heart is being formed by and breathed into by the Word of God, the Obedience check to see if the apprentice will submit themselves to God's authority in the Word and through his voice, and the Integrity check so see if the leader can

pass these checks consistently over time. Another big test that must be passed is the Authority check. Only as a leader has demonstrated submission to authority can he/she demonstrate the ability to *have* authority. The leader's life, then, will be characterized by fairing well under authority, even if "chomping at the bit", because they understand what the Centurion knew who saw that Jesus lived his life under authority also (Mt 8.9).

A leader with a virile private life committed to prayer, the Word of God and obedience will approach his/her work as worship. Because God is excellent, they will want to honor God by doing excellent work. In finding God's guidance they will hold in tension the need to wait on God for his initiative and the need to take initiative to plan on the data they have, all the while submitting their plans to God (Prov. 16:3, 9).

They will also lead like a servant. Since a leader's needs are met by the Good Shepherd, these live as those that have no needs ("wants") and can lie down in green pasture; there is no need to push to get our legitimate needs met in illegitimate ways (Ps. 23:1 -2). Good leaders have peace within and have grown to love themselves as "fearfully and wonderfully made" (Ps. 139:14) and understand that they have been "crowned with glory and honor" (Ps. 8:5). While their self image as God's beloved gives them a regal bearing, they also know that they are sinners (Rom. 3.11-18) and never take themselves too seriously. They know how to laugh, often at themselves, so their sorrow and intensity is lightened by joy.

Their style will be naturally supernatural with no hype or manipulation. They will talk in their natural voice, not one learned from their denomination or stream of ministry. They will be full of the Holy Spirit, exhibiting both a constitutional gift mix and the ability to move situationally in any of the gifts as God determines and the need demands. A good leader will then call forth the same from his/her students.

Emotionally intelligent leaders are highly relational and characterized by the heart of a servant

in everything they do. Because they are relational, servant leaders will be recognized by being excellent communicators that step into conflict quickly to resolve it. Neither are they afraid to speak in love into the lives of their followers so they can grow through the gift of exhortation. Their commitment to active listening, to review what was said earlier, means that they exude empathy, warmth and respect so as to create emotional safety. This will enable forthright and concrete communication to take place. Their communication ability will be based in their ability to hear and read their audience and choose speech patterns that are sensitive to non-verbal messages so the hearer can receive the same message that the leader is trying to give. Their communication will be full of Goleman's resonance because they are full of vision and passion. They are contagious people that attract followers like bees on honey.

Because God's leaders seek to raise up disciples, they will also be characterized as trainers and mentors. This means that they will be teaching formally and informally by speaking the words and doing the works of Jesus under the power of the Holy Spirit. These kinds of mentors will be constantly taking risks and disequilibrating their apprentices by delegating responsibility to them that is out of their comfort zone. Disciples will either sink or swim. If they swim, it is time to help them see their progress. If they sink, a teachable moment has been created that can be used to train them in kingdom principles and practices. The leaders are free to choose the style of leadership best suited to meet the student's needs in the moment (Clinton and Stanley 1992), what Blanchard calls "situational leadership" (Blanchard, Zigarmi, and Zigarmi 1985). In these debriefing exchanges they are always trying to help their students connect the dots of their experience with the narrative of Scripture and their own local narratives. In this way they are not only imparting vision but giving apprentices meaning and a reason to get up in the morning. Morale and momentum will rise accordingly.

As Clinton has noted, leaders will pass through numerous tests and seasons in their lives

as leaders, all with the goal of hearing Christ say at the end, "Well done my good and faithful servant" (Lk. 19:7). Clinton's research has shown that many fail to finish well by reaching the phases he calls Convergence (when all of life's lessons come together for the sake of others) and Afterglow (where a leader can enjoy the fruits of their labor) stages (1988: 46).

Leadership and Competency

Kouzes & Posner say that their research has uncovered that leaders worldwide have five general practices, each with a corresponding set of skills:

1. Ability to model what it is that you want others to be
 - a. Skill of finding our own, distinct voice
 - b. Skill of setting the example
2. Ability to inspire a shared vision
 - a. Skill of being able to get a clear vision for a preferable future
 - b. Skill set of being able to get others to follow by showing them eternal and personal value
3. Ability to challenge the status quo
 - a. Skill set of always searching for new ways to do something better
 - b. Skill set of continually experimenting and taking risks
4. Ability to empower others to help fulfill the vision
 - a. Skill set of foster collaboration
 - b. Skill set of strengthening others by showing trust in them to let them go for it
5. Ability to encourage the heart
 - a. Skill set of watching your team to catch them doing it right to affirm them

These basic competencies are critical because if followers are not confident that their leaders know what they're talking about, their authority will be undermined for lack of credibility. Leaders not only have to have vision, followers and

character, they have to have competence to lead effectively. The most common way of acquiring the necessary skill-sets is OJT, on the job training. The best way to staff a church is from within. Competency can also be learned on the job in other settings. Bill Hybels, pastor of Willow Creek church in Barrington Hills, IL is noted as saying that their highest recruiting pond at Willow Creek is among those that excel in business. Skills can also be obtained through a long track record in other ministries and their in-house training methods. Traditional seminary education is great at training people to be theologians but offers little in the art of self awareness or in working effectively with people; I was not prepared for ministry by going to seminary. It would have saved me a lot of personal pain if I'd had some OJT on a church staff somewhere. Unfortunately, we went out to plant our first church theologically sound but with very little emotional intelligence.

Robert Logan lists a number of core competencies necessary for pastoral ministry (1989). The first we have already dealt with, developing a vision, determining objectives and setting measurable goals. Once that has been done, leaders have to be able to achieve ownership of the above. We have covered this subject under Followership. There must be relational competency as described above under Emotional Intelligence and skills such as active listening and quick conflict resolution. With these in place, the people must be equipped for their work. This we covered in the, identify, recruit, train, deploy, monitor, feed and reproduce cycle. Next is the ability to identify people's spiritual gifts so they are deployed in the right ministries. Visionaries must make sure that the administrative slots are covered and that the communication systems are built and working. Systems demand constant feedback, so communication is critical in a competent organization. The leader must also be constantly assessing whether the organizational system is adequate for the organism. Infrastructure, infrastructure, and infrastructure: the leader must build a team where everybody gets to play and the necessary people are in the loop. Does it fit? Does

it work? Does it communicate? Are the feedback synapses firing? If not, the organization will soon have a gap and begin to work with a false perception of reality. People will go underground in their pain and the system will begin to become toxic. Organizational competency is a must after interpersonal competency.

The use of time is also a critical competency quality. The leader must be efficient at time management and teach the team how to manage time in fulfillment of the mission. He/she must also have healthy personal and organizational boundaries. Along with the laughter that comes from a good team enjoying their work comes the team value of "sticking to the knitting," to use Tom Peter's term (Peters and Jr. 1982). We must stay with the business of the church—making leaders that make disciples—and not chase the wonderful rabbits that fly by.

Finally, referring back to what Kouzes and Posner call "challenging the process," in order for a church or company to continue to grow and be an exciting place to work, the team must see the leader pressing in to challenge the status quo and set BHAGs (big, hairy, audacious goals) that take faith. If the leader can break the BHAG up into doable chunks and the team can hit enough singles, they will eventually win the game. If vision, followership, and character are in alignment, and the leader demonstrates competence, you will have a leader that operates not by position but by the power of moral authority commensurate with a servant leader.

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Discovering Servant in Servant-Leadership

KEVIN MANNOIA

Introduction

The first question I asked the class on Servant Leadership was, “Why are you here?” Most of the students answered the question as one did, “I want to learn to do servant leadership, ‘cause I heard it really works!” At face value, that response is more than a professor could want. Yet it gave me pause. I wondered, “Do they really know what they’re in for? Where have they gotten the preconceived ideas they bring to the class?” As the days wore on, it became evident that they were like so many others who are caught in a pragmatic trap that evaluates everything based on the outcome. If it works, it’s good. If it doesn’t, then it’s not.

There is a substantial rise in interest in servant leadership in the business world, education as well as in Christian organizations. Leaders hear the ideas and are naturally drawn to the apparent selflessness

of the paradigm that puts others first. This interest is reinforced by the fact that when leaders put others first, they get good results. Too many experiences of positive outcomes exist to deny that it has merit as a serious and increasingly attractive pattern of leadership. A few years ago I was asked to speak to the top 300 business leaders in Venezuela about this subject. They heard that it showed results and they wanted to learn about it.

In the face of these results the natural tendency is to approach servant leadership as a style of leadership which you apply in order to make more money or be effective. When someone sets about to learn servant leadership they assume they’ll learn skills and activities that will help others be fulfilled. And that will make those employees want to work and the objectives of the organization will be met. Isn’t that the desire of every leader?

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But the genius of servant leadership is really not in its skills or in its outcomes. The result of learning servant leadership is not merely changed behavior – or it shouldn't be. Servant leadership is not so much a style of leadership as it is a condition of the leader. Its uniqueness is not in its outcome – but in its genesis. It is not a series of activities to be mimicked or skills to be acquired. Rather, it is a mindset, a life, an identity to be forged. Admittedly, there are behaviors that are descriptive of servant leaders, but they occur as a result of what the person has become. Anything less cheapens the depth and significance of servant leadership, which is a call first to be a servant. Because we always behave out of who we are, it is natural that a servant will exhibit servant leadership skills.

The true power of servant leadership is ultimately found in the inner being of the leader. It begins with identity questions that provide a solid foundation out of which skills will naturally flow with integrity. The result is effectiveness through various styles of leadership.

The Model of a Leader

Identity gives rise to behavior. Who we are will always have an effect on what we do. Identity and activity are two dimensions of leadership that are inseparable. They are like an iceberg. One tenth of an iceberg's mass is above the waterline. Nine tenths lies beneath the waterline where no one can see it. The top of the iceberg represents the leadership activities that we perform – vision casting, management, budgets, decision-making, strategic planning, counseling, directing, teaching, preaching, bookkeeping. The bottom of the iceberg represents the identity of the leader. It answers the question “Who am I?” while the top of the iceberg answers the question, “What am I here to do?” Both are essential elements for a leader. But you can quickly see that one cannot exist without the other. The top of the iceberg is only able to keep balance and stability to the extent that the bottom is well formed and deep. The top represents performance, the bottom represents character. The

top is doing, and the bottom is being.

A leadership style is merely the description of activities in the top of the iceberg and their effect on the surrounding context. Effectiveness in this pattern of thinking is defined by the results that come in tangible and measurable outcomes. If we think about leadership only in this dimension, we are assuming that outcomes or results are the priority and primary reference point for leadership.

In reality, wholeness and long-term effectiveness comes from building integrity between who we are and what we do; between the bottom and the top of the iceberg. To relegate servant leadership only to the category of a leadership style limits it to the top of the iceberg which is only a fraction of who the leader really is. Furthermore, doing so makes it entirely dependent upon the results of “doing” leadership. When servant leadership is seen first as the condition of the leader, then the priority is identity which will give rise to activity that is consistent with its nature. The bottom of the iceberg always provides a foundation and nature out of which activities in the top of the iceberg are performed. Servant leadership is much more than merely a style of leadership. It is a description of the leader him/herself.

Putting the “servant” back in “servant leadership” means more than doing greater acts of service for others in fulfilling our leadership responsibility. It means shaping the character of the leader with identity questions that will transform the leader into a servant in very nature. The resulting activities of leadership, irrespective of the style of leadership they use, will be motivated by the servant identity. The foundation of servant leadership is the “bottom of the iceberg” identity of the leader which, when extended into “top of the iceberg” activities, shapes the behavior. It eliminates actions that are inconsistent with the nature of a person and, at the same time, multiplies the effects of activities that are consistent with its nature.

Identity of a Servant

In reality, we all serve someone or something.

The question is what or whom. Self is probably the most prevalent master in a leader's life. In this paradigm, we strive to fulfill our own agendas. Self becomes the central point of reference for all activities. Personal betterment becomes the test against which all decisions are evaluated. The measure of good leadership, then, is whether we are in better shape and obtain greater power, prestige, or influence personally.

Another strong contender for center stage in a leader's life is others. At first the thought of serving other people sounds noble if not downright righteous. Yet with closer examination, it can be a pitfall for burnout and frustrated vocation. Consider all the different agendas of people in the organization around you. Trying to fulfill all of those is a formula for overload. This is particularly true in volunteer organizations like the church. It's perhaps the greatest source of frustration for pastors. Their constant attempt to please people and serve them creates inner stresses that can quickly come to a breaking point in tough situations. Burnout, moral failure, and stress all come from this kind of situation.

A third possibility as the primary objective in a leader's work is organizational performance. Outcomes or results overshadow all other agendas or interests. Leaders with this "master" may very quickly slide into a pattern of leadership that is controlling, manipulative, and potentially abusive to people unless there are careful check points. They may be so intent upon seeing results that potential collateral damage in staff is inconsequential. The healthiest, and perhaps only "master" of a true servant leader, is God. While it may sound so general that it is irrelevant, in reality it is the most relevant and healthiest point of reference for a leader to have. Seeing yourself as a servant of God first helps you to find meaning, balance, fulfillment, and motivation in exercising your leadership activities in any context.

Before you discard the idea as spiritual jargon, consider the reality that the uncontested greatest leader of all time was Jesus. In order to understand his effectiveness we have to take a look behind the

scene and get a glimpse of his identity. He did not come to set up an organization, or to manipulate people into performance under his control. The best descriptor we have is that of a servant. But it's important to note that even though he was meeting the needs of people, he was not their servant. He came as a servant of God, the Father, and it was God's agenda that directed his activities. His service to people was to help them discover wholeness as they too came into an understanding of God's desire for them. Servant leaders do well to begin their journey of formation here.

The bottom of the iceberg, our identity, is the place where no one else sees. It is the ballast that gives our lives stability and meaning. Out of the overflow of that identity, our activities are motivated and focused not only in a manner consistent with the inner DNA of our being, but in a way that fulfills God's vocation and calling for us.

A Reflection of the Master

Making the willful choice to serve God means that first our nature is transformed. Our nature is affected by our submission to the one we serve. If the one we serve is self, we will by nature become selfish. If the ones we serve are others, we will become manipulative and insecure in the many different demands placed on us by others. If the one we serve is good and righteous, then we will become like minded. The character of the leader will take on the nature of the one they serve.

Our priorities are also affected by the one we serve. If we serve self, our priority is to preserve and exalt self at all cost. In serving God, however, we find that His priorities become ours. What is important to God becomes important to us. His greatest priority since creation has been to meet the needs of people. Hence, in serving God, our priorities become like His – to meet the needs of people thereby maximizing their sense of fulfillment and effectiveness. The difference is, though, that we do so not out of a manipulative motivation to achieve good results, but out of a deep desire to please the One we serve.

The error that many people make is to assume that servant leadership is merely a style of leadership complete with formulas, behaviors and patterns which, when learned well, will result in positive outcomes. Servant leadership is not merely a style. It is a condition of the leader. As such, a servant leader may employ a variety of leadership styles. What makes them a servant is the fact that they are acting as a servant of God, compelled by a God-given vocation in fulfilling a God-given destiny. It is most evident in the condition of the leader. So, while we may perform service for people, we are not their servants. A servant leader is servant to One.

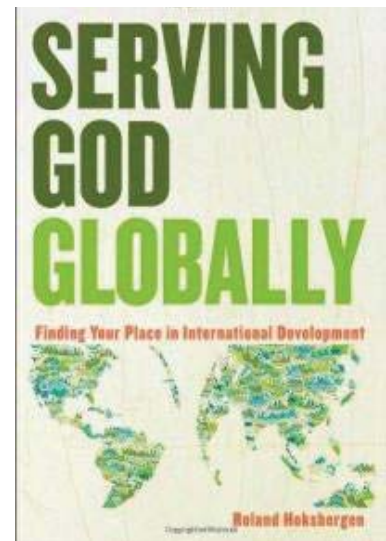
Book Review: *Serving God Globally: Finding Your Place in International Development*

KEVIN BOOK-SATTERLEE

What should I study to be useful in international development? How do I get over the “experience gap”? Which development theory is correct? These are some of the very questions I asked as I began exploring Christian ministry and international development, and some of the very same questions I get today from students ten years later. With such diversity regarding specialty areas, regarding educational backgrounds, regarding the myriad of cultures, and regarding the various development theories, where is a student supposed to begin? Often the questions, left unanswered become discouraging and many students never realize their calling to serve in international development.

Roland Hoksbergen writes *Serving God Globally: Finding Your Place in International Development* (Baker Academic, 2012) to address some of these basic questions students have when seeking to enter an international development career. The questions are pervasive on Christian college campuses

and Hoksbergen’s book seeks to provide guidance and motivation for these students. Hoksbergen is a professor of economics and international development at Calvin College, and has worked in various Christian international development positions. From his experience, he not only runs Calvin’s International Development Studies program, but guides students into the messy realm of discerning one’s place within international development. His book encourages students and provides avenues of direction for discernment. It affirms students, while their calling is fresh and the “iron is hot,” in their pursuit of an international development career.



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The book is a simple read with a clear organizational structure. Hoksbergen provides a brief introduction into international development, including basic synopsis of development theories, but the majority of the work is bent on helping students discern their place. His first chapter highlights four basic secular views on development. There are very brief generalizations. *Modernization* is the theory based on promoting productive individual freedom, where wealth creation is the key to forward movement. *Dependency Theory* follows Marxist development theory; particularly removing dependency is to liberate people “for what they might become.” (18) Hoksbergen describes *Postdevelopment* as the postmodern idea that “societies function best when they develop on their own terms.” (23) This theoretical base holds that development programs are destructive rather than helpful. Finally, he summarizes the *Capabilities Approach* which focuses on “allowing people to choose for themselves what kind of life they would like to live.” (31)

The four theories provided above contrast Hoksbergen’s idea of a Christian international development theory, which he understands as transformative, and of course grounded in Christ. The author does not criticize the “secular” theories he describes in the previous chapter, but rather acknowledges their values and critiques their shortcomings. Hoksbergen does also recognize differing views within Christian international development traditions. He briefly highlights insights from Catholic Social Teaching, the Reformed tradition, Mennonite development history, and the more general evangelical development ethos.

One of the most basic questions a student asks is where he or she might fit into the international development picture. Where Hoksbergen is quite astute is his view of development as large and holistic. An individual will enter international development as a very small piece of the entire puzzle, but that the entire puzzle is necessary. Development workers in every field thus need to partner in the practices of their work with workers in other fields. In this way, Hoksbergen describes the amplitude of the international development

arena, but also encourages students that they don’t have to have all things figured out in order to enter, but can enter through small contributions, partnering to accomplish a grand whole.

Hoksbergen explains the assortment of careers found in international development. The arena is “deep and wide” and there are many avenues for service. This ocean of possibility is often at the crux of students’ exasperation. The author does not downplay education and experience, but reminds the student that God will utilize his or her calling in international development based not on a projected path of expertise, but upon the accumulation of education, experience, and personality that the student already has and will encounter. This does not mean that a student can assume to enter into an international development career willy nilly, naïve, or arrogant, but rather that the formation of the student must first be in their relationship with God. The student ought to choose a major in school, pursue some fields of study, and seek out experiences, but let the time be of exploration, trying out a variety of fields in development to see where they may or may not fit. Hoksbergen does not necessarily answer the “experience gap” or “generalization versus specialization” questions, but he provides encouragement to not be so anxious with these questions.

The book alludes to the importance of relationships and networks to enter into an international development career. Unfortunately, it does not stress this point enough and how to develop and maintain such a network. Volunteer experiences are good for gaining some much-needed headway into a variety of fields; however a lack of maintaining this network leaves for “dead” contacts that do not serve so well in the future. Hoksbergen could have provided more direction in this area, and explained that these networks can and will carry on throughout the duration of one’s career, often helping not just to gain a future job, but to solve issues where a person’s expertise might be lacking.

Hoksbergen’s book is a good introduction and guide for the student beginning their education

and exploration into an international development career. It is a great resource for a mentor to recommend to a student wrestling with their place in international development and the myriad of questions that circle the exploration of their calling. Its simplicity is helpful in calming anxiety. While not sufficient in exploring the depth of such questions, readers of Hoksbergen's book will finish the book encouraged. The questions that I once asked (and sometimes still do) and the questions my students have today, after reading Hoksbergen's book, will prove less paralyzing and more mobilizing.