



THE **wesleyan** CHURCH

# Education & Clergy Development

Updated: 09/2017

**Course: Church Leadership & Management**

**Zoom Online 11/06/2017-12/18/2017**

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## **Syllabus Overview**

What you will find in this syllabus

- Course Description
- Course Objectives & Learning Outcomes
- Required Textbooks
- Pre-Course Assignments
- Live Class Information
- Post-Course Assignments
- Grade Information
- Policies & Requirements
  - Attendance
  - Grading Scale
  - Books
  - Due Dates
  - Extensions
  - Papers
  - Ordination Deadline
  - Plagiarism
- Bibliography
- Other Course Documents

## **Course Description**

This course examines the nature and the purpose of church leadership and management by introducing students to basic principles through reading, observation, reflection and writing. The course will use a mixture of lecture, interactive class activities, and discussions along with both verbal and written resource papers preparing the student for more efficient self-management, more

positive leadership, more effective church business administration and more productive ministry.

Students will gain a better understanding of the basic issues involved in the multiple roles of church leadership, management, explore their own personal leadership skills, and how to continue developing their own capacity as a church leader.

### **Course Objectives & Learning Outcomes**

During this class, the student will...

- Develop a practical definition of leadership and management.
- Identify key issues that result in effective church leadership and management.
- Explore challenges of church leadership and management in today's church culture.

### **Required Textbooks**

*Students may purchase their textbooks wherever they desire.*

- Searcy, Nelson. *The Renegade Pastor*. Baker Books 2013
- Maxwell, John. *Good Leaders ask Great Questions*. Center Street 2014
- Toler, Stan. *Practical Guide for Pastoral Ministry; Real Help for Real Pastors*. Wesley Publishing House. 2007.
- Butler: *Finding Effective Pastors* (Full text at bottom of syllabus). This is not a resource to purchase.
- Online resources:
  - Hybels, B. (2007). Finding your leadership style: Ten different ways to lead God's people. Christianity Today. Retrieved from <http://www.christianitytoday.com/le/2007/july-online-only/le-811-811084.html?start=1><http://www.christianitytoday.com/le/2007/july-online-only/le-811-811084.html?start=1>
  - Olson, D. T. (n.d.) Discover your leadership style. SmallGroups.com. Retrieved from <http://www.smallgroups.com/articles/2014/discover-your-leadership-style.html?paging=off><http://www.smallgroups.com/articles/2014/discover-your-leadership-style.html?paging=off>
  - Whitesel, B. (2001). Research to reality: Research offers alternative list of the 12 Traits of effective leaders," *Strategies for Today's Leader*, 38. Retrieved from <https://churchhealthwiki.files.wordpress.com/2016/01/article-c2a9whitesel-strategies-research-offers-alternative-list-of-the-12-traits-of-effective-leaders.pdf><https://churchhealthwiki.files.wordpress.com/2016/01/article-c2a9whitesel-strategies-research-offers-alternative-list-of-the-12-traits-of-effective-leaders.pdf>

### **Class Schedule**

- November 6, 13, 27, December 4, 11, 18 (Break for Thanksgiving week of the 20th)
- Mondays, 6:00pm-10:00pm EST

### **Classroom Information**

Zoom link to be sent in the future. Typically it is sent in the week preceding the class.

### **Zoom Training & Technical Requirements**

All students are required to complete a zoom training. If you have done this for a previous online Zoom class, you have already met this requirement. For information on available Zoom training opportunities and technical requirements, please go to [www.wesleyan.org/FLAME](http://www.wesleyan.org/FLAME) or email Education and Clergy Development at [education@wesleyan.org](mailto:education@wesleyan.org)

### **Before class on November 6<sup>th</sup>**

- Ensure you have ordered all the books and have them prior to the first class.
- The Renegade Pastor and write a two page reflection paper about how to abandon average and the 8 systems discussed in the book. Be prepared to have class discussion on Church systems.
- **Interview** 2 persons you regard as leaders in order to discover the things they do to grow as leaders. Write a one page summary of each interview and come to class prepared to discuss what you have learned from these interviews. **(75 points)**

### **Assignments During the Course**

- **Course Participation: Students are expected to attend all class sessions. Each student is expected to actively participate and engage in class discussions. Grade Value: 200 Points or 20% of grade**
- **Read before Class Session #2: Good Leader ask Great Questions** Center Street 2014 and write a three page reflection paper about the questions that were asked and answered by John Maxwell that challenged you as an emerging leader and explain why. Be prepared to lead a discussion during class. **(75 points)**
- **Read before Class Session #3: Practical Guide for Pastoral Ministry; Real Help for Real Pastors**. Wesley Press Publishing House. 2007. Write a two page reflection paper about one or more issues discussed in the text that will be of particular importance for you to develop in your own Church Leadership and Management journey. Especially read intensely those chapters in the book that we will be discussing. **(75 points)**
- **Complete Leadership Assessment before Class Session #3: Take the leadership assessment quiz found at**

[style.php](#) (take the assessment that applies to you, i.e. Sr. Pastor, Youth Pastor, Church staff, etc.). Read the Whitesel, Hybels, and Olson articles. Write a 3 page paper sharing what you learned from your personal leadership assessment and how will you engage leadership/ministry with your strengths while being aware of your weaknesses.

Consider the following questions to help you: Do you agree with what you discovered? Yes or no? What will you do with the information now that you have it? Were you surprised by the results? How will the results of this test and the textbooks help you to develop your leadership skills? . Incorporate ideas from the articles in your paper. **(75 Points)**

- **Be prepared for Butler Class Presentation by Class session #4– In-Class Presentation and Q&A:** Below (at the end of the syllabus) is a text for this assignment *Finding Effective Pastors*. Dr. Butler provides 11 different leadership roles of a local church pastor that can enlighten the student in the different roles and expectations. Each student will present one of the ten topics and be prepared to share (teach) your finds about that particular subject matter. You may use the lesson provided below and your textbooks for this class. **The teaching time should be about 15 minutes with 5 minutes afterward for Q & A.** I will let you know your assignment of topic a during the first class session. Grade Value: 200 Points or 20% of grade.
- **Develop and submit before Class Session #5: Leadership Development Process & Plan**
  - *A process of leadership development: How will you ensure that you are growing in your leadership over the course of your ministry career. How will you assess your strengths/weaknesses? How often will you review these? How will you create a plan for growth? How will you revise the plan? How often?*
  - *Develop your own one-year personal leadership growth plan (books you will read, workshops or seminars you will attend, new disciplines you will practice, etc.)*
  - *Grade Value: 100 Points or 10% of grade.*
- **Submit Letter to a Mentor/Coach before Class Session #6**
  - *"Who is Mentoring You?" We have a tendency to measure ourselves against the people around us. They become our point of reference. But, are they healthy? Are they coaching us to be who God has called us to be. A capable coach will push you to your limit, not make you feel good about where you have been.*
  
  - *One of the most important aspects of leadership is having a mentor. A mentor/coach is simply someone who has been down the road you are going down who will help you make sense out of what it is you are*

*doing. You may be feeling overwhelmed by what you have been learning but God is with you and has sent you a partner in ministry. For this assignment you are to identify someone that you want to learn from and write them a letter asking them to mentor you. You are to include in the letter, among other things:*

- *Why it is you have chosen them; a timeline of the mentoring so that you can gauge the effectiveness; what it is you want them to help you with, and how you want them to keep you accountable. Please note that this letter should be written with the intent that you will send it out to the person you have chosen. You will be graded on the format and content. Please take this seriously. It has the potential to change your life.*
- *Grade Value: 100 Points or 10% of grade.*

- **Final Exam (Grade Value:100 Points or 10% of grade)**

- **Other Tentative Course Topics**

- *The Biblical Foundation of Leadership and Administration*
  - The Difference between Leadership and Management
  - The Call to Lead
  - Personal Calling Statement
- *The Personal Disciplines of a Church Leader*
  - Spiritual Life
  - Study
  - Safe-Guards: Internet
  - Self-Management/Time-Management
  - Strategic Planning/Goal Setting
- *The Multiple Roles of a Church Leader*
  - Family Life
  - Team Leader
  - The Five Levels of Leadership (Why People Follow their Leaders)
  - Communicator: Preaching
  - Lead Worshipper, Sacrament
  - Shepherd/Caregiver:
    - Visitation
    - Counseling
    - Confidentiality
  - Administrator
    - Finances: Budgeting, Stewardship, Receiving/Recording
    - Reporting: Quarterly, Annual Statistical, Annual Service
    - Insurance, Taxes
- Pastoral Agreements: Candidating, Resumes, Compensation, Evaluations
- *The following subjects will be covered in part as time and need allow.*
  - Leading Through Conflict and Change
  - Priorities & Decision Making

- Delegating Tasks and Developing Leaders
- Conducting Church Board and Business Meetings
- Preparations, Agendas, Group Dynamics
- Managing & Motivating Volunteers
- Cultivating People Skills in Your Leadership
- Helping the Whole Church take the Whole Gospel to the Whole World

**ALL POST-COURSE ASSIGNMENTS ARE DUE by December 29<sup>th</sup> 2017.**

**Grades**

- *Pre Class Work:* Reading, report, interviews, assessment (200 Points / 20%)
- *IN - Class Work:* *Participation*, Discussion in the class (300 Points /30%)
- *Presentation:* 11 Leadership Roles of a Pastor & Participation (200 Points / 20%)
- *Final Exam:* Written exam (100 Points / 10%)
- *Post-Class Work* Leadership Development Process & Plan & Mentoring Assignment (200 Points / 20%)

▪ **Policies & Requirements**

**Attendance**

Students are required to attend all class sessions. Failure to attend at least 80% (16 hours) of the minimum required seat time (20 hours) will result in automatic failure of the course. Any and all absences within that 20% window must be approved by the professor prior to the course in writing (e.g. email). Do not ask for permission to be excused during the class or after the absence has already occurred.

**Grading Scale**

|   |             |
|---|-------------|
| A | 91-100      |
| B | 81-90       |
| C | 71-80       |
| D | 61-70       |
| F | 60 or below |

Students must get a “C” or above to pass the course and receive credit for ordination.

**Books**

Students are encouraged to purchase their books through Wesleyan Publishing House. Often, discounts are available.

Available from Wesleyan Publishing House by calling 800-493-7539 or online at [www.wphonline.com](http://www.wphonline.com).

**Due Date**

All assignments are due on the date indicated in the syllabus or verbally communicated by the instructor. Professors are required to submit grades to

Education and Clergy Development at a maximum of 12 weeks after the last day of class. Assignments may not be submitted to the professor any later than 8 weeks after the last day of class. Assignments not submitted by the due date will result in an automatic “0” for the assignment.

### **Extensions**

Extensions may be (but are not guaranteed) granted for sickness, serious injury, or death in the student’s immediate family or for similar extenuating circumstances. *When in doubt, please contact the professor.* Also, no assigned work will be accepted after the final due date, unless an extension has been granted in writing (e.g. email) from the professor. Communication is the key! Professors may reduce a student’s grade by 20% for each week past the due date (even in the event of approved extensions). Education and Clergy Development reserves the right to refuse extension and override the professor as it deems necessary.

### **Papers**

All written papers must be typed. Papers should be double spaced on 8.5x11 paper using 12 point font in a normal, easy to read type style (Arial, Cambria, Times New Roman, etc.). Margins should be 1” on all sides. Each paper should include at least: student’s full name, course title, and date. It is advisable to include your name on each page of the paper.

### **Ordination Deadline**

If the student is a candidate for ordination in a given year, coursework must be completed as follows: the final grade submission deadline (12 weeks after the last day of class) must be at least 40 days before the student’s district conference. Professors are not required to fulfill any requests for grade submission prior to this deadline.

### **Plagiarism**

Ministerial students in The Wesleyan Church are expected to exhibit honesty and integrity in their personal, professional and academic life and work. As Christians, we are called to a high standard of honesty. As such, students in our ministerial training courses are required to adhere to strict academic guidelines.

The following is borrowed from the Oklahoma Wesleyan University *University Undergraduate Catalog 2015-2016 Traditional Studies*:

Plagiarism — This is defined as offering the work of another as one’s own. It is an attempt to deceive by implying that one has done work that was actually done by another. Faculty and students are honor bound to show that ideas and words match with the sources used and thus demonstrate that honest research has been done. Examples of plagiarism include (but are not limited to) the following:

1. Copying all or part of a theme, examination, paper, library reading report, or other written work from another person’s production

2. Submitting as one's own work that which was wholly or partially done by another so as to appear to one's professor to be more accurate or skilled in one's work than one actually is
3. Quoting material from any source without proper documentation
4. Summarizing or paraphrasing from any source without proper documentation
5. Misrepresentation of documentation or resources
6. Using in collateral reports or book reviews the opinion of a professional literary critic or of a campus friend as though it were one's own original thought
7. Submitting workbook answers copied from another person or working in a group and submitting an identical set of answers for each member of the group without explicit permission from the professor

Cheating — Examples of cheating include (but are not limited to) the following:

1. Use of unauthorized prepared materials (cheat sheets) for answering test questions
2. Giving aid to another student during a test or quiz
3. Gaining answers to test questions from others during testing periods
4. Signing another person's name to the attendance record
5. Claiming to have done laboratory work or outside reading that was not done
6. Submitting the same work for more than one course without the prior approval of the professors involved

Education and Clergy Development policy for all students receiving credit through non-accredited ministry training programs (e.g. FLAME, FLAMA, Correspondence Courses, Cross Training, District Extension Classes, Equipping for Ministry, etc.):

- 1) Any instance of plagiarism (whether intentional or not) will result in an automatic "F" for the particular assignment and may also result in an automatic failing of the course.
- 2) A repeat offense will result in an automatic failing of the course.
- 3) A third offense will result in an automatic withdrawal from a credentialing track in The Wesleyan Church.

## **Bibliography**

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Adams, C. J. and O.D. Emery. *Effective Ministry Through Multiple Staff*. Marion, Indiana: Wesley Press, 1976

Blackaby, Henry & Richard. *Called to be God's Leader*. Nashville: Nelson Books, 2004

Barna, George. *Today's Pastors*. Ventura, California: Regal Books, 1993

Cordeiro, Wayne. *Leading on Empty*. Bethany House, 2009

Drury, Keith. *The Call of a Lifetime*. Indianapolis: Wesley Press, 2003

Eims, Leroy. *The Lost Art of Disciple Making*. Grand Rapids: Zondervan 1978

Fisher, David. *The 21<sup>st</sup> Century Pastor*. Grand Rapids: Zondervan, 1996

Harmon, Nolan B. *Ministerial Ethics and Etiquette*. New York: Abingdon Press, 1958

Hawkins, O. S. *High Calling High Anxiety*. Dallas: Annuity Board, 2003

Hills, Don W. *I don't Feel Called*. Wheaton: Tyndale House,

Hiltner, Seward. *Preface to Pastoral Theology*. New York: Abingdon Press, 1958

Hiltner, Seward. *The Christian Shepherd*. New York: Abingdon Press, 1959

Hinson, E. Glenn. *Spiritual Preparation for Christian Leadership*. Nashville: Upper Room, 1999

Hogue, Bishop Wilson T. *Homiletics and Pastoral Theology*. Winona Lake, Indiana: Free Methodist Publishing House, 1946

Hull, Bill. *The Disciple Making Pastor*. by Bill Hull. Fleming H. Revel, 1988

Kouzes, James M. Barry Z. Posner. *A Leader's Legacy*. San Francisco: Jossey-Bass, 2000

Kroll, Woodrow. *The Vanishing Ministry*. Grand Rapids: Kregel Publications, 1991

London, H. B., Neil Wiseman. *They Call me Pastor*. Ventura, California: Regal Books, 2002

Luccock, Halford E. *In the Minister's Workshop*. Nashville: Apex Books, 1954

Mahan, Jeffrey H., Barbara B. Troxell, and Carol J. Allen. *Shared Wisdom: A Guide to Case Study Reflection in Ministry*. Nashville: Abingdon, 1993.

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Mayer, Herbert. *Pastoral Care, Its Roots and Renewal*. John Knox Press, 1979

Means, James E. *Effective Pastors for a New Century*. Grand Rapids: Baker Books, 1993

Oden, Thomas C. *Pastoral Theology*. San Francisco: Harper & Row 1983

Purkiser, W. T. *The New Testament Image of the Ministry*. Kansas City: Beacon Hill, 1969

Purves, Andrew. *Pastoral Theology in the Classical Tradition*. Louisville: Westminster John Knox, 2001.

Rowell, Jeren. *What's a Pastor to Do? The Good and Difficult Work of Ministry*. Kansas City: Beacon Hill, 2004.

Seamands, David A. *Freedom from the Performance Trap*. Wheaton: Victor Books, 1988

Schaller, Lyle E. *The Pastor and the People*. Nashville: Abingdon Press, 1986

Schnase, Robert. *Testing and Reclaiming Your Call to Ministry*. Nashville, Abingdon Press, 1991

Stanley, Andy, Reggie Joiner, Lane Jones. *7 Practices of Effective Ministry*. Sisters, Oregon:

Multnomah Publishers, 2004

Stark, David. *Christ-Based Leadership*. Bethany House Publishers, 2005

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Turnbull, Ralph G. *The Preacher's Heritage, Task and Resources*. Grand Rapids: Baker Book House, 1968

Walters, Ron. *Letters to Pastors*. Xulon Press, 2008

Wilkes, C. Gene. *Jesus on Leadership*. Tyndale House Publishers, 1998

Willimon, William H. *The Theology and Practice of Ordained Ministry*. Nashville: Abingdon, 2002.

Willimon, William H. and others. *The Pastor's Guide to Effective Ministry*. Kansas City: Beacon Hill Press, 2002

Wilson, Jonathan R. *Why Church Matters: Worship, Ministry, and Mission in Practice*. Grand Rapids: Brazos, 2006.

Youssef, Michael. *The Call of a Lifetime*. Chicago: Moody Press, 1996

**Other Course Documents**  
**READING REPORT FOR CHURCH LEADERSHIP AND**  
**ADMINISTRATION**

**Quantity:** This is to certify that I, \_\_\_\_\_, have read...

Book:                                      The Truth About Leadership

**Quantity of Reading Report: Choose one of the following options and complete:**

1. \_\_\_\_ I read all (100%) of the assigned reading.
2. \_\_\_\_ I read approximately \_\_\_\_% of the assigned readings. (*Write a percentage indicating approximately how much of the assignment you completed. E.g. 30 %, 75%, 90%*).
3. \_\_\_\_ I read none of the assigned readings.

**Quality of Reading Report: If you checked option one or two, describe the *quality* of your reading:**

\_\_\_\_ **Thorough/Informed** reading – I read every word and every page *or* while I didn't read every word on every page, I did read from each paragraph looking for key sentences and concepts. Either way, I believe I found the meaning of the text. (100%)

\_\_\_\_ **Main Idea Scanned** reading – I skipped over paragraphs and pages trying to find key ideas in each chapter. I understand the flow, but not the details of the reading. (70%)

\_\_\_\_ **Minimal engagement** reading – I looked at pictures, read captions and highlighted texts, some paragraphs here and there, but did not seriously engage the text. (25%)

## **READING REPORT FOR CHURCH LEADERSHIP AND ADMINISTRATION**

**Quantity:** This is to certify that I, \_\_\_\_\_, have read...

Book: *Practical Guide for Pastoral Ministry*

**Quantity of Reading Report: Choose one of the following options and complete:**

1. \_\_\_\_ I read all (100%) of the assigned reading.
4. \_\_\_\_ I read approximately \_\_\_\_% of the assigned readings. (*Write a percentage indicating approximately how much of the assignment you completed. E.g. 30 %, 75%, 90%*).
5. \_\_\_\_ I read none of the assigned readings.

**Quality of Reading Report: If you checked option one or two, describe the *quality* of your reading:**

\_\_\_\_ **Thorough/Informed** reading – I read every word and every page *or* while I didn't read every word on every page, I did read from each paragraph looking for key sentences and concepts. Either way, I believe I found the meaning of the text. (100%)

\_\_\_\_ **Main Idea Scanned** reading – I skipped over paragraphs and pages trying to find key ideas in each chapter. I understand the flow, but not the details of the reading. (70%)

\_\_\_\_ **Minimal engagement** reading – I looked at pictures, read captions and highlighted texts, some paragraphs here and there, but did not seriously engage the text. (25%)

## **READING REPORT FOR CHURCH LEADERSHIP AND ADMINISTRATION**

**Quantity:** This is to certify that I, \_\_\_\_\_, have read...

Book: *Finding Effective Pastors (Butler)*

**Quantity of Reading Report: Choose one of the following options and complete:**

1. \_\_\_\_ I read all (100%) of the assigned reading.
6. \_\_\_\_ I read approximately \_\_\_\_% of the assigned readings. (*Write a percentage indicating approximately how much of the assignment you completed. E.g. 30 %, 75%, 90%*).
7. \_\_\_\_ I read none of the assigned readings.

**Quality of Reading Report: If you checked option one or two, describe the *quality* of your reading:**

\_\_\_\_ **Thorough/Informed** reading – I read every word and every page *or* while I didn't read every word on every page, I did read from each paragraph looking for key sentences and concepts. Either way, I believe I found the meaning of the text. (100%)

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# Butler Reading Assignment for Class Presentation

## Finding Effective Pastors

### **Background of the Study: Finding Effective Pastors**

D. Martin Butler, Ph.D.

My doctoral dissertation was written on the topic of ministerial effectiveness. Although the research is now more than a decade old, it still reflects the core values of a post-modern world. Many of the eleven competencies reflect post-modern ideals such as servanthood, shepherding, visioning, multi-talking, etc. The instruments used in the study have continued to be utilized in various leadership situations and continue to show validity for predicting leadership effectiveness. Most notable, the religious instrument used was based upon work done by the Association of Theological Schools. As recently as 2002-2004 the conceptual framework of the Profiles of Ministry was re-visited and the characteristics expected of ministers reflected in that instrument were overwhelmingly endorsed by laity and clergy alike. It is impossible to know if a study made of Nazarene pastors today would yield exactly the same eleven competencies spelled out below, but neither has evidence surfaced from any research that renders the results invalid for the 21st century Church.

I won't bore you with asking that you read then entire dissertation, but the following is a copyrighted article I co-authored with my research advisor. It was printed in a journal entitled *Nonprofit Management and Leadership*. I include it below for your educational benefit, but remind you that it is copyrighted by the journal and should not be reproduced.

What you will read below is a summary of my research. The bottom line is that I discovered key laypersons in Nazarene churches were looking for certain leadership competencies in their pastors. Those eleven competencies become the focal point of the remainder of the course. The article is a bit "dry" because it was written for a scholarly publication, but I hope you catch the essence of my research.

#### **Abstract**

Ministers of local congregations are in positions somewhat similar to the chief executives of other local nonprofit organizations, except that ministers are also expected to respond to the specifically religious needs of their congregants. In this research we assess how especially effective ministers in one denomination differ from less effective ministers in both general leadership skills and specifically religious leadership skills.

The especially effective ministers were identified by applying three selection methods, resulting in an unusually careful selection of a sample of especially effective leaders. The results show that the especially effective are more skillful managers, problem solvers, planners, delegators, change agents, shepherds, inspirers, multi-taskers, students, servants and demonstrate themselves to be persons of integrity.

## **Effective Ministerial Leadership**

Religious motives and religious institutions in the U.S. historically have been fundamental in the development of the nonprofit sector and of many specific nonprofit charitable organizations (O'Neill, 1989) and in helping to shape the values-expressive character of philanthropic practices and much of the nonprofit sector (Jeavons, 1992). Increasing scholarly attention is being given to various religious philanthropic traditions and to the development of religious charitable organizations (Cnaan and Milofsky, 1997). Harris (1995) has observed that researchers often consider the analysis of religious organizations at the congregational level as highly similar to other nonprofit charitable organizations. In many ways, the roles and organizational position of local clergy seem similar to that of secular nonprofit charity chief executives, **except** that clergy are often considered to have authority rooted in divine inspiration and some responsibility for the spiritual well-being of their congregational members.

Ministerial effectiveness might be conceived and studied in many ways. For instance, in the Christian tradition the church and its ministers are often regarded as having a biblical duty to serve the poor. Thus, one approach to examining ministerial effectiveness would be to assess the extent to which local ministers "comfort the afflicted and afflict the comfortable." While we accept the importance of this perspective, our research is based on the effectiveness criteria actually used by church members. In this paper we report the results of a study of ministers of local congregations in which we focus on identifying the leadership skills of ministers who are especially effective pastoral leaders. However, we go beyond considering ministers as generally equivalent to other nonprofit chief executives by including an instrument specifically intended to measure the religious element of their leadership responsibilities.

The study of ministerial leadership effectiveness has been hampered by (1) much greater emphasis on describing ministerial leadership styles than identifying specific behaviors and skills, (2) seldom adequately differentiating effective from comparison samples of ministers, and (3) seldom using reliable and valid instruments that measure ministerial leadership behaviors from the perspective of those who interact with the minister, instead relying on ministerial self-reports.

A recent study (Nygren, et al., 1994) of leadership competencies in Catholic religious orders used behavioral event interviews with small samples of religious order leaders, 23 identified by a panel of experts as especially effective and 12 selected as typical leaders, to identify the skills characteristic of religious leaders. This research represents a considerable advance over most prior research on religious leaders. However, our research, based on a more rigorous procedure for identifying effective ministerial leaders, which uses larger samples and measures leadership skills from the perspective of others who interact with the minister, expands the still limited variety of approaches to the study of effective ministerial leadership.

### **Focus of Study**

The development of leadership theory and research is too complex to be reviewed here. Suffice it to say that a multitude of theoretical (e.g., trait, behavior style, contingency, behavioral competencies, and transformational conceptions) and methodological (e.g., laboratory studies, naturalistic observation, leader "self" and "other" questionnaires, critical incident interviews, and use of archival data) variation makes for a complex set of findings. In part due to the usual constraints of limited funding, time, and human resources, and in part to our assessment that reliable and valid behavioral questionnaires directed to those who interact with ministerial leaders should lead to meaningful and useful results, we decided to solely rely on pencil and paper instruments. We reviewed more than 25 instruments to identify those that had desirable psychometric and substantive qualities.

Three instruments were selected: the Managerial Practices Survey, developed by Yukl (see Yukl, Wall and Lepsinger, 1990 for a report on the development and characteristics of the MPS); the Leader Behavior Questionnaire (LBQ) developed by Sashkin and Burke (1990); and the Ministerial Effectiveness Inventory (MEI) developed by Malony and Majovsky (1986). The MPS instrument has been carefully developed and has strong reliability and validity characteristics (see Yukl, Wall, and Lepsinger, 1990). It is strictly an "other" questionnaire--only those who interact with the leader complete the questionnaire. There is no "self" version. The MPS deals only with observable behaviors and asks the respondent to indicate how frequently various leadership/managerial behaviors occur.

Sashkin and Burke's (1990) LBQ has been developed to study top-level leaders and focuses on visionary and transformational leadership characteristics. Both "self" and "other" versions have been developed and Sashkin and Burke (1990) have concluded that little difference exists between ratings by self and ratings by others. We used both versions, but found that others rated the ministers significantly higher (more effective) than the ministers rated themselves.



Though the direction of the difference is opposite to that often found in studies in secular organizations, since we believe that "other" ratings are more meaningful in subsequent analysis, we used and report the results only of "other" scores. While analyses of the "self" versions of the instruments might be interesting, most experienced leadership researchers (for example, Yukl, 1989) consider "other" versions as more valid.

Malony and Majovsky's MEI (1986) is an attempt to create a fairly short questionnaire from a much more complex assessment tool (requiring written responses to a series of cases) called "Profiles of Ministry" developed by the Association of Theological Schools (see Aleshire, 1990). While the instrument has not been much used and its psychometric properties little studied, we found this to be the best instrument available which addresses the specifically religious (pastoral) behaviors expected of ministers. The MEI is an "other" only instrument. However, to test whether a "self" version might lead to similar scores as the "other" version, we developed a "self" form. Once again, others scored the ministers significantly higher (more effective) than the ministers themselves. We use only the MEI "other" scores henceforth.

We developed several specific hypotheses about differences between a sample of especially effective ministers and a comparison sample of ministers. In the interest of brevity and simplicity, our fundamental hypothesis is that ministers selected by church people (using their own criteria) as especially effective will be found to score significantly higher (be more effective) on several dimensions of leadership behavior. In effect we are hypothesizing that ministerial effectiveness is (at least in part) a set of behavior skills.

## **Samples and Methods**

The samples of especially effective and comparison ministers were drawn from pastors of the Church of the Nazarene in the U.S. who pastored between the years of 1991 and 1993. The Church of the Nazarene is an evangelical, Protestant denomination with approximately 5,000 churches and one million members. It has its roots in the Methodist church of the 18th century and the American revival movement of the late 19th century. Since the Church of the Nazarene and its ministers differ from other religious organizations, including from some other Protestant denominations, we cannot claim that our results apply to all ministers. We believe they are likely to be relevant to many local religious organizations, but readers will have to judge this for themselves. We utilized the following nomination process to identify highly effective pastors. In effect, to be selected as effective, ministers must pass through three screens.

The denomination recognizes effective pastors by awarding the "Great Commission Award." Candidates for this award are judged on percentages of growth and financial goal attainment as follows: 3% net gain in membership over previous year; 5% increase in Sunday School attendance over previous year; 5% increase in morning worship attendance over previous year; all allocations to the district, college, pension fund, and general headquarters paid in full; and contribution of at least 10% of revenue to world evangelism (missionary endeavors outside the U.S.). Pastors of churches meeting all five goals are given a gold medallion. Those meeting four of the five receive a silver medallion and those meeting three of the five receive a bronze. During the three year period under review 3,193 medallions were awarded. However, only 1,357 received an award two out of three years and just 366 received an award three years in a row. Thus the Great Commission Award system reveals that it may be possible to reach these goals in any given year; however, to sustain the growth over a period of time is more difficult. Those able to do so are deemed more effective than those who have not exhibited such sustained achievement. For this study, we considered all 366 pastors who received either a gold, silver, or bronze medallion for three consecutive years to be nominated for the "effective" group.

If we were simply to follow the statistical gain criteria of the Great Commission Award system, this study could also have been made of used car salespersons. Pastoral effectiveness reaches beyond mere statistics, however. In order to ascertain effectiveness in terms of impact upon inner experiences of parishioners such as beliefs and spiritual insights (Malony, 1984), each of the 80 District Superintendents of the Church of the Nazarene in the United States were asked to nominate five pastors each from their districts whom they judged to be effective in this regard. Sixty-five of the superintendents responded resulting in 317 nominees.

Herman & Heimovics (1990), Javidan (1992) and others have successfully used an open nomination process for reputational effectiveness. Tsui (1994) has persuasively argued that reputational effectiveness derives from responsiveness and that reputational effectiveness is an excellent general approach for conceptualizing and measuring managerial effectiveness. Knowledgeable persons are asked to nominate leaders as effective on a reputational basis. Such nominations are often made by peers. Therefore, we wrote all Church of the Nazarene pastors in the United States asking them to nominate up to three peers whom they deemed to be effective. We received 1,082 nominees.

The names of the 1,082 pastors nominated by their peers, the 317 nominated by their superintendents, and the 366 nominated by their statistics were compared. From the pool of nominees, we grouped as especially effective ministers who were selected by all three methods. Forty-nine pastors were nominated through the three "filter" system.

It is our contention that these 49 pastors are clearly effective. We are not suggesting that this group represents the only effective pastors within the Church of the Nazarene, Certainly other effective ministers may not have been identified due to non-response from district superintendents and fellow ministers. Other, and perhaps different, ministers might have been selected if we had used different criteria. The selected ministers, however, are indisputably effective, on criteria important to the Church of the Nazarene. They have been selected by three different and independent nomination processes. A random sample of equivalent size was obtained of pastors who were not nominated by any of the three methods.

Demographic information was obtained on age, number of years of pastoral experience, number of pastorates held during career, number of years in current pastorate, size of congregation, and educational level for every pastor in both groups as well as for the entire corpus of Nazarene ministries. Table 1 presents these statistics.

A sketchy portrait could be painted of the effective pastor based solely on demographics since certain patterns are obvious. However, our main concern was whether behavioral distinctions could be found between especially effective pastors and other pastors. The three questionnaires, described earlier, were distributed to four key people in each church -- the Sunday School Superintendent, Church Board Secretary, Missionary President, and Youth President.

| <b>Item</b>          | <b>All</b> | <b>Effective</b> | <b>Comparison</b> |
|----------------------|------------|------------------|-------------------|
| Age                  | 46.50      | 42.51            | 40.36             |
| Years Experience     | 13.91      | 15.98            | 10.74             |
| Number of Pastorates | 3.30       | 2.90             | 2.74              |
| Yrs Current Church   | 5.33       | 6.29             | 4.20              |
| Worship Attendance   | 98.70      | 322.74           | 52.18             |
| High Sch Ed Only     | 9%         | 0%               | 10%               |
| Bible College Ed     | 8%         | 8%               | 9%                |
| Four Yr College Ed   | 52%        | 37%              | 17%               |
| Seminary Education   | 22%        | 53%              | 17%               |
| Doctoral Degree      | 1%         | 2%               | 1%                |
| Unknown Ed Level     | 8%         | 0%               | 12%               |

All Nazarene Pastors (N=4,427), Effective Pastors (N=49), Comparison Pastors (N=1,783)

## Results of the Study

**Total Population.** Analyses were conducted to see if statistical differences existed between the typical Church of the Nazarene and the effective population, the typical church and the comparison population, and between the effective and comparison populations on age of pastor, years of pastoral experience, educational level, number of pastorates held, number of years in current pastorate, and worship attendance. Compared to all Church of Nazarene pastors the especially effective are younger, yet have more years of pastoral experience, lead larger congregations and more often have seminary education. (Detailed statistical analyses for this conclusion and other conclusions are available from the senior author.) Comparing the effective population to the comparison populations reveals similar results. The especially effective pastors were older, had more years of experience, pastored their current church longer, pastored larger churches, and were more highly educated than the comparison population.

**Respondents (Achieved Sample).** Forty-two of the 49 effective pastors ultimately participated in the study resulting in an 85% response rate. Twenty-seven of the 49 randomly selected comparison group pastors (55%) ultimately participated. We analyzed the achieved sample compared to the effective and comparison total samples to see if the responding pastors were representative of their populations. Both achieved samples reflected substantial similarity to the populations from which they were drawn. With the effective group, the 42 who responded were not found to be statistically different at the .05 level from the total population of 49 effective pastors on any of the six variables. The 27 comparison respondents were not found to be statistically significantly different from the total population of 1,783 comparison group pastors on any variables except age and education. The respondents were older and more educated than the population they represented. Since the (slight) bias in the achieved sample of comparison ministers narrows the distances between the effective and comparison ministers on two demographic variables, we feel that tests of leadership skill differences are less likely to be found than if the bias had increased the distance between the two groups.

**Distinctions Between Effective and Comparison Groups.** Having established that the pastors who chose to respond to the study (the achieved sample) were substantially representative of the populations from which they came, we next attempt to discover if a statistically significant difference existed between the achieved sample groups on the six demographic variables. The only statistical significant differences are in congregational size (which averages about 310 for the effective sample and 55 for the responding comparison ministers) and in educational background (the effective more frequently have a seminary education). To conclude that the considerably larger churches represented in the effective group were larger by virtue of their pastor's leadership is tempting. Indeed, the churches must have been larger following the three years of service than they were in the prior years or the Great Commission Award would not have been given.

However, since small churches were part of the effective group (sizes ranged from 158 to 1,036 with four having under 100 in attendance) and larger churches were part of the comparison group (sizes ranged from 20 to 162 with two having over 100) it would be an error to conclude that this research suggests pastors of larger churches are more effective than pastors of smaller churches. The large churches may have been large long before the pastor arrived on the scene. While congregational growth (given the criteria used to select effective ministers) is necessarily associated with ministerial effectiveness, the absolute size of the congregation is not an indicator of ministerial effectiveness. Excepting size, only education distinguishes the two groups, which suggests that where differences are found between scores on leadership instruments something other than demographics may largely explain those differences.

**Differences in Behaviors and Skills as Revealed by the MPS.** The Managerial Practices Survey (MPS) contains 70 items. We performed various tests to identify distinct groupings or scales within the 70 items and to ensure that scores on the scales are reliable, in the sense that nearly the same score would be found if the instruments were completed again at a later date (analyses available from senior author). Remarkable similarity existed between the scales identified by Yukl (1990) and the scales found in this study. Our research identified eleven reliable scales, four of which contained items identical to Yukl's. We gave the following descriptive names to the scales: manager, recognizer, problem solver, mentor, team builder, planner, learner, delegater, informer, encourager and inspirer.

Tests showed statistically significant differences between the effective and comparison ministers on the manager, problem solver, planner, delegater and inspirer scales (details of tests available from senior author). The manager scale includes this item, "this minister checks work progress against plans to see if it works." The problem solver scale includes "this minister handles churchrelated problems and crises in a confident and decisive manner." An item from the planner scale is "this minister plans in detail how to accomplish a task or project." The delegater scale is illustrated by "this minister presents a policy or strategy in general terms and then asks you to determine specific action steps for implementing it." An item from the inspirer scale is "this minister develops enthusiasm for a task or project by appealing to your pride in accomplishing a challenging task or doing something never done before."

Results of the LBQ and the MEI. We undertook similar analyses to identify reliable scales within both the LBQ and MEI items. We found three scales for the LBQ and four for the MEI. Although similarities existed between the items in the scales in this research and in the scales from the authors, no exact matches were found. We called the scales in the LBQ change agent, shepherd, and communicator. The effective ministers scored significantly higher on the change agent and shepherd scales. The change agent scale included "this person has been able to help this church adapt to changing conditions." The shepherd scale is illustrated by "this person shows that he/she really cares about people."

The four MEI scales were labeled multi-tasker, student, servant, and person of integrity. Effective ministers scored significantly higher on all of the MEI scales. We chose "multi-tasker" for the title of one of the MEI scales because it illustrates the fact that effective ministers must perform varied and simultaneous tasks in the parish. This scale is demonstrated by "this minister uses a style of leadership that is flexible and responsible." The student scale includes the item, "this minister demonstrates a style of lifelong learning through continual education, research, and study." An item from the servant scale is "this minister does not frighten people off with his/her dominating, superior attitude." The person of integrity scale includes "this minister's lifestyle does not involve illicit sexual activity and/or gambling."

Our research clearly demonstrates that effective ministers (as defined by criteria important in this denomination) have developed significantly more leadership and managerial skills than less effective ministers. The effective differed from the less effective on 11 of the 18 distinct leadership behaviors on which they were assessed by members of their congregations. The range and variety of leadership skills characteristic of effective ministers includes some that are generally characteristic of nonprofit chief executives, such as manager, problem solver, planner and delegator. Other characteristic skills are more distinctly ministerial, such as shepherd and servant.

## **Conclusions and Implications**

We believe this research has important implications for both future research on ministerial effectiveness and for educational practice in preparing people for the ministry. One of the key challenges in any study of leadership effectiveness is that of distinguishing highly effective leaders from those who are less effective. The three tiered nomination process used here shows great promise. Research in other settings may not have access to the same sort of helpful data base we had. In most other settings, though, the use of multiple filters to select the highly effective seems feasible. In far too many leadership studies criteria used to name a leader to the effective group are weak at best and faulty at worst. The process used here reduced a list of nearly 5,000 pastors to 49 persons and resulted in numerous statistically significant differences between groups on competencies.

Our research suggests that instruments designed to measure the specifically religious element of ministerial effectiveness have promise. We found that the Ministerial Effectiveness Inventory resulted in reliable scales that meaningfully distinguished the especially effective from the less effective. No doubt many of the spiritual experiences of congregants, which may be influenced by ministerial behavior, are unlikely to be measurable. Still, we find encouragement for further efforts to identify the religious impact of ministers.

This research clearly shows that effective ministers are characterized by certain behavioral leadership skills.

Though especially effective ministers in other denominations or religions are unlikely to differ from the less effective in precisely the same way as found here, our view is that roughly similar behavioral skill differences are likely elsewhere. The fact that differences between especially effective and the less effective ministers were explained more by skills than by demographic variables supports the value of leadership education. Although a certain degree of native ability is probably necessary, it is possible to teach a person to be a better planner, delegater, change agent, multi-tasker, and problem solver. It is also possible to guide a minister-to-be into attitudes that foster care for individuals, a servant motif, and personal integrity. Thus, the implications for selection and education of ministers are clear. Educational institutions for ministers should consider and strengthen curricula designed to enhance ministerial leadership skills.

A required course is currently under development at Nazarene Bible College to be taught during the 1998-99 school year and subsequent years which will utilize the results of this study in establishing the parameters of the curriculum. Introduction will be made to various kinds of leadership models and to the history of leadership theory. The major focus of the course, however, will be upon these eleven behavioral skills of especially effective pastors within the Church of the Nazarene. Case studies are being written to assist the students in developing their competencies in leadership. Practicing effective ministers will be invited to the class to discuss their insights into such matters as problem solving, servanthood, delegating, etc.

Congregations in search of a minister should give explicit attention to assessing the extent to which candidates have developed their ministerial leadership skills. In some denominations or religions other bodies (beyond the local congregation) which are involved in selection and placement of ministers may find it helpful to provide not only assessments but also opportunities for development of ministerial leadership skills. There is no reason to believe that these skills cannot be improved at almost any point in a person's life.

#### Works Cited

See the [Bibliography](#) for references.

# 1. The Minister as Student

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister demonstrates a style of lifelong learning, through continued education, research, and study.
  2. This minister has an approach to ministry that reflects a deep personal faith commitment.
  3. This minister has an approach to ministry that is centered in strong biblical affirmation.
2. I called this competency "student" because the effective pastor is expected to be a student of life and of the Word of God.
3. Leadership lesson from Jesus: History books (both secular and sacred) agree on the fact that Jesus was a great teacher. The lessons he taught his followers are part of the history of our world. Even people who do not claim to have a religious bone in their body are heard to quote the golden rule or to talk about "prodigal sons" or being a "good Samaritan." Jesus was a "student of life." He understood the world around him. The parables are filled with illustrations right out of the life of his day - vineyards being tended, fields being plowed, shopping in market places, sewing patches on garments, etc. Jesus knew his society well and was not afraid to use things out of everyday life as illustrations. He understood the practices and customs and culture of his world. But, Jesus was not only a student of life; he was a student of the Word of God. Do you remember the temptations he faced in the desert? Every time Satan attacked Him, Jesus responded with a quote from Old Testament Scripture. Take a look at Matthew 4 or Luke 4 again. Both of these Gospel narratives record Jesus saying, "It is written ... " Indeed, Jesus had done his homework. He was well familiar with the Law, the Prophets and the Writings.
4. In a static world we can learn virtually everything we need to know in life by the time we are fifteen; but in an ever-changing world, we can never learn it all.
5. You must learn how to think, not just what to do. The tricks we teach you today will be outmoded in five years.
6. "Small minds talk about things, average minds talk about people, great minds talk about ideas." (Smith, 1994)
7. Be a life-long learner
  1. Be willing to push yourself out of your comfort zone
  2. Honestly assess your successes and failures
  3. Aggressively solicit information and ideas from others
  4. View life with an open mind



5. Listen to others. Michael Nichols (Guilford Press, 1995) wrote an entire book on the Lost Art of Listening. I encourage you to locate a copy of this book and read it. It will change your life!
8. But, we must not only learn, we must pass our knowledge on to others. Effective leaders are reproducing themselves by educating others. Be a mentor.
9. Notice the second and third question from my dissertation grouped in this competency.  
They relate to being a person of faith and of the Word of God.
10. To be effective your faith will need to rise head and shoulders above the rank and file. We teach entire courses here on spiritual formation and so we will not spend much time at this point. Suffice it to say that you are expected to be the spiritual leader of the church. You should know your Bible, theology and church history. Do not be guilty of talking about Moses as if he came after David or Isaiah as if he were a contemporary of Zechariah. Get the facts straight when painting a picture of Christ's final week. Which came first the Triumphant Entry or the Olivet Discourse? Which gospel account contains the Sermon on the Mount? Is it Mark or John who is more concerned with theology than chronology? To what book would you turn for Paul's greatest treatise on Christology? Are we evangelical, fundamental, neither or both? How does our view of the church impact the way we design a worship service?
11. We would not want to be operated on by a surgeon who had to read from the textbook while performing the surgery. No. We expect him/her to have memorized the process. Yet, we hold communion year after year and have never taken the time to memorize the liturgy. We have to look in the hymnal along with the laity when we recite the Apostle's Creed. We stumble over words when we perform the marriage ritual. We don't know where to refer persons when they ask us where a certain topic is covered in the Bible. Shouldn't we be as professional as the surgeon?
12. The church is more than a business. It is an institution of faith. The elements of scriptural integrity, spiritual depth, and personal piety cannot be diminished even if we are running 50 more than they were when we came. Be sure you know the theological as well as practical reasons behind what you do. Be a student in the best sense of the word. I went to a church service recently where the pastor did not pray the pastoral prayer. At lunch I asked him why he had given the role of being the priest who carried the people's needs to God over to a layperson. He said, "Simple. We have double services and I have to save my voice so I call on a member of my congregation to pray." I commented that I noticed he made the announcements and took up the offering and suggested to him that if he wanted to save his voice he might give that assignment to a layperson rather than giving up the pastoral prayer. He said, "Oh no, I could not do that. Statistics show that people listen to the announcements better when the pastor gives them."

13. Besides, the people need to hear from me that it is important to give." I commented, "Don't you think it is just as important that they hear from you that you consider prayer to be important?" He said, "Look, I pastor a large church. We are running hundreds more than we were when I came. You can't argue with success." Needless to say, I was dismayed. The man had no sense of his role as parish priest. He saw himself as a "huckster" who sold the people on announcements and giving rather than as a priest whose role it was to carry the needs of his waiting congregation to the Lord. I said, "Surely you can't be saying that just because something works, that makes it acceptable or preferable. The Bible calls you to be shepherd of your people not a salesman." He laughed and told me I was out of touch with the real world of pastoring in the 21st century... Well, my friends, this pastor had ceased being a student of the Word and of the needs of his people. In my opinion, he had sold out to pragmatism. Think through why you do what you do in the church.

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## **2. The Minister as Planner**

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister plans in detail how to accomplish a task or project.
  2. This minister plans what resources are needed to carry out a task or project.
  3. This minister determines priorities for different activities and plans an appropriate allocation of available resources among the activities (notice the emphasis in one and two about resource allocation)
2. Leadership lesson from Jesus: Although it is true that Jesus told us in the Sermon on the Mount to "take no thought for tomorrow" (Matt. 6:25), he also taught in numerous places the importance of proper planning. In the parable of the new wine into old wineskins (Luke 5: 37-38) it is obvious that one is to carefully consider the type of container to be used when storing wine. In order to have the proper containers available, one must "take thought for tomorrow" and plan to have the proper containers on hand. In Mark 3:9 we read that Jesus was preaching to a large crowd and he advised the disciples to have a small boat ready so he could move out into the lake if the crowd became too large. To have a boat available would take proper planning. Then, too, look at the details surrounding the last supper. Jesus told his disciples to go into the city and find a man carrying a water jar. When they found him they were to follow him to a place where the Passover meal could be celebrated (Mark 14: 13-16). Do you think God miraculously sent a man into the streets with a pot of water on his head? No, I don't think so. Instead, Jesus must have planned for the event in advance.

3. But, perhaps the strongest statement from Jesus about planning comes in Luke 14: 28 where He suggests a person would be ridiculed if he started to build a building without first sitting down and counting the cost to see if he had enough money to finish it. Indeed, that takes planning.
4. Planning, in the best sense of the word, should not center on problem solving. Sure there are times when we must plan how to fix something; but we should also be involved in developmental planning and strategic planning. We must be careful that we are not making decisions that simply alleviate the immediate pain. We need to strategically analyze in much the same way that a doctor wants to know our medical history before prescribing medicine.

"There is no path or process that, if followed by all congregations, will lead to a perfect plan." (Rendle xiii). This is an important quote. Every situation is different and a planning process that worked in one place may not work in another. The important thing is that we get people to talking. Much can be accomplished when we get our parishioners talking about both the past and the future. Stories, memories, and hopes are important things to hear because they give us a glimpse into the "heart" of the church.

Though there is no one clear path to a perfect plan, most planning processes involve the following matters:

1. Begin with a clear mission statement. Who are we? What is our vision for the future?
  2. Examine the external environment
  3. Examine the internal environment
  4. Look at the mission and ask, "What are we willing to do?"
  5. Develop a strategy
  6. Implement the strategy. What are our tasks? How can we implement this? Look at structure, processes, and people.
  7. Observe our outputs. In other words, what are the results of our implementation?
  8. Evaluate to see how the outputs relate to the mission
4. We must recognize
    1. There is a normal product life cycle or curve. That is, things that "worked" ten years ago may not work today. We must constantly be planning in order to stay ahead of the curve.
    2. Trying to do too many things will lead to fragmentation.
    3. When analyzing internal strengths, be sure we are comparing ourselves to others and not just to us.
  5. Strategic planning is not a technique. It is a way of thinking. It may be defined as the process of developing and maintaining a strategic fit between an organization and its changing market opportunities

1. Long range in today's environment is 2-5 years. We used to talk about developing a ten year strategic plan, but no longer. If we do think that far ahead, it must be in very broad strokes of the pen.
2. Strategic planning can be very expensive. It consumes human and monetary resources.
3. If you develop a strategic plan, don't just put it on the shelf. Use it. Many leaders spend much of their time planning and too little time implementing.
6. Rardin (2001) gives a helpful acrostic regarding planning in the church
  1. **P**ray for guidance
  2. **L**isten to feedback from your followers
  3. **A**cknowledge the need for change
  4. **N**ote next steps
7. Matters which often complicate strategic planning
  1. Goal conflicts interfere with rational thinking
  2. The focus shifts from outcomes to resources
  3. Ambiguous objectives are fallow ground for internal politics
  4. Institutionalization may add rigidity
8. Planning involves writing a mission statement. Here are some characteristics of a good mission statement.
  1. It distinguishes our organization from others
  2. It is more than a motto, but less than a credo
  3. It should provide impetus, zeal, and ethos around which people can rally
  4. It constrains and focuses the organization
  5. It provides room for opportunity and growth
9. The timing of planning is a critical matter. All too often the minister-to-be decides the direction he/she is going to take the church before arriving in town. This is a critical mistake. You need to get into your ministry assignment and discover your "team" before you start planning. In other words, discover your leaders within the congregation and involve them. In order to properly plan the leader must involve followers in the planning process. To do so, there must be proper training and communication. Don't try to impose your plan upon an unsuspecting congregation. If you do, it will probably fall flat. The group needs to develop ownership with the plan. While looking for persons who can aid you in the planning process, gravitate toward those who show competency, compassion, commitment, leadership qualities, integrity, and the capacity to grow. Use as many people as possible in the planning process.
10. Four key questions to ask while planning in the church (Rardin 2001)
  1. Who is our mission? Notice it does not say, "What is our mission?" That is a different question. Ask God to show you the people whose lives He wants you to impact.

What are our strengths, gifts, and competencies?

2. What kind of future are we building? Don't ask what the needs of the church are. Instead ask people what their core needs are (notice that I did not say, "wants.") The church should be about meeting human needs, not the "wants" of a consumer driven culture or the needs of the organization.
3. Where are we headed? (This is the 'what is our mission' question).

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### 3. The Minister as Inspirer

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister talks in a persuasive manner about the importance of improving efficiency or quality.
  2. This minister develops enthusiasm for a task or project by appealing to your pride in accomplishing a challenging task or doing something never done before.
  3. This minister proposes challenging but realistic objectives.
2. Leadership lesson from Jesus: As an inspirer the minister casts a vision for the organization. Notice above that it indicates the leader proposes challenging, but realistic objectives. Jesus' life and ministry were filled with inspiring his followers. Perhaps no Biblical story is more indicative of that than the calling of his disciples. "As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. 'Come follow me,' Jesus said, 'and I will make you fishers of men.'" (Mark 1: 16-17; cf Matt 4 and Luke 5). Indeed, Jesus proposed a challenging objective to these men and, faced with that opportunity, they left everything to follow him. Jesus was not unrealistic about the cost of following Him. When confronted by a teacher who wanted to follow him in Matthew 8: 19-22, Jesus said, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." Jesus was making it very clear that the road ahead would be a difficult one. Effective leaders are inspirers who do not hide the truth about the complexity of the task from followers.
3. Obviously, communication is a key item here. Kouzes and Posner make the following comment about their fourth *Truth About Leadership*, The capacity to imagine and articulate exciting future possibilities is a defining competence of leaders. (2010, p xxii) Notice it is not only important to imagine the future, but the leader must be able to communicate it.

4. The world is filled with persons who seem to be able to inspire people to do bad things. Our culture is easily influenced. All you have to do is take a look at the influence of youth gangs in our cities or watch hoards of people looting a city during a riot and you see how easily people are inspired to evil. It also seems quite easy to inspire people to do insignificant things such as having everyone wear team colors during a football game. Now, I realize showing team spirit for a high school football team is important to those young players. What difference, however, does it make to a professional football team if avid fans wear team colors to watch the game from the comfort of their living room? They cannot see that I am supporting them. When you think about it, it is really pretty silly that we are so easily "inspired" to perform such a useless and unimportant thing. (Now, don't all you sports fans start throwing eggs at me). All of that is to say that, obviously, as leaders in the church we must be concerned that our leadership practices inspire people in the direction of noble things, not just every whim that meets our fancy.
5. One of the primary things we do as an "Inspirer" is to establish a proper vision in the church. A leader who communicates with passion gives hope and inspiration to his/her followers (Bennis & Goldsmith). Take note of Bowling's treatment of this topic in chapter 8.
6. Weems gives the following characteristics of a vision:
  1. It is related to mission, but it is different
  2. It is unique to your organization
  3. It focuses on the future
  4. It addresses the needs of people, not just numbers
  5. It is realistic
  6. It is lofty and challenging
  7. It is inviting
  8. It is a group process
  9. It both promises something for the future and judges the past
  10. It is a sign of hope
7. We must keep in mind that our primary goal is to lead people to God's purpose for them. I am not suggesting that the leader develops a vision on his/her own and then imposes that vision upon the people. Instead, leaders need to help people discover the vision God has in mind for them. Blackaby refers to this as "Moving people on to God's agenda." (Blackaby, 2001) In their book, *Leading Change*, Kouzes and Posner talk about the importance of developing a shared vision. If an organization is going to move forward, the vision for the future must be something that is championed by the leader, but shared by the followers.
8. Leaders do not cast a vision simply to meet the perceived needs (which are usually more "wants" than they are "needs") of a consumer oriented culture. If all that we are about is meeting needs, then we are market driven.

- As Christ so aptly demonstrated with his life and teachings, sometimes we should not be market driven, but, instead, should drive the market. A need expressed by our people is not automatically a call by God. If we focus on needs we may be guilty of treating symptoms rather than causes. Ministry leaders should earnestly seek God's will about the direction of the church rather than automatically designing a vision that is based on the perceived needs of a greedy culture or one that comes because "God opened the door for us." Surely we don't need to be reminded that not every open door is an invitation from God. (Blackaby, 2001)
9. It is not the role of the minister to convince people that a certain direction is from God. That is the Holy Spirit's task. Our job is to communicate God's promises to the people rather than to try to "sell them" on the direction we would like to see the church go.
  10. Visions should be based on our core values and Vaill gives several things to keep in mind when clarifying values
    1. Learn to hear values being articulated in all communication
    2. Be able to state and restate the values evenhandedly
    3. Understand that values are displayed in our actions
    4. Recognize that our church's values come from our parishioners' core values
    5. Be willing to evaluate values and change as necessary. Be judicious here.
    6. Recognize that true values are non-logical. That is they are supra-logical.
  11. To accomplish objectives, the leader must have the cooperation of the community being led. Gardner holds that a good community
    1. Has wholeness while incorporating diversity
    2. Has shared norms or values
    3. Has good internal communication
    4. Nurtures caring, trust, and teamwork
    5. Has proper governance
    6. Shares leadership tasks among its members
    7. Teaches its youth to be participants
    8. Links with the outside world
  12. In order to properly inspire followers, the leader must
    1. Understand the followers or constituents
    2. Instill confidence
    3. Remove constraints
    4. Understand that people sometimes forget what they set out to do
    5. Renewal must take place constantly
    6. Recognize that great leaders know how others want to be treated
  13. One of the best statements I have read about the leader as inspirer comes from Bennis and Goldsmith.

They say, "Leaders articulate and define what has previously remained implicit or unsaid." (p 104). That is a great statement. As inspirer, you have the privilege of articulating a vision that has previously remained unsaid.

#### Works Cited

See the [Bibliography](#) for references.

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## 4. The Minister as Manager

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister checks work progress against plans to see if it works.
  2. This minister meets with you to review progress on a task or project that you are doing for him/her.
  3. This minister clearly explains what results are expected for a task or project.
2. Leadership lesson from Jesus: Two stories from the life of Jesus come to mind when I think about management. The first is from Matthew 25:14-30 where is recorded the parable of the talents. Three servants were given assets from the landowner and charged with "managing" them. The servants who received praise from the owner were the two who wisely managed the money. The second illustration of management comes in the sending out of the twelve disciples to perform ministry. Notice above that the effective manager "meets with you to review progress on a task or project that you are doing for him/her." In Matthew 10, Mark 6, and Luke 9 we read that Jesus called his Disciples in and gave them very clear instructions about what they were to do on their evangelistic campaign. Mark reveals that upon returning from their assignments, "The apostles gathered around Jesus and reported to him all they had done and taught." (Mark 6:30) Sounds like management to me!
3. Remember Weems' definition, "Management is doing the right things." This is my favorite definition of management. Management has to do with the daily functioning of the church. Now, it is true that a congregation wants a shepherd, not a manager. We will discuss the role of the minister as shepherd later in the course. However, even though the people say they do not want a pastor who is a manager, they do, indeed, need to have the church "managed." Management is not a nasty word. Great leaders manage the dreams of their organizations. Notice the questions listed above. "This minister clearly explains what results are expected."



That explanation should not be a heartless or sterile process. Management can and should be "people sensitive."

4. The great paradox of management is that we call for comprehension and control, but recognize that often the best we can do is "muddle through." Mintzberg popularized the concept of muddling through. By that he meant that leadership is situational. Leaders must recognize that despite all of their best laid plans, one has to be ready to "wing it." He also recognized that momentum often keeps things moving regardless of the leader. Remember, this is an art form. Although effective pastors check work progress against plans and meet to review developments, our churches are chaotic.
5. Vaill refers to the FUBAR/EGBAR scale. He suggests that most things fall on a continuum between Fouled Up Beyond All Recognition (FUBAR) on one end and Everything's Gonna Be All Right (EGBAR) on the other. (I have been told by some students that in the Military the words used to describe this scale are different and to those students this scale is offensive. However, I read about this scale in a graduate school text book and would hope students would not assume that the Military version of the scale is the only one that exists.) I have certainly found the FUBAR/EGBAR scale to be true in my roles as pastor and college administrator. Sometimes things are fouled up so much that you wonder if anything good will ever come out of it. On the other side, sometimes we look at an event or a situation and with a smile utter the words, "Everything's gonna be all right." As a manager we may run the gamut from one end of this continuum to the other not just in the same day, but on the same event. Managers move organizations toward EGBAR.
6. What are the definable roles of the manager?
  1. Information processing
  2. Decision making
  3. Implementing
  4. Prioritizing
7. Folklore and fact about managers
  1. Folklore: The effective manager is a reflective planner. Fact: Effective managers prefer brevity and variety. They are action oriented.
  2. Folklore: The effective manager has no assigned responsibilities - he/she deal only with exceptions. Fact: Effective managers have regular responsibilities including ritual, ceremony, and information processing.
  3. Folklore: Effective managers get all of their information from the formal information system. Fact: The best managers get most of their information informally.
8. Time management is a critical component of the effective manager, but we will deal with this matter under the role of the Minister as a Performer of Multiple Tasks.

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## 5. The Minister as Change Agent

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister has been able to help this church adapt to changing conditions.
  2. This minister believes that he/she can make a difference in this church.
  3. This minister contributes to this church's effective operation in terms of adapting to changes, attaining objectives, and coordinating the work activities of individuals and groups.
2. Leadership lesson from Jesus: No one would doubt that Jesus spent his life transforming people and situations. In effect, everything he did represented change. When delivering the Sermon on the Mount in Matthew 5 he said six different times, "You have heard that it was said, but I say unto you ..." Jesus changed the rules. He raised the bar. He established a different set of standards. When the Pharisees expressed frustration about healings that were taking place on the Sabbath, Jesus said, "The Sabbath was made for man and not man for the Sabbath." (Mark 2:27) He was all about change. But, being a change agent does not, necessarily, mean that the minister is the source of all changes. Jesus helped people cope with the changes that occurred around them. Although many illustrations could be given, I am struck with Jesus' words from the cross regarding Mary. Upon seeing her standing near the cross he said, "Dear woman here is your son." And, to John he said, "Here is your mother." The passage concludes by telling us that from that time forward John took Mary into his home. (John 19:26-27) Jesus recognized the change that would be coming in Mary's life and he helped her and John cope with the change by providing a solution.
3. Notice that the questions from my dissertation suggest the leader helps the people adapt to changing conditions. It does NOT say, the leader should come in and change everything. God does not rescind everything he said in the past once a new leader arrives. In his book, *Take the Next Step*, Lovett Weems gives some excellent counsel about change in the church. He notes that successful and lasting change comes more through evolution than revolution. Radical change can cause an institution to implode. Listen carefully to this important quote, "Change is not becoming something entirely new. It is becoming more of what we have been ..." (2003, 112) What Weems is saying is that change builds upon the past.

4. I read a profound statement in an interview published in a recent edition of *Leadership* magazine. The pastor who was being interviewed said, "The church I serve will not thrive ... until I love it as it is today instead of longing for what it ought to become." The next time you consider changing something in your church, keep this thought in mind.
5. Regarding the current assumptions of many that what is from their parent's generation is "bad" and what is new is "better," Standish comments, "Those who want to get rid of traditions can be just as closed off to God. Sometimes those who want only new music, new orders of worship, and new practices can be just as closed to God because they want to create a church that serves them and their needs, not a church that focuses on what God is calling them to do ... Contemporary worship has been around long enough that it has become a sacred cow in some circles." (2007, 20 - 21). So, even those who think they are open to change can, actually, be quite closed to change if it does not meet their perceived needs.
6. Indeed, we need to be careful that we are not changing things simply for the sake of change. Having said that, however, Cladis warns, " ... care must be taken that excessive analysis does not paralyze innovation in ministry, because not acting and not taking risks always appears theologically safer than venturing out into the swirling postmodern world of change. What is needed is a careful balance between innovation and tradition." (1999, 124)
7. It is imperative that you understand how different generations within your organization think and respond. GenXers and Baby Boomers approach life differently. You can't change them all into one homogeneous unit. The matter of song styles in church comes to mind here. For most of us music is an integral part of our lives. When we hear music it elicits memories of sights, smells, and events. If we change all of the music to reach one generation, we are telling another generation that their sights, smells, and events don't matter.
8. No one likes constant change. We all settle into patterns. If you don't believe that, just think about your morning rituals. Most of us get dressed, brush our teeth, etc., in certain sequences and if that routine is disturbed, we get cranky!!
9. Organizations are especially prone to this. The leadership literature refers to this phenomenon as organizational culture. One of the major spokespersons in this area of organizational culture has been Edgar Schein. He defines it as, "the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration." Culture exists in groups and is highly resistant to change. Vaill asserts that culture is a system of attitudes, actions, and artifacts that endures over time and that operates to produce among its members a unique common psychology (UCP).

10. Culture serves as a source of identity and strength for young organizations. In mid-life change is possible, but not without consideration of all sources of stability. In maturity or decline change may be harder because we hold onto that which used to work or it may be the easiest time to change because people are desperate for new life. Thus, if you are pastoring a church with a long history, it may be difficult to initiate change because people hold onto the past. On the other hand, it may be easier than you think to procure change because the people may recognize that they must change in order to survive.
11. Once, again, timing is critical. I disagree with the philosophy that says you should not change anything in your assignment in the first six months. People expect the church to make advances under the new leadership. So, people want to see something happen. Yet, you should be careful in determining those things that you will change within the first few weeks. In my opinion, those changes should be more about the people than they are about you. That is, the change should not be to institute your preferred worship style or your preferred board meeting style. Give yourself a little time to change those kinds of things. The early changes will set the tone for your future ministry. If the changes are "all about you" rather than "all about them," then you have informed your people that what you think and feel is more important than what they think and feel. Healthy congregations create healthy people. So, build on what is right rather than focusing on what is wrong. Build on hope, not despair. Ask yourself if your leadership methods reflect a "leader and law" philosophy or a "people and purpose" philosophy. Leadership philosophy is leadership culture in seed form. That is, the culture of an organization reflects the culture of the leadership. Although you will inherit a certain amount of culture in your church, you will also define the culture of your church.
12. Organizational culture may be seen in visible artifacts such as architecture, office layout, manners of dress, public documentation, and "stories." Listen to your people talk in board meetings or at social occasions and you will hear the "stories" or "legends" that are part of this church's culture. To understand an organization, we must delve into the underlying assumptions that built the culture. There is a certain amount of "taken-for-grantedness" about an organization that makes the underlying assumptions virtually undiscussable. The culture is the "glue" that holds the organization together.
13. But, how can we be a change agent if change is so hard to bring about? It seems that people want change, but yet they don't want change. In his book, *Leading Change*(1988), Kotter offers an eight stage process to affecting change
  1. Establish a sense of urgency
  2. Create a guiding coalition
  3. Develop a vision and strategy
  4. Communicate the change vision

5. Empower people for broad -based action
  6. Generate short-term wins
  7. Consolidate gains and produce more change
  8. Anchor new approaches in the culture
14. Weems is correct when he states, "Hope is stronger than memory." By that he means that even though change is hard on people, the hope for a better future is stronger than the memory of past failures. Or, at least it should be. There is no doubt that some of you will encounter parishioners who quickly point out that the man who pastored the church seven pastorates ago back in the 1950's proposed doing what you are proposing and it didn't work then. Their memory of that difficult time is so strong that they let you know in no uncertain terms that they are not about to try that idea again. For most people, however, the vision for a positive future helps them to overcome their bad memories of failure in the past. Thus, hope is stronger than memory.
15. Brubaker makes reference to the importance of managing the transition zone. That is, during any major change there is often a transition zone between the old way of doing things and before the new way of doing things becomes embedded in the culture. During this time things often get worse before they get better. Wise is the leader who understands this and helps the congregation work through the transition without giving up too quickly. (Brubaker, 2009, 96).
16. Finally, if we expect congregations to change, we must also reflect a spirit of openness to change. Some pastors are very inflexible about doing things their way. They want their people to change, but are unwilling to change, themselves. Don't expect your people to adjust to changes if you are inflexible.

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See the [Bibliography](#) for references.

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# 6. The Minister as Problem Solver

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister handles church-related problems and crises in a confident and decisive manner.
  2. This minister takes the initiative in identifying church-related problems that need to be solved.
  3. This minister identifies constraints preventing the solution of a problem and finds ways to eliminate or circumvent them.
2. Leadership lesson from Jesus: The above statements suggest that the effective leader hits problems "head on." I have always been intrigued with the story of the healing of Jairus' daughter recorded in Matthew 9, Mark 5, and Luke 8. When Jesus received word that the young girl had died, he immediately went into "problem solving mode." Upon arriving at the house he "took charge" by dismissing the crowd, bringing three of his disciples into the house, and, taking the girl by the hand, raised her to life. WOW, you talk about a problem solver! Then, there is the wonderful story of the wedding at Cana earlier in Jesus' ministry where, when he heard that the wine had run low, he instructed the servants to fill water jars and ... the rest is history (John 2: 1-11). Jesus was not afraid to step in to solve problems. But, as you will see in the lecture below, the effective problem solver is also someone who understands the importance of proper negotiation between two opposing parties. That skill is dramatically portrayed in the story of the woman caught in adultery in John chapter 8. Although many early and reliable manuscripts do not contain this story, it is an important piece of Christian heritage. Accusers placed the woman before Jesus, read the charges against her, and asked Jesus to condone her death by stoning. In a classic negotiation strategy Jesus said, "If any of you is without sin, let him cast the first stone." One by one the accusers left. Then followed the infamous words, "Neither do I condemn thee. Go and sin no more."
3. Problems are inevitable. Notice that the effective minister does not stand around and wait for the next crisis to hit. He/she takes the initiative in identifying problems before they become a crisis. There is no room for a head in the sand approach if you are going to be effective.
4. However, you may want to wait a while before attempting to solve some problems. Not everything wrong with our church should be "tackled" during the first few weeks. Effective leaders learn which issues to battle over and which to ignore for the time being. I have mentioned it before, but timing is so critical in ministry.

5. Too many new pastors spend their first few weeks trying to solve the problems of the disgruntled people who have left the church. Instead, the new minister should spend the first few weeks finding out what is "right" with the church.
6. The minister is involved in negotiation whether he/she likes the idea or not. Any method of negotiation should be judged by three criteria
  1. It should produce a wise agreement
  2. It should be efficient
  3. It should improve the relationship between parties
6. Don't bargain over positions. One of the best books I have read on negotiation is entitled *Getting to Yes* by Roger Fisher and William Ury. If you ever get a chance to pick up a copy of this small, paperback book that was published in 1981, I recommend it highly. They deal with this matter of positional negotiation or "bargaining." In positional bargaining, negotiators spend much of their time defending their position and attacking the other side rather than looking for a solution. We do this so often in life. We take a position and the other person takes a position and we are immediately at an impasse. We are like boxers coming from separate corners of the ring.
7. Instead,
  1. Separate people from the problem. Maintain a relationship with people on both sides of the issue. Put yourself in the shoes of people on both sides. People come at an issue from their own perspective. Don't blame! Never threaten! Give both sides a stake in the outcome by making sure they participate in the process. Listen actively. Understand the other side. Understanding is not the same as agreeing. That is, you do not have to agree with a person's position to understand that they have a position. For instance, if you and the neighbor have disagreements about their children playing ball in your yard, you will get a lot further in resolving the problem if you tell them you understand that children need to play and that baseball is a fine form of recreation. However, you also hope they will understand that your flowers and shrubs are very important to you. If both you and the neighbor attempt to understand what is important to each of you, you will have a better chance of resolving the conflict in a manner agreeable to both sides. Try to get both parties to see themselves as partners in a side-by-side search for a fair agreement that is advantageous to both.
  2. Focus on interests, not positions. Your position is something you have decided upon. Your interests are what caused you to so decide. For every interest there usually exist several positions that will satisfy it. If we are stuck on our position, we fail to see other positions that could meet our interest. To focus on interests, we must ask the "why" question. Some important matters about interests:

1. Be sure both parties are specific about their interests.
2. Put the problem before the solution. Instead of telling someone how to fix a problem (the solution), tell him/her why the problem concerns you. For instance, instead of demanding that the construction site down the street build a fence or you will see to it that their permit is cancelled (a threatening, positional statement), start the conversation by saying, "Let me tell you my concerns: We have a lot of small children in this neighborhood and we fear that they might get hurt on your construction site. We are concerned that children not play around the heavy machinery, but we also know that children are fascinated by machinery. We know none of you would want to worry about whether or not a child was in the way every time you backed up your trucks. So, how can we reach a solution that is in the best interest of your firm and the best interest of our children?" You see, you have placed the problem before the solution.
  3. Look forward, not back
  4. Be concrete, but flexible
  5. Be hard on the problem, but soft on people
3. Invent win, win options. Shared interests lie latent in every negotiation. Make proposals that are consistent with values on both sides. Make the decision easy for both sides. "Often people will continue to hold out not because the proposal on the table is inherently unacceptable, but simply because they want to avoid the feeling of the appearance of backing down to the other side." (Fisher and Ury) Look for multiple solutions that give the parties an option. Put both parties literally on the same side of the table.
4. Use objective criteria. Instead of falling prey to each other's opinions, use an outside, objective measure. For instance, you and the fence company have a disagreement about the fence posts they are installing on your church property. They want to put them 12 inches into the ground and you want them to put them 36 inches into the ground. Instead of taking a "position" based on opinion, ask the contractor this: "Is there a standard for the depth of fence posts according to building codes? I don't know if 36 inches is too much, but neither do I know for sure that 12 inches is deep enough. Let's call the city inspector's office and get an opinion from them about how deep the posts should be considering the soil conditions, wind in this part of the city, etc." If you can get the contractor to agree to the objective standard, then you will both be satisfied. In this case, maybe you will find out that the standard depth of fence posts in your area is 20 inches. If you have agreed to that criterion, then your opinions give way to the objective standard.



Frame each issue as a joint search for objective criteria. Reason and be open to reason, but never yield to pressure like a bribe or threat.

8. The December, 2004 issue of *Christianity Today* published an article offering the following suggestions regarding the minister's role in managing conflict:
  1. Don't let threats dictate actions. People will sometimes make threats, but keep a cool head.
  2. Avoid the unanimity trap. That is, don't fall into the trap of thinking that you cannot make a decision unless everyone agrees. You will, at times, have persons who disagree, but you must move ahead, nevertheless.
  3. Amid a crisis, don't seek affirmation of your leadership. Sometimes it is tempting to "take the pulse" of the people to see how much they like the leader. If we focus on what people think of us, we may not resolve the problem. Remember, it is not about "me," it is about the kingdom.
  4. Don't invoke the family factor. Sometimes ministers say things like, "Now, we must be careful here because you know how much this will upset my spouse and children." Once again, if we do this we are putting the spotlight on the parsonage rather than on the problem.
  5. Take control of heated meetings.
  6. Don't threaten to resign.
9. Brubaker points out that one of the most common sources of conflict in the church comes at the point of building projects. Ministers must carefully negotiate these waters. I encourage you to read what he has to say about the matter on page 93 forward. (Brubaker)
10. Conflict resolution in the church can be aided by understanding the steps to peacemaking as outlined by Sande in his book, *The Peace Maker*. There he lists four steps to helping people reconcile their differences. (Sande)
  1. Glorify God in all that is done.
  2. Get the log out of your own eye before trying to help anyone else get the speck out of theirs.
  3. Gently restore. That is, sometimes we need to graciously show people they are the source of conflict.
  4. Go and be reconciled. Be proactive about and committed to reconciliation.
11. I want to conclude this lecture by spending a few minutes in Matthew 18. Above I have dealt with the minister as "negotiator" or as a third party arbitrator. It is my opinion, as stated above, that it is usually hard to be part of the solution to a conflict if one is also part of the conflict. However, there will be times when the minister must try to reconcile with those who are directly opposed to him/her or times when the minister must teach others about reconciling. As most of you know, Matthew 18:15-20 is the passage in which Jesus deals with how to handle the "brother who sins against you." Here are some important things to remember:

1. Jesus is speaking here about problems that arise within the fellowship of believers. Although negotiation such as is discussed in this passage might work with those outside the faith, it is geared toward those within the community of the church.
2. It is the responsibility of the "offended party" to approach the person who has sinned against him/her. That goes against the grain of what sinful humankind would prefer. We would prefer to pout and hold grudges against people who have sinned against us while waiting for them to be the first to apologize. Matthew 18, however, says it is the responsibility of the person who is sinned against to talk to the offender and "show him his fault." The purpose of going to the person is not to chastise him/her for offending you, but to attempt reconciliation - "if he listens to you, you have won your brother over."
3. The attempt at reconciliation involves three levels.
  1. The first is a direct, one-on-one dialogue between the offended and the offender. The ideal outcome would be that the person who has committed the offense will see the error of his/her ways and be reconciled to the person and to the church.
  2. If that does not lead to a resolution, Jesus advises the offended party take one or two witnesses along to meet with the one who has sinned against him/her. The purpose of the witness is not to provide additional ammunition against the accused, but to witness whether or not the person is, indeed, non-repentant. The concept of having an additional witness harbors back to Deuteronomy 19:15.
  3. If the one who has sinned against you is still not repentant, the matter is to be addressed with the entire body of believers. Once again, the hope is that the church will be able to convince the person to see the error of his/her ways. If the person refuses, then he/she is to be treated as a "tax collector" or, in other words, a non-believer.

#### Works Cited

See the [Bibliography](#) for references.

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# 7. The Minister as Delegator

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister presents a policy or strategy in general terms and then asks you to determine specific action steps for implementing it.
  2. This minister delegates to you the authority to make important decisions and implement them without his/her prior approval.
  3. This minister makes persuasive arguments to gain support for a proposed project, policy, or plan.
2. Leadership lesson from Jesus: Jesus was aware that he could not and should not do everything himself. Relatively early in his ministry Jesus sent the disciples into the field two by two and gave them authority over evil spirits. (Mark 6:7) In delivering the Great Commission at the end of his ministry on Earth Jesus said, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28: 19-20) From beginning to end, Jesus understood the importance of delegating to others. I love the story of the feeding of the 5,000. It is the only miracle of our Lord recorded by all four Gospel writers and, therefore, it bears special significance. When confronted by the disciples about all the people who needed to be sent into the neighboring villages to get something to eat, Jesus said, "You give them something to eat." Then, after taking the five loaves and two fish into his hands and blessing them, Jesus gave pieces to his disciples and the disciples distributed them to the waiting crowd. (Luke 9:13-16) What a wonderful picture of delegation. When the disciples "threw the ball to Jesus," he threw it right back to them and asked that they find him something with which to work. They returned with a small boy's lunch. The rest is history.
3. Teamwork is a fragile idea. It doesn't happen automatically. Gardner states, "The best leader is one who ensures that the appropriate talent and skill are built into the team." (150)
4. It would be easy to assume that if one involves other people in the decision process, that everything will be fine. However, one must be careful not to fall into "group think." Group think is a concept you may have heard about in other readings. It is the mistake of surrounding yourself solely with people who think like you think. Anyone who has a differing opinion is eliminated from the decision process until finally the leader is surrounded by "yes men" who tell him/her exactly what he/she wants to hear. We see this all the time in Washington. The President sets up a cabinet and advisors who believe the world looks exactly like the president sees it. Therefore, the advisors counsel the president to do things that fit that pattern. We saw this in the White House scandal with President Clinton.

His advisors told him to be strong and take a tough line in the face of the accusations against him. Even when forced to admit his affair, he "blamed" Ken Starr rather than taking responsibility for his own actions. He learned very quickly that people were outraged that he did not appear to be more penitent. Advisors outside of his "group think" circle advised him to take a more repentant stand. Thus, in the next few weeks he appeared before the national prayer breakfast and other events with a different tone of voice and a more penitent attitude. Although some evangelicals didn't feel he was penitent enough, millions were satisfied that he was, indeed, sorry for his actions. Many believe this change is what saved his presidency. Regardless of your opinion about Clinton, the story illustrates the danger of "group think." Similar illustrations could be given about Bush and the war in Iraq. Many feel his advisors told him what they knew he wanted to hear. Our advisors do not help us if all they do is tell us what they know we want to hear. Be sure you are surrounding yourself with persons who see things from varying perspectives.

5. Learn to understand the difference between delegating and dumping. We have all been victims of dumping. We feel angry and frustrated when someone "dumps" a job off on us just because they do not want to do it or because it is less than important to them. We are guilty of "dumping" rather than delegating if we fail to give the person the authority, training, and resources (human and economic) to accomplish that which we ask them to do.
6. The issue is empowerment. Notice the question from my dissertation that suggests the minister allows followers to make decisions without prior approval. When I was a Seminary student a lecturer delivered an address in a chapel service that I have never forgotten. He told us about the "rule of good enough." That is, if you can find someone in the church to delegate an assignment to that you are currently doing yourself and if that person can do the job "good enough", even though it is not as good as you would do it yourself; you owe it to yourself, your church, and your ministry to delegate it so you can concentrate on more critical issues.
7. If we truly delegate something to someone, we need to stand back and give them room to complete the assignment. However, that does not mean we abandon them. We need to check in with them to see how we can be of support. A fine line exists between showing interest (management by walking around) and micro management. No one likes to be micro managed, but people do like to know that you care about what they are doing.
8. If you delegate something to someone, give them the opportunity to do the work without automatically assuming a "plan B." Let me illustrate. I was told about a pastor who served communion one week and could see that he was going to run out of elements. He sent a staff member to get more supplies. The staff member discovered the stewards had mistakenly left a couple of the communion trays in the refrigerator.

They were quickly retrieved and the communion service went on without the congregation being aware that a problem existed. The next time the church had communion, the pastor was paranoid about the same problem occurring again so he sent the youth minister to check the sanctuary before the service to make sure all of the trays were in place. As the youth minister walked into the sanctuary he saw the children's pastor coming in through another door. In a moment the music minister also arrived. Within seconds a board member appeared. It seems the pastor had asked four different people to make sure there were enough elements. Needless to say, the foursome who had gathered around the Communion table both laughed and felt dismay. They laughed at how silly it was that they all appeared at the same time. They were dismayed because the pastor did not trust any one of them to whom he had delegated the task. They all felt like he must not have trusted them since he asked someone else to do it, as well.

9. Leadership development should be one of the reasons we delegate. Mentoring future leaders is one of the most important roles you will have in ministry.

#### Works Cited

See the [Bibliography](#) for references.

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## 8. The Minister as Performer of Multiple Tasks

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister uses a style of leadership that is flexible and responsible.
  2. This minister uses a facilitative and trusting style of leadership.
  3. This minister uses an administrative style that implies shared leadership that builds persons into a cooperative community.
2. Although these three questions "hang together" well, others in the scale were quite diverse. This prompted me to assume that the thing that brought the diverse items together is that which we who are involved in ministry education know to be the case - the expectations placed upon pastors by their churches is often staggering. It is not so much that there are many things to do, but people expect them to be done all at once. Therefore, I chose to call this scale, "performer of multiple tasks."

3. Leadership lesson from Jesus: Jesus lived a busy life. Sure, he did not have a pesky cell phone, e-mails, nor faxes coming at him every few minutes, but his life was very, very full. Some authorities suggest that we only see glimpses of 40 days from Jesus' life in the Gospel narratives - and seven of those forty days are during passion week. The 33 other days we read about in Matthew, Mark, Luke, or John are often filled with many diverse activities. Matthew 4:23 says, "Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people." Later Matthew records similar words about our Lord, "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd." (Matthew 9: 35-36) He answered difficult theological questions like the one from the rich young ruler, "What must I do to inherit eternal life?" (Luke 18: 18) But, he also dealt with far more sublime matters such as holding the children in his arms (Mark 10:16) and giving instructions on whether or not to pay taxes. (Matthew 17:27) Jesus was skilled at performing multiple tasks.
4. The ministry is not unique in its expectation that the leader be able to keep several balls in the air at the same time. After all, circus performers are asked to do it every day! The ministry may be unique, however, in the magnitude of the diversity. At one and the same time, the minister is often expected to turn off the lights in the church after everyone leaves (a rather menial and thoughtless job) while knowing what to tell a family whose doctors are recommending that life support be turned off of their dying relative (anything but a menial assignment). The pastor may head up the work day to paint the nursery on Saturday while being expected to deliver the unsearchable riches of Christ in the sermon on Sunday. The pastor may counsel a couple going through marital stress on Monday morning and find himself/herself trying to help the treasurer balance the monthly treasurer's report in the afternoon.
5. In short, the minister is expected to be a maintenance engineer, theologian, counselor, orator, and financial wizard all rolled into one. And of course, let us not forget that one of the key members in the church is moving into a new home this weekend and far be it from the pastor to fail to show up as part of the labor crew.
6. Peter Vaill (1989) calls our fast paced leadership world "permanent white water." Have you ever been white water rafting? If you have, you know how chaotic it is in the middle of the rapids. Vaill suggests that we need to develop a managerial point of view which " ... is a mentality and posture that requires one to juggle, balance, and reconcile conflicting values and priorities, all in relation to objective and constraints."

7. Some argue that all we have to do is work smarter. They suggest that the problem has been that we have been working harder, but need, instead, to work smarter. Usually, however, they are referring to the fact that we need to work politically smarter and technologically smarter. That may or may not fix the problem. We need to ask in what kind of world we are trying to work smarter?
8. By nature are you a multi-tasker? By multi-tasking I am not so much referring to the ability to do more than one thing at a time (something that many teenagers claim to be able to do as they watch television, text to their friends on Facebook and do homework all at the same time). Instead, I am referring to the ability to move quickly from one task to another even if the former task has not yet been completed. If you tend to like to bring one item to completion before beginning another, you will experience more difficulty with the multi-tasking nature of ministry. Ministers are often called upon to drop everything and attend to emergencies within the congregation. Effective leaders can be completing statistical reports one minute and offering words of condolence the next minute when a call about the death of a congregant comes to the cell phone. Are you able to shift gears quickly in moving from one activity to another or do you get frustrated when interruptions occur? If you find it hard to leave one task to work on another (particularly in times of emergency), you need to work on your multi-tasking skills. This is not to say that we should be careless about bringing tasks to a proper conclusion. Effective leaders do not leave loose ends. But, it is to say that effective leaders are flexible enough to move from one task to another quickly when situations demand it.
9. How does the minister decide among the many alternatives open to him/her? How can we keep all of the balls in the air without burning out? This is where time management comes into play. (Actually, rather than "time management," I would prefer that we call it "life management.") Stephen Covey helps us here in thinking about putting first things first. He speaks about distinguishing between the clock and the compass. The compass refers to our vision, values, principles, and conscience. The clock refers to the time demands placed upon us. He advocates that we learn to listen to our internal compass more than following our external clock. He argues, "The main thing is to keep the main thing the main thing." What are some of the "main things" in your life? Are they receiving priority in your schedule? I love the way Blackaby addresses our hectic schedules, "God never overbooks people. God never drives his servants to the point of breakdown." Indeed, we do that ourselves and often it is because we are spending time on the wrong things.
10. It is tempting to spend our time doing the urgent, but not important things in life. We need to spend more time doing the important rather than the urgent. And, one of the most important things we can do is exercise.

Physical exercise will help you to get more done in a shorter period of time because you will have the mental, emotional, and physical stamina to be efficient with your work.

11. Even if we plan and prioritize well, however, we will still be caught in the necessity of multi-tasking. The other day I encountered a person who had unbelievable skills in multitasking. I went to the pharmacy to pick up a prescription. The pharmacist had one of those headphones on. She was talking to a Doctor's office while she came to wait on me. She got my prescription, rang it up, counted out my change, pointed to where I was to sign for the insurance company, nodded and smiled at me as I left and never broke conversation with the doctor on the line. She, my friends, was a fantastic multi-tasker. Practice doing more than one thing at a time. While on hold, complete paper work. While waiting for the light to change, pray for your people. While pumping gas in your car, practice your sermon illustrations. If you are not adept at multi-tasking, you better start practicing now.

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See the [Bibliography](#) for references.

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## 9. The Minister as Shepherd

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This person shows that he/she really cares about other people.
  2. This person follows through on commitments.
  3. This person is someone on whom people feel they can depend.
2. Leadership lesson from Jesus: "I am the good shepherd: I know my sheep and my sheep know me - just as the Father knows me and I know the Father - and I lay down my life for the sheep." These words from Jesus in John 10: 14-15 communicate all that needs to be said about shepherding from the life and lips of Jesus. Anything further would be redundant.
3. The Biblical mandate to shepherd God's people goes without saying. As you know, the word "pastor" means shepherd. God's children are often referred to as sheep and we are admonished to be their shepherd. Take a look at Ezekiel 34 where it talks extensively about the pastor as shepherd. A good shepherd, the Bible tells us, must be willing to lay down his/her life for the sheep. The concerns for others must come ahead of concerns for honor, prestige, or position. We will talk about this more in the next section.
4. Interestingly enough, this competency arises from a secular instrument rather than the religious instrument in my dissertation.



The original author called it respectful leadership. We in the church are not the only persons concerned about treating people with care and love.

5. Kouzes and Posner (2010) discuss leadership as a relationship. Their tenth Truth About Leadership asserts that leadership is an affair of the heart. Leaders are in love with their constituents and the mission they are serving. If you expect people to follow you, you must establish a relationship with them. The right must be earned.
6. If you want to increase your leadership potential in the church, learn quickly who people are. Get names and faces straight. I know pastors who pray for their board members by name at the first board meeting because they took the time to memorize the names in advance.
7. Credibility is gained through physical presence. We have to be accessible. If our followers detect that we are unreachable, they will give up on trying to contact us and our leadership potential is compromised. I may be old fashioned, but I think pastoral care issues are still critical for the pastor. Many clergy have relinquished responsibility for pastoral care to laypersons or associate pastors. I don't think you will gain credibility from your people unless you are willing to shepherd them. What do you want your followers to remember about you during your first few weeks with them? Do you want them to remember that you had your office all neatly organized or do you want them to remember that you took the time to visit with them and to learn about what is happening in their lives? Do you want to project the image of being distant or "in touch" with their lives and their feelings. The denomination will place a lot of demands on you in your first ministry assignment. You will be asked to serve at the children's camp and to attend the work day at the church across the state. Although these are wonderful and important events, you should try your best to "stay home" within the first three months or so. Let your people see that you have come to be their shepherd, not to work your way up the corporate ladder of the district.
8. What do we do, then, with the idea being promoted in some circles about the minister being a rancher rather than a shepherd? In my opinion, the rancher concept is flawed because it fails to take into account the biblical mandate to shepherd the flock.
9. Notice that the questions that prompted this competency also speak about dependability and follow-through. It is imperative that you do what you say you will do (DWYSYWD.) Weems (1993) addresses this idea in an entire chapter dedicated to integrity. He writes, "Brilliance is not required for ministry, but integrity is." Further, he states, "The goal of integrity is not so much perfection as consistency."
10. Gordon MacDonald puts it well, "I learned quickly in my youngest pastoral years that people would follow only so far if I traded exclusively on my natural gifts: words that came easily, personal charm, new ideas and dreams ... That stuff works well for a while, but in crunch time deeper questions begin to emerge. Did I have integrity and wisdom, or was it all froth?"

Was I reliable? Could I take people into unknown territory spiritually? organizationally? ... The pastor learns the hard way that good ideas and strategies are not enough. They can't make it without trust." He then gives seven steps to establishing trust:

1. Trust builds with consistency
  2. Trust builds with dependability
  3. Trust builds with openness
  4. Trust builds with a reputation for hard work
  5. Trust builds with a belief that the pastor has an impartial pastoral eye for everyone
  6. Trust builds with longevity
  7. Trust builds with an ever-deepening spirit (*Leadership*, Winter, 2003)
11. "We dare not lead at the pace of the fastest sheep in the flock, leaving behind the aged, the weak, the sick. We're obligated to lead the slowest sheep, as well." (Hayford, 1994)
  12. One final note. Shepherds are tolerant of their sheep. Sheep are notoriously dumb. They will wander into trouble at the drop of a hat. Yet, the shepherd must be understanding and tolerant. You will face the temptation of losing patience with people who just don't seem to get it.

#### Works Cited

See the [Bibliography](#) for references.

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## 10. The Minister as Servant

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister's attitude is not sexist, pessimistic, or condescending.
  2. This minister does not frighten people off with his/her dominating, superior attitude.
  3. This minister is more concerned with others than with self.
2. Leadership lesson from Jesus: Jesus' life and teachings regarding servanthood are very clear and prominent in the Gospel narratives. About himself he said, "The Son of man came not to be served but to serve, and to give his life as a ransom for many." (Mark 10:45.) In Luke 22:27 Jesus says, "But I am among you as one who serves." The story of his life depicts many instances in which he assumed the role of the servant. One of the most prominent is when he took up the towel and basin and washed the disciples' feet (John 13). But, servanthood was not only something Jesus practiced, he expected his followers to be servants, as well.

Our Lord reminds his disciples in Matthew 20:25-27 that they are not to lord it over their followers. Instead, those who wanted to be first must be last.

3. It is easier than we think to leave the impression that we are sexist or condescending. You say, "I would never say anything that is sexist or condescending." Well, I try to be very careful about these matters, but I still trip up at times. Think carefully about your sermon illustrations and announcements. Have you examined your jokes lately?
4. Threat, power, position, and money do not earn commitment, they earn compliance. To earn commitment, we must become servants. Banks and Ledbetter comment, "A leader is first among equals rather than a person on the dominant side of an unequal relationship. Such leadership involves authority, but authority that flows from love, and functions revolving around service rather than position and power." (86)
5. Servant leadership is a concept that has taken the leadership field by storm. We in the church would all agree that the issue has Biblical merit, but it is upheld by persons who would not know the difference between a Biblical passage and a Shakespearean sonnet. In the Church we believe that servant leadership flows from our love for God, a true understanding of ourselves (neither a poor view nor an inflated view), and a comprehension of the fact that it is God we serve and in so doing we serve humankind.
6. Jesus talked about the fact that the first must be last and that the person who hopes to sit at the head table should first take the position at the back of the room. Some of us miss the point of our call. We are concerned to get "Reverend" on our business cards because of the prestige it brings. The truth is, however, the ministry today has fallen well down the list on the respect scale. Have we contributed to our downfall? Absolutely!
7. Kouzes and Posner speak about the leader going first. What we do communicates more than what we say. As our people see us leading the way and stepping out first, they will be more likely to follow. To sit at our desk and point the way will not suffice. We must work along side people. Where were you during the last work day? Where were you during VBS week? Blackaby puts it this way, "Leaders should ask themselves, 'If the people in my organization worked with the same intensity as I do, would they enhance the operation of this organization or would they reduce it to a crawl?'" (176) That is a question we must all ask ourselves. Are we setting the pace or expecting others to work harder than we do?
8. In light of this concept, I believe in the importance of quick victories in the early days of your pastorate. You can earn a lot of credibility by finding an issue to "conquer" during your first few days in a parish. This is especially true if you get involved in solving the problem by exercising your skills as a servant. In both churches I pastored and in all colleges where I have served, I have looked for things I could accomplish early on which said to the people, "This guy means business. He does not let any grass grow under his feet.

We have been trying to get that problem resolved for years and he managed to clear it up during his first month." Often those quick victories can be in the area of physical facilities. Look and listen carefully during the first few hours of your ministry in a new setting. Maybe mothers are complaining about how dark and dingy it is in the nursery. Call a workday, paint the nursery, add some extra lights. It will cost less than \$50 to fix a problem they have been complaining about for years. You hear people say, "It's been three years since we had a revival service in this church because the finances have been so tight." Call one of your college professors and ask if he/she will come for transportation costs and a free-will offering. Tell your board that you have the possibility of bringing one of the best preachers in the church for a weekend revival and all it will cost is a \$350 plane ticket and a free will offering. Tell them you will donate the first \$50 toward the effort and watch how fast you raise the rest.

9. If you are not going to speak in condescending tones; if you are going to think more highly of others than you are of yourself; and if you are going to refrain from being dominating, you must know yourself. "Your capacity to win the personal credibility jackpot ... depends on how well you know yourself." (Kouzes and Posner)
10. We cannot spend a lot of time on this matter in this class. Other courses should have helped you deal with this issue. I do want to encourage you here, however, to seek professional counsel in learning to know yourself. Inferiority complexes manifest themselves in unique ways. Many of us battle with feelings of low self-worth. On the other hand, unrealistic views of yourself from parents who may have implied that you were the greatest thing since sliced bread can also create problems. Do you really know who you are and why you do the things you do? Have you come to grips with issues resulting from a dysfunctional family or a serious trauma? We will talk more about this issue later.
11. Mental fatigue can be your worst enemy if you take on the role of a servant. Know the symptoms:
  1. Inclination to blame others
  2. Unusual rise in the use of profanity
  3. Work longer hours than normal
  4. Feel sorry for yourself
  5. Reluctance to exercise and rest
  6. Dietary extremes

#### Works Cited

See the [Bibliography](#) for references.

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# 11. The Minister as a Person of Moral Character

D. Martin Butler, Ph.D.

1. The questions from my dissertation which prompted this competency
  1. This minister's lifestyle does not involve occasional excessive use of alcohol and/or smoking.
  2. This minister's lifestyle does not involve illicit sexual activity and/or gambling.
  3. This minister does not have a self-serving ministry characterized by irresponsibility.
2. The theme here is self-serving activities. After all, what better definition of sin is there than "doing it my way?" God has established a moral and ethical code of conduct. When it is followed, the emphasis will be on pleasing Him, not ourselves.
3. Leadership lesson from Jesus: The Sermon on the Mount (Matthew 5, 6, and 7) and the Sermon on the Plain (Luke 6: 17- 49) are both ethical manifestos. We are admonished to turn the other cheek, go the second mile, and do unto others as we would have them do unto us, to name a few of the precepts set forth there. In the Beatitudes, which form the introduction to the Sermon on the Mount, Jesus reminds us that "blessed are the pure in heart, for they will see God." (Matthew 5: 8) Purity of heart and mind is not a "foreign concept" to those of us who adhere to the holiness tradition. Moral character is part of the warp and woof of our theological heritage - and we trace that heritage to the teachings of Christ, himself, as well as to the Old Testament Scripture. You have to go no further than the Sermon on the Mount to see that Jesus held a high standard. Those who are his brothers and sisters should not murder or commit adultery or divorce or tell falsehoods or demand an eye for an eye or hate our enemies. We are not to give so that others can see our giving or to pray so that others can be impressed with our verbiage or fast so that others can notice our piety. Instead, we are to be salt and light, we are to pray for our enemies, we are to give to the needy, and we are to build our houses on the solid rock of Christ's teachings. Indeed, Jesus had a lot to say about the minister as a person of moral character.
4. Henri Nouwen uses the words from Jesus during the Lord's Supper to depict the work of the minister. Jesus took bread, blessed it, broke it, and distributed it to his disciples. We as leaders are taken (called by God), blessed, broken, and given to our people. Therefore, the Christian leader must guard his/her heart. The default setting of the heart is bent on pleasure. It is set on position, acceptance, power, and reward. We must guard our hearts from such an inclination. To do so we must develop an intimacy with God and accountability with fellow believers.

5. Rankin gives a fitting acrostic for guarding our hearts:
  1. **G**ive more of myself
  2. **U**nderstand the needs of others
  3. **A**dvanice God's kingdom
  4. **R**eference God's Word
  5. **D**edicate my body for service
  6. Where do we obtain values? Look at the Book of Romans. It tells us that God's values are written on the hearts of humankind. We must learn to "trust our hearts" and that means our hearts must be in tune with the Holy Spirit. "The greater God's assignment, the greater the character and the closer the relationship with God that is required." (Blackaby 47)
  7. Values inform us of what to do and what not to do. They are the guiding principles in our lives with respect to the personal and social ends we desire and with respect to moral conduct and personal competence such as honesty. (Kouzes and Posner) To be a person of integrity we must show constancy, congruity, and reliability. (Bennis and Nanus)
  8. Moral failure will happen to some of you. Some of you have faced moral failure in the past. You thought you were over those temptations, but I regret to tell you that they will probably raise their ugly head again. The pitfalls a leader faces include pride, sexual sin, cynicism, greed, mental laziness, oversensitivity, spiritual lethargy, domestic neglect, gluttony, and administrative carelessness, to name a few.
  9. When you are tempted to fall back into old habits, HALT! Do not make decisions when you are Hungry, Angry, Lonely, or Tired (the first letters from these words spell HALT. Do not make decisions when you are Bored, Aroused, or Depressed (BAD). The devil tries to get us to fall into temptation when we are most vulnerable. Remember, HALT BAD!
  10. Many of us (yes, I said "us") suffer from addictive behavior patterns. For some alcohol abuse may have been in your past. For others it is pornography, overeating, being a workaholic, etc. If you have struggled with addictive behavior, you know well the downward spiral of yielding to your addiction:
    1. I'm no good.
    2. That's why I'm having these thoughts or temptations.
    3. I'm no good.
    4. My family would never really love me if they knew me well if they knew I was capable of these thoughts or actions.
    5. I'm no good.
    6. That's why God must hate me.

7. Since I'm no good I might just as well go ahead and ruin my relationship with God, my family, and my career. (Self destruct mode)  
This is usually subconscious.
8. Sin.
9. Remorse. I told you I was no good.
10. The cycle repeats itself.
11. But lest we think that moral failure is only sexual or financial, we must remember that it goes to the heart of basic trustworthiness. "This does not mean that the minister is permitted no faults. It means that the minister is permitted no faults that have to do with trustworthiness. (Weems)
12. Kouzes and Posner talk about becoming trustworthy
  1. Be sure your behavior is predictable rather than erratic
  2. Communicate clearly rather than carelessly
  3. Treat promises seriously
  4. Be forthright, not dishonest
13. I will never get over a time in my second pastorate when I was accused of not being trustworthy. A couple in the church was struggling in their marriage. They came to me for counseling. After only two sessions, I realized the problem was deep and severe so I referred them to a professional. A few weeks later we had an all-church fellowship at a board member's house after church on Sunday night. Someone mentioned this couple I had counseled and the fact that they had been erratic in their church attendance. Someone else remarked that they heard they had been going through some difficult days in their marriage. I commented that we should pray for them because they were, indeed, having tough days and were doing their best to get professional help to save the marriage. A few days later the phone rang at 9:00 pm. On the other end of the phone was the board member whose home I was just in on Sunday night. He was nearly hysterical and asked that I come to the house immediately. Needless to say, I arrived on his doorstep in a matter of minutes. I soon learned that he and his wife were in the middle of a major fight. He had called me to see if I could help them. He told me that when his wife learned that he had called me, she became more angry than ever and locked herself in the bedroom. After he and I talked for a few minutes, I went down the hall to the bedroom door and through the locked door asked her if she would talk to me so I could try to help them work through their crisis. She said something that still haunts me, "Go away, pastor. I did not want him to call you. You will tell the whole church that we had a fight and I will be humiliated." I assured her that I would never do such a thing and she screamed, "Yes you would. Just last Sunday night in my own living room you told everyone that John and Mary (not their real names) were having marital difficulties and were seeing a counselor." I almost died right there in the hallway. My statement the past Sunday night was a careless one.

In attempting to request prayer for the couple whom I had counseled, I had carelessly revealed that they were having marital stress and were seeing a professional counselor. I had no right to reveal that information. I was devastated. I begged the board member's wife to forgive me. She finally opened the door, came out, and I helped her and her husband talk through the issues that had stirred up the fight in the first place. They remained a part of my church as long as I was there, but I could tell that she never really trusted me. She lived in fear that I would tell about the fight. Believe me, I learned a valuable lesson about being trustworthy.

14. One more illustration: In 1989 I took a leave of absence from the Seminary to work for the Headquarters in directing the General Assembly. It was a huge job. In that post I was working for Dr. B. Edgar Johnson, General Secretary of the Church of the Nazarene. He was a man of impeccable character. One day I saw him at his secretary's desk counting out change for a stamp he had just secured to place on a personal letter he was mailing. I joked, "I think, Dr. Johnson, that with all you do for the Church we can afford to give you a stamp." He quickly remarked, "I have learned that if you are not faithful in the small things, you will not be faithful in the big things." What a profound lesson I learned that day about being trustworthy.

#### Works Cited

See the [Bibliography](#) for references.