



It Rises and Falls on Leadership

A Strategy for Training Prospective Church Leaders

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INTRODUCTION

“Everything rises or falls based on leadership.”—John Maxwell

The above quotation speaks to the essential nature of leadership in the church as we move deeper into the twenty-first century. Throughout its history the Church has lived through numerous defining moments which have set the parameters for what the church would be able to accomplish in the decades and centuries to come.

As the church moves into a new millennium, she is surely at one of those defining moments. This can be evidenced by the ways technology changes both the pace of life and the ability to communicate; by the ways the population centers and influence centers of the church world-wide move away from the areas of western Europe and North America to the “two-thirds world;” by the ways the influence of the church in the United States wanes after a ascending two hundred years; by the ways the credibility of church leaders is challenged both by the sexual escapades of a few Protestant ministers in the 1980’s and 1990’s and the sexual abuse scandals caused by a few Roman Catholic priests in more recent years; and by the way Islam is growing in its influence and militancy around the world and in the U.S

Particularly needful in this new century are well thought-out strategies for training leaders. The seminary model of training church leaders is one, which will not go away, but one, which has always been inadequate for lay leaders. On the other hand, discipleship programs, which have abounded in recent years, have usually been excellent at training biblically well-grounded disciples, but they have not provided the necessary leadership components sufficient for lay leaders of the church.

It has been apparent over more than twenty years of observation that lay elders in most congregations struggle valiantly to provide good leadership, but often with an inadequate understanding of the task or few well developed skills to employ. A lack of preparation for elders has proven to be an Achilles heel for many of them. While this book will use the language of elder training, most of the training suggested would be pertinent for most training of leaders in a local body of believers.

PART ONE
HISTORICAL BACKGROUND

CHAPTER ONE

ELDERS IN THE STONE-CAMPBELL MOVEMENT

Overview Of The Position Of Elder In The Christian Churches/ Churches Of Christ

This book arises out of what has been variously called the American Restoration Movement” or the “Stone-Campbell Movement” which arose on the American Frontier in the early 1800s.

The main thrust of the early proponents of the movement was to hold in creative tension two sometimes competing goals: to restore all believers into one visible unity, and to strip away the human additions to ascertain the “original,” “simple,” gospel message given by Jesus and the apostles.

Tragically, within one hundred years this unity movement broke into three major streams: the non-instrumental Churches of Christ, the Christian Churches/Churches of Christ which are also called the “Independent Christian Churches,” and the group of churches who eventually became The Christian Church (Disciples of Christ) denomination. Today over five million believers count themselves as a part of one of these three streams.

While these churches cover the full range of the theological and political spectrum, one of the few common threads seen in all three streams is an emphasis on the leadership of lay elders. The first two streams are strongly congregational in polity, but the role of lay elders in the congregation is common to all three.

The movement arose in the early nineteenth century on the American frontier where clergy were few and far between. In addition, the denominations of the time were in fierce competition for members, and a spirit of sectarianism was rampant. The hierarchical structures, which had existed in Europe, did not transfer easily to the new American nation. The early proponents of the Stone-Campbell “plea” considered the Protestant doctrine of the “priesthood of all believers” to be one of the critical elements for understanding the “Christian’ way.”

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In examining New Testament scriptures, the role of lay leaders seemed to predominate. Three offices of leadership were identified in the New Testament: elders, also identified as “bishops” or “overseers”, deacons and evangelists.

Alexander Campbell, one of the early forebears of the movement described these offices this way:

We have said these offices are three, and of perpetual [sic] because of necessary existence. *Bishops*, whose office it is to preside over, to instruct, and to edify the community - to feed the church of the Lord with knowledge and understanding - and to watch for their souls as those that must give account to the Lord at his appearing and his kingdom, compose the first class. *Deacons*, or servants - whether called treasurers, almoners, stewards, doorkeepers, or messengers-constitute the second. For the term *deacon* originally included all public servants whatever, though now most commonly confined to one or two classes; and improperly, no doubt, to those only who attend to the mere temporal interests of the community. They are distinguished persons, called and commissioned by the church (and consequently are always responsible to it) to serve in any of these capacities. Evangelists, however, though a class of public functionaries created by the church, do not serve it directly; but are, by it sent out into the world, and constitute the third class of functionaries belonging to the Christian system.... Evangelists, as the term indicates, are persons devoted to the preaching of the word, to the making of converts, and the planting of churches.¹

Campbell totally rejected a “clergy” system. That is not to say he opposed the church employing full-time paid Christian leaders, but the church was to be led by elders who arose from within the congregation, not a paid clergy. It would become normal for one or more of the lay elders in the church to need to devote full-time service to the work of leading and shepherding the congregation, and for that they should be paid a fair wage. He, however, totally opposed the hiring of an outside, seminary-trained person who had felt a “call of God” to spend his life leading a church or multiple churches as his “career.”²

Another early pioneer of the movement, Walter Scott put it this way:

Preaching is designed for the world; teaching for the church; the Evangelist is to make war upon sinners; the Elder is to sow peace among the righteous. And so

¹ Alexander Campbell, *The Christian System In Reference To The Union Of Christians, And A Restoration Of Primitive Christianity, As Plead In The Current Reformation* (Pittsburg: Forrester & Campbell, 1839), 61-62.

²It was at that time only conceived that males would fill these roles.

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the proverb has it ‘old men for council and young men for war,’ so while the Elder must be an old man the Evangelist may be a young one.

What then are the ends of both offices; and by what means are these ends attained? I answer—the end of the Evangelical office is the conversion of sinners; and that of the Elder’s office is the perfection of the saints. The one is the conversion of souls in the world; the other the care of souls in the church. Accordingly, the things which come under the cognizance of the Elder are teaching, exhortation, discipline, order, government and finance; these however are but a means of which perfection is the end; that they may attain their end the Elders’ duty is unquestionably to see that they are attended to in the church by grace, pious, reputable and capable brethren, seniors in the congregations. The irresponsible presidents [sic] which are so numerous in our churches are not officers of the N. [sic] Testament church, but a very questionable expedient and sometimes a dangerous substitute for the Christian bishops to whom Christ has committed the care of souls.³

It is beyond the scope of this section to examine the relation and total history of a paid ministry within the various branches of the American Restoration Movement. Within several decades it became obvious the lay elders were not satisfactorily prepared to lead the congregation. Young college graduates were the ones to be asked by congregations to lead the churches as a temporary measure until “congregations could achieve the aim of a multiple staff of full-time compensated ministers called from the congregation.”⁴

There grew to be two competing philosophical streams regarding elders and paid ministers. In both cases the elders were seen as the “legitimate” leadership of the congregation.

The first stream that arose is represented by the early leader J.W. McGarvey. McGarvey was an early educational leader. The minister was to be called an “evangelist,” and his responsibilities were evangelism and helping the elders do the task of leading the congregation. The evangelist was subservient to the elders and served at their pleasure.

The second stream was advocated by Isaac Errett, publisher of the journal *Christian Standard*. Errett felt that “a full-time compensated minister should in most cases be regarded as an elder.”⁵

³ Walter Scott, “Reflections,” *The Evangelist*, 10 No. 4 (April 1, 1842): 89-90.

⁴ D. Newell Williams, “Elders as Assistant Ministers: A Call for Restructure of the Ministry in Congregations of the Christian Church (Disciples of Christ)”. *Encounter* 48 (Winter 1987), 95.

⁵ Williams, 96.

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D. Newell Williams, in his review of the history of the eldership within the Restoration Movement notes that the former stream has predominated throughout the history of the churches:

One evidence [sic] was the common practice well into the twentieth century of reserving the administration of the Lord's Supper to elders drawn from the membership of the congregation. The minister could preach and pray, but was excluded from administration of the Lord's Supper, an act historically associated with the exercise of church discipline. Another evidence of the influence of the McGarvey view was the tendency of elders well into the twentieth century to rule the minister.⁶

Within the churches of Christ and the independent Christian Churches this pattern continued until recent decades. Within the past several decades there has been a shift toward Isaac Errett's view of seeing the paid minister as an elder within the body of elders, often as a "first among equals."

The Disciples of Christ, however, took a different route. In the 1920s a move was made to organize churches according to what was called a "functional plan."

Williams, a Disciple of Christ historian, describes it in these terms:

The goal of the functional plan was to replace 'official' church leaders, a small group of elders, who often ran the church and ruled the minister without regard for the wishes of the congregation, with a large group of 'functional' church leaders, representative of the congregation, who would work under the guidance of the minister to enlist the whole church in fulfilling the church's ministry.

The plan called for a large, general board to develop and administer the program of the church.... Respect for tradition, however, required them to allow certain special tasks to the elders. One of these tasks was the historic elders' task of attending to church discipline....

The developers of the functional plan also allowed that the elders were qualified to serve as an advisory council to the minister. In this capacity, the elders might discuss the long-term objectives of the church, evaluate the work of the church, or suggest policies in the life of the Church. Decisions of the elders might influence the direction of the church's life if adopted by the general board. But, the elders, as such, were to have no administrative authority, all of which was lodged in the general board. The elders, though now increasingly seen as laypersons rather than ministers, also continued to perform the historic ministerial function of presiding at the Table.... In congregations

⁶ Ibid.

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where the plan has been more fully adopted, the elders have frequently become little more than an honorary discussion group.⁷

In the 1960s the United Christian Missionary Society, the precursor to the national denominational offices, published a booklet “You Are an Elder.” It explained that historically since elders had failed to do the responsibilities given to them their role had been taken over by committees.

For example, the Department of Worship in public worship would control the ‘elders, deacons, deaconesses and ushers.’ This ten-page pamphlet has no reference to the use or study of the Scriptures. Duties of the elders include ‘serve at the Lord’s Table’ and ‘cooperate with the functional departments.’⁸

With the establishment of denominational structure among the Disciples of Christ in the 1960s the founding document described the work of elders among these churches:

A person elected to the eldership is authorized to exercise within the congregation which elects him or her the ministerial functions which it assigns for periods of time which it specifies, such as: sharing in the ministration of baptism and the Lord’ Supper and the conduct of worship, and sharing in the pastoral care and spiritual leadership of the congregation. The eldership is a voluntary ministry, each congregation having a plurality of elders.⁹

Within the churches of Christ and independent Christian Churches the eldership remained a stronger office. Rather than any struggle between the committee structure of a church and the elders, any struggle was more between a strong eldership and a strong paid ministry.

The view of eldership by the majority of these churches is well described by LeRoy Lawson. Lawson served as the President of Hope International University in Fullerton, CA, and is a popular writer and conference speaker. He describes the work of elders in these terms:

1. To give oversight to all the activities of the church. Oversight involves goal setting, establishing and evaluating programs, protecting the church from danger of sin.
2. To teach, both formally and informally.
3. To shepherd the flock, that is, to provide pastoral care for the spiritual and physical needs of the members.

⁷ Ibid., 97, 98.

⁸ Eugene Johnson. *Scripturally and Duly Qualified: A Study of the Ministry of the Christian Church Movement*. (Cincinnati: Standard Publishing, 1975), 34.

⁹ The Design of the Christian Church(Disciples of Christ), www.sierrawebworks.com/partners/thedesign.htm.

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4. To lead, which is not the same as to give oversight. Elders are to be out in front, leading the church forward spiritually and evangelistically. If we are right in assuming that the elders succeeded the apostles and prophets in the leadership of the church, then their goal also is to equip the saints 'for the work of ministry, for building up the body of Christ...' (Eph. 4)

5. To be a model, an example, for the church (I Peter 5:3) For this reason the list of qualifications is severe (I Tim. 3). The church needs leaders whose personal qualities could profitably be imitated. Since the elders are to rule over the church (I Tim. 5:17); I Thess. 5:12) it is imperative that they manifest spiritual qualities that will make the Christians want to follow their lead.¹⁰

Given all of this history, it is insufficient to say that elders should simply be told to do what elders did in the New Testament. Persons of well-intentioned motives have greatly differed on what the role of elders should be and the extent of that role. There needs to be some coordinated instruction on exactly what expectations are placed on elders within a specific congregation for elders to be effective.

¹⁰ LeRoy Lawson, *The New Testament Church Then and Now* (Cincinnati: Standard Publishing, 1981), 133-134.

CHAPTER TWO

A REVIEW OF THE LITERATURE: WHAT HAVE OTHERS DONE TO TRAIN KEY LEADERS?

The need for some sort of help or direction for elders in the local church is nothing new. Not only within the Restoration movement, but in all church fellowships, the need for eldership training has long been widely recognized. Where the church is highly institutionalized and ministry is seen as coming through professional clergy, professional training has been seen as paramount. As the importance of lay leadership has grown since the Reformation, the need for lay leadership training of some sort has been obvious. The format that any training has taken has varied widely, however. It has reflected both the period of history in which the training was developed and the theological bent of the denomination or fellowship.

The purpose of this examination is, to give an overview of some of the types of leadership training that have been and are available. It is not the intent of this chapter to give a thorough review of all of the different sorts of leadership training programs¹¹ available, either in the Restoration Movement or within the wider church. Such an examination is so large it is outside the scope of this study.

Training Tools For Elders Throughout The History Of Christian Churches

Early Disciples of Christ (1809-1906)

From the very beginning, leaders in the Restoration movement have seen the need for the training of elders. The early spirit of the movement was formed by the written word: journals, particularly, but also printed debates and monographs. Because of the widespread and rapid spread of the movement in the early nineteenth century and the difficulty of transportation and communication, the most reliable form of widespread communication were journals distributed by the mail service.

¹¹Within this chapter, I will refer to “leadership training” when denominational training programs are meant for church leadership of any kind, and will use “elder training” of those Restoration Movement programs designed specifically for elders.

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In the first year of publication of the seminal journal of the early Restoration Movement, *Millennial Harbinger*, the role of elders was the focus of Alexander Campbell's attention. In a three page article entitled "Bishops" he wrote:

To lower the haughty pretensions of those who claim to themselves a politically patented episcopacy, as well as to put out of countenance the arrogant title of "Reverend" and to call things by their proper names, we recommend the term "bishop" as the common scriptural designation of all persons having the oversight of a Christian community.¹²

He was also on the lookout for the current trends and questions among elders around the country and reprinting articles he thought would be of help to them:

As Church Polity has become a grave and somewhat exciting topic of discussion amongst some of our Baptist brethren North and East, we submit to our readers the following essay on a 'Plurality of Elders'¹³

Not only were many articles written by the editors of these journals about the ways elderships should be organized and the ways they should function, they became the authoritative resource for the answers to questions.

As early as 1834, Alexander Campbell was being approached with questions:

Query 10. Is a person eligible to the bishop's office who before his conversion was of bad report among them who are without? -Ky.

Answer. If by 'bad report' we understand general bad character, as almost every person understands this passage: such a one is, in Paul's judgment, disqualified to receive the bishop's office....¹⁴

Twenty years later:

Several months ago I sent to your office the following query, and I should be much obliged for an answer.

Suppose a person ordained an Elder by prayer and imposition of hands, removes into another church and they desire him to serve them in the same capacity, is a second ordination necessary?"

¹² Alexander Campbell "Bishops" *Millennial Harbinger*, 1, No. 9 (Sept. 6, 1830): 428.

¹³ Wheelock, A., "Plurality of Elders in the Apostolic Churches" *Millennial Harbinger*, Series V, Vol. 6, No. 7 (July, 1863): 310.

¹⁴ Alexander Campbell, "Queries," *Millennial Harbinger*, 11, No. 5 (November, 1834): 546.

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Dubuque, Iowa, Feb. 29 '58

J.M. Bartlett

We think not. When set apart, as an Elder, by a solemn ordination... A.C.¹⁵

Alexander Campbell was not the only editor who freely gave direction to elders across the nation through his journals. Walter Scott often wrote or reproduced sermons which helped to refine the young movement's concept of eldership. He, like Campbell, had Question and Answer columns addressing a local church's problems with elders:

From Bro. A. Forrard.—A difficulty exists in the Bracken church, Ky. In relation to the manner of ordaining elders. Does the church collective possess the right to separate qualified members for every office? And who are to lay on hands? [If, my dear Bro. the church has not the right, who has? And if the hands laid on are to be holy, I would advise to take the brethren's.]¹⁶

A second example:

Has an overseer a right to resign his office when he pleases? Or when his decision is made null and void by the church?

Beloved brother:--To these questions the scriptures afford no direct answer.¹⁷

Just as journals played a large part in the development and training of elders in the early days of the Restoration Movement, so a small number of books served the same purpose.

One of the most influential books on the eldership during this period was simply entitled "*A Treatise on the Eldership*" by J.W. McGarvey. McGarvey (1829-1911) was a leader in the second generation of the restoration movement. The articles which came to be "*A Treatise on the Eldership*¹⁸," were originally published in the periodical *The Apostolic Times*, of which McGarvey was the editor from 1850-1865.

During those early years great stress was laid upon the biblical precedent for anything which was done in the church. *The Eldership* stands as a biblical defense for the existence of the office in the local church. The titles, the duties, the qualifications, and the necessity for a plurality of elders were all addressed in depth. The last two chapters deal with the practical matters of meetings and the lack of time.¹⁹

¹⁵ Alexander Campbell, "Query," *Millennial Harbinger*, Series V, Vol. 1, No. 1 (April, 1858): 295.

¹⁶ Walter Scott, "Correspondence" *The Evangelist* 4 No. 1 (April 2, 1832), 95.

¹⁷ Walter Scott, "Questions Answered" *The Evangelist* 8 No. 4 (April 1, 1840), 96

¹⁸ Often shortened simply to "*The Eldership*"

¹⁹ J. W. McGarvey, *A Treatise on the Eldership* (Murfreesboro, TN: DeHoff Publications, 1982 reprint of 1870 edition), 5.

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Besides the experience that came from serving as an elder, the dissemination and personal study of similar books were the primary method of elder training.

Early Twentieth Century (1906-1945)

By examining the literature produced and used to train elders in the local church during a specific period of time, it is possible to discern the issues that were uppermost in the mind of the churches during that period. In the early years, much of the training stressed a clear differentiation of lay eldership from clerical leadership.

As a result of the Civil War, a fissure began which did not become an official division until early in the twentieth century. In 1906 the non-instrumental churches of Christ, predominantly in the south, requested that the Census Bureau list them as a separate religious body from the instrumental Christian Churches. This has caused some confusion, since some instrumental Christian Churches were and are also called Churches of Christ.

Then in 1927, a second fissure opened up that was just as serious, but it did not become official for another forty years. It arose out of the Fundamentalist-Modernist controversies of the 1920s. Most of the controversy centered around the reliability and inerrancy of the Bible.

For the most part the education of elders among all three groups continued to center on the distribution of monographs and periodicals. Much of the work was polemical and apologetic in nature.

The non-instrumental periodical *Word and Work* reflects the musical debates which had run rampant and even ties them into defending the work of elders:

The elders (and we would do well to use as many terms for this office as the New Testament does) are the overseers of their respective assemblies, God's under-shepherds upon whom He has placed the responsibility of such care as the church needs. We should no more be willing to change their office than we should to change the music God placed in the worship, or change the terms of pardon which Heaven has made or substitute sprinkling for baptism, or use cider for 'the fruit of the vine,' or otherwise alter the arrangements of our Father in heaven. The word of elders and evangelists are in some respects similar but they are by no means identical and it is a very serious and far-reaching error when the latter supercede the former.²⁰

One commonly distributed series of books, *New Testament Christianity* reproduced sermons from famous preachers which gave instruction "1. To let our

²⁰ Don Carlos Janes, "God's Eldership" *Word and Work* 13 No. 1 (January 1920), 16-17.

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preachers--especially our young preachers--get a clear insight into the aims of the Restoration movement. 2. To arm them for the defense of that movement.”²¹

One of the articles in that series entitled “Ecclesiastical Polity” gave a full defense of the eldership, particularly a plurality of elders:

We learn from this passage that the Holy Spirit constituted or ordered over one congregation a plurality of bishops—overseers—by King James’ Episcopalian translation. Sectarianism, in order to sustain itself, in this place, as in some other, has dared to tamper with the utterances of the Divine Sprit. Why did not King James’ revisers translate episkopous bishops instead of overseers, as they did in every other place, only observing the nominal accident, number? Does the context forbid it? Oh no! What then? This is the reason: Episcopalianism must have one bishop over a plurality of congregations in order to maintain its diocesan episcopacy.²²

Interestingly, in searching out specific eldership development training programs from that period of time, the most common reference is to a manual entitled, *Training for Service* by C.J. Sharp, published in 1934. *Training for Service* was not primarily an eldership training program. It was originally designed for Sunday School teachers. The main emphasis of *Training for Service* was knowledge of the contents, reliability and inspiration of the Bible as well as the person of Christ²³. It was done in a formal classroom environment, complete with recitations and exams!

Mid- Twentieth Century (1945-1967)

During the middle of the twentieth century, the modernist-fundamentalist split in the movement was formalized. The lynchpin date for this division is usually seen as the formation of the Christian Church (Disciples of Christ) denomination in 1968. A great battle ensued, formalizing which churches were “in” or “out” depending on their theological orientation. Accompanying that was much acrimony and some of that is seen in the eldership development materials produced in that day. Three examples are *Elders and Deacons According to the Bible* by Seth Wilson, a professor at Ozark Bible College in Joplin, MO, “How to Be a Better Church Officer” by Guy Leavitt, editor of the *Lookout* magazine, and the “*Elders and Deacons Clinic*” promoted by the Christian Restoration Association (CRA) of Cincinnati and publishers of the *Restoration Herald*

²¹ Z.T.. Sweeney, *New Testament Christianity*, vol. 1 (Columbus, IN: New Testament Christianity Book Fund, Inc., 1923), 5.

²² A.I. Hobbs, “Ecclesiastical Polity” in *New Testament Christianity* vol. 3 (Columbus, IN: New Testament Christianity Book Fund, Inc., 1930), 538-539.

²³ C.J. Sharp. *Training for Service* (Cincinnati: Standard Publishing, 1934), 3.

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magazine. All three of these organizations are definitely on the conservative side of the division.

Elders and Deacons According to the Bible is actually a transcript of a series of lectures given at the Kiamichi Men's Clinic in Honobia, OK in 1958. The transcripts include interruptions by questioners and diversions, which make the book very difficult to read as well as teach. The appendices of the book are the extensive handouts that Wilson distributed at the workshop.

The *Elders and Deacons Clinic* produced by the CRA was a thick notebook of notes and resources designed to accompany a multi-day seminar held either for one or a number churches in an area. The book reflects the period of controversy over the formation of the new denomination, and the fear of loss of "faithful" churches or church properties to the new organization. The training included the expected instruction on functions of elders and deacons. It also continued, however, material on suggestions for calling a minister who would be "faithful," and a sample legal resolution to insure the church stayed out of the Disciples of Christ denomination. There is information on incorporation, by-laws, and how to conduct church business meetings, all of which reflect the concern of the time that churches not be "stolen" and taken into the Christian Church (Disciples of Christ).

"How to Be a Better Church Officer" appeared as a series of articles in the *Christian Standard* magazine in 1961. The organization of churches both within the local church and between churches as a denomination was a hot topic of discussion. The *Christian Standard* desired to counter the emphasis on organization made by those forces promoting a structured denomination. This training, therefore, included a series of check-lists for a local church eldership to evaluate the church on how well it was organized. Then an informative article in question and answer format was designed to be read to give explanations for how that part a of the church's life and ministry "should" be organized. Neither the spiritual work of eldership nor practical helps for elders beyond church organization is addressed.

Later Twentieth Century – Today (1967-2003)

Elder training in Christian Churches during the last third of the twentieth century and the first three years of the twenty-first have reflected a very diverse and eclectic philosophy of training. Some have arisen out of educational institutions, others have been home-made for local churches and a very few have found their way into published form.

The independent Christian Churches have thirty-some Bible colleges across the nation and many of the programs have been weekend seminars produced by Bible Colleges. An examination of three of these follows.

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The Biblical Eldership Seminar is produced by Boise Bible College, a small conservative college in Idaho. It is presented at weekend retreats in western states, particularly in the northwest. While the seminar may be of some help to prospective elders, it is specifically designed for current elders to enable them to pick qualified and able future elders. A great deal of emphasis is placed on the scriptural material regarding elders, and how to identify and select those men who would be strong candidates for the eldership. Also a good deal of attention is given in the discussion time to role playing regarding the handling of conflict resolution in the church.

“Strategic Planning and Goal Setting” is a weekend seminar for elders, presented by Steve Siemens, who was the president of Iowa Christian College when he began to present this material. Siemens continues to market the material under his own organization, “Siemen’s People Builders.” The purpose of the material is to train the eldership to be goal and results oriented. It arises from a business model of the church. It combines hands on sessions on strategic planning, vision, goals, and a master action plan with inspirational lectures on general principles of leadership. Most of these are simply taken, uncredited, from John Maxwell’s Injoy Life Club tapes. The seminar is of some value if it is a part of a much larger training effort, but it covers a very narrow focus.

“Elder and Deacon Training” is the name of a weekend seminar produced by Ken Cable, the president of Manhattan Christian College in Kansas. This is a part of a larger leadership development effort called “Scholarshare” which attempts to take practical training from the Bible college and present it to lay leaders in the church in a one-weekend format. There are multiple tracks going concurrently, so no one would be able to complete more than one of the tracks on any one weekend. The “Elder and Deacon Training” track combines lectures and worksheets to focus current elders on the purpose of the church, the purpose of their role as elders, principles for leading the church, and personal development of elders in their work. It is very focused on outreach and goal setting. Again, it is of some basic value only if combined with a more comprehensive training program.

Two contemporary training courses were examined which arose from a non-instrumental church of Christ perspective.

The first “Men’s Leadership Training Course” was published by Ron Willingham, a professional sales motivational speaker and leader in a church of Christ in Abilene, TX. The course involves weekly meetings for eight weeks. The material, while marketed for church use, is designed to build general public presentation leadership skills, and not specifically church leadership skills. It focuses heavily on public speaking and the public reading of scriptures. Elders are helped to gain cooperation from others, solve problems, make decisions and set meaningful goals.

The second Church of Christ published curriculum was originally entitled, “Leadership 2000” and published by Archie Luper and David Newberry. The course is

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currently titled “Biblical Leadership: Church Leaders Seminar.” It is intended to be a two or three day directed retreat, involving lectures and workbooks. It provides a balance between spiritual growth. Theological topics include The Holy Spirit and the Spirit filled Life, Spiritual Gifts, Leading the Church into the Presence of God, Personal Spiritual Renewal. Topics dealing more with practical helps include Understanding the Culture, Strategic Planning, Goals and Objectives, Teamwork Mentoring, Defining a Church’s Purpose Statement, etc.

A second type of eldership training within the Christian Churches is homemade programs, usually done for one specific church, but sometimes then taken to other churches.

The “Homer Church of Christ Leadership Development Program” began in the congregation which bears its name in Homer, IL. The program has been promoted particularly through the North American Christian Convention. It has a two-fold track. The first is to provide some basic training for men, and their wives, who are interested in eldership. The second track is an in-service continuing education involving all current elders.

The basic training track is a six week training session led by the minister of the church. It covers requirements and expectations of elders. Spouses are required to attend because they are expected to “buy-in” to the commitment of time and efforts needed for elders and deacons to be successful. In this particular church only males are permitted to be either elders or deacons. Current elders then meet one-on-one, once a week for a year with the prospective leader and they go through the “One Hour with God” material produced by John Maxwell. (See Appendix 1).

The in-service training involves the first hour of every elders’ and deacons’ meeting. They rotate through material such as *Biblical Eldership* by Strauch or *Joshua’s Men* by Reiland (See Appendix 1). In addition, John Maxwell’s Injoy Life Club tapes and a subscription to *Leadership* magazine are rotated among the elders, and they are required to take notes and discuss the tapes. The church pays for the expenses of any elder who desires to attend either the Injoy Leadership Conference in Toledo, OH, or the Elders’ and Deacons’ Seminar at Lincoln Christian College in Lincoln, IL.

A much simpler home-made program was designed by Jay Dever, at North Orange Christian Church, in Orange, CA. Like many other contemporary models, he uses a series of books read by the current or prospective elders and worksheets which ask predetermined questions. The elders pair up and read the pre-selected book on the monthly theme. See Appendix 1 for the specific themes. They meet for an hour a week the first three weeks of the month to discuss the material they have read. The fourth week the entire group gathers with the minister to discuss the material.

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The last example of a home-made curriculum examined for this study was done at the Tigard Christian Church by the interim minister, Oris Doty, during his ministry in late 1998-1999. The material was not originally designed for TCC, but was easily adapted. The seven areas of elder eldership identified were spiritual leadership, successful leadership, prayer, overseeing, shepherding, leading, helping each believer find his or her ministry. Definitions and scripture examples of each function were examined using worksheets distributed to all elders. Examples of what other elders have done in other churches to fulfill these responsibilities were examined. The group was then asked to brainstorm to which tasks the local eldership might commit themselves. The brainstorming list was then brought back the next meeting and elders were asked to make a commitment to what steps they would take either as a group or individually to accomplish those tasks. The material was designed to cover several months.

Leadership Training in Other Faith Contexts

Because the Christian Churches and churches of Christ are simply one stream in the river of the church of God, it is important to examine what types of leadership training are happening in other Christian groups. Some have arisen out of efforts to raise leadership within specific denominations, while others have been very intentionally interdenominational. As stated before, no attempt has been made to be exhaustive in this study. A more complete review of all of the curricula mentioned in this chapter can be found in Appendix 1.

Selected Denominational Resources

Basic Leader Skills (American Baptist): This material involves five two-hour weekly sessions based on reading done between sessions and then group activities. It involves functions and styles of leadership, effective planning, and managing conflict.

Christian Leadership Development (Christian and Missionary Alliance): This material was produced by a former officer-in-charge in the Canadian Naval Training Establishment, and it shows! It is a very extensive training manual of lectures for training leaders involving a very large amount of material: enough for a college-level course on leadership! It is designed to be covered in thirty-six sessions, but there is much more material than can be covered in that amount of time. Very few teaching methods are employed except lecture because of the tremendous amount of material to be communicated. It would be most useful as a resource to supplement a more varied program of training. The course was developed at the end of the 1960s and it places heavy emphasis on authority and obedience.

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Episcopal Lay Leaders Course: This is one example of a home made leadership course from a very different religious background. When approached about what materials were used for leadership training, the local Episcopal rector produced a file folder of materials which is used to train all potential leaders in the church. The materials covered training in the liturgical year, procedures for the various services of the church, resources in helping lay readers become knowledgeable in how to read in public and how to read the Bible out-loud with understanding. Materials to be read at home and discussed as a group. There were occasional homework assignments such as crafting prayers to be used later in a service.

Golden Staircase (Mennonite): This course was developed by a Mennonite minister for training potential leaders of his own congregation and then was later published and widely marketed. The core of the course is the reading and discussion of twelve books over twelve weeks. The weekly sessions begin with breakfast, prayer support, the development of a prayer list, a Bible study on the ten steps to spiritual development found in 2 Peter 1:1-11, the sharing of spiritual autobiographies and the rotation of the books to be read. This course should provide a solid foundation in Christian character. There is no formal discussion of the books, and there is very little help in the practical skills of leadership.

Training Church Leaders and Using Job Descriptions (United Methodist Church): This course is for potential lay leaders in the United Methodist Church. The material reviewed was for use in the 1997-2000 Quadrinnium. A new edition for the 2001-2004 Quadrinnium has been published. The material has three parts, although the name implies only two. The first level is designed to be an orientation to the leader's specific tasks. A complete package of job descriptions is provided and lists what resources are available to help the leader do his or her task. The second level is designed to be presented in four parts spread over four consecutive weeks or a weekend retreat. It covers leadership behaviors, group dynamics, strategies for productive meetings and managing conflict. The third level, which is mentioned and stressed but for which no material is provided, offers the church leaders spiritual and personal enrichment. Why it is mentioned with no clear plan is not stated.

Timothy Training Program (Pentecostal, specifically Minister's Fellowship International): This curriculum arises out of the flagship of the Minister's Fellowship International: City Bible Church in Portland, OR. The course presumes all male leadership, but requires the wives to attend all sessions. The training material is based on the life of the Bible character Timothy. It involves classroom lectures with discussion questions suggested at the end of each lesson and deals heavily with doctrinal matters such as spiritual giftedness and election. The material, while good in what it covers, is very basic. Because it limits itself to subjects arising out of the life of Timothy, of which not a lot is known, there are big holes in the training.

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Selected Interdenominational Resources

A phenomenon of the last several decades has been the rise of interdenominational leadership training resources. Part of this is because of the on-going break down of hostility between many denominations. Part of it reflects the pervasiveness of para-church organizations which arose during the twentieth century. Cynically, one might suspect that some of the material actively seeks an interdenominational audience because of the more lucrative financial potential of that market.

Bible Training Centre for Church Leaders: This is a very extensive training course for use in the local church, in fact, in effect it establishes a lay training Bible institute in the local church. For elders and other church leaders and teachers there are eight modules completed in the entire course. With the addition of two more modules, the course is also designed to prepare men for the pastorate in the local congregation. Women are not allowed to take this portion of the course. The classes are mostly lecture and outside reading, heavily weighted toward Bible knowledge. There is a three-day leadership training seminar required for any who would teach the course. This is a very intense program with a high degree of commitment required. It is “intended to cover the basic core material of a Bible college curriculum.”²⁴

Training Faithful Men: This course arose out of, and is closely tied with the materials from the Institute in Basic Life Principles (formerly the Institute in Basic Youth Conflicts) led by Bill Gothard. The course is designed for one-on-one mentoring between the pastor and prospective leaders in the church, lasting approximately eighteen weeks. The mentoree is given specific assignments each week and he and the pastor work through the materials together in their weekly meetings. The course states that its purpose is:

- Men Who Are Committed to the Lordship of Christ (Luke 14:27)
- Men Who Are Committed to Obeying God’s Word (John 8:31)
- Men Who Are Committed to Loving the Brethren (John 13:35)
- Men Who Are Committed to Bearing Much Fruit (John 15:8)

Three Types of Fruit:

1. Conversions-Fruit of Life (Prov. 11:30)
2. Character –Fruit of the Spirit (Gal. 5:22-23)

²⁴ Dennis J. Mock, *Program Summary Manual* (Atlanta, GA: Bible Training Centre for Pastors and Church Leaders, 1989), 7.

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3. Conversations-Fruit of our Lips (Heb 13:15)²⁵

The course is phenomenally expensive if the mentoree is expected to purchase the materials. In some cases just a few pages out of each resource is used. The cultic tendencies of this organization make the material very problematic (see Appendix 1).

Biblical Eldership: Arguably, this has been the most popular elder training program in recent years. References are made to it in many other curricula. Alexander Strauch is a teaching elder at the Littleton Bible Chapel in Littleton, CO. The basic manual contains an in-depth examination of the work of elders in the New Testament. The scriptural references are almost overwhelming. The first one hundred pages lay out the basic thesis of the book. The remainder of the book is basically a scriptural defense of the thesis. The material has been repackaged and marketed in a variety of formats. The reading book is designed so an individual elder can simply go through the book. A group study guide is available so that a group can go through the materials in forty-six lessons. A Mentor's guide is available as well as a twelve lesson personal study guide. The dogmatic tone of the work is something one will either love or hate!

Building Church Leaders: Your Complete Guide to Leadership Training: This is the offering from CTi, the publishers of *Christianity Today* and *Leadership* magazines. That tie-in is important because much of the material is reprinted from those magazines. The material is designed to cover twelve months. However, each topic could be covered in a variety of ways: as a part of a larger leadership meeting, a meeting specifically called for training, or as a part of a leadership retreat. Each topic has an interview with a specialist in that field, a key scripture with questions for that subject, assessment tools for the local church, case studies, devotionals, how-to-articles and even cartoons to be duplicated on each subject! This study is very easy for the leader to put together and would be a good in-service training tool.

Leadership: This simply titled video course is a series of lectures by the founding pastor of The Coastlands, which is a Foursquare Church, in Aptos, CA. It is not intended either to be a biblically intense study nor to be filled with practical techniques. It is designed to help current leaders think differently about leadership and church. It centers around a paradigm shift of how we see the church from seeing it as an institution to an ever changing organism constantly in process. This would definitely not be introductory material, but it has excellent content for higher level thinking and planning for established leaders.

Omega Course: This course is totally different from any of the others reviewed here. It is a training program for lay leaders enabling them to plant churches, particularly in the former Eastern bloc countries. This five manual course was written in conjunction with Peter Deyneka Ministries. Each manual is a different level and covers a series of topics on progressively deeper levels: Foundations Phase of the Church

²⁵ Institute in Basic Life Principles, *Training Faithful Men: Seminar Workbook* (Oak Brook, IL: Institute in Basic Life Principles, 1984), 7.

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Planting Cycle; The Winning Phase of the Church Planting Cycle; The Establishing Phase of the Church Planting Cycle; The Training Phase of the Church Planting Cycle; and the Multiplication and Movement Phase of the Church Planting Cycle. such topics as the church, spiritual character, bible study methods, prayer, evangelism, cell groups, discipleship making, spiritual warfare are addressed at increasingly deeper levels. The material is excellent and very extensive. While designed for lay leaders in the former Eastern bloc, it could be adaptable for lay leaders planting churches in the U.S.

Injoy Leadership Training Program: The most prolific producer of church leadership training materials in recent years has been John Maxwell, former pastor of Skyline Wesleyan Church and currently the head of Injoy Life Ministries. They produce two different monthly leadership tape series: The Injoy Life Club, for Christian church leaders and Maximum Impact, for Christian business leaders. Maxwell has produced scores of books on Christian leadership. Three courses have been available in recent years from Injoy which teach leadership development. The first of these is:

Injoy Leadership Training Program: This course covers the material in two of Maxwell's books *Developing the Leader Within You* and *Developing the Leaders Around You*. The materials contain eight videotapes of Maxwell teaching the material covered in the book and adding further material. Transparencies, student activity pages and video outlines are provided for the leader. The preparation by the leader is minimal. It would have to be used, however, in conjunction with a more exhaustive leadership development training program,

Joshua's Men: This second resource from Injoy was written by Maxwell's long-time assistant, Dan Reiland. It is based on a leadership development course he led at Skyline Wesleyan Church when both of the men were on staff there. Like many other courses, it is book based. Each month the participants read a preselected book on the topic for the month. At the monthly dinner meetings the leader gives a lecture based on material provided in the leader's guide related to the subject for the month, and then the men discuss the book. It is designed to be a three to four hour meeting every month, which seems a bit excessive.

One Hour with God: This third resource from Injoy is of a different flavor from the first. It is primarily a devotional notebook and character-building program. Fifty-two different godly character traits are identified. The student is to have a daily devotion time on study or application of the character trait of the week. Then a group, usually comprised of two or three people, meets once a week to discuss the material and to provide accountability. This would be excellent in conjunction with more specific leadership development training.

Intentional Shepherding (Willow Creek Community Church): This material is specifically designed for developing small group leaders in a local congregation but promotes itself as useable for general leadership development in the local church. It is organized around the five traditional "Willow" areas: grace, growth, group, gifts and

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good stewardship. An assessment tool is provided, and the “mentor” gives the assessment to the student. A plan of books to be read and tapes to be listened to is negotiated and a three-month covenant is formulated. There are periodic accountability meetings for review and questions. At the end of three months a new covenantal agreement may be negotiated. While the material claims to be a leadership development course, it is incomplete for that purpose and works best as a one-on-one discipleship program.

How to be a More Effective Church Leader. Norman Shawchuck is a United Methodist writer teaching at an Assembly of God school teaching leadership to an interdenominational audience. This material is for leaders who are already in place. It teaches a survey of different leadership style and helps the student discover which leadership style he or she is most comfortable with. There are tools provided to help the leader discover which style works most effectively with any particular group. Case studies are given. This would be very useable with an existing leader who has an identified group with which he or she is already working. It is not an introductory training at all, but an excellent resource to use with leaders who have some experience under their belt.

Conclusion

The variety of curricula available is overwhelming. Many are specific to a time, a denomination, or a place. Many are too short to be of much good or too long to be practical for busy elders. While most of the curricula surveyed had strong points, none is perfect for any and every situation of eldership training. The importance of knowing a place and a group of elders in selecting a curriculum, or combining several, or creating one's own cannot be overstated.

PART TWO
BIBLICAL FOUNDATIONS

CHAPTER THREE

THE NATURE OF BIBLICAL LEADERSHIP

If “everything rises and falls based on leadership” as suggested in the introduction, then it is essential to ask, “What is the nature of what we are asking leaders to do?” Of what are we asking elders to be leaders? Elders must lead the church in ministry. Paul declared to the elders that they were to be “shepherds.” The nature and mission of ministry are wrapped up in the nature and mission of the Church. Acts 20:28(b) “Be shepherds of the church of God, which he bought with his own blood.”

What is the nature of the leadership elders have in a local congregation? Is it, as often functions, merely a business or supervisory model? If elders are to “shepherd,” what does that form of leadership ministry take?

In Acts six, the apostles or leaders of the church, refused to be consumed with administration of the benevolence work of the church. They said, Acts 6:2-4¹:

“It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.”

What does the ministry of local church elders entail? Any program will be based on a theology, so it is important to examine the theological underpinnings. What theology of ministry, whether lay or clerical, influences the way a training program is developed?

To think theologically about “ministry,” it is easy to begin with false assumptions. It is commonly understood that the word is used in reference to the office or responsibility of a Protestant religious leader or clergyperson. In *Webster’s New Collegiate Dictionary* the only definition of the English word “minister” which does not

¹ All scripture references from *The Holy Bible, New International Version* (New York: New York International Bible Society, 1978).

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refer exclusively to a professional clergyperson or an official of government is the final definition of the secondary meaning of the word: “to give aid or service <~to the sick>.”²

And yet a look at scripture shows that ministry is a far more encompassing concept. Indeed, the forms that present day professional ministry take today are at times at odds with the New Testament ideas of ministry.

In many parts of evangelical Protestantism, over the past twenty-five years, both “professional” ministry and elder leadership both have devolved into an almost technocratic form of religious business practices. It is increasingly common for ministers to pursue advanced educational degrees in business or administration. Their responsibilities seem to be more and more as business administrators rather than the more traditional pastoral arts.

The world seems to set the criteria for success, and bigger seems to be better. The crying question needs to be, “What theological presuppositions do our current actions or philosophy imply?”

Charles vanEngen quoted Alvin Lingren to say: “The very content of the gospel predetermines the vehicles which are suitable for carrying it.”³

The difference between the current view and a more long-range view is expressed in the difference between the concepts of *poiesis* and *praxis*. Ray Anderson describes this critical difference:

“[P]*oiesis*...means an action that produces a result, like a carpenter constructing a cabinet, or a contractor building a house. The end product completes the action regardless of what the future use may be of the product. This future use or purpose, what Aristotle called a *telos*, does not enter into the process of making something, (*poiesis*).”⁴

Praxis, however is different:

With *praxis*, the *telos*, or ultimate purpose and value of an action, becomes a part of the action. While the design serves to orient the action toward its goal, the ultimate purpose, or *telos*, informs the action so as to correct the design, if necessary, in order to realize the ultimate purpose.⁵

² Webster’s New Collegiate Dictionary (1973), s.v. “minister.”

³ Alvin Lindgren, *Foundations for Purposeful Church Administration*, (Nashville : Abingdon Press, 1965) quoted in Charles vanEngen, *God’s Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 88.

⁴ Ray Anderson, *The Soul of Ministry* (Louisville: Westminster John Knox Press, 1997), 26.

⁵ *Ibid.*, 27.

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To do ministry in an excellent way which is effective could be either *praxis* or *poiesis*. If the ministry is simply focused on the moment and meeting the needs of hurting people in the present, or growing a large church in the present, but is not tied in with what God's ultimate purpose is for his people, then it is *poiesis*. It is when one understands the ultimate purposes of God, and adjusts the way ministry is done so it harmonizes and is affected by that ultimate purpose, then *praxis* ministry happens.

Why is that important? Because while God can and does use *poiesis* ministry, it has limited value. It is when we are listening to and are in tune with the purposes of God that his Spirit is able to fill and empower the church so it reaches his purposes.

This book will use the following expanded definition to describe ministry:

Ministry is the people of God reflecting the character of God, doing the work of God, as the body of Christ, in the time and place where God has placed them.

Any training program for leaders, lay or clergy, will be based upon presuppositions. The purpose of this chapter is to lay out a theology of ministry using the above definition, particularly, from the words used for ministry in the New Testament.

New Testament words related to Ministry

In Christian theology even the meaning of the English terms “minister” and “ministry” must be subservient to a broader and more foundational meaning.

In the English Bible –our primary source of Christian theology—the words “minister” and “ministry” are the translation of four primary Greek word groups. It would seem foundational to examine the very words used to describe this action for which a theology is being developed.

The forms of the word “ministry” (“minister,” “ministrations”) appear ninety-seven times in the King James Version, twenty-nine times in the New International Version, thirty-five times in the Revised Standard Version and fifty times in the New American Standard Bible.

The primary word group is comprised of those words related to the Greek word διακονος [diakonos] (for example, Matt. 20:26; Mark 1:13; Luke 4:39). This word denotes “one who serves.”⁶ The secular meaning does not imply anything about the relation of the one serving to the one served nor the attitude of the one serving. Other words (ex:δουλω,[doulo-oh] θεραπων, [therapon] υπερετες [uperetes]) imply differing

⁶ H. W. Beyer, “*diakoneo, diakonia, diakonos*” *Theological Dictionary of the New Testament*, Abridged in One Volume, ed. Gerhard Kittel, Gerhard Friedrich and Geoffrey William Bromiley (Grand Rapids: W.B. Eerdmans, 1985) s.v. “*diakoneo, diakonia, diakonos*”.

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aspects of the service; διακονος [diakonos] does not carry those connotations. Different cultures place different preconceptions on the word. Greeks believed that humans were born to rule; therefore, service is undignified. Jews, on the other hand, did not see service as unworthy; in fact, they came to see it as meritorious.

In the New Testament Jesus modeled service or ministry that was self-emptying and was presupposed on love for the one served. While the secular word does not imply the attitude of the server, in the New Testament the word is infused with an overarching attitude of sacrificial self-offering based on good will held for the one served. More will be said about this below.

Other word groups are used to describe ministry, but they are much less frequently used than the term διακονος.

The second most common word group is comprised of those words associated with the term λειτουργεω [leitourge-oh]. This word group speaks of doing things “for the body politic or discharging a task for society.”⁷ Religiously, the word came to be used for one who performed cultic, or “liturgical” actions. The actions were done publicly but were not necessarily seen as being done for the religious community. Instead, they are done in service to the deity. Interestingly, the word is almost exclusively used in the New Testament in reference to Old Testament people, items or actions (for example Acts 13:2; Rom. 15:27; Heb. 10;11). The exceptions to this are in reference to the church body praying in Acts 13:2 or in a popular sense similar to διακονος: general serving done for another. (for example, Rom. 13:6; Phil. 2:25) H. Strathmann concludes in *The Theological Dictionary of the New Testament* that

The end of the OT cultus with Christ means that the terms are not suitable for the functions of Christian ministers, whose task is to proclaim the leitourgia that has been fulfilled once and for all in Christ. The new community has no priests; it consists of priests, for all can enter the sanctuary through Christ’s blood.⁸

The third group of words translated with “minister” or its variant forms are those associated with the term υπερητες [hyperetes] (for example, Matt. 5:25; 26:58; John 19:6) This term has the meaning of “an under-rower” or “subordinate rower.”⁹ It refers to the servants of a king, an attendant, assistant, or magistrate who performs a service for someone or some group beyond or above him or herself. While διακονος does not

⁷ H. Strathmann, “leitourgeo, leitourgia” *Theological Dictionary of the New Testament*, Abridged in One Volume, ed. Gerhard Kittel, Gerhard Friedrich and Geoffrey William Bromiley (Grand Rapids: W.B. Eerdmans, 1985) s.v. “leitourgeo, leitourgia”.

⁸ Ibid., s.v. “leitourgeo, leitourgia”.

⁹ K.H. Rengstorff, “hyperetes, hypereteo” in *Theological Dictionary of the New Testament*, Abridged in One Volume, ed. Gerhard Kittel, Gerhard Friedrich and Geoffrey William Bromiley (Grand Rapids: W.B. Eerdmans, 1985) s.v. “hyperetes, hypereteo”

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imply a relation between the one serving and the one served, this term does. It implies a subordination of the one serving.

The fourth word group, which occurs far less frequent than the first three, are those words associated with the term $\square\square\square\square\square\square$. This word describes one who furnishes the things necessary for a task to be completed (for example, 2 Cor. 9:10; I Pet. 4:11). Its original reference is in providing what is necessary to outfit a chorus. It has a broader meaning in the New Testament, however, and is used by Paul exclusively in reference to the supplying or ministering that God does for his church.

Other words translated by the English word “ministry”: παρεχηηω [pareche-oh] [Col. 4:11], ειρουρηγηω [eirourge-oh] (Rom. 15:16) and εργαζομια [ergazomia] (I Cor. 9:13) are only used once and do not significantly add to the meanings outlined here.

The clear conclusions which can be drawn from this brief word study of words translated “ministry,” “minister” or “ministration” are as follows:

Ministry is something that is done for someone else. The identity of that someone else will be discussed below;

Ministry is something all persons are called to do. While the second most common term was a word group used of one who would do something for the group or in a cultic sense, as noted above, this is used almost exclusively in reference to the Jewish cultus. Christian ministry can be, and is, done by one who is simply a part of the body being served;

While the idea of subservience is implied in some of the words, it is not a primary implication. Ruling or control or sovereignty or superiority are, however, not implied by the word. It was seen above that a superior one, for example: God, can be the one doing the ministering, and while the act of ministering does not imply superiority or high position, it may or may not involve subservience.

This seemingly extended discussion of Greek vocabulary and definitions may seem to be delaying the point of this discussion of a “theology of ministry,” but in fact, this is not the case. For one to discuss a “theology,” a study of things related to God, we must know what the goal is that one has in mind.

What, then is the role of the elder, or “Leadership Ministry.” It is both to equip the body to do ministry and to use the gifts of leadership with which God has gifted the elder.

How does ministry arise from the major theological themes of scripture?

Revealed in the Nature of God: The Source

If, we are examining a theo-logy of ministry, it is critical to begin with geo§—or God. Scripture describes God as one who ministers. While the church today does not bear many of the characteristics of God, such as omniscience and omnipotence, the ministry of the church does reflect some of the character of God and is able to be a participant in the work of God.

The Character of God

Scriptures are clear that God is a God of truth:

Deuteronomy 32:4: He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

Isaiah 65:16: Whoever invokes a blessing in the land will do so by the God of truth; he who takes an oath in the land will swear by the God of truth.

Hebrews 6:18 (b): ...it is impossible for God to lie.

Ministry must reflect that truth. In a day and age when truth telling is less and less a part of our culture, those who serve in the name of Christ must reflect the truth which is inherent in God.

God, second, is characterized by power:

1 Chronicles 29:12: Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all.

Job 42:2: "I know that you can do all things; no plan of yours can be thwarted.

Psalms 62:11: One thing God has spoken, two things have I heard: that you, O God, are strong,

Matthew 19:26: Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

The church, unlike God, does not have power inherent in its nature. The power of ministry is a delegated power. The power the church has to do its task is only that which God infuses into it.

The power in the church derives from the presence of the Spirit of God in the Church. What the church does only has God's power if it is infused with God's spirit. Acts 4:31 records, "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly."

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The third quality of the character of God is Universality:

That refers to the fact that God is the God of all nations and peoples. Donald Messer writes:

“The scripture record portrays God’s election of Israel not as a strictly private relationships but rather as a specific public responsibility for the Jewish people. The calling of Israel was to be the *pars pro toto*, a minority called to serve the majority.”¹⁰

The church is to reflect in its makeup, and in its outreach the universality of God’s love and concern. Too often God has been relegated to be the god of a particular people or nation, however, that is always a perversion of the church’s mission. The church must have a concern that the gospel is taken to all peoples and that all peoples are incorporated into ministering, effective parts of the body.

The Work of God

Ministry not only models itself after the character of God, it models itself after the work of God as well.

God is a creator and an initiator. He is the creator of our world. He is the creator of all beings. He is the creator, but the role of creator implies many things. One of the most important is that God is the initiator. He initiated the creation of the world and of humans. He initiated a call to Abraham and promised to make of him a great people. He initiated the rescue of Abraham’s descendents, God’s people, from bondage in Egypt. He initiated the return of his people from exile in Babylon. He initiated the reconciliation of all people through the coming of Christ in human form. He initiated the expansion of that task through establishing his church.

The Old and New Testaments are replete with references to God as initiator:

Ezekiel 34:11-13a, 16: For this is what the Sovereign LORD says: I myself will search for my sheep and look after them. As a shepherd looks after his scattered flock when he is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on a day of clouds and darkness. I will bring them out from the nations and gather them from the countries, and I will bring them into their own land.... I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

¹⁰ Donald Messer, *A Conspiracy of Goodness* (Nashville: Abingdon Press, 1992), 34.

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Isaiah 62:12: They will be called the Holy People, the Redeemed of the LORD; and you will be called Sought After, the City No Longer Deserted.

Matthew 18:12-13 What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off.

Luke 19:10: For the Son of Man came to seek and to save what was lost.

1 John 4:9-10: This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.

Ministry models itself after this work of God. Ministry is creative. Ministry involves using the creative abilities given to men and women. Ministry is proactive. Ministry looks for the lost one. Ministry shows mercy where mercy is not deserved. Ministry, like God, initiates when others would prefer to ignore. Ps. 68:5-6a declares, "A father to the fatherless, a defender of widows, is God in his holy dwelling. God sets the lonely in families; he leads forth the prisoners with singing."

Ministry shares the heart of God for the poor, the weak, the oppressed and the outcast. Matthew 25:34-36 records a parable of Jesus:

Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

The work of God also includes his work as healer and reconciler.

Ephesians 2:14-17: For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near.

Colossians 1:20-22: ...and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Once you were alienated from God and were enemies in your minds

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because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation....

Matthew 5:23-26: Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. I tell you the truth; you will not get out until you have paid the last penny.

For ministry to be truly Christian it must begin with the nature and character of God. If it does not reflect these, then it is not Christian ministry, whatever else it is. While the church is only an instrument for God to use, it can and must reflect many of his characteristics: his truth, his power, and his universality. It reflects this character as it does his work of initiating, being creative, demonstrating compassion for the poor, the weak, the oppressed and the outcast, and doing the work of healing and reconciling.

Revealed in the Nature of Christ: The Model

While God serves as the source of ministry, Jesus serves as the model for ministry. Jesus was the expression in human form of the mission of God.

Jesus was the model for ministry in several ways. He was:

Incarnational

Jesus was God, coming in human form. John 1:14: "The Word became flesh and made his dwelling among us."

In his earthly ministry he was God, "emptying himself" and becoming obedient even unto death (Phil 2: 5-8).

To see Jesus was to see God. John 14:9 (b): Anyone who has seen me has seen the Father. To hear him speak was to hear God speak; to see him act was to see God acting. John 14:10: "Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work."

The work of Christ continues in us. When we minister, we are continuing the mission for which Christ came. Christ is incomplete without the church. We are not in full nature the same as Christ, but we in some fashion embody God's appeal to the

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world. We “incarnate” for a watching world how God would speak, how God would act, what God would do.

Greg Ogden has said,

What is the relationship between Jesus and his followers? Jesus dwells in them; the church is the aggregate body to whom Jesus has given his life. If you touch Christians, you have touched Christ. Christians are a sacramental people. A sacrament is a means of grace; it is a symbol that mysteriously bears the presence of Christ and through which believers encounter Christ. It would then be fair to say that the church is a sacramental people who are corporately and individually the conduit of Christ.¹¹

Kerygmatic

A key part of Christ’s ministry was the proclamation of the word. The term “Word” was used to describe Christ in his pre-incarnate state, as seen above. In his inaugural declaration in his hometown, Jesus declared:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor. (Luke 4:18-19)

There was a declarative message of content, which was part of why Jesus came. It is the same as the Church ministers in the name of Christ. We embody Christ, not only in our actions, but we declare a message as well. 2 Cor 5:20: We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.

Humble service

Christ came not to rule, but to be a humble servant. He came to shepherd the lost sheep. On the night before his death, as he girded himself with the towel and washed the disciples feet, he embodied humble service. Matthew 20:28: “just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

This aspect is a constant struggle for believers. It is our old nature to elevate ourselves even when we serve. It is far easier for us to *be served* instead of *to serve*. Even praise and exceeding recognition for our service can be a form of “being served.”

¹¹ Greg Ogden, *The New Reformation: Returning the Ministry to the People of God* (Grand Rapids: Zondervan Publishing House, 1990), 31.

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It is at this point of service that a critical distinction must be made. Whom do we serve? The immediate answer may be “We serve the one around us.” “We serve the hurting one,” or for elders, “We serve the members of the congregation.”

Ray Anderson is helpful in this regard as he asks the question, “Who did Jesus serve?” Did he serve the people of his day or someone else? His important observation, “It is not the ministry of Jesus to the world on behalf of God that made him a servant, but his ministry to the Father on behalf of the world.”¹²

This is important because it determines who sets the agenda. In Anderson’s words, “Human need is an insatiable and unforgiving slave master, as many pastors have found. Those who seek help from ministers as well as from other Christians will inevitably create a burden too great for any one person to bear.”¹³

This is even reflected in the classic passage of scripture on the call to servanthood:

Matt 25:35-36, 40 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.... I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’

As many sermons have declared: “When we serve those around us, we are ultimately serving Christ.” In our service to our congregations we are ultimately serving Christ. The actions may look the same, but it provides the balanced perspective on serving which many ministers lack. If the congregation or the world are our master, then there is a never-ending demand of need and expectation. If Christ is our Master and we serve Christ on behalf of the congregation, then it helps us sort out the competing demands and expectations.

Anderson again states it well, “The leader is not subservient to the desires and goals of the organization, but is a servant of the mission of the organization.”¹⁴ When the mission of the organization is set by Christ, the responsibilities are clearer.

As we examine the life, death, and resurrection of Jesus, it is important to take seriously the resurrection of Jesus from the dead. Again, Anderson is helpful in expounding on Karl Barth’s understanding of *ex nihilo* as an interpretive model of scripture. Throughout scripture, including in the death of Jesus, there are situations

¹² Ray S. Anderson, *The Soul of Ministry* (Louisville: Westminster John Knox Press, 1997), 78-79.

¹³ Anderson, *The Soul of Ministry*, 81.

¹⁴ Anderson, *The Soul of Ministry*, 198.

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where there is no life: the formlessness of existence before creation, the barrenness of Sarah, the captivity of Israel in Egypt, and the virginity of Mary. All of these were expressions, like the state of Jesus after the crucifixion, of death, bondage or the inability to produce life. In God's Word, however, life springs forth. That is seen in the resurrection of Jesus from the dead. He lays, lifeless in the tomb. In that *ex nihilo* state, God is ready to act. As Peter declared on the day of Pentecost: "You, with the help of wicked men, put him [Jesus] to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him." (Acts 2:24). It was God's action which brought forth life.

Our ministering is, likewise, barren of life. When ministry is attempted in human energy, it produces at best the results human energy can bring. When we are serving the right Master, however, and when we recognize the ultimately self-serving and finite results of our own efforts, then God is able to bring forth life.

Revealed in the Nature of the Church: The Agent

If God is the source of our ministry, and Jesus is the model for our ministry, then the church is the extension of Christ's mission. Putting it another way, the church is the agent of ministry.

Indeed, there is a necessary blending between the discussion of Christ as the model and the Church as agent because Christ and the church are inseparable. Christ is the head; the Church is the body. To speak of Christ acting in the present age is to speak of the church.

Charles vanEngen put it this way: "What is the Church? It is the unifying, sanctifying, reconciling and proclaiming activity of Jesus Christ in the world."¹⁵

The discussion by Neuhaus on the church is quite helpful. As noted above, the Christian Churches and Churches of Christ have stressed the "restoration of the New Testament church." That has historically served as the defining model for the Christian Churches and churches of Christ. Neuhaus challenges that model, or better, helps one to sharpen understanding of that model, in a powerful statement when he writes, "Our restless discontent should not be over the distance between ourselves and the first-century Church but over the distance between ourselves and the Kingdom of God, to which the church, then and now, is the witness."¹⁶

This discussion helps clarify that the church in all ages, the New Testament age and the contemporary one, are imperfect manifestations of the kingdom of God. To

¹⁵ Charles vanEngen, *God's Missionary People: Rethinking the Purpose of the Local Church* (Grand Rapids: Baker Book House, 1991), 70.

¹⁶ Richard John Neuhaus, *Freedom for Ministry* (Grand Rapids: William B. Eerdmans, 1979), 33.

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model the present-day church after some pristine age when everything was done perfectly is idealistic and unreasonable. The “restoration” desired is not to a time in church history that never existed but to the kingdom of God as described in the whole of the New Testament. That does not mean that “anything goes” or that the fad of the moment or whatever we want is acceptable for the church. The New Testament documents describe the Kingdom of God; the church of all ages, New Testament and twenty-first century alike, striving to embody those apostolic principles. In Anderson’s words, there must be a “theological antecedent for what becomes theological innovation. The Word of God, as originally revealed through God’s ministry, bears within it the clues to what later will appear as theological innovation.”¹⁷

The church in the first century, the church in the middle ages, the church of the sixteenth century Reformation, the church of contemporary America all strive to embody the kingdom of God, but do so imperfectly.

What part does this discussion play in a theology of Ministry? The type of leadership provided to a church will be determined in large part by what the church looks like. Is the form of the church more important than the mission of the church? No. But the form must support the mission of the church. As above, “The very content of the gospel predetermines the vehicles which are suitable for carrying it.”¹⁸

Revealed in Apostolic Ministry: The Precedent

We see this idea of content determining methodology demonstrated in the early life of the church. The Apostles continued the work of Christ, and both in the book of Acts as well as in the Epistles we see the apostolic example of the church being the bearer of ministry.

In Acts and the Epistles the church has three roles. Those roles are the same as those roles performed by Christ. They are: kerygmatic ministry, didactic ministry and paracletic ministry. Anderson draws these helpful categories from Jacob Firet.

Kerygmatic ministry:

Ministry has a declarative sense. This sense is the declaration of God’s coming in the kingdom. The kingdom stands opposed to the presumption and powers of this world, and offers healing and hope to all who enter. (Acts 2: 14-36; I Peter 2:9)

¹⁷ Anderson, *The Soul of Ministry*, 19.

¹⁸ Lindgren, *Foundations for Purposeful Church Administration*, 88.

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Didactic ministry

This is the teaching ministry of the church. This, too, is a statement that God has come, but it teaches this is how one should live as a member of the kingdom. (I Cor 14:19; 2 Tim 2:29)

Paracletic ministry

This, as well, is a declaration that God has come, but it embodies the presence of the Spirit in our lives. Its stress is that “he wants to live in my house and my situation; he will walk with me as I enter and experience the blessings of the kingdom.”¹⁹ (Acts 9:32; I Cor 6:19)

Unfortunately, much church leadership has emphasized only one aspect of this last area of ministry. As Messer states, “In general, contemporary theological education has been oriented primarily toward the pastoral care of congregations, not the church’s mission to the world”²⁰

The role of leadership ministry is to move the church toward all three types of ministry. Unfortunately, the modern church has developed a performance mentality both in music and leadership ministries. While not usually stated expressly, the leadership ministry team is expected to care for the body and if there is time left over, then they are expected to be the ones to grow the body.

As seen in the extensive word study on ministry which began this chapter, this is foreign to the New Testament concept of ministry. Ministry is something that ALL members of the body share in doing. To be a believer is to be gifted for ministry.

Unfortunately, in today’s church this is not a well understood or at least not a well applied principle. We focus as Americans on the individual’s relationships to God. We focus on the individual’s growth in the Word. We focus on the blessings which come to the individual because of the Spirit’s indwelling. We focus on what the individual will be doing or experiencing in heaven. This comes to a ludicrous conclusion in the currently popular novel, *The Lovely Bones* by Alice Sebold. In this novel, heaven is totally an individual creation comprised entirely of what each specific person dreams about on earth as being ideal.²¹

¹⁹ Jacob Firet, *Dynamics of Pastoring*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1986) quoted in Anderson, *The Soul of Ministry*, 179.

²⁰ Messer, *A Conspiracy of Goodness*, 17.

²¹ Alice Sebold, *The Lovely Bones* (Boston: Little Brown and Company, 2002).

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Messer quotes Rabbi Abraham Heschel as complaining “too many Christians were more concerned about their personal salvation than about joining God in God’s work in the world.”²²

If ministry is to be seen as the individual participating as a giver and not just a receiver in the *kerygmatic*, *didactic* and *paracletic* ministries of the church, it must begin from the beginning.

When the church baptizes persons into the mission of Christ rather than merely into the body of Christ, spiritual empowerment will be the motivation to prayer, the central focus of worship, the aim of preaching, and the practice of ministry on the part of each Christian. Pentecostals tend to emphasize baptism in the Spirit rather than spiritual baptism into the mission of Christ. Non-Pentecostals tend to stress baptism into the Word rather than a spiritual baptism into the mission of Christ.

When spiritual empowerment becomes a mission strategy, ecclesial distinctives and disagreements become softer and sweeter.”²³

As stated above, the role of Leadership Ministry is both to enable and to encourage each part of the body to ministry as well as to use his or her own gifts of leadership ministry. “An effective servant leader must possess three things: a creative vision that inspires, a delegated power that enables, and a spiritual gift for ministry.”²⁴

The Twentieth-First Century World: The Field

The last area to be addressed is the field in which ministry is done. That field is the place where the church finds itself, currently, in the world at the beginning of the twentieth-first century.

It is a world in which the gospel is exploding around the globe, but it is declining in the North America and in Europe. A recent article in *The Atlantic Monthly* spoke of the seismic shifts that are happening in the church.

In the global South (the areas that we often think of primarily as the Third World) huge and growing Christian populations—currently 480 million in Latin America, 360 million in Africa, and 313 million in Asia, compared with 260 million

²² Messer, *A Conspiracy of Goodness*, 24.

²³ Anderson, *The Soul of Ministry*, 115.

²⁴ Anderson, *The Soul of Ministry*, 197.

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in North America—now make up what the Catholic scholar Walbert Buhlmann has called the Third Church, a form of Christianity as distinct as Protestantism or Orthodoxy, and one that is likely to become dominant in the faith. The revolution taking place in Africa, Asia and Latin America is far more sweeping in its implications than any current shifts in North American religion, whether Catholic or Protestant.²⁵

It is a world in which mission, seen for too long as something done “over there,” is now something that it is impossible to ignore close to home. Fortunately we are seeing the death of what Messer calls “the salinization of mission”... the false idea of only “traveling over salt water” as mission²⁶

It is a world that is returning to a previous theme of Christianity and world religions, particularly Buddhism, Islam, and to a much lesser degree Hinduism, in direct and, unfortunately, sometimes violent confrontation.

It is a world that is ripe for the gospel. Spiritual hunger is widespread. Forces within most cultures work in opposition to Christian principles. As Anderson notes: “The power struggle is not between the gospel and culture, but between the gospel and the “powers” within any culture that dehumanize and enslave persons.”²⁷

As the form that ministry has taken has changed through centuries past, so the form ministry takes will be different in the twenty-first century. It is vital the church contextualize its outreach and ministry to the culture in which it finds itself. This is one of the geniuses of the Christian faith throughout time. But “Contextualization ought not to be confused with contextualism. The latter accommodates to the context or culture, saying or doing anything as long as it fit comfortably in the circumstances.”²⁸

Mission is the task of the whole church. *Diakonoç* is not something for a select group of people. It is the work of the people of God. It happens in the context in which we live. Mission arises because of the nature and character of God. It was modeled for us in the life, death and resurrection of Jesus Christ. It happens in the context of the church, modeled for us by early leaders interacting in the culture in which God has placed it.

²⁵ Philip Jenkins, “The Next Christianity” *The Atlantic Monthly* (October 2002), 54.

²⁶ Messer, *A Conspiracy of Goodness*, 18.

²⁷ Anderson *The Soul of Ministry*, 183.

²⁸ Messer, *A Conspiracy of Goodness*, 32.



CHAPTER FOUR

MODELS OF BIBLICAL LEADERSHIP

In the preceding chapter we used a definition of ministry as: “The people of God, reflecting the character of God, doing the work of God, as the body of Christ, in the time and location where God has placed them.” That is true in all generations and in all ages. God works through his people so that ministry occurs.

Leadership “leads ministry.” That means in instructing, modeling, motivating and equipping, the leader moves the people of God closer to the picture of ministry described above.

J. Robert Clinton defines a leader in these terms: “A leader is a person with a God-given capacity *and* with God-given responsibility , *who is influencing* specific groups of God’s people toward God’s purposes for the group.”¹

God forms leaders over time. As he does that, he teaches the leader various leadership lessons. He moves the leader through various leadership experiences, he places before the leader various leader challenges and various leadership checks, or tests, to show the leader areas of potential pitfalls and weakness.

In Scripture we have a wealth of examples of leaders who modeled important aspects of leadership principles and skills for today’s leaders.

¹ J. Robert Clinton, *Leadership Emergence Theory* (Altadena, CA: Barnabas Resources, 1989), 20.

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This chapter will examine five leaders and the principles they model for the leader of today.

Joseph: The Principle Of Integrity

The Old Testament character Joseph teaches us many leadership principles. In Joseph's life and experience one can observe such diverse principles as the sovereignty of God, God's preservation of his purposes, the blessing and protection of God, the redemptive presence of God through his people in diverse cultures, and God's revelation of destiny and early life preparation for the fulfillment of that destiny in the life of the leader.

The most well known leadership principle in the life of Joseph is the "preparation for leadership check" that God did in the life of Joseph in the area of integrity. J. Robert Clinton defines integrity as "that uncompromising adherence to a code of moral, artistic or other values which reveals itself in utter sincerity, honesty, and candor and avoids deception or artificiality (adapted from Webster)."²

For the leader to, first of all, reflect the character of God, there must be an underlying commitment to living out integrity. . Because this is foundational to leadership, God sends integrity checks into the life of the leader along the way to show the leader weaknesses and to note the areas where trouble could arise. These are called integrity checks.

Clinton defines an integrity check in the life of the leader this way:

An Integrity Check refers to the special kind of process test which God uses to evaluate heart-intent, consistency between inner convictions and outward actions, and which God uses as a foundation from which to expand the leader's capacity to influence.³

The integrity check can be in one of a number of areas or kinds. Clinton lists the following: temptation, restitution, value check, loyalty, guidance, conflict against ministry vision, word conflict or obedience conflict, leadership backlash, or persecution.⁴

In Joseph's life we see numerous examples of integrity checks. The most famous one is the sexual temptation with Potiphar's wife to compromise his integrity in regard the trust that had been given to him both by his master, but also by God as found in Gen. 39:7-12.

² Clinton, *Leadership Emergence Theory*, 125.

³ Ibid, 125.

⁴ Clinton, *Leadership Emergence Theory*, 91.

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There are, however, other integrity checks in the life of Joseph.

In the following chapter after the integrity check with Potiphar's wife, Joseph is in prison. He has the opportunity to interpret dreams for the king's cupbearer and baker. He certainly has the gift of interpreting dreams and he could have taken credit unto himself, but he did not. He gave credit to God, the giver of the gift. (Gen. 40:8; 41:16)

As a part of Joseph's reward for being able to interpret the dream of Pharaoh he is given the daughter of the High Priest of On as his wife. The city of On was one of the key centers for sun-worship. The sun deities Re and Atum were especially worshipped at On. It was a place of much Egyptian religious expression and many temples.⁵ This Egyptian religion was counter to his faith as a Hebrew. The temptation surely was there to ignore his Hebrew faith in the Lord God and to adapt to the religion of Egypt to please his new wife and father-in-law, but he maintained his trust and faith in Jehovah God.

Another integrity check in the life of Joseph was when his brothers came in their destitution seeking to buy grain from the Egyptian coffers, Joseph recognized them as the ones who had betrayed him, almost killed him, and sold him into slavery (Gen. 45:7-9). The integrity check centered around the question of what his reaction would be. Would he seek revenge? Would he seek to kill them? Would he send them back to Palestine without grain to a certain grave? He not only forgave his brothers for their treachery, but he saw it as a part of God's greater plan.

Moses: The Principle Of Sovereign Guidance

The second model for ministry was Moses. Moses was, without doubt, one of the greatest leaders in the Old Testament. God used him to, first of all, lead the people of God: Israel. Second, God uses Moses to urge the people take on the character of God, particularly holiness. Third, God used Moses' leadership to do the work of God: to remove Israel from Egypt and establish a nation. Last God used Moses' leadership to lead Israel to exhibit for a watching world the type of relationship God wants to have with humanity.

God's leadership and guidance of Moses was seen time and time again: from the moment of his birth and his subsequent protection from the slaying hand of the government, to his adoption and rearing in the home of the Pharaoh. Joseph's foundation in life reflected God's guidance of him.

Clinton defines the process of "sovereign guidance in these terms:

⁵ K.A. Kitchen, "On" in *New Bible Dictionary*, Second Edition (Wheaton, IL: Tyndale House Publishes, Inc., 1982), p. 858.

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Sovereign Guidance is the general category of guidance which refers both to the superintending of God over a leader's guidance as well as the direct intervention of God into a leader's guidance choices through divine revelation or circumstantial arrangement of affairs and events so that it is unmistakably clear that God is directing.⁶

God gave divine guidance to Moses not only in the providential foundation of Moses' early life, but as he led the people of Israel, and throughout his life. In Exodus 2 we see God speaking to Moses through the form of the burning bush, revealing to him his purposes and directing him to return to Egypt. (Exod. 2:15-22).

As the nation of Israel left Egypt, God appeared before them to direct the way they should go, appearing as a pillar of fire by night and pillar of cloud by day (Exod. 13:21-22).

God sovereignly led Moses by speaking through others. After the people left Egypt, Moses served as the sole judge for disputes among the people. In time, he would have destroyed his health with the demands he was allowing the people to place on him. As noted above, he forgot who he was serving: God, not the people. God spoke through Moses' father-in-law Jethro telling him how he should establish the form of judicial review in the new nation. (Exod. 18:13-27).

While many more examples could be given, a last example would be the giving of the Decalogue on Mt. Sinai where God sovereignly guided his people into the type of lives they were to live and the way the nation and the worship of that nation was to be organized. (Exod. 19:20-20:25ff).

Joshua: The Principle Of Paradigm Shifts

A third example of a leader in the Scripture who models leadership is the successor to Moses, Joshua. Joshua accompanied Moses from the beginning. He was at first one of the spies sent to spy out Canaan before any invasion.

Later, in Num. 27:18, Moses lays his hands on Joshua as his successor. Clinton notes that the purpose of leadership is to give perspective. He states, "The difference between leaders and followers is perspective."⁷

⁶ Clinton, *Leadership Emergence Theory*, 254

⁷ J. Robert Clinton, Class Notes from "Lifelong Leadership Development," Fuller Theological Seminary, April 1, 1997.

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God, therefore, works to build his perspective in the lives of leaders. When he changes our perspective, it often reorders how we understand life and how life fits together, or how life “works.”

This “paradigm shift” is referred to this way:

Frequently a leader has moments in which God brings an insightful idea or model which radically changes how the leader perceives issues.... A *Paradigm Shift* item refers to God’s use of an incident or series of incidents to impress upon the leader a major new perspective for use in ministry.⁸

The classic example of this in action is found in the book of Joshua, 5:13-6:7. In this instance Joshua is leading the people into battle at Jericho. This is the first major confrontation in the taking of Canaan. How the people fight in this encounter, and how Joshua leads in this encounter, will determine much of the direction they take in the future.

Shortly before the attack on the tightly walled and shut up city, an angel of the Lord, identified as “the commander of the Lord’s armies,” appeared to Joshua informing him that the battle was already won!

Then the LORD said to Joshua, ‘See, I have delivered Jericho into your hands, along with its king and its fighting men. March around the city once with all the armed men. Do this for six days. Have seven priests carry trumpets of rams’ horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets. When you hear them sound a long blast on the trumpets, have all the people give a loud shout; then the wall of the city will collapse and the people will go up, every man straight in.’⁹

This was not how battles were or are won! This was not how Joshua surely intended to take the city, but here on this first attack, God reminded Joshua He was the one fighting the battles for Israel. It would not be by the genius and tenacity of Israel that the land would be won. It was being won by the power and might of God. Therefore, Joshua could be a “confident, faith expectant leader”¹⁰

⁸ Clinton, *Leadership Emergence Theory*, 190.

⁹ Joshua 6:2-5.

¹⁰ Clinton, *Leadership Emergence Theory*, 191.

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David: The Principle Of Faith Checks

The next example of leadership in scripture is the leader, David, King of Israel. David was known by God and anointed by God through Samuel to be king over Israel at an early age. The evaluation of the writer of Samuel was that David was “a man after his [God’s] own heart. (1 Samuel 13:14)

Part of being “after God’s own heart” was that David, especially early in life, was a young man of profound faith. He passed several “faith checks” which showed a mindset to place his trust in God.

A faith check is described in these terms:

A Faith Check is an early challenge by God given to a potential leader concerning some issue in which God’s reality and faithfulness can be tested and seen to be true and which forms a confidence builder for later trusting God with bigger issues.¹¹

This is seen clearly in the early life of David. As recorded in I Sam. 13, when it arose that David was called upon to slay Goliath, David knew God would aid him. How did he know that? Because God has brought a similar situation to David when he was a young man keeping his family’s sheep. David told Saul:

Your servant has been keeping his father’s sheep. When a lion or a bear came and carried off a sheep from the flock, I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God. (1 Samuel 17:34-36)

Clinton lists five steps in faith checks: a stimulus to faith, the recognition that having faith in God is the issue, insight of what God wants to do or can do in the situation, a response which believes God will intervene, and the results through which faith in God is vindicated.¹²

Here the stimulus was the attack of the lion and the bear. He relied on God to aid him in responding to the attack. At some time, probably concurrent with the slaying of the animals, David recognized this was an example of what God could and would do if faith were placed in him. The success in each of these circumstances built his confidence that God would aid him in future situations, which was vindicated in David’s slaying of Goliath.

¹¹ Clinton, *Leadership Emergence Theory*, 143.

¹² *Ibid*, 143.

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The faith check had prepared him to be ready to face Goliath, and slaying Goliath put him in contact with the king and the royal palace, which were essential for his future ascendancy to the throne.

In this category of faith check is the event recorded in I Sam. 24 where David has the opportunity to slay Saul. Saul is pursuing David and his men to kill them. David and his band hide in a cave in En Gedi. While there, Saul goes by himself into the cave to go to the bathroom. He lays his robe aside in the process. David's men urge David to creep up and slay the king, so David can take the throne as he knows he is destined to do. David is first tempted to follow their suggestion, and indeed does creep up upon the king. Instead of slaying Saul, he cuts off a corner of the king's robe and retreats back into the cave. He tells his men "The Lord forbid that I should do such a thing to my master, the Lord's anointed, or lift my hand against him; for he is the anointed of the Lord." (I Sam. 24:6)

This was also an integrity check, as in the life of Joseph, but appears also to be a faith check: would Joseph truly wait on God to raise him up and place him on the throne in God's own way and time, or would he literally take matters into his own hands and slay the king? He chose to put his faith in God's way and timing. As with the slaying of the lion and the bear, David would face greater battles as king in regard to believing in God's timing and ways. These checks prepared him for later faithfulness.

Unfortunately, David did not always pass the faith tests in his life. Later in life, he felt God was leading him to take a census of the fighting men of the nation. Joab, the leader of the army, protested. They had always relied on God to be the one who made the difference in battle—not the size of the army. David insisted, however, and the census was taken.

David immediately repented after the results of the census came back, but the sin had been committed. God gave David his choice of punishment, and the result was that seventy-thousand people in the nation died of a plague. It was a steep price to pay for David's lack of faith.

Paul: The Principle Of Ministry Conflict

The last example of biblical leadership used is the example of the apostle Paul.

The definition of ministry we have used has been: "The people of God, reflecting the character of God, doing the work of God, as the body of Christ, in the time and location where God has placed them."

Leadership involves leading people. In this time period, the body of Christ is made up solely of people. If the work of God is done as the body of Christ, then leaders *must* work with people. When one works with people, especially when influence is involved, there is one common element: conflict.

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Ministry conflict is another of the process items God uses to build leaders and to aid them in seeing the weak spots in their leadership.

Clinton defines the process item of ministry conflict like this:

A *Ministry Conflict* process item refers to those instances in a ministry situation, in which a leader learns lessons via the positive and negative aspects of conflict with regards to

1. the nature of conflict
2. possible ways to resolve conflict
3. possible ways to avoid conflict
4. ways to creatively use conflict
5. perception of God's personal shaping through the conflict.¹³

In the life of Paul we see numerous instances of conflict processing. Paul was an intense person, simply by disposition. He spoke later in life of his hot-headed fervor which he displayed when he persecuted Christians before his conversion to Christ. (Acts 7:58; 8:1,3; 9:1; 22:4)

A profound difference is seen, however, later in his life. Part of this is due, no doubt, to his conversion and the sanctifying work of the Spirit in his life. Part of the difference must be credited, however, to experience and age. This does not discount that those are part of the factors that the Spirit sometimes uses to sanctify us!

The most famous instance of Paul involving conflict is with Barnabas as they are ready to leave on their second missionary journey. Barnabas insists on taking his nephew, John Mark, who had abandoned them part-way through the first missionary journey. Paul is mindful that this cannot happen again and he refuses to take John Mark. The conflict between the two brothers becomes so sharp, in fact, that they separate and go their separate ways: Paul, now with Silas, going to Syria and Cilicia, and Barnabas and John Mark leaving to minister in Barnabas' original home area of Cyprus.

A second conflict of note is the conflict surrounding his time in Ephesus. While the first and third in this listing of conflict are conflicts from within the church, this one is definitely from without.

¹³ Clinton, *Leadership Emergence Theory*, 205.

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Two men, Demetrius the silversmith and Alexander the metalworker appear as opponents of Paul and his preaching of the Gospel in Ephesus. Demetrius is mentioned as the ring-leader or inciter of a riot that ended in Paul being brought before the city clerk (Acts 19:3-34). Later, in 2 Timothy, Paul warns Timothy to beware of Alexander the metalworker “who did me a great deal of harm.” Timothy, who we believe was living in Ephesus at this time was warned to “be on your guard against him, because he strongly opposed our message.” (2 Timothy 4:14-15)

The last instance of conflict involving Paul which will be mentioned here does not involve Paul as one in conflict, but as a mediator, or a person desiring and working for reconciliation. As Paul writes to the Christians in Philippi, he pleads with two prominent women in the church: “I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel.” (Phil. 4:2-3)

The work of ministry, particularly leadership ministry, can only happen in the context of human relationships. (“doing the work of God as the body of Christ”) Relational skills, particularly conflict skills, are an essential part of the growth and development of any leader.

God uses conflict in a way he seems to use no other process item:

The ministry conflict process item...generally tests maturity in the inner-life. Someone has said, “In a crisis we are what we really are.” Therefore...ministry conflict processing...[is] important not so much for learning the lessons of solving ministry problems, but for their value in revealing one’s character. For what we are in the conflict is probably much more vital that what we do.¹⁴

Leadership training must be based on a solid theology of ministry, and the true check of that theology is to ask, “How does it play itself out in real life?” In the examples of these five leaders throughout the Bible: Joseph, Moses, Joshua, David and Paul, we see leadership theology exhibited and worked out in a way instructive to us as God continues to develop us as leaders.

PART THREE

STRATEGY

CHAPTER FIVE

MODEL OF LEADERSHIP TRAINING

For elder training within the church to be effective, a solitary approach will not work. The model that is used must be multi-faceted. A simple classroom approach, a selection of books to be read, a simple immersion into service approach, or other uni-modal approaches will always be ineffective.

When Jesus trained the twelve, He used a multi-faceted approach:¹

He was careful in his *teaching* of the twelve. There were specific content and truths which needed to be instilled in the leaders. It may seem strange that Jesus would move away from the crowd when the human tendency is to seek as large an audience for a message as possible. Instead, early on, Jesus chose twelve and poured his teaching into them. Matt. 5:1-2, the beginning of the famous Sermon on the Mount, is particularly instructive: “Now when he saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them....”

He, then was careful to make sure the teaching which he entrusted to them was passed on in a faithful manner. Paul modeled this when he said to Timothy: “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” (2 Tim. 2:2)

Second, Jesus *trusted* his disciples. Very early on, he began to entrust important ministry to them. These were not highly educated men, but Jesus called them and gave them significant responsibility. They were sent out on short forays. From the very beginning given power to heal, to cast out demons, to preach, and to forgive sins (Matt 10:1; Mark 3:14-15; Luke 9:1-2; 10:9; John 20:23). It was not after they were certified,

¹ I am in debt to Robert D. Munger for the outline of Jesus multi-faceted method of teaching. It is derived from “Training the Laity for Ministry” *Theology News and Notes* (June 1973): 3

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credentialed, ordained, and licensed! From the day of their calling, Jesus began to entrust responsibility to them.

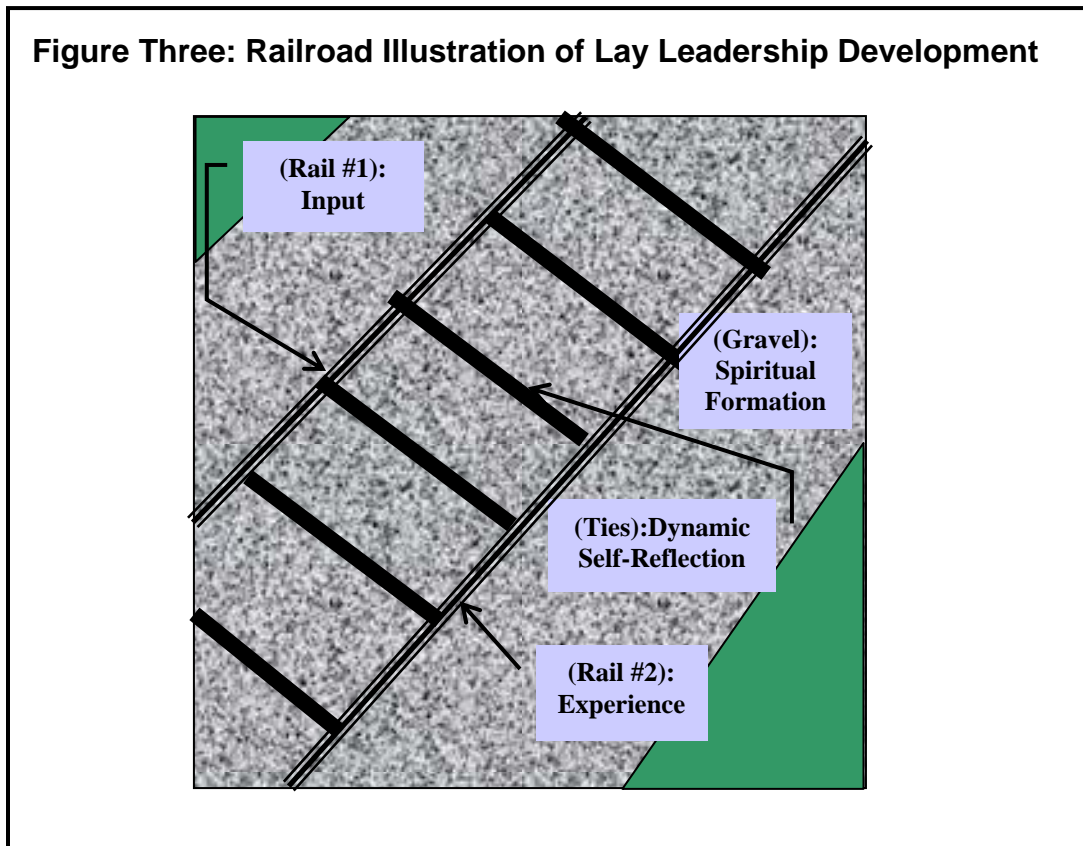
Jesus was also careful in the *training* of his disciples. He modeled for them the type of person and the skills he wanted them to have. Whether it was casting out a demon Mark 9:28-29: “After Jesus had gone indoors, his disciples asked him privately, ‘Why couldn’t we drive it out?’ He replied, ‘This kind can come out only by prayer.’” or, how to pray: “This, then, is how you should pray: ‘Our Father in heaven, hallowed be your name.’” (Matt. 6:9) They watched him, they asked questions, and Jesus answered and gave very specific “how to” instructions to the disciples.

The message was not something hidden, but Jesus’ emphasis was to pour the truth of the kingdom into a limited number of disciples who would prove to be leaders in the church. In addition, he simply spent personal time with them and eventually sent the Holy Spirit to guide them.

If our training of Christian leaders is to succeed as Jesus’ training of the twelve succeeded, our model must be multi-faceted as well.

The model used for this elder training program will revolve around the Fredric Holland's illustration of a railroad track. This concept comes from Clinton's *Leadership Emergence Theory*². The railroad track is made up of four parts (See Figure Three). Below the tracks, providing a solid foundation for leadership, is the gravel of Spiritual Formation. One of the rails is input. Input has four parts: Biblical Knowledge, Leadership Knowledge, Practical Skills and Christian Care. This will be imparted in several ways, as explained below. The second rail is the Experience they are getting both in their work as elders, and in mentoring others. The ties which hold the two rails together are Dynamic Self-Reflection.

² Clinton, *Leadership Emergence Theory*, 72.



Gravel Bed: Character Development, Combined With Leadership Recruitment

The foundation upon which all spiritual leadership is grounded is character or spiritual formation. Character comes from a growing and dynamic relationship with Jesus Christ. This is an area that, surprisingly, has been a problem for the elders in the churches he has served. It would seem by definition that the elders of a congregation should be the most developed persons in the congregation in regard to character. Looking at the long term life of elders, however, especially after they go off the eldership, shows that character development is a big issue. Perhaps this is a problem with the selection process. Perhaps this is a problem of not being alert to spiritual attacks from Satan on leadership. Perhaps it is a problem of a lack of spiritual growth once the leader becomes an elder.

This program chooses to address character training by combining personal development with teaching. Elders will be required to meet regularly with a potential elder and together with them work through material designed to address the issues of character and spiritual formation critical for elder-leadership. This not only sets the

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stage for future elders, telling them that attention to character is the unequivocal foundation of leadership, but it also forces the current elders to address problem issues in their own lives. The specific content of this is addressed in the next chapter.

Rail Number One: Input

Element One: Biblical Knowledge

Usually there is a basic level of Bible knowledge among elders who are elected to service, but at times it is not a very developed faith. Too often, elders are elected because they are “good men,” not necessarily spiritually deep or mature men.

That is not just an intuitive observation. In a survey taken of twenty-three men who have served, or are serving as the elders in one congregation, this was their self-described state. (See next chapter). There were key areas of Biblical knowledge in which they had no or little experience before becoming elders.

Element Two: Practical Skills

The second area in which our elders need development, is in the area of skill development. The purpose of skill development is to sharpen the elders practical leadership skills. While many elders have success in secular business, there are many leadership and personal relationship skills in which they are weak. Some of the leadership skills that they do have also need to be evaluated by the standards of biblical values and priorities.

Element Three: Leadership Development

The third area is closely related to the first two, but it is unique unto itself. This is the area of leadership development. These are not necessarily skills to be developed, but attitudes and practices to take into leadership. This involves developing elders who *think* like leaders.

Element Four: Christian Care

The last area of input is Christian Care. On one hand these are matters of skill development, which is covered above, however, one of the primary areas of the responsibility of elders is that of shepherding. In surveys taken of elders (see chapter eight) pastoral-care issues were one area in which elders frequently dealt and also in which they felt very unprepared. The area of skill development, therefore, is singled out for special attention.

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Rail Number Two: Experience

On the Job Training

On one hand, this is one of the issues of the railroad illustration that cannot be programmed. Most of this simply comes as they do the work of eldering, but there are elements which the leader can direct. The mentoring program in Rail Number One, while intended as character development, is really giving the men experience in mentoring, personal relationships and teaching, all critical elder work.

Personal One-on-One

One of the important ways to grow as a result of experience is to dialogue about those experiences. A long standing practice of the current pastor of the church has been to meet with elders one-on-one for approximately an hour on a rotating schedule. This serves as a time to reflect on the “work of eldering” without the pressure of sharing successes and failures before a larger group and also keeps information confidential which should not be shared with the entire eldership. These one-on-one times are initiated by the pastor and he keep notes on areas the particular elder is dealing with in his leadership. He always ask the elder how he may pray for them, and this often brings up interpersonal situations which are also in need of debriefing and dialogue.

Retreats

While retreats are not the day in and day out work of eldering, they are the places where the visioning work of eldering is done. It is in these times that they gain experience in some of the skill items of goal setting, evaluation, vision casting, calendaring proactively, etc.

An integral part of this leader’s previous training of elders has always been retreats. His experience is that retreats have often served as hinge points at key junctures in a church’s history. The churches served had several different types of retreats: staff retreats, elders retreats, small-group leaders retreats, and all board retreats.

It has been in this setting the primary churches examined in this paper have brought in special speakers and where they have done some of the long-term planning that needs numerous focused hours to accomplish.

Using different type of retreats has worked quite well. The all-board retreat has worked well for inspirational, motivational types of retreats. Some retreats we have held at retreat centers, others we have held at our own building. The elders retreats have been important for setting long-term direction. Except for the retreats held at our building or at a local business’s conference room, they have almost exclusively been out-of-town retreats.

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Railroad Ties: Dynamic Self-Reflection

A key element in the formation of elders is this fourth part: Dynamic Self-Reflection. This self-reflection gives each elder a chance to reflect on what it means for him to be an elder and gives him a chance to do some self-evaluation on how he is doing at this powerful task.

A key question for our elders is: what are elders and what do they do? As noted above, within the Christian Churches/Churches of Christ the conflict has often been between a strong eldership and a strong paid ministry. For decades elders were often perceived by many paid staff as obstructionists who were the keepers of the status quo. It is important to clarify with the elders what their task is. It appears that elders have two roles: to teach—by word and by example what mature belief in Christ is about, and second, to shepherd—to watch out after, to envision and work for the advancement of the congregation of believers within the care of that particular group of elders.

CHAPTER SIX

NURTURING LEADERSHIP QUALITIES

If the model of the railroad bed is helpful, then what specific materials should be covered in each of those four areas? The answer has come from three sources: First, reflection and experience in working with elders over twenty-five years of ministry; Second, the various leadership curricula that have been examined in Chapter Four; Third, two surveys which were taken of elders on two different occasions. The surveys were originally done as background information for two different papers for the Doctor of Ministry program. But the material gleaned has been extremely helpful in the preparation of the total program of training for elders.

The material to be covered in the area of Experience, Rail Number Two, has been dealt with in chapter six. This current chapter will deal with the material to be covered in the gravel, character development; the first rail, input on Biblical knowledge, leadership development, practical skills and Christian care; and ties connecting the rails, dynamic self-reflection.

A quick overview of the program to be proposed would seem to be helpful:

Weekly, or bi-weekly, small group meetings between one or two elders and one or two mentorees studying curriculum on character and interacting with it and with each other.

Monthly training on Biblical knowledge, during twenty or thirty minute segment of the monthly elders meeting.

Monthly training on Practical Skills and Christian care in a meeting separate from elders' meeting, alternating each area every other month. Mentorees are invited to participate in these times.

Bi-monthly books to be read on leadership development.

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Gravel Bed: Character

The curriculum for these sessions would be character-building in nature. Each session would center around one character trait which is critical for development in the life of the elder. The reason for the small groups is not just to train the mentorees, but it also provides training for the mentors. As they are expected to teach the material on character which is given to them, it will be an ingraining time for them as well, since the lessons of character are embedded into their lives as well. The pastor would write the curriculum, and it would be very simple. It would contain three or four scriptures, three or four questions and two life application questions, with suggested projects or assignments. The beginning of each session would contain a review time on the previous week's character trait and a review of the assignments given.

In elders' answers to a survey given for this project, there were several themes related to character. The most often repeated theme was related to a need for integrity. A second major theme was the need for more prayer and teaching on prayer as well as simply time dedicated to prayer. A third major character theme in their responses was faith or trust.

There is no shortage of character studies which could be done (See Figure Four).¹

¹Portions (but not all) of this list was derived from Carl George and Robert E. Logan, *How to Lead and Manage the Local Church* (Pasadena: Fuller Evangelistic Association, 1988), p. 24 and Clinton, *Leadership Emergence Theory*.

Figure Four

**Possible Character-Related Themes
for Leadership Development Sessions**

Fruit of the Spirit

Love
Joy
Peace ("Peacemakers" in
Beatitudes)
Patience
Kindness
Goodness
Faithfulness
Gentleness
Self-Control (and I Tim 3)

Beatitudes

Poor in Spirit
Mourn
Meek
Hunger & Thirst for
Righteousness
Merciful
Pure in Heart
Persecuted for Righteousness
Sake

I Tim. 3

Above Reproach

Husband of But One Wife
Temperate

I Timothy 3 (continued)

Respectable
Hospitable
Able to Teach
Not Given to Drunkenness
Not Quarrelsome
Not a Lover of Money
Manage Family Well
Not Recent Convert
Not Violent
Good reputation among
outsiders

Bobby Clinton issues (selected)

Faith Checks/Faith Challenge
Word Checks
Integrity Checks?
Prayer Challenge
Obedience Check
Flesh Act
Ministry Challenge

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One helpful commercial resource is the *One Hour with God* curriculum produced by John Maxwell and Injoy, Inc. It seems especially well suited for this type study and deals with fifty-two character traits of the Christian leader. There is a weekly Bible study, a memory verse for the week, and assignments for the four days following the day on which the lesson is done. It would take very little adaptation for this material to be highly useable by the mentoring groups.

Attitude	Holy Spirit	Self-Control
Becoming Holy	Humility	Servanthood
Brokenness	Identity In Christ	Sharing Your Faith
Commitment	Integrity	Sovereignty of God
Compassion	Intimacy with God	Spiritual Dryness
Confrontation	Joy	Stewardship
Contentment	Kindness	Stress
Decision Making	Life Purpose	Success
Discipleship	Lordship	Taming the Tongue
Failure	Love	Temptation
Faith	Marriage	Thought Life
Faithfulness	Pain and Hurt	Time Crunch
Forgiving Myself	Parenting	Truth and Lies
Forgiving Others	Passion	Values
Gentleness	Patience	Wisdom
Grace	Peace	Work
Gratitude	Problems	Worship ¹
	Pure in Heart	

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Rail Number One: Input

Element One: Biblical Knowledge

The first element of rail number one is the area of Biblical Knowledge. This is usually the most common part of any elder development program that a church has. To include a time of Biblical studies at almost every elders' meeting is not uncommon. This must be much more than a devotion, however. Instead it should be an intensive time of Bible study intended not only to be devotional in the lives of the elders and to deepen their walk in the Word, but also to be directional in the life of the church.

In one of the surveys taken of elders and former elders, most of the following Biblical issues were identified as ones the elders wished had been or would be addressed as a group. Two items which fit into this category, although they are only of indirect Biblical attention are the relation of the church to cultural issues and changes, and Biblical worldview and paradigm issues.

A compilation of possible themes culled from Elders' Surveys plus the other additions:

Figure Five

**Possible Biblical Knowledge Themes
for Leadership Development Sessions**

Holy Spirit	Biblical Standards for Elder:	Baptism
Personal Evangelism	The Bible as it relates to	Stewardship
Corporate Evangelism	Culture & Cultural	Women's roles
Spiritual Warfare	Changes	Commercialization & the Church
Church Discipline	Moral Issues such as	Biblical Shepherding
Spiritual Gifts	homosexuality & "live-in"	The Biblical Vision for the Church
Communion (The Lord's Supper)	relationships	
Prayer	Holiness	
	Authority issues	

In group conversations with elders, they identified several skill items with which they would like help. They asked for help with managing personnel, holding staff and committee heads accountable, calendaring pro-actively, and how to improve their personal daily time in the Word.

Several skill items were mentioned in the survey given to elders and former elders: time management, prioritizing issues, delegation, people skills, conflict resolution, reproducing leaders, understanding human nature, and conducting efficient meetings.

Figure Six

**Possible Skill-Related Themes
for Leadership Development Sessions**

Accountability	Leading Different Personality Types
Calendaring Proactively	Leading/Nurturing a Small Group
Confidence	Listening Skills
Conflict Resolution	Managing Change
Confrontation	Managing Criticism
Courage	Momentum/Morale Issues
Creativity	People Skills
Crisis Counseling	Planning/Preparation
Crisis Management	Prioritizing
Cultivating a Team Spirit	Problem Solving
Delegation	Procrastination
Excellence	Quality Family Relationships
Finishing Well	Risk Taking
Goal Setting	Seeing Opportunities
How to Read a Financial Ledger Sheet	Surviving Success/Failure
Insecurity	Team Recruiting
Leadership Approaches/Styles	Time Management
Leadership Backlash	Visioning

The major change proposed by this project is that practical skill training be done every other month on a Saturday. The elders will meet every month on one Saturday per month. They will pray about shepherding concerns from nine until ten in the morning. Following the prayer time, will be a development lesson alternating on leadership skills one month and Christian care skills the next. The Elder Mentors are invited to attend.

Element Three: Leadership Knowledge

The recognition that many adults have differing learning styles is an important factor to take into account. Some learn best by hearing, others by touch, known as kinetic learners. There are also visual learners. As stated earlier, the only teaching method which is bad is the one used all the time. No uni-modal program will be effective to a broad spectrum of leaders and potential leaders.

In the leadership knowledge element, therefore, stress will be on a selection of books for the elders to read. A book will be assigned for a two month

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period. A study guide of thought or application questions will be prepared to go along with each book. A fifteen-minute segment of the monthly practical skill and Christian Care training can be taken to debrief and react to the book read over the past two months.

Over the period of two years a total of twelve books would be read. The following seem to be the ones that would seem best in beginning a program such as this:

1. *Seven Habits of Highly Effective People* (Covey) or *Developing the Leader Within You* (Maxwell) –personal development
2. *The New Reformation: Returning the Ministry to the People of God.* (Ogden) –theology of ministry
3. *The Purpose Driven Church* (Warren) or *The Church on Target* (Ellis) –doing church intentionally
4. *Celebration of Discipline* (Foster) or *The Pursuit of Holiness* (Bridges) –prayer and spiritual growth
5. *Your Spiritual Gifts Can Help Your Church Grow* (Wagner) –spiritual gifts
6. *Christian Caregiving: A Way of Life* (Haugk) –Christian Care
7. *Developing the Leaders Around You* (Maxwell) –Mentoring
8. *The Contagious Christian* (Hybels) or *The Master Plan of Evangelism* (Coleman) -Evangelism
9. *How to Be a More Effective Church Leader* (Shawchuck) -working together as a leadership team
10. *Twenty Hot Potatoes Christians Are Afraid to Touch* (Campolo) –current events
11. *The Eldership* (McGarvey) or *Biblical Eldership* (Strauch) –role of elders
12. *Introduction to the Restoration Ideal* (Leggett) or *In Search of Christian Unity* (Webb)

Other Possibilities include: *Half Time* and *The One Purpose Person*, both dealing with life planning, or *Love Languages* (Chapman), dealing with interpersonal relationships.

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Element Four: Christian Care

In examining whether a Christian Care element should be added to an elder training course, a survey was sent to six different churches. The request was that current and former elders in the church be asked a short series of questions. The questions dealt with their experiences in pastoral care as an elder and their perspective on what sort of training, if any, would have been helpful for them in their service. As adding a section on pastoral care to an elder training emphasis was contemplated, it was important to seek the input of men who had served as elders. It seemed best to ask those who had or were doing this type of work. Questions would center on the helpfulness of this emphasis, its necessity in elder training and what specific topics would seem helpful if included?

While this material is designed specifically with churches of the restoration movement in mind, it should also have input from a wide perspective of churches both denominationally and in size. The senior or executive pastors of twenty different churches were asked to allow their elders to participate. The churches ranged in size from weekly attendance of twenty-five to attendance of over two thousand. A majority of these were Christian Churches like the two already discussed in this study: both independent and Disciples of Christ. Also asked, however, were United Methodist, Covenant, Society of Friends, Independent, Evangelical Lutheran Church in America, and Evangelical Churches to participate. Surprisingly, permission could only be received from the pastors of seven churches, all but one independent Christian Churches, to survey their elders. Two of those six were the present and former church served by the sender of the survey. Only one of the churches in the Tigard area agreed to be surveyed, but then they did not participate because the church had no structural leaders besides the pastor. The churches all averaged between two hundred fifty and eight hundred in attendance. Ninety-two surveys were distributed and forty-two were returned.

The survey asked questions pertaining to three main points²:

1. What is your view on Christian care given by elders or lay leaders?
2. What has been your experience as an elder in giving Christian care?
3. What sort of training would have been helpful to you as you gave Christian care?

The following summarizes the findings of this survey.

1. Of the surveys returned, forty-nine percent were present elders, and fifty-one percent were former elders.

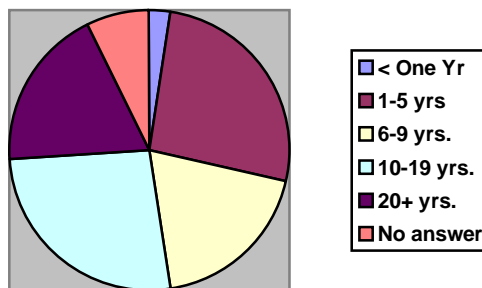
² The survey is found in Appendix Three.

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2. While not all identified how long they had served, there was a wide distribution of years of service: (figure seven).

3. When asked if they had had any training in giving Christian care as an elder, sixty-two percent said no. In only one church, the sole United Methodist congregation to respond, did a majority of respondents, in fact, *all* respondents said that they had indeed received training in giving Christian care as a lay leader in the church. This certainly reflects intentionality in that church and conviction of the role of lay leaders in that denomination.

**FIGURE SEVEN: LONGEVITY OF SERVICE
REPORTED BY ELDERS SURVEYED**



	Number	Percentage
Have served less than one year	1	(2 %)
Have served one-five years	11	(26 %)
Have served six-nine years	8	(19 %)
Have served ten-nineteen years	11	(26 %)
Have served more than twenty years	8	(19 %)
No answer given	3	(7 %)

4. When asked if they had been asked to give pastoral care as a lay elder, ninety% responded yes. No more than one elder in any given church said they had *not* been asked to give care.

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5. When presented with a list of eighteen pastoral-care situations where it might be reasonable to expect that elders would have been asked to have give care, (see figure eight) there was a wide range of experiences³:

6. When asked to compare the type of care a paid staff member would give with that of a lay elder, many respondents felt elders were more in touch with the

FIGURE EIGHT: FREQUENCY OF PASTORAL CARE SITUATIONS REPORTED BY ELDERS

Hospital calling	75%	Guilt	33%
Deal with complaints	58%	Depression/Suicide	30%
Interpersonal conflict	55%	Issues related to the process of dying	30%
Marriage issues	53%	Thought Life	28%
Employment issues	53%	Alcohol and Drug Abuse-25%	
Issues related to grief	50%	Dealing with Aging Parents-25%	
Divorce	48%	Aging	20%
Situations dealing with anger	43%	Other: Financial	10%
Parent Child Conflict	40%	Other: Communion	5%
Staff Conflict	38%	Other: Prayer	5%
Sexuality Issues	35%		

daily lives of the congregants. They used such phrases as “the elder would know the person and the situation better;” the elder would have a “real-life perspective.” Some felt the staff may have more formal training and availability but might see it as a professional obligation rather than as a privilege. Several stated that the staff were “supposed to be there for care” or that pastoral care was “expected as a part of their job.”

7. When asked to compare the Christian care that a lay elder might give to that of a “regular” church member, most of the elders spoke of maturity, authority, and the respect they believe to be accorded elders. A number spoke of their belief that a church member would be most likely to go to a trusted friend. As one elder put it, “One goes to a friend (for help) [sic] when trust and relationship needs trump position and expertise needs.” Another elder stated:

³ Less than 5%: taking care of church property, adultery, pornography, legal issues, career counseling, stress, forgiveness, assimilation, dating, mental health issues, church leadership/ congregational conflict, calling on shut-ins, home issues, healing by prayer, living together unmarried, health care issues

Training Prospective Church Leaders

Many non-elder members of the church are able to give care to someone, and do a good job. Seems to me ladies are good working with other ladies. But those not trained in counseling can unwittingly worsen the problem. The elder as a spiritual leader would more likely be approached than a non-elder, and would be more comfortable giving care.

8. When asked to compare the Christian care that a lay elder might give to that of a professional counselor, there was a surprising degree of hostility expressed by many elders for professional counselors. A majority of respondents made comments such as they are “in it for the money,” “not compassionate,” only good in the “short term,” and they questioned the Christian world-view and ethics of professional counselors. One summarized the feelings of many in stating:

If the counselor or therapist is a Christian and practices Christian counseling this would probably be the best care and advice someone could get as they would deal with problems all the time. In my opinion, a non-Christian counselor would be the worst thing to happen to that person.

On the other hand, several elders spoke highly of professional counselors. They used words such as, “knowledgeable, trained, accredited, [a] professional guide.” Another elder stated, “The differences should be in the issues requiring the professional care or in the care given. Paid professionals tend to be available.”

In the end there was a real split between those who felt there were positive aspects to professional counseling and those who felt it was absolutely abhorrent. The weight of numbers, however, went to the latter opinion. Two elders from the same church well summarized the split in their comments. The first elder stated: “One expects professional (trained) expertise when one pays for the service. I would think trust and relationship are important but secondary.” While another elder in the same church stated, “Since elders are not paid, members may have more confidence in what the volunteer elder says.”

9. When asked if they believed receiving training in “general forms of Christian care” a “helpful exercise”, an overwhelming eighty-nine percent said yes. eight percent said no, and three percent said it depends on the training. Of those who said no, the main reason given was the belief that study of scripture and personal experiences should provide all the knowledge an elder should need to draw upon.

Training Prospective Church Leaders

10. When asked to mark no more than ten pastoral care issues in which they wish they had had some training, they ranked them as below⁴:

FIGURE NINE: PASTORAL CARE ISSUES IN WHICH ELDERS REPORT A DESIRE TO BE TRAINED

Knowing when to Intervene	60%	Assertiveness	29%
Depression/Suicide	53%	Marriage Issues	40%
Knowing When to Refer	53%	Providing Christian Care	35%
Listening Skills	50%	Staff Conflict	35%
Divorce	48%	Hospital Calling	33%
Issues related to the process of dying	45%	Aging	30%
Interpersonal Conflict	45%	Alcohol & Drug abuse	30%
Issues Related to Grief	43%	Anger	30%
Issues related to grief	43%	Complaints	30%
Marriage Issues	40%	Parent-child conflict	25%
Providing Christian Care	35%	Sexuality Issues	25%
Staff Conflict	35%	Dealing with aging parents	23%
Hospital Calling	33%	Confidentiality	20%
Dealing with your own emotions in giving care to others	30%	Employment	20%
		Guilt	18%
		Thought life	18%

It seems interesting that, while there were a large number of negative comments made about mental health professionals on the surveys, the subject of “knowing when to refer” was tied for second highest topic on which elders wish they had been trained.

Rail Number Two: Experience

On the Job Training

No training program will train like experience. It is in the weekly week and month by month experiences of serving as an elder that the elder begins to really understand the serious responsibility into which he has entered. It is important that the processes of decision making and shepherding be talked about during group meeting times so that elders can learn from one another and their experiences.

Personal One on One Time

⁴ Answers receiving less than 5% included family unity in bible study, how to use bible examples in health issues, living together unmarried, daily duty (prov. 8:34) church leadership-congregational conflict, “hope, when there seems to be no hope”, and faith.

Training Prospective Church Leaders

Three or four times a year the pastor meets one on one with each elder individually. This is a time for the pastor to mentor and help the elder process the issues and situations with which either the eldership is currently dealing, or with which the individual elders is working.

Railroad Ties: Dynamic Self-Reflection

For growth and change to be long-standing, there must be some format of evaluating the job one is doing, including reflection on what has been happening in one's role as an elder and reflection on the growth or lack of growth that has happened in the leadership of an individual elder.

Often men enter into the eldership with only a vague idea of what they are getting into. When the former elders of one congregation were asked, "What do you wish you had known before you became an elder?", three stated there was nothing more they needed to know as they came on the elder board. The others discussed areas such as biblical knowledge, spiritual maturity, group and interpersonal dynamics, the functions of elders, the depth of standards, including humility, cooperation, and compromise, needed by elders. Any plan of elder development must include some training in what the role and responsibilities of elders entail.

One-on-One Time

Part of this happens in the personal one-on-one times the pastor holds with each elder. It is a time for him to ask how they believe they are progressing as an elder; how the past months or year has gone for them; what lessons they have learned? Through this anecdotal recounting the pastor hopes to be able to help them see the progress they are, or aren't, making.

Personal Growth Checklist

A more objective and personal instrument, however, would be helpful. The plan will involve surveying the current elders annually about their own personal progress. The Growth Checklist by Robert Logan in *Beyond Church Growth* seems to be quite helpful⁵. At the end of each year the program calls for a survey to be taken using this tool as a guideline. (see Appendix 4)

This survey will be used at the end of each year for a two-fold purpose. The first purpose is legitimate self-evaluation. This will address the issues of elders and their growth. It will highlight various areas in which elders need to grow as leaders. A follow-up discussion can help each of us see that every one

⁵ Robert E. Logan, *Beyond Church Growth* (Grand Rapids: Fleming H. Revell, 1989), 57.

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of us as elders is needing help in one area or another. Part of the longevity problem is discouragement by elders. Many know they are not doing what they need to be doing, and are discouraged either that they falsely feel others are doing it so much better than they are. Other are discouraged that they see no growth in their own lives. This instrument and follow-up discussions can help them see they *can* grow as an elder and help each elder individually pinpoint the specific areas in which he needs to grow. The second purpose is to be a guide for training times in the coming year. The surveys can be turned in and compiled so that we can find common areas of weakness among the leaders that need attention.

Celebrating Wins and Encouraging Leaders

A part of dynamic self-reflection is being intentional about celebrating wins. It is very easy for elders to negative towards themselves as elders and the work elders perform. In addition, the very nature of working with people means often there will be someone criticizing the work that leaders do, no matter how well done. No congregation examined in this project has done a good enough job of celebrating wins either as a congregation or as leaders.

In the survey, elders were asked how they could have celebrated "wins" better as a group of elders and as a congregation. "Wins" are those accomplishments or events that either the elders or church can take pride in and feel like they have made a difference. Most of them reiterated the need to do this, but they were at a loss for how to do it. They mentioned the need to not just to blindly celebrate, but to identify what they are trying to accomplish and to focus on celebrating those things. They mentioned such things as all-church dinners, special services, and having the elders lead in worship services more.

Some possible ideas which the church can implement over the following year include:

Among staff and elders

Recognition of anniversaries of staff employment dates, or highlights such as the church's founding; being intentional about group play times; finding times to be together socially; having staff couples over simply to say to one another, "We enjoy you and are glad you are here!" Each year TCC has both an elder and a staff Christmas party or dinner to say those people are important to the church and to celebrate the year.

Periodically it is helpful to ask someone, a staff member or a person in a specific group, to be the person who initiates celebrations. The group needs someone who looks for opportunities to celebrate a win, an anniversary, a special event or day in the life of a team member. Someone should be chosen

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who specifically has the responsibility to be the eyes and ears to see the wins and point them out to the leaders and to the group.

Among the congregation:

Other ideas that could be implemented to celebrate wins and encourage leaders include: talking about wins in the sermons; asking in Elders meetings and staff meetings and in informal congregation meetings, "What went right?"; securing a video camera and tape that is kept near the baptistery to take videos of all baptisms. Then, later on in the year play the tape. This would show one tangible measurement of our success: the baptisms representing changed lives; Have both a digital camera and video camera that someone is appointed at each event to use to take pictures. Those pictures are then projected on a video screen at some point in the worship services to recognize those people who participated in some certain event.

Personally with those Who Serve

Thank-you notes and letters are an important part of celebrating wins. The current pastor's personal goal has been to send three thank you notes per work day. Often he doesn't reach that quota, but it a goal for which he is striving and it helps him get notes and letters into people's hands more than if there were no goal.

Different departments and Ministry Teams have thank-you banquets or thank-you parties recognizing the volunteer staff in that department. The goal in all this is both to thank those who minister in various ways and remind them of the importance of their work. It also models ways for them to thank those who work with them. If one never thanks the leaders, how will they know to thank those who work alongside them in ministry?

Calendar of Projected Training

The following calendar is one using the above elements and plotting them out as if the program was two years in length. The actual program may take longer than that, depending on additions. In fact (see next chapter on Continuing Education) there really is no way for the training to end. The work of eldership is a dynamic and fluid thing, as are leaders. Elders change, and the specifics of how the role is exercised in a specific situation changes. Nevertheless, a calendar is a helpful tool in planning out a first direction for training.

First Year

Jan.

- Elder mentoring groups cover attitude and brokenness

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- Monthly skill training time (third Saturday morning) – crisis management
- Monthly Biblical study theme: the nature of worship
- Bi-monthly leadership book: *Seven Habits of Highly Effective People* (Covey): personal development

Feb.

- Elder mentoring groups cover commitment and compassion
- Monthly Christian care training time (third Saturday morning) – a theology of elder Christian care
- Monthly Biblical study theme: Spiritual Warfare –part 1/3

Mar.

- Elder mentoring groups cover confrontation and contentment
- Monthly skill training time (third Saturday morning) - delegation
- Monthly Biblical study theme: Spiritual Warfare –part 2/3
- Bi-monthly leadership book: *The New Reformation: Returning the Ministry to the People of God*, by Greg Ogden –theology of ministry

Apr.

- Elder mentoring groups cover failure and faith
- Monthly Christian care training time (third Saturday morning) – knowing when to intervene
- Monthly Biblical study theme: Spiritual Warfare –Part 3/3
- All-board retreat: *Natural Church Development* material by Christian Schwartz

May

- Elder mentoring groups cover faithfulness or faith checks and flesh acts
- Monthly skill training time (third Saturday morning) - excellence
- Monthly Biblical study theme: holiness
- Bi-monthly leadership book: *The Purpose Driven Church* (Warren) –doing church intentionally

June

- Elder mentoring groups cover forgiving myself and forgiving others
- Monthly Christian care training time (third Saturday morning) – knowing when to refer
- Monthly Biblical study theme: holiness

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July

- Elder mentoring groups cover and gentleness and goodness
- Monthly skill training time (third Saturday morning) – leadership styles
- Monthly Biblical study theme: prayer – part 1/2
- Bi-monthly leadership book: *Celebration of Discipline* (Foster) –prayer and spiritual growth

Aug.

- Elder mentoring groups cover grace and gratitude
- Monthly Christian care training time (third Saturday morning) – depression and suicide
- Monthly Biblical study theme: prayer-part 2/2

Sept.

- Elder mentoring groups cover holiness and humility
- Monthly skill training time (third Saturday morning) – leadership backlash
- Elders review qualifications for emerging elders and come up with list of possible mentorees for 2005.
- Monthly Biblical study theme: spiritual gifts -part 1/2
- Bi-monthly leadership book: *Your Spiritual Gifts Can Help Your Church Grow* (Wagner) –spiritual gifts

Oct.

- Elder mentoring groups cover identity in Christ and integrity checks
- Monthly Christian care training time (third Saturday morning) – conflict resolution
- Mentorees are approached about entering into a mentoring relationship in the next year.
- Monthly Biblical study theme: spiritual gifts -part 2/2

Nov.

- Elder mentoring groups cover intimacy with God and joy
- Monthly skill training time (third Saturday morning) –leading differing personality styles
- Distribute Growth Checklist to elders
- Monthly Biblical study theme: church discipline -part 1/2
- Annual congregational meeting celebrating the victories of the year and looking forward to the next
- Bi-monthly leadership book: *Christian Caregiving: A Way of Life* (Haugk) – Christian care

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Dec.

- Elder mentoring groups cover kindness and lordship
- Monthly Christian care training time (third Saturday morning) – listening skills
- Discuss Growth Checklist and set training agendas for 2005
- Monthly Biblical study theme: church discipline -part 2/2

Second Year

Jan.

- Elder mentoring groups cover love and ministry challenge
- Monthly skill training time (third Saturday morning) – managing change
- Bi-weekly mentoring groups begin
- Monthly Biblical study theme: biblical standards for elders-part 1/2
- Elders retreat -theme to be decided
- Bi-monthly leadership Book: *Developing the Leaders Around You* (Maxwell) –mentoring

Feb.

- Elder mentoring groups cover obedience checks and pain and hurt
- Monthly Christian care training time (third Saturday morning) – confidentiality
- Personality Types
- Monthly Biblical study theme: Biblical standards for elders -part 2/2

Mar.

- Elder mentoring groups cover passion and patience
- Monthly skill training time (third Saturday morning) – managing criticism
- Monthly Biblical study theme: Holy Spirit
- Bi-monthly leadership Book: *The Contagious Christian* (Hybels) - evangelism

April

- Elder mentoring groups cover peace and prayer challenge
- Monthly Christian care training time (third Saturday morning) – assertiveness
- Monthly Biblical study theme: evangelism

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May

- Elder mentoring groups cover pure in Heart and self-control
- Monthly skill training time (third Saturday morning) – planning and preparation
- Monthly Biblical study theme: authority -part 1/2
- Bi-monthly leadership Book: *How to Be a More Effective Church Leader* (Shawchuck) -working together as a elder team

June

- Elder mentoring groups cover servanthood and spiritual dryness
- Monthly Christian care training time (third Saturday morning) – ministry to dying and grieving persons
- Monthly Biblical study theme: authority-part 2/2

July

- Elder mentoring groups cover stewardship and stress
- Monthly skill training time (third Saturday morning) – prioritization
- Monthly Biblical study theme: sexual morality
- Bi-monthly leadership Book: *Twenty Hot Potatoes Christians Are Afraid to Touch* (Campolo) –current events

Aug.

- Elder mentoring groups cover success and taming the tongue
- Monthly Christian care training time (third Saturday morning) – helping divorced persons
- Monthly Biblical study theme: women's role -part 1/2
- All-board retreat (on site) -bring in motivational speaker

Sept.

- Elder mentoring groups cover temptation and thought life
- Monthly skill training time (third Saturday morning) - problem solving
- Elders go through qualifications for emerging elders and come up with list of possible mentorees for 2006.
- Monthly Biblical study theme: women's role -part 2/2
- Bi-monthly leadership Book: *The Eldership* (McGarvey)–role of elders

Oct.

- Elder mentoring groups cover truth and lies and values

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- Monthly Christian care training time (third Saturday morning) – hospital calling
- Mentorees are approached about entering into a mentoring relationship in the next year.
- Monthly Biblical study theme: baptism Part 1/2

Nov.

- Elder mentoring groups cover wisdom and word checks
- Monthly skill training time (third Saturday morning) – team recruiting
- Distribute Growth Checklist to elders
- Monthly Biblical study theme: baptism Part 2/2
- Bi-monthly leadership Book: *Introduction to the Restoration Ideal* (Leggett) –principles of the Restoration Movement
- Annual congregational meeting celebrating the wins of this year and looking forward to the next

Dec.

- Elder mentoring groups cover work and worship
- Monthly Christian care training time (third Saturday morning) – reaching out to inactive members
- Discuss Growth Checklist and set training agendas for 2001

- Monthly Biblical study theme: the Bible as it relates to culture and cultural Changes

CHAPTER SEVEN

RECRUITMENT AND CONTINUING EDUCATION

A crucial element to the entire process is the recruiting of new elders. It would seem this chapter would naturally fit earlier in the process, but perhaps it serves as the parenthesis to the entire program—how are people recruited into the program and what happens after an elder has been through the entire process?

Identification and Selection of Candidates

A major area of concern in all churches is the recruiting of new elders. Some plan of recruiting can and must be developed. It should be done in conjunction with a change in the nomination process. Currently at Tigard Christian Church a select committee comprised of “not less than one Elder, the Sr. Minister or a ministerial staff member selected by the Sr. Minister, two Ministry Team Leaders, one Adult class Sunday School teacher and two Members-At-Large”⁶ meet to nominate a slate of elders and deacons or committee heads. They receive suggestions from the congregation, but they are not limited to those names given to them. They nominate persons for leadership roles, and the list is taken to the elders. The elders can delete names from the list but cannot add names to it. There has not been a history of any informational meetings or training for those either nominated or considering whether or not to accept the nomination. An elder contacts the nominees to see if they are willing to serve. Usually about one-third of the nominees accept.

By contrast, this proposal sets up a Mentoring and Partnering Program. In it, all elders are required to meet in a one-on-one or small group bi-weekly mentoring relationship. A guideline sheet shall be given to all elders to review (See Appendix 5) and brainstorm names of men who fit the criteria of potential elders:⁷ A job description is developed for the elder mentorees (See Appendix

⁶ Bylaws of Tigard Christian Church, revised 2001.

⁷ J. Robert Clinton, *The Making of a Leader* (Colo. Springs: NavPress, 1988), 207-208.

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6). It clearly states that participating in the group obligates neither the elders to ask a man to be an elder nor the mentoree to accept being an elder.

After the guideline sheets are distributed, the elders will suggest those they believe to be candidates for prospective elders. They will consider all names brought by other elders. To minimize the potential for division and cliques, those selected must be unanimously agreed to by all elders. The list is then prioritized and the top number of candidates equal to the current number of elders are selected to be approached. Each elder then takes one man whom he feels he could work with for an extended period of time, sets an appointment, approaches that person, asking him if he is willing to mentor and disciple with that elder for at

least one year. They are asked to pray about this opportunity asking whether God would have them enter into this relationship. No men shall be included in these groups who have not already been unanimously approved by the current elders.

If, and as, ones decline, the top name on the list is approached until all the slots are filled, or the list is exhausted.

Mentoring

The men would meet at least bi-weekly, and the exact configuration of the groups could vary. While they may meet one on one, the ideal configuration would be in groups of four: two elders meeting with two mentorees. If there are not enough mentorees who agree to go around, or if a significant number of mentorees decline the invitation, two elders may meet with one mentoree, or two elders may meet by themselves. This last configuration would, of course, be for partnering and mutual edification rather than mentoring.

At the end of the year the elder would make a recommendation to the elders as a whole regarding the progress of his mentoree. If the elders are agreeable, the mentoree is brought in and asked, "Where is God leading you?" If both the elders and the mentoree agree the Lord is leading him to the eldership, the elders forward his name to the nominating committee for official nomination to the entire congregation.

Continuing Education

To presume that a two-year course of study, once a month, will adequately prepare an elder for a lifetime of service is ridiculous. The level of commitment required in the training program outlined above is both very difficult to sustain. Two years seem an adequate outside boundary for most men.

Training Prospective Church Leaders

As the reader has probably observed, however, many of the topics outlined for biblical knowledge, leadership development, practical skill development and growing in the ability to give quality Christian care were not covered in the limited amount of time and space of a two year block.

There simply is not time to deal with some very important topics in the two year program as outlined. A simple look at a few of the areas which were NOT covered shows the need for Continuing Education:

Biblical Issues

Commercialization and the church, biblical shepherding, the biblical vision for the church, communion, the lord's supper.

Practical Skills

Conflict resolution, crisis counseling, accountability, calendaring, confrontation, finishing well, leading a meeting, people skills, time management, visioning

Christian Care Issues

Dealing with complaints, employment issues, dealing with anger, staff conflict, alcohol and drug abuse, dealing with aging parents, financial counseling.

Several options for Continuing Education are possible. Special one-time workshops can be held to cover areas not covered in the initial training. These could be held in conjunction with another meeting or at a separate time. The sessions could be included as one segment in a weekend retreat called for a larger purpose.

In the area of Christian Care it has been suggested that all elders be required to go through Stephen Ministry training. Stephen Ministry is a fairly formal structured intensive training for Christian caregivers within the local church. As described in the Context section above, Stephen Ministry has existed as a part of Tigard Christian Church for approximately three years. The same suggestion has been made in regard to small group training: that all elders be required to take any course of small group training offered by our church. The suggestion is well-meaning, but it seems impractical. The investment of more than fifty hours of Stephen Ministry training, or in a course of small group training, would indeed make them better elders, but most elders are extremely busy in a variety of ways and are not willing to invest that much training time in one specific area of ministry unless it is already a passion or interest of theirs. Some elders probably will choose this avenue of further training, and some already have, but to require it seems unreasonable.

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A third option is the resource referred to above, produced by Christianity Today, Inc. called *Building Church Leaders: Your Complete Guide to Leadership Training*. (See Appendix 1 for a further review of this resource). More than any other pre-packaged resource, *Building Church Leaders* does a good job of providing “service while meeting” training. The initial package contains twelve themes and each theme has a variety of resources, including: an interview with an expert in the subject, assessment tools in the specific area, case studies, devotionals, how-to articles and cartoons to be duplicated to aid in the teaching of the topic. The material is extremely easy for the leader to put together, does not require one topic be built on another, deals with very practical church matters, and is expandable.

The communication revolution of the past twenty five years has made quality training much more accessible. Now it is not necessary to bring in an expert in person to help train elders. On videotape, but in particularly satellite video-conferencing, many experts on important topics can be brought into the local church live to make helpful training presentations. Usually there is the possibility of phoning or e-mailing questions to the speaker as the presentation is being made. Several churches in the southwest Portland area and the nearby community of Newberg actively publicize and recruit participation in these live satellite video-conferences.

The traditional “elder training” done by certain colleges or publishing houses will continue, but they will be of little value as this program is put in place. They are usually so basic, and by their very nature general, so an elder with any training or experience at all is going to find little that is helpful. It is helpful, however, to bring in resource persons from those institutions to provide specific training on specialty areas. In many cases the congregation would benefit from this being opened up to the entire body.

PART FOUR
CONCLUSION

CHAPTER EIGHT

CONCLUSION

As stated earlier, it is simplistic to think a two year elder training course can adequately prepare men for a life long ministry of leadership in the church, any more than a Doctor of Ministry program can prepare a minister for all of the situations he or she will encounter in various contexts in the years ahead! The combination of an intentional training program, combined with an active course of continuing education, however, should make for better elders within the church.

The goal is not, however, simply better elders in the church. The goal is for elders who can direct the church to be what Christ intends for the church to be. They will not do that through being little dictators. They will not accomplish that by benign neglect. They will not do that by seeking to maintain the traditions and structures that have been in place for decades or centuries. They will only do that as they grow as men of God and as they seek through teaching, example, correction, shepherding, and visioning to influence the church toward the ideal Church in the Kingdom of God. The church depends on her elders to play this key role in the church.

For as John Maxwell has said,

“Everything rises or falls based on leadership.”

APPENDICES

APPENDIX ONE: EVALUATION OF PUBLISHED/PRINTED LEADERSHIP CURRICULUM

Name of Leadership Curriculum: Basic Leader Skills

Author: Richard E. Rusbuldt

Date of Publication: Judson Press, 1981

Notes about Time Period: none.

Denominational Perspective: American Baptist

Materials Needed/Involved:

Handbook for each participant

Newsprint, markers, cards, etc depending on the teaching activity for each week.

Audience: Potential leaders and leaders seeking personal growth.

Areas of training included:

1. Who is a Leader?
2. Styles of Leadership
3. Functions of a Leader
4. Effective Church Planning
5. Managing Conflict in the Church

Methods:

Five two hour sessions, one per week is proposed as ideal.

Group activities and discussion based on the reading of material done between sessions.

Evaluation of Effectiveness:

Very simple and short term. Heavy emphasis on reading and group discussion.

Evaluation of Published/Printed Leadership Curriculum

Title: Bible Training Centre for Church Leaders

Author: Denis J. Mock

Date of Publication: 1989

Denominational Perspective: Baptist

Audience: Non-pastor lay leaders and teachers in the congregation. Male and female students may take the course. Only male non-divorced leaders are allowed to take the parallel Bible Training Centre for Pastors material. Men and women may teach the course, but women teachers may only teach it to women. They may not teach if there are any men in the class.

Materials Needed/Involved

NIV Study Bible required –main textbook

Series of 8-10 manuals (\$15 a piece or \$4 a piece overseas) (the Pastors track involves all ten modules)

Teacher should have been through their leadership training course (3 days)

Areas of training included:

- Bible Study Methods & Rules of Interpretation (40 classroom hours)
- Old Testament Survey (60 classroom hours)
- New Testament Survey (60 classroom hours)
- Communicating Biblical Messages (preparing and delivery expository messages) (40 classroom hours) (the Pastors track substitutes “Preaching Biblical Messages and Pastoral Ministry for this course)
- Bible Doctrine Survey (60 classroom hours)
- Personal Spiritual Life (40 classroom hours)
- Church Ministry/Administration/Education (40 classroom hours)
- Mission/Evangelism/Discipleship (60 classroom hours)
(Electives)
- Teaching Principles and Methods (40 classroom hours)
- Church History Survey (60 classroom hours)

Methods:

Classes should be 12-20 persons in size

Lecture based with some discussion.

Does not require practical hands-on experience.

Evaluation of Effectiveness:

Very Intense; high degree of commitment required

Intended to cover the basic core material of a Bible college curriculum.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Biblical Eldership

Author: Alexander Strauch

Date of Publication: 1986

Denominational Perspective: Author is a “teaching/preaching elder” at Littleton (CO) Bible Chapel.

Materials Needed/Involved:

Book “Biblical Eldership” for each participant

Optional:

46 Lesson Study Guide

12 Lesson Study Guide

Mentor’s Guide

Audience: Potential leaders and leaders seeking personal growth.

Areas of training included:

1. An Explanation & Defense of Biblical Eldership
2. Humble Servants
3. The Elders of Israel
4. The Jewish Christian Elders at Work
5. Praying for the Sick
6. Appointing Elders
7. Guarding the Church from False Teachers
8. Hard Working Men
9. The Relationship Between Elders and Congregation
10. Shared Brotherly Leadership
11. The Elders' Work, Attitudes and Rewards
12. Congregational Submission
13. Only Qualified Men Can Serve as Elders
14. A Noble Work Demands Noble Men: More Qualifications
15. Male Leadership
16. The Laying on of Hands & Ordination
17. Elders who Labor at Teaching: Worthy of Double Honor
18. Nonclerical Leadership
19. Protecting, Disciplining, and Assessing an Elder
20. Deacons
21. Making Biblical Eldership Work

Methods:

Like many of the marketing machines in Christian publishing today, the material in Biblical Eldership has been repackaged multiple times in various ways.

46-Lesson Study Guide: 46 lessons designed to be done during an elders meeting over a set period of time. Each lesson has from 104 application questions based on the material in the book. They are designed to take 20-30 minutes to discuss. Each elder comes having read the material, read the scripture and having thought about the questions for the day.

12-Lesson Study Guide: This is primarily to be used with prospective elders. It is designed for a mentoring elder to meet with the prospective elder multiple times and go through the material together.

Mentor's Guide: This is an expanded version of the 12 Lesson Guide, but designed for the use of the mentor. It has answers provided and expositions of particular verses of scripture. All of this material is designed to be used one- one or one-on-two.

Evaluation of Effectiveness:

In using this material with groups of elders, two major problems have arisen. There is a sense of overkill in the material. He makes a point and then drives it home so much one tires of the point. The second problem is that Strauch sees no gray areas. Everything is black and white, to the point that the material is easy to disregard because it is worded so dogmatically. A discerning teacher/leader would have to sift through the chaff and bring the wheat to the groups attention.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Biblical Eldership Seminar

Author: Boise Bible College, Boise, ID

Date of Publication: 2001

Denominational Perspective: Independent Christian Churches/ Churches of Christ

Materials Needed/Involved: Weekend workshop Notebook

Audience: Current elders; Perhaps of some help to prospective elders, but it is mostly focused on the type of people elders should pick to be elders in the future.

Areas of training included:

Unit One

1. The Historical and Biblical References to Elders
2. Eldership as Described in the New Testament

Unit Two

3. The Qualifications for an Elder
4. The Type of Man Needed to Lead a Church
5. The Elder Selection Process

Unit Three

6. Restoring a Biblical Eldership
7. Doing the Right Things Well
8. The Elder and His Family
9. Surviving the Inevitable Firestorm

Methods:

Lectures based mostly on the qualification and work of elders

Evaluation of Effectiveness:

Of limited value. Very basic and presented in a difficult format to absorb.

Heavy on apologetic for specific organizational plans and less on specific skills needed by elders.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Building Church Leaders: Your Complete Guide to Leadership Training

Author: David L. Goetz, general editor

Date of Publication: 1998

Denominational Perspective: Interdenominational Evangelical Protestant

Materials Needed/Involved:
Building Church Leaders Notebook

Audience: Leaders in service

Areas of training included:

1. Assessing Church Needs
2. Character of a Leader
3. Reaching People
4. Church Health
5. Spiritual Care
6. Handling Conflict
7. Recruiting and Staffing
8. Finances
9. Motivating Leaders
10. Worship
11. Vision
12. Building a Team

Methods:

Each general topic has an interview, assessment tools, case studies, devotionals, how-to-articles and cartoons to be duplicated.

Pick a topic and photocopy pages desired

Each article has a key scripture and discussion questions to be used with the article.

Could be used one topic a month for twelve months, or all of the resources could be used during a weekend retreat focusing on one of the twelve themes.

Evaluation of Effectiveness:

Very easy to put together for the leader.

A good in-service training tool.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Christian Leadership Development

Author: Peter G. Wiwcharuck

(former officer-in charge of [Canadian] Naval Training Establishment with “26 years of military training & experience”, missionary to Vietnam, director of Christian Lay Leadership Centre in Vietnam, professor of Christian leadership at Vietnam Bible College and professor of Christian Leadership Training at Skyline Christian Institute, San Diego, CA)

Date of Publication: China Translation and Printing Services (Hong Kong), 1970

Notes about Time Period:

Written at the end of the 1960’s it makes numerous references to the cultural upheaval that was happening in that time period.

Denominational Perspective: Perhaps Christian and Missionary Alliance

Materials Needed/Involved:

The book is simply a collection of lecture notes.

Audience:

Potential leaders and leaders seeking personal growth.

Areas of training included:

1. Why Do We Need Christian Leadership Training?
2. What is Leadership?
3. Who Can be a Leader?
4. How are Leaders Made?
5. What is Good Leadership?
6. Leadership Qualifications
7. Functions of Leadership
8. Art of Creative Thinking
9. Authority
10. Responsibility
11. Organizational Charts—two sessions
12. Delegation
13. Organization
14. Administration
15. Problem Solving –three sessions
16. Decision Making
17. Setting Objectives
18. Leading and Directing Group Activities
19. Personnel Development
20. motivation

Training Prospective Leaders in the Church

21. Confidence
22. Communication
23. Public Relations
24. Group Behavior
25. Individual within the Group
26. Laymen in the Church
27. Pastoral Leadership and Responsibilities
28. The First Obligation of the Church
29. Leadership Means Going Forward
30. Christian Leadership Qualifications—in relation to self
31. Christian Leadership Qualifications—as it pertains to the world
32. Customs and Traditions
33. Stewardship and Christian Discipleship

Methods:

Lecture.

No format is suggested. A few other methods may be added (discussion, etc.) but the depth of the material makes anything else but lecture difficult to incorporate.

Evaluation of Effectiveness:

More material than thought possible in 36 sessions! Could be a very useable resource to supplement a more varied program of training. The outlines, while good, show their age with the time-bound references.

Evaluation of Published/Printed Leadership Curriculum

Title: Duties of Elders

Author: Oris Doty

Date of Publication: 1998-1999

Notes about Time Period: This material was presented during the Interim period at Tigard Christian Church by the interim minister. It was designed to be training for the eldership

Denominational Perspective: Independent Christian Churches/Churches of Christ

Audience: Current elders in a local congregation

Materials Needed/Involved: Worksheets

Areas of training included:

- Spiritual Leadership
- Successful Leadership –by Ben Merold
- Prayer
- Overseeing
- Shepherding
- leading
- Helping Each Christian to Find their Ministry

Methods:

- Worksheets are distributed on each topic which outline:
 - Definitions of What each area entails for elders
 - Examples of what elders in other churches have agreed to do to accomplish this task of eldership

Brainstorming on what this specific group of elders might agree to do.

This above list was then printed and distributed and each elder marked which of the ideas on each topic he was willing to commit to do. The lists were marked, signed, and turned in.

Evaluation of Effectiveness:

This is an example of a home-made training. While this was not designed specifically for this church, it quickly moves from what the task entails and what others have done to what will this local body of elders commit to do?

It is short in information and long on commitment.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Elders and Deacons According to the Bible

Author: Seth Wilson

Date of Publication: Bible Book Store Dallas, TX, 1958; Revised Edition, 1965.

Notes about Time Period: This material was produced and distributed during the height of the Disciples-Independent divisions in the Christian Church movement.

Denominational Perspective: Independent Christian Churches/ Churches of Christ

Materials Needed/Involved: Transcribed lectures

Audience: Current elders

Areas of training included:

The appendices include:

- Duties and Responsibilities of Elder
- Qualification of Elders
- Ordination of Elders
- Appointment of Elders and Deacons
- Review and Study Question on the material (“Use these for further study as well as for testing and review”)

Methods: This was originally an elder training workshop at the Kiamichi Men’s Clinic in Honobia, Oklahoma. The material was transcribed, including questions that interrupted the lecture. The appendices were handouts given at the workshop.

Evaluation of Effectiveness:

Fairly difficult material to get through. The transcribed lecture format is tedious to wade through and does not flow because of the interruptions and “rabbit trails.” The handouts which are included as appendices are more helpful.

Evaluation of Published/Printed Leadership Curriculum

Title: Elders and Deacons Clinic

Author: Christian Restoration Association

Date of Publication: 1968

Notes about Time Period: This was at the height of the debate over the formation of the Disciples of Christ denomination and so there is an emphasis on church structure, legal issues and securing a “safe” pastor.

Denominational Perspective: Independent Christian Churches /Churches of Christ

Audience: Current elders and deacons

Materials Needed/Involved: Notebook received at workshop

Areas of training included:

The Office of Elder and of Deacon

“How Do You Rate Yourself?”

The Eldership

The Deaconship

The Ordination of Elders and Deacons

Business and Administration

Incorporation

By-laws

Legal Resolution to Stay out of the Disciples of Christ denomination

Legal Obligations of the Church

Conducting the Business Meeting

Securing a Minister

The Work of a minister

Suggestions for Calling & Terminating a minister

Guide for the use of a Pulpit Committee

Information Guide for Interviewing Ministers

The Minister’s Budget

Minister’s Daily Organizer

Seven Basic Types of Men

Function of Elders and Deacons

Function of Elders & Deacons in the NT

Function of Elders & Deacons in the Church

A Method of Selecting Church Officers

Finding and Recruiting Leadership

A Departmental Organizational Chart

A Church Organizational Plan

Training Prospective Leaders in the Church

Planning Section

- “My Annual Plans”
- Planning Steps for Programming
- Guide to Use of Map Section
- Aspirations and Ambitions
- Schedule of Activities
- Three-Year Church Progress Review
- Evaluation List for Church Membership
- Know Your Congregation
- Special Projects

Evangelism

- Evangelism in the Local Church
- A Schedule of an evangelistic Program
- Prospect Calling Schedule Work Sheet
- Instructing the Visitation Personnel
- The Gospel Plan of Salvation
- Effective Witnessing for Christ, Four Spiritual Laws
- Why Didn't the Prospect Say, “Yes”?
- Preparing for Christian Baptism

Nurture of church Members

- Suggestions for Shepherding the Membership
- Pastoral Calling
- Handling Grievances
- Handling a Disciplinary Interview
- A Bible reading program Schedule
- Stewardship in the Local Church
- Talent & Interest Sheet
- Progress Chart for Shepherds
- Shepherd's Plan Book
- Leadership Example is Challenge
- “Quit or Qualify”

Methods: Lecture and reading

Evaluation of Effectiveness:

Most of the material is time-specific. It speaks to needs at that specific time in the history of that particular fellowship of churches. Some general information is helpful (general information on biblical qualifications and responsibilities), but much is very culturally determined.

Evaluation of Published/Printed Leadership Curriculum

Title: Elder and Deacon Training

Author: Ken Cable

Date of Publication: 1995

Denominational Perspective: Independent Christian Churches/Churches of Christ

Audience: Current elders in an local church

Materials Needed/Involved: worksheets

Areas of training included:

Beginning with the Basics:

The Purpose of the Church

The Purpose of Elders

Principles of Leadership for the Church

Steps in Leadership for Growth

Methods:

Worksheets and lecture

Evaluation of Effectiveness:

An example of a one-shot weekend training. Very basic. Focused on training the eldership to be results oriented. Focuses on outreach and goal setting.

Of some value if combined with a more comprehensive eldership training.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: The Eldership

Author: J.W. McGarvey

Date of Publication: 1870

Notes about Time Period: The “second generation” of the Restoration Movement. The period immediately after the Civil War was a time of deciding which direction the movement would take.

Denominational Perspective: Independent Christian Churches/ Churches of Christ

Materials Needed/Involved: Reading book

Audience: Current elders

Areas of training included:

- There is Such an Office?
- Titles of the Office
- The Titles Explained
- Duties of the Office
- How to be Examples
- How to be Shepherds
- How to be Overseers
- How to Withdraw the Disorderly
- How to be Teachers
- Primitive Mode of Teaching
- Qualification for the Office
- Intellectual Qualifications
- Plurality of Elders
- Selection and Appointment
- Regular Meetings
- Want of Time

Methods: Training through reading a book. While a discussion could be based around it, it is basically a book to be read for information.

Evaluation of Effectiveness:

This has been “the” classic on eldership for scores of years. It is still in print today. McGarvey was an excellent Greek student and scholar. The Biblical exegesis is very good. As might be expected, much of the specific application of the work of eldership would have to be updated for the present day.

Evaluation of Published/Printed Leadership Curriculum

Title: Episcopal Lay leaders Course

Author: various, compiled by Rector Mac Payne, St. Thomas Episcopal Church, Garden City, KS

Date of Publication: unknown, currently used in 1998.

Notes about Time Period:

Denominational Perspective: Episcopalian. (This writer asked the local Episcopal priest what materials he used to train lay leaders and this material was given in response.)

Audience: Prospective Leaders

Materials Needed/Involved: Articles to be read

Areas of training included:

Liturgical Year, including liturgical colors

Services of the Church

Alter Guild Duties/Check-Off List

Check off list for Eucharists

Definition of Different types of Masses

Holy Baptism --Alter Guild Duties for Baptism

Pastoral Offices --Alter Guild Duties for Confirmation

Marriage --Alter Guild Duties for Weddings

Unction --Alter Guild Duties for a Healing Service

Burial of the Dead -- Alter Guild Duties for Funerals; Alter Guild Duties for

Requiem Mass

Daily Office --Alter Guild Duties for Morning or Evening Prayer

Ash Wednesday -- Alter Guild Duties for Ash Wednesday

Palm Sunday-- Alter Guild Duties for Palm Sunday

Maundy Thursday -- Alter Guild Duties for Maundy Thursday

Good Friday-- Alter Guild Duties for Good Friday

Alter Guild Duties for the Great Vigil of Easter

Episcopal Services

The Book of Occasional Services

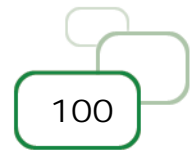
Lay Reader Resources

Lay Reader Training

Creation, Redemption, Sanctification

The Church

Church History



Training Prospective Leaders in the Church

Adult Study Scripture Course

Intro

Old Testament

New Testament

Canonicity

Methods: Materials to Be Read. Some homework assignments to craft prayers etc. to be used later in services.

Evaluation of Effectiveness:

This training is strictly functional for the public services of the Episcopal Church. It trains the up-front lay leader and the behind the scenes preparation for the proper functioning of the service. It also includes some basics in understanding the form and content of scripture. Deals exclusively with public worship.

Evaluation of Published/Printed Leadership Curriculum

Title: The Golden Stairway Discipleship Course

Author: Albert Epp

Date of Publication: 1985; Revised Edition, 1990

Denominational Perspective:

Mennonite

Audience:

Young men, potential leaders

Materials Needed/Involved:

- 1 Leaders Guide
2. Students Guide for each student
3. Collection of twelve pre-determined books to be rotated among students.

Areas of training included:

Six Areas:

- I. Prayer Support Groups
- II. Measurable Growth Steps (2 Peter 1:5-8)
- III. Gift Discernment Process
- IV. Sharing Spiritual Autobiographies
- V. Book Reading Assignments
- VI. Climax

Methods:

Twelve men meet weekly for twelve weeks

Total weekly Time –90 minutes

Begins with a complimentary meal

Six Areas:

- I. Prayer Support Groups (20-25 minutes)
 - a. Development of a Prayer List
 - b. Public (out-loud prayers)
 - c. Prayer for two others in the group
- II. Measurable Growth Steps (2 Peter 1:5-8) (20-25 minutes)

Quote 2 Peter 1:1-11 weekly in unison

Read printed Bible study on ten subjects followed by group discussion

 - a. Faith (Accept Christ)
 - b. Christ-likeness
 - c. Control Thoughts
 - d. Clear conscience
 - e. Achieve Self-control

Training Prospective Leaders in the Church

- f. Handle Adversity
- g. Practice Stewardship
- h. Develop Giftedness (3 weeks devoted to this)
- i. Exemplify Kindness
- j. radiate Love

Each student marks Personal Growth Score Card

III. Gift Discernment Process

Covers three sessions

Personal identification of own gifts with affirmation or questioning
by group.

Reading of Peter Wagner's "Your Spiritual Gifts Can Help Your
Church Grow"

IV. Sharing Spiritual Autobiographies (20-25 minutes)

Each week one disciple shares his or her life-story with the group. (20-25
minutes)

Reading it from a full type-written copy & that is distributed to all
members of the group.

V. Book Reading Assignments

Weekly reading of a discipleship book. (appx. 175 pages per week)

Subjects covered: Evangelism Great Conversions, Kingdom Priorities,
Friendships & Relationships, Discipleship And Growth, Church Growth,
Stewardship Of Resources, Marriage & Parenthood, Stan & Evil, False
Cults, Denominational Emphasis, Reformation Heritage Current Global
Issues.

Check on number of pages each participant read this week

Rotation of books to be read

VI. Climax

Banquet with lecture by leader on growth, testimonies by all, and responses
by spouse/guest.

Monthly follow-up support group.

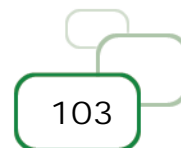
Evaluation of Effectiveness:

Probably more of a discipleship course than technically a leadership course.
Contains many elements common to others:

1. Scripture input/content
2. Prayer support

Training Prospective Leaders in the Church

3. reading of helpful books



Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Homer Church of Christ Leadership Development Program

Author: David L. Burns

Date of Publication: 1998

Denominational Perspective: Independent Christian Churches/Churches of Christ

Materials Needed/Involved:
Depends on what parts of the program are used.

Audience:

Two fold:

1. For Leadership Training Track –all men interested in leadership and their spouses.
2. For Training in Services Track –current elders & deacons

Areas of training included:

Various

Methods:

Track One: Six week training session

Mentoring by a current elder using *One Hour with God* (Maxwell)

Track Two:

First hour of every elders & deacons meeting

They rotate through such material as *Biblical Eldership* by Strauch, *Joshua's Men* by Reiland

John Maxwell's Injoy Life Club tapes (monthly) are distributed to all leaders who are required to listen and take notes on the tapes.

Leadership magazine subscription is routed to all elders & deacons to review

All expenses are paid for leaders to attend Injoy's Leadership Conference in Toledo, OH and/or Lincoln (IL) Christian College's Elders & Deacons Seminar

Evaluation of Effectiveness:

An example of a "home-made" program. Blends material unique to the local congregation with packaged materials from commercial sources.

Evaluation of Published/Printed Leadership Curriculum

Title: “How to be a Better Church Officer”

Author: Guy Leavitt

Date of Publication: 1961

Notes about Time Period: This was early-on in the intra-denominational struggles about organizing the independent churches into a structured denomination. Part of this was based on a desire to become better “organized.” This was the era of corporate organization and prosperity and the church sought to model itself after corporate organization.

Denominational Perspective: Independent Christian Churches/Churches of Christ

Audience: Current elders and deacons

Materials Needed/Involved: Series of articles in *Christian Standard* periodical

Areas of training included:

- The Church’s Organization
- The Selection and Training of Board Members
- The Church Board Meeting
- The Church Board Organizes
- Department of Evangelism
- Department of Conservation
- Department of Worship
- Department of Education
- Department of Finance
- Department of Property
- Department of Missions

Methods: Checklist for self-evaluation of church and then material to be read in a Q&A format giving advice on each of the areas in the checklist.

Evaluation of Effectiveness:

The emphasis of the training is strictly on organizational matters. It goes into great detail as to how each church should function and be organized. The spiritual “work of eldership” is not really touched on. Practical helps beyond how to organize the church efficiently are not discussed.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: How to Be a More Effective Church Leader

Source: Norman Shawchuck (Irvine, CA Spiritual Growth Resources), 1981

Audience: Those who are currently in leadership, probably with a base of experience

Denominational Perspective: The author comes from a United Methodist background.

Materials Needed/Involved:

Expense: \$12.95 for this workbook; or 39.99 for *Church Leadership Resource Kit*, containing this workbook, a book "What it Means to be a Church Leader", an audiotape: How To Be A More Effective Church Leader (audiotape); and analysis tool "How You Can Help Me To Be A More Effective Church Leader" and Group Assessment Worksheets 1 & 2.

Flexibility: Average

Does it address (and if so, how):

- **Character**
Partially—as character is displayed in our desire and methods we use to help the group reach its goals.
- **Biblical knowledge**
Not particularly
- **Practical Skills**
Very much so

Length of Program

Could be accomplished in one or two sessions

How often are meetings? Assignments between meetings?

Complete the Leadership styles survey in advance.

Includes teaching to others/mentoring?

No

Areas of training included:

- A Definition of Leadership
- A Survey of Your Leadership Styles
- The Leadership Styles Described
- Concerns That Determine Leadership Styles and the Leadership Styles Matrix

Training Prospective Leaders in the Church

- Tools for Determining a Groups Leadership Needs and Selecting the Most Effective Leadership Style
- Worksheets for Applying Your Learning to the Survey Situation
- Reflecting on Your Responses to the Twelve Situations

Methods: The material begins with an assessment

Evaluation of Effectiveness:

This would be a training that you would use with an already existing group. It helps sharpen the group leadership skills and helps the learner to understand groups dynamics much better. Not an introductory training, but an excellent resource to use with leaders who have some experience under their belt.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: How to Be an Effective Church Leader

Source: Stone, Sam, E. (Standard Publishing, 1987)

Audience: Potential or Current Church Leaders

Denominational Perspective: Christian Churches/Churches of Christ

Materials Needed/Involved: Textbook

Expense: Cost of book per participant

Flexibility: Not very.

Length of Program: 12 sessions (weeks?)

How often are meetings? Assignments between meetings? There are assignments that can be done between meetings that would greatly enhance the material in the curriculum.

Includes teaching to others/mentoring? Only if the book were used in a group context with potential leaders/mentorees

Areas of training included:

- Who Runs the Church (Authority)
- What Makes a Good Church Leader? (Qualities)
- What's Most Important (Spiritual Growth)
- What's Expected of Me? (Perspective on the Task)
- How Can I Do it All? (Prioritization)
- What Keeps Us Going? (Motivation)
- Can I Skip the *Bored* Meetings? (Tips to help meetings go more smoothly)
- Is Everyone Watching Me? (Public Responsibilities)
- Does Anyone Notice? (Importance of the Unseen Tasks of Leadership)
- How Can We Work Together? (Church Leaders and Preacher Working Together)
- What's Happening Out There? (Evangelism and Reaching Outside the Local Church)
- Who's Leading Who? (Good followership & growing as a leader)

Methods:

Materials (chapters) to be read each week with discussion questions, suggested further projects, discussion question and further resources provided.

Evaluation of Effectiveness: Very simple. Not a total program, or even one of the best. Has a few good insights. Best used as a supplemental resource.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Injoy Leadership Training Program

Author: John Maxwell

Date of Publication: 1998

Denominational Perspective: Interdenominational, but Wesleyan in background

Materials Needed/Involved:

- One copy of *Developing the Leader Within You* and *Developing the Leaders Around You* both by John Maxwell for each student
- 8 VHS cassettes containing sixteen 40-minute sessions of John Maxwell teaching the material
- Sturdy, library-quality binders
- Leader's guides containing student activity pages, video outlines,
- Overhead transparencies

Audience: Potential leaders and leaders seeking personal growth.

Areas of training included:

"Developing the Leader Within You"

1. The Definition of Leadership: **Influence**
2. The Key to Leadership: **Priorities**
3. The Most Important Ingredient of Leadership: **Creating Positive Change**
4. The Quickest Way to Gain Leadership: **Problem-Solving**
5. The Extra Plus in Leadership: **Attitude**
6. Developing Your Most Appreciable Asset: **People**
7. The Indispensable Quality of Leadership: **Vision**
8. The Price Tag of Leadership: **Self-Discipline**
9. The Most Important Lesson of Leadership: **Staff Development**

"Developing the Leaders Around You"

1. The Leader's Key Question: **Am I Raising up Potential Leaders?**
2. The Leader's Toughest Challenge: **Creating a Climate for Potential Leaders**
3. The Leader's Primary Responsibility: **Identifying Potential Leaders**
4. The Leader's Crucial Task: **Nurturing Potential Leaders**
5. The Leader's Daily Requirement: **Equipping Potential Leaders**
6. The Leader's Lifelong Commitment: **Developing Potential Leaders**
7. The Leader's Highest Return: **Forming a Dream Team of Leaders**
8. The Leader's Greatest Joy: **Coaching a Dream Team of Leaders**
9. The Leader's Finest Hour: **Realizing Value to and From Leaders**
10. The Leader's Lasting Contribution: **Reproducing Generations of Leaders**

Training Prospective Leaders in the Church

Methods:

Leader shows videotapes, distributes worksheets and leads discussions based on questions provided by Injoy.

Evaluation of Effectiveness:

Minimal preparation needed by leader.

Excellent content on these two topics. Could be used as part of a more exhaustive program of development.

Evaluation of Published/Printed Leadership Curriculum

Title: Intentional Shepherding

Author: Sheryl Fleisher

Date of Publication: 1999

Denominational Perspective: Willow Creek Community church

(Independent Evangelical)

Areas of training included:

Spiritual Growth Assessment which indicates areas for improvement in five traditional "Willow Creek" areas:

- Grace
 - Experiencing God's grace
 - Extending God's grace
- Growth
 - Word
 - Prayer
 - Worship
 - Identity in Christ
- Group
 - Shepherding People
 - Discipling People
 - Leading People
- Gifts (Spiritual Gifts)
- Good Stewardship

Materials Needed/Involved:

Extensive list of books & Tapes

Methods:

Mentor does extensive personal assessment of student to determine their fitness for leadership shepherding

Assessment is taken on above areas by student

Negotiate plan of reading books/listening to tapes

Sometimes the learning accompanies the mentor as he/she models particular areas

Taken in three months blocks –covenantal agreement

Periodic accountability meetings

Mentor encouraged to be familiar with Love Languages by Gary Chapman, Personality Plus by Florence Littauer & Please Understand Me by Keirse & Bates to be able to know how to reach this particular student.

Training Prospective Leaders in the Church

Evaluation of Effectiveness:

Best as a personal discipleship program

Claims to be good as a leadership development program, but incomplete for that

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Joshua's Men

Author: Dan Reiland

Date of Publication: San Diego: Injoy, 1996

Notes about Time Period:

Denominational Perspective: Interdenominational, but Wesleyan in background

Materials Needed/Involved:

Notebook with reproducible worksheets for monthly lectures and book discussions
Twelve books purchased by each individual:

Audience: Potential leaders and leaders seeking personal growth.

Areas of training included:

- Leadership
- Spiritual Discipline
- People Skills
- Purpose in Life
- Temptation & Male Issues
- Communication
- Being a Husband and Father
- What Is an Elder/What Does He Do?
- Personal Purpose
- Evangelism
- Character

Methods:

A hand selected group of potential male leaders meet each month for dinner followed by a two hour session. During the first hour a lesson on the month's topic is given (usually some sort of lecture). The second hour usually involves the discussion of a book all have read on the subject for the month.

First Month--Theme: Leadership

- Developing The Leader Within You
- Lesson: "Leadership is More Than"

Second Month--Theme: Spiritual Disciplines

- Lesson: A Leader & His Prayer Life
- Read Celebration of Discipline

Third Month--Theme: People Skills

- Read: How to Win Friends & Influence People & Caring Enough to Comfort

Training Prospective Leaders in the Church

- Lesson: "Relationships that Work"
- Fourth Month--Theme: Living on Purpose
- Read: "Half Time" or "The On Purpose Person"
 - Lesson: Tombstone Testimonies
- Fifth Month--Theme: Men's Issues
- Read: "Disciplines of a Godly Man"
 - Lesson: "The 5 Greatest Temptations Men Face"
- Sixth Month--Theme: Communication (Retreat)
- Read: "You Are the Message"
 - Lesson: "Becoming a Good Communicator"
- Seventh Month--Theme: Being a Dad
- Read: "The Seven Secrets of Effective Fathers"
 - Lesson: "The Top Ten Gifts a Dad Can Give"
- Eighth Month--Theme: Being a Husband
- Read: "If Only He Knew"
 - Lesson: "Meeting Her Needs"
- Ninth Month--Theme: Personal Potential
- Read: "Seven Habits of Highly Effective People"
 - Lesson: "Servanthood...the Path from Success to Significance"
- Tenth Month--Theme: Evangelism
- Read: "Becoming a Contagious Christian"
 - Lesson: "A Bold Witness for Christ"
- Eleventh Month--Theme: Character
- Read: (presentation of a Great Leader)
 - Lesson: "The Character of a Great Leader"
- Twelfth Month--Theme: Reflection & Celebration [Banquet]

Evaluation of Effectiveness:

This is mostly a character based program. It is not skill based. It is not biblically focused (although it contains many biblically based principles). It is for general leadership of any kind. Because of the focus of several of the subjects, it is definitely limited to males.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Leadership 2000: Seven Essential Core Values for Church Leaders (currently titled: “Biblical Leadership: Church Leaders Seminar”)

Author: Archie Luper, Jr. & David Newberry (now called “Church-Based Training International [CBTI]”)

Date of Publication: 1998

Notes about Time Period:

Denominational Perspective: Non-instrumental Churches of Christ

Audience: Current and potential church leaders

Materials Needed/Involved: A directed retreat using lecture and workbooks

Areas of training included:

Introduction (Three Basic Requirements for Church Leaders, Seven Essential Core Values for Church Leaders)

Prayer

Power (The Holy Spirit & the Spirit Filled Life)

Preparation (Qualities & Behaviors of Effective Leaders & Followers)

People (Understanding the Culture, Teamwork Mentoring, Spiritual Gifts, Managing Conflict)

Purpose (Importance of Defining Church’s Purpose & A Purpose Statement)

Planning (Strategic Planning, Vision, Goals & Objectives)

Praise (Personal Spiritual Renewal, Communicating Praise to Members, Leading Church into Presence of God)

Methods:

A two or three-day directed retreat
Lectures & workbook

Evaluation of Effectiveness:

The material reviewed was the 1998 version entitled “Leadership 2000.” It has been repackaged in more recent years. The materials covered, however, seem to be the same. It appears to be a very intense 2-3 day workshop. The topics covered are a good balance between spiritual growth and practical helps. Seems quite helpful.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Leadership Development Course

Author: Jay Devers

Date of Publication: 1988

Denominational Perspective: Independent Christian Churches/Churches of Christ

Audience: Current Leaders; “aiding the development of those Christians who show strong leadership abilities, Christians who show a desire to lead, or those in leadership positions already but are ill-equipped.”

Materials Needed/Involved:

Twelve books to be read and a worksheet for each book

Areas of training included:

1. Being a disciple of Christ (Cosgrove, *Essentials of Discipleship*)
2. The purpose of the Church (Ellis, *The Church on Target*)
3. Servant Leadership (Swindoll, *Improving Your Serve*)
4. Prayer (Myers, Pray: *How to be Effective in Prayer*)
5. Jesus’ example to follow (Coleman, *The Master Plan of Evangelism*)
6. Leadership (Hocking, *Be a Leader People Follow*)
7. Home Bible Studies (Jones, *Back to the Basics*)
8. Time Management (Dayton and Engstrom, *Strategy for Living*)
9. Making Disciples (Eims, *The Lost Art of Disciple Making*)
10. Communication (Bormann & Bormann, *Effective Small Group Communication*)
11. Inner-life growth (Bridges, *The Pursuit of Holiness*)
12. World mission (Wilson & Aeschliman, *The Hidden Half*)

Methods:

The students pair up. They read a preselected book monthly on a theme. They meet weekly for an hour to discuss the material in the book and the questions on the worksheet. Then the fourth week, all the students gather with the minister to discuss the material.

Evaluation of Effectiveness:

Like many, this uses interacting with leadership books as a basis. The weekly meetings seem to be its downfall. There is not enough material to cover four meetings in a month. Two would seem to be the maximum that would be beneficial. Good as far as it goes.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Leadership Confidence

Source: Bobb Biehl, (Laguna Niguel, CA: Masterplanning Group, Intl., 1988).

Audience: Current and Upcoming Leaders

Denominational Perspective: Interdenominational

Materials Needed/Involved: Notebook, including worksheets and audio tapes by Bobb Biehl

Expense: Cost of the notebook

Flexibility: Extremely. You choose how it is used. It could be used personally, in a small group, to train upcoming leaders, or more.

Does it address (and if so, how):

- **Every Leader Must be Equipped to COPE WITH:**
 - Change
 - Depression
 - Failure
 - Fatigue
 - Pressure

- **As your leadership matures, you BECOME MORE:**
 - Attractive (Appearance and Dress)
 - Balanced (in Life)
 - Confident (Faith in Yourself, your motives and your own recommendation)
 - Creative (Bringing new and workable solutions to problems)
 - Discipline
 - Motivated (self) (a result of goals and dreams)

- **Every leader needs to be SKILLED IN the following areas even when he/she has NO STAFF RESPONSIBILITIES:**
 - Asking Questions
 - Communicating
 - Decision Making
 - Dreaming
 - Goal Setting
 - Influencing
 - Money
 - Personal Organization
 - Prioritizing

- Problem Solving (Mastering Problem Solving Questions)
- Risk Taking

- **When a leader is WORKING WITH A STAFF he/she must also DEVELOP SKILLS in the following areas:**
 - Delegating
 - Firing
 - Masterplanning (a written statement of a groups assumptions about its direction, organization and resources)
 - Motivating Others
 - People Building
 - Recruiting
 - Reporting (Staff to supervisor)
 - Team Building

Length of Program

No set length. As long as it took to work through the worksheets either as an individual or as a group. The material claims that it is never complete—it is “a lifelong resource book.”

How often are meetings? Assignments between meetings?

Could be used as a group process. At whatever pace a group needed.

Includes teaching to others/mentoring? Possibly

Notes about Time Period: 1980's

Areas of training included:

1. Asking Questions
2. Attractive (Appearance and Dress)
1. Balanced (in Life)
2. Change
3. Communicating
4. Confident (Faith in Yourself, your motives and your own recommendation)
5. Creative (Bringing new and workable solutions to problems)
6. Decision Making
7. Delegating
8. Depression
9. Discipline
10. Dreaming
11. Failure
12. Fatigue
13. Firing
14. Goal Setting
15. Influencing

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16. Masterplanning (a written statement of a groups assumptions about its direction, organization and resources)
17. Money
18. Motivated (self) (a result of goals and dreams)
19. Motivating Others
20. People Building
21. Personal Organization
22. Pressure
23. Prioritizing
24. Problem Solving (Mastering Problem Solving Questions)
25. Recruiting
26. Reporting (Staff to supervisor)
27. Risk Taking
28. Team Building

Methods:

Worksheets Involve:

- Scriptures on the Topic
- Definition of Topic
- Questions to spark thinking on the topic
- Additional Questions I Have Found Helpful
- Notes and Quotes on the Topic
- Additional Resources on the Topic

Audio tapes give further information

The worksheets are designed to be worked through by an individual or a group.

Evaluation of Effectiveness:

For its purpose, it is incredibly helpful. But it is not a primary leadership training resource. It is more of a personal leadership training workbook, and to be used as a resource tool in the training of others.

Evaluation of Published/Printed Leadership Curriculum

Title: Men's Leadership Training Course

Author: Ron Willingham

Date of Publication: 1974

Denominational Perspective: Non-instrumental Churches of Christ

Audience: Potential Leaders

Materials Needed/Involved: Workbook. Book: "How to Speak so People Will Listen"

Areas of training included:

- How This Course Can Help You Develop Your Leadership Abilities
- How to Organize Your Talk
- How to Read Scriptures So Your Audience will Understand It
- How to Gain Cooperation from Others
- How to Develop Confidence When Talking to People
- How to Solve Problems and Make Decisions
- How to Set Meaningful Goals
- Awards Banquet

Methods: Weekly sessions for nine weeks. Regular public speaking and public reading requirements

Evaluation of Effectiveness:

This material written by a popular sales motivator who also is an active member of the non-instrumental churches of Christ is designed to build general leadership skills (not church specific skills) in Christian men. (There is a corresponding course for Christian women).

Evaluation of Published/Printed Leadership Curriculum

Title: Omega Course

Author: The Alliance for Saturation Church Planting

Date of Publication: 1999

Notes about Time Period: The first decade after the collapse of communism in Eurasia.

Denominational Perspective: Interdenominational; Written in conjunction with Peter Deyneka Russian Ministries

Audience: This material is designed to train lay Christian leaders to plant churches in “post communist Eurasia”

Materials Needed/Involved: Five manuals, each with 26 hours of training material

Areas of training included:

Manual One: Foundations Phase of the Church Planting Cycle

- Saturation Church Planting Vision (Lessons 1-4-)
- The Church (Lessons 1-4)
- Spiritual Character (Lessons 1-5)
- Prayer (Lessons 1-3)
- Bible Study Methods (Lessons 1-7)
- Evangelism (Lessons (1-3)

Manual Two: Winning Phase of the Church Planting Cycle

- Saturation Church Planting Vision (Lessons 5-7)
- The Church (Lessons 5-8)
- Spiritual Character (Lessons 6-7)
- Prayer (Lesson 4)
- Leadership (Lessons 1-2)
- Cell Groups (Lessons 1-6)
- Bible Study Methods (Lessons 8-11)
- Evangelism (Lessons 4-7)

Manual Three: Establishing Phase of the Church Planting Cycle

- Saturation Church Planting Vision (Lessons 8-9)
- The Church (Lessons 9-11)
- Spiritual Character ((Lessons 8-10)
- Prayer (Lessons 5-7)
- Leadership (Lessons 3-5)
- Cell Groups ((Lessons 7-9)
- Evangelism (Lesson 8)
- Discipleship Making (Lessons 1-5)
- Spiritual Warfare (Lessons 1-3)

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Manual Four: Training Phase of the Church Planting Cycle

Saturation Church Planting Vision (Lessons 10-12)
The Church (Lessons 12-14)
Spiritual Character (Lessons 11-13)
Prayer (Lessons 8-9)
Leadership (Lessons 6-10)
Cell Groups (Lessons 10-11)
Discipleship Making (Lesson 6)
Stewardship (Lessons 1-5)
The Family (Lessons 1-2)

Manual Five: Multiplication and Movement Phase of the Church Planting Cycle

Saturation Church Planting Vision (Lessons 13-17)
The Church (Lessons 15-19)
Spiritual Character (Lessons 14-15)
Prayer (Lessons 10-12)
Leadership (Lessons 11-12)
Cell Groups (Lessons 12-13)
Preaching (Lessons 1-3)
The Family (Lesson 3)

Methods:

The class times are mostly presented as lectures. While the material suggests the use of discussion and role playing, there is none of that built into the curriculum. The sessions are designed for the student to be in class for a session (usually a week) and then out in the location of his/her church implementing what he/she has learned.

Evaluation of Effectiveness:

Extremely effective on the mission field. Primarily for church planters without a seminary education. Much of it is usable for elders, but not all.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: One Hour with God

Source: John Maxwell (El Cajon, CA: Injoy, 1994).

Audience: Either current or prospective elders

Denominational Perspective: Interdenominational, but Wesleyan in background

Materials Needed/Involved: Notebook from Injoy

Expense: \$40.00

Flexibility: Fairly flexible in how it is used.

Does it address (and if so, how):

- **Character**
Absolutely
- **Biblical knowledge**
Fairly strong
- **Practical Skills**
Only as they relate to character.

Length of Program

52 Topics are covered, which implies one year.

Areas of training included:

Attitude

Becoming Holy

Brokenness

Commitment

Compassion

Confrontation

Contentment

Decision Making

Discipleship

Failure

Faith

Faithfulness

Forgiving Myself

Forgiving Others

Gentleness

Grace

Gratitude

Holy Spirit

Humility

Identity in Christ

Integrity

Intimacy with God

Joy

Kindness

Life Purpose

Lordship

Love

Marriage

Stewardship

Stress

Success

Taming the Tongue

Temptation

Thought Life

Time Crunch

Truth and Lies

Values

Wisdom

Work

Worship

Pain & Hurt
Parenting
Passion
Patience
Peace
Problems
Pure in Heart
Self-Control
Servanthood
Sharing Your Faith
Sovereignty of God
Spiritual Dryness

Methods:

Monday: One hour with questions on the following subjects on each of the above topics:

Preparation Time
Waiting Time
Confession Time
Bible Time
Meditation Time
Intercession Time
Petition Time
Application Time
Faith Time
Praise and Thanksgiving Time

Tuesday—Saturday= “Reflection, meditation, memorization and application”

Evaluation of Effectiveness:

While this is designed to be used personally, it suggests meeting with a small group to discuss the questions as a group Bible study and to have someone to hold the student accountable to his/her One Hour with God.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Outline for an Elders Retreat

Source: Chuck Blaisdell, Regional Minister-President, Christian Church (Disciples of Christ) of Northern California-Nevada (San Ramon, CA: n.d.)

Audience: Current elders

Denominational Perspective: The Christian Church (Disciples of Christ)

Materials Needed/Involved: Reproducible Worksheets included in the packet.

Length of Program: Three Hour Presentation in a Retreat Format

How often are meetings? One time presentation

Areas of training included:

Called as Elders to BE...

Who WE are: Elders in Scripture and Disciples Tradition

The Call of God to be Elders: What Gives Us Life and Energy? What Hinders Us?

Called as Elders to DO...

What is **MY** Mission? What Are My Gifts?

So What? Now What? What is **OUR** Mission as Elders in **OUR** Congregation?

Methods:

Lecture combined with breakout groups to discuss current problems issues going on in a local church.

Focuses on the personal mission of the individual elder.

Suggests that elders role now is:

Supporting the Pastor

1. Taking the lead in celebrating pastoral anniversaries
2. Being advocates that the pastor take adequate time off, have time with family.

Ministering to the Congregation

1. A ministry to shut sins. A card ministry. Homebound communion
2. The role of elders in congregational programming. How will you be leaders with the pastor? Can you be specific?

Teaching and Reflection

1. By example. What does that mean concretely in your congregation?
2. How do you use your Elders' meetings? For study?

Ministry in the Community

1. Evangelism—leading by example. Evangelistic calling?
2. Being advocates for ministries of justice and mercy in your community? What does your [sic] community need? What could your congregation do?

Evaluation of Effectiveness:

Gives a good overview of Disciple history of eldership. Frankly discusses that modern Disciples of Christ do not know what to do with the eldership, with the pervasiveness of the “functional department model of church life.”

Very, very sad if this is all that leadership and eldership means in the Disciples of Christ denomination!

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Shepherding: Ten Ways to Be a More Effective Elder

Source: Great Commission Resources (Lake Jackson, TX: 1999)

Audience: Current Elders

Denominational Perspective: Church of Christ (non-instrumental)

Materials Needed/Involved: Notebook

Areas of training included:

- Hospital visitation
- Prayer for the Congregation
- Shepherding Lists
- Blitz Visitation Program
- Shepherding Grieving Families
- The Care and Feeding of Preachers
- Getting to Know New Members (Ministering to and assimilating new members)
- Hospitality with a Purpose (Helping Others Get to Know Each Other)
- Passing the Torch (Mentoring)
- Guarding Your Own Spiritual Life (Personal Spiritual Growth)

Evaluation of Published/Printed Leadership Curriculum

Title: “A Shepherd’s Guide to Caring and Keeping”

Author: Written by David Wood Edited by Charles Arn (Pasadena, CA Church Growth).

Date of Publication: n.d.

Notes about Time Period: A nine hour training course.

Denominational Perspective: Interdenominational

Audience: Current Elders

Materials Needed/Involved: Video tapes and workbooks

Areas of training included:

- The “Why” of Caring and Keeping (Importance of Incorporation)
- Incorporation Indicators
- The Importance of Relationships
- The Importance of Small Groups
- The Importance of Roles and Tasks (Meaningful Ministry)
- Critical Radios for Continuing Results (How to Keep It Going)

Methods:

Video tape Lectures

Group discussion

Homework Research Assignments

Evaluation of Effectiveness:

For this specific area of responsibility for elders, this is excellent material. It is becoming a bit dated now, but the principles are still vitally important for all elders to understand. An incomplete training program, but one that would work well as a segment in a larger training program.

Evaluation of Published/Printed Leadership Curriculum

Title: Strategic Planning and Goal Setting

Author: Steve Siemens

Date of Publication: 1993

Denominational Perspective: Independent Christian Churches/Churches of Christ

Audience: Current Leadership

Materials Needed/Involved: Worksheets

Areas of training included:

Strategic Planning and Goal Setting

Five P's of Strategic Planning

Continual Dreaming

Understanding of Purpose

A Clear Vision

Well Written Statement of Mission

Written Down Goals

An Organized Master Plan of Action

A Method of Evaluation

An Eagle or a Chicken...Which are You?

The Other Side of Leadership: Power, Authority and Trust

Becoming a Contagious Congregation

You've Got to Step Across the Line

How to Craft a Can-do Mission Statement

Morale—Faith in the Leadership

Methods:

Lecture and discussion

Evaluation of Effectiveness:

An example of a one-shot weekend training. Focused on training the eldership to be results oriented. Focuses on goal setting.

Of some value if combined with a more comprehensive eldership training.

Much of the material comes (uncredited) from John Maxwell's Injoy Life Club tape series.

Evaluation of Published/Printed Leadership Curriculum

Title: The Timothy Training Program

Author: Frank Damazio

Date of Publication: Portland: City Bible Publishing, 1994

Notes about Time Period:

Denominational Perspective: Pentecostal

Audience: Potential leaders AND THEIR SPOUSES (Spouses attendance required).
Presumed male leadership.

Materials Needed/Involved: Leaders Guide, Student's Guide

Areas of training included: Based on chronological life of Timothy

1. The Invitation (God invites us to specific tasks)
2. The Response (The condition of our heart in responding and excuses)
3. Local Church Proving and Preparation (Being planted, proven & submission)
4. Faithfulness
5. The Choosing: The Selection (Doctrine of election)
6. The Character Factor (Gifting and Character qualities)
7. The Equipping (Relational foundation for equipping and ministry experiences)
8. Placement (Criteria for placing a leader in a specific area of responsibility)
9. Promotion (The Fact of Divine Promotion and Purpose of Delays in Promotion)
10. Progress and Perseverance
11. Perspective (the demands of sacrifice and the leaders secret of success)

Methods: Classroom style lecture with discussion questions at end of lesson.

Evaluation of Effectiveness:

Very basic; not much teaching help/ideas

Very narrowly focused

Good in areas it covers, but because it limits itself to NT material on the character of Timothy, there are big holes.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Training Church Leaders and Using Job Descriptions

Author: Thomas R. Hawkins

Date of Publication: 1997 (Nashville, Discipleship Resources)

Notes about Time Period: This material is for use in Methodist churches in the 1997-2000 Quadrennium.

Denominational Perspective: United Methodist Church

Materials Needed/Involved:

One workbook with reproducible handouts and job descriptions

Audience:

For all lay leaders in a local congregation. The Resource section provides job descriptions for 38 different leadership responsibilities within the church. Everything from Administrative Board Chairperson to Youth Ministries Coordinator.

Areas of training included:

Three levels of training are identified:

Level One: Orients new leader to his/her task. Includes a review of a job description and some basic resource information.

Level Two: development of basic leadership skills such as how to build an agenda, deal with conflict, manage a meeting, solve problems or make decisions.

Level Three: Offers church leaders spiritual or personal enrichment.

Methods:

Level One: Orients new leader to his/her task—(2 hours in length)

Helps participants:

- Reflect on the church's primary task of reaching out, inviting, receiving, nurturing and sending forth disciples into the world.
- Identify how their ministries and responsibilities fit into this primary task.
- Define the assigned goals of their committee, board, council or ministry group
- Explore how their personal goals and interests intersect with these assigned goals.

The first and second goals are fulfilled by having the participants read an article on "The Church's Primary Task" and then gathering in discussion groups to answer questions on how the article applies to their area of leadership.

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The second and third goals are fulfilled by distributing job descriptions to all the participants that match their area of leadership. They are to discuss questions related to their understanding of the job description, available resources, their personal goals in this area, others' expectations, emotional reaction to differing expectations.

Level Two: development of basic leadership skills—four consecutive weeks or over a weekend retreat. (Four sessions of one hour thirty five minutes each)

Session One:

- a. Identify Leadership Behaviors
- b. Examine biblical foundations for leadership in Christian communities

Session Two:

- a. Examine the basic dynamics of groups and
- b. Explore strategies for team building with committees, boards or councils

Session Three:

- a. Design a meeting agenda
- b. Learn strategies for planning more productive church meetings

Session Four:

Participants will strengthen their abilities to analyze & to manage conflict within their committees.

Level three: Offers church leaders spiritual or personal enrichment.

Not a part of this curriculum plan

Evaluation of Effectiveness:

This appears to be a very complete and helpful tool for orienting new leaders to positions of structural leadership and giving them tools to work in committees to accomplish their assigned tasks.

It is brief enough to be inexpensive and flexible, and yet complete lesson plans and extensive reproducible handouts are included.

It is noticeable that nothing regarding “spiritual or personal enrichment” is included in the materials, not even a bibliography.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Training Faithful Men

Author: Institute in Basic Life Principles

Date of Publication: 1984

Notes about Time Period:

Denominational Perspective: Fundamentalist Protestant

Audience:

This seems designed for one-on-one mentoring. It is closely tied in with the materials from the Institute in Basic Life Conflicts (formerly Institute in Basic Youth Conflicts).

Materials Needed/Involved:

Seven books, all published by IBYC, are used along with the resource sheets from the "Resource Manual." If each individual were expected to purchase these materials to have to study, the cost would be extremely high. In some cases just a few pages out of each resource are used. The other option is to photocopy the materials from the books for each student.

The needed books are:

- Resource Manual (\$3)
- Basic IBYC Seminar Textbook (not available without attending the seminar)
- Alumni Supplement The Secret of Success (\$2)
- The Eagle Story (\$8)
- Financial Freedom Seminar (\$250)
- Men's Manual, Volumes I & II (\$25 each)
- Rebuilder's Guide (\$15)
- The Pineapple Story (\$6)
- Life Notebook (\$15)

Areas of training included:

The IBLP covers seven principles:

- DESIGN: which begins with self-acceptance
- AUTHORITY: which begins by Scriptural submission to authority
- RESPONSIBILITY: which begins with a clear conscience
- SUFFERING: which begins by forgiving offenders
- OWNERSHIP: which begin by yielding personal rights
- SUCCESS: which begins by engrafting God's Word
- FREEDOM: which begins with moral purity.

Four Stated Goals of this Course:

- Men Who Are Committed to the Lordship of Christ (Luke 14:27)
- Men Who Are Committed to Obeying God's Word (John 8:31)

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- Men Who Are Committed to Loving the Brethren (John 13:35)
- Men Who Are Committed to Bearing Much Fruit (John 15:8)

Three Types of Fruit:

1. Conversions-Fruit of Life (Prov. 11:30)
2. Character –Fruit of the Spirit (Gal. 5:22-23)
3. Conversations-Fruit of our Lips (Heb 13:15)

Methods:

After an initial period of “checking to see if the candidate is serious,” by giving him one-time assignments, the pastor & trainee meet weekly to review lesson sheets from the resource annual and supplemented by materials from IBYC on the following eighteen topics.

Training Topics:

1. How to Be Sure You are a Christian
 - Believe and Confess
 - Six Evidences of Salvation
2. How to Keep Your "First Love"
 - "First Love" is Kept by Realizing Our Daily Need for God
 - Twelve Evidences that I Have Left My "First Love" for the Lord
 - Doing "The First Works" with Deeper Understanding
3. How to Resolve Basic Conflict
4. How to Discover Purpose in Life
 - View Purpose in Life from God's Perspective
 - Begin Building a Life Message
5. How to Conquer Impure Thoughts
 - Realize that Victory is Possible
6. How to Conquer Destructive Habits
7. How to Meditate on Scripture
 - Learn How to Meditate
8. How to Deal with Discouragement
 - Steps to Conquer Discouragement
 - Identify and Avoid Discouragement Which Comes Because of "Blind Spots"
9. How to Understand Adversity
 - How God Uses the Adversity of Irritation
10. How to Benefit from Your Problems
 - How to Determine the Root Causes of Conflicts
 - Learn to Trace Surface Problems to Root Causes
11. How to Tame Your Tongue
 - Memorize Twelve Tongue Tamers
 - Do You Know the Difference Between Discernment and Judgment?
 - Basic Factors of Discernment vs. Judgmental Spirit
 - How a Judgmental Spirit Reveals Our Sins
 - Do You Know the Difference Between Reproving and Reviling?
 - Basic Factors of Reproving vs. Reviling
 - Evaluating Evidences of Disrespectful Attitudes
 - Taming Our Words by Guarding Our Thoughts

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12. How to Be an Effective Spiritual Leader
 - Learn Why Wives React
 - Learn Why Children Rebel
 - Ten Scriptural Convictions
13. How Husbands Damage the Spirit of their Marriage
14. How to Make Your Wife a Radiant Person
15. How to Guard Your Sons & Daughters
16. How to Discover Scriptural Insights
17. How to Have Financial Freedom
 - Know the Evidences of Financial Bondage
18. How to Use the Life Notebook

They then discuss the principles,
Recite verses they are memorizing for each topic and pray together.

Evaluation of Effectiveness:

The material is designed to be used one on one, which is very effective in terms of discipleship, but not effective in training a group of leaders.

The curriculum is more character training than group leadership focused.

While the purpose of this evaluation is not to delve into areas of theology, the cultic emphasis on authoritarianism, scripture twisting and adding laws to scripture make the use of this material very problematic.

Evaluation of Published/Printed Leadership Curriculum

Name of Leadership Curriculum: Training for Service

Source: C.J. Sharp (Standard Publishing, 1934, Revised edition, 1942)

Audience: “Teachers, prospective teachers, young people new members of the church and church officials” (p. 5)

Denominational Perspective: Christian Churches/Churches of Christ

Materials Needed/Involved: A Manual for each teacher and student

Expense: Under \$10. per manual.

Flexibility: Not particularly flexible.

Does it address (and if so, how):

- **Character**
- **Biblical knowledge**
Especially good at this.
- **Practical Skills**

Length of Program: The text suggests an hour per lesson. With forty lessons, that would be forty hours. The text acknowledges that some churches will want to cover it in twenty hours.

How often are meetings? Assignments between meetings?

One hour per lesson

Includes teaching to others/mentoring?

The material suggests using students in the teaching process.

Notes about Time Period: This was produced during the first part of the twentieth century.

Areas of training included:

- The Bible
- Evidences of Inspiration
- Old Testament Geography and History
- Old Testament Institutions
- The Christ
- The Church

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Methods:

Each lesson is presented in written form, which could be read or done in a lecture. It is followed by questions for personal answer or group discussion. The text suggests that to “maintain an interest, give [the students] something to do. Wherever blackboard drills, charts or maps are to be used, assign one of the pupils a week or two in advance, to prepare these charts or drills on the blackboard or on large sheets of paper for us in the class. Assign each pupil to teach a portion of one session of the training class. Each pupil might conduct a review or give a special report.

Four written tests and a written final examination are available to be used with the material.

Evaluation of Effectiveness:

This would seem to be more teacher training than leadership training, but it bills itself as being one possibility for leadership training and has been used as such, at least in decades past.

It is heavy on a lay level knowledge of the Bible and basic doctrines. It places a great deal of emphasis on review and drill. s

APPENDIX TWO: ELDERS QUESTIONNAIRE

You may sign it or not, as you wish. Thanks for your help with this.

1. What do you wish you had known before you became an elder?
2. What biblical issues do you wish we had addressed as elders to be better informed as a group and to provide leadership for our church? (Ex: spiritual gifts, spiritual warfare, church discipline, personal evangelism, etc.)
3. Where there skill items (reading a ledger sheet, delegation, people skills, conflict resolution, etc.) that you wish you had had training in as an elder? What were they?
4. What character items should our elders have focused more time on(ex: faith, prayer, integrity, joy, etc.)
5. What else would you suggest after being an elder for a while (or being off the elder board) that elders should be specifically trained in so that they may be more effective?
6. What was the greatest strength of the Eldership during the years you served? The greatest weakness?
7. How could we have celebrated the "wins" (the things that went well) better as a group of elders? As a congregation?

**APPENDIX THREE:
ELDERS SURVEY ON PASTORAL CARE**

Part I: About You:

Are you currently serving as an elder? Yes No

How many years have you served as an elder (total over several terms if applicable)._____

Have you ever had any training in giving pastoral care, Christian care, lay counseling, or the like? Yes No

Do you believe that this is a legitimate work of an elder? Yes No

Have you ever been asked to give counsel, advise, a listening ear, Christian care, or mediation in your role as an elder? Yes No

(If answer is "no", stop here, and turn in the survey. Thank you. If yes, keep going...)

Part II: About Care Given to Others

1. How is care that an elder would give to someone in the congregation different from care given by... (use back of sheet if necessary)

- a. a paid minister or staff person
- b. a non-elder in the congregation
- c. a professional counselor or therapist

2. What pastoral care situations have you been asked to give help as an elder?
(Check as many as apply):

Family Issues

- Marriage Issues
- Parent-child conflict
- Dealing with aging parents
- Divorce
- Other _____
- Other _____

Health Issues

- Hospital Calling
- Issues related to the process of dying
- Issues related to grief
- Other _____
- Other _____

Conflict

- Complaints

- Interpersonal Conflict
- Staff Conflict
- Anger
- Other _____
- Other _____

Personal Issues

- Depression/Suicide
- Alcohol & Drug abuse
- Sexuality Issues
- Employment
- Guilt
- Thought life
- Aging
- Other _____
- Other _____

3. What role does prayer play in your caregiving with church members?

Part III: Training Elders in Christian Care

1. Do you think that training elders in general forms of Christian care is a helpful exercise?

Why or why not?

If so, what pastoral care situations do you wish that you had training in so that you might do a better job?
(Check no more than 10)

Family Issues

- Marriage Issues
- Parent-child conflict
- Dealing with aging parents
- Divorce
- Other _____
- Other _____

Health Issues

- Hospital Calling
- Issues related to the process of dying
- Issues related to grief
- Other _____
- Other _____

Conflict

- Complaints
- Interpersonal Conflict
- Staff Conflict
- Anger
- Other _____

Personal Issues

- Depression/Suicide
- Alcohol & Drug abuse
- Sexuality Issues
- Employment
- Guilt
- Thought life
- Aging
- Other _____
- Other _____

The Elder Caregiver Himself

- Confidentiality
- Listening Skills
- Assertiveness
- Providing Christian Care
- Dealing with your own emotions in giving care to others
- Knowing When to Refer
- Knowing when to Intervene

Part IV: General Comments

What thoughts, comments or questions has this survey raised in you that would be good for me to know. (Use the back of this sheet for your comments).