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### Discovering the Means to Provide Mentorship for Post-seminary Pastoral Formation from Apprentice to Craftsman: A Pastoral Journey

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DISCOVERING THE MEANS TO PROVIDE MENTORSHIP FOR POST-SEMINARY  
PASTORAL FORMATION  
FROM APPRENTICE TO CRAFTSMAN: A PASTORAL JOURNEY

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A Major Applied Project  
Presented to the Faculty of  
Concordia Seminary, St. Louis,  
Department of Practical Theology  
in Partial Fulfillment of the  
Requirements for the Degree of  
Doctor of Ministry

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By  
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September 2022

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To my beautiful bride, Camilla, and our sons, Isaac, and David.  
You have blessed me beyond words, and I am honored to be a family serving the Lord.

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Soli Deo Gloria, on the five hundred and fifth Anniversary of the Reformation, October 31, 2022.

## ABBREVIATIONS

<i>BOC</i>	<i>The Book of Concord</i>
<i>CA</i>	<i>Confessio Augustana</i> (Augsburg Confession)
<i>FC</i>	<i>Formula of Concord</i>
<i>LC</i>	<i>Large Catechism</i>
<i>PP</i>	<i>The Treatise on the Power and the Primacy of the Pope</i>
<i>SC</i>	<i>Small Catechism</i>

## ABSTRACT

Hass, Paul E. “Discovering the Means to Provide Mentorship for Post-Seminary Pastoral Formation, From Apprentice to Craftsman: A Pastoral Journey.” Doctor of Ministry. Major Applied Project, Concordia Seminary, 2022. 216 pp.

This project seeks to produce a distinct process for the discerning of who might best serve as mentors to those newly ordained. The process aims to allow for people in ecclesiastical leadership roles to discern which of the numerous available pastoral mentors might best be suited for fostering a long-term mentoring relationship to a newly ordained pastor. This project uses the results of qualitative research, drawn from interviews, to provide a matrix for evaluating potential mentors through the lens of the Adaptive Leadership model. The resulting evaluation process was ‘tested’ in a truncated format through the Office of the President of the MidSouth District of The Lutheran Church—Missouri Synod District in October 2022, with favorable results.

## CHAPTER ONE

### THE PROJECT INTRODUCTION

The Church and congregations, by ordination and call, provide pastors with the accountability to lead. By call a pastor has legitimate mandate to lead (AC XXVIII 5–7).<sup>1</sup> Yet the problem encountered is that there is no assurance that he will be able to lead effectively.

Congregations need strong leadership for optimal effectiveness. In today's church culture, there is an expectation that pastors should be competent in operating within the dynamic changes that are occurring within the congregations they serve, as well as within the communities in which they reside.

As this writing begins, it is my fervent hope that the purpose that is hiding in plain view will be disclosed within the intent of this work. Looking to the wall to the left of the desk there is a composite picture of the Master of Divinity class that graduated from Concordia Seminary in 2003. Looking through the rows and rows of photos of my fellow seminarians, it takes little time to notice how many of them are no longer serving in the church. Some are with the Lord, some have left the ministry due to health issues, but far too many have left the ministry due to the unresolvable conflicts and difficulties that ministry presents every day one serves as a pastor. In a past role, serving as a District Vice President until term limited, I recall far too many instances where the ecclesiastical supervisory function of the district was called into use because pastors had put themselves, or by others had been put into, intractable circumstances that would rightly cause Solomon to shudder.

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<sup>1</sup> Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress, 2003), 93. In paragraphs 5 through 7 of the Augsburg Confession, one finds the mandate for the office. This mandate includes the preaching of the gospel, the power of the keys, and the administration of the sacraments, so that the proclamation of the good news is extended to all of creation.

More devastating than even these instances, are those moments when we hear that one in the pastoral office became so overwhelmed, despondent, isolated, and depressed, that the congregation they once served is now faced with the prospect of conducting a funeral service for their pastor who died by his own hand.

So much of what is required in the pastoral office cannot be taught academically. In my own experience at the seminary, as a second career seminarian, discussions about the genuine expectations a congregation may put on a pastor were rare. While I would not want to attempt to serve a congregation as a pastor without every class that was in the MDiv program, within that process there was little in the way of education, or spoken awareness, of the need for a newly called and ordained pastor to be connected to someone who had weathered the storm of the first few years of pastoral ministry.

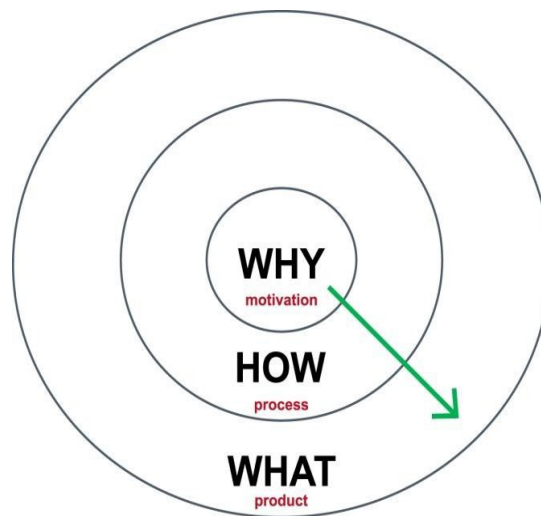
While at the seminary I was blessed to meet and to become brothers with several other seminarians. A very few of these became people I yet call brother, though we are fast approaching twenty years since graduation. It is no surprise that those most vitally connected with me, and those with whom I remain connected, were also second career seminarians. Those relationships were formed out of the combination of the disequilibrium my friends and I shared at leaving a successful career with a very different reality and entering into the academic refinery of the seminary. As we navigated these difficult waters in terms of a loss of identity, autonomy, and income, we turned to one another as brothers who had learned long before we came to the seminary the necessity of having trusted individuals to consult with in difficult days. Without any indication or encouragement from the seminary that these kinds of mutually supporting and reinforcing relationships might benefit seminarians, we yet knew from our past that we would need one another in the days, weeks, months, and years ahead.

To talk about the need for interconnection, or specifically for this research, that interconnectedness called mentorship, one needs to be focused on the “Why” of these relationships. To best illustrate this, there is an author who is known throughout academia in his treatment of the subject of purpose, the thing that drives organizations forward, Simon Sinek. In his book, *Start with Why*, Sinek demonstrates his premise in a diagram he calls the Golden Circle. For the use of this project that diagram is slightly revised for the context of this research.

In mission and ministry, it becomes important for leaders to ask the difficult question, “Why are we doing what we are doing?” That means we need to be disciplined in asking the question “Why?” about each and every event and activity that happens in mission and ministry.

In essence that means, according to Sinek, we start with “Why?”

Figure 1: The Golden Circle



Source: Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action* (New York: Portfolio/Penguin, 2009), 37.

“Why” is concerned with the purpose of our mission work. “How” is about the manner,

means, or process by which we do our mission work. “What” is detailed information on the intended product of our work in mission.

When it comes to making an effective path forward, it’s important to have an overall goal that needs to be communicated clearly, to speak about the very specific purpose that motivates the endeavor. That is the “Why.” If we start with the “Why” of an event or activity, before we attempt the how, or what, we will ensure better effectiveness when considering an opportunity, because our purpose will keep us focused.

### Starting With “Why”

The fundamental “Why” is the purpose, or starting place, for anything we do in mission and ministry. It is essential to know the “Why” when discussing, teaching, or learning. Only after we know the “Why” do we move next to “How.” It’s much easier to explain the “How” about an activity or event once you’ve established “Why” it needs to be done. Most people only connect with an idea once they know “Why” that idea is important and “Why” it matters to them.

Only after that purpose, the “Why” is established, will we focus on gathering more information on how to live out that purpose and then, and only then, we can move to the next question of what move takes us in the right direction.

### Then Comes “How”

Unfortunately, many people begin with the “What,” and only focus on the “What.” Consequently, we too often fail people by making mission and ministry all about the “What.” So only after we define “Why” and then the “How” should we get into defining the “What.”

To make this more comprehensible let’s look at the most famous verse in the entire Bible, John 3:16: “For God so loved the world, that he gave his only Son, that whoever believes in him



should not perish but have eternal life.”<sup>2</sup> What is the WHY? *For God so loved the world.* This was the motivation for God’s action on your part. What is the HOW? *that he gave his only Son* This is the process by which God set out to accomplish the mission, the task at hand. What is the WHAT? *that whoever believes in him should not perish but have eternal life.* This is the product, the result, that God intended.

Sinek goes on to say, “Leading is not the same as being the leader. Being the leader means you hold the highest rank, either by earning it, good fortune or navigating internal politics. Leading, however, means that others willingly follow you - not because they have to, not because they are paid to, but because they want to.”<sup>3</sup>

This Major Applied Project (MAP) intends to provide an opportunity to connect a newly called and ordained pastor to an effective mentor. Sinek uses words that fit the corporate environment that lend themselves well to the interconnected relationship of a new pastor and a mentor. For the use of this research, we would need to imagine the following with the understanding that the leader is the mentor, and the front-line person is the new pastor: “The role of the leader is to create an environment in which great ideas can happen. It is the people inside the company, those on the front lines, who are best qualified to find new ways of doing things.”<sup>4</sup>

The hope and purpose in this MAP, the “Why,” is to give newly called and ordained pastors the resources they will need to weather the first several years of learning how ministry in a congregation actually works. The results of this “Why” will be to find a way to begin to establish this interconnectedness of mentorship. While the subjects of management, leadership,

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<sup>2</sup> All scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers.

<sup>3</sup> Sinek, *Start with Why*, 85.

<sup>4</sup> Sinek, *Start with Why*, 99.

accountability, and mentorship all are malleable enough to allow for the confusion of conflation, the purpose of this research is to connect a newly called and ordained pastor with an experienced pastor who has the capacity to lead these new pastors through the first several difficult years of growing into the position of pastoral leadership within the congregation they serve.

In the English language sometimes the simplest changing of word order within a sentence can dramatically shift understanding. This is seen in the differences one can discover in the statements, “doing things right,” versus, “doing right things.” Tactical thinkers tend to focus on “doing things right,” and strategic thinkers are concerned with “doing right things.” The mentors these new pastors need will need to be strategic thinkers for mentorship to thrive.

All too often the church seems reticent to count the cost of ignoring obvious issues. In my previous career there was a sure and certain way to invite financial destruction into an organization. That sure and certain way was to ignore fundamental issues that developed on every project. In far too many instances in my previous career I bore witness to the fact that a \$100 problem ignored can easily become the \$100,000 crisis that can no longer be ignored. In many ways, within our church family, it would be very difficult to count the cost of ignoring issues in the lives of congregations and those who serve them. The purpose of this research is to move from ignoring those consequences to interrupting them at the earliest possible point, at the moment when a pastor is newly called and ordained to serve a congregation for the first time.

While the following may seem out of place, please bear with me. The ordination vow I made is the only vow I have ever made, outside of my confirmation and marriage vow. It is humorously said that there are three rings in every marriage: the engagement ring, the wedding ring, and the suffering. We laugh because there is truth in it for all those who have managed, most assuredly by the grace of God, to have a marriage that has lasted a long time. In that

confession of shared suffering for the sake of fidelity and growth in marriage, we see another pattern provided by Luther, one in which another type of vow and discipline demonstrates that it too has a cost.

Luther's threefold methodology for becoming a theologian looms large in the background foundational thinking for this project, and the paradigm of prayer (*oratio*), meditation (*meditatio*), and temptation (*tentatio*), with the significant portion of the project being focused on *tentatio*, is the foundation for the hoped-for outcome of this project.

Luther said on this method, "I did not learn my theology all at once but had to search constantly deeper and deeper for it. My temptations did that for me, for no one can understand Holy Scripture without practice and temptations. This is what the enthusiasts and sects lack. They don't have the right critic, the devil, who is the best teacher of theology. If we don't have that kind of devil, then we become nothing but speculative theologians, who do nothing but walk around in our own thoughts and speculate with our reason alone as to whether things should be like this, or like that."<sup>5</sup>

From this foundational Lutheran understanding the project seeks to move forward the idea that there is the possibility that a mentorship platform might be crafted to encourage new pastors toward the goals of becoming an effective theologian in residence, an effective pastoral leader, or in the parlance discussed in this project, a craftsman in the congregation into which they are called.

In many ways new pastors exiting the seminary find their own cross to bear, one that is utterly unique to the congregation into which they are called. In some ways this characterizes

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<sup>5</sup> Martin Luther, "Theology is Not Quickly Learned," in *Table Talk*, ed. Theodore Tappert and Helmut T. Lehmann, vol. 54, *Luther's Works: American Edition* (Philadelphia: Fortress, 1967), 50.

Luther's own life prior to coming to a full understanding of the Gospel. The term used for this experience in Luther's life is *Anfechtung*. In his biography on Luther, Roland Bainton describes *Anfechtung* as, "all the doubt, turmoil, pang, tremor, panic, despair, desolation, and desperation which invade the spirit of man." He goes on to say that

Luther's tremor was augmented by the recognition of unworthiness; "I am dust and ashes and full of sin." Creatureliness and imperfection alike oppressed him. Toward God he was at once attracted and repelled. Only in harmony with the Ultimate could he find peace. But how could a pigmy stand before divine Majesty; how could a transgressor confront divine Holiness? Before God the high and God the holy Luther was stupefied.<sup>6</sup>

This position of humility as a new pastor, before a humanly impossible task, is not always apparent to those newly called from the seminary, and as Luther indicates *tentatio* happens, and through it we meet our most formidable teacher.

This MAP seeks to provide a means by which each newly called pastor may be offered a guiding mentor through their initiation into the *tentatio* of ministry.

Every congregation needs their pastor to act as a leader to facilitate the developing and maintaining of a smoothly functioning congregation. Within the innumerable complexities inherent in each individual congregation, various means and methods are utilized to lead the effort to maximize the spread of the Gospel. David Peter addresses how congregational size shapes the role of the pastor:

The role of the ordained leader in a middle-sized congregation is very significant. The mid-size church needs good ministerial leadership! Lyle Schaller observed that the middle-sized church, to a far greater degree than smaller congregations, often is highly dependent on the competence, compatibility, initiative, and tenure of a creative minister. A good match can be remarkably productive. A mismatch can be highly disruptive. Excellent professional leadership is essential to the flourishing of the mid-

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<sup>6</sup> Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (Nashville: Abingdon, 1950), 42.

sized church. But this leadership takes a different form than that typically observed in both small and large churches.<sup>7</sup>

But we especially need pastoral leaders to be intentionally developing in such a way as to challenge disobedience to God's will and to inspire and persuade congregation members to move forward in mission and ministry in the communities in which God has planted them.

Upon my graduation from the seminary, I expected there to be a forward-oriented established pattern for the journey ahead of me in ministry. This expectation was not met. That forward path in vocational maturation was unavoidable in a blue-collar vocation that I had excelled in, and then also in a professional white-collar career that I excelled in.

At 14 years old I became an apprentice to a stonemason. In that journey from apprenticeship toward becoming a journeyman, and eventually a craftsman, I encountered a process that exists in some form, in most careers—be it a blue-collar vocation or a professional vocation. As a stonemason's apprentice, I learned how to listen and follow directions. These directions began as hourly reminders of the next tasks at hand, and became over weeks and months of experience, less frequent as my understanding improved and my capacity to produce improved. Understanding the nature, purpose, and the myriad component parts of the business was a prerequisite need before taking on more responsibility. The process of evolving as an apprentice was never presented as a formal process requiring the study of any text or the taking of any test. Nevertheless, the formality of what was required to move beyond an apprenticeship was clearly known by every other person within that company, because every one of them had been through that apprenticeship process. The next step meant moving into the realm of being a journeyman, a significant vocational milestone in that career. A potential journeyman was

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<sup>7</sup> David J. Peter, *Maximizing the Midsize Church: Effective Leadership for Fruitful Mission and Ministry* (Grand Rapids: Kregel, 2018), 89.

someone who could take direction because their experience allowed them not only to manage the installation of stone in walls, foundations, and veneers on buildings, but these individuals could also think through the logistics of how manpower and material resources were to be used to the best advantage in a particular job, on a particular job site. The term journeyman is given to someone who can at the behest of their master go on a journey to accomplish a task and return to their master reporting on what they had accomplished for their master. The process of movement from apprentice to a journeyman usually took many years.

Once someone had achieved recognition as a journeyman the learning continued in a more rigorous way. After many years as a journeyman, one may be privileged by their master to take on and complete a project under the master's authority that was completely left in the hands of the journeymen, from design to completion. This project, if successfully accomplished in all facets, was the journeyman's masterpiece, and it was the means to move him from the status of journeyman to craftsman. Once this project was complete, the journeyman's master would call together several other masters to inspect the project. If the project was found to be significant enough, and the craftsmanship was proven to be exemplary, and the entire design fit within the parameters agreed to by the customer, the invited master craftsman would then confer upon that journeyman the title of craftsman.

The same process was apparent in the historical restoration construction field into which I was hired on completion of college. In that role I came into the office at the lowest professional position in that enterprise. Over a period of years, I was given the opportunity to move up the proverbial 'corporate ladder,' taking on more responsibility and authority with each new vocational opportunity. Over the course of a decade, I had moved through several positions, and twelve years after I began in that business, I was the person accountable for the operation of that

entire enterprise, working in a four-state region, with 40 concurrent projects going on at any given moment, with more than 250 field employees.

What was shocking to me on my exit from the seminary was that no process remotely like the experience I had in my past, those intentionally designed processes to move a person new to the vocation forward towards improvement in capacity and maturity, even existed! It took me several years in the pastoral office to find my own voice regarding this concern. The conspicuous absence of an intentional path to move someone forward in an enterprise as important as the pastoral office perplexed me. Reflecting on my experience at the seminary, one of the most shocking realizations was that in preparing men for pastoral ministry the seminary process isolates students in an environment that prioritizes academic progress, with little attention toward improvement in capacity to serve, or to lead.

In the past the church had various understandings of rankings of those who served and clerical offices that moved forward in maturity and responsibility: from laity to the diaconate, from the diaconate to the ordinaries (priests), from ordinaries to bishop and then from bishop into the hierarchical ecclesiastical offices of the church. Our process within the Lutheran Church—Missouri Synod appears to provide pastoral formation with the goal to produce sole pastors, individuals once ordained and installed that begin their work without a plan for maturation.

Some reading this might counter that the need for mentorship is cared for through the LCMS vicarage process in the normal course of the seminary experience. In a certain sense I concur with that assessment, but my concurrence would apply to the very unique circumstance in my own experience. When I went to the vicarage assigned to me, it was to a place where I served the District President who also served in the role of pastor in a parish. Because of my prior

experience as both a worker and an employer, my vicarage supervisor and I quickly moved past me having an observational role as a vicar into a place of accountability that my vicarage supervisor had not experienced before with any of the previous six vicars he had at that congregation. It is true that this person is yet my mentor, and it is also true that this was not the typical relationship that was fostered by the vicarage process among my peers.

My vicarage supervisor shared with me that he was regularly disappointed by the lack of real-world vocational experience that prior vicars brought to the process, and that his work with me went well because I understood from my previous experience that I was accountable to him for my work. Many of my peers experienced a vicarage significantly different than what I experienced. As an example, I returned to the seminary after preaching more than ninety sermons, when most of them had only been given the opportunity to preach once a month for their Vicarage year. The responsibilities and the authority that I was given in my vicarage was a direct result of knowing how to handle the responsibilities placed upon me, especially when I acted in my Bishop's absence. I understood clearly that I was working in his ministry, not mine. As a result, he trusted me with responsibilities he had not previously shared with other vicars.

Many congregations benefit from the service of a senior pastor, or administrative pastor, or executive pastor, or associate pastor, or assisting pastor. While these various roles are acknowledged in our midst, our seminary education does little to define these distinct roles or place a value on the differences between these roles. In many Christian denominations there is a set pattern of moving from youth pastor to assistant pastor, to sole pastor, to senior pastor. Again, in my experience, we in The Lutheran Church—Missouri Synod (LCMS) provide little if any genuine instruction or educational interaction for developing these distinctions, or the process by which one might mature into more responsible roles.



## **Research Problem**

The problem this research seeks to address is that while new pastors have been given a very significant theological education, many seminaries do not provide leadership development curriculum in any significant measure. This leaves new pastors in the difficult situation of having to deal with the expectations of their new congregations, in terms of leadership, and at the same time having very little practical experience to draw from at the outset of pastoral ministry. In the absence of an established educational process for leadership development for new pastors as part of their seminary education, there is little wonder as to why new pastors frequently fail in their first attempts at leadership. Without encouragement and direction from a more experienced pastor to guide them, a new pastor's ability to grow in leadership understanding and maturity suffers.

This leads to the question that guided my research: How might pastors develop a plan for their own leadership formation, utilizing an experienced pastoral leader as a mentor, so that they advance toward greater leadership effectiveness?

## **Research Purpose**

As in most professional capacities, having a relationship with someone further along in the learning process, specifically focused on that professional role, can be a tremendous benefit. Connecting experienced pastors who are recognized as leaders and mentors with new pastors is one way of seeking forward movement toward maturity in leadership. The research problem—the lack of experience and education in leadership in new pastors—has the potential for moving toward resolution through the creation and delivery of a mentoring process, with an experienced pastoral leader who is accountable to bring a new pastor through that process.

A significant part of this research is driven by the concept of accountability. For the

purposes of this research, accountability is defined as the appropriate and proportionate joining together of two component parts: authority and responsibility. Authority is the capacity and ability to make decisions within agreed upon boundaries. Responsibility is the capacity to produce a desired result. There are very many ways to inappropriately apportion authority and responsibility. One of the best ways to understand the proportionating of authority and responsibility is to speak about them from opposite poles as seen in the following questions:

- What do you call someone who is responsible for everything and has no authority to make any decisions regarding the work? That person is a slave.
- What do you call a person that has all the authority and none of the responsibility to produce a result? You call that person a dictator.

Table 1: Three Real-World Structures of Church Government

	BUREAUCRATIC STRUCTURE	AUTHORITARIAN STRUCTURE	ACCOUNTABLE STRUCTURE
FORMULA	Responsibility – Authority	Responsibility + Authority	Responsibility + Authority + Accountability
RESULT	= “Safe,” but, not Effective	= “Effective,” but, not Safe	= “Safe,” and “Effective”
METAPHOR	Placebo	Narcotic	Medicine
PASTOR AS	Employee	Dictator	Leader

Source: John E. Kaiser, *Winning on Purpose: How to Organize Congregations to Succeed in Their Mission* (Nashville: Abingdon, 2006), 71.

With these two poles demonstrating that the proportionality of authority and responsibility needs to be balanced, how does one connect these concepts in a way that produces a safe and effective result? Maturation in leadership must be the driving force in determining accountability—the proper balance of authority and responsibility. Delegating authority to someone in ministry allows them latitude to make decisions necessary to produce the results desired. If the purpose of the Christian Church on earth is to make disciples and according to Matt. 28:19<sup>8</sup> it is, then a local congregation’s pastor needs to understand that it is their responsibility in the role they have in the office of holy ministry, to operate within an appropriate degree of agreed upon authority to produce the expected result.

Table 2: Control Paradigm vs. Trust Paradigm

	CONTROL	TRUST
Pastor	The pastor controls the ministries of the church to see that people do things in a certain way.	Trust the pastor and entrust the ministries of the church to see that people bear much fruit
People	The people control the leadership of the church to see that pastor does things in a certain way	Trust the people and trust the leadership of the church to see that the pastor bears much fruit
Result	Pastor and people treat each other like children because	Pastor and people treating each other like adults because
Value	Doing things in a certain way is more important than bearing much fruit	Bearing much fruit is more important than doing things a certain way
Motto	“If you want something done right, do it yourself”	“This is to my Father’s glory that you bear much fruit, showing yourselves to be my disciples.”

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<sup>8</sup> “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

*Source: John E. Kaiser, Winning on Purpose: How to Organize Congregations to Succeed in Their Mission (Nashville, TN: Abingdon, 2006), 88.*

The ability of a new pastor to see continuous improvement in effective leadership may be assisted by an experienced mentor pastor leading him in a learning process that will be specific to the needs of the pastor and the congregation he serves.

The findings from this research will then be used to produce a mentoring process or a set of principles by which individual experienced pastoral leaders might become guides and mentors to newly called and ordained pastors. From these guidelines, new pastors will intentionally develop a plan for their own leadership formation so that they advance toward greater leadership effectiveness.

## CHAPTER TWO

### THE PROJECT IN THE CONTEXT OF RECENT RESEARCH

With the goal of finding a process by which new pastors might develop a leadership plan toward greater leadership effectiveness, this MAP was developed from the most recent academic research and best practices currently in use. One of the most significant advances, and most durable contemporary leadership development models, is the advancement of the standard of leadership that is known as “Adaptive Leadership.” The term adaptive leadership is a term of art specific to the leadership process postulated and developed through the work of Ronald Heifetz. While this model of leadership was first codified and published by Heifetz in the early 1990’s, and it continues to be expanded upon as a standard for research in academic study and teaching on leadership at a post-graduate level, the principles inherent in the work of adaptive leadership can be shown as substantive as far back as Martin Luther. In the book titled *Luther on Leadership* edited by David Cook, we read:

Luther had by design or accident, become a change agent. This new role would then require of him to find new and significant ways to relate to followers. These followers were not always ready to simply follow him into the unknown. This community of believers had come to depend on structure for organizing their lives and their faith. Luther had disrupted this structure, challenged the status quo, and would need to learn how to be a leader in the liminal context in which he was living and had helped to create. To accomplish these tasks, this chapter argues that Luther would need to exercise the leadership traits of what today would be identified as the toolbox of the adaptive leader. In addition to exercising these traits this chapter will also argue that indeed he was successful in that enterprise.<sup>1</sup>

As introduced by Ronald Heifetz in the late 1990s, adaptive leadership is a concept that is defined as the act of mobilizing a group of individuals to handle tough challenges, while

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<sup>1</sup> David Cook, ed. *Luther on Leadership: Leadership Insights from the Great Reformer* (Eugene, OR: Wipf & Stock, 2017), 88–89.

fulfilling, or exceeding, an organization's mission and goals.<sup>2</sup> Heifetz states that current perceptions of leadership are very different from leadership concepts in the past. The notion of a lone individual, heroically and singlehandedly, leading and changing the world through the force of will, is more the source of legend than fact. Many people today hold that the idea of leadership is better understood as a team concept rather than an individual concept. In many cultures it is considered the norm that many people work together at many levels to achieve shared goals.

The effectiveness of Heifetz's model of adaptive leadership is directly connected to the concept that the organization can, and will, hold leaders accountable to adapt quickly and effectively in difficult times. What this means is that those leaders who seek to achieve the best results will also need to adopt new strategies to overcome new difficulties. This is what adaptive leadership is meant to provide.

In many instances the difficulties with leadership can be categorized into two different kinds of problems. The first are technical problems that can be dealt with through an agreed upon predetermined response that has to do with mechanically, or logistically, solving a problem. This is the kind of issue where expert and technically competent individuals are brought in by leadership to solve a specific problem.

The second category of difficulties with leadership fall into the realm where problems are not so easily defined. Here is where we cannot help but connect the definition of adaptive leadership with the definition of adaptive problems. When one considers an adaptive problem, the difficulty discovered is that there are no trained experts to deal with the issue at hand. Adaptive problems do not have established protocols, procedures, or rules, that sufficiently

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<sup>2</sup> Ronald A. Heifetz, *Leadership Without Easy Answers* (Cambridge, MA: Belknap Press of Harvard University Press, 1994), 15. "Progress on problems is the measure of leadership; leaders mobilize people to face problems, and communities make progress on problems because leaders challenge them and help them to do so."

address the issues at hand.<sup>3</sup> In many cases adaptive problems are so new and so novel that they have not been sufficiently defined to allow a technical fix. Heifetz indicates that adaptive leadership becomes useful when leaders identify a group of people that they can mobilize to postulate potential answers to problems and then experiment to discover genuine solutions.<sup>4</sup>

According to Heifetz, there are four foundations of adaptive leadership: Emotional Intelligence, Organizational Justice, Development, and Character.

Emotional Intelligence is the ability of a leader to recognize their own opinions, beliefs, and emotions, as well as those of other people. With this awareness, an adaptive leader is able to build trust. That trust extends to those immediately working with them, cultivating the improvement to the quality of those relationships.

Organizational Justice is a fundamental foundation that creates, sustains, and nurtures a culture of honesty. This component of adaptive leadership provides the boundaries that are introduced for the good of the organization. This adaptive process provides the framework in which those working to solve problems maintain their respect for one another.

The third foundational component of adaptive leadership, Development, is focused on the continual learning and improvement of the adaptive leadership team in gaining new information and new applied knowledge. Here is where we see an adaptive leader moving beyond the status quo and looking to discover new strategies that provide resolution to the issues presented. While not an end unto itself, the development component of adaptive leadership consistently places a continual demand on the leadership team to experience growth and to develop new means by

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<sup>3</sup> Ronald A. Heifetz, Alexander Grashow, and Marty Linsky, *The Practice of Adaptive Leadership* (Boston: Harvard Business Review Press), 2. “People clamor for direction, while you are faced with a way forward that isn’t at all obvious. Twists and turns are the only certainty.”

<sup>4</sup> Heifetz, Grashow, and Linsky, *Practice of Adaptive Leadership*, 14. “Adaptive leadership is the practice of mobilizing people to tackle tough challenges and thrive.”

which to resolve problems.<sup>5</sup>

The fourth foundation that Heifetz provides for his model of adaptive leadership is focused on Character. This is where an adaptive leader is found, by those working with him, as being utterly consistent with the practices they recommend. To put it simply, the opposite of character, in this use of the word, would be defined an adaptive leader acting outside of the boundaries set for all team members.

Adaptive leadership relies on a sincere and testable sense of character being consistently found in the leader. Being transparent, creative, and honest about results is what earns the respect of those these leaders work with. As these leaders practice what they recommend (or in our vernacular, preach), trust is built.

There are several traits that are specific to people who thrive in the context of adaptive leadership, and they are as follows:

- link organizational change to the mission of the enterprise
- create an environment that embraces diversity of views and takes advantage of numerous sources of disparate knowledge available through many individuals
- know change is painful, and there will be an inevitable response to pain that might prove divisive needing to be counteracted before it negatively effects the leadership team
- use a gradual approach requiring patience and tact to sustain and bear up under pressure
- proactively seek opportunities wherever they are
- quickly admit mistakes and will either change or abandon strategies that prove unhelpful
- not risk averse and look for innovation and the embracing of risk among team members

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<sup>5</sup> Heifetz, Linsky, and Grashow, *Practice of Adaptive Leadership*, 203. “But to practice leadership, you need to accept that you are in the business of generating chaos, confusion, and conflict.”



## Originality

While the social sciences have much to offer in defining Leadership, the literature within the Christian Church of the 21<sup>st</sup> century, has looked to share its own perspective in this subject matter as well. This Project endeavors to provide a contextualized path forward in assisting those pastors that desire leadership education to move toward a more developed use of leadership in a congregation, through the consultation and encouragement of a mentor that is recognized as an experienced and effective pastoral leader.

There are certain traits, Heifetz posits, that every adaptive leader must have. What follows is a summarized listing of these traits, with some modification for use in discussing the mission and ministry of the church:<sup>6</sup>

- able to link organizational change to the primary values, abilities, and dreams of those invested in the mission
- create an environment that embraces diversity in perspective—to harness the collective knowledge of the group—to benefit the mission
- lead with the sure and certain knowledge that change can be, and likely will be, painful
- work with those gathered and intentionally counteract any reluctant or disruptive behavior that will likely present itself<sup>7</sup>
- understand genuine significant change is a gradual process, which requires persistence and willingness to bear overwhelming pressure resulting from systemic change

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<sup>6</sup> Heifetz, *Leadership Without Easy Answers*, 23. “Finally, leadership must be willing to participate, where participation means listening, learning, and being open to change, just as others and the environment itself will change. Mindful and adaptive leaders must commit to a course of action ‘to mobilize people to face, rather than avoid, tough realities and conflicts.’”

<sup>7</sup> Heifetz, *Leadership Without Easy Answers*, 22. “Values are shaped and refined by rubbing against real problems, and people interpret their problems according to the values they hold.”

- proactive looking for opportunities, and pursue it with all the resources gained
- clearly accept accountability when they make mistakes and are willing to change or abandon strategies that do not produce results
- encourage experimentation and risk-taking; and very encouraging of innovation among their peers and the groups they lead

There are many challenges that adaptive leaders face. Heifetz' work notes that any leadership model, that encourages experimentation and intentionally seeks after new knowledge, will face challenges. The drive to make systemic continuous improvement to an organization is a long-term process. To be successful it requires a change of attitude toward long held policies that may be designed to sustain the existing ingrained process.<sup>8</sup> This experimentation and adaptation can be seen, in some circles, as being disloyal to the past. In the church, many are reluctant to let go of long held policies and processes that have been considered perpetually agreed upon.

Our Lutheran history teaches us that those who refuse to be a part of conversations about change and challenge do not necessarily hinder the benefits that may result from new means, modes, and methods of leadership. We could likely learn much from asking our Roman Catholic contemporaries how they feel about their sixteenth century predecessors' dismissal of Luther.

Heifetz does warn that changes and adaptations inevitably bring forth some level of resistance. These resistive behaviors fall into several categories, including marginalizing of those seeking change, diversion of opportunity or resources to those seeking change, or attacking those seeking change.

Heifetz also warns that the greatest challenge brought about by the adoption of the adaptive

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<sup>8</sup> Heifetz, Grashow, and Linsky, *Practice of Adaptive Leadership*, 219. "Your behavior reflects your actual purposes."

leadership process may be the unwillingness of leaders to listen to other people's opinions. Adaptive leadership is not about individual power but is focused on the work of a group together. The most challenging aspect of Heifetz's proposal is that many leaders are not actually willing to listen to individuals who disagree with them. What these hesitant leaders fail to understand is that listening does not mean abandoning essential core goals. Effective listening requires that the leader be much better informed about the group's needs.<sup>9</sup> Knowing the real needs of the group that shares in mission and ministry, a leader can work much more effectively to execute change.

### **Literature Review**

If one were to search the Amazon website ([www.amazon.com](http://www.amazon.com)) for the number of books available on the subject of 'Leadership,' as of today's writing, that number exceeds 30,000, and that number does not include titles on motivational management and leadership, about 14,000, or success and self-help titles, numbering about 4,000. Articles on leadership number in the thousands each year. The apparent conclusions we can draw from the numbers of these resources are that there are more books and articles on leadership available than we can ever hope to read and that leadership clearly is a crucial and abiding topic of interest to countless people.

Despite the popularity of the topic, leadership remains a difficult topic. People who seek to understand leadership by reading a primer on the topic will inevitably be frustrated and disappointed. Leadership, after all, is an art, not a science.

Genuine leadership can, and usually will, express itself across a number of contexts. Leadership in a professional field or industry does not mean that the leader will be limited to just that context, but will likely express leadership in many contexts, such as corporate,

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<sup>9</sup> Heifetz, *Leadership Without Easy Answers*, 113. "Attention is the currency of leadership."

governmental, military, academic, religious, or even service industries. Leaders rise above and go beyond the confines of a singular defined context.

The facts of how leaders are made is not in question. In spite of what many think, leaders are not born but advance and develop into that role. Warren Bennis, one of the current authorities on leadership that rises to the top of Amazon's list of authors on leadership, says, "The most dangerous leadership myth is that leaders are born, that there is a genetic factor to leadership. That's nonsense; in fact, the opposite is true. Leaders are made rather than born."<sup>10</sup>

One of the best definitions of leadership I have ever encountered is ancient. The Chinese philosopher Lao Tzu wrote, "A leader is best when people barely know that he exists, not so good when people obey and acclaim him, worst when they despise him. Fail to honor people, they fail to honor you. But of a good leader, who talks little, when his work is done, his aims fulfilled, they will all say, 'We did this ourselves.'"<sup>11</sup> Simply put, this quote points out that the true art of leadership, at its highest and best, is an art that conceals itself.

Leadership appears, to most people, as an intermittent quality that defies a simple definition. Leadership can be seen in the command of a wartime General, George Patton saying to a President: Lead me, follow me, or get out of my way. Leadership can be seen in a parent holding a child accountable for an error in judgment, so the child learns from the difficulties in life. It can be as subtle as the saying attributed to Nelson Mandela, intimating that it is better to lead from behind, putting others in front, especially when you celebrate victory. Mandela also notes that a leader should be out front when real danger threatens. To act in these ways demonstrates leadership.

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<sup>10</sup> Warren G. Bennis, *Managing People is Like Herding Cats* (Provo, UT: Executive Excellence, 1997), 163.

<sup>11</sup> John H. McDonald, *Tao Te Ching: Lao Tzu's Book of The Way and of Righteousness*, <http://www.wright-house.com/religions/taoism/tao-te-ching.html#17>.

Here we might also include the necessity of continuous learning in the definition of leadership. From President John F. Kennedy, we understand that leadership and learning are indispensable to each other. This means that leaders learn to become leaders, and they continue to learn in their role as leaders.

A significant distinction that needs to be addressed is that managing and leading are, for the purpose of this research, two different, and yet interrelated, ideas. The first scholar this researcher has found to make obvious the distinction between management and leadership was Abraham Zaleznik, who in 1977 wrote an article published in the *Harvard Business Review* on these distinctions. In this article the author argues that managers and leaders both make a valuable contribution to an organization, though their input is different.<sup>12</sup> Zaleznik presents the case that managers advocate stability and the status quo and that leaders promote change and new approaches. He goes on to say that managers carry out responsibilities, exercise authority, and focus on how to get things done and that leaders are focused on understanding people's beliefs and gaining their commitment.<sup>13</sup>

In 1987 John Kotter published an article in the *Harvard Business Review* arguing the point that management and leadership are distinct and complementary systems of action in organizations:

Management is a set of processes that can keep a complicated system of people and technology running smoothly. The most important aspects of management include planning, budgeting, organizing, staffing, controlling, and problem solving. Leadership is a set of processes that creates organizations in the first place or adapts them to significantly changing circumstances. Leadership defines what the future

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<sup>12</sup> Abraham Zaleznik, "Managers and Leaders: Are They Different?" *Harvard Business Review* 55, no. 3 (1977): 67.

<sup>13</sup> Zaleznik, *Managers and Leaders*, 76.

should look like, aligns people with that vision, and inspires them to make it happen despite the obstacles.<sup>14</sup>

For Kotter, the management process involves planning and budgeting; organizing and staffing; and controlling and problem solving. The management process reduces uncertainty and stabilizes the organization.

In contrast, Kotter indicates that the leadership process involves developing a vision for the organization; aligning people with that vision through communication; and motivating people to action through empowerment and through basic need fulfillment.

The leadership process creates uncertainty and change in the organization. Management is concerned with applying and executing the vision and direction provided by leaders.<sup>15</sup> Managers coordinate and staff an organization for the purpose of executing the organization's operational goals.<sup>16</sup>

Another author that makes the distinction between management and leadership clear is Warren Bennis (1989). In his book, *Managing the Dream: Leadership in the 21st Century*, he states,

To survive in the twenty-first century, we are going to need a new generation of leaders—leaders, not managers. The distinction is an important one. Leaders conquer the context—the volatile, turbulent, ambiguous surroundings that sometimes seem to conspire against us and will surely suffocate us if we let them—while managers surrender to it.<sup>17</sup>

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<sup>14</sup> John P. Kotter, "Leading Change: Why Transformation Efforts Fail," *Harvard Business Review* 73, no. 2 (March/April 1995): 59.

<sup>15</sup> Kotter, "Leading Change," 10. "Nothing undermines change more than behavior by important individuals that is inconsistent with the verbal communication."

<sup>16</sup> Kotter, "Leading Change," 10. "Whenever smart and well-intentioned people avoid confronting obstacles, they disempower employees and undermine change."

<sup>17</sup> Warren Bennis, "Managing the Dream: Leadership in the 21<sup>st</sup> Century," *Journal of Organizational Change Management* 2, no. 1 (1 January 1989): 7.

Bennis has summarized his previous thoughts by stating: “Leaders are people who do the right thing; managers are people who do things right.”<sup>18</sup>

Another article, specifically cited with the church in view, is in Jackson W. Carroll’s work, *Studying Congregations; A New Handbook*, cited in Chapter 6.<sup>19</sup> There he quotes Russell Ackoff, in a succinct statement about the limitation of management:

Managers are not confronted with problems independent of each other, but with dynamic situations that consist of complex problems that interact with each other. I call such situations ‘messes.’ Problems are abstractions, extracted from messes by analysis. Managers do not solve problems; they manage messes.<sup>20</sup>

Carroll’s follow-up to that quote reads, “Issues that qualify as ‘messes,’ demand learning and innovation on your part as congregational leaders.”<sup>21</sup>

The following chart provides a broad view of the range within the continuum between management and leadership. The chart lists features, by pairs, that illustrate the extreme poles within the differing, yet interconnected, movement from managership to leadership. Most pastors do not function at these poles but fall somewhere in between them. The chart illustrates that if one were to manage too much, you would likely stifle morale by instituting an authoritarian system with little input from those involved. It also allows, with a little imagination, the ability to see that if one defaulted only to the far extreme of leadership, with little accountability, you risk chaos and have an organizational process that would have far too little discipline.

One additional benefit to the chart on the following page is the perspective that one can

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<sup>18</sup> Warren Bennis, *An Invented Life: Reflections on Leadership and Change* (New York: Perseus, 1994), 78.

<sup>19</sup> Jackson W. Carroll, *Studying Congregations: A New Handbook*, ed. Nancy T. Ammermann, Jackson W. Carroll, Carl S. Dudley, and William McKinney (Nashville: Abingdon, 1998) 169.

<sup>20</sup> Russell Ackoff, “The Future of Operational Research is Past,” *Journal on Occupational Research Society* 30, no 2 (1979): 90–100; as cited by Donald A. Schoen, *The Reflective Practitioner* (New York: Basic Books, 1982) 16.

<sup>21</sup> Carroll, *Studying Congregations*, 169.

move along a continuum, from left to right, as one gains appreciation for, and invests in learning these distinctions within an environment of accountability.

Table 3: Comparisons between Leadership and Management

Category	Management	Leadership
Thinking Process	Focuses on things Looks inward Short Term	Focuses on people Looks outward Long Term
Goal Setting	Executes Plans Improves the present Sees the trees Values Results	Articulates a vision Creates the future Sees the forest Values Achievement
Employee Relations	Controls Subordinates Directs & coordinates Manages Work	Empowers Colleagues Trusts & develops Leads People
Operation	Does things right Manages change Serves superordinates Makes Rules	Does the right things Creates change Serves subordinates Breaks Rules
Governance	Uses authority Avoids conflict Acts responsibly Reactive	Uses influence Uses conflict Acts decisively Proactive
Dynamic	Stability/Status Quo  Head Language  Risk Avoidance	Challenges the norm  Heart Language  Risk Embraced

Source: Warren G. Bennis, *On Becoming a Leader* (New York: Basic Books, 2009), 41–42.

As one reviews the above chart you can see that the distinction between management and leadership points to a component of maturity. Both management and leadership responses can be



appropriate at certain points in the process of making things happen. One can, with maturity and accountability, mature from management toward leadership if the appropriate encouragement, educational opportunities, and commensurate experiential opportunities are provided. Movement along this continuum is the process I seek to engage to remedy the lack of leadership education, both formally and relationally, in pastors desiring that education.

The chart suggests that if one has good management skills then one has the essential foundation to transform a vision into action to navigate an organization toward successful implementation. The chart also points out the critical necessity for good leadership, in that without good leadership, the organization will stagnate and not be responsive to change. Organizational success, in any organization, requires a combination of both effective management and visionary leadership.

Change in any organization, any changing of the status quo, will always and inevitably lead to conflict. In fact, it might be said that unless conflict exists no real change is occurring.

If we are to take seriously the need for a sound process of mentorship in the context of our church, we must begin with the end in mind. This will mean that significant anxiety will be produced through this process. The idea of having a model of ministry that extends beyond the years of seminary is an idea that will encounter resistance in our current Lutheran culture. If a process is developed whereby mentors are identified, and this idea of continuing education is to move forward, that would be a challenge of the status quo. Any challenge to the status quo is likely to produce the referred to anxiety.

So how do we take care of the ones who may become anxious over this proposition to offer new seminary graduates an opportunity to work with a mentor who has been through a process that has seriously scrutinized their capacity as a servant leader? In his book, *Congregational*

*Leadership in Anxious Times*, author Peter Steinke, an author from our own Lutheran tribe, offers the following commentary regarding dealing with anxiety, and though the context originally was from within a congregation, we might be so bold as to consider that much the same chronic anxiety reaction may occur within our church body:

Anxiety is also contagious. It connects people. Let one or two people unleash their anxiety, and it won't be long before it has a ripple effect on the congregation. Bowen distinguished acute anxiety from chronic anxiety. Acute anxiety is situational, and time based. It is a momentary loss of self-composure and poise. As reactivity scales down, the "fever" quickly runs its course. People are back on track again. Chronic anxiety is a more powerful infectant. Chronic anxiety is perpetually present in someone or structured into a relationship. Simply stated, chronic anxiety is not specific to a threat. Any issue, topic, or circumstance can provoke chronically anxious people. Consequently, they have little capacity to step out of their experience, observe their own emotionality, reflect on what is happening, make choices based in principles, and manage their lives.<sup>22</sup>

In light of the anxiety Steinke forecasts, are we to fold our tents and retire from the field?

No, and to give us even more determined direction, Steinke provides consolation and direction from the Bowen Family Systems theory for dealing with the congregational challenges that occur as one moves from the managerial to leadership role in mission and ministry, by sharing the following, "The church has been far too fearful of conflict. Congregational leaders need to come to a new position, one that regards conflict as inevitable, possibly essential. Conflict is part of living. Too often, however, we act in a primitive way that merely results in a we versus they scenario. How we regard conflict is a test and an act of leadership."<sup>23</sup>

The following is but a sampling of the paradoxes this author sees as things to be expected when one implements changes in leadership development within a local congregation:<sup>24</sup>

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<sup>22</sup> Peter L. Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Lanham, MD: Rowman & Littlefield, 2006), 99.

<sup>23</sup> Steinke, *Congregational Leadership*, 99.

<sup>24</sup> Justin Edwards, *The Leadership Labyrinth: Negotiating the Paradoxes of Ministry* (Macon, GA: Smyth & Helwys, 2014).

- Under the heading of leadership, we read, “The harder you try to control a group, the less control you will have.”
- Under the heading of anxiety, we read, “The less you worry about your church, the better it will do.”
- Under the heading of stewardship, we read, “The more you talk about money, the less of it you receive.”
- Under the heading of decisions, we read, “Rarely do people in church actually have to choose between right and wrong.”
- Under the heading of ministry, we read, “The more you try to help people, the more helpless they become.”
- Under the heading of attitude, we read, “Only pastors who are having fun can seriously proclaim the Gospel.”

This very short book points out that the entirety of ministry is fraught with paradox. It is something that, in the context of ministry, simply must be embraced. The author also points out that there is but one way to lead in Christ’s church and that is by building trust.

In his book, *The Speed of Trust*, Stephen M. Covey writes:

There is one thing that is common to every individual, relationship, team, family, organization, nation, economy, and civilization throughout the world—one thing which, if removed, will destroy the most powerful government, the most successful business, the most thriving economy, the most influential leadership, the greatest friendship, the strongest character, the deepest love. On the other hand, if developed and leveraged, that one thing has the potential to create unparalleled success and prosperity in every dimension of life. Yet, it is the least understood, most neglected, and most underestimated possibility of our time. That one thing is trust.<sup>25</sup>

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<sup>25</sup> Stephen M. R. Covey, *The Speed of Trust: The One Thing That Changes Everything* (New York: Free Press, 2006), 1.

Covey goes further by indicating that, “Contrary to what most people believe, trust is not some soft, illusive quality that you either have or you don’t; rather trust is a pragmatic, tangible, actionable asset that you can create—much faster than you probably think possible.”<sup>26</sup>

Too often in our congregations, and even in our larger church body, trust is seen as something to be valued, but only after many other, more pressing things are done. Most of the internal conflict within congregations, and within entire church bodies, is attributable in large part to a lack of trust. As we are called to fear, love, and trust God, above all things, and in this shared faith we also are regular in our failure to trust one another.

In the literature review for this research, one can quickly be overwhelmed by the many facets and complexities presented while researching the implementation of leadership development. Management and leadership are easily conflated and confused. Change requires dealing with both anxiety and paradoxes. For any significant progress to be made in implementation of leadership development, a very high degree of trust is required. Of all the significant findings from the literature review for this research, it is noted that the adaptive leadership model, as developed by Ronald Heifetz, not only acknowledges each of these difficulties and distinctions, but also provides a methodology for moving forward.

Heifetz asserts that adaptive leadership requires a great deal of initiating effort, but it can provide substantial rewards, as adaptive organizations experience significant gains. They adapt to changing situations and cultures without losing the centrality of their mission.

To summarize, Heifetz’ adaptive leadership model is composed of four main leadership traits:

- Distributed Leadership - The leader delegates specific roles to team members,

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<sup>26</sup> Covey, *Speed of Trust*, 2.

provides them with the authority to act and holds them accountable for the results.

- Optimization of Talent - The utilization of the entire skill set of each team member involved in the mission, not just those at the upper most level.
- Transparency of Character – A clear charter ensures that the team all agrees to follow the same set of well-defined goals, duties, and ground rules, to which all team members are held.
- Development of Mutual Trust – Simply put, trust means confidence. The opposite of trust is distrust, or suspicion. Relationships are built on and sustained by trust. Mutual trust is the currency on which mission operates. Trust fosters strong bonds among all stakeholders and provides the environment in which adaptive leadership thrives.

### **Conclusion**

After my introduction to the “adaptive leadership” model, derived from the work of Ronald Heifetz, as found in the book, edited by David Cook entitled, *Luther on Leadership*, I found the matrix by which the intended research might be pursued.

The last paragraph of the introduction of this book summarizes well the perspective of the editor: “Leaders are not born in a vacuum nor formed in isolation. The circumstances surrounding Luther’s life culminated in the forging of a leader who was courageous as Joshua, rhetorical as Cicero, contemplative as Augustine, and as rebellious as Spartacus. The situations of his life which gave rise to the convictions with which he led is a subject that we turn to next.”<sup>27</sup>

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<sup>27</sup> Cook, *Luther on Leadership*, xiv.

Erik Gronberg’s “Luther as an Adaptive Leader,” chapter 6 of *Luther on Leadership*, is especially noteworthy for the research conducted for this MAP. Gronberg uses the adaptive leadership model as a template for analysis of Luther’s position as leader of the Reformation.<sup>28</sup>

In conclusion, the design of this research process, in the anticipation of the qualitative analysis that was to follow, was to utilize the academically significant and well understood template of Ronald Heifetz’ “adaptive leadership” model as the consistent pattern by which each step in this research process was to be conducted.

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<sup>28</sup> Eric Gronberg, “Luther as an Adaptive Leader,” in *Luther on Leadership: Leadership Insights for the Great Reformer*, ed. David Cook (Eugene, OR: Wipf and Stock, 2017), 87–101.

## CHAPTER THREE

### THE PROJECT IN THEOLOGICAL PERSPECTIVE

The theological perspective of this effort is demonstrated using selected narratives of the Old and New Testament, along with specific doctrines that come from the proper exposition of Scripture in our Lutheran Confessions, regarding leadership maturation.

The Biblical narrative cited for this work includes many instances of leadership development in the lives of those who are called by God, to learn the basic, valuable, and sometimes very difficult lessons of leadership maturation.

Moses: Moses was a patient leader of a people with little faith. The group he led was filled with murmuring, complaining people. They complained of every inconvenience and brought to Moses every petty criticism they could, and this wore on Moses as both a man and a leader. Moses is the consummate, and yet flawed, example of patience and resilience as a leader of God's people (Exod. 3:4–22; Num. 12:3, 6–8).

Elijah: Elijah had both a tender heart and a tough mind. He had the courage to speak out against the evils of his day. His sharp sarcasm showed his concern for those who had forsaken God. In every effective leader's life, there is a time for love, but also a time for courage. If a leader capitulates, he will lose the effectiveness in his leadership role. Effective leaders have the courage to speak even when it is unpopular to speak, because they speak the truth in love (1Kings 17).

Joshua: He was courageous as he acted as a spy. Moses brought him to the table as a leader because he was the best person for the job. Joshua had been in the presence of God, and in that theophany, Joshua was given the leadership role over God's people with both judicial powers and theological responsibility (Josh. 24).

Joseph: His life is an illustration of constancy to purpose. Each time Joseph is brought low, by his own pride or the vanity of others, Joseph rose above those circumstances. He endured great hardship, his life was not fair, and he was punished for sins he did not commit. But through it all, Joseph maintained a patient and steady reliance on the Lord. He did the right thing, even when he could not see the purpose (Gen. 37).

Nehemiah: His leadership was not dependent on his heritage but his faithfulness. In rebuilding the walls of Jerusalem, he acted as leader by faith. While he may have been obscure in comparison to other great Old Testament heroes, his faithfulness separated him from those around him lacking persistence and vision. Nehemiah's faith along with the gifts of leadership may not have been observable when he was a cupbearer. That faith and those leadership gifts became apparent as Nehemiah, in faith, led God's people (Neh. 2:17–20; 3:1–32; 4:1–23).

Paul: Paul (Acts 9:1–22) regarded himself as the “chief of sinners” (1 Tim. 1:15) and wrote that his life was not precious to himself (Acts 20:24), yet Paul did see his important role in God's plan as the apostle to the Gentiles (Acts 26:12–18) and he affirmed and defended his apostleship as something not to be diminished (2 Cor. 10–12). In this he was utterly subservient to the will of God. Paul was committed to the specific, meaningful, missional outreach leadership maturation of several individuals he left with accountability to care for those congregations Paul was instrumental in planting. As a leader, Paul demonstrated courage in the face of opposition and envisioned horizons in the mission that were astounding. He believed in, and was motivated by, and led God's people through significant challenges to himself and to his heritage. He led by, “knowing nothing other than, Jesus Christ, and Him crucified” (1 Cor. 2:2).

Barnabas: He was called “the son of encouragement.” He bridged the gap for God's people in the First Century, between the Hellenistic and Jewish worlds. Born a Cypriot and raised as a



Levite, he linked the Greek culture and the Jerusalem church. Even when John Mark was out of favor with Paul, Barnabas led as he stood by John Mark. He was generous and proved to be a blessing, as he led by example, selling his land, and giving it to the church treasury (Acts 4:36–37). He was a person that vouched for and supported Paul. One of the most effective tests of leadership is when one has survived the polarities of differing opinions and is yet regarded as having the respect of the differing parties (Acts 13:2–3; 14:14).

Peter: In Matt. 16, Peter is called both a "rock" and a "stumbling block." He was both blessed and disgraced almost in the same breath. While Peter may have been hurt by, or discouraged by the disapproval of Jesus, he was yet blessed by the warmth and affection of Jesus. The resilience demonstrated by Peter may be the most essential emotional foundation for effective leadership.

Biblically we also have very clear qualifications for leadership within the Church. The Bible specifically speaks about the qualifications for those who will lead a congregation of people. These qualifications have been the same for almost 2,000 years, and in many instances much earlier. Jesus is the perfect fulfillment of these qualifications as the Savior of His Church. The New Testament books of Hebrews, Titus, and 1 and 2 Timothy point toward leadership qualities in detail. In none of these instances has a title been a prerequisite of leadership.

From 1 Tim. 3:1–7 we learn, “The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore, an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent

convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.” This passage, and many, many others, define leadership in the church.

In speaking of mission, one dare never forget the mission always belongs to the One that created the mission, God Himself. He alone is the sole owner and sole sender of light, life, promise, fulfilment, grace, mercy, and eternal life. Therefore, the mission is totally and completely His.

At exactly the same moment, we as human beings are blessed to be given faith by which we respond to His grace through Christ, and in response we are called upon to share the Good News. That process, from our human vantage point, will always call on human beings to work together, and in that environment the need for leadership is born.

The principal question that rightly comes before any missionary, or missional, venture can begin is to ask the question, “Whose mission is this?” If, from the Christian perspective we believe that Jesus Christ is the One that originates all missional ventures, then we must also conclude that He alone is the owner, and sole proprietor, of the Mission. If the Mission is His, then the people within it ought rightly to understand our roles and accountabilities in the Mission, and how those roles relate to the Mission and how we work together. Here the subject is the *Missio Dei*, or the ‘Mission of God.’ It refers to God’s great mission to restore humanity to Himself, through His Son, Christ Jesus. It also is a way of speaking about His call to us, His Church to take part in that mission. In this mission, Jesus Christ is key, in both the promise given in Gen. 3:15, and seen in His life, death, and resurrection and His anticipated return. Through the grace, mercy and forgiveness we have in Jesus, we are invited to take part in His mission. *Missio Dei* is living out the Gospel message of Jesus in service to others so they too may know Him.

To facilitate genuine leadership within the context of ministry requires contact with people and opportunities to learn. The contact here is defined as that which needs to mature from the basics of human interaction to the complexities of leadership as defined within this paper. To move one along that spectrum of maturity requires opportunities, and within those opportunities, opportunities to fail.

Leaders know the pain of failure. All effective leaders have tried, and failed, and tried again and failed. It is in exactly that refinery of trial and error, of failure and success and failure, that leaders are developed.

In his book, *The Theology of the Cross: Reflections on His Cross and Ours*, Daniel Deutschlander spells out what this means in the lives of those that lead in the church:

If every Christian individually must bear the cross, then it would be surprising indeed if the servants of the church did not also have crosses to bear. The crosses of pastors are like those of everyone else and yet different enough to merit some separate attention. When Christians, as we have already noted, failed to carry the cross, they do great damage to themselves and to others. But when fast pastors fail to carry their crosses, the damage is even greater. They should be patterns of submission in humble obedience to the word, patterns who draw the sheep and the lambs of her closer to Christ. Their's is a great and holy calling. If they instead become patterns of self service and ambition, in greed, in an unholy doctrine or a disgraceful life, then the sheep more easily stray and fall prey to the wolf because of it.<sup>1</sup>

When a leader is invested in something, or in someone, and they experience failure, it adheres to them, as something from which they cannot be released. The memories of these opportunities, that have become failures, are never far from any leader's memory. It is only when one accepts that one has undeniably and irretrievably failed that one can learn to lead. Knowing that one is formed more by failure than success means that failure is both a heavy emotional weight and at exactly the same moment a very good teacher. Failure has arguably been the best

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<sup>1</sup> Daniel M. Deutschlander, *The Theology of the Cross: Reflections on His Cross and Ours* (Waukesha, WI: Northwest, 2008), 197–98.

teacher in human history. For most leaders the depth of pain and disappointment felt when failure occurs is directly related to how much of ourselves we have invested in the situation where we failed. When we feel failure deeply, it's symptomatic of the fact that we have poured ourselves deeply into that effort. Here is where Robert Quinn, in his book, *Deep Change: Discovering the Leader Within*, illustrates what this pain entails. He writes:

Sustaining excellence usually requires an internally driven leadership that is highly disciplined and not afraid of risk... Few of us think about the pain suffered by those who dare to serve with both their heads and their hearts. This pain is considerable. The few times that I have become adventuresome and assimilated the transformational worldview, I have found the loneliness and pain of leadership nearly unbearable. Leadership is nothing like what it appears to those who only follow.<sup>2</sup>

The tipping point, and the danger for leaders, is when we begin to find our self-worth, our identity, and our ultimate joy wound up in the achievement of a particular goal. This is our natural human tendency, to find things other than Christ, by which to measure ourselves and our value. When we fail, then, we have the opportunity to remind ourselves that through the power of the Holy Spirit we are once, and for all time, defined by the love of God demonstrated in His Son's life, death, and resurrection. That means that though we are destined to fail, our hope is not connected to our desire to succeed but connected to Christ our redeemer.

In his book, *Unfreezing Moves: Following Jesus on the Mission Field*, Bill Easum states:

To follow Jesus into the mission field means that to be effective on the mission field, Christianity must once again become a movement. As we have seen in the road story shared by Saint Luke, both his gospel and the acts of the apostles portray Christianity more as a movement than a religion. It's time we recognize the fact and begin to live like disciples committed to a radical movement rather than entitled members committed to protecting our institutions.<sup>3</sup>

When one considers the implications of becoming stuck due to a lack of leadership

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<sup>2</sup> Robert E. Quinn, *Deep Change: Discovering the Leader Within* (San Francisco: Jossey-Bass, 1996), 177.

<sup>3</sup> Bill Easum, *Unfreezing Moves: Following Jesus on the Mission Field* (Nashville: Abingdon, 2001), 18–19.

development in the church Easum's assertion that, "The key to becoming unstuck or being constantly innovative is learning how to move in and out of sphere 3 and 4," (Easum's formula of unfreezing stuck congregational leadership). To do this, Christian leaders must rely more on:<sup>4</sup>

- scripture than church policies
- the Holy Spirit than charters, constitutions, policies, or denominational manuals
- transformed leaders than restructured organizations
- a leader's passion than job descriptions
- trust than control
- the power of grassroots than centralized authority
- "We are to try this since we've never done it," than, "We've never done it that way before and we aren't going to start now"
- teams than committees.
- called and equipped people than plans and programs
- transformed than informed lives
- embodied faith than a memorized faith
- building strong character than consensus

How does the idea of failure as a pedagogical method look in a congregation led by an accountable leader? Following is an extended quote from a Family Life Minister who works within the congregation described earlier in this paper:

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<sup>4</sup> Easum, *Unfreezing Moves*, 45.

With the pastor's backing I have the license to fail at trying something new. I know he will back me, he gives me that boundary, if I try something and it does not work, it is okay to learn from this. In fact, we fail at everything we do, some things we could do better the next time. It is important to identify these and do better the next time. If it goes horribly wrong, the pastor will take the responsibility for the failure, at least publicly, and we will learn from this and go on. Fear of failure is not a stumbling block. Fear of doing nothing is the stumbling block. With this model the pastor has nothing to hide behind; he really is responsible for what goes on at the church.

This kind of leadership can only exist in a leader who is a follower of one that the leader implicitly trusts. Biblically we are not without examples of leaders, even leaders specifically chosen by God, who fail. When Abraham should have stayed in the land and trusted the Lord, he fled to Egypt because of the drought (Gen. 12:10). And this was by no means the last of Abraham's failures. Moses, in trying to help his people, ran ahead of the Lord and killed the Egyptian (Exod. 2:11–22). Later, against the command of God, he struck the rock in his anger (Num. 20: 9–11). When David should have been out in the field of battle, he stayed home and committed adultery with Bathsheba and then plotted the murder of her husband (2 Sam. 11). Peter, in spite of his self-confidence and his great boast, denied the Lord, as did the rest of the disciples who fled the evening of our Lord's arrest (Matt. 26:30, 69–75).

This does not mean that a person must fail before they can be a success but our failures, whether in the form of outright rebellion or foolishness, can all become tools of learning to a leader willing to learn. The point here is that we should never allow our fear of failure to paralyze us from tackling a job or trying something that challenges us, even to our core.

We also must not allow past failures to keep us dejected, or keep us from recovering and moving on, in the service of the Savior. This means we should never allow failure to paralyze us into our being unwilling to change. Remember the previously listed examples of the failure of His leaders? Abraham, Moses, David, and Peter were all used for God's continuing purposes after their failures. God continues to call His leaders today, all of which have failed in many

ways, to be about His business.

As we have reviewed, many of the best leaders of the Bible had serious moments of failure in their lives. The stories recorded in scripture regarding God's use of failed men underscores two truths. The first is that the most prominent saints are yet sinners. This reminds us of the very heart of the Gospel, and in Luther's formula we are, *simil justus et peccator*, simultaneously saints and sinners. In our justification we see that we are, at the same time, both righteous and yet sinners. Through the abundance of God's love and grace, found only in the completed work of Jesus Christ, those that fail are yet His to use as He sees fit. For any who have yet to fall the biblical text warns. For those who have already fallen, the rehearsal of these biblical narratives holds out the hope of pardon through God's abundant grace found in Jesus.

There are many causes for failure. Some are the product of specific acts of sin, but some are not. Some are simply the product of ignorance or of circumstances beyond our control like a drop in the stock market or extreme weather conditions (drought, floods), which can cause a farmer or rancher to lose everything. Naturally this kind of failure, as serious and painful as it is, is not as serious as spiritual failure like, for instance, the sin of David. While David did recover from his sin and was still used of God afterward, there were lifelong consequences in his life and in the lives of others.

Whether caused by sin or by the many things that can happen beyond our control, all failure teaches us the important truth of just how desperately we need God and His mercy and grace in our lives. Our failures may well be tools for growth and deeper levels of trust and commitment to God, if we will respond to them as such, rather than rebel and become hardened through the trouble. God is really adequate for every kind of failure. Some failures may not be our fault, but all failures serve as reminders that we must live with eternal priorities in mind.

Regardless of our failure, God has made more than adequate provision for us in Christ and His finished work on the cross, which is the sole basis of our relationship and forgiveness with God and our only means of a meaningful and productive life with Him.

The need for leadership in the mission Christ gives to His church focuses us doing the things God calls His servants to do in response to the Gospel. Or, as a wise professor once wrote:

Almost two decades ago I heard from a Lutheran pulpit that the church exists for those who do not belong. The preacher was calling his congregation's attention to the numerous unoccupied pews of a historic sanctuary highly disproportionate to a handful of members sprinkled sparsely into a few seats of their own choosing. His intent was to actually encourage the congregation to see the big picture of God's mission for his people that they go to the main roads and invite all whom they found to God's kingdom of grace (Mt 22:9). He had a target audience in mind for his congregation to reach out to, particularly the de-churched, the un-churched and the yet-to-be-churched new immigrants who live in their immediate neighborhood. In our world today mission begins in our own front door and backyard.<sup>5</sup>

### **Leadership in the Perspective of the Lutheran Confessions**

#### **The Doctrine of Man and Sin**

The Lutheran Confessions affirm that mankind, since the fall of Adam, is conceived and born in sin. We do not naturally fear and love God. This original sin kills all men spiritually, condemning them (FC Ep. 1, 21).<sup>6</sup> It also kills physically through the processes of disease and death. Man's only hope is salvation by grace through faith in Jesus Christ. This rebirth through God's Word is man's singular hope. The Doctrine of Man is the universal theological beginning to all conversations about potential forward progress in man. This doctrine holds that there is no forward progress possible within man himself. Therefore, any forward progress that we might

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<sup>5</sup> Victor Raj, "Editorial: Missional Communities," *Missio Apostolica: Journal of the Lutheran Society for Missiology* 19, no. 2 (November 2011): 77–78.

<sup>6</sup> Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress, 2003), 490. In paragraph 21 we find a clear definition of the embedded nature of original sin.



hope for, regarding leadership or any other subject, is fully powered by and works for the sake of the Gospel. While there is the possibility of forward progress in other matters, which we see in medicine and technology, any spiritual progress forward is from God alone.<sup>7</sup>

### The Doctrine of the Public Ministry

In summary, God Himself works in and through the called minister of the Word. The preacher is strengthened by the confidence that because he has been divinely called, God's promises surely apply to him. The hearers are strengthened by the confidence that because the pastor has been divinely called, the promises of God he speaks, surely apply to them. The Lutheran Confessions (CA XIV, CA XXVIII, SC IV) underscore this certainly. This doctrine establishes the boundaries, the locus, wherein any potential for progress from management to leadership in the pastoral office might occur.<sup>8</sup>

Our Lutheran Confessions refer to the pastoral office as the "Preaching Office," to which men are called and ordained. This is also called the "Office of Holy Ministry." Specifically, here the Augsburg Confession, Article 5, illustrates that pastors fill the Office of Holy Ministry and are called to deliver the gospel and sacraments for the creation of, and for the nurture of, saving faith through the means by which the Holy Spirit works. Leadership is expected in service to this primary goal, "so that we obtain this faith." (CA V)<sup>9</sup>

This ministry is holy not because of the quality of the men who are in it, but because of the One who established it, Jesus Christ. It is holy because of what Christ is doing for His people through the work of His servant leaders, His pastors.

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<sup>7</sup> "The Doctrine of Man," from *Brief Statement of the Doctrinal Position of the Missouri Synod* (St. Louis: Concordia, 1932): 2, par. 6, <https://files.lcms.org/dl/f/1E7CC0F6-15F6-4326-A9B8-6A7F9CF434CE>.

<sup>8</sup> "The Doctrine of the Public Ministry," *Brief Statement*, 8, par. 31.

<sup>9</sup> "Of the Public Ministry," *Brief Statement*, 9, par. 32.

This doctrine also establishes the boundaries, and the locus, wherein any potential for progress in leadership effectiveness in the pastoral office might occur.

The theological resources that inform the above noted areas of work are the Holy Bible along with the *Book of Concord*. Since our history as Lutherans is bound up in an uprising that resulted from abuses and overreach by bishops, a review of those documents—that formed the Reformation, which provide a record and history of those days, including the narratives of those that lead this change—is relevant.

In the Augsburg Confession, especially in Article XXVIII “Of Ecclesiastical Power,”<sup>10</sup> the confessional text delineates the authority, or powers, of pastors. The heart of this text points out that the power of pastors, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. To this end, pastors do not have civil authority to create ordinances or dispense justice, but in this realm of the church they are to see to the conduct of good and right order.

In the Smalcald Articles, Part III, Article X,<sup>11</sup> “Of Ordination and the Call,” the confessors contend that since the bishops would not limit their focus to the Church and the Sacraments, that people had the authority to choose those that would lead as pastors, saying that the laity, “ought not on their account (the unrequited bishops) to remain without ministers. Therefore, as the ancient examples of the Church and the Fathers teach us, we ourselves will and ought to ordain suitable persons to this office.”

In the text of, “The Treatise on the Power and Primacy of the Pope,” The Lutheran Confessors make it clear that it is a congregation’s right to call, choose, elect the one who serves

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<sup>10</sup> CA in Kolb and Wengert, 90–102.

<sup>11</sup> SA in Kolb and Wengert, 323–24.

in that congregation as pastoral leader.<sup>12</sup>

In the Large Catechism, the exposition of the Fourth Commandment, beginning at paragraph 158 provides a description of “spiritual fathers.” There are several kinds of fathers, “fathers in blood, fathers of a household, and fathers of a nation. In addition, there are also spiritual fathers.” Through the church we are provided spiritual fathers, or pastoral leaders, to share the gospel and sacraments with us in and through the church.<sup>13</sup>

The confessions also caution the possibility of abuse in leadership positions in the Church. Luther states in the Large Catechism, on the 2nd commandment, “The greatest abuse [of God’s name], however, is in spiritual matters, which affect the conscience, when false preachers arise and present their lying nonsense as God’s Word.”<sup>14</sup>

The Small Catechism: This project is grounded both in research, as well as any forward movement resulting from this work, in the context of practical application in the durative life of the congregation. To that end the following portions of the Small Catechism have been included in an informative role in the process:

Luther’s Preface to the Small Catechism: Luther’s Preface is the primary initiating example of leadership instigating this research.<sup>15</sup> This treatise is a powerful example of what ‘Lutheran’ leadership looks like, in both a theological and a cultural context. Luther is unapologetic in confronting the horrid situation he finds in visitations and gives a strident theological rationale for immediate and necessary changes that need to be implemented, in local congregations, for the sake of the Gospel. All of this requires so much more than mere management improvement. It

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<sup>12</sup> PP in Kolb and Wengert, 340–41.

<sup>13</sup> LC I.55 in Kolb and Wengert, 393.

<sup>14</sup> LC I.55 in Kolb and Wengert, 393.

<sup>15</sup> SC in Kolb and Wengert, 347–51.

necessitates both passionate and sacrificial leadership. With this forceful expression of leadership, the revitalization of congregations in Luther's day began. Luther's Preface, and the ongoing results that yet are seen from that work today, demonstrate the absolute necessity of pastoral leadership. Luther contextually considered congregations, the culture in which they existed, and the enormous changes needed when he envisioned the future mission of that fledgling church body he led. This Preface demonstrates the foundation and motivation that Luther was convinced was necessary to convincingly lead the Reformation forward. The Preface is also one means Luther used to lead other leaders in seeing that the work ahead was both understood and subsequently accomplished.

The 4th Commandment: The honoring of those in authority over us is a prerequisite to learning from those that God has blessed with both leadership ability and the ability to teach.<sup>16</sup>

The Household Chart: Certain passages of Scripture for various holy orders and positions, admonishes them about their duties and responsibilities, particularly those portions entitled "To Bishops, Pastors, and Preachers." Also, of note has been the portion of the Small Catechism entitled, "What the Hearers Owe Their Pastors."<sup>17</sup>

Regarding our Lutheran Confessions, leadership can also be noted under the heading of things, "neither commanded nor forbidden," or adiaphora. Speaking in this way one acknowledges that leadership in the parish, as well as in circuits, districts, and even in the synodical locus, pertains to customs, ceremonies, traditions, institutions, and expectations that have been conditioned by the past. For expressly this concern the Augsburg Confession, in Article VII confesses that "uniform ceremonies, instituted by human beings," are not necessary

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<sup>16</sup> SC III.8 in Kolb and Wengert, 352.

<sup>17</sup> SC in Kolb and Wengert, 365–67.

for the unity of the Church. In fact, Article XV ventures further into these matters. From these texts one can conclude that the means of, and expectation for, leadership is adiaphora. But care needs to be taken in that this subject must not be dismissed as unimportant. The understanding of the subject of leadership is vital, and since there is no explicit doctrine on this subject, intense critical thinking is necessary in its effective implementation.

The Formula of Concord, in Article X, on adiaphora returns to the question of ceremonies.<sup>18</sup> The purpose of pointing out these references to adiaphora is not to focus on a discussion of ceremonies, but to assert that leadership is a part of the life of the church, and that leadership, like, “things neither commanded nor forbidden,” require careful treatment. Each congregation is different, yet the principles regarding adiaphora apply to all. Adiaphora deserve careful consideration. As a corollary, I previously quoted Warren Bennis, that “leaders do the right things.”<sup>19</sup> The truth is this: the right things are not always obvious, at least at first.

### **Servant Leadership**

To speak of human leadership, Biblically, is to again speak of failure. Human leadership is the means by which God regularly snatches victory from the mouth of defeat, in spite of all our human propensity to do just the opposite. In this way God proves His sovereignty, His authority, and His ability to do what we could never accomplish.

An example of this is seen in Matt. 21–22, where Jesus tells three parables against the Jewish leaders and how He lets us see their lack of response to the call of God. Then later in Matt. 23, the Jewish leaders give Jesus a “final exam” consisting of questions and responses, each designed to trick Jesus and make Him look like a fraud.

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<sup>18</sup> FC in Kolb and Wengert, 515–16.

<sup>19</sup> Bennis, *Becoming a Leader*, 41–42.

The tension between Jesus and the religious leaders has been building to where a crisis seems inevitable. In Matt. 23 that crisis comes into the light for all to see. In the 39 verses of this chapter Jesus, in the harshest of terms, pronounces judgment on the Jewish leaders.

With measured, but strident force, Jesus condemns them for their unfaithfulness, lack of moral character, and uncaring attitude toward the poor. Instead of serving God by serving others, they sought to serve themselves. These leaders were egocentric; their mission was the perpetuation of the status quo for their own benefit. Jesus' harsh words for them reflect God's displeasure at this kind of leadership.

This also means that all that are called into leadership roles must implicitly understand that if there is to be any real progress, it will be at the hand of the One we serve. We normally call that kind of leadership, servant leadership.

As people within Christendom strive to be servant leaders, we are called to influence others through character and love, not through coercion or power. As those understanding that their identity is as a child of God, the purpose of leading is to serve others through our vocations, be those vocations centered in our homes, work, school, or church. This follows the example of Jesus, who "came not to be served, but to serve, and give his life as a ransom for many" (Matt. 20:28).

Servant leaders are called to keep the good of others and the entire group in the forefront, growing in their ability to choose against self-interest for the sake of others and the group in which they serve and live.

In all we do as servant leaders, we are called to create an environment that promotes and cultivates the multiplication of additional leaders for home, work, school, and church. This in essence, locates leadership in the heart of God's mission. God's mission is to enter His creation

and change people that will in turn change others into that for which Jesus died, redeemed people that by their changed nature share Jesus with others.

So, to define leadership in God's mission requires, a Biblical God pleasing process that is not egocentric. The only place to look to find this process would be to look where God promises He will always be found, in His Word. Mark 10:35–45 illustrates that it is not only those outside of faith that grab at leadership inadvisably, but even those closest to Jesus.

James and John, the sons of Zebedee, said to Jesus:

“Teacher, we want you to do for us whatever we ask of you.” And he said to them, “What do you want me to do for you?” And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.” Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?” And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized, but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.” And when the ten heard it, they began to be indignant at James and John. And Jesus called them to him and said to them, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”

Jesus here teaches about leadership and the contrast with the Gentiles' definition of leadership.

Here we see that leadership instruction includes the admonition about greatest and least, and that Christ had come not to be served, but to serve.

Servant leadership is a form of leadership that is rarely experienced, and there are many causes for its scarcity. The current trends in corporate styles of leadership, the scarcity of people to endure the sacrifices necessary to work in this way,<sup>20</sup> and the enormous demands the practice

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<sup>20</sup> Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 2002), 13. “The servant leader is servant first. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from the one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. The leader-first and the servant-first are two extreme types. Between them there are shadings

of servant leadership places on each practitioner, all add to the rarity of this type of leadership being seen and the rarity of this type of leadership being well executed. Jesus makes the point that our common designations of first and last, greatest and least, insider and outsider all get mashed up by the Gospel. How else can one explain how the uber-righteous Pharisees get Jesus' worst warnings and a thief being justly executed next to Him, one that had just been criticizing Him, gets paradise!

Jesus shocks His disciples with more of this kind of leadership in Matt. 19. He speaks of rich reward for those who follow Him, and then tells them that many that are first will be last, and the last first (Matt. 19:23–30):

And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you; it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” Then Peter said in reply, “See, we have left everything and followed you. What then will we have?” Jesus said to them:

Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first.

So, considering the impossibilities in this text, how is one to navigate the myriad of challenges, conflicts, and trouble that are inescapable within every missionary venture? It may be helpful to bring together and refine a Biblical understanding of accountability, the interaction and connection of the appropriate levels of responsibility and authority, for leadership within the

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and blends that are part of the infinite variety of human nature.”



ministry of the gospel.

St. Paul before his conversion was actively leading a portion of the effort to “fix” a problem in his religion, namely Christianity. Paul was complicit in the execution of the first Christian martyr, Stephen. He breathed out threats against Christians wherever he went. In Paul’s encounter with Christ, he is confronted by the One that Paul thought to be dead and was very much alive:

But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. And falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do.” (Acts 9:1–6)

Jesus comes to Paul asking him why he is persecuting the Lord of Life. Paul answers, “Who are you, Lord?” immediately recognizing the power and authority of One that can strike a man blind. Jesus tells Paul who He is, and what Paul is to do, and Paul does it. (Acts 9:5–6)

Ananias, a follower of Jesus, hears from God about Paul, where he is, and what Ananias is to do. Ananias balks, seeming to question Christ about these very strange directions:

Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. And here he has authority from the chief priests to bind all who call on your name.” But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name.” So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.” And immediately something like scales fell from his eyes, and he regained his sight. Then

he rose and was baptized; and taking food, he was strengthened. For some days he was with the disciples at Damascus. (Acts 9:10–19)

God called a man that persecuted His church to become the greatest missionary the world has known. He also made it clear to Ananias, and to Paul, that both discipleship and leadership have significant costs. Of particular importance are the words in verse 16, “For I will show him how much he must suffer for the sake of my name.” Jesus indicates here that discipleship and leadership within His church will cost you something, maybe even your life.

In a story that precedes the conversion of Paul in Acts, we see another Biblical narrative that speaks about leadership in Jesus’ church. In Acts 8:9–25 we hear of a man named Simon:

But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great. They all paid attention to him, from the least to the greatest, saying, “This man is the power of God that is called Great.” And they paid attention to him because for a long time he had amazed them with his magic. But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed.

Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit, for He had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit. Now when Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money, saying, “Give me this power also, so that anyone on whom I lay my hands may receive the Holy Spirit.” But Peter said to him:

May your silver perish with you, because you thought you could obtain the gift of God with money! You have neither part nor lot in this matter, for your heart is not right before God. Repent, therefore, of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you. For I see that you are in the gall of bitterness and in the bond of iniquity.

And Simon answered, “Pray for me to the Lord, that nothing of what you have said may come upon me.” Now when they had testified and spoken the word of the Lord, they returned to Jerusalem, preaching the gospel to many villages of the Samaritans.

Simon receives the shocking news that leadership in the church is not for sale. The positions of leadership are not to be attained by human cunning, nor are they to be pursued for self-glorification.

The principal question before any missionary, or missional venture can begin is to ask the question, “Whose mission is this?” If, from the Christian perspective written about earlier, we believe that Jesus Christ is the One that originates all missional ventures, then we must also conclude that He alone is the owner, and sole proprietor, of the Mission. If the Mission is His, then those within it ought rightly to understand our roles and accountabilities in the Mission, and how those roles relate to the Mission and how we work together.

One of the most common behaviors we notice in leaders in many Biblical narratives is the dawning of their own self-awareness. As the leaders recognize the dissatisfaction of the people they are called to lead, be it anger, hunger, or lack of faith, at some point instead of quitting and leaving everything behind these leaders turn to prayer. In sharing their problems with God, something with which God is already fully aware, these leaders seek help in seeing needs met and missions fulfilled.

In the context of their call as leaders, they are seeking after a means to organize a response to the presented need. These leaders are propelled forward as they identify not only the reality of the issue at hand, but also the weaknesses of those they lead. As these leaders become more aware of the changing environment in which they serve, the need to confess to God that they are ‘in over their head,’ the concepts of adaptability, as previously noted in this MAP, become prominent features of the narratives.

In mentioned narratives regarding Moses, Elijah, Joshua, Joseph, Nehemiah, Paul, Barnabas, and Peter, all these leaders seem to demonstrate that an effective leader attends to not

only the potential strengths of those they lead, but maybe even more intently their weaknesses, which can also prove effective in leading people. While not all the mentioned narratives easily fit within the adaptive leadership matrix, in the crucible of leadership we can see the overarching categories for adaptive leadership intertwined in the narrative.

As these Biblical leaders function in the roles to which God calls them, they learn to delegate specific roles to others, providing them with the authority to act and accountability for the results. They also put to best use the skill set of each capable member involved in the mission, not just those at the upper most level. Holding to a clear charter regarding the mission into which God called them, they seek out others who agree to follow the same set of well-defined goals, duties, and ground rules, to which all those in the mission are held.

Another significant adaptive leadership trait is the development of mutual trust. This means that the leader absolutely instills their relationships with trust and confidence. It is in this environment of trust we see Biblical adaptive leaders thrive.

In each of these Biblical narratives we see the component parts of the Adaptive Leadership matrix played out as distributed leadership, optimization of talent, transparency of character, and development of mutual trust move the work of leadership in a forward direction. The collective use of these character traits creates the environment in which adaptive leadership thrives.

## CHAPTER FOUR

### PROJECT DESIGN AND METHODOLOGY

That moves us to the conversation regarding this project, focused on creating a process or set of principles by which a forward path in ministry might be generated. To that end, my research process was designed to seek out pastors with very significant experience who were viewed by those in authority over them as genuine servant leaders and to interview them in such a manner as to gain data regarding the processes by which they went from novice pastor to an experienced servant leader as recognized by their district presidents.

The work previously cited by Heifetz on adaptive leadership became the lens through which this design was initiated. Heifetz asserts that adaptive leadership requires a great deal of initiating effort, but it can also provide substantial rewards. Based on presented statistics, adaptive organizations experience significant gains. They are able to adapt to changing situations and cultures without losing the centrality of their mission.

The initial process included reaching out, through a coordinated effort with my own district president, to all thirty-five district presidents in our synod. I asked each District President to nominate pastors who met a specific definition, created by the researcher for this study, regarding being a servant leader.<sup>1</sup> More than 100 names were returned to me, responses from twenty one of the thirty-five district presidents, and from those, one additional criterion of ‘years in ministry’ was added to reduce the number of potential interviewees down to a manageable number. The delimiting number of years that was applied to the initial list of more than 100 names was the requirement that each of these interviewees have twenty years of active parish ministry. In the process of adding this additional metric ten individuals subsequently agreed to be

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<sup>1</sup> Initiating email sent to District Presidents. See Appendix One of this MAP, pp 91–93.

interviewed for this research.

The ten interviewees are all from different districts, with the exception of two coming from one district. The years in which they began serving range from 1979 through 1994. Several noted in our casual conversations that we had prior to beginning the formal interviews, that the prospect of retirement was a relatively near-term consideration.

As the planning of the interview process unfolded, Heifetz' adaptive leadership model was the matrix through which was drawn the quantitative analysis process to analyze the data sets from these interviews. What follows is a summary of how Heifetz' material was adopted as the matrix for coding of the interviews and subsequent analysis of the qualitative data.

The interviewees, to a person, are all people that if I were new out of the seminary, as I was as a 42-year-old second career person, would have loved to access over the course of the first several years in ministry to learn the craftsmanship aspects of the pastorate from one who had lived it, bears the scars from it, and yet serves.

It is telling that none of the interviewees were people who were seen as seeking after significance of position or authority in their lives, though they were recognized as leaders. This is not because they were insignificant or did not have authority, it was because their significance and their authority arose not from political machinations, but from actually doing the work, and living through the pain, of growing in their positions to the point of maturity.

In designing the protocol to be followed for each of the interviews a checklist was created to assure continuity in the process. This checklist included the following:

Prior to securing a date for the individual interview, each interviewee was sent a package of information, along with several documents that needed review and signature prior to the interview taking place. Those documents include: The Informed Consent documents, The IRB

documents, and Acknowledgement that the interviews would be conducted via the Zoom online meeting platform, through an account that was specifically set up and funded for use in this project only. The template for these documents is found in Appendix Two.

The interviews themselves were conducted between November 2020 and January 2021. Each interview was conducted in a period of time that ranged from 90 to 113 minutes. The interviews were conversational in tone, were kept at a casual level, and at times were very lively. I was pleased at the almost instantaneous camaraderie that was developed and found that the interview questions solicited serious thought and reflection on the part of the interviewees. It was a genuine honor to be able to speak to these men who had been at the frontline of mission and ministry for so many years.

Once the interviews were concluded, the audio recording from the Zoom Meeting process for each interview was transcribed into the anonymized interview transcripts found in Appendix Three. This process of transcription became a daunting task, and I was able to secure help from a gifted transcriber who agreed to the confidentiality necessary for this work to be accomplished in a satisfactory manner.

Once the initial task of transcription was completed each of the interviews was anonymized, attempting to leave out personal details and names that might lend to attribution for those who have been interviewed.

### **Methodology of Qualitative Analysis Processes Employed**

The original anonymized transcripts were created by the researcher from recordings of ten interviews with individuals who were invited into this study. You will find the transcripts of these interviews in Appendix Three of this MAP. The transcribed interview narratives were coded following the traits identified by Ronald Heifetz (see Appendix Five, Coding of Interview

Transcripts for Qualitative Analysis).

Once the anonymized transcripts were fully vetted for their accuracy, they were entered into the Provalis Research Suite programs QDA Miner and WordStat. These programs offer advantages for coding. Not only do they allow for inductive-quantitative research but allow for codes to be easily merged, divided, and categorized. Overall, the benefit of coding articles in a program like QDA Miner is that one is allowed to reference specific codes, search for keywords, go back and check prior work. Such content analysis programs are likely to increase reliability and eliminate error, if used to their full potential.

Additionally, on a project such as this, coders are able to see exactly where they differ and can easily check inter-coder reliability and reconcile differences.<sup>2</sup> The program also has a feature that allows for easy testing of inter-coder reliability (see below). It is important to note that the computer coding was *only* used to assist in the content analysis. The coding performed here was “computer-aided,” not “computer-performed.” As this MAP is exploratory and, for reasons discussed in Chapter One, does not evaluate specific hypotheses, this flexibility to modify the coding schemes was an essential component.

To learn more about these computer programs, go to the company’s website, [www.provalisresearch.com](http://www.provalisresearch.com). This website also provides a comprehensive list of research projects that has used this tool for more than fifteen years, including work by well-respected researchers from a wide variety of fields, the corporate world and even the United States government.

For the purpose of performing what well respected communication researcher, Bernard Berelson, defined as content analysis—“a research method that is applied in order to reach a

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<sup>2</sup> G. Matthews and Robert M. Entman, “Framing and Slanting in the Children’s Health Policy Debate,” paper presented at the *Annual Conference of the International Communication Association*, (Chicago, 2009).



purposeful and organized quantitative description of the content of the communication method,” the work here employed both Provalis’ more deductive QDA Miner and the more inductive WordStat programs. Content analysis, by classifying and tabulating the data, seeks to describe the apparent and explicit content of the material under analysis, and it is not limited to the substantive aspects, but also the formality.<sup>3</sup>

Berelson’s definition contained a variety of elements, yet, most relevant for our purposes here, the analysis should be systematic, and it should adopt quantitative methods in the analysis processes with the aim of doing the qualitative analysis later, and on objective basis. Additionally, and importantly, this type of research depends on the repetitions received or the appearance of sentences, words, terms, symbols, or forms of meanings included in the analysis material based on what the researcher objectively determines the categories and units of analysis. Finally, it must be characterized by objectivity and subject to methodological requirements, such as honesty and consistency, so that its results can be considered, as being generalizable.<sup>4</sup>

Berelson and others who performed some of the earliest content analysis, including Paul Lazarsfeld starting as early as the 1940s, saw that the results of the content analysis should be linked with the descriptive, analytical, and theoretical results in a general and comprehensive framework, according to which the phenomenon or problem is explained. It should be considered a complement to other methodological procedures that precede it or follow it within the framework of the comprehensive study.<sup>5</sup> Since those early days, content analysis has genuinely

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<sup>3</sup> Bernard Berelson, *Content Analysis in Communication Research*. (New York: Free Press, 1952), 18. Berelson provided a classic definition of content analysis as a research technique for the objective, systematic, and quantitative description of the manifest content of communication.

<sup>4</sup> Berelson, *Content Analysis*, 18.

<sup>5</sup> Paul Felix Lazarsfeld, “Communication Research and the Social Psychologist.” In *Current Trends in Social Psychology*, ed. Wayne Dennis (Pittsburg: University of Pittsburgh Press, 1948), 218–73.

come to refer to a precise set of methods for analyzing communication that very systematically examines and evaluates the message characteristics within a corpus of text.

### **Categorical and Word Use Research**

This type of meticulous content analysis involves determining how frequently codes are used to determine which concepts are the most cited throughout the data. In this research, Heifetz' definition of the component criteria regarding adaptive leadership is the basis for coding. Using this predetermined schema meant the researcher did not take on the process of creating a specific code book for this research but utilized the definitions from a leader in this field as the appropriate rubric for coding. These clear definitions from a source recognized as authoritative in the field also provided the benefit that the coding process was of the highest quality.

After the coding process was completed, the Coding Frequency tool in QDA Miner was employed to create the charts found in the Appendix. (See Appendices 6–9) Once the researcher saw that there was not one arena in which one, or even two, individual codes or categories that overwhelmed the others, to the point of irrelevance, it was determined that pie charts would provide the strongest visual representation of results. A pie chart is best used when the point is to show the relative relationship between the categorial data, and you are not concerned with exact values. Additionally, they allow for a visual check of the reasonableness or accuracy of calculations and necessitate minimal additional explanations of the findings.

<https://geographyfieldwork.com/DataPresentationPieCharts.htm>

The second stage of the research process was designed to determine the specific language the interviewees were using. This type of manifest content is best described as the level of analysis that appraises the use of particular words and other clearly identifiable components

found in a corpus of text.<sup>6</sup> Specifically, word frequency provides a start to a summative aspect of an analysis process. The frequency, or presence as it has been termed, accounts for the number of times a topic is mentioned within a body of text.<sup>7</sup> While the frequency does not provide a traditional valence of positive or negative, it is still a powerful instrument to understanding discourse (See Appendix Nine).

Importantly, Miles and Huberman<sup>8</sup> posited three reasons for counting words: (a) to identify patterns more easily, (b) to verify a hypothesis, and (c) to maintain analytic integrity. In the present study, word count analysis was conducted on the interview transcripts by uploading the transcripts into Wordstat 9.0 and using the Word Frequency tool. For information as to how to conduct a word count analysis via WordStat, please refer to the WordStat User's Guide (<https://q9j3s8w6.rocketcdn.me/Documents/WordStat9.pdf>).

For this project, the specific goal was to assess the frequency of the “Top Ten Meaningful Words” used to answer each question by the all the participants. Meaningful words are defined as those that have a consistent meaning that the researcher believes are relevant to the project. While there is clearly a subjective determination component to this project, both the researcher's professional background and familiarity with the interview transcripts provided for reassurance that this was the most appropriate research choice. Additionally, the researcher fully employed the ‘Key Word in Context’ tool in WordStat to determine the specific meaning of the word as used by the interviewees. This process was used to determine the consistency of meaning. If it

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<sup>6</sup> Royce Singleton, *Approaches to Social Research*, Fifth ed., ed. Bruce C. Straits (New York: Oxford University Press, 2010), 411–13.

<sup>7</sup> Kevin Coe, Robert J. Bruce, and Chelsea L. Ratcliff, “Presidential Communication About Marginalized Groups: Applying a New Analytic Framework in the Context of the LGBT Community,” *Journal of Communication* 67, no. 6 (2017): 853.

<sup>8</sup> A. Michael Huberman, and Matthew B. Miles, “Data Management and Analysis Methods,” in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Ellis (Thousand Oaks, CA: SAGE, 1994), 428–44.

was determined that a word had been used in a variety of ways, it was excluded from the list.

The researcher chose to present the Meaningful Word data in bar charts (See Appendix Eight). This decision was made because in this case the specific number of occurrences did matter, and it was easier to compare individual bar charts to each other, providing for useful comparisons across questions.

## CHAPTER FIVE

### PRESENTATION AND EVALUATION OF THE DATA

The bibliographic research presented appears to be much more based on sociological issues than based on a theological foundation. Within that sociologically based bibliography there is considerable evidence of the validity of the premise that leadership is learned and that maturation in leadership is possible. While there is not nearly the same quantity of theological bibliographic material, my expectations are that this premise applies also to learning and development of pastoral leadership within the church.

As one looks at the data and the results gained in the qualitative analysis process, the MAP has been effective in fulfilling its purpose. The interview process provided me with many moments of learning. The analysis process has propelled me through a deeper understanding of the continuum of learning that this project supports. I have gained many insights through this project that will be of benefit to me, the congregation I serve, and those who are part of my own ongoing individual efforts at being a mentor.

The learning gained from interaction with the servant leaders, who are the subjects of the interview process that constitutes the corpus of this research, have each provided encouragement to share what has been learned for the benefit of new pastors and the congregations they serve. In that interaction, there have been significant moments of understanding how rapidly changing our world can be, and that there is always the possibility of two-way learning when a mentor is engaged in both teaching and learning from another person. The interviews, and the subsequent transcription and analysis, provided insights to how a principle-based process of mentorship might unfold. Insights were also gained by the heartfelt responses of those interviewed, reinforcing their district presidents' acknowledgement that each were indeed, "Servant Leader"

exemplars. I have learned from each one of the individuals interviewed something significant for the fostering of support and encouragement toward the goals of providing mentoring opportunities for those who are just coming into the ministry.

The findings and conclusions reached by this research are drawn from the research methodology previously reviewed. The evaluation of the data, and the concurrence of those much more experienced in the art of qualitative research that I have sought out to give credence to the results, have led to some meaningful results that were unforeseen in the original MAP proposal.

One humorous, but telling finding, which is independent of what follows, was this. None of the interviewees had any inkling that their district presidents held them in such high esteem. It was not that they felt their district presidents didn't hold them in high respect, but district presidents weren't often involved with those who were being interviewed, because their churches were moving forward, and not experiencing the kind of difficulties with which district presidents often find themselves focused.

### **Data Analysis**

The significant findings of this research are as follows. The initial finding from the analysis of the data from the interviews, as seen through the lens of the QDA Miner and WordStat processes which are recognized as a standard for software use in academic research, indicated that the expectations of the researcher were found to be inaccurate. The researcher began this process with what proved to be the mistaken notion that one of the categories, or at most only a couple of the categories, adopted from Heifetz' work on Adaptive Leadership, would all but overwhelm the other possible categories.

Once the primary data from the anonymized transcriptions was placed into the chosen

software, the results coming forward from that effort went from clear, to interesting, to distressing, very quickly. In the initial evaluation of the qualitative analysis of the whole datasets, the researcher concluded that his own lack of experience in the functions of this software, and the processing of results, provided too limited a means by which the results could be interpreted. Since the use of this qualitative analysis software is recognized in academia as a standard, the researcher inquired of the software manufacturer for a referral to a consultant who might be able to better interpret results. The consultant retained to evaluate the data produced from both the QDA Miner and WordStat software, became an integral resource to understand the unique results of this research (See Appendix Nine).

In reviewing the Categorical Charts that reflected Heifetz' Adaptive Leadership model, it was observed that instead of encountering a single category, or even just a couple of these categories, that the data overwhelmed the balance of the categories. The results indicated that all four categories are within a very narrow +/- 10% range, and evenly distributed. This is an especially significant finding, as it demonstrates that the interviewees think about their roles and positions as mentors in diverse ways, but yet they share the commonality of balance in their responses, something rarely seen in research (See Appendix Five).

The four categories are: 1. Distributed Leadership - The leader delegates specific roles to team members, provides them with the authority to act and holds them accountable for the results. 2. Optimization of Talent—The utilization of the entire skill set of each team member involved in the mission, not just those at the upper most level. 3. Transparency of Character—A clear charter ensures that the team all agrees to follow the same set of well-defined goals, duties, and ground rules, to which all team members are held. 4. Development of Mutual Trust—Simply put, trust means confidence. The opposite of trust is distrust, or suspicion. Relationships are built

on and sustained by trust. Mutual trust is the currency on which mission operates. Trust fosters strong bonds among all stakeholders and provides the environment in which adaptive leadership thrives.

The second important finding in the data and its analysis is the focus in the interviewee's emphasis on relationships (See Appendix Six), even when the particular word, 'relationship,' was not apparent. Whether it was the word, "congregation," or the word, "mentor," or even the word, "God," the interviewees spoke from the perspective of the whole of the group, and not just their own personal perspective. This fact is important, as it demonstrates the outward focus of the interviewees. These people are more concerned about helping the people involved with moving mission and ministry forward than they are in their own position or accomplishments.

The third significant finding drawn from the data analysis is in regard to specific words that appear with regular frequency across all the interviews (See Appendix Nine). This is important because when one examines the data on either question-by-question basis, or across all the responses in their entirety, you get quite a different understanding than when one only looks at the total frequency chart (See Appendix Six). For example, the word "people" is in the Top Ten of all the questions and ranks first for five of the questions. This is important because it shows that the interviewees have a consistent mindset and thought process about their roles as mentors, regardless of the process or means by which questions come.

The fourth significant finding from the research came in the form of an admonition from the consultant (See Appendix Four, Memo dated May 25, 2022). It was forcefully shared that when examining this data, the researcher needs to not seek after one singular overarching answer. Whether the data is from a categorical range, a sub-categorical range, or whether it is data driven by the vocabulary use and count evaluation, there is simply not one key piece, or



even a few key pieces of data, that will provide a singular resolution.

This proved to be the significant insight in this research, that there was not one or two key components that would guide the selection of experienced pastors as mentors. These are people who come with many traits, priorities, and perspectives, but all seem to operate on the same set of balanced traits that produce positive results in the lives of those they mentor. This data and its analysis do not provide a singular bullet point answer to how to seek or create a systematized method of mentorship, but when one looks at the data carefully what emerges is a trait-based foundation of mentorship that is effective in the real world.

The initial intention presented in the MAP proposal was that there would be a deliverable mentoring manual that would provide a consolidated curriculum for use between a mentor and a newly called and ordained pastor. That expectation cannot be met through the research results, due to a more pressing primary need that only became apparent after the fog cleared regarding the meaning of the results gained through this research.

That pressing need, as identified through evaluation of the research results, indicates that the next steps in the forward movement of connecting a mentor to a new pastor is the ability to discover the right kind of mentor.

At each developing milestone of this research process, even as far back as the initial development of the material that was presented to the District Presidents for nominations of people to be interviewed, the perceived effectiveness of a mentor manual, as a one size fits all product, slowly became more diminished. The numerous complexities of a mentoring relationship became apparent in the interviews. Each relationship that interviewees presented, as responses to the interview questions, spoke of a unique interconnection of a mentor's experience and new pastor's teachability. It quickly became apparent that the people nominated to be

interviewed by their district presidents shared a common underlying approach as they worked with newly ordained pastors.

In lieu of the goal of providing a mentor manual, the priority for the application of results of the research turned to providing a means to evaluate prospective mentor candidates to determine which of them could be found demonstrating the best balance as mentors. The recognition that all of the foundational work of each step in this entire MAP had but one source grew in significance. Heifetz' definitions of adaptable leadership opened the way to evaluating potential mentors.

This outcome of this research, instead of being a mentor manual, is to put forth a process by which the traits Heifetz defines can be used to evaluate potential mentors. If, as this research indicates, those pastors that have proven to serve as significant mentors are well-balanced in the traits Heifetz defines, the question becomes, "Is it possible to develop a means to analyze experienced available pastors as potential well balanced mentors?"

The results drawn from the research diminish the need for a mentor manual and indicate that it is of primary importance to discover the right kind of mentors. Of the significant insights gained through this project, chief is the need to effectively discover the best possible mentors for newly called pastors. The interaction provided by this research process with these incredible servant leaders, the subjects of these interviews, have encouraged that proposal of the next logical step is discovering how to develop a process of discovering the best mentors available for those in need of guidance toward pastoral maturity.

Again, what came in the results of this research was initially very distressing. It became apparent that there was no single, or even multiple set of character traits by which one might create a unified prescriptive mentor manual. Each of the men interviewed had an incredibly

unique story, in a unique location, among a unique group of people. Each of these servant leaders were able to find their own fit within the community they were called to serve, and in each of these unique environments were able to effectively mentor men new to the ministry.

The initial results of the qualitative analysis were initially considered a failure by the researcher since there was not an obvious focal point from which to draw a conclusion. After some significant internal debate, wisdom was sought from those with much more experience in qualitative analysis. With the help of a consultant, referred to by the software provider, the results actually began to take on significant meaning. The results indicated that though each interviewee indicated that they had their own unique relational environment, the qualitative analysis indicated a near otherworldly ability to connect in conversations with younger pastors. This ability proved to be the common foundation on which each mentor established and fostered mentorship. The relationship each interviewee had with those that they mentored was based on the balance of the traits that the interviewees had in common. The notion of providing a ‘mentor manual’ was transformed into creating a means by which mentors, sharing this balance in common foundational traits, might be discovered. To that end, the presenting question becomes, what can be drawn from the results of the research and what can be done with it for further use in pursuing the best mentors?

Over the course of the research, from the initiating definition of servant leadership that was presented to the district presidents, through the nomination process, the interview process, the processing of the interviews through the use of the QDA Miner and WordStat qualitative analysis software process, the coding process, and the subsequent results—the work of Ronald Heifetz and his explanation of adaptive leadership has consistently defined the terms used in this research.

## Findings

As the meaning of the results became apparent, through the help of a professional content analyst, an opportunity began to present itself of how the pattern from this adaptive leadership matrix might be used—within a circuit, district, or a region, by anyone concerned for the well-being of newly called pastors—to analyze experienced pastors in such a way to determine who might be the most effective mentors.

This proposed process would provide a means by which an evaluation could be conducted, based on the perspective of those leaders in a specific area, as to the comportment of experienced pastors surrounding them using a modification of the coding process that provided the means to qualitatively analyze the interviews that were conducted for this MAP.

Please see the following outline as an initial explanation of the methodology by which a group might accomplish this evaluation seeking after the well-balanced experienced pastoral mentors so needed by newly called and ordained pastors.

1. Defining the nature and parameters of the Evaluation Team seeking after experienced mentors.
  - a. The Evaluation Team will need to be comprised of those individuals with considerable experience in the pastoral office that can keep absolute confidentiality and can also objectively evaluate their peers. It is suggested that the number of individuals in this Evaluation Team remain low, as an example it would seem prudent to not exceed five members of the team.
  - b. The Facilitator for this process will need to accomplish the following:
    - i. Define for those doing the evaluation, the Evaluation Team, exactly who will be the beneficiaries of the work of seeking experienced pastor mentors:

1. Are they Newly Called and Ordained Pastors that are no more than two years out from the Seminary?
  2. Are they recently Called and Ordained Pastors that are between two and five years out from Seminary?
  3. Are these Called and Ordained Pastors more than 5 years out from Seminary?
- ii. Determine who is the single accountable leader in this Evaluation Team.
  - iii. Determine to whom the accountable leader of the Evaluation Team is to give account.
  - iv. Determine how confidentiality will be maintained in this process.
2. Once the Facilitator has accomplished the previous tasks, the conversation would then turn to a thoroughgoing explanation and agreement within the Evaluation Team on the use of Heifetz' model, as amended, for use in the analysis.
    - a. Distributed Leadership - The leader delegates specific roles to team members; distributing the authority to act and holding them responsible for the results.
      - i. Proactive (P) – Acts in anticipation of future problems, needs or changes.
      - ii. Decisive (D) – Demonstrates the ability to make decisions quickly and effectively.
      - iii. Developing (De) – Moves forward in growth of advancement.
      - iv. Serving (S) – Serves subordinates to achieve ends.
    - b. Optimization of Talent - The leader utilizes the entire skill set of each team

member involved in the mission, not just those at the uppermost level.

- i. Diversity (Di) – Involves people from a range of perspectives.
    - ii. Risk (Ri) - Embraces risk.
    - iii. Innovation (I) - Seeks innovation.
    - iv. Achievement (A)– Values achievement.
  - c. Transparency of Character – The leader provides a clear charter, so that all the team agrees to follow the same set of well-defined goals, duties, and principles, to which all team members are held.
    - i. Values (Va) - Adheres to agreed processes and values.
    - ii. Endurance (En) - Willingly bears pressure.
    - iii. Integrity (In) - Holds all participants to the same principles.
    - iv. Receptive (Re) – Is able to consider change.
  - d. Development of Mutual Trust –Mutual trust is the currency on which mission operates. The leader fosters strong bonds of trust among all stakeholders and provides the environment in which adaptive leadership thrives.
    - i. Listening (L) – Gives full attention, to the point of acknowledged mutual understanding, to what is being communicated.
    - ii. Vision (Vi) – Imagines, articulates, and reinforces the shared vision of the group.
    - iii. Focus (F) – Is focused on people, not processes.
3. Once Heifetz’ adapted definitions are agreed upon and understood by the Evaluation Team, the next step would be to define the basic parameters by which experienced pastors’ names might be included in the list of potential mentors.

- a. If a pastor is a first career pastor, having no experience outside of ministry, how many years of serving in a congregational setting is the minimum required for participation in this analysis?
  - b. If a pastor is a second career pastor, having significant experience outside of ministry, how many years of serving in a congregational setting is the minimum required for participation in this analysis?
4. At this point in the process the Facilitator would compile a list of all those potential pastoral mentors who meet the initial qualifications given in item 3. a. and 3. b. above.
5. Prior to next steps the Facilitator would need to confidentially review a compiled list with the District President, who is the ecclesiastical supervisor of those pastors on the list, to determine if there might be any names that, for reasons that need not be disclosed, ought not be on the list.
6. Once this list is edited and approved by the District President, the Evaluation Team will need to review if any of the participants in the Evaluation Team are also listed among the potential mentors on the list.
  - a. It has been determined, through field testing, that self-evaluation is best avoided.
  - b. If a participant in the Evaluation Team is also listed as a potential mentor, that participant may take part in the evaluation of all other names on the list with the exception of their own.
7. Once this approved list of potential mentors has been completed, the next step is to have each participant in the group, now acting in the role of evaluator, to evaluate those potential mentors whose names appear on the list utilizing a single page

evaluation form developed for this purpose. The form reflects Heifetz' leadership traits, as discussed above.

- a. This form is designed for each Team member to rank on a scale of 1 to 10, each of the fifteen subcategory character traits developed from Heifetz' model.
  - b. Though each evaluator may have their own perspectives on the use of a 1-10 ranking scale, each evaluator will be using their own perspective consistently within this process, so that uniformity within the evaluation is maintained.
8. The Facilitator will then take the evaluations and process the calculations that will provide two distinct means for evaluation.
- a. The first means for evaluation will be a Ranking of Subcategories of each of the potential mentors in order to gain a measure of perceived competency.
  - b. The second means for evaluation will be a Ranking of Balance of each of the potential mentors in order to gain a measure of perceived balance of Heifetz' four categories of traits.
9. From this point the results of the evaluation would then be compiled by the Facilitator and presented to the Evaluation Team for discussion and the coming to consensus on which of the potential mentors are to be pursued for recruitment as a mentor.

The following report is an example of what the results of the above evaluation process would be designed to produce. Report results show that the evaluation process measures each of Heifetz' sub-categorical traits and calls upon each member of the Evaluation Team to use their own interpretation, of a 1 to 10 scale, to evaluate each of five candidates (AA, BB, CC, DD, EE).

If one focuses on the Ranking of Subcategories of the report, one can see how each of the candidates fared in terms of the raw data ranking, which can also be seen as an evaluation of



observable competencies.

Focusing next on the Ranking of Balance of the report what is found is a consolidation of the sub-categorical data into categorical sets (Distributed Leaders, Optimization of Talent, Transparency of Character, and Development of Mutual Trust). This function of the evaluation is designed to determine the balance of the traits. It is presented in the same pie-chart configuration as the data sets results of the interview transcriptions.

The results shown on the Example Report, below, illustrated the work of only one of the evaluators that make up the Evaluation Team (of the suggested maximum of five) mentioned in the outline above.

### Example Report on the Evaluation of Prospective experience Pastor Mentors

On a scale of 1 to 10, 1 having none of these character traits and 10 having the best of these traits, rate the following individuals:					
<b><u>Ranking of Subcategories</u></b>					
<b>Distributed Leadership</b>					
The leader delegates specific roles to team members:	<b>AA</b>	<b>BB</b>	<b>CC</b>	<b>DD</b>	<b>EE</b>
Acts on future problems, needs, or changes. <b>Proactive (P)</b>	9	3	7	8	9
Able to Make decisions quickly and effectively. <b>Decisive (D)</b>	9	3	6	8	6
Moves forward in growth/advancement. <b>Developing (De)</b>	10	4	7	8	6
Serves subordinates to achieve ends. <b>Serving (S)</b>	10	5	7	8	9
142	<b>38</b>	<b>15</b>	<b>27</b>	<b>32</b>	<b>30</b>
<b>Optimization of Talent</b>					
The leader utilizes the entire skill set of each team:	<b>AA</b>	<b>BB</b>	<b>CC</b>	<b>DD</b>	<b>EE</b>
Involves people from a range of perspectives. <b>Diversity (Di)</b>	9	7	6	7	9
Embraces risk. <b>Risk (Ri)</b>	7	6	4	7	6
Seeks innovation. <b>Innovation (I)</b>	8	6	4	6	7
Values achievement. <b>Achievement (A)</b>	10	7	7	8	8
139	<b>34</b>	<b>26</b>	<b>21</b>	<b>28</b>	<b>30</b>
<b>Transparency of Character</b>					
The leader holds all to well-defined goals and principles.	<b>AA</b>	<b>BB</b>	<b>CC</b>	<b>DD</b>	<b>EE</b>
Adheres to agreed principles and values. <b>Values (Va)</b>	9	7	8	8	9
Willingly bears pressure. <b>Endurance (En)</b>	8	6	6	8	6
Holds all participants to the same principles. <b>Integrity (In)</b>	9	8	9	8	8
Is able to consider change. <b>Receptive (Re)</b>	8	8	8	7	6
154	<b>34</b>	<b>29</b>	<b>31</b>	<b>31</b>	<b>29</b>
<b>Development of Mutual Trust</b>					
This leader fosters mutual trust.	<b>AA</b>	<b>BB</b>	<b>CC</b>	<b>DD</b>	<b>EE</b>
Actually Listens to what is being communicated. <b>Listening (L)</b>	8	4	8	8	8
Articulates/reinforces the vision of the group. <b>Vision (Vi)</b>	9	4	8	7	7
Is focused on people, not processes. <b>Focus (F)</b>	10	6	8	9	10
114	<b>27</b>	<b>14</b>	<b>24</b>	<b>24</b>	<b>25</b>
549	<b>133</b>	<b>84</b>	<b>103</b>	<b>115</b>	<b>114</b>
	<b>24.2%</b>	<b>15.3%</b>	<b>18.8%</b>	<b>20.9%</b>	<b>20.8%</b>
<b>RAW RANKING</b>	<b>1</b>	<b>5</b>	<b>4</b>	<b>2</b>	<b>3</b>
<b>Ranking of Balance</b>					
<b>AA</b>					
Distributed Leadership	38	28.6%			
Optimization of Talent	34	25.6%			
Transparency of Character	34	25.6%			
Development of Mutual Trust	27	20.3%			
133					
<b>BB</b>					
Distributed Leadership	15	17.9%			
Optimization of Talent	26	31.0%			
Transparency of Character	29	34.5%			
Development of Mutual Trust	14	16.7%			
84					
<b>CC</b>					
Distributed Leadership	27	26.2%			
Optimization of Talent	21	20.4%			
Transparency of Character	31	30.1%			
Development of Mutual Trust	24	23.3%			
103					
<b>DD</b>					
Distributed Leadership	32	27.8%			
Optimization of Talent	28	24.3%			
Transparency of Character	31	27.0%			
Development of Mutual Trust	24	20.9%			
115					
<b>EE</b>					
Distributed Leadership	30	26.3%			
Optimization of Talent	30	26.3%			
Transparency of Character	29	25.4%			
Development of Mutual Trust	25	21.9%			
114					

As discussed in the outline, the next step in this process would be for the Facilitator to review the results of the individual evaluations, and if there is no presenting issue moving

forward, then the Facilitator would compile results from all members on the Evaluation Team into a single consolidated Evaluation Report. Once compiling of results was completed, the Facilitator would, by a simple forced ranking process, determine which candidate, or candidates, were considered best by the Evaluation Team, and those results would then be discussed within the Evaluation Team and agreed upon. This result would then be provided to the person accountable for either reporting the results or become the means by which the recruiting of the top-ranking mentor candidate might begin.

Again, this entire process is designed to connect the best possible well-balanced mentor with a newly called pastor. From the point of the forced ranking of possible mentors evaluated, the Facilitator would present this combined information to the Evaluation Team for discussion and the building of consensus on which of the potential mentors evaluated might be either recruited as a mentor or be recommended to the person with accountability to see mentors are recruited and deployed.

An attempt was made to do a preliminary test of the proposed evaluation process. The LCMS MidSouth District President, Rev. Dr. Roger Paavola, was consulted, and a proposal was put forth that the District President, the Mission Executive of the District, and the researcher would go through this evaluative process, with the population sample being the roster of active parish pastors in the MidSouth District.

Several complications arose with travel schedules and specifically the ongoing health issues of one of the participants that excluded their input. In an effort to see if even a cursory and truncated use of this process might provide insight, and on October 3 and 4, 2022, the researcher acted as the facilitator in the process and the single source of evaluation was done by Paavola. Although this is not in keeping with all the details of the process put forth earlier in this Chapter,

the results of this attempt proved to be both insightful and surprising.

The original list of one hundred and eighty-five names of those that are ordained in the MidSouth District was paired down to a final selection of nine names, once the metrics of ‘time in service’ for first career pastors, ‘time in service’ for second career pastors, and any ecclesiastical supervisor exclusions were determined. One other significant qualifier was the consideration of the mentor’s ability to commit to sustain the relationship with a mentee for a minimum of three years. Of these initial nine individuals evaluated one was removed from the process upon further review, leaving eight individuals to be evaluated.

In the process of evaluating those eight individuals the Raw Ranking, the result of a single person input, was as expected. The result was an affirmation of what could have easily been postulated by the District President, prior to engaging in this exercise. The Raw Ranking, in and of itself, provided no new significant revelation in ascertaining who might be best suited as a mentor to a newly called and ordained pastor.

Of very significant value was the secondary evaluation of that initial Raw Ranking when considered in terms of the Ranking of degree of Balance in the four categories of adaptive leadership character traits that have been adopted as the matrix for this project. This, if you recall, was the discovery found within the results of the research conducted and proved to be significant in analyzing the result of this evaluation attempt.

Of the eight people evaluated only one of them nominally came close to a well-balanced and even distribution between the four categories of character traits adopted from Heifetz’ adaptive leadership model. Again, those traits are distributed leadership, optimization of talent, transparency of character, and development of mutual trust.

Understanding what the result of the evaluation meant was initially a bit of a challenge for

the District President, since it provides a different insight than what one might imagine. This mirrors the researcher's experience in the confusion caused in initially attempting to understand the results of the qualitative analysis of the coded transcriptions processed through the QDA Miner and WordStat products. This result, evaluating the potential efficacy of a mentor based on the balance of character traits rather than on a raw ranking of competency, is a unique metric and once it is understood provides insight in a new way. Upon a considerable degree of introspection, and no little bit of surprise, as the District President considered the reported results, the significance of balance in these traits having impact in choosing a mentor became apparent. Once this revelatory new perspective was operational in his mind, the District President came to agree with what the assessment indicated. Though the person who had the most balance in these four-character traits was not the person that he would have guessed to have the highest competency among those evaluated, the District President did agree that the person the evaluation indicated had the most balanced outcome would indeed very likely prove to be the best mentor to a newly called and ordained person.

Again, this initial test was not in keeping with every protocol defined in the process proposed, it yet did produce a significant result in the mind of the District President who was the evaluator in the process.

At this point in time the District President would very much like to schedule a more formal use of the complete process developed for this evaluation tool, and once he can put together a group of individuals that are well suited to be evaluators for this assessment, that evaluation will be scheduled.

This secondary evaluation should prove interesting. To be able to assure that this instrument is reliable, and not a confirmation bias affirmation process, would prove significant.

The addition of up to three evaluators may lend much to the understanding of the efficacy of this process.

## CHAPTER SIX

### SUMMARY

The first chapter of this MAP introduces the “Why,” along with the “What” and “How,” of the reality of pastoral ministry. This leads to the question, “How many from each graduating class from our seminaries do we mourn over, far too soon, as, ‘no longer serving,’ that might have been helped with words and deeds of encouragement?”

Anecdotally there are far too many voices that tell us why those in pastoral ministry fail regularly, and there are very few studies out there that tell us what keeps people in the ministry in a way that they are alive and active and rejoicing in what they are able to witness in their vocations. Far too many who have navigated the refinery of the seminary leave that experience, only to encounter a much more difficult challenge when they find themselves initially serving in the pastoral office. This situation can be intensified when help is not found. For some this means looking and not finding, for others it means not knowing where or how to even begin to look for help. Unfortunately, we have seen far too many people in this office end up isolated, hurt, and as many of us have understood clearly: hurting people hurt people.

Today, as I was writing this, my efforts were interrupted by yet another in the endless stream of emails that pastors receive. Yet this one was quite telling. I received the following information from Concordia Health Plans, by email:

Table 4: Dial 988 for the NEW Suicide & Crisis Lifeline

Caring for you and your family is a priority for Concordia Plans. In recognition of Suicide Prevention Week, we're making you aware of the new Suicide & Crisis Lifeline number\* - 988 - and reminding you that CPS and the LCMS have resources available to support you and your mental health needs.

Time is vital when someone is feeling suicidal and needs help. If you or someone you know is in a crisis, call 988 to reach the Suicide & Crisis Lifeline\*.

The 988 Lifeline provides emotional support for people in suicidal crisis or emotional distress - and is completely free and confidential. Available 24 hours a day, 7 days a week, across the United States, it's comprised of a national network of more than 200 local crisis centers, combining custom local care and resources with national standards and best practices.

**CALL OR TEXT 988**

Do we actually prepare men for ministry by having them genuinely acknowledge the reality that when Scripture speaks in the phrase 'steel sharpening steel,' (Prov. 27:17) this is an apt description of the grinding abrasion that occurs in this work? Too often, in our tribe, concerned intervention into one another's area of accountability is seen not as an act of brotherly love and concern, but as a weaponized attack that leads to isolation.

While the Bible tells us that a craftsman will be found in the company of kings, (Prov. 22:29) do we understand what it is to intentionally create the best environment that provides opportunity to see those kinds of craftsmen develop? And if so, do we have any best practices by which this is to be accomplished? If we do not have that process in place, it does not mean that we do not have a biblical warrant for gaining this vital process.

The ultimate hope in this research is to see that mentorship becomes an expected work through the power of the Holy Spirit, guiding those new to this daunting service within our church body; as skillfully and prayerfully utilized experienced mentors within the Body of Christ, lead, guide and encourage people new to these accountable roles. Biblically, mentors are change agents who walk alongside those they encourage, setting an example of how to live as

servants to Christ and His Church.

God's purpose for mentoring includes more than merely passing on knowledge about God. It speaks of demonstrating how one is to love God and neighbor as a servant.

The first reflection on the subject of mentorship in the Old Testament, at least from the very limited perspective of this researcher, is found in the book of Deuteronomy. Here we read that God provided a biblical format of mentoring within the family to ensure that faith in the One true and living God would be passed from generation to generation.

Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deut. 6:4–9)

In the New Testament, Jesus extended this command to the community and explained the primary purpose of mentoring:

“Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments.” (Matt. 22:36–40)

Relationships are the primary means by which God established the locus for learning about and preserving His commandments. So, why do we not encourage these same kinds of close relationships in the body of the church today? Mentoring is a means of developing mature Christian disciples as pastors within the Body of Christ.

Jesus provides us with profound examples of mentorship, as He relationally educated His disciples with knowledge, values, and wisdom through His words and actions, demonstrating that values in the Kingdom are demonstrably different than the values of the world. Jesus taught the disciples they should be servants, and then He demonstrated what that meant in action. He



showed them the behavior He wanted them to emulate by first doing it Himself.

Even though we do not find the word mentor in the biblical text, we do find many instances of someone who is wiser and more experienced in the ways of the Lord acting as a mentor to someone younger or newer in the faith:

- In Exodus 18, Jethro, Moses' father-in-law, acted in the role of mentor after observing Moses' extreme frustration at attempting to solve all the disputes of the Israelites.
- In Deut. 31 and 34, the text about the wilderness journey, Moses acts as a mentor to Joshua. Years later, God chose Joshua to be the next leader of the Israelites because he had Moses' spirit and had been intentionally led by Moses for that leadership position.
- In 1 Kings 19 and 2 Kings 2, Elisha was being prepared for his prophetic ministry through his close relationship with the prophet Elijah. When Elijah was taken up into heaven, that prophetic mantle fell on Elisha, and he received a double portion of his mentor's spirit.
- The Book of Ruth portrays Naomi as a mentor to Ruth, her Moabite daughter-in-law. Ruth had such a strong relationship with Naomi that she refused to leave her for any reason. Naomi helped Ruth understand the laws and customs of the Israelites.
- Ecclesiastes 4:9–10 teaches, "Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up."
- The writer of Proverbs 27:17 says, "As iron sharpens iron, so one person sharpens

another.”

- In Luke 1 we read that Elizabeth, the mother of John the Baptist, mentored Mary after she learned she was to be the mother of Jesus. Elizabeth, being filled with the Holy Spirit, reaffirmed the work of God in Mary’s life.
- All through the Book of Acts we find Barnabas acting as a mentor to Paul when he was a new Christian. Later they were sent as missionaries into Cyprus.
- In Acts, Philippians, and 1 and 2 Timothy, Paul was a mentor to Timothy and described the young man as being “like-minded” with him in his commitment to serving God. Their relationship was so strong that Paul called it a father-son relationship.
- In Rom. 15:14 Paul says, “I myself am convinced, my brothers and sisters, that you yourselves are full of goodness, filled with knowledge and competent to instruct one another.”

### **Application**

So, now what? Can a process developed from an academic leadership model really be used to produce a means to discover the best possible mentors for new pastors? The initial testing of this process indicates yes.

Each one of the following tasks in the pursuit of this research has been consistently informed by the work of Ronald Heifetz and uses his definition of adaptive leadership as a constant:

- the initiating definition of servant leadership that was presented to the district presidents in the request for nominations of pastors to interview
- the creation of the questions within the interview process

- the processing of the interviews into the QDA Miner and WordStat qualitative analysis software, including the adoption of Heifetz' character traits as the matrix for the coding of the interviews
- the subsequent results gained from this research

The secondary results of the research indicate that it is possible to create a process by which an evaluation could be conducted to evaluate and recognize experienced pastors who might provide the best mentorship of a newly called pastor.

The evaluation would qualitatively analyze the compartment and character traits of available experienced pastors. Using a modification of the coding process, that provided the means for qualitative analysis used in the research interviews, would provide guidance in discovering the best mentors available. The outline for that process is defined in detail at the close of Chapter Five.

This final chapter of this MAP follows the formatting required for these research projects to be crafted. In a certain way this chapter has its own subchapter heading, and is sometimes referred to as the "So What?" chapter, asking the researcher what difference the implication of the research results might represent, as well as the impact the material produced from this research might make.

Going all the way back to what was conspicuously absent in my experience as a new pastor, was the expectation that there would be a process or program to take me from apprentice to journeyman, and from journeyman to craftsman, in the context of pastoral ministry. The biggest takeaway from this research may be that it is apparent that we do not have that expectation within our church body.

That situation cannot change unless the expectation is first changed. It seems the way

forward may be for interested church leaders to intentionally begin a process of attending to this need by determining the locus of this work and who has the capacity to act to provide an opportunity for mentorship being available for a new pastor.

As has been said before, the simplest changing of word order within a sentence can shift one's understanding. This is seen in the differences one can discover in the statements, "doing things right," versus, "doing right things." The shift from tactical thinking, focusing on "doing things right," to strategic thinking, "doing the right things," is always a challenge.

One character whom I have assiduously been avoiding within my prior comments on mentorship is the person who became a profound mentor to our beloved Martin Luther, Johann von Staupitz. This Roman Catholic theologian, from the Order of Saint Augustine, was a university professor, university preacher, and Vicar General of the Augustinian Order, in Germany. He was the direct supervisor of Luther during a critical period in his spiritual life. Martin Luther himself remarked, "If it had not been for Dr. Staupitz, I should have sunk in hell."<sup>1</sup>

Although Staupitz remained within the Roman Catholic Church, died a faithful Roman Catholic Monk, and repudiated the Reformation efforts his most famous student initiated, he is held in such high regard as Luther's mentor and encourager that within our own Synod he is commemorated every November 8th as a priest in the Calendar of Saints in our own LCMS publication on the Calendar of Saints.<sup>2</sup>

### **Moving Forward**

If we are to take seriously these ideas of changing how we are prepared to lead in providing

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<sup>1</sup> Bainton, *Here I Stand*, 53.

<sup>2</sup> lcms.org, "Commemorations," <https://www.lcms.org/worship/church-year/commemorations>.

mentorship to newly called pastors, it also means we will need to anticipate, within the context of our church, that significant anxiety may be produced through this process. If this proposed process were to become a functional expectation in our church body, it would be a challenge of the status quo that our leaders would need to be prepared to support and champion.

As we have been instructed by one of our own, Dr. Steinke, any challenge to the status quo is likely to produce the referred to anxiety.<sup>3</sup> So, caring for those who become anxious by the process identifies yet another facet of the multidimensional difficulties of creating this opportunity for mentorship to thrive in our midst.

Another significant ‘so what’ moment comes as one might be led to ask if the same proposed process for discovering the best experienced pastoral mentors could be applied to those whom we place into nomination to hold positions of leadership within our church body. Indeed, to use this process in this way would certainly challenge the status quo.

And herein lies the difficulty; what is proposed would require change. Change for the sake of change, to do something new, or to do something different, out of either novelty, or boredom, provides little actual value. Change for the purpose of avoiding accountability, by obscuring the processes and protocols that we have agreed upon within our church body, also provides little of value.

But change for the sake of improving the mission and ministry of our congregations should not be something easily dismissed. I respectfully submit that change for the sake of the continued and most effective means of spreading the Gospel—by supporting and encouraging the newly called and ordained people so they begin service in the church in such a way as to grow to full

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<sup>3</sup> Peter L. Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Lanham, MD: Rowman & Littlefield, 2006), 99.

maturity—is something that our Lutheran heritage demands.

While this research has produced results specific to the research question, more work will need to be done to further refine the use of the results, and to inquire the expansion of use of this evaluative process in other contexts.

## APPENDIX ONE

### Initiating Email to District Presidents

Grace mercy and peace to you from God our Father and our Lord, and Savior, Jesus Christ,

My name is Paul Hass, and I am blessed to serve as pastor at Bella Vista Lutheran Church.

I write to you, in your role as one of LCMS District Presidents, asking for your help.

I want to thank my District President, Rev. Dr. Roger Paavola of the MidSouth District, for his advocacy in placing this request before you. We have worked together in elected positions for the past eight years and have seen the results of what effective servant leadership can accomplish when the Holy Spirit moves people to go forward into their own communities with the Gospel. During a portion of my time serving with Dr. Paavola I have been a student of servant leadership utilizing the framework of the Doctor of Ministry program at Concordia Seminary, St. Louis, MO, as a matrix for study and reflection.

In conclusion of the Doctor of Ministry (DMin) Program at Concordia Seminary, St. Louis, MO, I am working through a Major Applied Project that has as its subject servant leadership development in the context of Lutheran congregations.

You, as a District President, are uniquely qualified to help in this project by responding to this request by nominating those pastors that you recognize as effective leaders from the definition provided below. As you read the following paragraph, do certain of the pastor's serving in your District come to mind?

“For the purposes of this research, the most effective pastoral leaders are servants of their people. These pastoral servant leaders gain results for their congregations through whole-hearted attention to their congregations, the needs within the congregation, the needs within the community in which the congregation resides, all with the focus of fulfilling the command given

by Christ to make disciples. Pastoral servant leadership emphasizes collaboration, trust, empathy, and ethics. This kind of pastoral leader is a servant first, not seeking to attain more power or authority, but leading from a desire to better serve others.”

As one called to serve the church as a District President you regularly assess the skills, the gifts, and the talents of those for whom you have accountability as ecclesiastical supervisor. As one that is nearing the completion of my term-limited opportunity to serve as a District Regional Vice President in the MidSouth District, I know, at least by proximity, some portion of the enormous burden you carry in this position, as well as the joy you share in as congregations and pastors together, working at the impulse of the Holy Spirit, are blessed as the Gospel moves forward. I also wish to thank Dr. Paavola for his assistance in placing this request before you.

What I am hoping is that you would provide to me the names of those pastors in your District that you recognize as conforming to the given definition of servant leadership. To make this as easy for you as possible, please respond to me directly, via email, at [csldmin2020@gmail.com](mailto:csldmin2020@gmail.com).

Rest assured that the interviews conducted with those selected from the pastors names submitted by the District Presidents, along with the analysis and synthesis of those interviews, will be respectfully handled under the protocols of Concordia Seminary’s Internal Review Board, including the requirements for Informed Consent under this research, anonymizing all the names of participants used in this qualitative research, and in all the reported findings that will be forthcoming from the research compiled in completion of the DMin process. The goal of this research is to form from this analysis a mentorship model that could connect qualified, proven, experienced pastoral servant leaders with pastors who are new to the ministry.

Thank you for your time, I appreciate your help.



God's Blessings!

Paul Hass

## **APPENDIX TWO**

### **INFORMED CONSENT FORM**

You have received the Informed Consent Form from me for the purposes of this study. As a researcher through Concordia Seminary in Saint Louis, Missouri, as part of the Doctor of Ministry program (DMin), this information form is provided to help you decide if you want to participate in the research study. This form describes what you will have to do during the study and the risks and benefits of the study. If you have any questions about or do not understand something in this form, you should ask the researcher. Do not sign this form unless the researcher has answered your questions and you decide that you want to be part of this study.

#### **WHAT IS THIS STUDY ABOUT?**

The Church, and congregations, by ordination and call, provide pastors with the accountability to lead. By call a pastor has legitimate mandate to lead, yet the problem encountered is that there is no assurance that he will be able to lead effectively. Congregations need strong leadership for optimal effectiveness. In today's church culture, there is an expectation that pastors should be competent in operating within the dynamic changes that are occurring within the congregations they serve, as well as the communities in which they reside.

Every congregation needs their pastor to act as a leader to facilitate the developing and maintaining of a smoothly functioning congregation, but we especially need pastoral leaders to be intentionally developing in such a way as to challenge disobedience to God's will and to inspire and persuade congregation members to move forward in mission and ministry in the communities in which God has planted them.

The problem this research seeks to address is that while new pastors have been given a very significant theological education most seminaries do not provide leadership development

curriculum in any significant measure. This leaves new pastors in the difficult situation of having to deal with the expectations their new congregations, in terms of leadership, and at the same time having very little practical experience to draw from at the outset of pastoral ministry. In the absence of an established educational process for leadership development for new pastors as part of their seminary education, there is little wonder as to why new pastors frequently fail in their first attempts at leadership, and, without encouragement and direction from one more experienced in leadership to guide them, a new pastor's ability to grow in leadership understanding and maturity suffers. That leads to questions about how a new pastor might begin to learn the lessons of effective leadership. As in most professional capacities, having someone further along in the learning process can be a tremendous benefit. The opportunity to connect experienced pastors that are recognized as leaders, as mentors, to new pastors is one way of seeking forward movement toward maturity in leadership. The research problem, the lack of experience and education in leadership in new pastors, has the potential for moving toward resolution through the creation and delivery of a mentoring process, wherein an experienced pastoral leader has accountability to bring a new pastor through that process. The ability of a new pastor to see continuous improvement in effective leadership may be assisted by an experienced mentor pastor leading the new pastor in a learning process that will be specific to the needs of the pastor and the congregation he serves.

The findings from this research will then be used to produce a mentoring process or set of principals by which individual experienced pastoral leaders might become guides and mentors to newly called and ordained pastors from which these new pastors will intentionally develop a plan for their own leadership formation so that they advance toward greater leadership effectiveness. The design of the research will be derived from the qualitative research done through the

completed Interview Process, to which you are being invited to participate.

### **WHY AM I BEING ASKED TO BE IN THE STUDY?**

You are invited to be in the study because you have been identified by your District President in light of the following definition of Servant Leadership: “For the purposes of this research the most effective pastoral leaders are servants of their people. Pastoral servant leaders gain results for their congregations through whole-hearted attention to their congregations, the needs within the congregation, the needs within the community in which the congregation resides, all with the focus of fulfilling the command given by Christ to make disciples. Pastoral servant leadership emphasizes collaboration, trust, empathy, and ethics. This kind of pastoral leader is a servant first, not seeking to attain more power or authority, but leading from a desire to better serve others.”

### **HOW MANY PEOPLE WILL BE IN THIS STUDY?**

Ten (10) participants will be in this study.

### **Conflict of Interest**

The researcher is the Senior Pastor at Bella Vista Lutheran Church, Bella Vista, Arkansas.

The researcher (At the time of the Interviews) also serves as the Region One District Vice President in the MidSouth District of the LCMS, and in that role serves as the Chair for the Committee on Mission and Ministry for the District.

### **WILL IT COST ANYTHING TO BE IN THIS STUDY?**

You do not have to pay to be in the study.

### **HOW LONG WILL I BE IN THE STUDY?**

If you decide to be in this study, your participation will last about one to two hours. You will be individually invited into a Zoom Room Meeting specifically created for the use of this

project alone and be in a recorded meeting setting with the researcher. An email link will be provided to you, so that we might meet at a mutually agreed upon date and time.

### **WHAT WILL HAPPEN DURING THIS STUDY?**

If you decide to be in this study, and if you sign this form, you will do the following things:

- Give personal information about yourself, such as your age, any previous occupations, notable positions of leadership in which you have served as a pastor, and education level.
- Answer questions during an interview about your path toward effective leadership, providing reflection on significant learning experiences and processes that acted as catalyst to improve your abilities in leadership effectiveness, and respond to questions about mentorship.

While you are in the study, you will be expected to:

- Follow the instructions you are given.
- Tell the researcher if you want to stop being in the study at any time.

### **WILL I BE RECORDED?**

The interview process will be consistent among all interviewees. All interviews will take place within a Zoom Room Meeting environment that will be recorded, both in terms of audio and video, for the confidential and exclusive use within this research process. All information taken from these interviews and used for the qualitative analysis portion of this research will be anonymized prior to any distribution for analysis or publication.

The researcher will digitally record the interview. The researcher will use the digital recording to create written transcripts for data interpretation.

The researcher will only use the recordings of you for the purposes you read about in this form. They will not use the recordings for any other reasons without your permission unless you

sign another consent form. The recordings will be kept for seven years, and they will be kept confidential. The recordings will be destroyed after seven years.

### **WILL BEING IN THIS STUDY HELP ME?**

Being in this study will not help you. Information gained from this study might help researchers help others in the future.

### **ARE THERE RISKS TO ME IF I AM IN THIS STUDY?**

No study is completely risk-free. However, we do not anticipate that you will be harmed or distressed during this study. You may stop being in the study at any time if you become uncomfortable.

### **WILL I GET PAID?**

You will not receive anything for being in the study.

### **DO I HAVE TO BE IN THIS STUDY?**

Your participation in this study is voluntary. You can decide not to be in the study, and you can change your mind about being in the study at any time. There will be no penalty to you. If you want to stop being in the study, tell the researcher.

The researcher can remove you from the study at any time. This could happen if:

- The researcher believes it is best for you to stop being in the study.
- You do not follow directions about the study.
- You no longer meet the inclusion criteria to participate.

### **WHO WILL USE AND SHARE INFORMATION ABOUT MY BEING IN THIS STUDY?**

Any information you provide in this study that could identify you such as your name, age, or other personal information will be kept confidential by anonymization. The research material

gained in this study will be secured digitally, on a password protected, computer, to be kept in a fire safe at a location remote from the researcher's professional office. Only the researcher and research supervisor will be able to review this information. In any written reports or publications, no one will be able to identify you.

### **LIMITS OF PRIVACY—CONFIDENTIALITY**

Generally speaking, the researcher can assure you that he will keep everything you tell him, or do for the study, private. Yet there are times where the researcher cannot keep things confidential. The researcher cannot keep things private (confidential) when:

- The researcher finds out that a child or vulnerable adult has been abused.
- The researcher finds out that that a person plans to hurt him or herself, such as commit suicide.
- The researcher finds out that a person plans to hurt someone else.

There are laws that require many professionals to act if they think a person might harm themselves or another, or if a child or adult is being abused. In addition, there are guidelines that researchers must follow to make sure all people are treated with respect and kept safe. In most states, there is a government agency that must be told if someone is being abused or plans to hurt themselves or another person. Please ask any questions you may have about this issue before agreeing to be in the study. It is important that you do not feel betrayed if it turns out that the researcher cannot keep some things private.

### **WHO CAN I TALK TO ABOUT THIS STUDY?**

You can ask questions about the study at any time. You can call the researcher if you have any concerns or complaints. You should call the researcher at the phone number listed on page 1 of this form if you have questions about anything related to this study.

**DO YOU WANT TO BE IN THIS STUDY?**

**I have read this form, and I have been able to ask questions about this study. The researcher has talked with me about this study. The researcher has answered all my questions. I voluntarily agree to be in this study. I agree to allow the use and sharing of my study-related records as described above.**

**By signing this form, I have not given up any of my legal rights as a research participant. I will get a signed copy of this consent form for my records.**

\_\_\_\_\_ **Printed Name of Participant**

\_\_\_\_\_ **Signature of Participant** \_\_\_\_\_ **Date**

**I attest that the participant named above had enough time to consider this information, had an opportunity to ask questions, and voluntarily agreed to be in this study.**

\_\_\_\_\_ **Printed Name of Participant**

\_\_\_\_\_ **Signature of Participant** \_\_\_\_\_ **Date**

**DO YOU WISH TO BE DIGITALLY RECORDED IN THIS STUDY?**

**I voluntarily agree to let the researcher audiotape me for this study. I agree to allow the use of my recordings as described in this form.**

\_\_\_\_\_ **Printed Name of Participant**

\_\_\_\_\_ **Signature of Participant** \_\_\_\_\_ **Date**

**Preface for Interviewees**

Before we get started with the interview proper, again I would like to thank you, and give you some context regarding the genesis and purpose of the research.



I am a second career pastor. My first career began professionally in 1983 as a specialty contractor in the specific discipline of historic restoration. Prior to that I began an apprenticeship to a stonemason when I was 14 years old. Over the course of summer employment over several years I went through the process of becoming a journeyman mason. Just prior to completing college I was given the designation of craftsman by my peers. After college I was hired into a management role, and then into several leadership roles in one of the nation's oldest and largest historic restoration contracting companies, eventually becoming a multi-state principal lead for the corporation.

Each step in that journey I was blessed with mentors that invested in me and helped me move forward.

When my career change began, as I was preparing for the seminary, I looked for mentors and leaders -- like those that I had expected in my path in my previous career -- and I was both shocked and disappointed.

In my years at the seminary, I saw very little in terms of genuine mentorship or real leadership, other than in my vicarage experience. That year of my seminary experience was without any doubt the best year. I was placed as the vicar into a congregation that had as its senior pastor one who also had the role of district president. That person is yet a mentor to me more than 20 years later.

When I left the seminary, I was assigned by the seminary as the sole pastor to a congregation with 1,100 members and a K-8th grade school. I believe that my being sent to that location at the conclusion of my time at the seminary was a direct result of working with this vicarage supervisor.

From that time forward until today I have spent much time, not only seeking out those

more experienced, more knowledgeable, and further down the path of leadership than I am, but specifically seeking after confidants I can trust.

What surprises me most about that journey to date is that there is no expectation within our church body nor plan for mentorship to happen on a regular basis.

While I know of many programs that LCMS pastors are engaged in, these are more focused on support than mentorship. Mentorship is a relationship that has at its core mutual trust. Trust that the one being mentored is being cared for and directed by one who is more experienced and has his mentee's best interest at heart. Those that are mentors benefit from this relationship by not only refining their own knowledge, but also by the challenge to teach leadership in the church to others. They are also being renewed in their understanding of what currently is happening from the perspective of those who generationally are following them in ministry.

The purpose in this research is to seek to create a process or set of principals by which a mentoring relationship, built on mutual trust, is provided for those new seminary graduates desiring this kind of continuing education.

Before we begin the Interview Questions, you need to be aware that in this research I am operating with several presuppositions:

The first is the presupposition that leadership is learned. It is not something with which individuals are born.

The second presupposition is that the hoped-for outcome of this research will work toward answering the presented research question: *“How might pastors develop a plan for their own leadership formation, utilizing an experienced pastoral leader as a mentor, so that they advance toward greater leadership effectiveness?”*

The third presupposition of this research is that pastors are called to be intentional about

the Lord's Mission given in Matthew 28, and that well-crafted, executed, and contextualized leadership educational processes benefit that goal.

The anticipated outcome of this research will be to craft, from the results of this research, a contextualizable means by which pastors intentionally seeking to move forward in leadership development might be assisted. The expectation of this process, and the final product of this project, will be a mentoring manual by which an experienced pastor who understands the principals of leadership might seek to provide a learning experience for a pastor who is new to pastoral ministry and desires to grow in leadership.

The anticipation is that this will be a one-on-one process undertaken at mutual agreement of those participating, with the accountability to see results. My ultimate hope is that this work be beneficial to the continuing formal education of those attaining to the position of the pastoral office, and as a development model for those occupying that office wishing to further their effectiveness as leaders.

Once the research process is complete, and the mentoring manual or set of principals is finalized, this product will be distributed to a select group of pastors that have been interviewed for this project, to receive their evaluation of the results.

Beginning questions for the Interviewee:

- What are the extracurricular activities that have helped you most in regard to your own leadership development?
- Have you formally pursued continuing education since your departure from the seminary with your MDiv?
- Have you formally taught in a university or Seminary as a Professor?

## APPENDIX THREE

### Anonymized Consolidated Transcriptions

#### **1.a. In the context of the congregation you serve, how do you see the congregation acknowledging and valuing your leadership?**

Interviewee 1 – I would say they do a good job of listening to what I say. I don't expect them just to swallow everything I say, and say, "Yes, we are all on board". But they show a lot of value to my leadership that they don't dismiss it. For example, we moved confirmation out of 8<sup>th</sup> grade. They valued my leadership by giving it a hearing, and listening, and then for us to go through a time of collaboration. So, it wasn't just, "Well, we're going to this because it was pastor's idea". I don't like that. I want them to, "Okay, let's throw this around". So, I get a great sense of value that they are listening, when they don't just sit there and listen and say, "I guess that's what pastor wants us to do, let's just rubber stamp it." But they will discuss it and collaborate. And sometimes may disagree, and that's okay. And we can wrestle with that. I feel valued by that in a huge way, and I pray that as a leader that I've communicated that I value them, as their pastor.

Interviewee 2 - Yeah, well, I have to say that we have an accountable [sic] model of ministry. So, I'm accountable to the Board of Directors, and to the elders, but mainly the Board of Directors. I think the congregation has come to trust my leadership, and that has been forged over having a longer pastorate, and also being willing to be accountable to our lay leaders. So, I think that trust, because I'm over all operations, has gone well because we've had a good ministry for a lot of years, not without its problems, but they've invested in my leadership abilities. And now that the trust is at such a high level, that especially during this Covid time, where we've got to make some decisions, you know, that they're following my leadership.

Interviewee 3 - Certainly, one would say compensation would be a way. You would certainly, have to say that is an indicator that they value my leadership. I think there is also a high degree of trust. Again, these are like unspoken affirmations, right? Compensation is unspoken confirmation. So, a high level of trust is also an unspoken thing, but it's not like they're second-guessing everything. If I come up with a dumb idea, that will get sifted out, to be sure. I think there is that high level of trust that has developed, and that shows, that affirms leadership. And there certainly are those kinds of comments that come, providing affirmation in that regard. Certainly, we do recognition of staff anniversaries, so when you get to a significant staff anniversary, the folks recognize it. That would be another way.

Interviewee 4 - One of the ways they show me that the leadership is valued is that they pay me well. Another is that we have many elders. Since it is my responsibility to choose the elders, when I ask people to serve, typically they are ready to do it. So [I would say] a lot of willingness, a lot of support, a lot of camaraderie, and lots of appreciation. The currency that makes ministry happen is trust, and here there's a lot of trust.

Interviewee 5 - Acknowledging and valuing my leadership? I think they acknowledge it by giving me latitude to have time off. I mean, in my call documents, they give me four weeks of vacation, and they pay me well, too. You know, I think if I came to them and said, "Hey, I need to go away for another week or so for some conference or something," I think they'd do that. So, I think they provide the time for that. I happen to live in a military community, so I'm blessed with a lot of people who are engineers and pilots who I think, coming from the background you are, they're constantly training, you know, and learning. I think that spills over to here as well, that they just kind of expect continuing education. That's part of my ministry as well. It's interesting that you talk about this, I was talking to a couple of our guys, one of our pastors here

locally, he does not have the Internet at home. I'm a circuit visitor. I was talking to our younger pastors and one of them doesn't know how to use a word processor, and I'm thinking, "How did you get through college?" So, they value me, by resourcing my continuing education, and, I think in giving the time and the latitude to go and do things, and I think they encourage me to meet with our fellow pastors, too. I try to get together with some of our guys locally, which for us locally means about 30 miles away, and just sit and chat, have breakfast or lunch together. And I think they don't see that as lost time.

Interviewee 6 - We have what my associate calls a "high platform of permission." My congregation trusts the work that I do. I have to be very careful with it. I've written on the big three – sex, money, and power. These three great aphrodisiacs. The most so is power. Like with this pandemic, we've made a billion decisions, and I probably could have said, "Okay, here's what we are doing," but I didn't do that. I worked with our people. I said, "Here's what I think, what do you think?" Consensus. We vote on very few things around here. So, the people trust me. I think that a key thing is that... One of the reasons I didn't really want to do this interview is, a lot of the stuff I say will sound like boasting, but between you and me I think it's somewhat objective. I think my people know that I'm more concerned about the church than I am about me, and that, you know, my career's going to work itself out. But I'm focused on the church. A mantra I use, and I'll tell you this about mentoring, you're going to record this so you can dig it out how you want. When I was a brand-new pastor, I started meeting with a mentor, we started going to some meetings. He was one that said, about John the Baptist, about Jesus, "He must increase, I must decrease." You know, I figure Jesus would take care of me, I need to make sure I'm building His stuff, not mine. And I think our people see that in me.

Interviewee 7 - Well, yesterday I got a text from a man who has been asked to serve as an

elder. I didn't ask him; I had my elders do the asking. So, I texted and said, "I'm praying for you." And I followed up every day, "I'm praying for you that God will give you the wisdom to know what you need to do." And he said, "Pastor, I cannot thank you enough for what you are doing and letting me know that you are praying for me." This interaction speaks about trust that seems to be central to my relationship, and my leadership abilities, with this congregation.

Interviewee 8 - Because they listen to what I say, and I listen to what they say. They ask [me], "What do you think?" and then they listen. When you talk about scars in ministry, I don't really have any. God has shown me such favor through 35 years of ministry, that it's like God just puts this thing on me where people seem to favor me. I'm not sure how it works. So, I very rarely run into conflict, and maybe it's because, well, I also don't avoid conflict either. So, I'm upfront with people, we all understand each other. The older I've got, the humbler I've got [sic]. I've never really needed to control. It's never really been about me, it's just been about the excitement found in the question, "What can we do as a church, there is so much possibility?" And even when I think to my first mission start about, "Hey, you know, us 12 families." Oh, man. Out of seminary, you're just ready to say, "The Lord's going to open all these doors!" Well, through this Covid thing now, the Holy Spirit is so impressed on me, I believe that because the Lord has given me a vision throughout my ministry that is compelling to people, that they feel the passion, they see the drive, they see what God has called me to do with them, and they want to be, we all want to be, part of that together. So, actually I would say that the thing that has best cemented my relationship with all my congregations is the ability to share a vision for what God is doing in this world. And I'm not talking about building a gym back there. I'm talking about the kingdom of God has come down, and what does that look like, and how are we going to live that out and demonstrate it. So, I would definitely start with vision. Not just something I

came up with, but to feel like the Holy Spirit has opened the Word to me, and don't you all see this? This is big.

Interviewee 9 - You know they acknowledge you when they follow you, when they listen. And that is the bottom line. The people I serve talk to me. You know, here, we started in a storefront. When I first came here, I was done with doing slow stuff, you know the stuff they tell you as you get out of seminary, I didn't do any of that. This was different than a job, I was told, go out there and start the mission of ministry. But I told them that, up front, when I interviewed, probably everyone in the congregation was there at the first meeting, and I told them exactly what we were going to do. We are going to start a small group program; we were going to be about reaching the community, people who aren't here yet. That's what we're here for. We are going to do worship service people who have never been in church will understand. These are things we are going to do. And so, there was no question to it. That's the positive thing about it actually. My first call out of the seminary, you know, so it was a little different. They bought into that, right away, and a number of other things as well. So, then we moved from this storefront, we grew some, and built a building and then put a whole lot of things in place as far as changes in the quality of the congregation. Always with this idea, one I had I learned earlier, that it's not just about making people believers, it's got to be more than that. I personally love to tell people about Jesus, and the way I'm made is once they know, I want to be off to tell the next person. And I acknowledge that just having them believe and then teaching them to become disciples are not the same thing, and that's a weakness. So, you are absolutely right, our ministry needs to be about making disciples.

Interviewee 10 - They acknowledge and value it by making sure that I have everything I need, in order to, to do the work that they called me to do, which the two of us by the way



defined in other words, they issued me a job description. But then they met me and said, “Well, some of those things you're not good at, we're gonna have to find a way around that.” And then other places, they said, “We need you to go take classes, or we need you, we want to free you up to either read a book or go to a seminar or meet with someone, so that you can take whatever is raw and refine it so that it works for the people.” So, they called me, then they met me, and then we worked together to figure out how to do it, and by that process I was, and am, affirmed. By their willingness to invest in me, so that I can move forward in the ways that move all of the mission forward together. Also, a lot of that is because 70% of my church membership is military, which means they went through boot camp, came out with the ability to salute, and stand up straight, and then somebody said, we're gonna send you to school, and we're going to train you to do this, this or this, and their entire career. All of a sudden, one day, they go, sorry, you're not a navigator anymore, we don't need you. We're going to move you into this career field, and you're going to do total quality management. And the church members all had the experience of moving to a new job, they didn't know anything about. When they protested, they were told, “here’s your orders, you’re going to school, have a nice day.” So, they see that process as you do. Paul, there is a process and plan in place to move people through a learning curve to get them first functional, and then increase their expertise over time to make them competent. In both the military and in ministry, you may have an aptitude or a giftedness that allows you to accelerate the program. We in the LCMS are in desperate need of this kind of process so we can ask, “What are the real needs in this congregation, in this location, at this time?”

**1.b. In your past have you seen pastors growing in leadership --- this could be yourself or others --- being valued and acknowledged within that context? What did that look like?**

Interviewee 1 - I think by getting on board with the leadership of the pastor. I feel like I'm

a collaborative leader if that makes sense. I'm not the pied piper, "Well, follow me because my words are golden." But I do a lot of collaboration with our staff, and I see other pastors affirmed in that too, when they have shown that they have listened to God's people and they're repeating back what they are hearing and pointing a way forward. I see leaders being valued in that when the congregation steps out in faith and moves forward.

Interviewee 2 - Yeah, I've seen a lot of the opposite. I'd have to say that I've seen what you are talking about in [redacted], I've seen him become this very good leader, you know. He was good here, but he was coming off a difficult situation. We had seven years together. He just respected my leadership, and then he went to [redacted], and inherited a very difficult situation there. I saw him use some of the principles that we had developed together where he was steadfast in dealing with the staff, and all that. I saw him grow, and grow, and grow and now he's in [redacted] and his leadership ability has just taken off. He's truly a leader, and that would be my example.

Interviewee 3 - You know, the congregation supplies us with professional development resources, that's an investment in us. I suppose I've seen that in other pastors as well, where they invest in their pastor's leadership by sending them to a best practices conference, or whatever other conferences might be about.

Interviewee 4 - I feel like I've been looking up to others more than looking at people. I've been trying to glean from others what they're doing, you know, in terms of how they're structuring, or leading, or whatever. But having said that, yeah, I think it looks like people becoming more courageous, more self-defined, more confident without being cocky, willing to lead without being overbearing or condescending, and having the people they serve confirm that to them. Now that I'm thinking about it a little bit more, I think those are the key elements. I

think what's interesting is, guys that I'm seeing growing, you know, as we've had conversations and I've said to one of them, "I can't believe you're putting up with that." I mean it was a bad situation he was dealing with, and you know, I think it was affirming to him to have me tell him that because it was not good. He was a little bit afraid to actually confront it, and so I think that is where the courage comes in. One of my favorite quotes is from Edwin Freidman, who is kind of the father of systems thinking. He's dead now, but he wrote a book that I just love the title of, "Failure of Nerve - Leadership in the Age of the Quick Fix." One of his mantras is, define yourself and stay connected. I think where I've seen people really do that, it really is a healthy thing.

Interviewee 5 - Yeah, so, what did that look like? Valued by the congregation he's serving. I helped start a congregation up in [redacted]. I just kind of did the initial Bible studies, and then we finally called a pastor to be full time, and I really think the people gathered around him. So, I encouraged him to grow in Word, and I think his dad was an LCMS pastor, did too. I think that was a help. He knew through me some of the congregation's background, and as he grew in the Word that particular congregation really built him up as the congregation grew.

Interviewee 6 - Yeah, I think I could say where I've seen it is especially with our associate. He came on and he's been here eight years, and when he came on all I could think of was, "Crap, what's going to happen if it's time for him to take over before it's time for me to have something else to do?" Actually, we're at that point. He's going to be called senior pastor, the first of this next year. I'm going to become the executive pastor and start to fade out. I really don't have something else to do, and I'm too young to retire, but between he [sic] and me we've been working to position him, and let him flourish, and grow and develop. So, I think our people have seen him do that. I think they have a high level of trust for him. I will say this, I served a

congregation once that I thought never really trusted me, and I think it was my predecessor. I think he was in it for himself. And I don't think I ever got past that with the congregation. It's like a line from *The Goodbye Girl*. The old movie with Richard Dreyfuss who says, "Hey, I'm not that guy!" I think they'd been, let's see, abused is too strong, but I think they were suspicious about the previous guy, and that did not bode well for me.

Interviewee 7 - Yes, I have. There's a pastor by the name of [redacted]. He was in my circuit here and I took him under my wing as a father confessor. He asked me to preach for his installation. So, I went over there, and I preached, saying, "There are two things you can do as a leader." I said, "The sermon is divided into two sections. First for you, as a pastor, and a second for the congregation." And I kind of humorously said to the congregation, "You can't listen to what I'm about to say, but if you want to eavesdrop, you may." I said to brother [redacted], I said, "There are two books that every pastor ought to have in his library. The first is, of course, the Bible. The second, not many pastors have, is the pictorial directory. You have that on your desk daily. When you go through say, "These are my sheep whom God has given to me." You pray for them. So, those two books are your everything. You go to the Scripture, and then you pray for the other." Then when I talked to the congregation, I said, "Folks, I want to talk to you, and [redacted] you can't listen, but if you want to eavesdrop you may do so." I said, "This is the man God has chosen for you. He has no family here. You are his only family. Get involved in his family. Take him out for supper. Invite him to your gatherings. Make him part of your family and let him know that you appreciate him." It is not unusual for me to hear from [redacted] that he has been invited out. So, I've seen that. I've seen that personally, but I was part of the beginning. I've seen that when people are attentive to the needs of the parishioners, the sheep will respond. Yeah, let me say another thing, the opposite of that. I do remember [redacted], my

professor in the seminary in St. Louis. He said, “People vote two ways, with their feet and with their pocketbook.” And he is so right, those are two important things, and we realize the goodness of God when we are faithful in how things are.

Interviewee 8 - I’m a circuit visitor right now, and I won’t name names, but I have two pastors. One is absolutely loved, and we kind of have a mentoring relationship, because he’ll pick up the phone and say, “Hey, I need to ask you about some stuff.” The other one is presently looking for a call. I’ve been trying to work with him for two years, and he has not learned one thing, because there is nothing you can teach him. So, he’s just going to bounce off to another congregation and do something else. Well, that could be a whole different conversation. These are very much alive [sic] situations, and actually when I was thinking about this, that contrast between these two individuals, is exactly what you’re saying. One is someone that is nearly unteachable and maybe should not be in the ministry, but [redacted], because he’s so willing to learn, he’s so excited and open, he is a joy to be around. The congregation sees that, they get it, and they’re thrilled. Now, he’s a, what do they call that, an SMP, the new kind of pastor that has to stay where he’s called. And he is so competent, it’s like the church at large has just robbed itself of this guy’s abilities in other places, but the congregation couldn’t love it more, saying “You have to stay here now.” And it is just such a beautiful thing.

Interviewee 9 - You know, when [redacted] came, he’s been here about a year, he’s in his thirties, a young guy, and I think as he jumped right into things, he’s a very hard worker, and he’s a smart guy, and he’s always growing. My approach was to publicly support and acknowledge him, and I don’t want our people to see him on a different plane than me. I think that I let them know we’re together on everything. And we are. But still, he had to show them by how he conducted himself, and what he did, and we are growing together. I’ve seen more and

more of these wide-open arms of acceptance, and we're putting a lot of new stuff into ministry here.

Interviewee 10 - Yes, I have seen pastors grow in leadership, and unfortunately, not nearly as many as we would like to see. Because most pastors, at least especially in our circuit, they neither have the willingness to explore it and push for it, or the congregation doesn't value them. Yes, Pastoral Leadership Institute (PLI), in its original form, helped by saying, "We think your pastor is good, but we think we can make him better, it's going to cost you a couple \$1,000 a year and four weekends. But we think that what we're going to give you on that other end is something after two years, you're gonna [sic] say it was well worth it." And that's exactly what they did. And so, I was in the second group that came out of PLI. And that's exactly what happened, because they said, we're going to invest in you. Now. There are a couple other groups that are doing kind of similar things. But again, the congregation has to be willing to step forward and make the investment. And some congregations are getting it, some are starting to get it. And I think we're seeing just a little bit of that.

**2.a. How do you discipline yourself in growth regarding servant leadership in your context?**

Interviewee 1 - I think two things. I start out with a morning ritual, where I get up about 6 o'clock, this morning it was more like 6:30, and I get my Yeti cup full of coffee, and I spend time in the Word. No, spending time in the Word I think has helped me as a servant leader immensely. I was just on a call list and was interviewed by a congregation in this huge metropolitan area, huge church, and that night my thought to my wife is, "No way, I'm not going there". You know what I mean? So, the next morning, I get up and I'm in the Word, and I read from the Old Testament, a Psalm, maybe a part of the New Testament, and it was from

Deuteronomy about where if a servant or slave loves his master, he'll pierce his ear and say, "You're my master, and I love you, and I will do whatever, where ever you call me to go." It was very humbling, to say, "I got it, I get it, I'm not the master. You are. You're the one that guides and drives." So, I think that has been key. And then I think I try to spend time every day reading, and I've really been focusing on leading myself well. I'm trying to learn to think as a spiritually healthy leader. I'm trying to think of the name, anyway, something like an emotionally healthy leader, I think. Then I've read "How to Lead in a World of Distraction," and "Free to Focus." So, those are some things that personally have kind of re... Okay, I need to be disciplined in this, but I don't have a list of things to do every day. I have my big three things, and that's what I do. So, that has helped me stay disciplined about what I am about to do, and I am pretty disciplined about, "Okay, where am I going? What are my goals?" Like, one of my goals is to rest well as a leader. And if I rest well than I am going to serve well. And so, one of my things that I try to discipline myself is I have a reminder on my phone that goes off to pray that I love myself well, because as a leader I have found that many times I will care for everyone else but not myself. And I've also learned that I tend to live under the "prove it" model. You know, at the seminary and throughout life, always trying to prove it, "Hey, I can do this." So, I am very intentional about checking in. Am I in the "prove it" model? No, no I live under grace. Praise be to God. I don't have to prove it. I guess those are some things I try to discipline myself in terms of, "Okay, where am I at," and just kind of check in with myself, so I don't go into bad habits that I've been in before.

Interviewee 2 - Yeah, first thing that I do is remind myself I need to stay focused on the important things before me, and also that I need to put in the time, because that's the biggest core discipline that I think people need. As pastors we have so much freedom in our ministry to do, or

not do, right? Now this changes when you are at a place where you have multiple staff people following you. So, I guess because you have a staff, you kind of hold yourself accountable to them, that if you're asking them to work hard, you need to work hard. And they see that. So, my schedule has changed over time, because of age, I guess. I come in a little later, but I work later. That works for me. So, I feel like my discipline comes from the fact that I've had associate pastors watching me, right? So, I want to be clear with them that I'm giving the time.

Interviewee 3 - Well, part of that would be, you know, attending conferences. We as a staff, we have kind of settled in on [redacted] Conferences. That's kind of become a pattern for us. Leaders come from varied areas of ministry. While you can go to a certain conference you can have a shared leadership experience that might have something for everybody. You don't find those everywhere. So, that's probably why we settled in on the [redacted], you know, as the primary one. So, that's kind of an annual thing. There's also, you know, things that you read. So, what books you get, or what online resources do you read, that are part of personal leadership development, as well.

Interviewee 4 - I have finally hit my stride on a daily spiritual practice and discipline by writing a blog every day, every weekday. So, right now I'm just working through Mark. For me, that is the discipline of getting into the Word, being brutally honest about what it is saying to me and putting it out there for whoever will read it. I don't have a huge following, but that's one of the key elements of it. I think the other thing as far as discipline is concerned, self-discipline, is that I really do try. When I work, I work, and when I play, I play. I typically will be in the office pretty predictably. I find that's an important thing. And then I think also just financially, my own personal financial discipline I believe helps me to be a better servant leader. We tithe, and we save, and we are not in debt except for our house, and we have a couple of rental properties that



the renters are paying for. That's also a part of it.

Interviewee 5 - It is probably foundational, something my parents started, while this might seem a little bit different, but just devotional life. My parents were always big on reading a chapter of the Bible at the dinner table every night, and our family has kind of continued that with our own kids. We have [redacted] kids that are all grown and out of the house now. To tell the truth, that's kept me in the Word in a different way, different from my profession as a pastor. I still hear back from my own family as we discuss the Word. The devotional life of reading a chapter of the Bible around the dinner table has been a good discipline for me.

Interviewee 6 - How do I discipline myself? Actually, I've ended up far more disciplined than I ever thought I would be. I think boundaries; I have a thing about boundaries. I think schedule, keeping a schedule. I'll tell you this, my favorite book title is from a lady by the name of Florence Littauer, and it was just some little book. The title of the book was *It Takes So Little to be Above Average*. I always liked that book title. So, I really have thought incrementally, if I just do a little more, or if I just read a little bit every day, if I get a little better at this, or work a little bit on that. It's sort of the long view, of where do I want to be in 10 years, or 20 years. So, that would be a way I discipline myself, try to do a little bit. I also, and have enough horror stories with other guys, I didn't want to have that kind of story. You know, where that guy says, "Wow, all of a sudden my wife doesn't love me," or all of a sudden, I've got some profound substance abuse, or all of a sudden, I've got this thing. So, I've tried to live in a way that I wasn't nurturing a disaster in the making. I don't know if that means anything. I also have guys that I intentionally connected with. They call it an accountability group, but we're not that accountable. We've been having a retreat with the same guys for 25 years maybe, other pastors we went to college together. I have another sort of reading group, that's outside of the church that's met now

for 15 years or so, and that expands my thinking because they're not all Christians, but we do some reading together. So, cultivating relationships in groups has been I think something that has impacted me.

Interviewee 7 - Oh, yeah. I have to think about intentionality. I think... I am who I am because God has made me who I am through the gift of baptism. And whenever I look at someone, I look at them through the lens of the Gospel. And I'll give you an example from my previous vocation as an owner/operator of a company. I had a large company, and then I would take a job, and before I would start on the job, I would pray, "Lord, I'm working for you. I'm not working for these people. You are my boss. Help me to honor you in my service." And to give you an example, I hired a guy, and he wanted to only do part of what we were contracted to do. When I sent him to complete the work, he asked, "Why, nobody will see it." And I said, "I do, and so does my savior." He didn't like it, but I said, "Hey, I said I was going to do this, I've got to keep my promises." So, if you take this to the shepherdology idea, I look at this person, before I go to see them, I pray for them. If there is a need, I pray for them, intentionally. And when I sit down to write a sermon, my normal prayers go something like this, "Lord, I don't know what these people need, but you do. Give me the words you would have me speak. I have done all my prep work, all my human preparation. But now this has to be Your divine power to take over. And if You were here, what would You say to them?" That's my attitude, and that's how I go about preparation. I don't know if it is intentional, if you may say that, but I think being drowning yourself, or wrapping yourself in prayer for the Lord, and the needs of the people that he has entrusted to your care. So, we are back to... It's the Bible and the pictorial directory. And I mean that, I've used that many times. Wherever I've gone, I take... I just did another installation for another brother just recently, last August. I did the same, I asked for [sic] pictorial

directory, too. I do believe that you can't be angry with people when you are praying for them. It does not work. It does not work. You're supposed to lead sheep, you're not supposed to beat them. You know, I grew up in another country, I think you know this, perhaps you do maybe you don't, but one time we were talking about what a shepherd does. A shepherd leads. He never drives sheep. And no sooner had we talked that way, and there was a shepherd with a staff, and I looked and everybody's laughing on the bus. I just finished saying that, I said, "What's so funny?" He said, "Well, look at the shepherd. He is driving the sheep!" I said, "It can't be." I said to the bus, [sic] "Pull over." Went and talked, I mean he's dressed like an Arab guy, and I say, "How is it as a shepherd you are driving the sheep?" He says, "I'm not a shepherd, I'm a butcher." There's a difference. There's a difference between being shepherd, know your sheep and smell like sheep versus driving them to the butcher shop. And I think that is where the intentionality is, molding yourself to look at yourself not as Herr Pastor.

Interviewee 8 - It's always been just integrity to the Word. I don't care what else you are, you know. People talk about visitation, and this and that and the other thing. If you aren't continually becoming your congregation's theologian, who can open up God's Word on the basis of your ability to accurately handle the Word, you are missing the point. I can train people to make hospital calls, and I can do all sorts of other things, but I am called here to be this congregation's pastor. Being their pastor doesn't mean I'm going to sit here with you and play cards with your family while you have surgery. It means that I will open God's Word to you in all of its fullness and share the love and life of Christ in Word and sacrament. I used to feel guilty about that, I mean I'd listen to some of my pastor friends talk about how busy they were, and then one of them talked about, "Yeah. While the husband was in surgery, I played cards with his wife for four hours." And I'm like, "Well, I guess. If that's what she needed, okay?" But, I

mean, you know, I have gone and visited a family, you know, at four in the morning when mom has died, and after about 30 minutes it's like, "Well, I'm just going to leave you all, you know, to your grief, and we will be in touch." I felt guilty, like somehow, I'm not doing this right? But the DMin helped me come to this place, and more so now than ever in these days, that, you know, if a pastor is relying on commentaries to bring his message to the people, man you need to retool, reboot, get back in that Word and let that enliven you. And that's the difference, too, between these two pastors. I mean, that pastor that's on fire, he is in the Word. You know when we talk it's like, "Yeah, did you get that insight?". I think that is a key. I would look for that first. If I were looking to mentor someone, that's what I would look for first because I can tell you that is what would attract them to me is that they will say, "I never thought of that before." Whether I'm doing devotion, or a presentation, or something along those lines, they would say, "Man, would you share that with me," or "How did you come to that?"

Interviewee 9 - Well, I think I mentioned this before, I may be all over the place with these questions, but I'm always reinventing myself. To me, a servant means you are here for the other, and you're here to empower the other and lift up the other. I hate to repeat myself, I probably should have said this before, but I'm going to be dead someday, and nobody will remember me or even know my face 75 years after I'm dead. Maybe 50 years. So, if stuff is about you, you're pretty stupid. It makes no logical sense, no sense at all. I have no ego. And I'm not saying I'm big and tough, but God has kind of taken that concern away for me. One thing about doing this work, and I think the first year I struggled with that and maybe in the second year too, is really understanding that if anything goes well, it's because the spirit of God touches people's hearts. It is not because of you, and if anything screws up, it is because of you. So, when you say servant leader, you have got to understand that it's really not about you, and that you're here to raise up

other people. I once heard Jimmy Johnson, the football coach for the Dallas Cowboys, from Miami, and I happened to hear it when it was a surprise for him on a T.V. production that he was going to the NFL Hall of Fame, and he was in tears. So, here is a guy, he has been coaching forever, he doesn't have to acknowledge anybody. The first thing out of his mouth was, "You know, I just thank all the great players that played for me, and all the great coaches I had. It's because of them that this happened! "That's a leader!"

Interviewee 10 - Disciplining is not the easy thing to do, because I'm the kind of guy that says I can do this faster, better, and easier. And so, my servant heart actually is more selfish because I get out there and I simply say, it's easier for me to do it. So let me do it. And they go, "Oh, look at pastor putting in those extra hours doing that work." And the truth is, I just don't want to deal with the frustration of what it's going to take to oversee them. But the discipline comes when you step up. We have workdays and I love workdays, because I'm not going to ask anybody to do something, whether it's painting, cleaning, whacking the weeds in the stream bed, whatever, I'm not going to ask them to do that unless they can see me do it too. But that's not always best. Standing there with a bullhorn screaming, stroke, stroke, stroke, isn't best either! I want them to know I'm with them. And maybe I can't keep up with them anymore because I'm old. But I'm going to be right there alongside them. And by the way, if they turn and say, "Man, this would be a lot easier if we had a gas weed whacker." I'll say, "I'm on my way to Home Depot. I'll be right back."

**2.b. What process do you use to encourage growth in servant leadership in those you mentor?**

Interviewee 1 - No, I haven't created a process. Other than working with D2MC with PLI (Pastoral Leadership Institute), helping people live out a life of discipleship. And I think that has

probably had the biggest impact. I'm also, you know, teaching people about grace moments. Like this the other night, I felt this was a grace moment, "Okay, God. What is it you're saying, what do you want me to do about it?" So, leading people to look at life that way, and to live life in community. So, I would say that is probably where I am at right now, in terms of what I've done to help others live as servant leaders.

Interviewee 2 - Yeah, I have some principles that for instance, anybody who is associate pastor with me is going to read the Bible through in a year. So, I have some basic things, and they're going to be accountable to me. So, we have regular meetings and I ask them about what they are working on. I'm not a micromanager, you know, but they have goals that they set for the year, and we go over these goals. For instance, my associate now, [redacted] is developing a small group ministry, and so how I mentor him is by asking him, "How's it going?" You know, what are your goals in this, and have them on paper, have them outline the strategy. So, that's what I do. That's what I do with all the staff, by the way. They all have an annual goal/goals, that they are going to reach, and I interview them at the end of the year, as does my executive director. His interview is probably the more important one because he is my middleman, too. If we do have to let someone go, that's what he does.

Interviewee 3 - Covid has placed us into crisis management, and we're still in it, obviously. It could happen again today, that our Governor's going to come down with new restrictions that are going to go beyond this Sunday, so we're not sure what restrictions we're going to be under at any given time. Well, every time the government speaks, we drop everything and listen to what was said, and explore how does this effect ministry? Having said that, I think pre-Covid one of the things we've been doing as a team is, we've been having an intentional meeting, every two months to foster this kind of personal growth. In other words, we'll take a couple of hours in

an afternoon. We'll either read a book, watch some kind of webinar, or something along that line, and then have a time of discussion. So, in the pre-Covid world, that was the process for us. In addition to that, we have leadership staff retreats, not the whole staff, just leadership staff retreats twice a year. And that would always have a growth element that would be part of it, as well, in addition to the seminars. Post-Covid, it's like the world went on hold, and we're all trying to get off of hold.

Interviewee 4 - It's very informal. I really don't probe, although occasionally I will. You know, what is God saying to you, what are you hearing from God? You know, kind of those kinds of questions. Then I'll ask, occasionally in our staff meetings I'll just say, "What is God saying to you in His word these days?" So, it's kind of a given. And the accountability, I find, what works for me is less of a structured... I don't have a pattern of asking, "Okay, I need you to answer this question, and this question, with this question." I don't do that very well, but the very fact that we have a set time to meet and that we do have conversations that reinforce a degree of accountability that is just helpful I think for them. And helps them also to be more confident in their leadership. Because also, the other part of that, is they know that I have their back. Our governance is policy based which means that they answer to me, I answer to our board, board answers to the voters, and they never have to worry about ten people telling them what to do or checking up on them. They know that that's what I do, and that's really the good side of the accountability, on their behalf.

Interviewee 5 - Well, you know, I think just talking informally with other pastors. I would say, you know, our circuits I've been in have been pretty good about openly sharing. They haven't been divisive circuits. It's been pretty good about talking with one another. The circuit I'm in right now, we're very spread apart, so when we do get together, we can all identify,

because we are all kind of lone congregations. I'm the one blessed with a congregation within 10 miles of me because that congregation is a daughter from another congregation. I do learn from others because we are in the same area of the country, and you learn from those other guys what's working and what's not. So, I would say our circuit has worked well in that regard.

Interviewee 6 - Yeah. I'll say two, maybe three things. The third thing first, I have hammered on this with both my leaders and anybody else I come into contact with, I have hammered reading through the Bible annually. I am convinced if we are more in the Word and pray more, a lot of other things are going to work their way out. So, any influence I've had in young pastors that's been a key thing. We're going to read through the Bible every year. And for raising up leaders within the congregation --- I did a thing at Concordia University, I don't think it ever took off, along that same line. So, that's actually the third thing, but the other two are that I was blessed to have two guys become pastors, and I promised to write them weekly, that turned into a manuscript that has encouraged many pastors. So, if you want to know what goes on in my mind, that would tell you the most I have done is a similar thing with laymen, and it's been so far laymen within our own congregation, and what I do is I've written out lessons, one per week. I have eight young guys, we meet together as a group one month, and then the next month I meet with them in pairs, and I give them a number of books to read during the course of the year. I think this is crucial. I heard this somewhere, "Leaders are readers, and readers are leaders." So, I make anybody I'm coming into contact with read. So, I've got kind of this system with the young guys here in our church. I actually hope to put that together as a way for, like you're saying with apprenticeship, for 30- to 35-year-olds across our church body and beyond our church body... The people that are out there working as attorneys, or doctors, or stonemasons. So, those are three things I've focused on.



Interviewee 7 - Well, I mean, I get emails from him quite frequently, or phone calls, or texts, and he would say, "How would I handle this?" And I would always say, "First thing you go to Father, talk to Father, and wait for his timing. Second, get involved in that person. Follow it to completeness and see what you can do." One of the greatest advantages we have as pastors is we have time, to go to the throne of grace and talk to Father. The sad reality is we think we are God, and we have to solve the problem right now, which of course does not happen. What does Abba want from you as a shepherd in this place, at this time? And that is so very important. And the other aspect for me, and I did tell [redacted] this, I always think that this sermon is my final sermon that I'm going to preach. I have always thought that way. It could be for me, or it could be for someone else. So, I always make it the filet mignon and not the peanut butter sermon. Because I have no guarantee --- those were the terms actually, I had in my dissertation. There's a big difference between making a peanut butter sandwich and filet mignon; it just takes longer. I want to feed them the greatest filet mignon ever, ever they can have. And my idea is I may not have another chance after this Sunday. What if I have a heart attack and I died tonight, or somebody leaves, and they have an accident and they die. I'm not taking a chance.

Interviewee 8 - If they don't see that study and application of the Word as the priority of their ministry, I tell them they can go talk to someone else about how to do church growth or whatever other models you want to use. There are different gifts and abilities, sure, there is no doubt for me, my gift is teaching. He has given me more than that in terms of insight. I'm not bragging here about me, but on the Lord. Yeah, so, what you're finding in common, I think is true. One of my consistent questions is, "How often are you in God's Word and what effect is it having on you?" And if the answer to that is positive, as a mentor I'm all in. But if it's not that, all of the guys I've talked to so far will say unless God's Word is the priority to the new pastor,

the rest of it won't matter. From what you told me of the responses you have received so far, I'm so pleased to hear that the focused attention of God's Word as a priority is a commonality. If you could find a way to engender that because I think what happens, and hopefully it's changed in seminary because mostly what they want to do in seminary is indoctrinate. That depends on the professor, of course. But a lot of it was just, "You need to learn this information and hold to it." There were others who... Well, [redacted], how can he not set you on fire, you know, when you're in the Word with him? Years ago when I started at the seminary, I started as a systematician, so to speak. I liked the orderly things. I'll tell you what; you'll end up in exegete before you're done with pastoral ministry, for sure.

Interviewee 9 - A long time ago, I read, and I realized this absolute truth: the number one thing you bring is your presence, who you are. So, I need to always, to think in terms we around here call, 'up, in and out.' If I ever ignore that up relationship with God --- that I find only in His Word --- then it's going to affect everything, my presence here. So, I think there are character traits you want. You want to be honest and real, and compassionate, and empathetic, and visionary. You know, you want to cast a vision, always and always. More than that, I just think in order to be grace filled, you have to be filled every day. So, I think for me the most important thing is, my every morning devotion time, I'm in the Word, I pray. And sometimes, you know what? I feel like a stone when I do it. So, the most important thing I think I do for leadership is I try to work on myself. It's really, just through and through, I can't be anything but honest, I can't be anything but straightforward with people.

Interviewee 10 - I just put him on a plane last Sunday night, we had an intern out of one of the Concordia's, a young man whose family I know. So, we brought him here as our second summer intern. When he showed up, we invested in him in a way that he quickly knew that we

wanted to be a part of his life, long after he left us. And that meant at night when he was tired, or when he was hurting, or when he was struggling with something, we were sitting there as not parents, but we were sitting there as somebody who is willing to say, this is what ministry looks like. This young man is planning on going to the seminary in the next couple of years, and the difficulty I had with my interaction with him is that, at least right now, he is such a people pleaser that if he does not change in the next years, he will last two years in a parish and then he will resign from the Ministry. He is one that is always saying, “what more can I do?” We had to force him to take a day off; we had to step into that role. Our staff leaders were great, and because this was not their first rodeo, this young man heard some hard things about boundaries and self-care. So, this has been helpful, and as I watched him begin to learn these lessons, I had to be careful about stating how I set boundaries. He asked me one Sunday why I stayed so long at the church after services. So, I had to carefully explain, “right now, it's COVID. My after-service habits have changed, and to make everything ready for the next service, we clean everything before we leave the building. So, I make sure those (people) cleaning are equipped, that they have everything they need, not just in equipment, but also encouragement from me for what they are doing.” He needed to know that I was there because of a change in conditions, not that I had to be at the church first every Sunday and leave last too.

**3.a. As you lead in your setting, what are the most important leadership characteristics, or traits, that you personally exercise?**

Interviewee 1 - I would say relationship orientation; that I try to be a student of God's Word and His people and learn from them. But I also try to be a student of our culture around us. So, I would say as a leader, and people know this about me, that the whole aspect of being a continuing learner, and I'm not there yet. I'm still trying to wrap my arms around some things. I

would say that's probably the thing right now.

Interviewee 2 – Yeah, I've always looked on the process of evaluating others, in light of how I hold myself accountable: character, chemistry, and competence. So, as I've grown in ministry and had troubles with other people, what I see as the most important thing now is character, integrity. So, if I say something and I'm switching the next day, that's not good, you know? I mean, they have to know that I'm going to be honest, and that my personal life is going to be in accord with what I espouse as my beliefs --- especially with money, with sex, those kinds of things. Not that I'm perfect; I'm tempted by things too. I mean, less so with certain things than others, but I want them to see that I really believe what I'm talking about, preaching about, and that shows forth in actions. So particularly with those two areas: money, and temptation. We talk about it, you know. This goes for training of elders and staff too. For instance, I hired a new secretary, because we had a long-term secretary leave, and how to answer the phone, how to make people feel like they're valued, you know, by answering the phone. I really emphasize, know people and visitors; know their names. I'm going to set the example there, but I'm also instructing them in that. The new secretary, for instance, she needs to go through the pictorial directory and within six months to a year, she would have a pretty good grasp of who's who. So, that's what I 'm doing with her. We also want our elders to practice the discipline of contacting those people for which [sic] they are accountable. That's been a constant struggle. If they're not doing that, then we ask them to consider stepping down.

Interviewee 3 - I wouldn't hesitate to say personal devotional life. You know, I tell every new staff person, any ministry staff person that we bring on, the most important thing you are going to do is your personal devotional life. We will pay you to spend time with God, in His Word. It's that important, because unlike the construction business, to use your example, we're

in a spiritual battle. And Satan would love to wreck us, and if we're not tanked up with the Lord ourselves, we are much more vulnerable to his distractions, from whatever leadership role we have.

Interviewee 4 - To walk with the Lord is still number one, but I would add to that, there has to be a .... the one thing I think we need to recognize in the midst of leadership here, is while you don't have born leaders, you do have different personality styles. That definitely impacts a person in terms of their leadership circumstance. You can have somebody who is a real self-motivated person, and someone who is not. So, leadership development will be different for each one. I guess, Ken Blanchard's, "One Minute Manager," and so on, there was a lot of talk years ago about situational leadership. It's just absolutely true. When you have, let's say you're working with a chairman of let's say a stewardship committee, who is highly self-initiated. The pastor, as a leader, can sit back and let them fly, let them go ahead and do their thing. But you get somebody else, who maybe is on an education team, or small group ministry team, and if they are just lacking self-initiative, then the pastor's got to take a stronger role in leadership. Well, it's the same thing with staff. As you're working with staff, I think the leadership training that needs to occur is different. One of the things I've found very helpful is, and again we didn't learn this at seminary, but was to do what we call Monday Morning. All my direct reports, once a week, I go to their office, and it's a Monday morning conversation, "How you doing? What's going on in your area of ministry? Or what do you have for me, or what do I have for you?" That's leadership. It's an accountability tool, as well as a leadership-mentoring tool.

Interviewee 5 - I would say, I look at trying to serve by doing as much as I can. I mean, I like my leadership to be more than just, "Hey, you go do this, you do this," but "Here, I'm going to do this with you." I was out this morning just dropping off a few boxes of envelopes that I

knew weren't going to get picked up and I know I could have asked somebody else to do that, but I just figured, hey you know, some of these things I just need to do and show others that, hey, we can see something that needs to be done, and pick it up and do it. So, I think in a lot of respects, if you see something that needs to be done, try to teach your people --- just pick it up and do it if you're able to. As small as a piece of garbage laying in the parking lot, you know.

Interviewee 6 - Maybe I'd say this, and it's going to sound corny. Listening, and leading in community. I've got some of the smartest people I've ever met as part of my church. This will blow you away, when I did an interview for this church, one of the guys asked me, he said, "What's your position on the Homousian controversy?" And all I could think of was, "Crap, I can't quite remember what that was," but somehow in the recesses of my mind something clicked in, and I was able to say to him, I love this, I said, "Oh, I think you mean the Filioque question, not the Homousian question." But it was at that meeting that I decided, I'm not going to be the smartest guy in the room. And what I need to do is listen to what the others are thinking, synthesize it, bring it together. So, I think if I had two characteristics, on my better days, it would be that I'm listening and synthesizing what people are saying. I do think another characteristic I have is I do think I have a bias towards action. I don't know if that's inherent or learned. That goes with that, "It takes so little to be above average." Do something on that today, do something with it tomorrow too. So, I don't know if that's a leadership characteristic: bias toward action.

Interviewee 7 - Well, I would say two things. Number one I'm always available. They know that I'm available 24 hours a day. And secondly, I always have enough time to visit. I will stop whatever is necessary. You know, like yesterday I had a lady who came to the church, and she is so mad at what is happening in our nation, and the deal with our president. She said, "I

have hatred toward them.” We have a period of fellowship between the worship service and the Bible study, and I said, “Why don’t you come to the church, and I will kick everybody outside, and we’ll have time to talk.” And I did the confession, absolution. So, I’m always available. I told the people in the Bible study, “You sit, and you wait, you’re fine here, I need to be there.” So, number one to be available. And secondly, take time to listen. Those would be the two things that I would say that are effective in my ministry.

Interviewee 8 - Well, I would say still being in the Word, but learning to listen is critical. It’s all about understanding the context of the problem that’s being put in front of you. The traits I share are as a conductor of information, you know, a sensitive kind of personality. Not in terms of being hands off but being able to catch on to what’s being given you in terms of more than the words. You know, this is where we take in everything that’s body language, and we take in everything that’s going on, and that’s a trait that we formulate. When you’re trying to teach somebody how to be a leader, when you’re trying to mentor somebody, what are the things you want them to catch you doing? Maybe that’s a good way to put it. This is probably why I shared with you that I wasn’t the best choice of candidate to interview, because my mentoring doesn’t happen so much on a formal basis in terms of it just flows out of a relationship that develops. Now, if you were talking about with another pastor, that’s just how that would work. Within the congregation, when I’m mentoring leadership, it is because I do display the ability to listen, and to respect, and I do have the ability to recognize what the issue is. And then to clarify those issues, by being able to say, “We need to think about this together. Do we hear what we’re saying?” So, within the congregation when I’m mentoring leadership in that way, they see how I’m handling the meetings, how I’m leading our time together, I’m facilitating that time. They see that I care. They see that I’m engaged. They see that I have my own thoughts, but I’m very

open to their thoughts, but I'll state mine as clearly and as articulately as I am able, and I would invite them to do the same. I've always felt like I'm a kid stuck maybe in his 20's who is way out of his element, and I'm not always sure exactly what I'm doing here. So, that actually probably comes through some. Not that I lack confidence, or I'm insecure, it's just that deep down it's like, "God, I really don't know exactly how to grow a church, or do all this stuff, but please lead us."

Interviewee 9 - I think I mentioned this before, I have a hard time even thinking I'm a mentor to [redacted], or to anyone else on staff. I'm not that good. I think that for me, I hope that, because when we get together with staff meetings and all that, I hope that who I am, by God's grace, and what I model, rubs off. But I don't do things intentionally, like sitting down to talk about things. So, when it comes to the resources that I provide, it's mostly things that focus on "What does God's Word say objectively?" and, "How does that fit into what we are doing in this congregation and community?"

Interviewee 10 - The willingness to take a step out and do stuff, even if they don't want to, and even if they don't think they can. Being willing to be open to the possibility that it's something that that they can do, or the fact that it just needs to be done, if nobody else is going to do it. When they step forward, they will find that they get it done. Because then, going back to your first question about seeing my position or someone new to the ministry being valued, I am moving beyond valuing what they are doing to valuing them as a person --- and to do that I will come alongside them.

**3.b. And as a follow up, what are the most important leadership characteristics needed in the rising leaders you work with; that move them forward in progress toward leadership?**



Interviewee 1 – See above – This Interviewee saw this as the same question asked in 3. a.

Interviewee 2 - Yes, Fuller Seminary conferences. This is going way back, of course, but they were very instrumental. Also, there were some Missouri Synod things, a conference called, Creating the Praise, I found to be really good, really practical. I met some of the best pastors at that time. I did go to church conferences, big church conferences. I went to the Crystal Cathedral once, just to see how they managed. I found it more conservative than I thought it would be, and more rooted in the Gospel, than I thought it to be. I went to churches, Lutheran and non-Lutheran. At Fuller Seminary conferences, they had a series of conferences, Break The 200 Barrier. You know what got me there, was that I thought I was working hard. I discovered that I was not working hard, or smart. I was just following the default pattern, you come out of the seminary, and you do it this way, and you don't alter it. From a leadership point of view, managing a church and trying to grow a church, what we were taught in the seminary, it just wasn't working, you know. Another thing that I would say, what the seminary seems to say to new pastors is, "you take care of your people, and they take care of you." I was sent from the seminary to plant a church, where there was no church. What if there are no people to care for, or to take care of you? We should prepare seminarians to looking towards spreading the Gospel, and not just taking care of those people. And a lot of those people that I had in the beginning were at this small mission church because they were alienated from another church, and they didn't make a good start.

Interviewee 3 - I think probably for the first couple of years it was just hang on for dear life. Now, I did grow up as a PK, so I grew up in that environment and saw it, but it's a different thing when you're the pastor, the only one there. So, certainly the first couple of years it was just "hang on for dear life" and figure out how do you do this in a sane way. It got to a point when

you got the rhythm down, and then you wanted to advance things. I think some of the resources that were significant to me, John Maxwell's stuff was pretty important to me in those days. There was church growth stuff that was hot when I was starting, and that was very significant in terms of leadership material in that area, as well.

Interviewee 4 - Listen, pray, be faithful to the Word of God, and be clear in communicating my leadership. Those would be the four things. I'm collegial in the way I lead. We have a leadership team that I have formed among staff here. I use them and lean on them pretty hard for insight and advice. So, those would be the key elements. The Word of God is the most important thing. It's the clearest, it's that which is infallible. So, fortunately, in our tribe as you mentioned, that's pretty well a given, so it's not like I need to beat that drum like, "Hey everybody, remember," kind of thing. That's not what we do, but it is front and center always. It's one of our values that we've identified. So, it's very intentional in that regard. Prayer is on our cornerstone, "My house shall be called a house of prayer for all the nations," reminds us that prayer is an important part of our life as a congregation, but also our staff. All those meetings are prayer filled. Listening; I guess I would model it. There is one person on our staff that really --- as I'm reflecting on it just this minute --- that would be an important thing for them to learn: listening.

Interviewee 5 - Today? I think when I see things we're doing, I think that we can share those things with others. One of those, I guess, an example, we started doing live streaming two years ago because we had a member who was a shut-in, and they had money and said, "Hey, I know the technology is there for me to see this from home. Can you put it in?" So, we were kind of, you know, on that very early. So, when Covid happened, and I knew that a bunch of our churches were scrambling to get that up and working, we could just go out and help half a dozen congregations get that up and running fairly quickly, even if they couldn't buy cameras, you

know, to figure out how to do it with phones and whatever equipment to get online. So, when I see things that we have that might be a help to others, I just start sharing. And letting folks know, this may not be for you, but here it is. If it's a help, use it, because this has been a help to me.

Interviewee 6 - Let's see if this is what you are getting at? If I'm talking to a new pastor, and I've done some of that, I think it's important to impress on them the idea of responsibility for the organization. That it's your responsibility to move the organization forward. I am not meaning that one discounts the Holy Spirit, but I am meaning that someone has to see that the work of the church is done. I think pastors view themselves as small business owners who don't have the financial risk that small business owners have. But our risk is actually more significant! If the work of the church is to get done, someone has to have an overall burn for the congregation to see that work accomplished. I think about the term shepherd, and I think in our circles we misuse the word shepherd. I think we use the shepherd as a synonym for hospital visitor, and hand holder. Where in the Bible, the synonym for shepherd is king. David was the shepherd, he was the king, he was the leader, he was responsible for, humanly speaking, moving the kingdom, or for our purposes, organization forward.

Interviewee 7 - One of the things I always say, "Surround yourself with a mentor." Have someone, a Father Confessor, a brother. One of the things I've also done --- this year approaches 20 years actually --- I have a colleague who is in [redacted]. Every sermon that I have written he has read. Every sermon he has written I have read. We were actually going to do an article to help young men, because most Lutheran pastors in our church body are reluctant to have that camaraderie. They think, "I'm not going to give you, my sermon. No, I don't want you to judge me. But, you know, we really work very hard at that, and we are to the point that he might say to me, "This paragraph stinks. You're turning the Gospel into law." The biggest thing is surround

yourself with Godly men who are leaders in their own right and who can speak from personal experience.

Interviewee 8 - I don't think I have to push on one who is loved by his congregation because he just is going to keep growing and learning. And that's probably why we connected, whatever you want to call it, self-starter or whatever. He's motivated. The other guy, you know what if he could just care about something, anything! He's only been there two years and the congregation is pushing him out. It's a long story, but anyway, I've worked with him. Two years ago, it's just like, "Why don't you just set office hours and tell people when you will be there?" That would be such an easy thing. You don't know how many times I've told him out of two years. Most of his problems right now would be solved if he would just keep a daily log of all your activities. Then when the elders ask, "What is it you are doing?" he could answer them. Instead, he's talking about how much financial trouble the congregation has, and I say, "Well, what exactly is the situation?" He says, "I don't know. I don't look at that stuff." I'm like, "Well, how can you not look at the P&L and balance sheet? How can you not know?" How can he be the pastor to the congregation, if he doesn't know anything about finances, and he's not involved in that budget conversation and what is going on? So, I mean, it is just a mind-blowing thing, you know. I'm not proud. I noticed he would get in a defensive mode if he decided you weren't necessarily in his corner or something, so I would get another pastor in the circuit and say, "You know what, I think he likes you. Would you get with him, and even go meet with the leadership?" The leadership was in this guy's corner. You couldn't have a head elder and a president who were trying as hard as they could to get this guy to come around. But now he's looking for a call. What they did was told him at the end of this year, "We only have \$13,000 for a pastor for next year. You're welcome to stay," or you might look elsewhere. Here's the mind-

blowing thing, and this is off subject a little bit. I understand he has two calls, at present. I don't know what Jesus is doing, but I'm also sometimes wondering what is with our call process exactly. Something's not right.

Interviewee 9 - What I bring is an emphasis on relationships. I have become convinced that even salvation is about our relationship with creation. God didn't just give us Christians a beating heart, everybody else he gave a beating heart too. He gave us life, which is about life with God. To be created in His image, He dwells in this eternal relationship of love. And so, the gift of life, real life, was to draw us into that relationship and to take that relationship with us out to one another. And I know I'm running away with this stream of thought, but I am concerned that we in America, and us in the church, really just want a "me and Jesus" relationship, and I wonder if that even has the Gospel in it. I don't think it does. So, to grow, it has to be in relationships, with our families, earthly and eternal. That's kind of what I bring, and here we put together a discipleship pathway, we put together a leadership pipeline. And a lot of this was his. You know, I was supporting him in this. But every once in a while, I would say, "Now, it has to be based in relationships. Everything has to be about relationships."

Interviewee 10 - in a certain sense I think we're back to that willingness to engage in the community you actually find yourself in the middle of; to take a step out and do stuff --- even if you don't want to --- and even if they don't think you can. The only way to find out what your capacity is, is to test it. The only way to grow is to take the challenges that exist and learn the most from them. This is how we grow as people; it is also how we grow as leaders in the church. Let me say this a different way, I have learned so much more from my failures in ministry than I have from my successes. Being willing to try and fail and try again is all about learning in the reality that surrounds us in a congregation. That ability to try and fail and try again, that tenacity,

is the most important leadership characteristic we can develop.

**4.a. What resources regarding leadership development were the most beneficial in your transition from seminarian to pastor in your first call?**

Interviewee 1 - No, I can't think of a resource I had at that time that helped me, that did help me. I had a retired pastor that I... I served at [redacted], it's a church of about 1,700 people. It was my first call, and they had a big school. My first service was the previous senior pastor's farewell, two days after I was installed and ordained. I did my vicarage in that congregation, and it was full blast ministry from day one. From an academic standpoint, I was more the average guy, you know what I mean? I definitely was not in that top tier. So, my introduction to ministry was a trial by fire.

Interviewee 2 - There are books that I really liked that I wanted them to read. We were calling associates that were like-minded, that they were prepared to grow in leadership, and growth tactics, outreach tactics. But I really encouraged them to go to these larger conferences with me because it was out of the box for us. While we do not see eye to eye theologically with Pentecostals and the non-denominational congregations, we won't agree with many things they do, but the way they lead is worth learning about. So, I wanted my associates to go to these things, and they did go to them. We'd go together, or I would push them to continue to go to church planning organizations, mainly; that was because there they had all kinds of different ways of doing things. And they didn't always fit our situation here, but they always came back more excited, and said "Can we try this?" And I said, "Well, we can do that; yeah, we can try that," you know. Or "We've done this before, and how are we going to organize it?" and that sort of thing. I probably let them do things that, in retrospect, I shouldn't have [done].

Interviewee 3 - We have brought new staff people on board; say one of the vicars we have

had over the last several years, or the new pastors that are on the team right now. One is just fresh out of seminary, one just another like two years out of seminary. When we sit down in the initial orientation, one of the tools I put in their hand is, it's really a John Maxwell piece on priorities. Because I think coming out of [seminary], again like I was, you are just so overwhelmed at first with all that you have to do. What do you keep straight, what's the most important urgent thing, not just simply the most urgent thing? So, that's an initial one, just so they don't get buried by ministry. So, that's a significant, basic 101 class about how you handle the priorities of leadership in the church. But it also helps to establish the idea that there are priorities, you need to have priorities --- what is urgent and important and what is not. So, I think that's where we start.

Interviewee 4 - I went to a stewardship seminar, and I found that to be extremely positive, helpful. I don't remember the name of it, but it was extremely beneficial. I remember some of my buddies really pooh-poohing that idea, and just putting it down, and I thought, "I don't know why you would do that," you know? I just didn't understand why they didn't feel like that was a good thing. So, that would be one. I want to go back to a time, just a few years out from my first call. I went to a Lyle Schaller workshop in like the mid-80's maybe, and I think the guy was inspired by the Holy Spirit. I mean I read almost everything he wrote, and he just said it so well. And he had some phrases. He would say, "My version of reality is," and then he would just lay it out. He said, "Leaders lead. Leaders speak first. Leaders frame the question." I still remember that, and how many years ago was that — 35 years ago? I just felt like that was probably the thing that really started me on the path of leadership. Leaders lead. Leaders speak first. Leaders frame the question. That was huge. What was incredible is that when I went to this seminar, and I saw this guy walking in, he was wearing one of these one-piece jumpsuit coverall kinds of

things, and he just looked like nothing. Then I go into the conference, and he's sitting on top of the table, and he's got these 3 by 5 index cards, and he takes them out of his pocket, and he looks at this one and he just starts talking. And it's like, unbelievable.

Interviewee 5 - Yeah, I think of a circuit counselor that had been in ministry 30 years when I arrived at my first call. Him just being that kind of person who'd been around let me know I could ask him about how things worked. I think there is a lot to be said for people who have hung in there long enough to know the ups and downs of ministry. I think sometimes I run across guys that have been in ministry five or ten years who have written books about things, but I'm not sure they've been in it long enough to have suffered enough to write a book. This one pastor was very helpful to me, and I also had a veteran LLL member, who happened to be a vice president of a large corporation. One thing he taught me was something from the secular world. He was just so helpful to me in helping me think in new ways, always saying things like, "With these horses we will plow," and "You think you're tough, okay, here's what we got to work with."

Interviewee 6 - On my better days, it would be that learning I gained from those further along in ministry that helped me to slow down and listen to people, and after listening only then synthesizing what people are saying. I do think this is a learned resource, something I gained, not from a particular book or person, but more by carefully watching those that knew more than I did. I am not sure if I have a resource for this aptitude, and it could be that it just works with my bias towards action. I don't know if that's inherent or learned. That goes with something else I learned along the way, "It takes so little to be above average." Do something on that today, do something with it tomorrow too. So, I don't know if that's a leadership characteristic --- bias toward action.



Interviewee 7 - I'd go back and say it was [redacted]. He took me under his wing. We worked on some projects. I remember getting in his car, and it was like, "Okay, this is lesson 101 in real life." I'll never forget he said in one of the drives, he said, "Now, what's the Gospel?" And thought, "Well, that's great. I just got out of the seminary. I know all about that." And we had quite a good conversation about what is the Gospel. He took a personal interest in me. Very early in the district I served I ended up on the Mission Board, and then I ended up chairman of the mission board. I started two congregations, but a lot of that grew out of that mentorship. [redacted] was always asking me, "What are you doing with that?" So, he kind of was always pushing me as well. Let me tell you a cute thing, you got me yakking. This was early on, and I was all set to go down to this "stridently Lutheran Conference," where they were to be discussing the portion of the Book of Concord about, "The Power and Primacy of the Pope." He knew that I was all set to go off to that conference, and he let me know that my thoughts on expounding on this issue was not worth the effort, and he took me aside and was asking me exactly how my actions were going to help me be a better pastor. So, I didn't end up going.

Interviewee 8 - The people in the congregation took me under their wing and loved me. You know, it's funny you talked about rebuilding that Gothic church. We started in an old chicken farm, house, out in a small town in Texas. We bought that property, and there's a house on it. It used to be a chicken farm. Probably what brought us all together as a congregation is that I remodeled that chicken house with them. The other thing that established my credibility in that particular congregation is that before we ever really got started, I went out and knocked on 2,000 doors just to introduce myself to the community and say, "I'm a new pastor in this area and we're doing a new thing over here. So, I just wanted you to hear my name and see my face, and here's a flyer." And I was as nervous on the first door as on the 2,000th door. That's not really

my deal, but it sure established a ton of credibility within that congregation. Even though I still carry that guilt. Again, I do not understand pastors who say, "I have zero time." I think there is a problem there somewhere. I've got time, especially to do what I'm called to do. I used to live with that guilt. But I don't anymore. It's my orientation. I also try to put books in their hands that I think have just changed the way I see things. Like, you know, paradigm shift. I see ministry in a whole new light, and it's usually in a theological context. I will say this; I recently took a class from a mentoring coach. I admit I was kind of skeptical of that, wondering if this mentor was just another guy who got tired of being a parish pastor, so he went out and figured out another way to earn a living training parish pastors. But anyway, I took the coaching course that was offered, and I have to say, that gave me a new paradigm shift! From that I want to try to help young pastors quit telling people what to do and maybe help people listen and find the answers that may already be in their own life. That's probably one of the worst things that pastors carry around is, "Just tell me what's wrong and I'll fix you. You know, I'll fix you." So that coaching really --- this late in my ministry, you know --- has given me an opportunity to look at things differently. I want to listen to people differently. Even with my own daughters, I'm thinking I don't need to give them fatherly advice; I need to help them figure out their deal.

Interviewee 9 - There were people that surrounded me in the first circuit I was called to that were masterful in what they did in their congregation in terms of leading that congregation forward based on its own strengths. One of these pastors in particular took me under his wing and shared with me some incredibly important things about how ministry ought to rightly be done. Some of those conversations still are present with me each and every time I confront something new in ministry. Learning to listen and learning to reflect back to the person speaking your clear understanding of what it is they're saying, is one of those things I learned from these

pastors. In essence what they taught me was it is better to seek to understand first, before you hope somebody listens to what you're trying to get them to understand. That wasn't very articulate, what I'm saying is that we ought to listen until we can prove by using our own words, that we actually understand what someone else is saying, before we try to make someone else agree with us. That has turned out to be vital in ministry for me.

Interviewee 10 - In my first call as an assistant to the pastor my senior pastor told me “Don’t do anything without my permission.” I had another pastor who was my vicarage supervisor, and he had five other pastors in his congregation, either retirees or chaplains, etc. [sic] Each one of them over that next two years, grabbed me for lunch, invited my wife and I for dinner. And the first thing they said was “How are you doing?” They each knew that I was working with a pastor that was not easy to work with. They asked, “How can I help you?” One of these other pastors one day called up my supervising pastor and said, “I'm taking all the young pastors to a conference, and your associate is one of them.” As I understood it, my supervising pastor initially disagreed and finally relented saying, “Well, I suppose.” So, this pastor took us up there, and all the way there, and back, he kept saying things like, “All right, boys, let’s talk about what it is you want to learn.” He was so encouraging, explaining, “This is what you need to do, because this is what it means to be a pastor.” That was a three-day mentoring trip that showed me the answers to many, many of the questions that I'd asked, but nobody seemed to want to answer. And one of the first things, as we entered a restaurant sticks with me to this day. He said, “You are a pastor, do not order the New York steak, which is the most expensive thing on the menu. Also, do not order the grilled cheese.” That was a very simple thing, but it was powerful! Oh, how I learned on that trip! And by the way, the question this pastor tried to help me ask myself was this, “What does it mean to be an adult?” His engaging me on this trip caused

me to ask that question and then follow it up with an even more dangerous question, “What does it mean to be a pastor?” And he assumed rightly in asking because I didn't know. And he just spewed stuff out. And then by the way, when he dropped me off back at my apartment, he said, “Don't ever hesitate to call!” and he meant it, and that was the first time I knew I had someone that I could call on.

**4.b. From those things gained, what are the primary things you pass along to those that you have encouraged toward pastoral servant leadership?**

Interviewee 1 - Probably starting my Masters in Family Life, because I'm very relational. I worked day and night, but I work with so many people who are hurting. I worked with 100 high school youth, who just... You see those students on campus that, you know, they're young and they're green about real life. That was me. And I'm sent to this huge church, and all of a sudden, I'm just like inundated with, I mean this was real stuff. There was abuse situations, and it was like, oh my gosh. It was really an eye opener of how little I know. I knew I didn't know a whole lot, but I knew, man, I needed help. Going through the Family of Life Ministry program was a little bit of a shock, you know, about taking care of myself then, and resourcing things in terms of how to help in situations. So, that was helpful, when I was first getting started. It was also helpful because the learning was not simply just what was taught in the class, but the fellowship and the relationships I had with my classmates. Because many of them were older, so I had a lot of good talks with them in guest housing. We'd sit around and we'd just talk, and it was therapeutic for me, but it was also just... I gained so much from walking with some of them. Some of them were teachers, principals, DCE's, and they had a lot of wisdom to share about ministry, and life, and leadership. It was just helpful. It was like a little retreat for me, just to get in with those people. With someone else that's trying to come along. These are the things that

help me. I think you're hitting on the things that are really important. You've got to have somebody to help you process.

Interviewee 2 - About that, I had some considerable push back from other Lutheran pastors as this congregation began to grow using a new model of governance and ministry that I was leading our staff and congregation into. I ran into early on, some real opposition. Our sister church was saying that we weren't really Lutheran, and those kinds of things. So, you have to overcome that, to do some new things. You have to overcome the need to always be cherished by your fellow pastors. Basically, what I did was, I still maintained contact with them. And that is a hard lesson to teach, unless it is the reality that surrounds you. I remember when we built one of our buildings, the Family Life Center, we took out --- today you wouldn't do this because the newspapers aren't what they were --- but we took out a four page insert into the local paper. That was a big deal. It had our church and our staff on the front, and then we had all our ministries inside. You know, it was a big deal, and it went out to thousands, and thousands, and thousands of homeowners, right. One of the local pastors got a copy of it, and he threw it down on a table at our church, in a circuit meeting, and he said, "This is not what we're about."

Interviewee 3 - No question, the eye opener for me in my first parish --- I've only been in two --- was the 11 years in a bedroom community of [redacted], and we were... The eye opener for me was something by Byron called "How to Break the 200 Barrier." I didn't know there were barriers, but that was eye opening to me because it wasn't an LCMS conference, but it brought concepts to me that were so significant in ministry. It obviously made a big impression on guys who wanted to learn how to lead beyond where they were.

Interviewee 4 - Well, absolutely PLI (Pastoral Leadership Institute). It's the premier leadership training that I'm aware of. It is now through PLI 4.0. They have reinvented

themselves several times. The current PLI stuff is really, really good, and more people than ever before are involved in the various learning communities that they have. So, that's definitely one of the things. We also did 3DM when Mike Green was involved with them. That as our congregation was really, really helpful, really beneficial. Those would be the two main things that I would point to.

Interviewee 5 - Today? I think when I see things we're doing, I think that we can share those things with others. One of those, I guess, an example, we started doing live streaming two years ago because we had a member who was a shut-in, and they had money and said, "Hey, I know the technology is there for me to see this from home. Can you put it in?" So, we were kind of, you know, on that very early. So, when Covid happened, and I knew that a bunch of our churches were scrambling to get that up and working, we could just go out and help half a dozen congregations get that up and running fairly quickly, even if they couldn't buy cameras, you know, to figure out how to do it with phones and whatever equipment to get online. So, when I see things that we have that might be a help to others, I just start sharing. And letting folks know, this may not be for you, but here it is. If it's some help, use it, because this has been a help to me

Interviewee 6 – As I said before, I really try to help guys understand that listening first --- hearing before being heard --- is vital in ministry. [It is] especially vital in the first years, when most of us are sent into a foreign place where we do not have much cultural context.

Interviewee 7 - Well, I mean, I get emails from those I have encouraged frequently, or phone calls, or texts, asking, "How would I handle this?" And I would always say, "First thing you go to Father, talk to Father, and wait for his timing. Second, get involved in that person. Follow it to completeness and see what you can do." One of the greatest advantages we have as pastors is we have time, to go to the throne of grace and talk to Father. The sad reality is we

think we are God, and we have to solve the problem right now, which of course does not happen. What does Abba want from you as a shepherd in this place, at this time? And that is so very important. And the other aspect for me, and I did tell [redacted] this, I always think that this sermon is my final sermon that I'm going to preach. I have always thought that way. It could be for me, or it could be for someone else. So, I always make it the filet mignon and not the peanut butter sermon, because I have no guarantee. Those were the terms actually, I had in my dissertation. There's a big difference between making a peanut butter sandwich and [making] filet mignon; it just takes longer. I want to feed them the greatest filet mignon ever, ever they can have. And my idea is I may not have another chance after this Sunday. What if I have a heart attack and I died tonight, or somebody leaves, and they have an accident and they die. I'm not taking a chance.

Interviewee 8 - Oh, it's the Sunday morning message, the sermon. That has always been central, hands down. I had a routine of preparation. It was always written by Thursday, rested Fridays, prepared Saturday, and delivered on Sunday. A sermon gets preached. It's almost just against my preacher DNA to take a manuscript there, but let me tell you, what is on that manuscript is not what gets preached every week. Maybe not even the same from service to service. I absolutely believe it is the message. And the message is in Bible study too. That's all I got.

Interviewee 9 – Teaching young pastors that life is broken, people are broken, and they don't always show up in the condition, as you would want them --- is a reality all new pastors need to understand. It's not your job to put them in a neat little package so that you're comfortable with it. It's your job to meet them with the Gospel. I had a good friend of mine once, not a Lutheran, that said, "You Lutheran's don't trust the Gospel to do its work." I also marvel at,

well, one of my sons once went through a phase where, if you didn't completely agree with his point, he just couldn't stand it. You know, and I would say to him, "It's okay if we don't agree on this. I'm not trying to force you to agree with me. It's okay, I get it." Boy, he couldn't handle that, you know. And I've seen younger guys sometimes, that's where they're at. It's like, you know, they deal with people with the words coming out of the seminary, and ideas, and they almost act like lawyers. So, they can't stand sometimes that they don't win the argument, or that they can't get somebody to completely acquiesce. And you know what? Boy, I'll tell you what, we meet people in the broken, in their brokenness. We don't meet people with a victorious argument. Does that make sense?

Interviewee 10 - I tell them, don't be afraid to ask questions, don't be afraid to be mentored, and by the way, I share that I should have sought out a mentor. But it took a while, because when I left the seminary, they told me I had a master divinity degree, I had that piece of paper and an ordination certificate, and a call document, on my wall. You know what I mean? This pastor who took me to the conference was a very imposing guy. When I was his vicar --- because we were in the same circuit --- the vicars rotated around, and I preached in his church. He still used the old red hymnal. It's Lent. And it comes time and we're singing, and it's one of those TLH hymns that has 412 verses. And we're sitting there and we're singing, we're on like verse five. And he turns to me, and he goes, "If you don't stand up, she's gonna play all 412 verses. You decide when you've had all the verses you want, and when you go to the pulpit, she will be done." At that moment, I did not know whether he was setting me up to stand in the pulpit for the next 407 verses while everybody sings, asking, "Why is that vicar up there?" or whether when I stand up, she's going to play out that verse and then we're going to start the sermon. And that's the kind of guy he was, he was imposing, but he also truly cared. And he really did want to help individuals



become better at what they were doing. Paul, we both have had people in our lives, who we would have never asked to be a mentor because they wouldn't have done it. And we have other people that would have wanted to be our mentor but weren't qualified to be a mentor. And he was somewhere in between. And he said, "I'm not going to give you whatever you want, but I will give you what you need." But as the book of James says, "You have not because you ask not."

**5.a. What are the most important relationships, or events, or learning opportunities that have been most helpful to you in your leadership development, moving you from being a seminary graduate to the position of pastoral leadership you now function within?**

Interviewee 1 - I've had a number of vicars, and I've had DCEs, I've had DC interns. I would say I learned something from each and every one of them, because we all have different gifts. I guess I want to be a student, you know, and there are just so many things that I've learned. I had a DCE, in terms of how he put the lessons together, and things. I still do some of the same things that he does, or that he did at that time. We had a summer intern, it was this college student, and it was amazing how she led youth studies. And some of those things I still do today.

Interviewee 2 - Well, like you, I had a tremendous vicarage. So, I used all I learned from him, initially. You know, like his adult confirmation class, which I still use, and it has significantly changed from what it was. Because he was a very effective adult confirmation teacher, I've remained in contact with him. I would have to say, this was my biggest problem. I didn't have people to go to. Our district mission exec in the [redacted] district, he had me come to a conference, and he gave me his confirmation stuff, and then he said, "Do a hundred visits a week," you know. So, I went door to door. I loved the man, but he was of no help to me. I didn't

have anybody, and I really floundered. That first year I almost left the ministry, you know. I guess one thing that kept me in it was, the district made this crazy challenge before me, to borrow \$300,000 to purchase land. I wonder what that would be in today's dollars! And I thought, "My gosh, I'm obligated," you know. I needed this to work --- the gathering of people -- - to make that loan. That was a hard learning experience. It was a different style back then and where I was, was in an over churchd area, you might say. But once we got a building, and got out of the shack we were in, that gave us legitimacy, and we started growing. To answer your question, I can't think of anybody that was helpful to me, from a Lutheran perspective, in those early days. In fact, it was the opposite. But you know I forgot to mention, there were two pastors that were very influential. They were not Lutheran, but they took we under their wing and taught me things I would not have gained any other way. They were influential, and actually I learned more from them about leadership in those early days than I did from anybody else. They were very gracious to me. They were very successful pastors. One of them taught me a lesson that has been vital, he said, "Don't lose that vote," meaning that if you come to the congregation with something you want them to decide on, and they decided in a different direction than what you want, you will be leaving soon. In essence what he was teaching me was that the pastor needs to know his people, and the people need to trust their pastor before you vote on anything. You know, we went out to lunch, and he laid out his whole way of dealing with people to me. Because he was in an independent church, he focused the whole church to make it more loving, and kind and outward focused, and he grew that church. We are still very close.

Interviewee 3 - If the mission of the church is to populate Heaven and depopulate Hell, you're really interested in trying to advance the kingdom with what God is already doing, and if you're butting up against the ceiling of 200 people in worship, and you get over 200 and then you

go under in average weekend worship, then you're just, "What else do I do? How do we get beyond this?" All of a sudden you have this conference and it's like, "Wow, I never thought of it that way, I never could see that there was actually something about a sociological dynamic at work in the number 200." That was, again, early in ministry, but that was very significant. Then when I got to this parish, then again it was a conference on how to break the 700 barrier, and so that became our goal. So that was a significant source of things for me, at that point. A lot of Lyle Schaller too, he had different categories for churches based on their size. One was a cat, one was a dog, one was a ranch. And Kyle George was another author who I read in those days, too.

Interviewee 4 - The key for me was actually not in my first call. I was there for four years, and then moved from [redacted]. Shortly before we moved, the district convention happened, and I was on the list of the conservative laymen of Colorado to be up on the board. I was a fair-haired child for them. The morning of the elections we walked in and on every table at every place was a sheet of paper that had a line down the middle that had printed at the top --- I found this list from the [redacted] group that said --- "Do not duplicate." (So, I thought, 'Why not duplicate it?') "Listed below on the left-hand side of the page are people who want to overthrow the current district president and install [this other guy]. If you want to do that, vote for them." And there my name was on that list! It also read, "And these people on the right-hand side are supportive of the current district president, and the mission of the [redacted] district. If you're supportive, vote for them." While I was shocked and dismayed my name was on this list as opposing the DP, one other guy somehow managed to make it on both lists! The DP was rousingly re-elected on the first ballot. [Of] all the guys on the side of the list where my name was, not one was elected. And I remember singing throughout that conference "Built on the Rock, the Church Does Stand Even When Steeples are Falling," because that's how it felt.

Interviewee 5 - I would put high on the list our district evangelism person. He had a conference every year, pulling together all the people in mission congregations and doing an overnight thing with their families --- I think it was even two nights --- and just pulling us together at a local camp. I probably learned more there just from some of the others in mission congregations, than any place else. Just getting together everybody who was in a mission plant. I also had to learn the truth, that some of these plants were not going to survive. That reality took a lot off my plate because I had to trust that being faithful to the Word would be the only thing that would make this work, and it was God's to do, not just my effort. But that gathering of likeminded mission planters and their families was a great help too I think for the spouses and kids, because many of our kids are kind of cut off from youth group and other things that large congregations have. For my wife to talk to other wives, and then be that person who could talk to younger wives.

Interviewee 6 - I might say three. There were a couple of key lay leaders at my first church that had an interest in me doing well because they knew then the church would do well. And from the get-go, it was collegial. They were both, a generation or at least half a generation older than me and I was able to listen to them, and they were able to talk to me. So, I think a couple of key lay leaders who the relationship was more, "We're going to do this together," rather than either one of us was going to tell the other how it was going to be. The second relationship would be [redacted], along with the third --- I would say my wife. We continued to enjoy each other's company, spend time together. She was not the assistant pastor by any stretch of the imagination. But she, and I'll say this, she has a very low tolerance for BS, and if something was kind of goofy, she was like an ongoing reality check.

Interviewee 7 - All of that, but I will add this. Whenever there was a workshop of any kind,

I took it. When [redacted] would come for our pre-Lent retreat, I was there. When [redacted], who is my beloved brother, would do a workshop, I was there. I always took the opportunity to never stop learning, listening, and living. The three L's – Learning, listening, and living. By so doing, I grew. And what I gained I was able to pass on to others. One of the saddest things is that many, when they get out of the seminary, put their books away and never touch them again, and never grow. And it kind of reminds me of what Ann Landers once said, “Even a broken clock is correct twice a day.” By that I mean, some of the pastors may get it right once or twice in a long time, but you cannot be a dead clock. You've got to be a moving clock, one that tells the time on the compass of life pointing to the Savior and His precious Word.

Interviewee 8 - I was talking to some friends a while back after a circuit meeting, and we go out and have a martini or whatever. And they were saying, “Well, why don't you do this and that? Why don't you run for this or that, you know, elections coming up?” And I just looked at him and said, “This is all I've got is the ability to handle God's Word. That's all I got. I don't really bring anything else to this.” I like going out with them because they affirm me and they are like, “What more do you need?” [And I think] “Isn't that all anyone would need?” So, that's why I like going out with them. But I think that's true, and that's being reaffirmed. I don't know why it's taking so long for me to say, “It's okay. That is what I bring, I don't need to have all these other expectations.” I'll go visit someone in the hospital, that's not what I'm going to put out, to say this is why I'm a good pastor, you know. It's because I bring you the Word in a meaningful way. But it's not just meaningful. I'm not just trying to apply it to your life. I would say I'm trying to actually bring you into the presence of God, so you actually know the God of the scriptures. That would be a better thing that I am trying to do, and would try to mentor young people into say, “If you can just bring them to know this God,” then I don't know what else you

could give someone, really.

Interviewee 9 - I think this goes back to that first senior pastor in my first circuit that taught me so very much about the importance of listening before talking. That lesson has served me better than any seminar, workshop, or class that I've taken, simply because it gets to the very heart of what it means to minister --- to attend to another human soul. We can do no more to honor and respect another human being than to actually listen to what they have to say --- to the point that we can say back to them what it is they've said to us --- and have them agree with us that we do understand. If there's anything that I try to share with those that asked me for assistance or help in learning about ministry, this is the main lesson.

Interviewee 10 - The best thing was the individuals who over the past 35 years have challenged me, not just the kind that challenge me by saying, "I don't like you," or "I don't like your sermon," or "you don't pick the right hymns," but challenged me in other ways --- like you were earlier talking about with COVID. Folks, they do what they do because they have a reason. In other words, when I was challenged, it was because those challenging me had thought out what they were doing, and it was their position established in their minds. And when they challenged me, it forced me to either say, "I actually know what I'm saying and doing here," or surrender. And to be fair minded I had to realize that, and their challenge forced me to try to first see their side of the issue, before deciding on some action. I had to understand that people actually have a reason for what they do, even if I don't agree with the reason. And more importantly, it forced me to dig deeper into myself and ask myself if I decide things seeking after everybody's approval, or, do I decide based on what I have come to know as right? Maybe most important is the question that reoccurs: "Why [am I] doing this?" The truth is all those individuals that challenged me, shaped me.

**5.b. When you encourage those that follow you in ministry, which of those resources you mentioned, regarding relationships, events, and learning opportunities, do you place before them to encourage them to their pastoral growth?**

Interviewee 1 - So, I feel like each one... I think in order to be somebody's mentor, you've got to be a student of him, and come along with it saying, "I don't have it all figured out. I'm still struggling." My [redacted], is studying to be a DCE, finishing coursework, preparing for an internship; and I just had to read something, and it's like, "You read this through, and I just want to kind of learn from your perspective."

Interviewee 2 - I have attempted, in our area right here, to try to impact fellow pastors, and it has not gone well. I mean, there's a pastor in our circuit, who is not a very good preacher because he does it the way he's always done it, and he's not very confident. I tried to say, "Here's some things you might want to try," you know. He's not a tough person, or a mean person, or anything like that, but he escaped into the conservative way, you know the "I preach to God, I don't have to change," mentality! I wasn't talking about his theology; I was talking about his delivery, his presentation, the way he comes off. His church is just getting smaller, and smaller, and smaller. One of the problems with here is that we have people who want to be transferred to us, you know, from other Lutheran churches. We didn't encourage that, unless they were ELCA, and then we know we have to undo the damage first.

Interviewee 3 - I continue to use the Byron material, even though it's dated. We have really managed to make that our own and have learned how to take that process and make it very specific for the congregation here. It also impresses me that it's not something that any of those that I mentor had previously heard about. But as I bring these resources to them, they see [that]

the connection within the congregation has its own internal vocabulary, speaking about the purpose for which the church exists.

Interviewee 4 – When I got to [redacted], and one of the first conferences I went to, was led by Kent Hunter, on Church Growth. And a light went on, and I realized that my self-assigned mission, coming from the seminary, was to save the synod from the liberals. I realized that may [sic] not be the best mission. The great commission was the mission I needed to embrace. It was a turning point, a huge turning point. I just wrote Kent a note and sent him a gift of appreciation for what he did. He was a huge impact for me. So, there you go. It was very clear. That clarity is what I share with those I have mentored, that making disciples is the singular purpose of the church.

Interviewee 5 - How do I see it being used by others? I think, I probably see some of those following behind me as a picking up what is being shared, you know, even those congregations I've eventually left. Being able to leave something behind has been helpful. And here's one: the pastor that preceded me here was actually a vicar that started this congregation and he started it with a premise that we are going to start right away with a servant event that we are going to do every week for the community for the rest of the life of this church. I've never heard of doing that before, but they have served a weekly community meal here every Friday, open to the community, free, since their foundation, and that's a good thing that lived beyond him, to me. And they've been able to do that, which has been amazing to see. I think, just kind of leaving something behind in ministry that could be helpful to the next pastor coming on. I've tried to share what I've learned along the way, for better, for worse, with others, knowing it's a challenge. It doesn't happen overnight.

Interviewee 6 - I don't have a great answer to that. I'm not... Maybe the closest thing... I



have two reactions. I don't know if either of these are an answer to that. Two reactions. I think one is by modeling, to say this is how we do it. My associate, he knew about me doing this with these other guys for 25 years, so he too has a group of guys; he's got a group of smart guys that he meets with. They've been getting together for five or eight years. So, modeling it. I've also done for a decade or so a thing I called a Homemade Pastor's Conference. I got about 15 to 20 guys, for two nights, three days. They would come to my church, we'd watch some video and talk, or read a book, we'd golf, we'd cook steaks in my backyard, and I think that was modeling by getting diverse guys, pastors, together for some cross pollination. So, setting an example of welcoming the brothers and having collegial conversations, and talking about challenges. Some of those conferences I go to I really don't know what the conference is about, because I spend all my time talking with people about the realities in their life. And I can see how that can be a way to do that. One other real quick way to clarify this, in those relationships, especially with these young guys that I'm working with, I try to make it clear this is a two-way street. I want to learn from them.

Interviewee 7 - Let me just, from personal experience, help you see how I grew in my ministry, and you will see how I try to help those brothers that follow. You remember, I said I had two vicarages. You remember hearing that? Okay. My first vicarage was hell. Absolutely hell. The second vicarage was heaven. And I look back now over my life, and I thank God I went through hell before I got to heaven --- literally, and physically, and mentally. When I was going through my first vicarage, the one thing when I would come home weeping and crying, and I was going to quit. It was my mentor who said, "You are not quitting. God's going to use this for good." The one thing that I came home with, and I would say to my wife, "The one thing that I learned in this vicarage is how not to screw up a congregation." I saw it in the pastor who was

before me. I will tell you; it was painful. I wept, I cried, my hair turned white, I suffered extensively, my wife suffered, my family suffered, my kids hurt. It was the hardest time, but through that experience I grew immensely. I was hardened for the battles, and I got the scars. And so, before I do anything, as I said this earlier in one of the questions, I always put the lens of the Gospel on. What would Jesus do for me, or call me to do, in this situation? How could He use me to help my people? I cannot stress enough the wounds and hurt and pain, and weeping, you know. At that time, I hated it. I wanted to get out as fast as I could. I kept saying, "If this is what the church is about, I'm not going to be part of it." But it was my mentor who stood by me. He said, "Son, God is going to use it." And it was another mentor who said to me, "God is forming and shaping you to be a man of God like no other." I had two men who would never allow me to quit, just as you can't. And then when I went to my second vicarage, my supervisor saw things in me that I didn't even see, all because I never got any of that in my first vicarage. While it is difficult to compare two experiences, I tried to involve those that I am a mentor to and seeing how the challenges in their lives are also the building blocks that God uses to develop leaders in specific places at specific times. Saying, "The difficulties in life, as a learning experience, is preparing you for the next thing God calls you to," is one of the things that I think those that I'm a mentor for need to hear most.

Interviewee 8 - As I've said several times in this interview so far, I'm not really sure I'm the right guy to be answering this question, any of these questions. The things that are the most important to me are those things that I pass along to those who either ask me about them, or because of my years, or people put me in contact with to try to help them. I'm not sure what resources I could really offer other than tell them that relationships are important for your growth personally, and relationships with those in the congregation is important between the pastor and

the people to build trust. One significant thing in my life that really helped my pastoral growth was to be able to count on some older men in my family that already had significant experiences as pastors. My father was a pastor, as were several of my uncles. At this point in my ministry maybe some of those younger than me see me in these more experienced roles that I see my family members in.

Interviewee 9 - This seems so strange, but I keep coming back to that one pastor who shared with me the vital importance of learning how to listen. As I look around our world, as I look around our church body, there are so many things that surround us that speak of division as something that is absolutely inevitable, something that can't be avoided. Well actually listening to one another to the point of being able to articulate another person's position does not mean you've taken on that position; it only means you've listened! If I have the opportunity to teach only one lesson, this would be it!

Interviewee 10 - You know, and a lot of it has to do, by the way, with finding their story; because there's a reason that they do what they do. And if I find that story, it helps me understand them. I still may not be able to explain things to them in a way they understand, but if I understand their story, we can make progress. And as the mentor, that's on me, not on them, because I'm the authority. I've come to the position that if I can find out what makes you tick, what your passions are, what is behind the way you talk about things, I can pretty much teach you anything that I want you to know. Now, if I can't figure that out, I won't know how to access you, I won't know how to do it. And that's really a part of leadership learning, figuring out what makes people tick, and talking their language — not necessarily yours — to talk their own language to them.

**6. Has there been anything that you have learned, as a mentor to a less experienced**

**pastor, that has helped you forward in ministry?**

Interviewee 1 - I try to come at it knowing that I don't have all of the answers. I'm still figuring it out. There are some things where it's like, "Man, I'm knocking my head against the wall trying to get my arms around how to do this," how to lead in this way. I think that when we do that as leaders, then we open the door for them.

Interviewee 2 – One thing that we did here that was impactful --- that has continued to help me lead staff and new pastors --- was a Paul Borden consultation here. It was very impactful as far as changing our whole leadership structure. I remember what he told me. He said, "You know our church body hires pastors of any background," and "I know you can take this church up to 500 in attendance. If I was to hire you, I would put you in a church of 300, you know 300 in attendance, and see what happened." About the church I serve he said, "I know you can get to 500. I don't know if you can get any further than that." He was just blunt, you know. And while I didn't like his theology, for sure, but I did like, and have been blessed by, the structure we adopted through that consultation. I know the church council model was so inefficient, and actually created problems between staff and lay leaders. That is so much better now. And those I have led through understanding that has helped them move forward in leadership. Another thing I would say --- I don't know where I got this from --- but it's about how one handles staff. In the secular world everyone knows that if you don't hire right, problems will happen. The biggest trouble you're going to have as a pastor is with your staff. I mean, it's going to cause you the most pain, and it's been absolutely true in my vocation. You know what I would do differently if I was getting a new guy from seminary? I would talk to people like you and say, "Might you even come aboard with me, as we evaluate this person and if they will fit here? I was too narrow in my focus, even though I thought I had expanded it, but I had expanded it with lay people, not

with people in my ministry team that were staff. I know that's kind of unheard of, but if I were to go back to the seminary again for a candidate, I would ask you to review that person with us.

Interviewee 3 - Certainly, humility, you know, soft things like that, in terms of being a humble... You use the term servant leader. I would say, too, when you have a teammate. You know, our seminaries do a good job of training us to be solo pastors. Team ministry is a different animal. It's always been surprising how insecure we pastors can be. So, I think I've learned to root for the successive teammates. Literally pray for the success of teammates, and God's grown me in that area. I mean we're on the same team. We want to grow the kingdom. That's the goal, not my ego, or my need to be perceived as the better pastor. Why would that be? So, I guess God's grown me personally, a lot.

Interviewee 4 - That there really are different ways to skin the cat. That people don't belong in boxes, if this, then this. That just because somebody really is comfortable in the liturgy, and just goes there, doesn't mean that he is going to be rigid and not missional, or that he will have to stay there. So, that's been part of it. Another thing, I guess, is to see that maybe my assessment of what is really good, just specifically in terms of preaching, or not so good, may not be as accurate as I thought. When I hear other people say, "Man, that was good," talking about this younger guy, "He's really, really good," I'm going, "Really?" So, that's it. One more thing, I guess, is to see that, --- well, this is one of the things that I don't know how far down the path I've gotten on this end --- we had a young man here who is very missionally focused. He's always taking a leadership stance, and framing the question, and really pushing on the mission, in mostly a good way. But I'm concerned that he may end up out running his coverage, I guess you might say, and forfeit the benefits of other people being along on the ride. And he's sort of like very early adopters out there, and maybe doesn't realize that, you know, you need those late

adopters.

Interviewee 5 - I'm trying to think of the younger guys who come along in ministry that have been of help, and I think I've run into probably more second career guys like you, than younger guys. I'm trying to think of some of those along the way, [redacted] probably more than other places. I would say [it was] what I've learned from one who had a really solid education program, a great pastor's class, more developed than I've ever seen. I copied everything that he had. His process made me realize that to do this you need a lot of new members, and that made me up my game a little bit. I think I was getting pretty lax, of just trying to get people in, thinking "Okay, now they'll learn the rest in their Bible study." But he kind of stepped me back, making me understand that we really need to give folks a better foundation coming in, prior to joining. I think he was a good person for me to learn from, and he's probably about 15 years my junior.

Interviewee 6 - Yeah, again, with the guy that's my associate. He continues to help me. He's in a PhD program and so we talk about books and things, so I'm learning things from him. He's helped me with some technology things, to write a blog. I think, at least as far as your research, my experience and whatever this is, I think a key thing for me is to continue to have to listen, to swallow my pride, and to not be the guy that thought of the good idea when I can help somebody else have the good idea. So, somehow, I think that fits into whatever our relationship is, but mainly just being willing to listen to him and his way of thinking.

Interviewee 7 - I'll go back to [redacted], and then I'm going to go to another guy that I attempted to mentor. The one thing that I learned: how important what you say is, and how they hear it. There's a difference between listening and hearing. Okay? [redacted], for example, he would say, "I thank you. I'm going to think about it." I had another brother, which of course

makes me be aware of the value of what it is that I'm saying, how I'm doing, because somebody's watching me, somebody's looking at me, all of those things. That's one. But I also had another guy, and I won't say his name because I don't want to bring any damage to his reputation. I took him under my wings also. He had a church that was solid, strong, but he wanted to introduce the Lord's supper weekly. He pushed it, and he pushed it, and he pushed it. And I said to him, "You are dividing the congregation. Don't go through this." He said, "No, I'm going to. This will be a battle to die for." I said, "You are going to die on this battle." And sure enough, it backfired, and two months later he was gone. And as I look back, I wonder if I should have taken him [aside] and spent just a little bit more time and said, "You know, you are new here. Why don't you take extra time?" So, what did I learn from [the ones] that I have mentored? Words are important, but maybe time is more important. I should have spent more time with him in person [then] I could have instilled in him the words. Whether that would have worked or not, I don't know, but I look at the difference between [redacted] and the other brother. [Redacted]'s ministry has blossomed beyond his wildest imagination. He was chosen as a circuit visitor, and he's doing fantastic. The other brother left in a big hurry, and I don't hear much from him, you know? So, if that answers your question.

Interviewee 8 - Oh, probably. Well, yeah. I don't know if it's in a mentor relationship, but I am so impressed with some of the young guys that are coming out of seminary. When I go to the pastoral conferences and sit in their workshops, I'm just like, "Well, where did he get that stuff?" I mean, good stuff, you know. It's like I don't even know if I could learn that — which I could. I'm a learner, and it doesn't matter whether it's a young guy. If they've got something to offer, I'll engage and want to hear it. I guess what confused me a little bit about the whole deal; I've never formally had a mentor. You know, "Pastor [redacted], will you mentor me?" It's just things that

developed. Often times, as I thought about it and looked back over my life, most of the situations where I would say they were a mentoring situation were just peer mentoring — of people that I found I had immense respect for, and we connected. And we just mentored each other, so to speak.

Interviewee 9 - This may not be the most succinct answer but, there was a time when one of my sons once went through a phase where, if you didn't completely agree with his point, he just couldn't stand it. You know, and I would say to him, "It's okay if we don't agree on this. I'm not trying to force you to agree with me. It's okay, I get it." Boy, he couldn't handle that, you know. And I've seen this in younger pastors sometimes, that's where they're at. It's like, you know, they deal with people with the words coming out of the seminary, and ideas, and they almost act like lawyers. So, they can't stand sometimes that they don't win the argument, or that they can't get somebody to completely acquiesce. And you know what? Boy, I'll tell you what, we meet people in the broken, in their brokenness. We don't meet people with a victorious argument. Does that make sense? Maybe the best way for me to say it is I have learned that winning an argument is never as good as listening to somebody long enough to hear what they're saying, before trying to give them a prescription for improvement. Sometimes new pastors that I see help remind me of this lesson and instill in me the idea that I need to help them listen better, just as someone did that for me.

Interviewee 10 - Yeah, you know, I try to read two to three books a month, at least one professional, every month. And I, by the way, I just finished um, 'Starfish in the Spirit;' which by the way, if I sent a copy to [redacted], he would read the first chapter have a heart attack, and I would probably be called an accomplice murderer by the end of the day. This book is, it's all about micro communities. And literally, it says, we should take our churches and go back to the



early church model. And I'm still the pastor, but I'm second career, or a worker priest, and these five families worship over here, these three over there, and by the way, this isn't small groups, they're actually doing worship and life out there. In these small groups, my only job is to make sure that they have proper resources and be a resource for them. And I'm reading this book, and it both made me want to run away screaming, [but] it also wants to make me run toward it.

Because given what went on during COVID, this book came out about halfway through COVID, and this guy actually got rushed, and you can tell. But if I had [had] more of a model like that, when COVID hit, I wouldn't have been worried, because I already would have had these people in place. And as the pastor in this model, we would have much less to worry about. Send out your sermon. Send out the worship services. And we'll get together monthly with our cohorts. This would keep us fresh in terms of Word and Sacrament ministry, figuring out how in a dynamic environment to keep the Gospel moving. We are too often insular.

**7. Is there any subject, or issue, or resource that has helped you move forward in pastoral servant leadership that you want me to know about, that I have not asked you about?**

Interviewee 1 - I think the work that Vanessa Seifert is doing with leadership would be definitely something that would be worth proceeding with. She teaches that the first path is your personal leadership, focusing on yourself. The next one is leading teams, and so we worked with that, and then dealing with discipleship. There are four quadrants, and I feel as if this picture really is correctly focused in terms of leadership. And the resources that Vanessa brings are valuable. She's also my coach, and that has been a huge blessing in terms of, "Okay, how can I stay on track? How can I keep processing these things that I want to grow in as a leader?" I think it's neat how this is set up, because one of our key targets is helping pastors and church workers.

And then okay, “What are we doing with the challenges that arise?” Whether it is all the conferences and stuff, and all that goes into that vision. I found this to be very, very helpful. So, yeah, I would definitely get a hold of Vanessa.

Interviewee 2 - Yeah. Just one last thing I wanted to say. A while back ago, I had this crazy idea and no way to bring it about. I thought that our district should have like an HR department, and that we should mold pastors, or bring into the district, pastors with an idea of outreach and leadership. I even thought we should have a moniker to our district, The Outreach District, or something just to say that this is what we want in pastors. I think Texas has a little bit of that, and if they do let’s learn from them.

Interviewee 3 - I’m just looking over the bookshelf here, if there are any other things. You know, Tom Rainer puts out some good stuff. He would definitely be another author that is worth looking into. Tom Rainer. Mancini, he’s really good on leadership development, those are the ones I guess I would mention. You know, I guess I would mention too, I think in some cases, you know, we all have different gifts; we all have different passion skills, which is one size doesn’t fit all in terms of leadership development. But I think if we come out of seminary and our goal is to be a pastor, and by that we mean we are cranking out sermons on the designated days, and we’re being kind to people, and marrying them and burying them, and baptizing them and all the rest. And if we go home at night and we think, “Good, all done. Did it. Checked that off.” I think what we need to instill is — and only the Holy Spirit can do this — is a passion for the mission of the church. God has not just called us to babysit the saints. If that’s what the word pastor means, we’ve missed it. He has given His church the calling to make disciples. And that means, “What am I doing today that is moving things forward toward that end?” We are to have that as a mission, a goal that we’re moving towards. So then what steps are we taking today that

are going to try to get us there? Right? When you were in a business world, you were looking at a bottom line. How can we have a product that people will want, that will work well for them; that they are willing to pay for? That's a goal, and you're working towards that goal. I think that is very critical if you are trying to develop leadership. Why would I even want to develop leadership? Just for the sake of leadership? No, that's what you said when you began. I think we need to make sure that we are instilling the heart for the mission in those we mentor, and that's why we want to be better at leadership, for the sake of the mission. How can I provide not only the shepherding care of the people, but the leading of the sheep forward toward achieving that, or partner with God in seeking to expand the kingdom? That's just the heart and soul of the need in leadership development. If you don't have that, why be a leader? It's like you said, why are you pursuing a degree? Just for the sake of a degree? There's a bigger purpose than that, a more important purpose than that.

Interviewee 4 - Well, I think you know about *Leadership from Within*, (Peter Urs Bender?) which is kind of the foundational stuff for PLI (Pastoral Leadership Institute) leadership training. I would say that is foundational in the very best sense of the term. If people will take it seriously, it's got a major potential impact in people's lives, because if you're leading from the authentic self that you really are in Christ, and you have that clearly in mind and you understand yourself, and it goes back to that stuff from Friedman, "define yourself and stay connected." That's really going to be the most impactful because God works through who you really are, not who you want to be or who you want to pretend to be. So, having said that, then maybe I would say once again, Edwin Freidman, "Failure of Nerve – Leadership in the Age of the Quick Fix." It's a monograph because it was published posthumously. His wife took the notes that he had put together, he had probably written maybe half of the book. So, the first half is fairly filled out, and

then the last half not so much. But I think it's just so clear.

Interviewee 5 - Yeah, boy, this is a sad answer, and probably no. I can't think of any that I can really point to, other than people resources that are out there doing ministry. Yeah, I just can't. I wish there was something more [formalized] for people, like what you are proposing. I am so glad that the church planter you work with has you to talk to. There is no way that you're going to prevent the hardship of what it's like to plant a congregation; but just to have somebody as a sounding board, that would be a big help. I appreciate you taking this on as a topic, because I think we are lacking in this work, and I think I was blessed to have people here and there who just did this mentoring without calling it mentoring. Somebody told me if a pastor survives five years, he's got a 50% chance of making it to retirement, but the first five years are really tough on people. Like you said, if it's nothing more than just somebody to bounce an idea off of, without being told that we're silly, or ignorant, or stupid, we can make progress. And an inch of progress, acknowledged, can make all the difference.

Interviewee 6 - I think PLI (Pastoral Leadership Institute), and PLI GET were terrific. And I know that program has evolved a few times, a few times since I've been out, but those were terrific. I think the other thing, and this goes back to you and the stonemason stuff, I always thought being involved in the district helped me to get a broader understanding and a better platform from which to do ministry. I was on boards; I helped with some conference committees. I think that kind of learning by doing leadership and connecting, and cross-pollination has been useful. I always thought my district stuff was part of my continuing Ed. I don't know if that fits into what you're asking.

Interviewee 7 - Well, you know, we talked about being in the Word. The other thing that I would say, tell the people to study the original languages. I don't hear enough people saying this,

because there are so many golden nuggets in the scripture, that the English is not sufficient. There's nothing wrong with the translations but study the text backward and forward. Most pastors go to the seminary, do the Greek and the Hebrew, and when they get out, they don't touch it. Which is a tragedy, it's travesty. You know, I preached yesterday on Isaiah 42, and I looked at the specific word that God had chosen, the suffering servant, and that was my emphasis, to be chosen. And he didn't only choose, but he gave the equipment, and all the necessary tools for him to use. God has given us those tools, and to put them... I notice behind you I see the Greek books all behind you on the shelf, you know, man, you got to look into this and let God speak through you, and to you, you know? It's great to see commentaries, and great to do all of the research, but if you don't know what that word is or how it shapes you... Like sometimes one word will just completely, completely change the whole sermon. I'll give you an example. In Exodus 14:13, the Israelites are about to enter into the Promised Land. The sea is in front of them, and behind them is the army of Pharaoh. And everybody is frightful. Then Moses said, "Stand still, and behold salvation." And the word for salvation is the root word for Jesus. And so, in essence, Moses is saying, "Stand still and see what Jesus does for you." That's how I... Let me double check. I've got my Hebrew Bible here. Let me just double check. I've got to make sure I gave you the actual quotation correctly. I think it is. No, here we go. Exodus, here we go. Yeah, 14:13, "And Moses said to the people, 'Do not be afraid. Stand and see the salvation of the Lord, which he is doing for you. For this you will not see the Egyptians after today until the end of time'." And so, you have the salvation of the Lord, which of course is saying, "Stand still and see what Jesus is going to do for you." And then when you read it, it's just a totally different picture --- totally different picture. And then later on in the same verse, then in 14 it says, "And the Lord will fight your battle for you." That's the one thing I hope to

instill in young people. Am I fluent in the Hebrew and in the Greek? I can always learn more, but I dabble with it constantly so that I can stay sharp. And if I don't know, I've got Reed Lessing!

Interviewee 8 - Oh, nothing that would just jump [out] at me. No, I just look at my books and journals here, and well, let's just say I think you have a better handle on that answer than I do. I know I try to take advantage of whatever is offered in terms of what the district presidents [sic] —and some of the people that call me for help share things they use with me — but I am not sure what I would recommend. I sure hope what you are proposing here gets heard and some part of it works, because I can see its value.

Interviewee 9 - You know, it's too bad that I don't think there is. I mean as far as a resource. That's why what you are doing is pretty important. Yeah, I've come to the place where I really think that we need to do this to take a step back and review. We can talk about this too, the idea of hope, that we are going to make a difference, you know. Because I don't see a lot of hope right now, the circuit I'm in, a bunch of young guys, and they're like Herr Pastor, and they're doing church, and you know, I have a hard time with them. And it's not that they are bad guys, it's just that their view of church is not about leading an army. In fact, I think they're actually scared. I know there's that pull between control and freedom. You got to trust the Spirit a little bit. You know, you can't keep this much control. So, I guess the thing I would say as far as a comment is, we have to come to that place where we're leading an army again. And what you're doing is important. How do you lead an army? You train them, and you release them. And the whole idea of discipleship is, at least I think it means that I'm always a mentor and I'm always being mentored. You called it, with your background in the construction, you know, you were an apprentice. And I think you're always an apprentice, but you're always a journeyman, too, as we all seek to become craftsmen.

Interviewee 10 - I think I'm one of those guys that I would like to see our circuits be reorganized by collegiality, so that I can find five other guys who have churches like the one I serve. But then at the same time, if I actually believe in that, it means we can't disband the circuits, because my purpose is not just to be supported and support people who are like me, it's to find the people who we will open ourselves up to, and who might actually be willing to learn from us and us from them. And by the way, when they hold your excommunication service for delving into these subjects just a bit too deeply, you let me know and I'll get a plane ticket, and I'll stand right beside you. Because if we don't do something like you're talking about, in about 20 years, we're going to have a church, or if we do have a church, it will be all about simply running in circles. And as James said, we are constantly being tossed about by the wind and the waves.

## APPENDIX FOUR



MEMO

To: Paul Hass

From: Abby Jones

Date: May 2, 2022

Subject: First Data Memo for Project

Paul- As we discussed, this is not a complete pass at the data, although I did take a great deal of time the past two days to try to get you more than I started—data just sucks me in. I have only supplied you the Charts that go along with any points made here. I will send you them all when you return and a bit more on their content.

Before then, I will also have more time to make sure they are all very consistently formatted and ready to be inserted into your document. I did not want spending time on that part to take away from getting you data right now.

I am around for the next few hours to answer any and all questions you may have.

### CURRENT KEY TAKE AWAYS:

When you look at the data as a whole, Macro-Macro and Macro-Micro format, there are not certain categories that stand out. Rather, the answers are quite evenly distributed.

When you divide the data and examine it question by question, you do begin to see some categories, larger and subcategories, begin to stand out.

This particularly true for the DISTRIBUTIVE LEADERSHIP category and the



DEVELOPING subcategory.

SPECIFICS:

Macro-Macro Data (Charts 1A and 1B)

DATA CREATION: This data was created by examining ALL the questions TOGETHER with THE LARGEST CATEGORICAL ANSWERS.

FINDINGS: While in looking at this data, particularly in the bar chart (CHART 1A), it appears that Distributive Leadership and Transparency of Character outperform the other two categories. Yet, when the data is examined in terms of percentages in a pie chart (Chart 1B), the categories are fairly equal in their distribution.

Macro-Micro Data (Charts 2A and 2B)

DATA CREATION: This data was created examining ALL the questions TOGETHER with the SUB-CATEGORICAL ANSWERS.

FINDINGS: While the bar chart (Chart 2A) shows that Developing clearly outperforms the other subcategories, when the data is examined by percentage with the pie chart (Chart 2B) there is much more equal in distribution, with no category being starkly prominent.

Developing and Integrity were the only two categories that were even over 10%.

Question Findings: Micro-Macro Data and Micro-Micro

DATA CREATION:

Micro-Macro: This data was created examining SPECIFIC questions TOGETHER with THE LARGEST CATEGORICAL ANSWERS and then

Micro-Micro: This data was created examining SPECIFIC questions TOGETHER with the SUB-CATEGORICAL ANSWERS.

Question 1b: In your past have you seen pastor's growing in leadership, this could be

yourself or others, being valued and acknowledged that context, what did that look like?

Distributive Leadership (41.9%) {CHART 5}

Developing (47.9%) (CHART 6)

Question 2a: How do you discipline yourself in growth regarding servant leadership in your context?

Transparency of Character (37.3%) (CHART 7)

Distributive Leadership (36.1%) (CHART 7)

Question 2b: What process do you use to encourage growth in servant leadership in those you mentor?

Distributive Leadership (48.2%) (CHART 9)

Developing (52.9%) {CHART 10}

Question 3a: And as a follow up, what are the most important leadership characteristics needed in the rising leaders you work with, that move them forward in progress toward leadership?

Transparency of Character (38%) (CHART 11)

Distributive Leadership (32.2%) (CHART 11)

Serving (40.5%) (CHART 12)

Question 4a: What resources regarding leadership development were the most beneficial in your transition from seminarian to pastor in your first call?

Distributive Leadership (38.1%) (CHART 15)

Developing (54.2%) (CHART 16)

Question 6: Has there been anything that you have learned, as a mentor to a less experienced pastor, that has helped you forward in ministry

Optimization of Talent (38.6%) (CHART 23)

Risk (38.6%) (CHART 24)

Innovation (32.4%) (CHART 24)



**MEMO**

To: Paul Hass

From: Abby Jones

Date: May 25, 2022

Subject: Second Data Memo for Project

Paul,

As we discussed, attached to the email that contains this memo are the Charts for the Top 10 Meaningful Words for Each Question, along with the spreadsheet that shows the context for these word studies. It also includes a “Meaningful Words Chart” for all the Interview questions.

Also included is a separate spreadsheet for each word that shows the context. This is a result of the fact that there is just simply too much content to put it all together, the meaning(s) became too muddled.

**KEY POINTS YOU NEED/ASKED FOR:**

*Explanation of Meaningful Word Chart format:*

Instead of simply using the Top Ten Words by Quantity, these charts were created by carefully examining the words and ensuring that the words had consistent meaning and context, instead of being too diluted because of having too many meanings or uses. For example, the word “time” or “kind” have multiple meanings and are open to many interpretations, hence they

were eliminated.

### *Review of Meaningful Words*

#### Quantitatively:

It is observed that in the data set there are several words that consistently appear across all the questions.

This is important because examining the data in a question-by-question format, even in its entirety, this would produce data that would be quite different than examining the total frequency chart. (see CHART 35)

For example, the word “people” is in the Top Ten of all the questions and ranks first for five of the questions.

A form of the word “leader” appears in the Top Ten in six of the answers, but “trust” only appears in one.

And of course, these results are dependent on what questions are asked. These interview questions were intended to be open ended questions, allowing interviewees the opportunity to largely provide the answers they wished, from their own context.

#### Qualitatively:

There was a great deal of the interview responses regarding relationships, even when this particular word did not show up. The result of this is that the use of a proximity spreadsheet categorization alone provides a less than complete picture. Whether it was words such as, “congregation,” or “mentors” or even with “God,” the interviewees spoke about relationships in important ways.

This appears to be important, as it demonstrates how outwardly focused the interviewees

are, in many of the defined codes you have used for the data set. The interviewees are nearly universal in their measuring relationships as more important than their own position or accomplishments.

In reading all the interview responses many times, it is also quite apparent how humble these interviewees are about their accomplishments. The data set, run through the process we have created, demonstrates this as we find that Heifetz's definitions of Adaptable Leadership qualities are unexpectedly very evenly distributed across this data set. This very even distribution is an important point, as qualitatively the interview responses demonstrate a balanced wholistic picture of the interviewees. Those interviewed, across all the questions, demonstrate the capacity to maintain a consistent balance all aspects of the Adaptable Leadership Model in their working with others.

*Review of Categorical Charts (per your question about "take aways")*

In another thorough review of the Categorical Charts, there was no question, or even two questions, that simply overwhelmed all the others to the point where any question lost significance. In most cases all four categories are within a very narrow plus or minus 10% distribution.

This is an important finding, as it demonstrates that the interviewees think about their positions and the qualifications for them in many ways, encompassing all of the Adaptable Leader Model traits you are measuring. To say this in a clear way, to be the interviewees you have responses from are very well rounded in their approach.

Excursus - If this data were to be translated into a plan to recruit people to hold the specific position of mentors, this realization would be a critical concern. Those interviewed for this research demonstrate a significantly well-rounded perspective and present the ideal that those

you would seek as mentors would need to demonstrate the same traits. The point here is to say that if those interviewed for this research project are to be models for future mentors, a recruiting process that seeks out new mentors needs to have as its foundation the ability to determine the well-roundedness of a potential mentor.

## APPENDIX FIVE

### Coding of Interview Transcripts for Qualitative Analysis:

- **Distributed Leadership** - The leader delegates specific roles to team members and provides accountability; distributing the authority to act and holding them responsible for the results.
  - **Proactive (P)** – Acting in anticipation of future problems, needs or changes.
  - **Decisive (D)** – The ability to make decisions quickly and effectively.
  - **Developing (De)** – Moving forward in growth of advancement.
  - **Serving (S)** – Serving subordinates to achieve ends.
- **Optimization of Talent** - The utilization of the entire skill set of each team member involved in the mission, not just those at the upper most level.
  - **Diversity (Di)** – Involving people from a range of perspectives.
  - **Risk (Ri)** - Embracing risk.
  - **Innovation (I)** - Seeking innovation.
  - **Achievement (A)** – Values achievement.
- **Transparency of Character** - A clear charter means that the team all agrees to follow the same set of well-defined goals, duties, and ground rules, to which all team members are held.
  - **Values (Va)** - Adherence to agreed processes and values.
  - **Endurance (En)** - Willingness to bear pressure.
  - **Integrity (In)** - Holding all participants to the same principles.
  - **Receptive (Re)** - Able to consider change.
- **Development of Mutual Trust** – Simply put, trust means confidence. The opposite of



trust is distrust, or suspicion. Relationships are built on, and sustained by, trust. Mutual trust is the currency on which mission operates. Trust fosters strong bonds among all stakeholders and provides the environment in which adaptive leadership thrives.

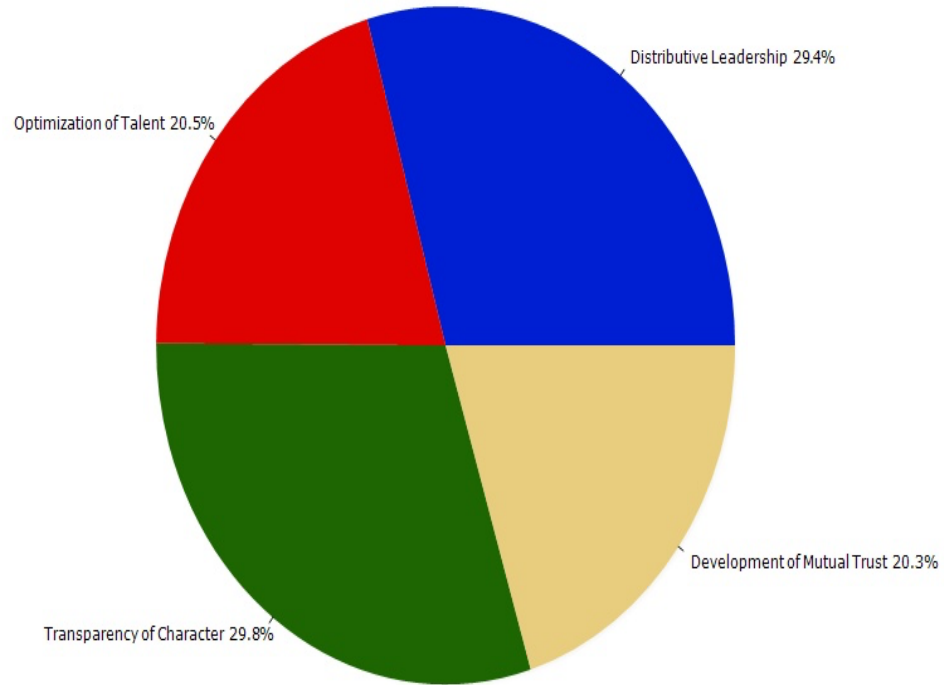
- **Listening (L)** – Giving full attention to what is being communicated.
- **Vision (Vi)** – Imagines, articulates, and reinforces the shared vision of the group.
- **Focus (F)** – Focused on people, not processes.

Source: Matrix based on Ronald Heifetz' Four Main Traits Adaptive Leadership model

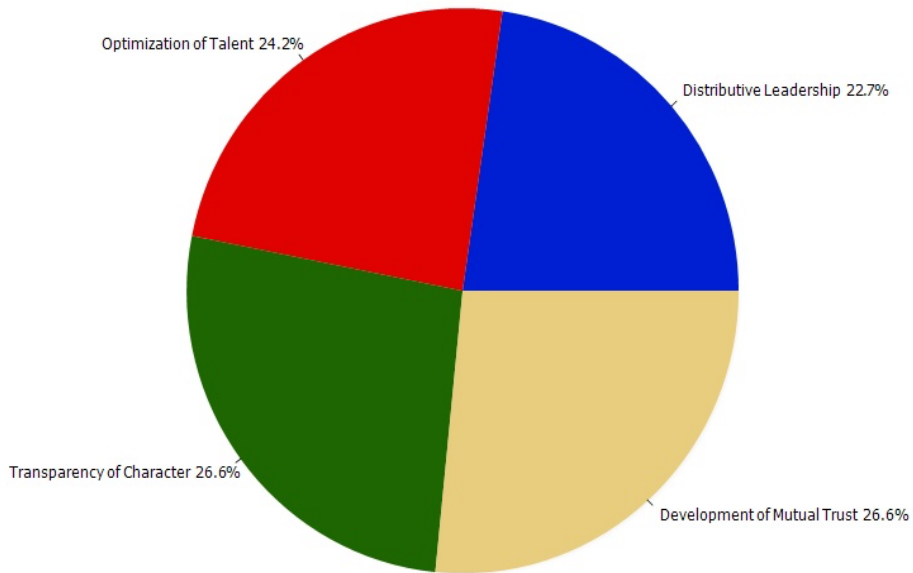
## APPENDIX SIX

### CATEGORICAL CHARTS

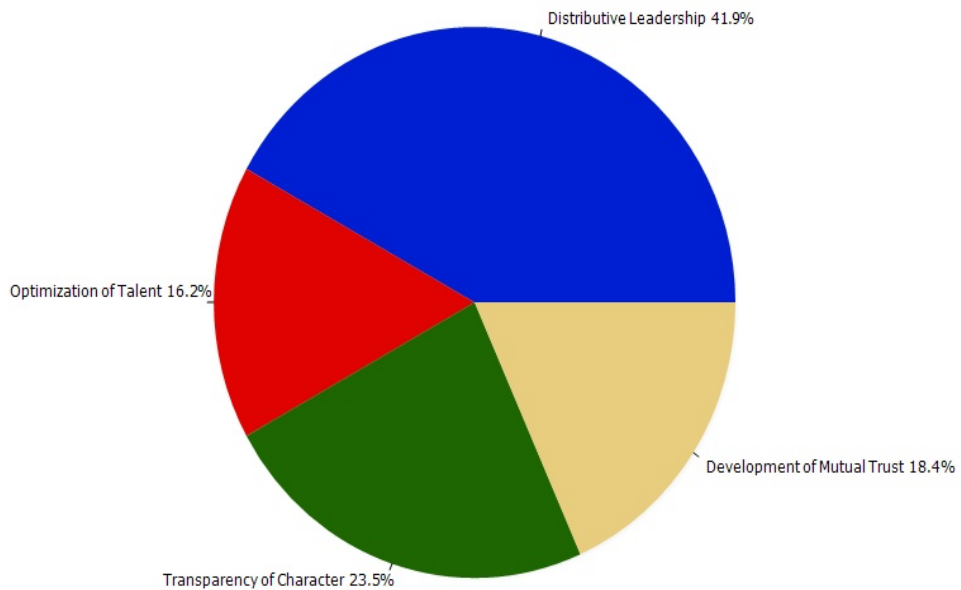
All Questions -- Categorical Answers



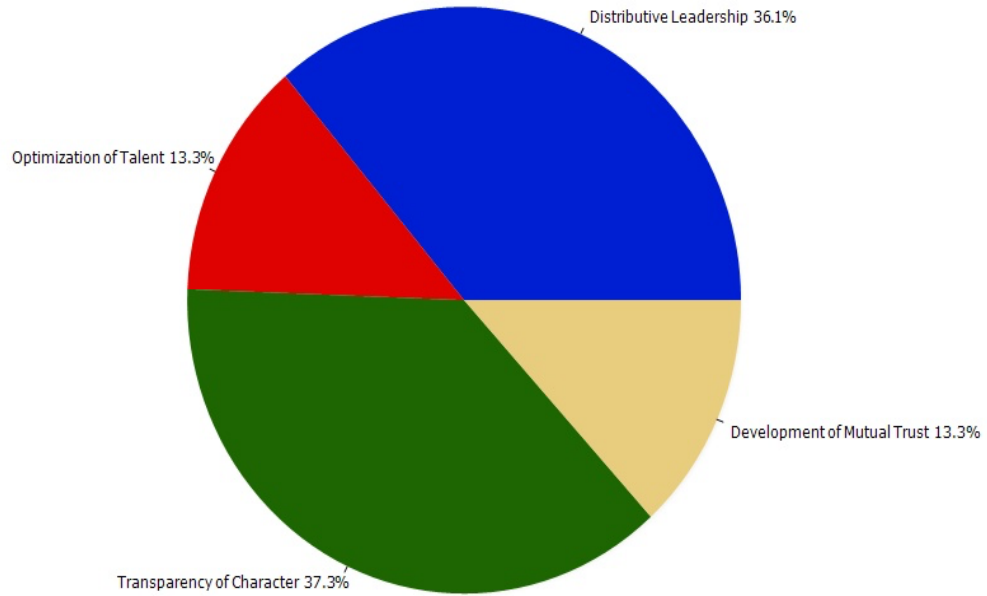
**Question 1a-- In the context of the congregation you serve, how do you see the congregation acknowledging and valuing your leadership?**  
**Categorical Data**



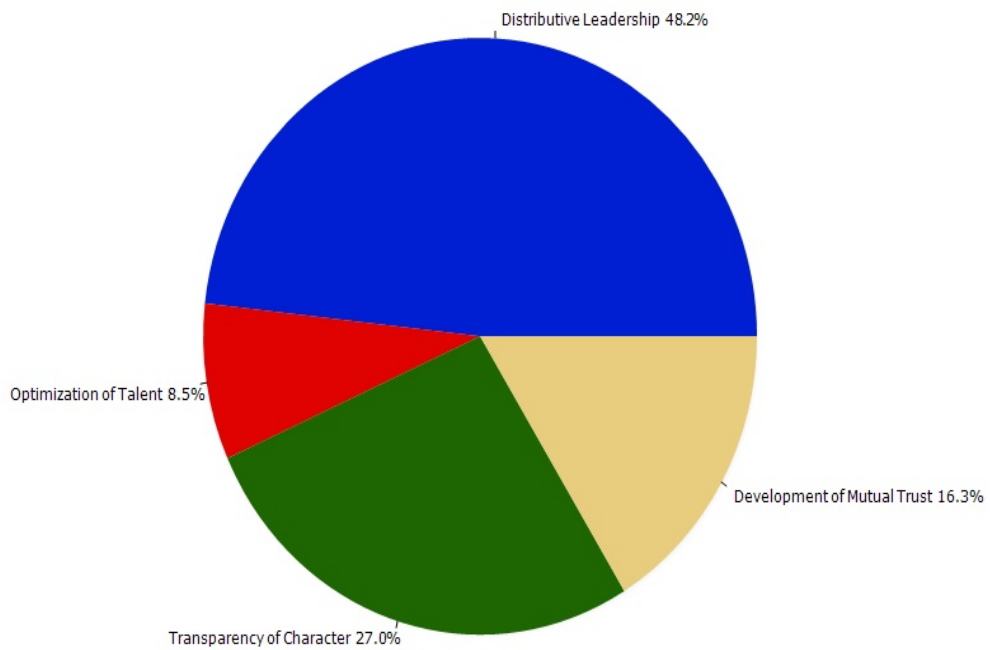
**Question 1b- In your past have you seen pastor's growing in leadership, this could be yourself or others, being valued and acknowledged that context, what did that look like?**  
**Categorical Data**



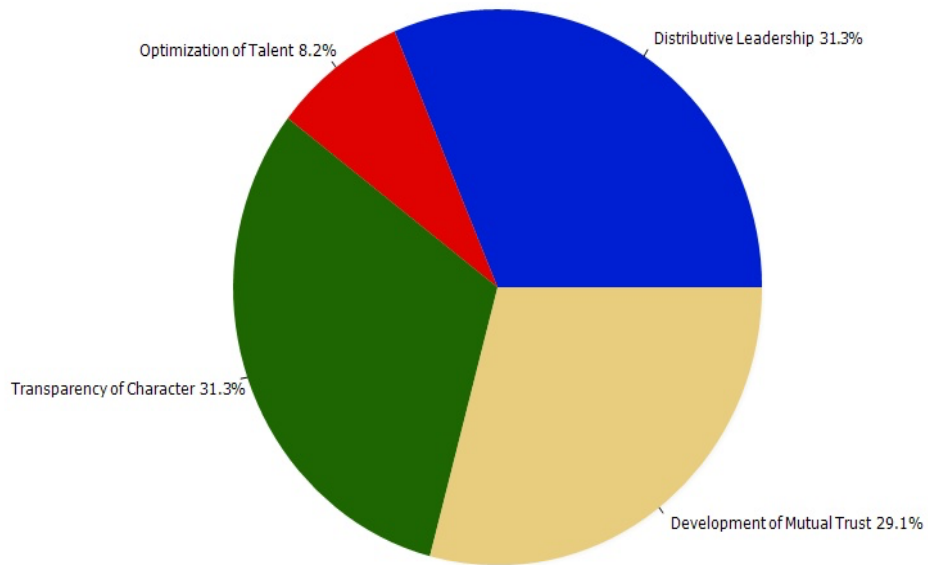
**Question 2a- How do you discipline yourself in growth regarding servant leadership in your context?  
Categorical Data**



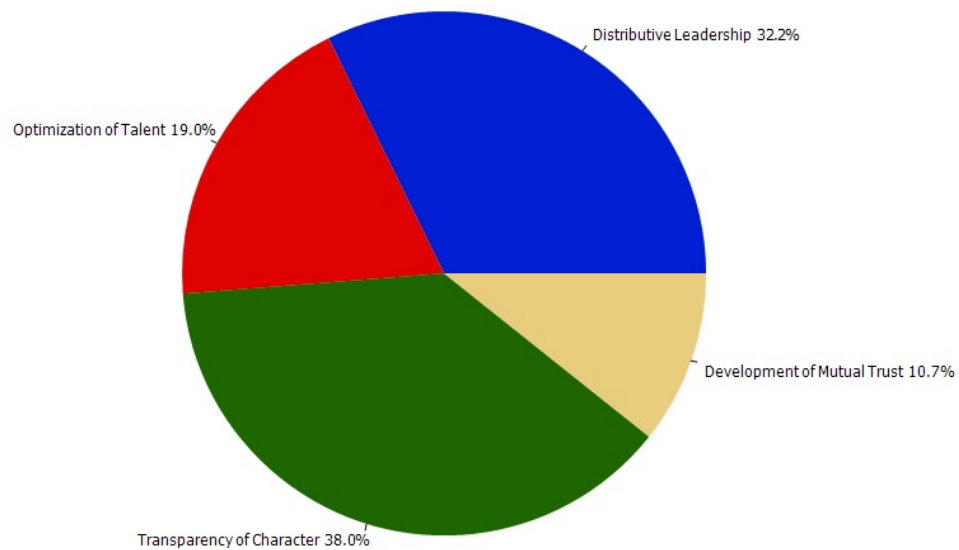
**Question 2b- What process do you use to encourage growth in servant leadership in those you mentor?  
Categorical Data**



**Question 3a- As you lead in your setting, what are the most important leadership characteristics, or traits, that you personally exercise?**  
**Categorical Data**

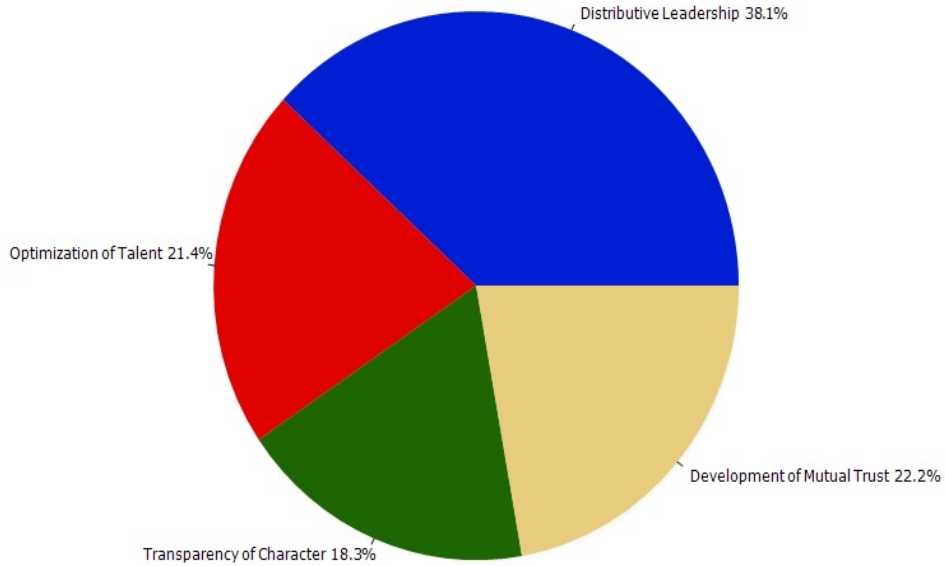


**Question 3b- What are the most important leadership characteristics needed in the rising leaders you work with, that move them forward in progress toward leadership?**  
**Categorical Data**



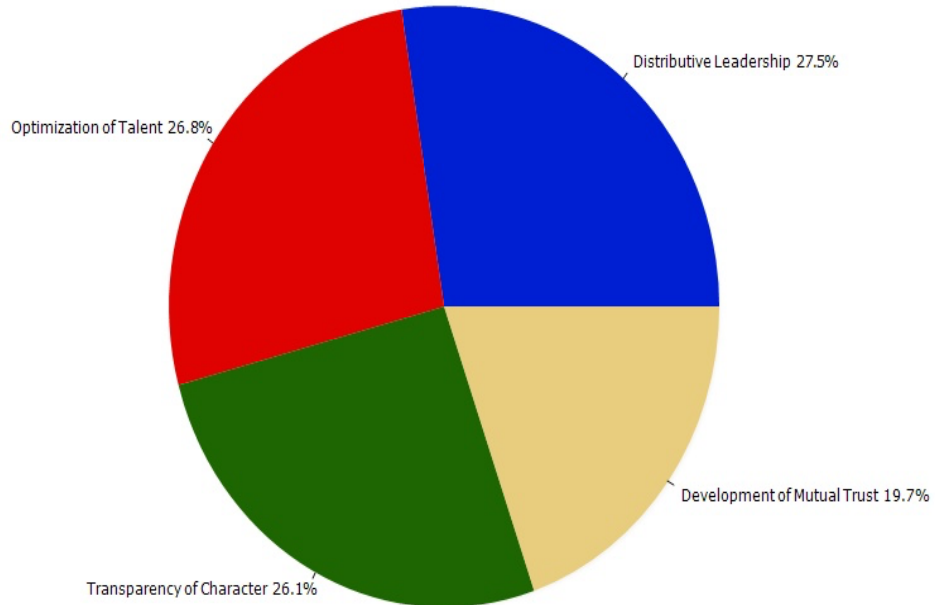
**Question 4a- What resources regarding leadership development were the most beneficial in your transition from seminarian to pastor in your first call?**

**Categorical Data**



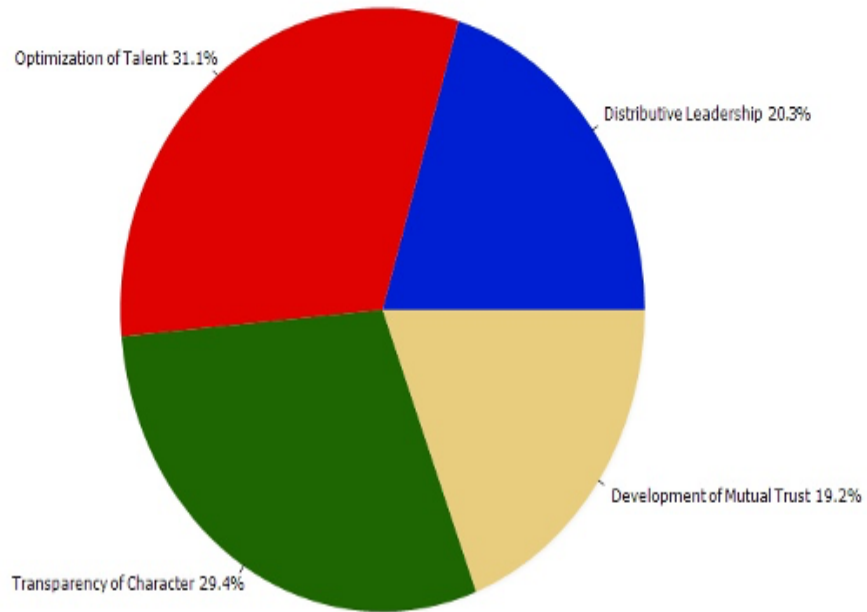
**Question 4b- what are the primary things you pass along to those that you have encouraged toward pastoral servant leadership?**

**Categorical Data**



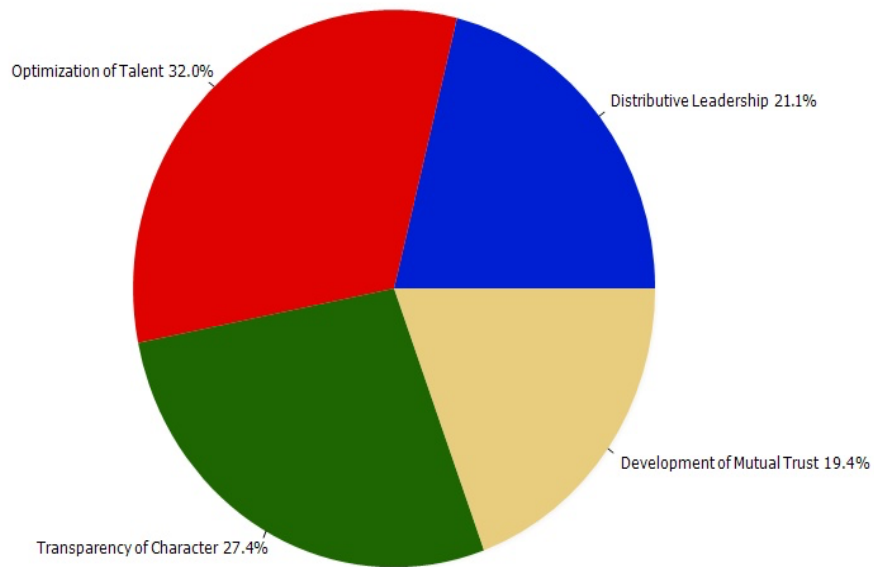
**Question 5a- What are the most important relationships, or events, or learning opportunities that have been most helpful to you in your leadership development, moving you from being a seminary graduate to the position of pastoral leadership you now function within?**

**Categorical Data**



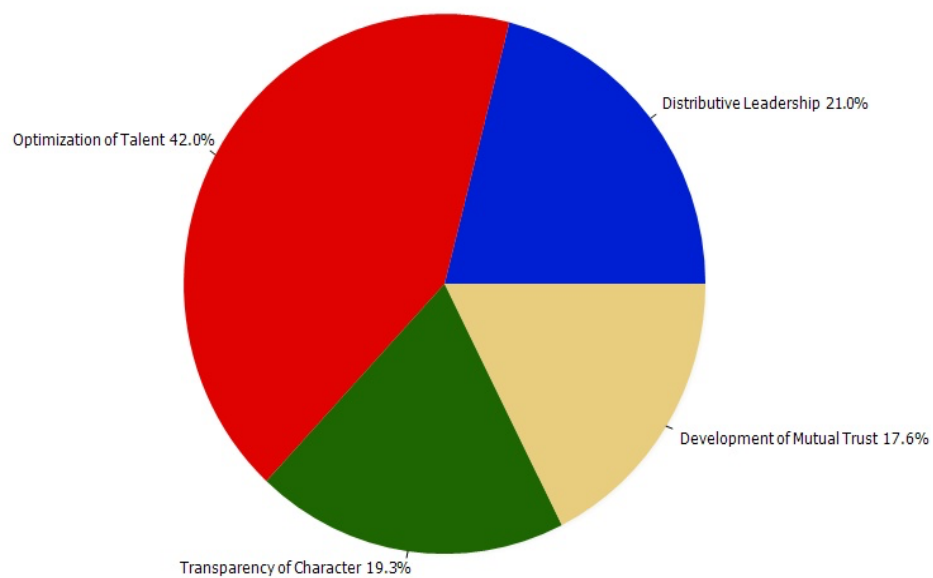
**Question 5b- When you encourage those that follow you in ministry, which of those resources you mentioned, regarding relationships, events, and learning opportunities, do you place before them to encourage them to their pastoral growth?**

**Categorical Data**



**Question 6- Has there been anything that you have learned, as a mentor to a less experienced pastor, that has helped you forward in ministry**

**Categorical Data**

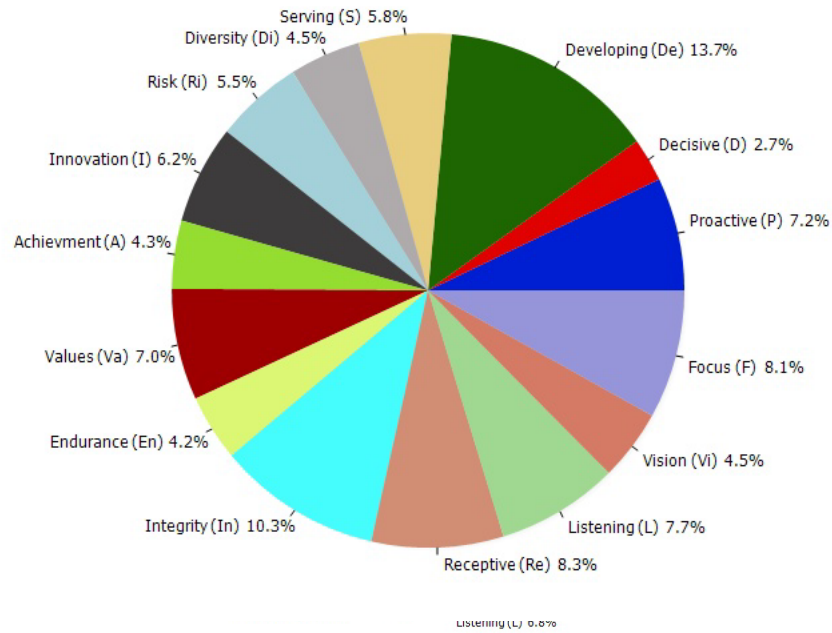




## APPENDIX SEVEN

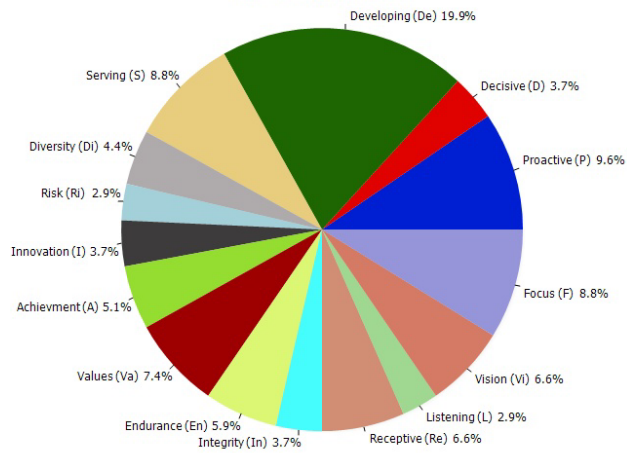
### SUB-CATEGORICAL CHARTS

**All Questions- SubCategorical Answers**

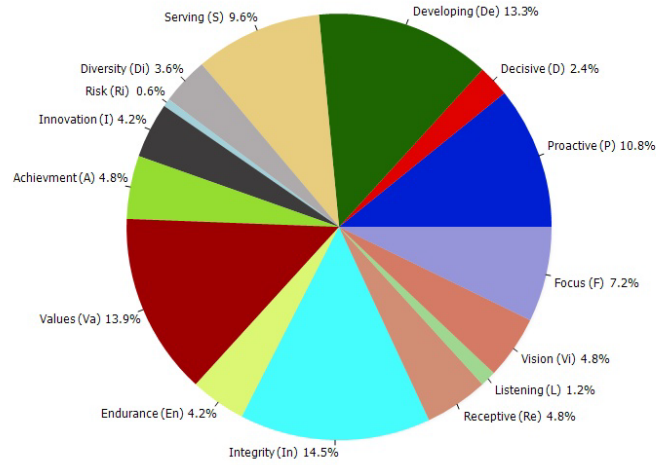


**Question 1b- In your past have you seen pastor's growing in leadership, this could be yourself or others, being valued and acknowledged that context, what did that look like?**

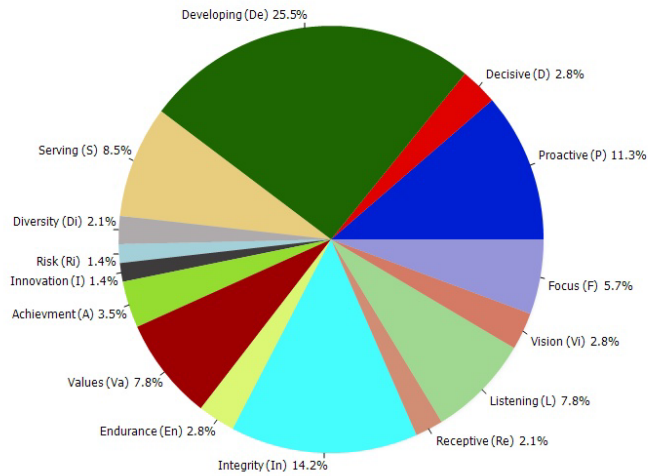
**Sub-Categorical Data**



**Question 2a- How do you discipline yourself in growth regarding servant leadership in your context?  
Sub-Categorical Data**

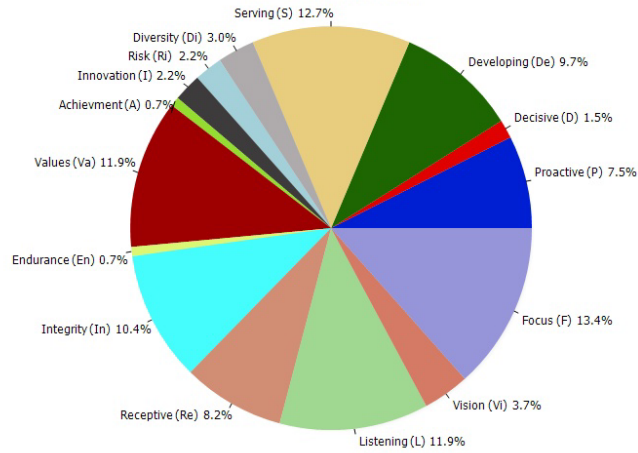


**Question 2b- What process do you use to encourage growth in servant leadership in those you mentor?  
Sub-Categorical Data**



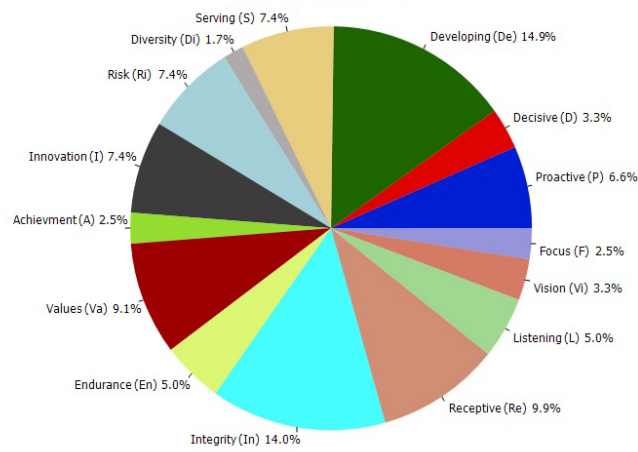
**Question 3a- As you lead in your setting, what are the most important leadership characteristics, or traits, that you personally exercise?**

**Sub-Categorical Data**

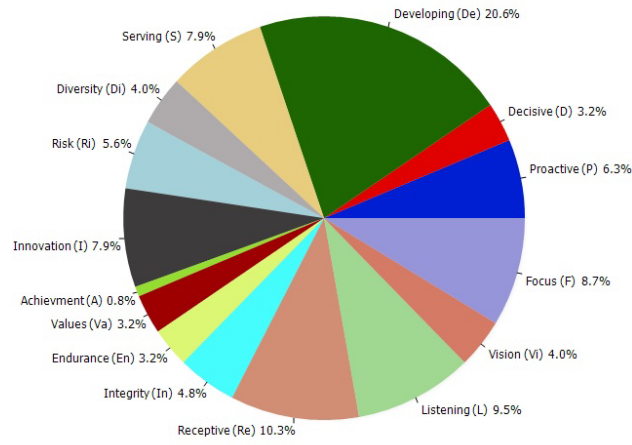


**Question 3b- What are the most important leadership characteristics needed in the rising leaders you work with, that move them forward in progress toward leadership?**

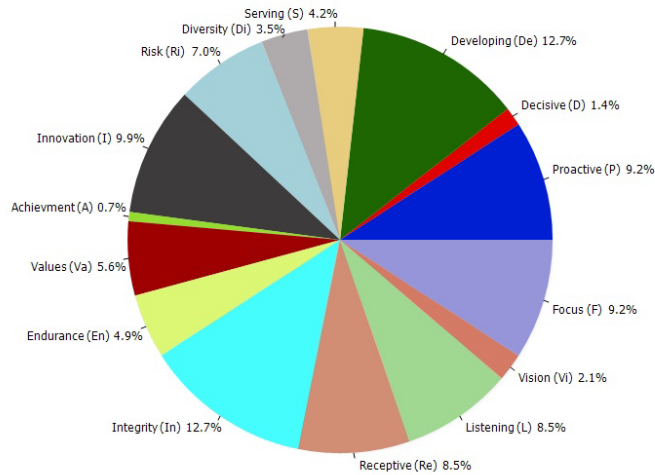
**Sub-Categorical Data**



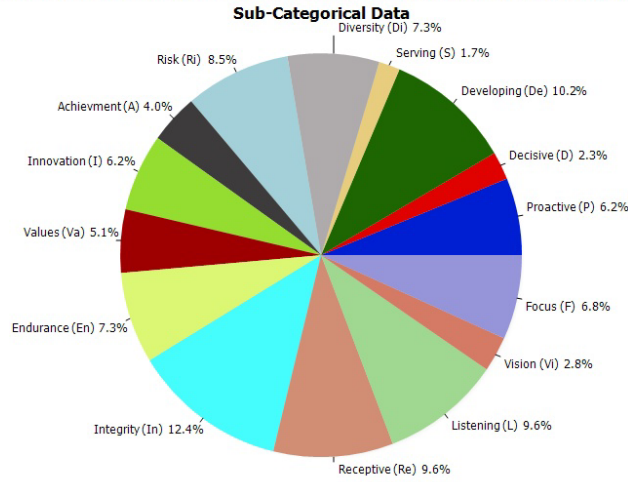
**Question 4a- What resources regarding leadership development were the most beneficial in your transition from seminarian to pastor in your first call?**  
**Sub-Categorical Data**



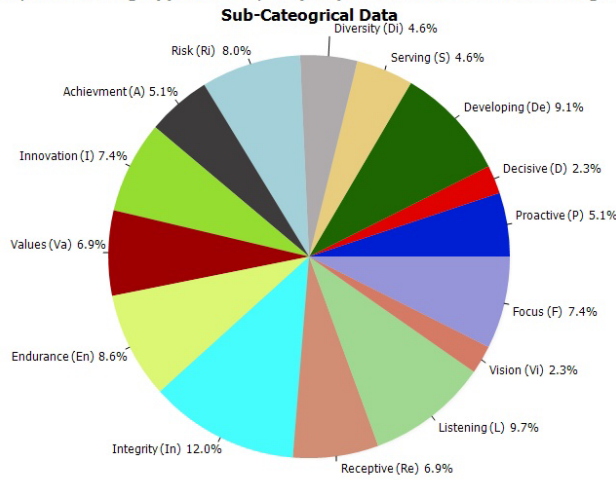
**Question 4b- what are the primary things you pass along to those that you have encouraged toward pastoral servant leadership?**  
**Sub-Categorical Data**



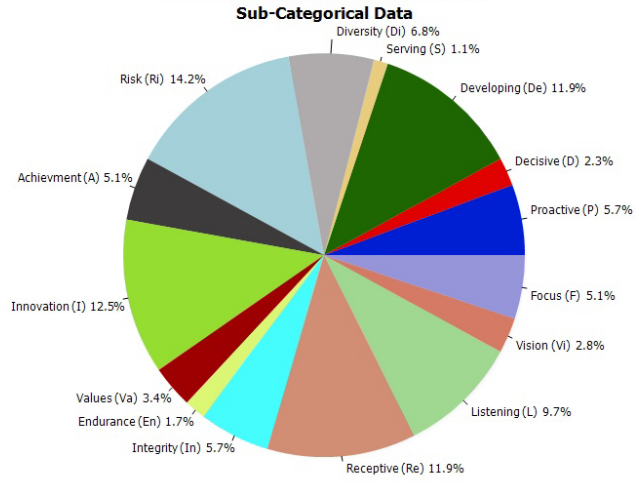
**Question 5a- What are the most important relationships, or events, or learning opportunities that have been most helpful to you in your leadership development, moving you from being a seminary graduate to the position of pastoral leadership you now function within?**



**Question 5b- When you encourage those that follow you in ministry, which of those resources you mentioned, regarding relationships, events, and learning opportunities, do you place before them to encourage them to their pastoral growth?**

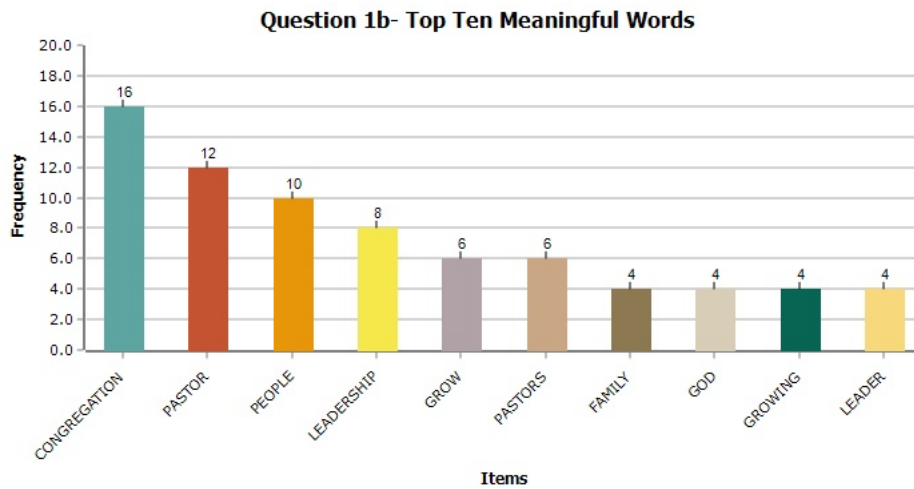
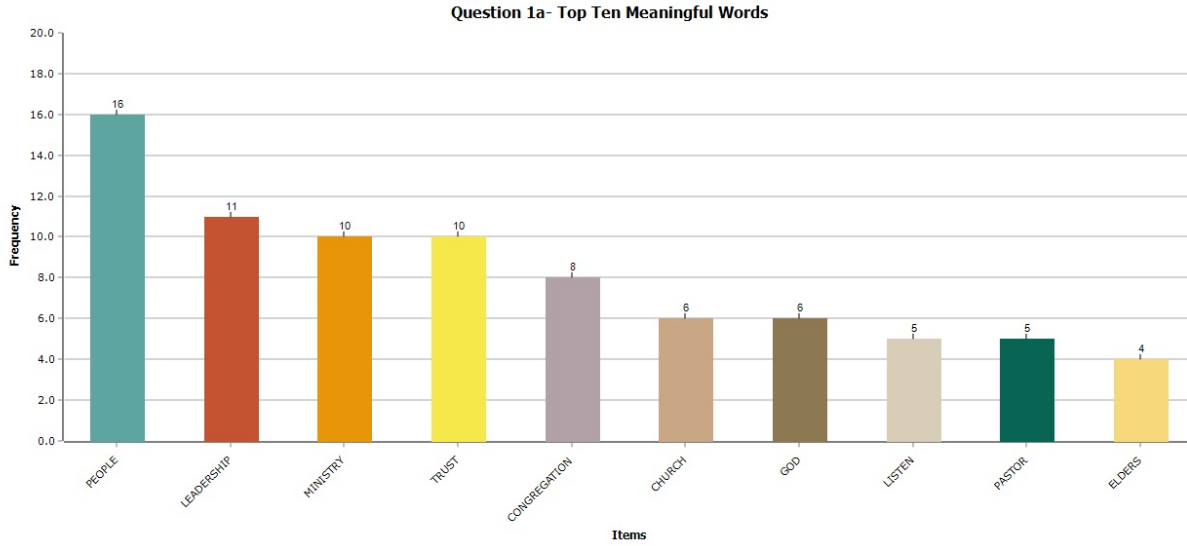


**Question 6- Has there been anything that you have learned, as a mentor to a less experienced pastor, that has helped you forward in ministry**

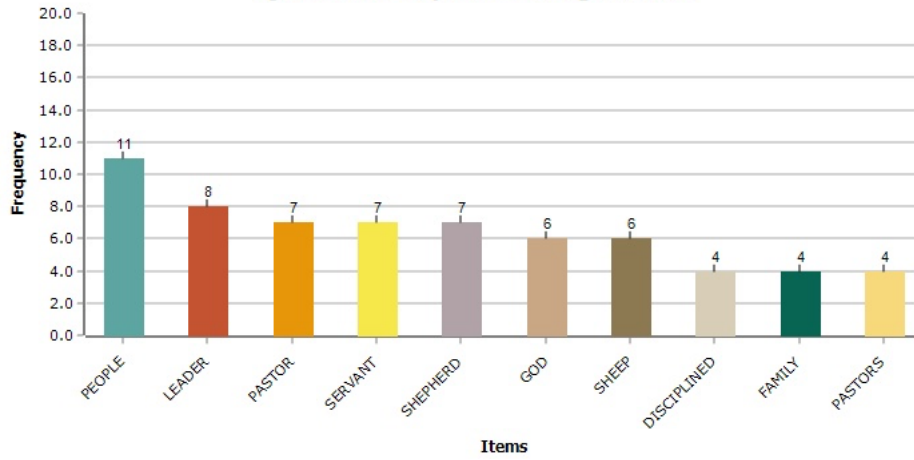


# APPENDIX EIGHT

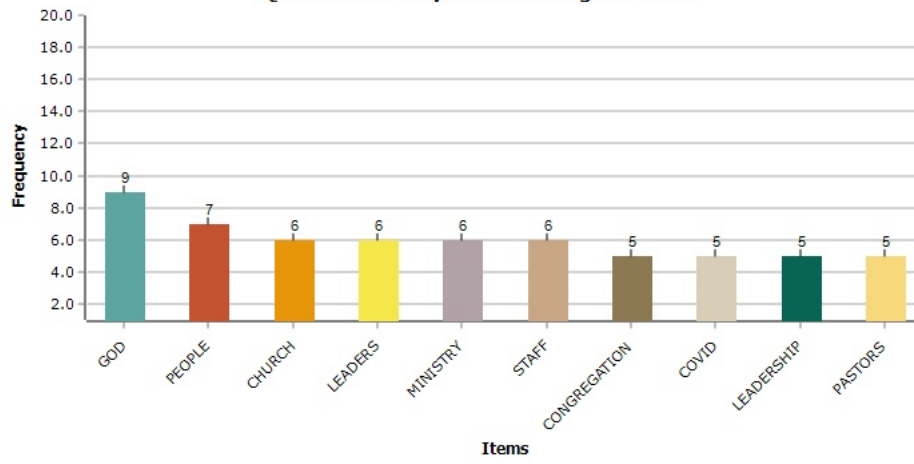
## LINE GRAPHS



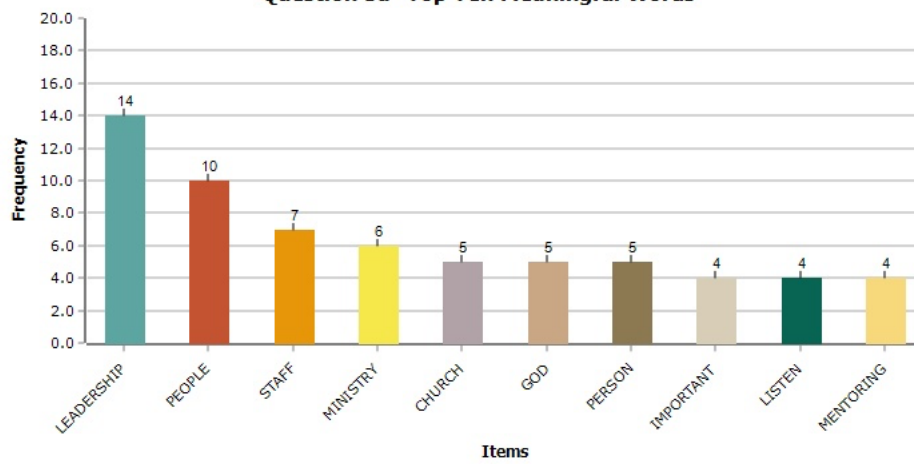
Question 2a- Top Ten Meaningful Words



Question 2b- Top Ten Meaningful Words

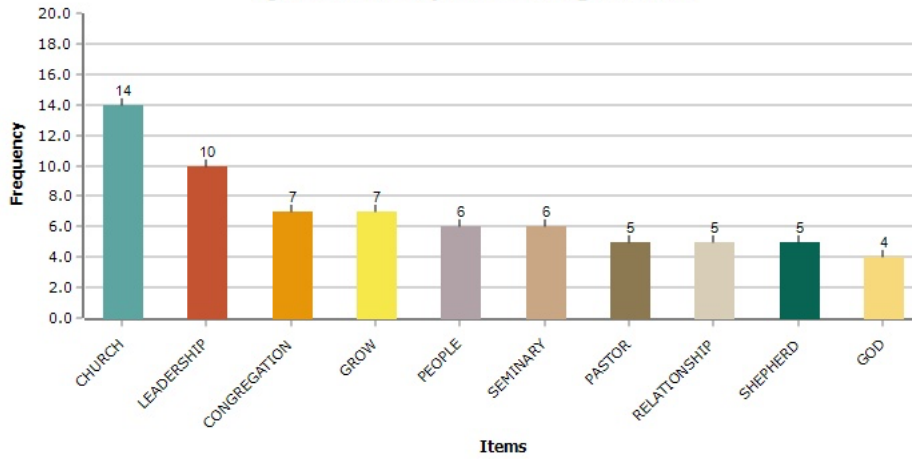


Question 3a- Top Ten Meaningful Words

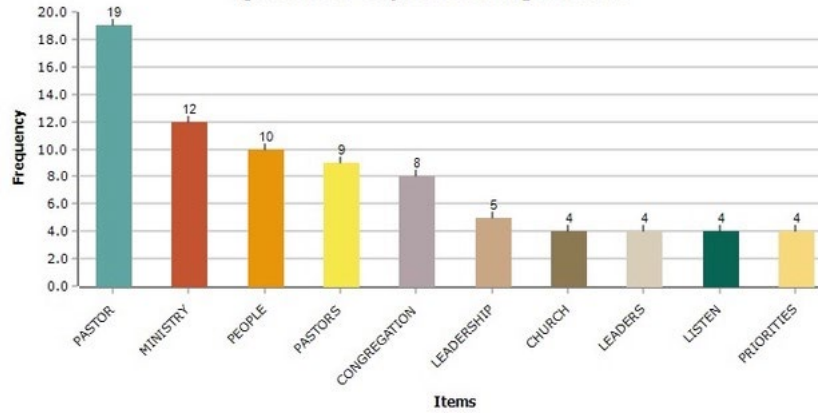




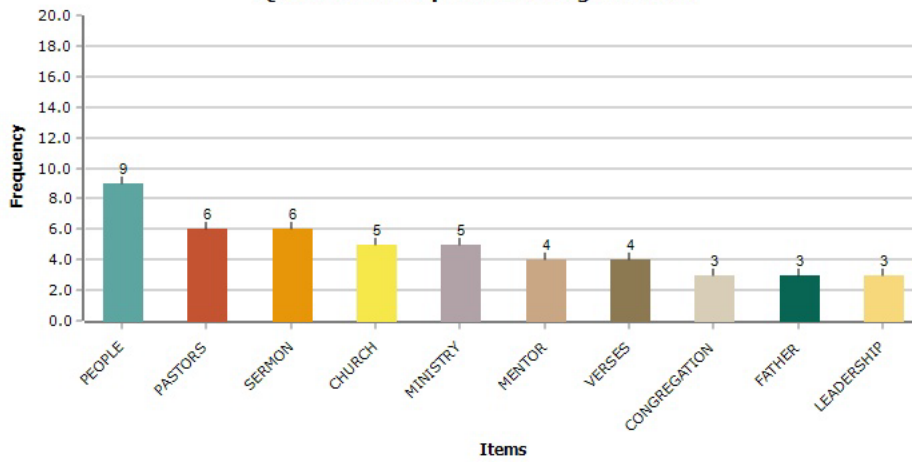
**Question 3b- Top Ten Meaningful Words**



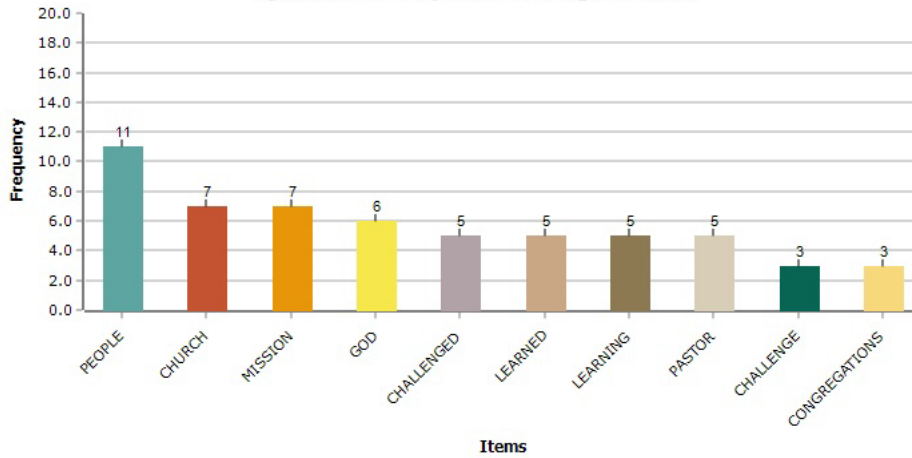
**Question 4a- Top Ten Meaningful Words**



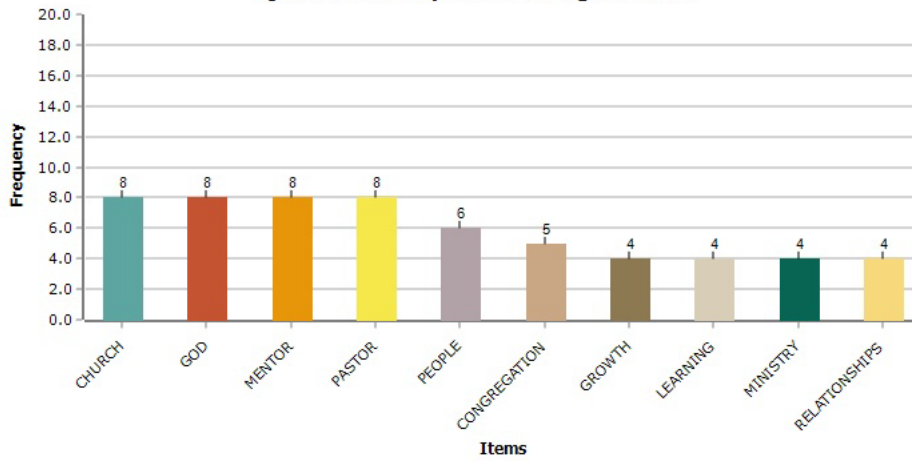
**Question 4b- Top Ten Meaningful Words**



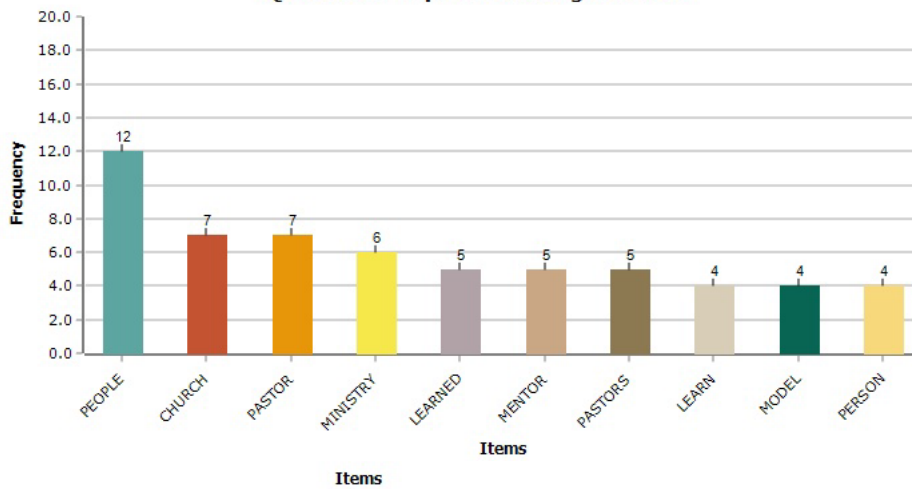
Question 5a- Top Ten Meaningful Words



Question 5b- Top Ten Meaningful Words



Question 6- Top Ten Meaningful Words



## APPENDIX NINE

### ALL ANSWERS PHRASE FREQUENCY CHART

	FREQUENCY	NO. CASES	% CASES	LENGTH	TF • IDF
INTERVIEWEE YEAH	13	8	66.67%	2	2.3
GOD S WORD	8	4	33.33%	3	3.8
IMPORTANT THING	7	4	33.33%	2	3.3
LEADERSHIP DEVELOPMENT	7	5	41.67%	2	2.7
YEARS AGO	7	5	41.67%	2	2.7
FILET MIGNON	6	2	16.67%	2	4.7
CHURCH BODY	5	4	33.33%	2	2.4
HOLY SPIRIT	5	4	33.33%	2	2.4
YOUNG GUYS	5	4	33.33%	2	2.4
BIBLE STUDY	4	3	25.00%	2	2.4
DEVOTIONAL LIFE	4	2	16.67%	2	3.1
LAY LEADERS	4	3	25.00%	2	2.4
MEET PEOPLE	4	2	16.67%	2	3.1
NEW PASTOR	4	4	33.33%	2	1.9
NEW PASTORS	4	4	33.33%	2	1.9
PICTORIAL DIRECTORY	4	3	25.00%	2	2.4
SENIOR PASTOR	4	3	25.00%	2	2.4
SERVANT LEADER	4	2	16.67%	2	3.1
SERVANT LEADERSHIP	4	4	33.33%	2	1.9
SPEND TIME	4	3	25.00%	2	2.4
TALK TO FATHER	4	2	16.67%	3	3.1
YOUNG MAN	4	2	16.67%	2	3.1
YOUNG PASTORS	4	3	25.00%	2	2.4
ABOVE AVERAGE	3	3	25.00%	2	1.8
BREAK THE BARRIER	3	3	25.00%	3	1.8
CIRCUIT VISITOR	3	3	25.00%	2	1.8
COUPLE OF YEARS	3	2	16.67%	3	2.3
EYE OPENER	3	1	8.33%	2	3.2
FELLOW PASTORS	3	3	25.00%	2	1.8
HEART ATTACK	3	3	25.00%	2	1.8
HIGH LEVEL OF TRUST	3	2	16.67%	4	2.3
IMPORTANT LEADERSHIP	3	2	16.67%	2	2.3

IMPORTANT THINGS	3	3	25.00%	2	1.8
KEY ELEMENTS	3	3	25.00%	2	1.8
KEY THING	3	3	25.00%	2	1.8
LEADERSHIP CHARACTERISTIC	3	3	25.00%	2	1.8
LEADERSHIP TRAINING	3	3	25.00%	2	1.8
MOVE FORWARD	3	3	25.00%	2	1.8
PEANUT BUTTER SANDWICH	3	2	16.67%	3	2.3
PRETTY GOOD	3	2	16.67%	2	2.3
READ A BOOK	3	3	25.00%	3	1.8
REAL LIFE	3	3	25.00%	2	1.8
SMALL GROUP	3	3	25.00%	2	1.8
YOUNGER GUYS	3	2	16.67%	2	2.3

Table 5: All  
Answers Word  
Frequency Chart

	FREQUENCY	% SHOWN	% PROCESSED	% TOTAL	NO. CASES	% CASES	TF • IDF
PEOPLE	124	8.75%	1.54%	0.45%	12	100.00%	0.0
INTERVIEWEE	121	8.54%	1.50%	0.44%	12	100.00%	0.0
THINGS	103	7.27%	1.28%	0.38%	12	100.00%	0.0
LEADERSHIP	82	5.79%	1.02%	0.30%	12	100.00%	0.0
THING	82	5.79%	1.02%	0.30%	12	100.00%	0.0
PASTOR	77	5.43%	0.95%	0.28%	12	100.00%	0.0
CHURCH	73	5.15%	0.90%	0.27%	12	100.00%	0.0
CONGREGATION	60	4.23%	0.74%	0.22%	12	100.00%	0.0
MINISTRY	59	4.16%	0.73%	0.22%	12	100.00%	0.0
TIME	58	4.09%	0.72%	0.21%	12	100.00%	0.0
GOD	57	4.02%	0.71%	0.21%	11	91.67%	2.2
PASTORS	53	3.74%	0.66%	0.19%	11	91.67%	2.0
KIND	48	3.39%	0.59%	0.18%	12	100.00%	0.0
WORD	45	3.18%	0.56%	0.16%	9	75.00%	5.6
YEARS	44	3.11%	0.54%	0.16%	12	100.00%	0.0
GOOD	40	2.82%	0.50%	0.15%	12	100.00%	0.0
LIFE	35	2.47%	0.43%	0.13%	9	75.00%	4.4
WORK	35	2.47%	0.43%	0.13%	10	83.33%	2.8
IMPORTANT	34	2.40%	0.42%	0.12%	11	91.67%	1.3
MAKE	33	2.33%	0.41%	0.12%	12	100.00%	0.0
STAFF	32	2.26%	0.40%	0.12%	9	75.00%	4.0
GUY	31	2.19%	0.38%	0.11%	9	75.00%	3.9
GUYS	31	2.19%	0.38%	0.11%	11	91.67%	1.2
NEW	30	2.12%	0.37%	0.11%	9	75.00%	3.7
SEMINARY	30	2.12%	0.37%	0.11%	12	100.00%	0.0

# PROVALIS RESEARCH TRAINER

## Dr Abby Jones

**Language:** English

**Location:** Philadelphia, PA (USA)

**Coverage area:** United States, Canada, World-Wide by Zoom Meeting

**Training Workshops:**

**QDA Miner:**

Advanced

Intermediate

Basic

**WordStat:**

Advanced

Intermediate

Basic

**Consulting services:** CEO and Founder of AJ RESEARCH ([www.ajresearch.net](http://www.ajresearch.net)), Dr. Abby Jones has spent the last 20+ years working in politics, strategic communication, health communication and academia. If there is one thing ALL of these experiences has taught her it is that the foundation of all communication and research work is well produced, VALID DATA! She has seen that without this, organizations and individual are just making their best guesses and often wasting resources.

### **Experience:**

Abby began her career working for political candidates such as Virginia's Mark Warner and issue-oriented non-profits, including the League of Conservation Voters. She also had the incredible opportunity to work for Campbell and Company, a top-notch health care communication firm that focuses on creating data driven targeted messages, which strive to change the health-related behaviors of members of the Black Community.

After working in the communications and political arenas for a little over ten years, Abby decided to take her professional experiences into the classroom. While in the classroom, Abby has taught hundreds of students the critical lesson that message and program development means very little if it is not backed up by facts and data. She is now so proud to have many former students who work at the highest levels of government, media, and non-profits.

Abby earned her self-designed, joint PhD at The George Washington University's School of Media and Public Affairs and Trachtenberg School of Public Policy and Public Administration. Her Masters is from Georgetown's Public Policy School and her B.A. is in Political Communication from The George Washington University. The combinations of these programs gave her the ability to see where the ability to craft impactful data-driven messages allows for policy creation success.

Abby has taught at Temple University, Rutgers University, Philadelphia University, the University of Mary Washington, Montgomery College (MD) and The George Washington University. She has also presented her own research at several national and international conferences, including that of the International Communication Association, the International Studies Association, and the American Political Science Association.

### **Email**

[aljones314@gmail.com](mailto:aljones314@gmail.com)

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