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ROLE OF THE CAMPUS PASTOR: RESPONSIBILITIES  
AND PRACTICES IN MULTISITE CHURCHES

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Christopher Barton Kouba  
May 2014

**APPROVAL SHEET**

ROLE OF THE CAMPUS PASTOR: RESPONSIBILITIES  
AND PRACTICES IN MULTISITE CHURCHES

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This project is dedicated to Hillary Kouba who has made it possible to research and study this project while also supporting and loving me while I serve as a campus pastor. One of the greatest privileges in life is being married to Hillary and being able to raise our wonderful family together as we do ministry.

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## PREFACE

This project was the result of so many incredible people in my life who allowed this to happen. First, I want to thank my incredible wife, Hillary Kouba, for allowing me the opportunity to pursue this doctorate. With four small children at home and with the ministry responsibilities I am responsible for, she sacrificed so much to allow this to happen. I love getting to do ministry with her and look forward to seeing how God will use us both as we grow closer to Him and to each other. I love her more today than ever before and can't wait to see where the Lord will take us.

Second, I would like to thank our kids Katelyn, Mackenzie, Hudson, and Griffin who also had to make sacrifices for this project to happen. My time away from home for seminars and time spent studying and research was time that unfortunately was spent away from them. I look forward to seeing them all grow up and grow in their knowledge of Jesus Christ and love for his church. One of the greatest privileges in my life is getting to be their dad.

Third, I would like to thank my incredible parents, Keith and Ronda Kouba, and in-laws, Ron and Joy Haynes. I have such a supportive family around me who has encouraged me to continue my education and pursue all that God has for me in ministry. I especially want to thank my mom, Ronda Kouba, who spent hours editing, guiding, and helping me on this project. Her expertise and previous experience writing her own dissertation proved invaluable as I went through this process and I would likely not have pushed through the finish line without her help and support.

Fourth, I would like to thank Jack Graham and the staff at Prestonwood Baptist Church for allowing me to pursue this degree and to serve as a campus pastor at Prestonwood. This ministry assignment is what led to this project and I look forward to



seeing how it can be used in the future to assist future campuses and campus pastors. I have loved serving in this new unique role and especially due to the leadership I am able to serve under through Jack Graham. I also am grateful for Jarrett Stephens, Teaching Pastor of Prestonwood who has pushed me in this project and helped me process the research and writing along the way.

Fifth, I would like to thank my cohort, Josh Patterson, David Thompson, Kevin Peck, and Todd Engstrom. It has been a true privilege learning with them and from them. I know the relationships that have been formed will be lifelong ministry partnerships and I can't wait to see how God will use our time together to impact churches and others in the future. They have all challenged and sharpened me and their friendship is the greatest part of this degree. I also want to thank Dan Dumas for taking a chance on us for this cohort. His insight into leadership and ministry has been life altering and his friendship is something that will last far beyond these meetings.

I hope and pray that this project will serve future campus pastors in their new assignments. I know the helpless feeling when I took this position and realized that there was not much available to assist me in the role. I attempted to write the manual I didn't find myself when I took this position and I pray this material will help others discover how to excel at their church and for the body of Christ.

Christopher Barton Kouba

Prosper, Texas

May 2014

## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this project was to investigate the role of the campus pastor in order to provide Prestonwood Baptist Church and other multisite churches a roadmap for hiring future campus pastors and give future campus pastors a learning map to ensure they achieve success.

#### **Goals**

The first goal of this project was to analyze the functional job description for the campus pastor role. This goal was achieved by soliciting job descriptions from 87 campus pastors from 45 different churches ranging from churches with 15 or more campuses to churches with just 1 or 2 campus locations.<sup>1</sup> This goal was successfully accomplished after the job descriptions were analyzed, noting differences and similarities between the positions according to ministry model and type. This analysis can be used by churches to define their position as they expand campuses and hire new campus pastors.

The second goal of this project was to identify three best practices of campus pastors that emerge across all ministry models and types. This goal was achieved by a survey sent to campus pastors and the results of that survey being used to describe their functional role and highlight challenges and successes of their position.<sup>2</sup> After the

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<sup>1</sup>See Appendix 1 for a complete list of churches who answered the survey.

<sup>2</sup>See Appendix 2 for survey.

surveys were analyzed, three best practices were identified, and interviews were conducted with various campus pastors to discuss how those best practices are accomplished in their specific ministry context.<sup>3</sup> This goal was successfully accomplished when the interviews were analyzed, best practices were identified, and practical suggestions and action steps were discovered.

The third goal of this project was to create a learning map for newly hired campus pastors that assist them in performing their role. This learning map serves as a leadership development plan for the first ninety days in the role and includes books, resources, and habits to implement for future success. This goal was measured by using a review process compiled by a group consisting of senior pastors, campus pastors, and church leaders who provided feedback through the use of an evaluation rubric.<sup>4</sup> This goal was successfully met when the learning map and the leadership guide demonstrated a competency and proficiency of 95 percent at the sufficient or exemplary level.

### **Ministry Context**

The mission statement of Prestonwood Baptist Church is: “Our mission at Prestonwood Baptist Church is to glorify God by introducing Jesus Christ as Lord to as many people as possible and to develop them in Christian living using the most effective means to impact the world, making a positive difference in this generation.”<sup>5</sup>

For over 30 years, Prestonwood Baptist Church has sought to faithfully fulfill its mission statement. This statement has served as the guiding principles and vision for the church. The church has seen great success and favor since 1977 when it was founded as a mission of Northway Baptist Church and has continually sought to be creative and

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<sup>3</sup>See Appendix 3 for interview protocol.

<sup>4</sup>See Appendix 4 for evaluation rubric.

<sup>5</sup>Prestonwood Baptist Church, “Our Core Values,” accessed November 16, 2013, <http://www.prestonwood.org/about/our-core-values>.

innovative in its ability to reach more people for Christ. With success, challenges have come as well including those involving space, distance, and a continued motivation for growth.

Prestonwood Baptist Church currently has three locations. The primary location and one with the longest history is the Plano Campus located in Plano, Texas. In 1999, the church relocated from its original location in Dallas. The second location is the North Campus located in Prosper, Texas, which is nineteen miles north of the Plano Campus in an area that is still largely undeveloped, but contains projections for new growth over the next ten years. The third location of Prestonwood is the Dallas Campus, established in 2011, which is eleven miles south of the Plano Campus and in a more urban, city environment known as North Dallas. This campus is only 3.5 miles south of the original Prestonwood location, which places it in an area that the church is familiar with as a result of its years of ministry there before relocating to Plano in 1999.

The strategy behind Prestonwood's multisite approach is birthed out of the core values of reaching people for Christ with the gospel. God has called the church to be on mission in a local context and throughout the world and multisites provide Prestonwood an opportunity to reach new people locally and to greater mobilize people to reach others throughout the world. Our multisite strategy is not to be three different churches but to be one church in three locations. This language is communicated internally to staff and also spoken often to the congregation. A church that is one church in multiple locations has certain aspects of the church that are present in each location, which make it unified and has unique contextualized differences based on its context.

### **Areas of Unity between Campuses at Prestonwood**

**DNA.** Each campus carries with it the DNA of the Plano Campus. There is one common mission statement, one common vision, and one common name between each campus. The emphasis of this component is essential to keep the campuses from

operating as separate entities or church plants. The strategy of multisite at Prestonwood is not to become self-operating congregations that are launched from the Plano Campus, but rather full extensions of the Plano Campus that match the look, feel, and mission of the sending campus. Becoming a self-operating congregation is the area that requires the most attention and adjustments to ensure that the campuses are operating in alignment. The temptation for a church to drift away from their stated mission is a challenge for any church but is even more magnified with multiple campuses in different locations. One of the ways Prestonwood has achieved success in this area is by offering key programs at each location that are consistent with each other. This includes student ministry, children's ministry, worship ministry, small group on-campus discipleship classes called Bible Fellowship, weekly men's Bible study, and women's discipleship classes. No matter what campus a person attends, that person would be able to see the primary programs consistent at all three locations. This translates as well into the branding and naming of the campus ministries.

**Live worship, primarily live preaching with occasional simulcast.** Each campus worship service has a live worship pastor, live praise team members, live choir, and live band. The preaching portion of the sermon is primarily delivered live by the campus pastor, the senior pastor, a guest speaker or member of the preaching team. Occasionally it is simulcast from the senior pastor, Jack Graham, at the Plano Campus. This strategy allows for a consistent message and emphasis, which starts from the pulpit. The preaching of God's Word is central to Prestonwood fulfilling its mission statement, and is not compromised as a result of adding additional locations.

**One budget, one membership, one deacon body, one executive leadership team.** While each campus has its own breakdown of expenses related to their various ministries, a member does not give to a specific campus. Instead, when tithes or offerings are given, they are given to Prestonwood Baptist Church and the overall budget.

In the same way, when a person joins Prestonwood Baptist Church, they do not join a campus but rather they join the larger church. If someone starts attending another campus, they do not have to join the other campus if they are already members of the church. There is also one deacon body that serves all three campuses. While there are representatives of each campus within the deacon body, they are not separated as such, and there are service opportunities for all campuses. Finally, there is one leadership executive staff team that makes global decisions that impact all three campuses. All of these strategies are put into place to keep the campuses unified in their mission and decision-making.

### **Areas of Individuality among Campuses**

**Local campus pastor and staff team.** Each location has a campus pastor who is responsible for leading the staff. This staff consists of a worship pastor, minister of spiritual development, student minister, children's minister, and women's director. Each of these ministry staff members work to contextualize the events and ministry opportunities to the people coming to their campus. While most large events are global, many smaller events are exclusive to the campus with a specific focus and targeted approach in advertising and goal.

**Service and missions focus.** While there are some areas of focus that all three campuses participate in together (e.g. Operation Christmas Child, International Missions), the local mission focus of each campus is individual to the needs of its immediate area, which allows each campus to minister to the needs of the community around it and encourages members to serve in their immediate neighborhoods. Allowing for different areas of focus with regard to service and missions has allowed the campuses to be unique and establish themselves as a local church body that is connected to a larger congregation. Seeing the various campuses serve in different capacities also helps to encourage members at other campuses about the work that is being done by the church at large.

## **Dallas Campus**

The sale of Hillcrest Church to Prestonwood Baptist Church was completed on May 19, 2011.<sup>6</sup> Immediately an intensive remodel of the facility began and was completed on August 20, 2011. On August 21, 2011, the Dallas Campus of Prestonwood held its first worship service at the new facility and began its formal ministry. The campus has seen incredible success and after two years of weekly services, the campus is averaging 600 to 700 in weekly worship attendance and 400 in weekly small group ministry. The campus has seen over 120 baptized and experiences new additions each week. There are many factors that have played a part in the campus success.

**Movement of God.** While the movement of God may seem obvious within the context of the church, it simply cannot be overstated. The Dallas Campus of Prestonwood was not aggressively pursued when the opportunity to purchase Hillcrest Church became available. However, due to the commitment to fulfilling the mission statement of the church, and based on the clear leadership of the pastor who felt God leading in this opportunity, it became obvious that moving forward with the Dallas Campus was the will of God. The launch of this new campus was confirmed by unanimous support from the congregation, further validating God's moving the church leadership in this direction.

**Core Group.** Soon after the creation of the Dallas Campus was announced, weekly core group meetings began at the Plano Campus on May 15, 2011. These meetings were designed to build a team that would help launch the new location. The core group consisted of an average of 175 people weekly. The core group meetings were essential to being able to build ministry teams and develop a group committed to carrying the mission of the church to the new campus once the building opened.

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<sup>6</sup>For this project, the Dallas Campus is highlighted exclusively since it is the most recent campus of Prestonwood Baptist Church and represents the time when most of the multisite philosophy was articulated and clarified for the church.

Since the Dallas Campus started in an existing building, the core group became even more important. The campus was able to open on the launch day with programs and ministries that would be comparable to a church start that was at least three years old. Each week, the core group meetings consisted of a time of interaction with other members, a time of corporate prayer, and the teaching of the mission and values by the campus pastor. The topics addressed at the core group meetings included evangelism, prayer, spiritual gifts, purpose, worship, community, and sharing personal testimonies. Each weekly meeting provided the core group members a time to hear important announcements related to the launch and provided an opportunity for quick mobilization of volunteers when needed.

Getting the campus ready afforded service opportunities for the core team including a “work day” that prepared the building for the renovation. In addition, volunteers were recruited to serve on site to help coordinate contractors and workers doing the construction work. Evangelism teams were also developed, helping to pass out flyers, cards, and make calls to prospects who were interested in being a part of the new campus. These evangelism teams coordinated the canvassing efforts two weeks prior to the launch that included the distribution of 10,000 door hangers within a 5-mile radius of the campus announcing the opening of the church’s doors.

The weekly core group meetings provided the campus pastor the ability to meet the members of the group and identify key leadership needed for a successful launch. Ministry team leaders were identified in the areas of first touch ministries (i.e. greeting, parking), ushers, children’s ministry and student ministry volunteers, decision counselors, and adult Bible fellowship leadership. In addition to the weekly gatherings, prayer meetings were scheduled throughout the summer at the Dallas Campus in the areas where renovations were not taking place. These prayer gatherings helped the core group to be spiritually prepared for the launch.

The two weeks prior to the launch were vitally important for the core group.



One Sunday was spent at the North Campus where all Dallas Campus ministry teams were matched and paired with a comparable North Campus team leader for observation, advice, and encouragement. This helped the core group see the big picture of what was trying to be replicated and also helped to create a sense of unity between the multisite campuses. The Sunday before the launch was called a Preview Weekend. A dry run of the worship service took place with all of the ministry teams operating as they would be doing at the launch. This was a great opportunity to mobilize the core group again and to watch the ministry team leaders in action as they coordinated their teams. Each ministry team leader was in constant communication with the campus pastor, so that each team was solidified both in their ability to carry out the tasks of the launch, and in ensuring that the team members were leading their people to be spiritually ready for what God was going to do through the new campus.

A multisite location needs a strong core group in order for it to be successful. If a core group is not present, it will take time to establish one. The campus will only be able to progress as fast as this group is able to come together. If a core group does exist, it can help a campus move forward quickly and stay on mission. While a core group is not a requirement, this has proven to be the most effective approach at this time.

**Strong staff team.** Prestonwood's commitment to the multisite strategy has been evident in the approach it takes with staffing at the campuses. The Plano Campus sends out top leaders in the organization to serve in key positions at these multisites. The campuses are not seen as a place to send people who are not working out at the main campus, but rather the mentality is to send the best people to start the new work. The staff team on both multisite campuses are led by a campus pastor who previously served at the Plano Campus.

The other positions have been filled from a combination of people from the Plano Campus and from other churches outside of Prestonwood. Whether a staff member comes from the sending campus or from another church, there are important factors to

consider that allow that staff member to have maximum success. The expectations of the Plano Campus staff member must be adjusted since the scale is much smaller, and the support staff and volunteers will be cultivated over a period of time. Staff members from the outside must learn to adjust to the culture of Prestonwood while at the same time adjusting to a new location and ministry.

One of the keys to the success of the campus staff is connecting first with the campus pastor and then with the global leadership for their respective areas. This happens in a variety of ways. Prestonwood works hard to make this as easy as possible through a series of structured times together as campuses. Each month, the entire staff teams of all locations gather for a staff chapel. This time allows the staff to worship together corporately, allows for recognition of key milestones and accomplishments among the staff, and allows for a time to hear from the senior pastor regarding key areas of emphasis of the church during that time of the year. In addition, each ministry area (i.e. adult Bible fellowship team, student ministry team, children's ministry team, etc.) has either weekly or monthly meetings with all campus staff members in that area to ensure alignment and coordination is taking place between campuses. This allows the campuses to collaborate, share ideas, share resources, and provide mutual encouragement for each other. Every week, the senior staff meets to review tactical issues allowing campuses to be informed of key upcoming events. Finally each campus staff meets weekly to review issues directly related to the individual campus and its daily ministry. All of these gatherings are designed to provide the staff the best opportunity to exist on a larger team while also being a part of an individual campus.

**Senior pastor support.** The Dallas Campus is treated as a vital part of the strategy of Prestonwood Baptist Church to reach people for Jesus Christ. This is shown most clearly through the support of the senior pastor who is intricately involved in the campus, and who is in constant communication with the campus pastor. Jack Graham preached a weekly Bible study each Wednesday night on the book of Acts throughout the

first year. That weekly presence gave the campus a chance to know the senior pastor personally and to have a connection with him. Graham also intermittently preaches live at the campus although he is primarily simulcast on video. This support and connection given by the senior pastor allows the campus to be viewed by all campuses as a strategic part of the mission of the church and not just an additional program. This also allows the campus staff the support to stay closely aligned to the Plano Campus and protects it from a desire to be independent.

**Funding.** The Dallas Campus was funded when the Plano and North Campus approved the purchase and renovation of the building. Due to the unique opportunity presented, Prestonwood purchased this facility, allowing the campus to operate with absolute confidence in the full financial support from the sending campus. The multisite strategy of Prestonwood was not to start small and see if the campuses would be able to stand on their own, but rather were provided the necessary support financially to hire the best staff available, enabling them to accomplish the mission of the church.

**Technology.** At various times, the campuses utilize live simulcast during the preaching portion of the worship services. This is an adjustment for those in attendance who had been accustomed to live preaching each week. In preparation of the live simulcast, the highest quality of HD cameras, video screens, and fiber optic playback between the Plano Campus and Dallas Campus were installed when the campus launched. The bulk of the money spent on renovations at the campus was to upgrade the technology at the purchased facility. Because of this investment, the simulcast video is of the highest quality creating a sense of a live preaching experience.

### **Campus Pastors**

At Prestonwood Baptist Church, the campus pastor from the North and Dallas campus have come from the Plano Campus staff after serving for an extended amount of time. Because of the scale of the multisites at Prestonwood, it is essential that this

position is assigned to someone who has learned the Prestonwood culture and understands the heartbeat and mission of the church. Due to the close interaction of the campus pastor with the senior pastor, the person selected should have a relationship with the senior pastor and understand how to work best with him. Due to my role as a pastoral intern when I started working at Prestonwood, I was able to interact often with Graham, and that relationship helped me understand the DNA of the church and to know the heart of the senior leader. As the campus pastor, the most important quality that must be present is the alignment to the church and more specifically the senior pastor.

### **Rationale of Multisite Churches**

Just before Jesus' ascension up to heaven, he speaks words which are often called the Great Commission. These verses serve as the mandate for God's people and the ultimate purpose of the church:

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 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." (Matt 28:18-20)

The primary way Jesus intended this Great Commission to be accomplished was through His church. Throughout Christian history, churches have sought to be faithful to this Great Commission while also adjusting and adapting to their cultural context which has been in direct conflict with their missionary efforts. The Bible gives very general instructions on how a church should operate and leaves plenty of room for various styles and methods which still fall within biblical boundaries.

### **Introduction of Current Multisite Model**

The multisite revolution in its current expression has evolved only in the last 15 years. In 2001, less than 200 churches were involved in the multisite model, and nearly all of those were found in North America. As of 2012, there were more than 5,000

multisite churches in North America.<sup>7</sup> Multisite churches use various models including having multiple worship venues utilizing live or video preaching while offering similar ministry opportunities at the primary site. Some churches have even employed multisite locations that meet on their current campus but have video messages recorded earlier or from a different room in the building. Other churches have introduced campuses which serve as mini-versions of the original campus and allow members to invite friends and neighbors to their campus rather than asking them to make a long commute. Another model of multisite is the strategic partnership model where churches are renting space for the purpose of worship services, but otherwise do not have a building that is utilized during the week. This strategy has allowed churches to expand their ministry and allows them to accomplish the Great Commission without experiencing the limitations of geography.

Churches have moved toward the multisite model for a variety of reasons. Many churches were forced into this model as a result of limited space at their current campus. With the growth the churches were experiencing, they needed to make room for additional worshippers to attend, so offering additional sites helped provide room for new members while allowing the current members to worship at the new site. Other churches have moved to this model due to a portion of their membership living in another region, making it difficult to have effective discipleship and evangelism to take place due to distance. Leadership Network notes the majority of multisite campuses are within a 30 minute drive of the original campus.<sup>8</sup> With the success of multisite churches, other congregations see this model as a primary strategy for them that will allow them to

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<sup>7</sup>Warren Bird, “Big News-Multisite Churches Now Number More than 5,000,” Leadership Network blog, August 22, 2012, accessed November 16, 2013, [http://leadnet.org//blog/post/big\\_news\\_multisite\\_churches\\_now\\_number\\_more\\_than\\_5000](http://leadnet.org//blog/post/big_news_multisite_churches_now_number_more_than_5000).

<sup>8</sup>Jim Tomberlin, “Multisite Fast Facts,” Multisite Solutions, August 28, 2012, accessed November 16, 2013, <http://bbemaildelivery.com/bbext/?p=land&id=C86DA6B35F2399B2E040660A3113300F>.

effectively reach people in their area most effectively while also lowering the costs of buildings and meeting space for worship services. This movement has not been limited to megachurches or large suburban areas but has been used by churches in cities large and small, urban and suburban, inhabited or rural.<sup>9</sup>

Leadership Network notes that the number of multisite churches has outpaced the number of megachurches (defined as a church with 2,000 or more in weekly attendance). By 1970, there were approximately 50 megachurches in the United States, a number which increased to 1,650 in 2012.<sup>10</sup> The growth of multisite churches compared to the growth of megachurches proves that this strategy is being employed by churches of all sizes with the average size of a church going multisite at 850. The average size of a multisite campus is 361 in weekly attendance and the average weekend attendance of a multisite church is 1,300.<sup>11</sup>

This rise in multisite churches has created new opportunities for ministry and staffing. The opportunities include the chance to reach people in areas once deemed unrealistic by the original campus, which has allowed churches to aggressively evangelize in these areas, allowing the local church to assimilate them into the cultural values, vision, and mission. In addition, pastoral care has been able to happen in a localized context whereas previously it would have been more difficult for churches to do this effectively due to distance. This strategy has allowed new volunteers to emerge who previously did not have the opportunity to serve. Members are able to utilize their spiritual gifts for the benefit of the church and see God using them to build up the body of Christ as new opportunities to serve are presented at various campuses.

This movement has also presented new ministry needs which include finding

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<sup>9</sup>Bird, “Big News-Multisite Churches.”

<sup>10</sup>Ibid.

<sup>11</sup>Tomberlin, “Multisite Fast Facts.”

meeting space at the additional locations. Churches have accomplished this through mergers with other churches, purchasing church buildings, building new church buildings, or through using non-traditional spaces such as schools, community centers, and renovated grocery stores. In addition to meeting space for worship services, locations need the resources and materials to offer various ministries found at the original campus. This can include children's ministry, student ministry, adult ministry, etc. Churches can easily share resources between campuses.

Multisite churches experience the benefit of being able to leverage their staff across various locations. Whereas new churches are often forced to have smaller staff teams due to finances, multisite churches can have shared global staff that are able to assist all campuses and locations, allowing for greater and effective ministry. For multisite churches who utilize a campus model, there has been a need for new staff to lead the on-site ministries of the campus. Some churches hire full staff teams who oversee the various ministry areas (children, student, adults, worship, missions) while others employ campus staff who are responsible to oversee multiple areas while enlisting key volunteers to give direct leadership. The campus ministry model has provided the original campus the opportunity to raise up new leaders from their current staff team by giving them new openings for leadership that were not previously available. In addition, the role of campus staff created new leadership reporting structures, new job descriptions and expectations, and the opportunity for greater collaboration between staff members. Many churches have moved to having global staff who oversee ministries at all of the campuses while having campus specific staff who give leadership to the specific campus. Churches must work hard to have unity and collaboration between the original campus and the new campuses to ensure the campuses are true reflections of the original campus.

### **Campus Pastor Overview**

A new role, which has emerged as a result of the multisite strategy, is the role of the campus pastor. While many churches have used this title, there is not clear unity

on what the campus pastor does and what makes him successful. Generally, this position was introduced to shepherd and serve the pastoral responsibilities of a campus. In addition, the person in this position is usually responsible to oversee the staff and ministry that takes place at the specific campus. Campus pastors are usually asked to serve in administrative roles as they carry out the ministry functions of the church and are often required to do this through teams and volunteers. Therefore campus pastors must have administrative gifts while also being able to communicate vision and build teams. In order to carry the DNA of the original campus to the campus they lead, they must have a good knowledge of the values, vision, and mission of the original campus. Campus pastors must be able to build, coordinate, and motivate teams to carry out the various ministry functions of a campus. In addition, a campus pastor must be highly relational as he will be the hands and feet of the church to those who attend that campus. This position is a critical one and can often determine the success or lack thereof of a campus.

Jim Tomberlin says, “The success of a MultiSite campus rises or falls upon the campus pastor. Hire well!”<sup>12</sup> In another article, Tomberlin defines his traits of the ideal campus pastor:

**Catalytic leader:** a high capacity, high energy, self-starter who not only gets things done, but makes things happen.

**Team player:** someone who people will follow, but who is willing to play second fiddle. Not a lone ranger maverick, but around them. They have a high “fun factor.”

**Mobilizer:** not only attracts followers but can turn them into teams of volunteers. The key to success in any staff position.

**Multi-tasker:** shows high capacity to juggle a lot of balls simultaneously and loves the juggling act.

**Communicator:** doesn’t have to be the world’s best Bible teacher, but is capable and articulate speaking to a room full of people.

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<sup>12</sup>Jim Tomberlin, *125 Tips for Multisite Churches* (ebook: Multisite Solutions, 2011), 12, Kindle.



**DNA carrier:** bleeds and defaults to the mission, vision, values, and senior leadership of the church.<sup>13</sup>

This list of traits proves helpful to churches who are trying to find campus pastors to work with their staff but also presents a challenge as the traits are so varied. In that same article, Tomberlin goes on to list the traits that are not conducive to the role of campus pastor:

**An overwhelming desire to preach:** Someone who has to preach (unless you put them on the preaching or teaching team). If a person believes he or she has been called primarily to preach, he or she will not succeed as a campus pastor.

**A passion for solo performance:** An independent entrepreneur with the emphasis on independent.

**A capacity for mixed agendas:** Someone with an agenda other than reaching people far from God and growing a congregation. You don't want someone whose agenda is not completely in tandem with the church's.<sup>14</sup>

Tomberlin makes this assessment based on observation, but the data available is lacking and this article is independent of other supporting articles listing what makes a good campus pastor. In an article written by Rich Birch, he adds these thoughts to the conversation:

The role of a Campus Pastor is a tough one . . . at any given moment most multisite churches are asking these individuals to be . . .

the local **primary vision castor** but not be in the primary "vision defining" seat.

a **team rallying machine** while working within a matrix where they are placing people onto other people's teams.

a **communicator to large groups of people**, however not the person responsible for the main message on Sundays.

a **shepherd to people at various stages of their spiritual journey** while also rallying a team to support the broader community.

This is an amazing individual who can keep all those things in balance . . . and still keep their sanity!

Often before multisite churches launch . . . they under estimate the importance and role of the Campus Pastor. At one point in the history of this movement it was thought that a "face with the place" would be enough . . . **basically an emcee to**

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<sup>13</sup>Jim Tomberlin, "What Makes a Great Campus Pastor?" *Multisite Solutions* blog, May 7, 2010, accessed November 16, 2013, <http://multisitesolutions.com/uncategorized/what-makes-a-great-campus-pastor-rev-magazine-by-jim-tomberlin>.

<sup>14</sup>Ibid.

**make the “video thing seem less weird.”** This is so far from the truth . . . they are critical to the health and longevity of the campus!

We made a bunch of missteps on this front early on in my own journey with this multisite church reality. For a while we **couldn't keep Campus Pastors for longer than 12 months!** Most of that was us being unclear what the role was and wasn't . . . please think through and structure this role clearly!<sup>15</sup>

This blog post states well the difficulty in describing the role of the campus pastor.

While there is agreement on its importance, there is not clarity on how the role is to be accomplished.

### **Rationale for the Project**

Prestonwood Baptist Church and other multisite churches, and those desiring to be multisite churches expand with new campuses, will be forced into a space that has little clarity and direction on what a campus pastor is to be and what he should do. While most churches would agree that the campus pastor is one of the most important positions that determines the success of a multisite campus, the lack of clarity on what a campus pastor does makes it difficult for a pastor to choose the right person for that role. This project serves Prestonwood Baptist Church and other multisite churches to help define what qualities and characteristics they should be looking for when hiring someone to serve in that role.

This project also assisted Prestonwood Baptist Church and other churches on knowing what areas to focus in as they develop leaders within their churches. Leadership is an essential quality in ministry, but there are specific skills and functions consistent within campus pastors that make them successful, and without knowing what these characteristics are, churches are not able to identify people who have them and offer further training and development. This project serves the church at all levels as interns who exhibit leadership potential can be nurtured and developed in the ministry over time

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<sup>15</sup>Rich Birch, “Multisite Misconceptions: The Campus Pastor Isn’t That Big of a Deal,” unSeminary, June 20, 2011, accessed November 16, 2013, <http://www.unseminary.com/campus-pastor/>.

while also learning the DNA of the campus. This allows the church to be ready to take advantage of opportunities as God leads the congregation to expand through additional campuses in additional locations.

This project also serves new campus pastors by providing for them a learning map to help them grow and develop in their role. Since there is little clarity on what the position is, it is even more difficult to know how to do well in the position since expectations are usually vague. A learning map serves campus pastors to know what recommended books they should read, what areas of potential frustration they can avoid, and be able to learn from the mistakes of other campus pastors rather than having to experience them on their own.

Because of the growth of multisite churches and the addition of campuses, giving shape to the role of campus pastor is of critical importance and therefore makes this project of the utmost importance to pursue.

### **Definitions, Limitations, and Delimitations**

The following definitions and key terms will be used in this ministry project.

*Campus pastor.* *Campus pastor* means a lot of different things depending on the context of the needs of the church. For the purpose of this project, *campus pastor* is defined as the person giving oversight, leadership, and responsibility for the ministry, pastoral care, and staff of a multisite campus.

*Multisite church.* Multisite Revolution offers this definition,

A multi-site church is one church meeting in multiple locations—different rooms on the same campus, different locations in the same region, or in some instances, different cities, states, or nations. A multi-site church shares a common vision, budget, leadership, and board.<sup>16</sup>

While there are churches that would consider themselves multisite and would

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<sup>16</sup>Geoff Surratt, Greg Ligon, and Warren Bird, *The Multi-Site Church Revolution: Being One Church in Many Locations* (Grand Rapids: Zondervan, 2009), 18, Logos Bible Software.

define other campuses as being internet campuses or other worship venues in the same building, for the purpose of this project, the focus was primarily on churches that have multiple locations. For this project, “campus” and “location” were used to refer to a building or ministry context which is not in the same physical building as the original church. With churches having campuses of all different sizes, some campuses are the same size or larger than the original campus. This has led many churches to move away from the language of a “main campus” or “sending campus.” This project studied campuses that were not a part of the original location of a church, regardless of how soon they launched additional campuses.

The relatively new phenomena of multisite churches makes it difficult to speak with complete accuracy regarding the current state and future of this multisite movement, thereby creating limitations. The information and research available is minimal, and this is especially true when it comes to the role of the campus pastor.

This project was delimited to select churches with multisite campuses that are surveyed. Invitations to participate were sent to 77 churches which were chosen based on their listing on the website *Multi-Site Church Road Trip*,<sup>17</sup> in addition to select churches found on the Top 100 Churches in *Outreach Magazine*.<sup>18</sup> This list includes a wide variety of multisite churches with diverse backgrounds and denominational affiliations.

### **Research Methodology**

The research methodology included an online survey, semi-structured

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<sup>17</sup>Geoff Surratt, Greg Ligon, and Warren Bird, *A Multi-Site Church Roadtrip* (Grand Rapids: Zondervan, 2009). The site <http://multisitechurch.typepad.com> was developed surrounding the release of this book.

<sup>18</sup>Ed Stetzer, “The Largest Churches in America,” *Outreach Magazine* Special Report (2013): 85-89.

interviews, and an evaluation rubric as a means to evaluate the leadership map.<sup>19</sup> Three goals determined the effectiveness of this project. The first goal was to develop a functional job description for the campus pastor role. To determine the current job description and ministry functions of current campus pastors, an online survey was sent to 274 campus pastors representing 77 different churches.<sup>20</sup> These churches were selected based on their listing on the website *Multi-Site Church Road Trip*<sup>21</sup> in addition to select churches found on the “Top 100 Largest Churches” list in *Outreach Magazine*.<sup>22</sup> The survey consisted of questions targeting how the campus pastor defines his role, his authority reporting structure, his spiritual gifts, and a breakdown of his weekly schedule. In addition, the survey had a series of open-ended questions focusing on the greatest successes, greatest challenges, and recommendations for future campus pastors who serve in this role. This survey also requested a copy of his formal job description if he has one from his church. Upon the completion of this survey, the responding churches were separated by their ministry model. The ministry types were based on teaching style,<sup>23</sup> geographical location,<sup>24</sup> campus attendance size, and number of campuses. The results of the survey were analyzed across all different ministry models to determine unique ministry functions within each ministry model and also similarities across all models.

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<sup>19</sup>All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Research Ethics Committee prior to use in the ministry project.

<sup>20</sup>Responses were received from 87 campus pastors representing 45 churches.

<sup>21</sup>“Multisite Churches,” *Multisite Church Road Trip Travel Log*, accessed November 16, 2013, <http://multisitechurch.typepad.com/>.

<sup>22</sup>Stetzer, “The Largest Churches in America,” 85-89.

<sup>23</sup>The three teaching models were video-based preaching, live in-person preaching, and a hybrid of both styles. Video-based was identified as preaching live 10 times or less. Live in-person preaching was identified as never utilizing video preaching.

<sup>24</sup>The two geographical models were local/regional campuses and churches which have campuses outside of their immediate region in another part of their state or in another state or country outside of their own.

These results formed the content for establishing a functional job description for all campus pastors and specifically provide insight into the job descriptions that are unique to each ministry model.

The second goal of this project was to identify three best practices of campus pastors that emerge across all ministry models and types. These three best practices were determined from the analysis of the survey questions dealing specifically with the greatest challenges that campus pastors face in their role. A semi-structured interview was used with 12 campus pastors that span across all ministry types. The questions were recorded with permission from the interviewees and then analyzed to identify collective practices and habits that are implemented to be successful in the role of campus pastor.

The third goal of this project was to create a learning map for newly hired campus pastors that would assist them in performing their role. The survey and interviews were the basis to determine what was included on the learning map. Once the learning map was developed, an evaluation rubric was used by a small panel of current campus pastors and senior pastors<sup>25</sup> to evaluate its validity. The rubric led the panel to evaluate the map based on its clarity, thoroughness, and practicality. If less than 90 percent of the indicators on the rubric were scored at “sufficient” or above, modifications were made to the learning map and resubmitted for evaluation from the panel. This process continued until at least 90 percent of the indicators on the rubric were scored at “sufficient” or above, at which time the third goal was considered successfully met.

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<sup>25</sup>The panel consisted of three campus pastors and two senior pastors.

CHAPTER 2  
BIBLICAL AND THEOLOGICAL FOUNDATION  
FOR CAMPUS PASTORS

With the expansion of the church and the emergence of the multisite model, a need for new leadership positions has developed. Among those leadership positions is the role of the campus pastor. This position has been one that is usually defined more by the context in which a person finds himself rather than out of a fundamentally biblical basis. Towns, Stetzer, and Bird identify the top five campus-pastor qualities:

A leader who completely buys into the church's vision and is loyal to its senior leadership

A team player with strong relational skills

A team builder who can reproduce vision in others

A pastor, someone with a desire and heart to shepherd groups and individuals

A flexible entrepreneur<sup>1</sup>

While these qualities have some biblically-based ideas and principles, it is very dangerous to substitute pragmatic leadership qualities for a true biblical and theological basis for the selection and appointment of campus pastors. This chapter argues that in order for a multisite campus to be a part of a biblical church model, campus pastors must meet and fulfill the biblical requirements of a pastor.<sup>2</sup>

One of the primary places where the role of pastoral leadership is discussed is

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<sup>1</sup>Elmer L. Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move Into the Future* (Ventura, CA: Regal, 2007), 78.

<sup>2</sup>It was beyond the scope of this project to examine the biblical and theological defense of multisite churches. For a biblical defense of multisite churches, see Greg Allison, "Theological Defense of Multi-Site," *9Marks Journal* 6, no. 3 (May/June 2009), accessed November 16, 2013, <http://www.9marks.org/journal/theological-defense-multi-site>.

found in the Pastoral Epistles. Paul, in an attempt to inform his young protégés in ministry, gives Timothy and Titus three letters which have provided the church throughout the centuries the principles as to what a pastoral leader should be and what he should do. This chapter examines the biblical qualifications for serving in the role of a pastor and shows how these qualifications must be met in the campus pastor role specifically.

## **What the Campus Pastor Must Be**

### **Above Reproach**

Instead of a pragmatic approach to finding campus pastors, churches must recognize the high calling placed upon the role of the pastor defined by their life and character. Pastors of any kind are called to be ἀνεπίλημπτον εἶναι, which is translated in 1 Timothy 3:2 as being “above reproach.” Another translation offered is “irreproachable,” referring to one’s conduct.<sup>3</sup> This idea speaks not to the skills and gifts of a leader, but rather to his inner life. Mounce writes,

Because the office of overseer is such an important position, those who fulfill that role must be of a certain character—above reproach. The opponents were leaders in the church whose character and behavior had been so horrendous that they were dragging the church down into disrepute; a true overseer must be the type of person whose personal behavior will counter that of the opponents and help the church regain its credibility.<sup>4</sup>

Being above reproach implies a life that is whole both inside and out. This does not mean the pastoral leader must be perfect, but he must have a pattern of being whole in the area of his character. Alexander Strauch states,

To be above reproach means to be free from any offensive or disgraceful blight of character or conduct, particularly as described in verses 2-7. When an elder is irreproachable, critics cannot discredit his Christian profession of faith or prove him unfit to lead others (Neh. 6:13). He has a clean moral and spiritual reputation. Since all God’s people are called to live holy and blameless lives (Phil. 2:15; 1 Thess.

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<sup>3</sup>William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 77.

<sup>4</sup>William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 169.



5:23), since the world casts a critical eye at the Christian community (1 Peter 3:15, 16), and since Christian leaders lead primarily by their example (1 Peter 5:3), an irreproachable life is indispensable to the Christian leader.<sup>5</sup>

This level of responsibility must never be assumed when a church is appointing a campus pastor. If a campus pastor candidate is working in the church in another ministry area, these characteristics will be easier to evaluate by observing him in his everyday life. However, if a campus pastor is hired outside of the original church location, it is vital that due diligence is being done in the candidacy process to ensure the campus pastor meets the requirements fitting of a pastor, particularly in the less measurable areas of his character. Paul identifies many different areas where a pastor must be above reproach and offers traits that help explain what this really means.

### **Pure In His Marriage**

One area for which Paul expresses great concern in the Pastoral Epistles deals with the area of purity in one's marriage. Paul defines the importance of being pure in the area of sexual immorality with the command that the pastor must be the husband of one wife (1 Tim 3:2; Titus 1:6). This phrase has primarily been interpreted into four different possibilities: a pastor must be married, a pastor must not be a polygamist; a pastor may marry only once, meaning he cannot be divorced or remarried for any reason; or a pastor must be sexually committed only to his current wife.<sup>6</sup> The exact interpretation of this phrase is beyond the scope of this chapter, but this certainly carries the idea of marital faithfulness in all areas. Pastors must recognize that their marriages are an area where they can be particularly vulnerable. They must plan to protect themselves in today's world from even the possibility of moral failure. Their plan must include setting up safe guards and policies that will keep them from being alone with a woman and being sure to avoid having one-on-one conversations with a woman behind closed doors. Pastors must

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<sup>5</sup>Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1995), 2838, Kindle.

<sup>6</sup>Ibid., 2864.

guard against “even a hint of sexual immorality” (Eph 5:3) and recognize their specific areas of weakness. They must know that admitting their own struggle is not a sign of weakness but rather the ultimate sign of strength. They must heed the warning given in 2 Timothy 2:22 to “flee youthful passions and pursue righteousness, faith, love, and peace.” Instead of allowing sin in their life, they should “train [themselves] for godliness” (1 Tim 4:7). Paul compares the training of an athlete with the training for godliness which should mark the lifestyle of a pastoral leader. Pfitzner in his commentary on the Pastoral Epistles writes,

It is not the self-centred ascetic struggle of the individual for his own moral and religious perfection, but the training necessary for the unhindered pursuit of God’s purposes. One can imagine Timothy’s enemies have accused him of moral laxity since he refuses to follow their demands of abstention. But he too is to practice a *γυμνασία*, a vigorous development and application of all his strength and ability that he might serve the glory of God with every thought and action. Such exercise is not restricted to a negative physical asceticism, nor even to the self-disciplinary “enkrateia” of 1 Cor 9:25ff., but rather implies a positive developing of his strength nourished above all “by the words of faith” (v.6).<sup>7</sup>

This principle should be applied specifically to the purity and marriage of all campus pastors. As pastors in their immediate context, their marriage relationship is on display to those under their care. Ephesians 5:21-33 outlines the purpose for marriage which is to be a covenant relationship that reflects Christ’s covenant relationship with his church. It is for this reason that campus pastors should not be considered for their leadership abilities or recruiting gifts alone but their ability to reflect Christ through their marriage. If a campus pastor does not meet these high requirements through his marriage relationship, he is not qualified to lead a campus in a pastoral role.

### **Prudent**

Pastoral leaders are called to be *σώφρονα* (1 Tim 3:2; Titus 1:8), meaning they

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<sup>7</sup>Victor C. Pfitzner, *Paul and the Agon Motif: Traditional Athletic Imagery in the Pauline Literature* (Boston: E. J. Brill, 1967), 174-75.

are “in control of oneself, prudent, thoughtful, and self-controlled.”<sup>8</sup> Campus pastors are tasked with leading the campus staff in addition to pastoring the campus membership. This type of role requires the ability to make sound decisions and the ability to exhibit discernment in what issues are most pressing to the health and purity of the membership and staff. Strauch notes,

To be prudent is to be sound-minded, discreet, and sensible, able to keep an objective perspective in the face of problems and disagreements. Prudence is an essential quality of mind for a person who must exercise a great deal of practical discretion in handling people and their problems. Prudence tempers pride, authoritarianism, and self-justification.<sup>9</sup>

Having the ability to get things done is an essential trait of campus pastors, yet it does not mean how they get things done is irrelevant. Because they are in a pastoral role, attention must be given to how they go about executing tasks and dealing with people and problems.

### **Respectable**

Pastoral leaders are to have “characteristics of qualities that evoke admiration or delight”<sup>10</sup> which is a translation of the Greek word *κόσμιον* (1 Tim 3:2; Titus 1:8). Campus pastors’ outward behavior must be seen as respectable and admirable. They are to provide leadership and direction, but also to be held up as an example to the campus flock of what it means to love and pursue Christ. Often the campus pastor will function as the face of the church to the people in the sense that they are communicating vision, values, and directives from the original campus. This should imply more than just their ability to communicate from the stage but must also represent the manner in which they carry themselves and how they are seen by others.

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<sup>8</sup>Arndt, Danker, and Bauer, *A Greek-English Lexicon of the New Testament*, 987.

<sup>9</sup>Strauch, *Biblical Eldership*, 2917.

<sup>10</sup>Ibid., 561.

## Hospitable

Paul also mentions the need to be φιλόξενον, which is translated as “hospitable” (1 Tim 3:2; Titus 1:8). This command is given in other parts of Scripture and is to be the responsibility of all Christians (Rom 12:13; Heb 13:2; 1 Pet 4:9). Towner points out,

Given the dangers of travel in the empire and the economic uncertainties faced by many believers, the early Christian mission and churches depended upon those who would open their homes and share their goods. It seems to be an assumption that overseers were often also householders (vv. 4–5), so it is natural that the church should look to them to model this virtue.<sup>11</sup>

This display of hospitality involves using his home and other material possessions as a place for shepherding and ministry to take place. Churches that engage in multisite ministry are doing so primarily to reach people with the gospel of Jesus Christ in a region that is beyond their ability to reach effectively from their current location. One of the primary criticisms of multisite churches is the inability of the senior pastor to effectively pastor the congregation that attends an alternative campus site. Christopher Ash speaks to this criticism in a blog post:

Additionally, John said face-to-face fellowship makes *joy* complete (2 John 12), and Paul hoped he and the church in Rome would be “*mutually* encouraged” when they met (Rom. 1:12). We too ought to regard all forms of bodily distance as less than the ideal and the norm. Whether sound amplification, sight lines restricted by pillars, screens for visibility in a large building, the “hit and run” nature of visiting preachers and conference speaking, or preaching through a video link, these varying degrees of bodily remoteness may enable preaching when it would otherwise be inaudible, invisible, or impossible. But the norm ought to be a man accountable to a congregation, sharing his life with the sheep he knows and loves and who know and love him—all in the context of joyful mutual accountability and encouragement.<sup>12</sup>

This blog was written specifically in the context of video preaching, but the criticism is not limited to video-only venues. Campus pastors must not be solely administrators, managers, and worship service “hosts.” In order to fulfill the biblical

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<sup>11</sup>Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary on the New Testament (Grand Rapids: Wm. B. Eerdmans 2006), 252, Logos Bible Software.

<sup>12</sup>Christopher Ash, “Why I Object to Screen Preaching,” The Gospel Coalition blog, April 17, 2013, accessed November 16, 2013, <http://thegospelcoalition.org/blogs/tgc/2013/04/17/why-i-object-to-screen-preaching/>.

qualified role of pastor, they must shepherd and care for their people at their campus. One of the primary ways this must happen is through showing hospitality. If hospitality is not taking place, the campus pastor is not fulfilling his role as the pastor and the campus is functioning more as a venue to watch a sermon rather than a true church. Hospitality allows the campus pastor to shepherd in a personal way and provides the “face-to-face fellowship” that is essential to biblical discipleship. When churches consider hiring a campus pastor, they must strongly consider his ability and willingness to be hospitable with his home, his possessions, and his time. Churches must also allow for time in the schedule of the campus pastor to perform the function of hospitality with his campus membership.

### **Family Man**

The pastor is called to “manage his household well” (1 Tim 3:4; Titus 1:6), which relates to many different aspects of the household but deals primarily with one’s family. Lea and Griffin write,

Paul demanded that the church leader be exemplary in controlling his own family. He was to raise children known for their obedience and morally upright behavior. The verb for “manage” carries the idea of governing, leading, and giving direction to the family. The same Greek word appears in 1 Thess 5:12 (“are over you”) and 1 Tim 5:17 (“direct”) and also in v. 5 (“manage”). The term demands an effective exercise of authority bolstered by a character of integrity and sensitive compassion. Its use in v. 5 with the verb “take care of” defines the quality of leadership as related more to showing mercy than to delivering ultimatums. For the father to see “that his children obey him” does not demand excessive force or sternness. It demands primarily a character and manner of discipline that develop a natural respect.<sup>13</sup>

The role of the campus pastor requires the ability to manage issues related to coordinating volunteer teams, managing campus staff, and tending to pastoral needs. The first place churches should look in order to see how qualified a person is to lead a campus is to evaluate his ability to lead his own home. Strauch notes, “. . . this means he must be

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<sup>13</sup>Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, New American Commentary, vol. 34 (Nashville: Broadman and Holman, 1992), 112, Logos Bible Software.

a responsible Christian father, husband, and household manager. He must have a reputation for providing for his family, financially, emotionally, and spiritually.”<sup>14</sup>

This is true of any pastor, but must especially be true of a campus pastor. Campus pastors will often not work at an office located at the original location and will be responsible for leading a staff team that is responsible for carrying out the larger vision of the church. His ability to lead within his home will be a great indicator of his ability to lead at his campus. First Timothy 3:5 makes the connection between the leadership of the home and the ability to lead the church. Mounce writes, “An indication of a person’s managerial ability is the general posture of his children. If they are rebellious and troublesome, if they are not submissive but out of control, the father should not be allowed to manage the church.”<sup>15</sup>

This warning means a campus pastor must have active time at home, investing and being intentional with that time. It is important that a campus pastor has a balance and is able to manage his family well. This means more than just the behavior of his children, but also speaks to the investment of time and engagement with his family. Campus pastors do not always have a large staff to whom they can delegate and share ministry responsibilities. Because of their ability to execute, they are chosen to do the job of many at one time. The time management struggle might actually place campus pastors in positions that will ultimately damage their family because a frame of balance and space is not created. An awareness of this reality must be clearly articulated by the campus pastor and the church must develop accountability measures necessary to ensure long-term success.

### **Financially Responsible**

Pastoral leaders are not to be “lovers of money” (1 Tim 3:3; 1 Tim 6:10).

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<sup>14</sup>Strauch, *Biblical Eldership*, 3023.

<sup>15</sup>Mounce, *Pastoral Epistles*, 179.

Besides moral failure, this area is a common temptation for leaders. The love of money is something that drives so many men to such extremes and serves as a constant temptation. Pastoral ministry is not known as a profession allowing people to become wealthy, but it does not mean the opportunity for financial gain cannot easily sway their hearts. While it does not say money is the root of all evil, the warning should not be minimized. Mounce points out,

The Ephesians should not be surprised that the pursuit of wealth leads to ruin and destruction, for (γάρ) the love of money lies at the root of all kinds of evils. This sentiment can be found throughout ancient literature. Diogenes of Sinope said that “the love of money is the mother-city of all evils [τὴν φιλαργυρίαν . . . μητρόπολιν πάντων τῶν κακῶν]” (Diogenes Laertius 6.50; cf. Sir 27:1–2; *T. Jud.* 19; Philo Spec. Leg. 4.65; Stobaeus *Ecl.* 3; cf. references in Wettstein, *Novum Testamentum Graecum*; Spicq, 1:564; Dibelius-Conzelmann, 85 nn. 18–19). Most commentators are quick to point out that the topic is not wealth but the love of wealth, the pursuit of wealth at all costs. While this is correct, it must be noted that especially the OT is clear that the mere possession of wealth has its own set of temptations (e.g., Pss 39:6; 49:6–10; 52:7; Prov 11:4, 16, 28; 23:4–5; Eccl 5:12–13).<sup>16</sup>

Campus pastors must guard against the desire to make more money, have more money, and be enticed by money. Being around money opens one up to temptations to love money and the pleasure it brings. Pastors must be responsible to put up safeguards and means of accountability in their lives in regard to their personal finances and the finances of the church. These safeguards can protect them from the appearance of using the church to make money and the work of the ministry in a way that distracts those that follow them from the actual message they are sharing. In contrast to wanting to gain from the gospel financially, pastoral leaders are called to *συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ* in 2 Timothy 1:8, which is translated “share in the suffering for the gospel by the power of God.” Towner comments,

We should not miss the theological connections made in these verses. The presence of the Spirit of power provides a guarantee of the strength, endurance and courage needed to face the situation. But equally important is the reality of suffering that the gospel ministry will induce. In fact while certain ministries such as proclamation do make one more visible and perhaps more open to persecution, it is the very presence of the Spirit in the life of the community and the observable characteristics of the

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<sup>16</sup>Ibid., 346.

life he produces in God's people that promise suffering (3:12). What the Spirit provides is power to endure the stress that comes from bearing witness to God, not removal to some safe place.<sup>17</sup>

Campus pastors must be ready to suffer for the cause of Christ as the gospel goes forth in an area that the original campus was not previously reaching. He must not face the challenge with fear, but rather with confidence because of the promise of knowing that suffering is to be expected when one bears witness for Christ. If financial motivations drive the heart of a campus pastor, he will quickly grow frustrated at the challenges and stress of leading a campus. However, if a campus pastor is committed to the Lord and feels called to his ministry context, he will do anything to reach more people for Christ through his role, which might include suffering for the sake of the gospel.

### **Good Reputation**

Reputation is very important for the pastoral leader (1 Tim 3:7; Titus 3:1) and how one lives out the previously mentioned qualities has direct influence on how he is seen and viewed by others. Strauch adds,

Both the apostles Paul and Peter express deep concern that Christians have a good reputation before a watching, nonbelieving world (1 Cor. 10:32; Phil. 2:15; Col. 4:5, 6; 1 Thess. 4:11, 12; 1 Tim. 2:1, 2; 5:14; 6:1; Titus 2:5, 8, 10; 3:1-2; 1 Peter 2:12, 15; 3:1, 16). If all believers are required to have a good testimony before nonChristians, then it is imperative that the leaders have a good reputation with unbelievers. The church's evangelistic credibility and witness is tied to the moral reputation of its leaders.<sup>18</sup>

If a campus pastor fails in one or more of these qualifications, he opens up himself, the original campus, and God's church at large to disgrace and serves as evidence of coming under the influence of the devil.

On the contrary, for the campus pastor who maintains a good witness and influence amongst outsiders, he allows himself, the campus, and the church the

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<sup>17</sup>Towner, *The Letters to Timothy and Titus*, 466.

<sup>18</sup>Strauch, *Biblical Eldership*, 3070.



opportunity to stand unified and the gospel to be central.<sup>19</sup> Churches must consider how a candidate who is considered for the role of campus pastor is viewed by both those inside the church but specifically by those outside of the church. He will represent the church in every way, and regardless of the similarities between the campus and the original location, the campus will be defined by the judgments based on his reputation.

### **What the Campus Pastor Must Do**

The pastor is given many different instructions throughout the Pastoral Epistles relating to what he should do. Often times, there is disagreement among church leaders, not in what they should do, but in how they are going to accomplish it. This section provides clarity on pastoral responsibilities by examining the commands given in the Pastoral Epistles to Timothy and Titus.

#### **Teach Sound Doctrine**

Paul tells his young apprentices Timothy and Titus to call out those who teach different doctrine (1 Tim 1:3), to guard the gospel so it does not lead to being distracted with irreverent babble and contradictions (1 Tim 6:20), to remind the people of the right doctrine so they will not quarrel about words (2 Tim 2:13-14), to hold firm to the right doctrine so that he can instruct those who need to hear and rebuke sharply those who contradict (Titus 1:9, 13), and to teach and rebuke with authority because right doctrine is worthy of being defended and upheld (Titus 2:1, 15). These young apprentices should do all of this because sound doctrine is excellent and profitable for people (Titus 3:8). Behavior always comes from a fundamental belief, whether that belief is clearly articulated or not. The enemy desires to distract and move people away from sound doctrine. This is why Paul says pastors should protect their flock from myths and endless genealogies, irreverent, silly myths, quarrelling about words which brings ruin, irreverent babble

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<sup>19</sup>I. Howard Marshall, *The Pastoral Epistles*, The International Critical Commentary (New York: T & T Clark, 1999), 484-85.

because it will lead people into more and more ungodliness, and foolish, ignorant controversies because they breed quarrels (1 Tim 1:4, 4:7; 2 Tim 2:14, 16, 23).

In Titus 3:9, Paul mentions *μωρὰς δὲ ζητήσεις*, which is translated “foolish controversies” in the ESV. The word *μωρὰς* can also be translated “stupid” and is found in 1 Timothy 4:7 and 2 Timothy 2:23.<sup>20</sup> The word is meant to show the lack of actual substance found in the arguments being presented by the opponents of the gospel and leads to a controversy over words and disagreements regarding matters of little importance that only distract and keep people from focusing on sound doctrine.<sup>21</sup>

The campus pastor will find himself responsible for many aspects of the practical part of the ministry at a particular campus. McConnell gives an example of this when he describes the role of the campus pastor in his book *Multi-site Churches*:

Owen Nease is the campus pastor for the Stillwater campus of Henderson Hills Baptist Church. Henderson Hills had a job description for Nease when he arrived, but multi-site is new to all of them and Nease is the first campus pastor the church has had. Nease describes, “It feels like there are several roles mixed together. What comes out of the oven is something called a campus pastor. There are elements of it that feel like an associate pastor. There are a lot of elements of it that feel like an education minister. There are times that I feel like the executive pastor. And then at the same time you are trying to get all these ministries started and rolling in a particular direction.” He admits, “It’s been tough to prioritize and figure out where do I spend my time.”<sup>22</sup>

The many different roles played by a campus pastor can make budgeting time very difficult and challenging, but one area that cannot be overlooked is the need to teach sound doctrine and avoid foolish controversies. A campus pastor needs to teach his core group, his leadership team, his staff, his campus members, and most importantly his own soul, sound doctrine. Churches must evaluate whether a person is ready and capable of

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<sup>20</sup>Arndt, Danker, and Bauer, *A Greek-English Lexicon of the New Testament*, 663.

<sup>21</sup>Mounce, *Pastoral Epistles*, 453.

<sup>22</sup>Scott McConnell and Ed Stetzer, *Multi-Site Churches: Guidance for the Movement’s Next Generation* (Nashville: Broadman and Holman, 2009), 93, Logos Bible Software.

teaching sound doctrine, and this is an essential characteristic of the campus pastor's role.

Titus 3:9 mentions another warning that pastoral leadership needs to heed. Paul mentions ἔρεις and μάχας νομικὰς which are translated “dissensions,” and “quarrels about the law.” Marshall states, “The two remaining items are quite general terms for strife and quarrelling. Such behavior is characteristic of non-Christian society and makes the church no better than the society which it is seeking to change.”<sup>23</sup>

The word μάχας refers to battles but only battles fought without actual weapons.<sup>24</sup> In the context of the book of Titus there was disagreement over the law, although it is not clear exactly what part of the law was under dispute. It is clear that some were using the law as a way to distract from the gospel of grace. The controversy was even affecting families and the church's reputation and image in the society.<sup>25</sup> All of these controversies are to be avoided because they are unprofitable and worthless.

Any church must always seek to guard its mission and its purpose, which are found in the Bible and based on sound doctrine. As churches grow, opportunities increase for the pastor to gain influence and attention, which makes it easier to fall away from sound doctrine and move toward a gospel that is popular instead of a gospel that is based on Scripture. For the campus pastor who is responsible for starting a new campus, he must especially guard against this temptation as a new location with new opportunities and new contexts can easily lead someone toward an approach that minimizes sound doctrine in favor of what works or grows the membership. The problem is not that relevance and sound doctrine are incompatible, but campus pastors must work to ensure that the campus membership stays tightly aligned to sound doctrine.

The way in which leaders can ensure they are able to follow this command is

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<sup>23</sup>Marshall, *The Pastoral Epistles*, 336.

<sup>24</sup>Arndt, Danker, and Bauer, *A Greek-English Lexicon of the New Testament*, 622.

<sup>25</sup>Towner, *The Letters to Timothy and Titus*, 796.

by setting up many safeguards to ensure they are not following the whims of culture and forsaking doctrine in their own preaching and teaching. Leaders must read often and read extensively. It is so important to be well-read, not just on modern and contemporary writing, but also on classics which have been affirmed by the church. Being well-read will help to ensure that campus pastors are thinking and teaching with sound doctrine and allows them to easily see error and deception that leads away from those principles. Campus pastors must continually surround themselves with those who can dialogue about issues that are raised to show how they agree or disagree with sound doctrine.

Modern culture often provides opportunities to respond to contemporary claims by preaching sound doctrine that refutes the secular, contemporary claims. Campus pastors have the opportunity to personalize how the Bible speaks to topics specific to the area and neighborhood that they are trying to reach.

### **Teach in Faith and Truth**

Another functional responsibility of pastoral leadership is the charge to teach in faith and truth. With many multisite models utilizing video preaching, the role of preaching and teaching is diminished for many campus pastors. Many churches look specifically for a minister who can serve in the campus pastor role, who is not wanting to preach or teach, or who is not gifted in these areas. McConnell highlights this idea:

Any pastor has three primary roles: teacher, shepherd, and leader. Most pastors tend to excel at one or two and they get by with the other—or worse, it may be a liability. The role of campus pastor is, in fact, an opportunity to avoid such liabilities. By the time you look at the role of the campus pastor, you should have maximized your church's plan for teaching and know who will do the teaching and how will they do it at your church. . . . It is important to point out that most multisite churches choose to have a campus pastor even when they have multiple teachers. They realized, whether consciously or subconsciously, the value of having a campus pastor focus on shepherding and leading. A campus pastor's roles are leadership and shepherding.<sup>26</sup>

The important question is, if a campus pastor focuses on leading and shepherding and

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<sup>26</sup>McConnell and Stetzer, *Multi-Site Churches*, 96.

does not have or is never required to use a teaching gift, does he fit the biblical requirements for being a pastor? Throughout the Pastoral Epistles, the charge to teach in faith and truth is given to Timothy and Titus and is applicable to all who serve in any area of pastoral leadership. Pastoral leaders have been chosen by God to teach the message of faith and truth (1 Tim 2:7) and the ability to teach is one of the requirements for serving as an elder in the church (1 Tim 3:2, 5:17). The primary responsibility of Christian leaders is to study, know, and read the Scriptures and teach it to others (1 Tim 4:13). Part of this implies tailoring the message to the audience to whom one is teaching by, at times, showing patience and by always living a life that reflects the integrity and seriousness of their teaching (2 Tim 2:24; Titus 2:7). Because of the requirements, men are not to be quickly promoted to positions of pastoral leadership due to the high responsibility and calling that they require (1 Tim 5:22). Pastoral leaders must believe deeply the message that they teach and must teach it with conviction (2 Tim 3:14; Titus 1:9). Strauch states,

The ability to teach entails three basic elements: a knowledge of Scripture, the readiness to teach, and the ability to communicate. This doesn't mean that an elder must be an eloquent orator, a dynamic lecturer, or a highly gifted teacher (of which there are very few). But an elder must know the Bible and be able to instruct others from it.<sup>27</sup>

This does not mean that campus pastors must preach every week at their specific campuses from the pulpit. This also does not mean that the campus pastor has to serve as the primary preacher at the campus or ever preach at all. But it also does not allow for a campus pastor to fulfill the biblical requirements of the pastorate without being knowledgeable and able to teach others.

A great tension exists in the hearts of many campus pastors because they are called into a ministry model where they are not called to preach.<sup>28</sup> As evidenced previously, one primary way to avoid that tension is to find qualified leaders and

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<sup>27</sup>Strauch, *Biblical Eldership*, 2949.

<sup>28</sup>This tension is addressed in chap. 4 as a subset of one of the best practices.

shepherds and fill in the necessary teaching elements through other people. This approach not only ignores the biblical model, but it minimizes the teaching role and function that is necessary to be a biblically qualified pastor. This function can be expressed through teaching small groups, teaching volunteers, teaching staff, or any other teaching platform. However, the avoidance of highlighting the preaching and teaching function sets multisite churches on a dangerous path where campuses are being led by pastors in name only, not in function.

The Bible is not clear on what ways the teaching gift must be expressed, but there is attention given to the way it is to be done: “Preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching” (2 Tim 4:2). This verse is a charge that consists of five imperatives. The first imperative, *κήρυξον τὸν λόγον*, is translated “preach the Word” and refers to the importance of communicating God’s Word. The word *τὸν λόγον* refers back to 2 Timothy 2:9, 15, which speaks of God’s Word and shows that the message to be preached is already provided.<sup>29</sup> The second imperative relates to the first by showing how it is to happen. The phrase *ἐπίστηθι εὐκαίρως ἀκαίρως* is translated “be ready in season and out of season.” The phrase means that the pastoral leader must be ready to preach the Word regardless of how willing the people are to listen. Marshall states,

The writer is here thinking, not of people who are open to persuasion and pastoral counsel, but of those who are beyond a cure. On this interpretation, the proper time for preaching depends not on the readiness or otherwise of the heretics to respond but on the decision of God. The persuasiveness of this explanation is somewhat weakened by the fact that the immediately following phrases would seem to suggest a process that may be effective. It is perhaps more likely that the unexpected advice is meant to bring home the stringency of the situation and the need to act before things become so bad that appeal to the hearers will be in vain; moreover, the audience includes not only the false teachers but also those who are succumbing or may succumb to their influence.<sup>30</sup>

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<sup>29</sup>George W. Knight III, *Pastoral Epistles*, New International Commentary of the Greek Testament (Grand Rapids: W. B. Eerdmans, 2013), 453.

<sup>30</sup>Marshall, *The Pastoral Epistles*, 800-01.

In an effort to fulfill their responsibility, pastors must be willing to deal with the issues that may appear controversial or threatening. When there are examples of sin and division in the church, pastors must be willing to engage in the process of church discipline. Campus pastors are faced with the calling and desire to grow their campus and can feel like they do not have time to handle church discipline or pastoral issues. Avoidance cannot be the case for campus pastors as they must be faithful to God's Word and set the precedence for the members of that campus that the foundation of the church and the campus will be on God's Word.

Another group of imperatives found in 2 Timothy 4:2 is found in the command to *ἐλεγξον, ἐπιτίμησον, παρακάλεσον*, which is translated "reprove, rebuke, and exhort." The word *ἐλεγξον* means to express strong disapproval of someone's action,<sup>31</sup> which is required at times for all church leaders. The word *ἐπιτίμησον* is similar in that it means to express strong disapproval of someone, but also carries the idea of offering warning in order to prevent an action or bring one to an end.<sup>32</sup> The word *παρακάλεσον* means to urge strongly<sup>33</sup> and collectively all of these words carry the idea of speaking against sin and moving people to righteous living. The church must be known as a place of love and grace, but it also must be known as a place where people are held accountable if they claim the name of Jesus Christ. Campus pastors must hold their campus membership to a high standard in areas of personal conduct. They are commanded to do this *ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ*, which translates as "with complete patience and teaching." The command describes the manner by which the pastoral leader must carry out his assignment to reprove, rebuke, and exhort. Knight adds,

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<sup>31</sup>Arndt, Danker, and Bauer, *A Greek-English Lexicon of the New Testament*, 315.

<sup>32</sup>Ibid., 384.

<sup>33</sup>Ibid., 765.

The “patience” (μακροθυμία; see 1 Tim. 1:16; 2 Tim. 3:10) in view is that which is required by the tasks commanded and by the need for persistence and forbearance when dealing with sinful people in general and particularly when dealing with the difficulties that the next verse speaks of *πάση*, “all,” before *μακροθυμία* is a realistic reminder to Timothy that the task is difficult and will require the greatest amount of patience.<sup>34</sup>

This patience is especially true for campus pastors who are coming from the original campus where ministry foundations were in place and growth was occurring. When a campus pastor comes to a new campus, the same foundations do not exist and he must be careful to preach the Word and not compromise for the sake of growth or shallow depth.

### **Conclusion**

Even though the campus pastor is a rather new position, it is important that pragmatic leadership qualities are not substituted for biblical and theological qualifications when selecting someone for this role in a local church. Paul clearly outlines these biblical requirements in the Pastoral Epistles as he is writing to his young apprentices Timothy and Titus, and they serve as a guide for pastoral leadership today. The responsibilities are primarily concerned with what the pastor should be and do. When churches make the decision to become a multisite church, they must start with the Bible to determine who they should consider for the role of campus pastor. These biblical requirements must never be assumed or taken for granted as the campus pastor can and should fulfill the role of a pastor who serves the church in a localized campus setting.

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<sup>34</sup>Knight, *The Pastoral Epistles*, 454.



## CHAPTER 3

### FUNCTIONAL JOB DESCRIPTIONS OF CAMPUS PASTORS

One of the great difficulties in determining what embodies a successful campus pastor starts with the challenge of defining who they are and what they do. Because every church is different and each campus is different, the role and function of the campus pastor depends largely on the specific situation where they serve. When churches enter into the multisite discussion and eventually choose to have campuses which require the hiring of campus pastors, they are often ill-equipped to define clearly what the role is and how one should even spend his time. When it comes to the day-to-day functional role and tasks of the position, it is typically a generic description that evolves and changes based on the specific needs of the local context. It is a challenge for a campus pastor to know whether he is fulfilling his role as a result of this lack of specific clarity. In addition, barriers are created for advancement and growth in the position.

The functional role of the campus pastor was examined by analyzing responses from an online survey which was answered by 87 different campus pastors at 45 different churches.<sup>1</sup> The first section of the chapter provides a summary of all of the responses and identifies functional roles and descriptions of what current campus pastors do. In additional sections, a more detailed analysis is given based on different ministry models, showing the similarities and differences within those models. The four ministry models that will be examined are preaching style, campus size, geography of campuses, and number of campuses.

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<sup>1</sup>See Appendix 1 for a complete list of churches who answered the survey.

## Summary of All Responses

The role of the campus pastor is hard to define, and it is even harder when there is no formal job description. Of those surveyed, only 57 percent of the campus pastors had a formal written job description and most of the job descriptions were not clear or specific as to the actual functional job of the campus pastor. Just under half of campus pastors, 49 percent, have been serving in their role for three years or less and 67 percent have been campus pastors for five years or less. This reveals that the position is both new and undefined. In addition, most of the campus pastors, 64 percent, said there was no defined path or strategic plan in becoming a campus pastor. However, 63 percent of campus pastors were chosen after being on staff at the church in some capacity which allowed the leadership to observe and access their individual gifts and abilities. The data shows that most campus pastors are hired from within the current church staff and only 11 percent enter into the role of campus pastor as their first ministry position of any kind. Further examination revealed most of the campus pastors who are in their first ministry position seem to be people called out of their careers into ministry rather than recent college graduates who immediately entered seminary (see Table 1).

Table 1. How did you come into this role?

Previously held position	%
Campus pastor at another church	1
First ministry position at any church	11
Ministry role at another church	37
Ministry role on campus staff	18
Ministry role at original campus	45

As with all ministry positions, the role of campus pastor is sure to evolve and change, and with the relatively new emergence of the role, much is still to learn about how to thrive in the position. Most campus pastors do not see their role changing much in the next five to ten years.

Campus pastors were asked to define their role, and over 90 percent defined it as being the shepherd of the campus membership, serving as the leader of the campus staff, and the one responsible for campus staff development (see Table 2).

Table 2. How would you define your role as campus pastor?

Role	%
Leader of the campus staff	96
Primary decision maker for the function of the campus	79
Implementing directives from the original campus	73
Primary preacher/teacher at your campus	26
Serve in multiple leadership roles	25
Recruit, train, and manage volunteers and teams at the campus	42
Responsible for staff development of campus staff	91
Responsible for personnel decisions at the campus (hiring, firing)	84
Performs church discipline with campus members	72
Oversees small groups/bible fellowship groups/Sunday school, etc.	35
Serve as an elder	25
A part of the executive leadership team	38
Shepherd of the campus membership	92

Note. The campus pastors chose all roles that applied to them

How their role is accomplished is different for each campus, but less than 30 percent said they accomplished their role by being the primary preacher/teacher for the campus or by serving as an elder at their church. Campus pastors report to different people within their church leadership structure from the senior pastor, the executive pastor, and some to a global campus pastor. Less than 10 percent report to an elder or deacon board.

One of the most effective ways to determine a functional job description is by analyzing how one spends his time each week. When asked about how their time was spent, over half of campus pastors reported that the majority of their time was spent

dealing with pastoral issues, meeting with their campus staff, and developing leaders from the campus membership. In contrast, the least amount of time was spent meeting with the senior leader and preparing for messages. Only 12 percent of those surveyed are responsible for preaching every weekend while the majority, 63 percent, never preach or preach less than once a month.

Almost 90 percent of campus pastors say they have the spiritual gift of leadership although many noted that campus ministry requires a special leadership that involves leading while not being the absolute leader. This type of second chair leadership requires a commitment to the unity of the church while also being able to carry out the vision of the original campus in a localized context.<sup>2</sup> Over half, 53 percent, of campus pastors surveyed reported preaching and teaching as a spiritual gift, despite the fact that 63 percent of those campus pastors never preach or preach less than once a month. The spiritual gift of encouragement was identified by just under half, 47 percent, of campus pastors and only 6 percent identified themselves with the gift of mercy.

These findings provide insight into the typical campus pastor who has the gift of leadership, the responsibility of dealing with pastoral issues and concerns, and shepherding the campus membership, yet does not have the spiritual gift of mercy and most do not have the spiritual gift of encouragement. These findings would imply that the campus pastor accomplishes his role by delegating to others on the campus staff or by developing and building up leaders at the campus to assist in shepherding the people. These findings do show the tension identified by many campus pastors who have the spiritual gift of preaching and teaching, but are not in contexts where that gift is being used (see Table 3).

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<sup>2</sup>The idea of leading from the second chair is examined in chap. 4 as one of the best practices for campus pastors.

Table 3. What are your primary spiritual gifts?

Spiritual Gift	%
Prophecy	9
Preaching/Teaching	53
Encouragement	47
Mercy	6
Administration	27
Leadership	88

Note. The campus pastors chose all gifts that applied to them

One of the questions all multisite churches had to answer was how much the campuses are able to contextualize to their local neighborhood while also maintaining the unity and connection to the original campus. Only 6 percent of campus pastors reported their campus had no freedom to contextualize their ministry with everything being exactly duplicated at every campus. The majority of campus pastors, 63 percent, identified themselves as having shared resources and branding between campuses but also having autonomy and freedom to adapt ministries as needed to their local ministry context. The ability to share resources, ideas, and support is one of the greatest advantages of multisite churches. Some campus pastors, 28 percent, described their model as having freedom to contextualize ministries with the exception of large events, which are consistent and identical across all campuses. Only 21 percent reported they have complete freedom to contextualize all aspects of ministry. Campus pastors reported having less freedom in the past to contextualize in their various settings, but as time has passed, are experiencing more freedom. The results indicated that the trend is moving toward greater freedom for the campuses to carry out ministry specific to the local context.

One of the most significant ways a campus connects to the original campus is in the way money is spent and handled. Multisite churches often use the ability to expand resources and be more cost efficient with their ministries as a reason to add campuses. In an article written in *Leadership Journal*, Dave Ferguson writes,

Financially, a new campus is tremendously cost effective. When we started our north campus (our first) we spent lots of money on staff, equipment, and marketing. . . . When we started our south campus (our second site), we spent less money, [and] added specialists to our existing staff team.”<sup>3</sup>

Since campuses carry the investment from the original campus and responsibility with that investment, it was not surprising that just over half, 53 percent, reported some freedom in budget decisions, but most decisions are made at the original campus. Forty-one percent report they have complete freedom to set and manage the budget for their campus, but only 32 percent report that access is given to financial matters for the campus including giving records and weekly financial reports. Campus pastors are often asked to carry out the mission and vision of the original campus in a new local context, but are asked to do that without access or control of the finances. This can be a positive thing for a campus pastor as he is not required to give direct oversight and management of the finances of the campus early on. It can also serve as a frustration as the campus grows and becomes self-sustaining, yet feels limited due to the way finances are handled (see Table 4).

Table 4. How do you handle finances as a campus pastor?

Financial Situation	%
Access given to financial matters at the campus including giving records and weekly financial report	32
Responsible for being financially independent by a certain timeframe	18
Budget is shared across all campuses and seen as one large budget that is broken down by campus	5
Some freedom in budget decisions but most are centralized at the original campus	54
All budget decisions and oversight are handled at the original campus	10
Freedom to set and manage budget for the campus	41

Note. The campus pastors chose all financial situations that applied to them

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<sup>3</sup>Dave Ferguson, “The Multi-Site Church: Some of the Strengths of This New Life Form,” *Leadership Journal* 24 (Spring 2013): 83-84.

## Preaching Style

One of the major distinctions between multisite models deals with the manner in which preaching is handled at each campus. The survey revealed three primary groups: video preaching,<sup>4</sup> live preaching, and a hybrid model that incorporates both video and live preaching.

### Video Preaching

According to the results of the survey, the functional job description of a campus pastor in a video preaching venue is to serve as the leader of the campus staff, which includes their development and growth, as well as shepherding the campus (see Table 5).

Table 5. How would you define your role as campus pastor? (video preaching)

Role	Number of responses
Responsible for development of campus staff	58
Leader of the campus staff	62
Shepherd of the campus membership	58

Note. The campus pastors chose all roles that applied to them

Campus pastors in this model are also responsible for the personnel decisions at the campus. Most of their time is spent developing leaders from the campus membership and dealing with pastoral issues. The least amount of time is spent preparing messages, counseling, and meeting with the global staff team. The campus pastor has very little interaction at all with the senior leader with most reporting to the executive pastor or a global leader of campus pastors.

While most campus pastors came from a previously held ministry role at the

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<sup>4</sup>This model is defined as never having live preaching or having live preaching ten times or less a year. The rest of the time, a video sermon is used. There is no distinction made in this project between the different methods of video preaching which can include live simulcast of the message, a video of a sermon from a different service on the same weekend, or a video of a sermon that was preached the previous week.

original campus, the largest number of those who became campus pastors by holding a ministry role at another church is comprised from those who utilize a video preaching model. This seems to indicate that there is much more flexibility in one’s background if a church is using a video preaching model since he will not be expected to preach or be responsible for communicating to the campus membership. Despite not preaching or teaching, over half of the campus pastors in this model identified preaching and teaching as one of their spiritual gifts. The responses show that they are not using their gifts, or they are having to find other ways to use their gifts besides preaching at their specific campus.

**Live Preaching**

Campus pastors who serve at a campus with live preaching spend the majority of their time preparing messages to preach each week. Having this level of preaching responsibility is not unlike most senior pastors who also carry this responsibility. Besides preparing for messages, the rest of their time is primarily spent on developing leaders from within the campus membership. Those who preach every week also reported that they were the primary decision makers of the campuses and the ones responsible for personnel decisions in addition to being the shepherds of the campus memberships and leading the campus staffs. The least amount of time in their week is given to counseling, dealing with pastoral issues that develop, and meeting with the global staff team (see Tables 6 and 7)

Table 6. Most amount of time spent each week (live preaching)

Job	Number of responses
Leadership Development	4
Message Preparation	5



Table 7. Least amount of time spent each week (live preaching)

Job	Number of responses
Counseling	4
Dealing with Pastoral Issues	4
Meeting with the Senior Leader	4
Meetings with the global staff/Team	5

Nearly all of the campus pastors with the preaching responsibility report to the senior pastor; however, meeting with that senior pastor is not something they do very often according to the survey.

Even though these campus pastors preach every week, they are similar in their approach concerning finances to the other models where there is some freedom in setting and spending the budget, but most finances are centralized at the original campus. Similarly, campuses with a live preaching model have shared resources and branding but autonomy to implement ministries as needed. There is strong similarity between campus pastors that came into this role from the original campus and those that were selected from a ministry role at another campus. This is likely due to some churches utilizing this approach as a result of a church merger where the primary preacher and teacher from the merged congregation stays on in that role while the church becomes a campus of another location. Due to the preaching responsibility, it is important that there is unity and alignment doctrinally and philosophically with the original campus and specifically with the senior pastor. Campus pastors utilizing this model must recognize their role to preach but also must be connected and tied to the original campus as a part of a multisite relationship.

### **Hybrid Preaching**

In order to leverage modern technology while also providing preaching opportunities for campus pastors who have the spiritual gift of preaching, many churches utilize a hybrid preaching approach that incorporates both video preaching and live

preaching in their strategy. Some churches have a set schedule or percentage that messages will either be simulcast or live preaching; others take a team approach where multiple pastors preach live, and video is utilized for special occasions. The results of the survey indicated that the role of the campus pastor in the hybrid approach model is primarily the shepherd of the campus membership and the leader of the campus staff. Campus pastors who utilize this preaching style report spending most of their time meeting with the campus staff and team and the least amount of time performing administrative tasks for the campus. These findings would indicate an ability of the campus pastor to mobilize and lead a team to accomplish the ministry of that campus rather than being the one who primarily does the work all by himself.

Nearly all of the campus pastors who utilize the hybrid approach came from a ministry role at the original campus and reported to have the most freedom to set and manage the budget for the campus. The spiritual gifts of leadership and preaching and teaching were the most reported spiritual gifts which is consistent with their role that requires them to utilize both gifts often (see Table 8).

Table 8. What are your primary spiritual gifts? (hybrid preaching)

Gift	Number of responses
Preaching/Teaching	10
Encouragement	3
Administration	3
Leadership	10

Note. The campus pastors chose all gifts that applied to them

### **Campus Size**

As a campus grows in size, the campus pastor, staff, and membership are forced to adjust their roles in order to accommodate the growth as they prepare the organization for future expansion. When churches hire campus pastors, they must

consider the future growth of the campus and whether the campus pastor will be able to lead through the changes and challenges that come with numerical growth. While the original campuses can be at various sizes, the average attendance of each campus shows differences when broken down into 750 average attendance and less, campuses with average attendance of 751 to 1999, and campuses with an average attendance of 2000 and more.

**Campus of 750 and Under**

The functional role of the campus pastor at a campus with an average attendance of 750 and under is to serve as the shepherd of the campus membership and to implement directives that are given from the original campus. The least amount of time is spent in message preparation while the most significant time each week is spent developing leaders from the campus membership. Pastoral duties such as hospital visitation, officiating weddings, and performing funerals are also expected to be fulfilled. Most campus pastors are not likely to have a large staff since they have smaller congregations, and therefore rely almost exclusively on volunteers to carry out the weekly tasks of ministry (see Table 9).

Table 9. Most amount of time spent each week (campus of 750 and under)

Job	Number of responses
Administrative tasks for the campus	8
Dealing with Pastoral Issues	11
Leadership development	10

Campus pastors at these smaller congregations identify leadership as their primary spiritual gift and then encouragement as the second highest. They report to the global leader over campus pastors yet have freedom to set and manage the budget for their specific campuses. Most of the multisite churches contacted for the survey have a

large original campus, and it would be very difficult to implement many of the same events and programs and ministries at a smaller campus that does not have a large congregation, staff, or budget. The largest number of campus pastors who oversee campuses of this size came from another ministry position at another church.

### **Campus of 751 to 1999**

When campuses grow in their average attendance above 750 people, the role of the campus pastor changes as well. The primary role moves from focusing on the campus membership to focusing on the campus staff who work with the campus membership more directly (see Table 10).

Table 10. How would you define your role as campus pastor? (campus of 751 to 1999)

Role	Number of responses
Responsible for staff development of the campus staff	27
Leader of the campus staff	26
Shepherd of the campus membership	24

Note. The campus pastors chose all roles that applied to them

While his primary gift is still leadership, the campus pastor at this size church moves to becoming more of a manager of his team. He does not spend significant time preparing messages or meeting with the senior leader, but he does spend most of his time developing leaders. Growth does not change the approach of the campus pastor in his ability to contextualize his ministry as all three groups report to share resources and branding with the original campus, but have autonomy to implement changes as needed.

Campus pastors who lead campuses of this size primarily report to the executive pastor and are given access to giving records and weekly financial reports which are used to help them in the budgeting for their specific campus even though most finances are centralized at the original campus.

## **Campus of 2,000 and More**

According to the results of the survey, while campus pastors of smaller sized campuses perform many different roles, the campus pastors of campuses that have an average attendance of over 2000 spend most of their time with their campus staff and carry out ministry through delegation to them. Personnel decisions at the campuses of churches this size are the functional responsibility of the campus pastor who spends most of his time each week meeting with his campus staff and working with his team. Since it is so important for a campus pastor to carry out the DNA of the original campus, it is not surprising that campus pastors with this large of an average attendance came from a ministry role at the original campus. This connection with the original campus ensures that the campus pastor knows the vision, mission, and values of the original campus and ensures their protection as the campus assimilates new members and experiences growth. Having campus pastor's report directly to the senior pastor and also serve as a part of the executive leadership team establishes the importance of connection to the original campus.

Average attendance does not correspond with much change in regard to how finances are handled as there is some freedom in the budget, but again the budget is centralized at the original campus. Ministries and programs were also reported to be contextualized at the individual campus, but there is still the use of shared resources and branding between campuses. While leadership, preaching, and teaching are shared spiritual gifts for campus pastors at larger sizes, there is no change in the amount of preaching and teaching they do (see Table 11 and 12). Message preparation is one of the areas in which they spend the least amount of time. This likely means that they are not involved in live preaching models and have to find platforms outside of the Sunday morning preaching time to utilize their gifting.

Table 11. What are your primary spiritual gifts? (campus of 2,000 or more)

Gift	Number of responses
Prophecy	3
Preaching/Teaching	11
Encouragement	8
Mercy	1
Administration	8
Leadership	11

Note. The campus pastors chose all gifts that applied to them

Table 12. Least amount of time spent each week (campus of 2,000 or more)

Job	Number of responses
Counseling	15
Administrative tasks for the campus	13
Message Preparation	16
Meeting with the Senior Leader	15

### Geography of Campuses

Multisite churches can be defined as having campuses situated in the same locale as the original campus, or as having campuses in other regions, other states, and even other countries. Dino Rizzo, pastor of Healing Place Church, has campuses in Louisiana and others in Mozambique. Surratt, Ligon, and Bird capture the heart of the Healing Place Church approach to multisite:

It's not surprising that Healing Place doesn't view multi-site as a growth strategy; they see multiple locations as a way of meeting needs in more and more communities. Their goal isn't to build a really big church and attract lots of people; their focus is on transforming communities through no-strings-attached service done in the name of Jesus. They have coined the term "servolution" to describe their strategy for community transformation, and the senior pastor has even written a book with that title. Currently this revolution of service in the name of Christ has spread to seven campuses in the United States and two locations in Africa. . . . Even though each campus is contextualized to its community, the heart mission of Healing Place Church beats at each and every location: to be a healing place for a hurting world. From the inner city of Baton Rouge to the poor villages of Mozambique, the vision of the Healing Place campuses is to find ways to meet the needs of their neighbors. Communities in Africa have been amazed to see Healing Place members in

Mozambique and Swaziland giving away food and expecting nothing in return. Everywhere Healing Place ministers, you can find evidence of a servolution.<sup>5</sup>

The principle of reaching communities is likely behind most, if not all, multisite churches. The survey revealed differences for the functional role of the campus pastor based on whether a church has campuses in their local region or whether it has campuses that are also outside of their local area.

### **Local Campuses**

According to the results of the survey, when a multisite church has campuses that are within a local region, the primary role of the campus pastor is to serve as the shepherd of the campus membership and to work primarily with the campus staff by serving as their leader and their liaison back to the original campus. He is responsible for ongoing development as a team, and since there is greater proximity to one another, this can be measured more easily by the original campus. Campus pastors are found from many different places to serve in local campuses, but the primary place is from the original campus (see Table 13). Developing leaders is an important part of the responsibility of a campus pastor and is how the majority of his time is spent. Preaching and teaching is a primary gift of many campus pastors in this model despite the fact that the least amount of their time is spent preparing messages. Since they lead campuses in the same general geographic area of the original campus, it is likely that people know the senior pastor and campuses begin which leverage the teaching gifts of the senior pastor.

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<sup>5</sup>Geoff Surratt, Greg Ligon, and Warren Bird, *A Multi-Site Church Roadtrip* (Grand Rapids: Zondervan, 2009), 76, Logos Bible Software.

Table 13. How did you come into this role? (local campuses)

Previously held position	Number of responses
Ministry role at original campus	24
Ministry role on campus staff	9
Ministry role at another church	18
First ministry position at any church	3
Campus pastor at another church	1

### **Campuses Outside of the Region**

Unless a campus is placed in another state or another country in a context that is very similar to the demographic of the original campus, the idea of contextualizing ministry is of the utmost importance. The role of the campus pastor in a campus outside of the region is one where he serves as the primary decision maker for the functional day-to-day operations of the campus and for the personnel decisions necessary for the campus. Since the campus is not close enough to have oversight given from the original campus, there is more freedom allowed in access to giving records and weekly financial records. Many sites have complete freedom in regard to the finances of that campus to set and manage their individual budgets. Many staff positions are not able to be shared between campuses but are usually hired if needed, which forces the campus pastor to spend most of his time meeting with the campus staff team and giving them direction (see Table 14). The spiritual gift of leadership is seen in those that serve from a distance while the campus shares resourcing and branding in order to still be considered one church. Even though there is freedom, there is also more structure as campuses are required to implement directives that are given to them from the original campus. Campus pastors must implement these directives to their specific context while also maintaining the identity of the original campus. Campus pastors report that they struggle relationally when their campus is outside of the local region, as they are not able to meet and interact as easily with members of the global staff team and very rarely meet with the senior leader.



Table 14. Most amount of time spent each week (campuses outside of the region)

Job	Number of responses
Leadership Development	10
Meeting with the campus staff/team	12
Administrative tasks for the campus	7

### Number of Campuses

The addition of campuses presents new opportunities to multisite churches, but also presents new challenges that might not have been expected. These new challenges are especially true as more and more campuses are added. Surratt, Ligon, and Bird in their book *The Multi-site Church Revolution* write,

Adding campuses is similar to having children. Having one child doesn't require a major change in lifestyle for most couples. Sure, they have to hire a babysitter to have date nights, and they can't remember the last time they had a good night's sleep, but things are still relatively simple. Adding a second child seems to quadruple the challenges, and adding a third child raises the level of family complexity exponentially. Families with four or more children, however, seem to find a system that accommodates the additional offspring with minimal upset to the core. That's the goal of a multi-site church as it moves from being an organization to being an organism: to accommodate growth without having to reinvent the structure.<sup>6</sup>

Just as churches must adopt structures to accommodate growth, campus pastors must operate differently depending on the number of campuses the church has. Two groups were identified in the survey: churches with two to three campuses and churches with four or more campuses.

#### Two to Three Campuses

Churches experience significant change when they begin to add campuses. This change is especially highlighted when moving from two campuses to three. Surratt, Ligon, and Bird comment in regard to going to two to three campuses:

As a second or third off-site campus is added, the traditional church structure begins to sag. Now, for instance, the children's ministry leader at the original campus has

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<sup>6</sup>Geoff Surratt, Greg Ligon, and Warren Bird, *The Multi-Site Church Revolution: Being One Church in Many Locations* (Grand Rapids: Zondervan, 2009), 138, Logos Bible Software.

to oversee weekend services at the original campus (which was a full-time job to begin with), give leadership to two additional children's ministry directors, and find time to visit the other campuses. The children's ministry leader begins to be stressed out, and all the campuses suffer. . . . The first significant change for a church . . . is often the transition from part-time to full-time campus pastors for the off-site locations. When Life Church in Oklahoma City added its first two campuses, two members of its executive team took on the additional role of campus pastor. As the campuses grew and their vision began to expand, they soon saw the need for full-time leaders at each campus. They began training apprentice leaders at each campus and, over a period of months, turned the day-to-day operations over to these new leaders.<sup>7</sup>

Since many of the campus pastors that are hired were previously a part of the original campus, most from an executive leadership position, they are equipped to perform the role of being the primary decision maker for the campus. In addition, the survey revealed they take on the responsibility of making personnel decisions at the campus. In addition, the campus pastor spends most of his time meeting with his campus staff team and performing pastoral care responsibility of the campus membership. Because the campus pastor usually comes from the original campus team, he spends the least amount of his time meeting with the senior pastor although he still reports to the senior pastor. He does not focus on evangelism at the campus but does perform church discipline when needed.

#### **Four or More Campuses**

When churches move to adding four or more campuses, the role of the campus pastor becomes both more defined and more flexible. The role of a campus pastor in a model that includes four or more campuses is to implement the directives from the original campus. Leadership skills are of utmost importance for campus pastors at a church with multiple campuses as they are responsible for personnel decisions, managing and meeting with campus staff along with making any necessary decisions regarding the campus in general. This does not remove them from pastoral responsibilities as they spend most of their time with pastoral issues, but this does not usually mean being responsible for the administrative tasks related to weekly ministry. The administrative

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<sup>7</sup>Ibid.

tasks of the campus are primarily accomplished through volunteers as leadership development is the area where the most significant amount of time is spent each week.

When a church increases the number of campuses, a global leader over campus pastors is appointed or an executive pastor takes a more direct oversight role, who is responsible for giving oversight and management to the campus pastors (see Table 15). Since most campus pastors are hired after previously holding a role at the original campus, it allows the DNA of the original campus to be transferred as additional campuses are added. Adding new campuses also requires that the original campus clearly defines what that DNA is, so that it can be replicated in multiple places. Freedom is given to set and manage the budget at each campus, but this does not negate the need for shared resources and branding when implementing ministry at each local context.

Table 15. Who do you report to in your role as campus pastor?

Reports to	Number of responses
Senior Pastor/Leader	20
Executive Pastor/Leader	28
Global Leader over Campus Pastors	31
Elder/Deacon Board	5

Note. The campus pastors chose all people that they reported to

### Conclusion

This chapter analyzed the survey responses and provided functional job descriptions of campus pastors. While there is great overlap across all ministry types, there are certain differences based on ministry model. As churches look to hire campus pastors, it is important they identify what type of church they want to be and where they see the church headed in the future. As churches add campuses or hire new campus pastors to existing campuses, they must reevaluate how a campus has changed in regard to size and how the church has changed in regard to ministry approach. These decisions

greatly effect what a campus pastor will functionally do in his role and should greatly effect the skill set of the leader who is put into the position to ensure maximum success.

## CHAPTER 4

### BEST PRACTICES OF CAMPUS PASTORS

When a newly-hired campus pastor takes on his role, he usually enters with a great amount of enthusiasm and excitement about how he can be used by God most effectively and how to expand the influence and reach of the original campus. However, as with most ministry roles, he discovers that there are aspects to his job that seem to impede his idealism and can easily leave him frustrated and burned out. This frustration is especially true with the campus pastor role due in large part to the unknown areas of tension that he will face as he embarks on a role that is not clearly defined and does not have a long history for examples.

This chapter identifies three areas of tension that were revealed from the survey. Based on these frustrations, three best practices are pinpointed that can help campus pastors overcome challenges and achieve maximum effectiveness in their role.

The first area of frustration related to the lack of effective communication between the campus and the original location. When asked what his greatest frustration was as a campus pastor, one responded, “Communication—maintaining good communication channels between multiple campuses, multiple staffs, and multiple ministries—is inherently challenging.”<sup>1</sup> Relationships provide a context for effective communication, but relationships must be fostered through time spent together and through planned interaction. The campus model makes relationship building more difficult as many campus pastors do not office at the original location. One campus pastor said, “Centralized ministries sometimes assume that we will be able to implement

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<sup>1</sup>In order to protect the confidentiality of the surveys, identities are not mentioned when quoted in this section.

their plans without collaboration, so that can throw our plans into chaos or create tension between all of us.” In addition, many campus pastors complained of slow response to and from the original campus, which created difficulty in creating the unity needed for multisite ministry. One campus pastor added that his greatest frustration was “top down directives. . . . One way communication from top and not much opportunity for feedback.” Another added that his greatest difficulty was

when spheres of influence overlap with centralized ministries and executive/strategic leadership. With the centralized ministries it takes a lot of work to simply coordinate communication between everyone and get on the same page, which keeps us from actually doing our jobs. With the executive/strategic teams, neither party really knows what the other is doing or thinking all the time but when they make the call it has to be accomplished. So it can sometimes feel like your leadership and knowledge of the campus doesn't matter much in the highest level of decision making.

When communication works effectively, the campus can achieve its maximum potential. A failure in this area can result in great frustration and discouragement for the campus pastor and campus staff.

Another area of frustration that emerged from the survey is the tension of trying to maintain balance when there is one church in multiple locations. One campus pastor said, “I am a leader who likes to initiate, and sometimes it is frustrating to know where you have freedom to try new things and where you don't. I am still figuring out where the guardrails are.” Churches that engage in the multisite model do so with a desire to reach a new area that they were unable to effectively reach before. It is inevitable that this new area has its own set of unique characteristics that define who they are and that must be considered when having a campus ministry. This contextualization must be accomplished while also staying true to the vision of the original campus. One campus pastor expressed the tension: “It has been a process of getting the entire church and ministry leaders to see it as one church with many locations, rather than the campuses as “step children.” The importance of knowing how to balance the need to share the DNA of the original location, while also contextualizing the ministry to the specific demographics and needs of the area the campus is trying to reach, can prove to be one of

the campus pastor's greatest challenges.

The third area of tension and frustration mentioned in the surveys was the difficulty of being the leader of the campus but not being the senior leader. Bonem and Patterson identify this idea as leading from the second chair, in their book by the same title.<sup>2</sup> Bonem and Patterson define this concept as “the second chair leader is a person in a subordinate role whose influence with others adds value throughout the organization.”<sup>3</sup>

Bonem and Patterson mention three paradoxes that explain the complexity of leading from the second chair: Subordinate-Leader, Deep-Wide, and Contentment-Dreaming.<sup>4</sup> A second chair leader has to lead like the senior pastor does not exist, but knowing full well that he actually does. A second chair leader is responsible for being a creative thinker while also being a detailed implementer. As a follower of Christ, God has given each of his children dreams, yet a second chair leader must align his dream to someone else's dream. It is his responsibility to get on the same page as his senior leader.

The role of the campus pastor most assuredly fits the descriptions given by Bonem and Patterson as one who leads from the second chair. One campus pastor says that his frustration in his role is having the “position of leadership without the full ability to lead.” When asked what advice would be offered to a future campus pastor so they can prepare for the position, one campus pastor said, “(You will need) flexibility and an authentic call of God, you cannot try this out. Recognize you are leading from the second chair and be comfortable with that.” Another campus pastor, when asked what his greatest frustration was, said, “The leadership/freedom dance. Leading from the 2nd,

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<sup>2</sup>Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (San Francisco: Jossey-Bass, 2005), Kindle.

<sup>3</sup>Ibid., 2.

<sup>4</sup>Ibid., 4.

3rd, and 4th chair sometimes. And helping my campus staff to do the same.” The campus pastor often finds himself in multiple roles at different times during the same day. Since one of his primary functional responsibilities is leading the campus staff, these challenges are only magnified as campus staff must also lead from further down in the organization. This “dance” is very difficult and most certainly requires a lot of humility. One campus pastor stated, “Learn to work with your lead pastor. Be confident enough to lead, but humble enough to follow.” Being able to lead and be humble enough to follow ensures that the campus pastor is aligned with the senior leader and with the vision of the church. If the two are not in alignment, leading from the second chair will prove to be impossible and can easily cause bitterness along the way. One campus pastor offers this advice: “[You need to have a] heart check to be fully vested in the leadership and the vision of the church before signing on. And this takes time. But if these are not in place—trusting senior leaders and true resonance with the vision—you will not last.” The issue of leading from the second chair as a campus pastor deals with heart issues, and it also deals with clear expectations and alignment with the church. If one or both of these are compromised, the ability of the campus pastor to perform his role will be hindered greatly.

As a result of the areas of tension that were identified from the online surveys, three best practices emerged that can help a campus pastor overcome these challenges and achieve success in his role. The three best practices are effective communication, contextualization amidst structure, and leading from the second chair.

### **Effective Communication**

The best practice of effective communication deals with communication between the campuses and the original location as well as the communication within the campus staff. When communication is not occurring between the campuses or with the original location, it is very easy for silos to be formed and campuses to be seen as being in competition rather than working together as one church in multiple locations. Surratt,



Ligon, and Bird state, “Once you branch out beyond one site, communication among staff and volunteer leaders can become a major challenge. Calling an all-staff meeting now involves travel arrangements and coordinating the schedules across several individual staffs.”<sup>5</sup> This section identifies best practices relationally between staff members and how information is transferred, specifically through weekly staff meetings.

### **Communication between Campuses and the Original Location**

This section specifically addresses the communication between the campus staff and the staff of the original location, including how they communicate with the senior leader and with executive team. It also addresses communication between the campus pastors at other locations.

**Relational connection.** All of the campus pastors who were interviewed spoke to the importance of relational connection to the original location in order to be effective in the role of the campus pastor, and also emphasized the ability to work together as truly one church in multiple locations. All but one of the campus pastors interviewed had their primary office at the campus site rather than the original location, which made natural relationships more difficult to develop and challenged the investment in previous relationships due to lack of proximity. In light of this challenge, campus pastors and larger church staffs must recognize this problem and work hard to provide times of gathering together that are not tactical meetings but relational and spiritual gatherings.

Beau Hughes, who serves as the campus pastor at the Denton Campus of The Village Church in Denton, Texas, spoke of the two primary ways his church works to create connections:

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<sup>5</sup>Geoff Surratt, Greg Ligon, and Warren Bird, *The Multi-Site Church Revolution* (Grand Rapids: Zondervan, 2006), 139, Logos Bible Software.

At The Village, there are strong relationships that already exist but we have three formal gatherings that are designed to strengthen those relationships spiritually and relationally. The first is a monthly all-staff gathering called “Restore” which is a time where the staff comes to pray together, worship together, and focus spiritually on our hearts and minds. We also have a yearly staff retreat that is focused on edification, refreshment, and maintaining unity. The third opportunity is through staff fun days throughout the year which are meant to allow the staff the opportunity to have fun together outside of the office environment.<sup>6</sup>

These types of informal and formal gatherings can provide personal, spiritual development but they also provide opportunities for staff members to interact casually and informally. More formal all-staff gatherings occur monthly at a number of the churches interviewed, and these monthly gatherings are intended to cast vision and create alignment between the staff relationally and spiritually.

Daniel Simmons, who serves as the Associate Pastor of Campus Development which gives oversight to all campuses in addition to serving as the North Raleigh campus pastor for The Summit Church in Raleigh, North Carolina, speaks of the importance of their monthly all-staff gathering:

Monthly we have an all-staff meeting that is about 30 minutes of prayer together and then J. D. Greear (senior pastor of The Summit Church) will share and give some perspective on some things going on in the church or the culture. We also read about a book a month as a staff, and we will go over that book at round tables together and then finally we will take the Lord’s Supper together as a staff team.<sup>7</sup>

This idea of learning together helps keep the staff growing individually but also fosters conversation and interaction as they collectively push each other through continuing education.

Shawn Callander, who serves as the campus pastor for the Pearland campus at Second Baptist Houston in Pearland, Texas, says they also have monthly gatherings that are more training in nature but also provide a relational connection that is vital for him:

Once a month, we do something called “Theological Powerlunch” at our main campus, and we will eat together for lunch and discuss some theological topic. It is more of a training time, and I make it a point to sit with different pastors each time

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<sup>6</sup>Beau Hughes, interview with author, Dallas, December 17, 2013.

<sup>7</sup>Daniel Simmons, interview with author, Dallas, December 16, 2013.

trying to engage and talk with guys asking, “What are you doing at your campus?” or “Is there anything new that is working for your campus that we can try and implement at our campus?”<sup>8</sup>

The idea of eating meals together was a common best practice for campus pastors as they engaged with the original campus staff. Many mentioned how they try to set up a lunch or breakfast with an original campus staff member when they are at the original campus for meetings around mealtimes. Nick Floyd, campus pastor of the Fayetteville campus of Cross Church in Fayetteville, Arkansas, has a weekly leadership team meeting on Mondays which starts out over lunch and goes into the rest of the afternoon. The idea of eating together is a high value for all campus pastors and proves to be very effective in fostering those connections.<sup>9</sup> Dan Holst, who serves as the North campus pastor of Bethlehem Baptist Church in Mounds View, Minnesota, said,

There are family things that we do, there are husband and wife things that we do, couples things that we do as a pastoral team to try and maintain at the relational level the strength of relational ministry and partnership. These happen quarterly on average and are a real benefit to our team.<sup>10</sup>

Staff teams that communicate well together spend time together and value the relational aspect that fosters healthy communication.

**Staff meetings.** In order to effectively communicate the tactical aspects of weekly ministry, all campus pastors have weekly staff meetings with other campus pastors and/or with the original campus staff. These meetings vary in function although many campus pastors indicated they block off at least a full day or half day per week for meetings that occur at the original campus. Nick Floyd of Cross Church, Shawn Callander of Second Baptist Houston, and Beau Hughes of The Village Church spend half a day at the original location while others like Daniel Simmons of The Summit

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<sup>8</sup>Shawn Callander, interview with author, Dallas, November 25, 2013.

<sup>9</sup>Nick Floyd, interview with author, Dallas, November 27, 2013.

<sup>10</sup>Dan Holst, interview with research assistant Chris Merrifield, Lexington, KY, December 13, 2013.

Church spend an entire day at the original location.

The function of the weekly staff meetings may vary between decision-making meetings and communication type meetings. Steve Pugh, who serves as the Pastor of Innovation and Campus Support at The Chapel in Libertyville, Illinois, describes the function of their weekly staff meetings:

Three times a month the campus pastors from all locations will meet with the pastor of campuses and the purpose is unity amongst the campus pastors and spiritual development. . . . It is almost like a really, really good small group. We are praying for each other and sharing with each other. In addition, twice a month we have communications meetings. One of those meetings includes only campus pastors and that is a high decision making meeting where we decide whether an initiative is going to be a church wide thing we are all expected to carry or is that going to be something that will be driven by 1, or 2, or 3 campuses but not all 8. The second communications meeting each month is attended by all campus pastors and ministry team leaders and the campus pastors go into that meeting knowing what we have already decided on how that is going to be carried out and where information is disseminated.<sup>11</sup>

Regardless of the size of the campus and the number of campuses a church has, the role of the campus pastor is very unique and collaboration amongst campus pastors is an essential ingredient for campuses to work together, share ideas, and not compete against one another.

Weekly staff meetings have also proven to be an effective way of establishing and building communication between the campus pastor and the senior pastor. Simmons describes their weekly campus pastor meetings:

At our weekly campus pastor meeting we will discuss the things that are going on at our campus that we need to be aware of and discuss how to handle situations. We discuss the type of communication and how we are going to communicate out large initiatives. We also will discuss how to train and develop our people in certain areas, and practically there are certain items that need to get done and we discuss the nuts and bolts of how to get it done. There is a lot of sharing of ideas related to things that keep coming up. For example, at a recent meeting it came up that there have been a lot of questions related to money because we recently changed some things in our giving structure so we discussed as campus pastors how we were going to deal with this and what do we tell them when asked questions about these issues. We then take about 10 minutes to discuss what is coming up for the upcoming service and specifically the different elements that will be in it. Then, J. D. Greear (senior pastor of The Summit Church) comes in and talks through his sermon for

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<sup>11</sup>Steve Pugh, interview with research assistant Chris Merrifield, Lexington, KY, December 16, 2013.

about an hour. Campus pastors will give feedback related to his sermon and J. D. will point out certain areas where he wants input and direction in his message. This allows campus pastors the ability to be fully in the know related to the upcoming sermon and provides an opportunity for JD to train the campus pastors on how to think and present the material.<sup>12</sup>

Regardless of the frequency of staff meetings, churches that are most intentional with those meetings and those that allow for structured times of interaction and feedback appear to alleviate the tension most often related to communication between campuses and the original location. Campus pastors and senior leaders must recognize the need for meetings but more importantly the need for strategic and intentional meetings to ensure healthy communication across all levels of the organization.

### **Communication with Campus Staff**

Because of the reporting structures at multisite churches, which usually involve having two direct reports such as the campus pastor and a global director for a specific area of ministry, communication at the campus staff level can also be very confusing and challenging. Since most campus staffs work together closely on a daily basis, it is important that they establish healthy relational connections in addition to establishing good structures that allow for effective communication within the campus itself.

**Relational connection.** One of the distinctives that separated Matt Blackwell, who serves as the South campus pastor of Austin Stone Community Church of Austin, Texas, from all of the other campus pastors who were interviewed, is the location of his primary office. Blackwell and all of the staff of the Austin Stone Church have centralized offices in one location, and they do not have a permanent office in the area of their campus. This has many benefits for Blackwell who sits in an office area that is shared by all of the other campus pastors. Their proximity allows and encourages connection and relationships with the original location and the other campus pastors, but it also forces Blackwell to be more intentional with the development and connection to

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<sup>12</sup>Simmons, interview.

the campus staff team that he oversees. Blackwell does this through informal gatherings such as lunches and coffee with his campus staff weekly but also in the way he leverages and uses his weekly campus staff meeting. Blackwell speaks to what this meeting looks like for his campus:

We meet once a week on Tuesday morning and we spend about 30 minutes praying together for each other and for our campus and for other pastoral needs. Then we spend about an hour to an hour and a half reviewing the last week identifying some wins and losses and reviewing the upcoming week discussing what we need to do to get ready. Most importantly there is a training component where we use the head, heart, and hand lens as a guide. The head is for theological issues, the heart is dealing with the pastoral aspects of ministry, and hand is answering the question of how do we serve our people well.<sup>13</sup>

This type of intentionality with the campus staff can help keep them together relationally but also establishes the campus pastor as the true leader of that staff team in function as opposed to being the leader in position only. Simmons uses a similar approach with the weekly staff meetings with his campus team:

Strong relationships and understanding the vision of why we are multisite is essential to our campus staff being effective and creating ownership of the campus. . . . The campus staff meeting is 1/3 prayer, 1/3 campus pastor training or letting others do some training in an area relevant to their lives, and 1/3 is going over upcoming events and making sure it is on everyone's calendar and on their radar.<sup>14</sup>

The training elements and reinforcement of the values of the campus model help ensure that the communication breakdowns that are inevitable in any organization are not heightened due to a lack of clear understanding of the multisite campus approach. Campus pastors who are intentional with their staff gatherings identify with their campus staff and are able to relate to the challenges of having multiple levels and multiple layers of communication but also can help train and lead them to overcome with a positive mindset and attitude.

**Staff meetings.** All campus pastors who were interviewed have a weekly staff

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<sup>13</sup>Matt Blackwell, interview with author, Dallas, December 16, 2013.

<sup>14</sup>Simmons, interview.

meeting with their campus staff team. The purpose of these staff meetings is at a minimum dealing with the functional needs of the campus and are a way to discuss the practical aspects of weekly services and upcoming events. While campus staff usually have some meetings with a global director at the original location, these meetings are more infrequent and are not usually for the purpose of going over specific details. All campus pastors spoke of the importance of their weekly campus staff meeting and most conduct this meeting after they attend a global leadership team meeting so that the most up-to-date information can be communicated to their campus staff teams. The challenge always arises when communication comes from multiple directions, but the weekly campus staff meeting provides the best avenue to alleviate confusion and to build unity among the specific campus staff team.

### **Advice from Practitioners**

When the campus pastors were interviewed, there were many insights and practical suggestions that have served to help them be effective in the area of communication. Bryan Tema, campus pastor at Grace Community Church in Tyler, Texas, speaks to the importance of having clear expectations up front to ensure open lines of communication going forward:

Any new campus pastor has to be and should be told up front even by the senior pastor what the long term responsibility will look like. Also, it would be good to know for the campus pastor if there is a long term objective that involves more than just serving as a campus pastor. If this is not clarified, it can set the person and the church up for frustration in the future. But most importantly, it is hugely important that there is good dialogue between the campus pastor and the senior pastor.<sup>15</sup>

As campus pastors grow in their roles and the congregation embraces their leadership, it is important that dialogue occurs between the campus pastor and the original campus so that conversations about the future of the church and the campus are not seen as threats but rather as mutually beneficial for the reach of the church. Dan Holst of Bethlehem

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<sup>15</sup>Bryan Tema, interview with research assistant Chris Merrifield, Lexington, KY, December 11, 2013.

Baptist Church adds,

There needs to be interpersonal connection between the senior preaching pastor and the campus pastors if the senior pastor is trying to delegate the mission and vision and the communication of that to the campus pastor. It is hard to do this through formal email and formal all-staff meetings. There must be a level of interaction between the senior pastor and the campus pastor that allows for understanding of mission and vision and really getting the heart of the man so that it can be carried out in the decentralized ways that we desire for it to be carried out.<sup>16</sup>

There is no substitute for knowing the leader and spending time with him to be able to carry out the vision of the church. This knowledge can come through asking questions, through formal times of interaction, and through informal gatherings. Not having interaction is the quickest path for frustration and tension for the campus pastor and campus staff.

Both Simmons and Callander speak to the importance of building relationships with the staff at the original campus. Their advice did not stem from having participated in formal gatherings but rather from the campus pastor taking the initiative to set up lunches or coffee or informal time spent together with the original campus staff to ensure that relationships are formed. Simmons suggests,

For the first 4-6 months, I would talk with the guys at the original campus about every single decision that I made. I wanted to build a relationship with them and I wanted them to know I valued what they said. I knew it was important to build a relationship with them so that they would also trust me in return. I knew that ministry was their baby, and I wanted them to see that I cared about it too. I went to them a lot early on because I wanted to know what they thought but also how they even talked about their ministry so when they used a word like discipleship, I wanted to make sure I was using it the same way they were.<sup>17</sup>

This relational investment not only honors those who have spent so much time developing and implementing the various aspects of ministry, it also builds a relationship where changes are not seen as a threat but rather there is an environment for discussion and interaction. This connection also allows the campus pastor to best serve his staff team, as he connects with the lead pastor and can then make the connection for the group

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<sup>16</sup>Pugh, interview.

<sup>17</sup>Simmons, interview.



as a whole and help them navigate issues that may come up with a complex reporting structure.

Campus pastors must recognize that they can often be the problem when it comes to communication challenges. They are the voice most often heard by the campus staff, and they must be the champions for unity amongst the leadership and not allow or even foster division through their words. Communication challenges are a natural part of any organization and particularly one as complex as a multisite church; however, a positive attitude and ownership by the campus pastor can make challenges be as minimal as possible. Hughes adds,

The opportunity for divisiveness is massive and all the time. The campus pastor's role in maintaining unity is the most important role in the church. This is why the way we have structured it where campus pastors are elders and apart of every meeting is so important because then I get to go back to the campus and say, "This isn't a decision that THEY made. Any THEY is me" and it shuts down a spirit of negativity and ensures unity.<sup>18</sup>

Campus pastors bear a huge responsibility both to the senior pastor and also to the campus staff, which involves communicating wins, frustrations, dreams, and challenges to the original campus and then also communicating vision and mission to the campus staff. Lack of attention in this area can prove fatal, but guarding the unity of the church allows communication to thrive.

### **Contextualization amidst Structure**

One of the balances that campus pastors must face is the need to be one church in multiple locations. The emphasis can easily be on one extreme or the other, and the campus pastor must fight the temptation to focus on one at the exclusion of the other. A multisite church uses the campus strategy to reach a new area it could not previously reach through its original location, but the ministry must also be contextualized to that new area. The campus pastor is tasked with making the campus location specific while

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<sup>18</sup>Hughes, interview.

also carrying the DNA of the original campus. This section identifies how to best maintain the DNA transfer of the original location to the campus and discusses best practices to be contextual as a campus. This also includes advice offered by practitioners on how to best strike this balance.

### **Unity between Campuses**

Multisite churches often speak of the importance of transferring the DNA of the original location to one of the campuses; however, the actual definition of the makeup of that DNA proves to be different for each church. In order for a campus to be successful, there must be clarity in what the DNA is, and this must be reemphasized at every level. Most of the campus pastors who were interviewed spoke of the transfer of a mission statement, core values, and structures from the original location to the campuses, but functionally this can look very different at the campus level. One of the common themes, regardless of the teaching approach utilized by a campus (live preaching, video preaching, or hybrid model) is a common sermon series. At churches with video preaching, the sermon is the exact same, but at other campus models, the sermon text and series is the same, but there is freedom in the implementation of the message. Floyd of Cross Church describes their approach:

Pastor and I are always in the ballpark together. We use the same title and same text. Some days we may be in the outfield where you can tell we are going in the same direction because the passage leads that way. Other days, we are in the batter's box together where we are preaching the same points and same main idea. For example, Easter is a batter's box day for us using the same points each year.<sup>19</sup>

Having unity on the sermon series helps the campuses stay connected and allows for more effective strategy in regard to the teaching and preaching that the church collectively hears. Bryan Tema preaches each week as campus pastor of Grace Community Church and describes their approach: “Ten months out of the year we preach

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<sup>19</sup>Floyd, interview.

the same text together. It is not a sermon to read but rather giving the text and then you have the freedom to do what you want with the text in regards to illustrations, sermon points, etc.’<sup>20</sup> This type of alignment in the sermon series allows the campuses to stay connected and provides the people the same spiritual teaching regardless of what campus they attend.

One of the other strategies many churches use to keep themselves aligned is similar programming. Most campuses have at least one to two global events where all meet at one location, but everything else happens at the campus site. There may be overlap in regard to the events that take place at each campus but very rarely are the campuses encouraged to come to a central location for an all-church event. These events are usually reserved for special weekends like Easter, a special night of worship, or Christmas. These special times of gathering can serve to bring the campuses together to reinforce the idea of one church in multiple locations.

Since the weekly services and so many events happen at the campus site, it is recommended that the campus pastors come from the original campus. Callander adds,

It is very important . . . extremely important for the campus pastor to have spent time at the main location. It will help them get the DNA and the culture of whatever church they are serving at. While I did not come from Second Baptist originally, I came from a trusted church that has very similar DNA (Prestonwood Baptist Church) and that made my transition easier than it would have been. We are now trying to develop our own group of leaders from within through our internship program where they will work at the original location for a period of time to learn the essentials of the church. This is accomplished through something we have called the Second Mile Institute which consists of five sections and each one covers a different topic about the DNA of our church.<sup>21</sup>

Blackwell and Hughes both added that a campus pastor can be from the outside but only if there are strong relational connections and buy-in of the DNA of the original location. All of these results show that DNA transfer can never be assumed. DNA transfer must be reinforced either formally through a structured program that teaches those values or it

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<sup>20</sup>Tema, interview.

<sup>21</sup>Callander, interview.

must be reinforced through relationships and years of service on a church staff.

One important way for unity between each campus to be accomplished is to spend time on each other's campuses. This is often thought of primarily in terms of the campus pastor and the campus staff being asked to spend time at the original location. In addition, it is important for the campus pastors and staff to visit other campuses and also for the original campus staff to spend time at the various campuses. Callander of Second Baptist Houston speaks of this importance:

One of the first things I would recommend is going and spending time at the other locations. A field trip should be taken to all of the campuses because it helps each staff member see one of THEIR locations. It is surprising how often people come to our campus and when they arrive they will say, "Wow, this is so nice. I had no idea it was this nice." When they come, it allows our staff to be affirmed because of the work they are doing which gets to be celebrated by other staff members and when our staff goes to other campuses, we are able to learn and improve our own campus as we discuss things we observed.<sup>22</sup>

Campus ministry can easily feel like one is on an island loosely connected to the original location. Celebrating wins across campuses is important and helps create unity in the church but this is accomplished even more when on-site visits are scheduled at the various campuses.

One of the easiest ways to pick up on disunity between campuses occurs when a campus emphasizes something that seems to contradict or compete with what is being emphasized church-wide. This conflict is not always intentional but can occur without a strategic plan for the church, which is especially prone to occur when the campus pastor does not use his speaking time to cast vision in line with where the church is headed.

Pugh of The Chapel gives an example:

Public formal communication must be aligned with what the teaching pastor or senior leadership voice of the church is. For example, the teaching pastor does a killer message on personal transformation and aligning yourself with the disciplines to being transformed by God. Then the campus pastor gets up there and talks about the importance of being in a small group. You could make the case and probably anyone can do so with some degree of skill, but while being in community is a spiritual discipline it feels like a hard left turn in regards to how that message is

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<sup>22</sup>Ibid.

actually applied. It feels like there isn't unity and cohesion here. . . . You must ask what the senior pastor or teaching pastor is saying that we need to become or embody and figuring out how to convey that with my gifts, my voice, and my calling.<sup>23</sup>

Campus pastors must not view their speaking time as a chance to share what is on their heart but rather to share and reinforce the vision of the senior leader. If they are preaching, they must share from the same DNA. If they are giving announcements or leading in transitions to and from a video sermon, they should reinforce what has been said and apply it to the specific context. Campus pastors who are most successful will leverage their speaking platforms to reinforce the DNA of the original campus. Jeff Moore, who serves as the campus pastor of LifeChurch.TV at the Yukon location in Yukon, Oklahoma, speaks of his role:

Craig Groeschel (senior pastor of LifeChurch.TV) is obsessive about making sure the DNA is transferred. He talks about it over and over again, in front of the church on Sundays, in front of the staff through videos he sends out that staff can watch, to emails, and whatever way he can communicate, it is always about the mission and the vision and the values of who we are and what we are about. He will share wins that we are seeing in that area, and then it is my job to continue that and be a megaphone, amplifying even louder to my staff and to my campus.<sup>24</sup>

This approach speaks to the importance of campus pastors knowing both the DNA of the church and also the pertinent information happening at the church, utilizing his platforms to reinforce the message of the senior pastor, and not his own message. Simmons of The Summit Church offers a suggestion:

We continually push the vision at every campus that we are one church in multiple locations. We actually say it so many times that we actually believe it. This is seen when anybody's victory is everybody's victory and anyone's loss is everyone's loss. We really want to be excited when another campus has a big win. For example, one of our campuses recently broke the 1,500 mark in attendance. We all celebrated at every campus and each campus prayed for that campus and campus pastor so that they would know they are loved and celebrated with. This helps tremendously with the DNA of being one church in multiple locations. Even if something happens 30 minutes away, we see that as a victory for our campus because it is a victory for our church.<sup>25</sup>

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<sup>23</sup>Pugh, interview.

<sup>24</sup>Jeff Moore, interview with research assistant Chris Merrifield, Lexington, KY, December 30, 2013.

<sup>25</sup>Simmons, interview.

Celebrating victories together and embracing defeat together will keep the campuses from competing and allow them to be a unified team.

### **Contextualization at the Campus**

Equally as important to maintaining the DNA of the original campus is for a campus to contextualize its ministry to the area it is designed to reach. Since demographics are different, needs are different, and people are different, a one size fits all approach to ministry can keep the campus pastor from effectively teaching and leading the church to reach its context.

One of the primary ways for a campus pastor to accomplish the contextualization of ministry is by learning and being a part of his context. Nearly all of those interviewed live in the area where their campus is located and all indicated the importance of doing this. While ministry from the original location will and should be transferred, one should not assume that all aspects of ministry carry over to a new location. Holst identifies when he says,

Programmatic expectations, especially early on, coming from the central leadership was offering a midweek programmatic event which we had difficulty contextualizing. Once we were granted the freedom under the constraints of the original mission for that event, we were able to address more directly the felt needs of our campus and people responded wonderfully. They have continued to respond with support and participation that far exceeded what it was originally designed to be.<sup>26</sup>

Churches must work to identify what the mission and vision is for each event, program, and weekly service, and then allow the campus pastor and staff to have freedom within those clearly defined guardrails to implement for each campus context. Moore provides an example of a local high school outreach based on understanding the needs of his community:

We have a phenomenal relationship with the local high school. We are a mile and a half away from a 6A high school and seven and a half miles from another 6A local high school and our relationship with these schools has been top-notch. We have actually taken our Wednesday night youth program and put it on in the high school at the invitation of the administration and it is led by students. That is not something

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<sup>26</sup>Holst, interview.

we typically do at LifeChurch but when central support heard about the opportunity, because we have such potential to reach high school students and that is what our community is built around, they said, “Go for it.” They then equipped us and supplied us to be able to do something outside of what we normal do but is very effective for our community.<sup>27</sup>

Campus pastors must know their community, so that they can know what aspects of their church program need to be adjusted to be effective in the area.

One of the greatest challenges for churches is when their structure is so complex, the ability to know what to contextualize becomes difficult to discern. Hughes speaks to his own context and says, “We have worked hard to make our structure so simple programmatically which makes it so much easier to contextualize.”<sup>28</sup> Churches that have complex and varied options of ministries must evaluate whether all of those ministries can realistically translate into a new context. Factors such as size of the campus, available volunteer leaders, and needs of the people must be weighed. This does not mean that a ministry must be abandoned but rather it can be realigned to accomplish the same purpose but be a contextualized expression of that ministry. Pugh adds this example and insight:

The tension that we live in is whether we are pursuing unity on vision or on tactics. We can get into a ton of conflict if someone thinks we need unity on tactics because then the campus pastor really feels like nothing more than an implementer of someone else’s program. It is hard to build ownership and hard to build teams to get behind it as well. The way we try to balance that is by articulating that we are committed to and submitted to unity on values but the tactics we use could be different. For example, in our church, we have campuses of 2500 people on a weekend and some are 150 people on a weekend. If we want to do a backpack drive to partner with the local schools, there may be a detailed process and plan to implement this at the larger campus. The smaller campus may look at that and say, “Can we just go over to the school that is three blocks away and ask them what they need and do that?” without having to do a giant backpack drive that we just assume that school actually needs. If the value is we want to partner with local schools because we love kids and want to help them, then the big campus might tactically do a big backpack drive program but the smaller campus might take a completely different tactic that blesses kids as well. When we have unity on values, then we are truly unified. When it is just tactics, it’s not what we are looking for.<sup>29</sup>

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<sup>27</sup>Moore, interview.

<sup>28</sup>Hughes, interview.

<sup>29</sup>Pugh, interview.

In order for contextualization to work best, the campus pastor must be clear on what the contextualized needs are for his campus so that he can be specific to his local area. In addition, the original campus must be clear on what the values are behind each ministry emphasis so that the vision can be accomplished regardless of the tactics.

### **Advice from Practitioners**

The balance between being the same and unique is one that a campus pastor will always have to work towards. He will likely go to either extreme along the way in his leadership and must be willing to admit he is out of balance, seeking to find that middle ground. Campus pastors must first know who they are personally so they can determine if they will be a good fit in the campus pastor role and if they will fit at a particular church and community. Mark Johnson, who serves as the Campus Life Director at Oak Hills Church in San Antonio, Texas, and oversees multiple campus pastors, gives this advice when he said,

Clearly know who you are and clearly know what your values are. This helps a person know if they attach and connect to the DNA of the church they are serving. This also keeps a potential campus pastor from losing themselves and from trying to be something that they are not.<sup>30</sup>

One of the easiest ways for a campus pastor to struggle and become frustrated when trying to strike the balance of contextualization and unity comes when his deep convictional values are not aligned completely with the church he is serving. Campus pastors must know who they are, know what they believe, and know and identify the mission and vision of the church they are serving.

In addition, campus pastors must decide whether they are willing to serve the larger vision of a senior leader and contextualize that in their setting or whether they desire to serve as the senior leader. Floyd of Cross Church added these helpful words

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<sup>30</sup>Mark Johnson, interview with research assistant Chris Merrifield, Lexington, KY, December 30, 2013.



towards this idea when he said,

Nobody is going to carry the banner of unity if you don't. I think that is one of your biggest tasks as a campus pastor. That is fine if you want to do your own thing but if all that you want to do is do your own thing, then you probably need to go and do your own thing.<sup>31</sup>

Campus pastors have a lot of responsibility to the people the campus is trying to reach and to the campus membership, but in the structure that exists, he must promote and celebrate unity amongst the church. When unity exists, more freedom can be encouraged, but when unity is forsaken, efforts for change can appear as complaining rather than helpful feedback.

Hughes offers these comments regarding bringing about change in the multisite model:

Be slow to speak, quick to listen, and slow to get angry. Spend a lot of time listening and learning the DNA and values of the church and embody those. Whatever change that comes, let it come from within that DNA and values rather than introducing something altogether different.<sup>32</sup>

Many times campus pastors want to do something different just because they do not like something that is done at the original campus. They must always ask and challenge themselves why they want something to change. If it is motivated out of the knowledge of the heart for the people the campus is reaching, then they must communicate that desire for change in the appropriate channels. However, if the desire for change is motivated out of anything else, they must recognize the potential for disunity and address that quickly in their own heart. Campus pastors can and must be change agents but never at the expense of the unity of the church.

### **Leading from the Second Chair**

One of the most challenging aspects of being a campus pastor is being in a leadership role that does not carry with it ultimate authority. How a person deals with

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<sup>31</sup>Floyd, interview.

<sup>32</sup>Hughes, interview.

this tension determines the level of leadership he is able to have in the multisite model. This section examines best practices related to leading up to the first chair, leading across to those on the same level of the organization, and leading down to those who are under his leadership.

### **Leading Up**

One of the marks of spiritual maturity is the ability to recognize the Lordship of Jesus Christ and to submit under that leadership. The Bible states that Christ is the head of the church (Eph 5:23) so everyone, whether he is a campus pastor or the senior leader, must submit to the rule of Christ. It is important for a campus pastor to realize that if he does not get this area right personally, it will be impossible to submit and serve an earthly human leader. Pugh offers these insightful comments, “How good are you at listening to God? The degree by which you can listen to God and follow his leadership, the more you will understand and he will be able to grow you into being able to submit to other people’s leadership.”<sup>33</sup> In addition, Pugh offers this advice on leading up:

Figure out what the right amount of time to spend with the first chair person is. Do that together. Get an alignment and establish that at the start. It is awkward at the beginning as you are trying to figure out what the rhythm is but once you figure it out, stick with it. More is caught than taught in most relationships. If you are going to lead from the second chair, you need to know the heartbeat of that senior leader. It is helpful for me to know how the first chair leader parents, what his marriage is like, what he is like when he watches a football game, etc. Don’t ask for too much but don’t settle for too little. You should see second chair leadership as a discipline. So for example, if he has a blog, you are reading it. If he is in social media, you are following him and learning from him because hopefully that person is following God and being transformed by that and you are learning from that.<sup>34</sup>

Pride is often a great temptation for a campus pastor as he thinks he has arrived or thinks he is beyond following and learning from his senior leader. When there is an attitude of humility and a recognition of God’s calling on his life to fulfill the role of the second

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<sup>33</sup>Pugh, interview.

<sup>34</sup>Ibid.

chair, he can embrace this and follow his leader who is following after God. Hughes says,

Totally embrace the role of the campus pastor, God can mightily use you if you will allow him to. I don't know any strong senior pastor who doesn't have strong second guys around him. You can be that guy for your senior leader and you must look to Christ as an example of one who submitted to someone else.<sup>35</sup>

The issue of leading up is more about a person's heart than it is tactics. Hughes suggests finding a mentor who can help in regard to leading up, perhaps someone from the business world who knows what that dynamic is like. Having someone to bounce ideas off of can help one process decisions that are needed to be made and provide wisdom in leadership.

Campus pastors are faced often with the tension of wanting to bring about change while also recognizing that change will happen slower than they desire. Floyd offers this advice:

Don't force it . . . wait until it comes to you. Be strategic and only play your hand when it is essential. Constantly ask yourself, "Is this worth it?" I have discovered the majority of the things that you get upset about are not really worth it, and the people really aren't bothered by it as much as you personally may be. It is best to keep quiet and die on very few hills. You will lose your influence if you make everything an issue. God blesses when you submit to authority. Multisite is messy and there are not clear lanes to play in so navigate with humility.<sup>36</sup>

Campus pastors must fight hard to lead from the second chair, and this requires humility as they submit to their senior leader, wisdom to make good decisions, and discernment to know when to speak up and when to remain quiet. This is a position that carries with it a great amount of responsibility and also provides a great opportunity for significant leadership.

### **Leading Across**

Part of leading from the second chair also involves leading across the organization. Campus pastors find themselves needing to interact with global leaders,

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<sup>35</sup>Hughes, interview.

<sup>36</sup>Floyd, interview.

other campus pastors, and at some point likely have communication with someone from every other organization. In order to lead effectively, campus pastors must see others around them as assets rather than roadblocks in their leadership. Callander comments,

There are a lot of great resources on all of our other campuses that I can pull from. When it comes to leading our team, I constantly remind them that we have great resources, and people we can go to and ask what they think about certain ideas. We can brainstorm with them and seek their advice, and we should always do this before just moving forward with things. This is one of the huge benefits to the multisite model because you do not have to be on an island by yourself because you know you have access to multiple experts on student ministry, on children's ministry, on adult ministry, on men's ministry, and evangelism. If you are in a smaller context, you may feel like you are alone, and you do not have anyone to call. But in the multisite model, you have people who are all doing the same thing, thinking the same thing, and have tried things already which allow us to use our available tools and be the most effective we can be.<sup>37</sup>

When campus pastors trust those that they work with, recognizing their gifts and skills, those individuals can be leveraged to help reach more people in the current context.

Campus pastors would do well then to build relationships with those they work with across the various campuses and always be expectant to learn and access the experts at their disposal.

Building these relationships also assists campus pastors in keeping alignment between campuses and with the original campus. Kevin Roth, campus pastor of the Fishers Campus of Grace Church in Noblesville, Indiana, says, "Being in consistent, regular, communication with a variety of our staff leaders across the board has helped keep alignment. I must always work hard to be intentional about consistent communication in order to maintain that alignment as we grow."<sup>38</sup> Campus ministry requires working with staff members from others campuses and staff who oversee different areas of the church. It is important that campus pastors work to build relationships with staff at all levels at all campuses. They will be asked to work on behalf

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<sup>37</sup>Callander, interview.

<sup>38</sup>Kevin Roth, interview with research assistant Chris Merrifield, Lexington, KY, January 3, 2014.

of the campus staff to alleviate roadblocks or bureaucracy that come up within the matrix of campus organization.

### **Leading Down**

One of the most obvious ways that a campus leader exerts leadership is when he leads his staff team and the campus membership. When there are frustrations leading up or leading across, it can cause tension and ineffectiveness for the campus pastor when leading down. If a campus pastor feels like he is not able to bring about change or give direction or vision to his campus, he can become negative and create division with the campus staff. Floyd states it well when he offers this advice, “Don’t be the minister of NO where anytime anyone brings anything up, you discourage it and say why it won’t work or it won’t be allowed. It is like a cancer in the organization and it infects everyone.”<sup>39</sup> This does not mean that the answer is always yes, but the campus pastor must be careful that he does not hinder the creative spirit and excitement of being a part of a multisite church. Campus pastors must remain positive and speak of the good things that are happening in the church rather than dwelling on the negative.

The role of the campus pastor can easily be filled with administrative tasks and duties that are required to be accomplished at the campus. Holst offers helpful advice:

Listen to people and listen to the staff to see if there are rubs or issues. I see my job primarily is to free up my team to devote themselves mostly to do what God has called them to do. If there are things I can do to help take stuff off their plate or remove barriers in their way, I try and do that as often as possible. Seek to understand where we are going as a church and how can I personally be on board with that and how can I lead from that. Campus pastors should be more pastors than administrators. They should spend more time with people and when they do, people will be content if they know their pastor cares, not just keeping the show on the road.<sup>40</sup>

Campus pastors must never forget their primary calling, which is to shepherd

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<sup>39</sup>Floyd, interview.

<sup>40</sup>Holst, interview.

and love people. They will have many other things fighting for their attention and time, but they are primarily called to lead the flock that God has given to them. Jim Supp, campus pastor of the Loudown Campus of McLean Bible Church in Lansdowne, Virginia, states, “Be all in, people will know if you are not.”<sup>41</sup> Hughes adds, “Love your people well and it will keep you from longing to be in charge.” This does not mean that campus pastors will never eventually be leading from the first chair, but while in the role of campus pastor, they must lead well by loving the people rather than trying to figure out how to be in a different role.

### **Conclusion**

As a result of the survey, three clear best practices emerged that are true of campus pastors across all ministry models and situations. These three best practices are effective communication, contextualization amidst structure, and leading from the second chair. A campus pastor must give attention to these three areas by learning and growing from others who have discovered effective practices and implement those practices as he fulfills his role at his church. When he does, he alleviates tension and probable roadblocks that keep him from reaching his maximum potential in the role in which God has placed him.

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<sup>41</sup>Jim Supp, interview with research assistant Chris Merrifield, Lexington, KY, December 31, 2013

## CHAPTER 5

### LEARNING MAP FOR A NEWLY HIRED CAMPUS PASTOR

When a campus pastor is hired, it is important that he maximize and leverage his first ninety days. Michael Watkins writes,

The President of the United States gets 100 days to prove himself; you get 90. The actions you take in the first three months in a new job will largely determine whether you succeed or fail. Transitions are periods of opportunity, a chance to start afresh and to make needed changes in an organization. But they also are periods of acute vulnerability, because you lack established working relationships and a detailed understanding of your new role. If you fail to build momentum during your transition, you will face an uphill battle from that point forward.<sup>1</sup>

The principle presented by Watkins is true regardless if a person has a new role in a new business or is starting in a new role as a campus pastor at a local church. Certain practices, habits, and decisions must be established during the first quarter in the job that ensure success and effectiveness in church ministry.

This chapter identifies a learning map that can be used for a newly hired campus pastor as they begin in this new role. The areas of focus are building relationships, learning context, leadership development, and soul care.

#### **Build Relationships**

One of the most important aspects of serving in the role of campus pastor is the ability to build relationships with multiple groups of people. This position requires the ability to build relationships with the senior pastor, the global staff, the campus staff, key leaders at the campus, and the campus membership at large.

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<sup>1</sup>Michael D. Watkins, *The First 90 Days: Proven Strategies for Getting up to Speed Faster and Smarter* (Boston: Harvard Business Review Press, 2013), 2, Kindle.

## **Develop Relationship with the Senior Pastor**

One of the most important relationships in a multisite church is the relationship between the senior pastor and the campus pastor.<sup>2</sup> Since the campus pastor is responsible for carrying out the vision of the senior pastor, there must be consistent communication and great attention given to this important relationship by both participants.

In the first ninety days, campus pastors must work to communicate often and thoroughly with their senior pastor. It is always best to over-communicate rather than not communicating enough as this allows the senior pastor the ability to be fully informed on the actions, decisions, and relationships the campus pastor is building as he begins his new assignment. This communication establishes trust between the campus pastor and the senior pastor and provides continual opportunities for the senior pastor to provide feedback, both positive and constructive. This type of approach shows the willingness of the campus pastor to submit to his senior leader and ensures he does not step ahead of where he is allowed to go without realizing it.

All relationships are formed by spending time together, and this reality is no different in the relationship between the campus pastor and the senior pastor. Time must be spent informally by spending personal time with each other's families or through more informal settings such as a sporting event or a casual dinner. This relationship building should also occur through more formal times of interaction through staff meetings or times of training directly designed for the campus pastor to learn about the values and priorities of the senior leader. Campus pastors must learn the tendencies and areas of main concern by observing how the senior pastor leads and by asking questions about what he was thinking when he made his decisions. He must become a student of his senior pastor by listening to his sermons, reading his books or blog posts, and

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<sup>2</sup>This section is relevant to campus pastors who report directly to the senior pastor. If a campus pastor reports to someone besides the senior pastor, such as an executive pastor or a leader of campus pastors, the principles apply to that relationship as well.



determining what is expected and required of the campus pastor as he serves as an extension of his ministry. No matter how long a campus pastor has served alongside his senior pastor, he must never outgrow the need to be a student and never assume he has reached a place of arrival in this regard.

In addition to the relationship that needs to be formed with the senior pastor, it is also important for the campus pastor to determine the best rhythm of communication for keeping him informed of significant events happening within the campus membership and provide an avenue of information regarding the health and progress of the campus. This communication can happen through regularly scheduled face-to-face meetings, weekly phone calls, or weekly email updates sent with highlights of the week and upcoming meetings or discussions that are scheduled to take place. What is most important is not the exact form of communication that is chosen but that a regularly mutually agreed upon way of communication takes place to develop this relationship and gives the senior pastor confidence in the job of the campus pastor.

### **Develop Relationships with Campus Staff**

No matter the size of the campus staff, the campus pastor must have a good working relationship with the members of his staff team. In most multisite churches, there is a reporting matrix that exists which makes it very challenging for campus staff to know how to most effectively and quickly carry out the functions of their ministry. They often report to both the campus pastor and the global leader over their area, and they must have a good working relationship with both people. A campus pastor can help assist his campus staff not only in accomplishing the ministry vision for their contextual area but also in the relationships they have with their global leaders. This relationship can happen through regular meetings, personal connections, and by developing a staff culture that invites connection.

When a campus pastor is newly hired, he will need to first hire his staff team.

If he already has a staff at the campus, he will need to work hard to make immediate connections with the members of the staff. He should likely have an initial meeting with individuals or small groups where he spends time getting to know them on a personal level. He should know the background and story of his staff team and know about their family, so he can pray specific prayers on their behalf. The campus pastor should make a personal connection to show that he cares about them as a part of his flock that he has been asked to shepherd in addition to leading them as a staff member. He should then schedule a second meeting with individuals or small groups from the staff to ask probing questions about their ministry area and roles, learning about their position on the staff team. He should encourage the team at this point but also ask questions that lay out expectations, communicating direction during that time. After these series of meetings, the campus pastor will not only know more about his staff team on a personal level but will also know what they do and what they are passionate about.

From this point forward, it is important for the campus pastor to have weekly tactical meetings with his campus staff to ensure that functional day-to-day ministry is able to be accomplished. In addition, a campus pastor should meet with his direct reports at least once a month for the purpose of building the relationship and providing the campus staff an opportunity to address personal concerns or work-related frustrations. Some campus pastors may see the need for this type of meeting to occur more than once a month, but it should occur no less than once a month.

Campus pastors should also work to get to know their staff in regard to what type of praise and encouragement they prefer to receive. One idea is to ask each staff member to fill out a questionnaire to identify some of their favorite drinks, restaurants, music, gift cards they like to receive, etc. These types of questions provide the campus pastor with ideas on how to bless and show appreciation to the campus staff.<sup>3</sup>

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<sup>3</sup>See Appendix 5 for example of “Staff Favorites” questionnaire.

The first ninety days for a campus pastor are often filled with the pressure of having to connect with campus membership and to create or fix structures, so the campus can operate most effectively. In light of this, the campus pastor must work during that season of time to ensure the staff team has settings of informal gatherings and opportunities to connect through fun social interaction. For the campus pastor, this team building can involve something as simple as having the campus staff over to his house for a meal or by having an organized time of fun through games or attending an event together. These types of informal gatherings foster relationships and set the tone for the future in regard to the working environment going forward.

### **Develop Relationships with Global Staff**

Since campus staff often deals with the reality of having two bosses (campus pastor and global leader), one of the greatest gifts a campus pastor can give to his staff is to build strong relationships with the global staff, so that he can serve as a help and encouragement when there is tension created by the complexities of a multisite church. When the relationship between the campus pastor and the global leader is strong, it allows there to be a unified front to the campus staff for accountability, encouragement, and development of the campus staff member.

Unity is one of the hardest characteristics to accomplish in any church, and this is especially true in a multisite church with campuses located in different places. The breakdown of unity often occurs when the campus staff feels like the global leadership or the leaders from the original campus are not considering the campus needs when making decisions. If a campus pastor has a good relationship with the members of the original campus and with the global leaders, this tension can be resolved and worked through in the context of a genuine relationship rather than a breakdown of trust outside of a relationship. This resolution can happen by allowing the campus pastor the freedom to bring up concerns on behalf of the campus without being perceived as being antagonistic

or unsupportive. This can also benefit the campus pastor by allowing him to speak with confidence about the character of the global leadership, since he has worked hard to build a relationship with them. This relationship building can happen through lunches that are regularly scheduled or by leveraging time before and after meetings to foster that relationship. The need for unity is especially true as the campus pastor starts his position, and is laying an invaluable foundation for the future of the campus.

### **Develop Relationships with Key Leaders in Campus Membership**

A campus pastor must establish good relationships with key leaders who have either helped launch the new campus or who are serving at an existing campus. These key leaders are either elders, deacons, or ministry team leaders. This relationship can also include key volunteers who serve in the various ministries of the church and carry out the vision and mission at the individual campus.

A meeting with the key leaders for connection, vision casting, and expressing appreciation is an important step in the first ninety days to connect with the church overall. These larger gatherings can be broken down by ministry area (children's ministry, student ministry, first impressions, etc.) or can be accomplished through a larger leadership meeting. A campus pastor must know the key people at the campus, and they must know him so the details of how these relationship come about is secondary to the necessity of it happening often.

In addition to the larger gatherings where vision is shared, the campus pastor should spend time identifying the essential leaders in each area and spending more extended one-on-one time with them. This can occur over a meal or over coffee, but it should be focused primarily on getting to know the key leader and allow the key leader the opportunity to get to know the campus pastor. This helps the campus pastor assess the practical and spiritual needs of the campus and allows him to be given the freedom to lead and shepherd the campus membership. This investment in key leaders is essential in

the first ninety days but should be a practice that is continued long after the initial time frame and should characterize the weekly schedule of the campus pastor.

### **Develop Relationships with Campus Membership**

A campus pastor is called to give oversight to the ministry functions of the campus and to lead and direct the campus staff, but these responsibilities must never keep him from fulfilling the biblical role of a pastor which involves shepherding and leading the flock he has been entrusted with, which in this case is the campus membership. The first ninety days find the campus pastor pulled in many different directions, but he must not miss opportunities for pastoral care, relationally connecting with people, and being accessible to the campus membership.

The ministry of prayer is both a biblical and strategic way for a campus pastor to connect relationally with the campus membership. Campus pastors must pray for their people specifically and must make it a point to know the names and needs of their campus members. This ministry of prayer is true regardless of the size of the campus and is even more essential as the campus increases in size. A way to accomplish a ministry of prayer is by establishing a regular prayer ministry where the campus pastor designates time each week to pray for the membership by name. This time can happen in one setting, or can be divided into smaller groups of people with a focus being given to a small group of members. The individual members can be notified of the upcoming date they will be prayed for and prayer requests and needs can be solicited and received in preparation for that time of prayer.<sup>4</sup> This notification can allow the time of prayer to be more specific and targeted toward the needs of the campus members. After the prayer time, the campus pastor should contact the member via email, phone call, text message, or personal handwritten note. This contact should express the content of the prayers and

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<sup>4</sup>See Appendix 6 for sample prayer email that can be sent to campus members.

express appreciation for being their campus pastor. This little connection, especially early on in the initial days of the new position, can set a foundation for the shepherding ministry in the hearts of the people and can keep the campus pastor focused on the pastoral responsibility of his role.

### **Learn the Context of the Campus**

Reaching people in a new location and context is a key component of the multisite strategy. Due to distance or cultural differences, multisite churches have come to the realization that their current church location may be a barrier for some people who find it challenging to invite others to attend or for others to effectively reach their community. Multisite churches have discovered a way to take a core message about the gospel and share this through locations in various contexts. In order for the campus to be effective, it must know the local context and make decisions for the campus that will further the mission in that area.

### **Understand the Context**

If a campus pastor is not familiar with the context of the campus he is called to lead or if he has not previously lived in this area, he must spend a significant amount of time during the first ninety days learning about it. He should meet with city officials (mayor, city council, local area government) to build relationships and learn from them the needs and opportunities within the local area. He should also spend time connecting with local school principals and coaches to understand the demographics and background of the area he is called to reach. Demographic studies and reports were likely used when making the decision to have a campus in the region, but these reports should not be a substitute for meeting and talking with local officials who can provide greater insight and clarity into the needs of the area. Any local community centers or common gathering locations should be attended and time spent meeting the leaders of these organizations so that the campus can determine the best way to love and serve their immediate area.

If a campus is located in a neighborhood or close to residential neighborhoods, the campus pastor should meet with any local home owner's association groups or neighborhood leaders to express his desire to be a service and help to the immediate community, and to build relationships. In addition, the campus pastor should meet with campus members who live in the immediate context of the new campus location to learn about the functional interests and backgrounds of the people. This information will prove essential as the campus pastor makes decisions on how to contextualize a ministry initiative from the original campus. This also serves the campus pastor as he leads the campus staff to think like the area they are called to reach while also remaining unified to the structure that has been given from the original campus.

### **Train Leadership to Think Contextually**

The campus staff and leadership in multisite churches have a tendency to go to one of two extremes when it comes to implementing the vision of the church in a localized context. Some express often how different things are in their area compared to the original campus, which is often expressed, "That won't work here at our campus because we are different." Others want to do the ministry exactly the same as at the original campus with the same look, feel, promotion, and execution and by doing so will have completely ignored the actual needs of the localized context. Both of these approaches are ineffective and a balance must be struck in order to be most effective.

One way staff members or key leaders can grow in their ability to contextualize ministry at the campus is by having a weekly assignment to discover a place in the city where people live, work, eat, have fun, or spend time, having them report to the group how the campus can reach the people at that location. This exercise forces the staff and leaders to think strategically about the places they go and instills in them an outreach mindset in their daily interactions. This also helps the staff and leadership learn from each other and grow in their desire and understanding of the area they have been called to reach.

Campus staff should also be assigned the responsibility of establishing a group of people serving in their area or who serve the church overall that can be used as a sounding board for ministry ideas. In addition to teaching the staff about the local context, this group can be used as a way to determine the most effective way to promote, plan, and execute ministry initiatives. When the campus staff and leadership thinks more contextual, it allows them to know how to take the overall vision being given by the original campus and contextualize it to reach a specific ministry area. During those seasons when a ministry initiative will not work in a local context, the campus pastor will know exactly why based on his research and knowledge. In the first ninety days, this discipline of training the campus staff and leadership to learn the setting will create an outreach mentality as the campus grows and becomes more established.

### **Pray for the Context**

Knowledge of an area is extremely important in the process of fulfilling the mission of the church, but knowledge must never replace the importance of having a God given burden and love for an area that only comes through prayer. A campus pastor must lead the way in spending time in prayer over the needs, opportunities, and people in his city. His prayers should consist of asking God to break his heart for the spiritual needs of the people around him in his area. He must pray for salvation and repentance in the lives of individuals and in the lives of the group. He must pray for discernment and wisdom to be able to assess the deeper spiritual temptations, and he must teach his people how to do the same. Time should be spent prayer walking or prayer driving his area asking God to do something only He can do.

This priority of prayer should be passed on to the campus staff, so they can get a vision for what God could possibly do through them at this campus. The staff must gather together for seasons of prayer and take trips together to literally see the opportunities together, so they can ask God to help them reach others. This practice helps the staff realize that the mission is well beyond their ability to accomplish on their



own but also helps inspire their heart for the potential that is in front of them.

### **Leadership Development**

The development of a campus pastor and the development of leaders at the campus is essential to the long-term success of the campus. A campus pastor cannot ever look past the importance of on-going personal development and his responsibility to invest in and raise up new leaders at the campus. This commitment must be evident in how he spends his time in the first ninety days in this new role. He must develop his own personal leadership, develop his campus staff, and develop leaders in the campus membership.

### **Personal Leadership Development**

Campus pastors face a very challenging position as a leader of a campus who also is underneath the leadership of a senior leader or under the authority of the original campus. The campus pastor is often required to exhibit a variety of skills such as managing, recruiting, training, teaching, preaching, strategic planning, execution, and innovation at the same time. In light of this, a campus pastor must establish habits in the first ninety days that encourage an ongoing plan for personal leadership development in his role.

Having a mentor is a great way for a leader to grow in his personal leadership skills. During the first ninety days, a campus pastor should be in prayer and constantly looking for someone who can serve as a mentor for him throughout his leadership. If he has a previous relationship with someone who has exhibited a high aptitude for leadership, whether in the context of a church or outside of the church in a business setting, he should set up regular meetings either face to face or via phone or Skype video conference where he can get insight into the various challenges that may arise in his new role. This can be a time to seek advice about specific issues, but should primarily be focused on growing in how to think as a leader. This relationship helps the campus pastor know

what to expect along the way in his role and how to ensure he is able to lead at a higher level while learning and growing in the position. The campus pastor should provide the mentor with questions and issues to discuss, but also be open to allowing the mentor to redirect the conversation as needed.

Reading is another key element to growing as a leader. Reading should be a constant discipline for the campus pastor, and his reading should be very wide and deep across various disciplines.<sup>5</sup> He should work hard to find recommended books from other campus pastors or business leaders that have proven to be effective. His schedule will be hectic, but he must schedule time to read and invest personally in his leadership.

A part of the campus pastor's personal leadership development is his ability to observe and grow from good and bad decisions that are made by others, especially the senior leader. Most people criticize or praise decisions that are made without truly learning from them and implementing principles into their own lives' and ministry. A campus pastor should create two running lists entitled, "If I was in charge, I would . . ." and "If I was in charge, I would not . . ." Whenever a decision or situation is made, whether good or bad, it should be recorded on one of these lists and a brief explanation should be given. The campus pastor should then go over this list at least quarterly and evaluate whether he is incorporating the good actions or replicating negative behaviors. This helps the leader access and grow in his leadership abilities by being a constant learner of other leaders, whether they are good or bad leaders.

Journaling is another great habit that should be applied by a new campus pastor so that he can learn and grow in his leadership. This discipline can be as simple as journaling what happened each day to having a written record of the thinking behind the decisions that were made, but should also include a time of evaluation and reflection. One can use the headings: "What one thing do I feel good about today?" and "What one

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<sup>5</sup>See Appendix 7 for a list of recommended books.

thing do I not feel good about today?” and “How will I handle it differently tomorrow?”<sup>6</sup> These headings provide an analysis of the day, allow the campus pastor to not repeat bad habits, and encourage thoughtful intentional leadership rather than reactionary leadership. This is an important habit to establish early and the discipline should be guarded in the midst of a demanding calendar.

### **Campus Leadership Development**

Regardless of whether a newly hired campus pastor is starting a campus or is coming to an already existing campus, he must immediately begin looking for new leaders, developing current ones, and creating a leadership pipeline for new leaders to emerge. The more attention he gives to this task in the first ninety days will determine the ability for the campus to grow in a healthy and sustainable way.

First, a campus pastor must identify what key functional areas are needed for weekly ministry to happen and determine what leadership skills are necessary for these roles. If he has a staff team, they can assist him, but very often a campus relies heavily on volunteers to carry out the vision of the church. These leadership positions can include, but are not limited to, First Impressions ministry (greeters, ushers, parking volunteers), small group leadership, security team, hospitality ministry, decision counseling (working with those who have prayer needs or make a decision for Christ at a service), new member class volunteers, setup teams, children’s ministry, student ministry, etc. When a campus pastor can identify, equip, and clearly lay out expectations to a leader who oversees one of the ministry areas of the church, it allows that leader to truly own that area of ministry and allows the campus pastor the freedom to identify and raise up new leaders for future growth.

Opportunities should be set up for the campus to serve together through neighborhood canvassing or days of service in the local community where leaders can be

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<sup>6</sup>See Appendix 8 for sample journal entry.

observed, and their spiritual gifts can be identified and seen being used in action. In addition, the campus pastor should identify leaders who he believes could serve in ministry areas and spend time getting to know them relationally first before handing over areas of leadership to them.

Once key leaders have been identified, the campus pastor must set up means of interaction and feedback so that he can assure they are accountable and that he has good feedback to resource and best equip them in their roles. He should also provide books and messages for them to listen to so that he can help them not only in their leadership, but in their spiritual leadership. During the first ninety days, a leadership retreat or extended time together for prayer, encouragement, and equipping should be planned so that the vision of the campus pastor can be clearly seen and heard.

Personal notes can be a great tool to encourage key leaders and express appreciation for their investment and commitment to the campus. Campus pastors should make it a goal to write at least three personal notes per day so that he can build a culture of appreciation and investment that is not limited to spoken words when he has a chance to see their service in action. These notes should be written to key leaders, volunteers, key staff, support staff, and to anyone else that needs appreciation shown.

### **Campus Staff Leadership Development**

If a campus pastor is starting a new campus, his first priority must be to assemble and surround himself with key staff members. The size of the staff will vary based on a number of factors, but this should not change the quality that must be sought after when making staff hires. It is always most beneficial when a staff candidate has a previous relationship with the campus pastor as it provides a faster relational learning curve and ensures that trust is already in place. If this previous relationship is not available, a campus pastor must consider potential candidates from the original campus or find recommendations from like-minded churches. Knowing the original campus DNA is vital when making any staff hire as any dissonance in this area produces

frustration and tension. Campus pastors must clearly lay out expectation and ensure the staff member is a character fit in addition to a culture fit in the organization.

If a campus pastor is starting a new role at an existing campus that has a campus staff in place, he must spend time early on accessing and gathering information about the campus and staff team. The campus pastor must be careful to collect data from all sources and not just make a decision about the long-term future of a staff member before giving them the opportunity to improve. However, if it is obvious that a staff member is not going to be a fit, he should work hard and quickly to transition this staff member off of the team. It should be noted that most members of the campus staff have a tendency to tell the campus pastor what he wants to hear, so he must gather information from as many sources as possible before making a decision about his team.

Once an assessment of the staff is completed, the campus pastor must work with the individual staff members to create a development plan. This plan can serve as a guide for the campus pastor to encourage and work with the staff member and allow the staff member to have clear goals and expectations going forward. While the details of the development plan will likely change dramatically over time, the practice of establishing these habits in the first ninety days ensures this plan is a key part of the culture of the campus rather than merely an idea along the way.

Regular meetings provide a consistent platform for continual staff development. Times of gathering together should be often, but they also must be intentional and purposeful. These meetings should consist of tactical meetings, review meetings, strategy meetings, and one-on-one development meetings.<sup>7</sup> Within the first ninety days, a campus pastor should gather his staff or key leaders and have a discussion regarding the strategy for the campus. This strategy almost surely changes over time as there is more knowledge of the context, but this meeting helps teach the staff to think about why they

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<sup>7</sup>See Appendix 9 for sample meeting schedule

are doing what they are doing instead of just thinking of what they are doing. This strategy assuredly fits into the larger strategy of the original campus, but it should also be specific to the context of the campus. Going forward, there should be regular times of strategy meetings to help ensure that alignment continues and to adjust the strategy as new information becomes available.

Even though the strategy may adjust over time, what should not change are the core values of the church as a whole. In light of this, a campus pastor must never assume that the campus staff knows the core values, and he must find many different opportunities to reinforce those values through times of formal teaching and casual conversation. This reinforcement should be done at formal staff meetings and also discussed as new staff members are added or as new key leaders emerge at the campus. In the first ninety days, the campus pastor sets the tone for the way these core values are communicated and the frequency they are communicated by the rest of the staff team. The more these values are spoken, the easier the team is able to be unified together and with the original campus. During times of coaching and guiding campus staff, the core values must be explained as a means of approving certain campus initiatives and also used as a means to explain why certain campus initiatives are not approved.

Having a consistent and effective way of reviewing and evaluating the campus staff helps them develop and grow with each success and disappointment in the process. The campus pastor must challenge the staff to ask constructive questions that help them evaluate the effectiveness of each weekly service and any event along the way. This evaluation helps reinforce positive actions and helps identify actions that proved not to be helpful. This evaluation is especially needed in a campus context where a ministry initiative that was successful at the original campus may not prove to be as successful at a new location. This process should be formalized so as to ensure the evaluation is thorough and complete, and it allows the campus pastor to most effectively encourage

and help the staff member as they grow in their development.<sup>8</sup>

Finally, in the first ninety days, the campus pastor must work to build a staff culture that is based on excellence through evaluation methods and structure, but also a culture that enjoys being together. Any early success stories should be celebrated and used as an opportunity to build a fun staff culture. The campus pastor must look for opportunities to gather the staff together without set work agendas, but rather to foster relationships with each other and to enjoy each other's company. There should also be times where the families of the staff get together in more informal settings, as this helps the campus staff grow in their leadership capacity by investing in their family.

### **Heart Care**

A great temptation for campus pastors in the first ninety days is to spend so much time working on the campus to ensure its ongoing success that he neglects the importance of investing in his own personal soul. Campus pastors must heed the warning given by Jesus in Mark 8:36: "For what does it profit a man to gain the whole world and forfeit his soul?" It is for this reason that a campus pastor must invest and give great attention to the issues of his prayer life, family life, community, and rest.

### **Prayer Life**

A campus pastor must be a man of prayer. He should be a man who prays for his staff team and for the campus membership. But these tasks must never serve as a substitute for his own personal devotional life and times spent with God. His schedule must include time spent daily reading his Bible and praying. This should be systematic and planned to ensure consistency and focus. There is no greater investment of his life than time spent connecting with Jesus and pursuing personal holiness. Robert Murray

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<sup>8</sup>See Appendix 10 for sample evaluation tool.

McCheyne says, “A man is what he is on his knees before God, and nothing more.”<sup>9</sup>

Great attention must be given to the issues of the heart so that the campus pastor notices areas of pride or discontentment or any other issues regarding his personal character or integrity. It is during these times of prayer that the campus pastor must wrestle with the criticism associated with the position and also the praise that can easily cause him to be puffed up. With the busyness of leading a campus, this area of his life will easily be neglected, especially in the initial days of leading the campus, but prayer must be seen as essential and vital to his ministry and personal success.

Part of the campus pastor’s personal prayer life must include regular times of observing Sabbath and rest. The amount of ministry is always greater than the capacity and ability of the minister to handle, so he must recognize that God has not called him to do everything. Instead, he must take weekly times of Sabbath where he rests and worships the Lord personally. These times of rest can be accomplished through a day off during the week or other investments of time throughout the week where the focus is not on the needs of the campus, but rather on seeking the Lord through reflection and study.

In addition to his personal prayer life, a campus pastor should enlist other people in his life who can serve as prayer partners with him in this new endeavor. He should provide them with specific areas of prayer so that he can be supported and encouraged as he begins a spiritual position of leadership. This team can consist of campus members, members from the original campus, other staff members, or family and friends who know the campus pastor well. By asking for prayer support, he acknowledges his dependence upon God for the task he has been assigned and places himself in a position to receive the wisdom from God for the decisions and relationships he needs to make.

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<sup>9</sup>Robert Murray McCheyne, quoted in Tullian Tchividjian, *Do I Know God? Finding Certainty in Life’s Most Important Relationships* (Colorado Springs: Multnomah, 2007), 143.



## **Family**

The demands of ministry require time and energy, and this is especially true for a new campus pastor. If a campus pastor is married and has a family, the demands for his time are increased and his responsibilities must be cared for at home and at the campus. In order to most effectively balance his time, a campus pastor must sit down with his wife and determine a plan as to how he will manage his schedule and give attention to his family and his marriage. He should schedule date nights on the calendar with his wife at least monthly if not weekly and use these times to connect with her. He must schedule time to spend with his family that is not interrupted by normal church programming. When he comes home, he must work to be fully present with his family rather than consistently checking email or making phone calls.

Campus pastors must work to ensure their family is a part of their new role, and they should be included in the process of serving at the church. Children can be taught the importance of having a genuine love for the church by participating along with their father in the ministry of the campus. When appropriate, the wife should lead as a partner in ministry by using her spiritual gifts for the building up of the church. There must also be balance where the campus pastor is not asking more than he should of his family as he comes into this role which can cause them to resent the church and the new campus. He must be attentive to the spiritual needs of his own family and build into them personally while also serving the campus where he has been called.

## **Community**

God has made all of his people to exist and live in a community. This need for community is especially true for a church where he has brought people together with various spiritual gifts and has encouraged them to use those gifts for the benefit and encouragement of the church at large (1 Cor 12; Rom 12; Eph 4). A campus pastor must make building community a priority for his campus as a part of his role, but must also make this a priority for his life personally. He needs to be involved in a community or

small group of people who can pray for him, encourage him, and will share his joys and frustrations. This requires the campus pastor to be relationally involved in the lives of his campus members and allow them to get involved in his life as well. There can be great danger with this, but there is even greater danger by not engaging relationally in the lives of others. This relational connection can occur by having campus members into his home and by having good friends who may be outside of the church. Other pastors in the area can serve as an encouragement and accountability group if desired, and the new campus pastor should work to build those relationships if they do not already exist. The attention to building community gives the campus pastor the opportunity for others to speak wisdom into his life and to help him in this new position.

### **Conclusion**

The first ninety days in any new role are vitally important to the future and ongoing success of an organization. Campus pastors are faced with the incredible responsibility of assessing the current situation (if the campus has already started), creating culture at that campus, recruiting and developing leaders, and giving spiritual oversight and pastoral leadership. This is a difficult challenge but also one where God can use an individual in incredible ways for the building of the church. God builds his church through campus pastor when specific attention is given to building relationships by the campus pastor as he learns his context, develops as a leader, and gives attention to his own heart and soul as he pursues Godly wisdom.

## APPENDIX 1

### CHURCHES THAT WERE SURVEYED

Church Name	City	State	Senior Pastor	Preaching*	# Preach/yr	Church Size	Campus Size	# of Sites	Site Type**
Community Christian Church	Naperville (Chicago)	IL	Dave Ferguson	B	36	6,000	300	14	L
Community Christian Church	Naperville (Chicago)	IL	Dave Ferguson	B	36	5,500	400	14	L
Community Christian Church - Plainfield	Naperville (Chicago)	IL	Dave Ferguson	B	36	6,000	650	14	L
Community Christian Church - Yellow Box	Naperville (Chicago)	IL	Dave Ferguson	B	24	6,000	2,500	14	L
Eagle Brook Church, Woodbury Campus	Hugo	MN	Bob Merritt	B	12	16,000	1,800	6	L
Evergreen Church	Minneapolis	MN	Brent Knox	B	36	2,350	900	5	L
Evergreen Church	Minneapolis	MN	Brent Knox	B	24	2,400	275	5	L
Houston's First Baptist - Sienna	Houston	TX	Gregg Matte	B	12	6,000	240	4	L
New Hope Oahu	Honolulu	HI	Wayne Cordeiro	B	24	5,500	250	2	L
Second Baptist Houston	Houston	TX	Ed Young	B	<10	20,000	1,000	5	L
The Journey	St. Louis	MO	Darin Patrick	B	24	4,000	1,600	6	O
The Well Community Church	Fresno	CA	Brad Bell	B	12	3,000	400	4	L
Woodside Bible Church	Troy	MI	Doug Schmidt	B	36	7,000	450	8	L
Christ The King Community Church	Mt. Vernon	WA	Dave Browning	P	52	4,000	200	34	O
Christ's Church- Fleming Island Campus	Jacksonville	FL	Jason Cullum	P	52	5,000	1,400	2	L
Cross Church	Springdale	AR	Ronnie Floyd	P	52	9,269	2,157	4	L
Grace Community Church	Tyler	TX	Doug Clark	P	52	2,000	600	3	L
Gulf Breeze United Methodist Church	Pensacola	FL	Lester Spencer	P	52	2,400	1,300	3	L
Mariners Church	Irvine	CA	Kenton Beshore	P	52	10,000	7,500	4	L
New Life Community Church	Chicago	IL	Mark Jobe	P	52	4,500	100	19	L
River Tree Christian Church	Massillon	OH	Greg Nettle	P	52	2,000	145	4	L
Austin Stone Community Church	Austin	TX	Matt Carter	V	<10	8,000	350	4	L
Austin Stone Community Church	Austin	TX	Matt Carter	V	24	7,000	2,300	4	L
Austin Stone Community Church	Austin	TX	Matt Carter	V	<10	7,500	1,000	4	L
Bay Area Fellowship	Corpus Christi	TX	Bil Cornelius	V	<10	8,000	380	9	O
Bethlehem Baptist Church North Campus	Minneapolis	MN	Jason Meyer	V	0	4,500	1,500	3	L
Calvary Chapel Boca Raton	Ft. Lauderdale	FL	Bob Coy	V	52	30,000	4,000	9	O
Calvary Chapel Boynton Beach	Ft. Lauderdale	FL	Bob Coy	V	36	30,000	650	9	O
Cross Timbers Community Church	Argyle	TX	Toby Slough	V	<10	3,622	300	4	L
Elevation Church	Matthews	NC	Steve Furtick	V	0	10,000	4,000	9	O
Elevation Church	Matthews	NC	Steve Furtick	V	<10	14,000	1,000	9	O
Elevation Church	Matthews	NC	Steve Furtick	V	<10	14,000	1,200	9	O
Elevation Church	Matthews	NC	Steve Furtick	V	<10	14,000	2,800	9	O
Elevation Church Upton Campus	Matthews	NC	Steve Furtick	V	12	14,000	1,800	9	O
Gateway Church	Southlake	TX	Robert Morris	V	<10	25,000	5,000	6	O
Harvest Bible Chapel	Rolling Meadows	IL	James MacDonald	V	0	11,500	4,500	7	L
Harvest Bible Chapel	Rolling Meadows	IL	James MacDonald	V	<10	13,000	800	7	L
Harvest Bible Chapel	Rolling Meadows	IL	James MacDonald	V	<10	12,000	1,200	7	L
Harvest Bible Chapel	Rolling Meadows	IL	James MacDonald	V	<10	12,000	580	7	L
Healing Place Church	Baton Rouge	LA	Dino Rizzo	V	<10	7,000	5,000	8	O
Healing Place Church	Baton Rouge	LA	Dino Rizzo	V	0	9,500	450	8	O
Lake Pointe Church	Rockwall	TX	Steve Stroope	V	<10	10,000	350	5	L
Lake Pointe Church	Rockwall	TX	Steve Stroope	V	0	12,000	2,300	5	L
Lake Pointe Church - Town East Campus	Rockwall	TX	Steve Stroope	V	<10	12,000	1,000	5	L
LCBC	Manheim	PA	David Ashcraft	V	0	13,000	1,800	6	L
LCBC	Manheim	PA	David Ashcraft	V	0	13,000	900	6	L
LifeChurch.tv	Oklahoma City	OK	Craig Groeschel	V	<10	48,000	3,000	18	O
LifeChurch.tv	Oklahoma City	OK	Craig Groeschel	V	<10	55,000	3,500	18	O
LifeChurch.tv NW OKC campus	Oklahoma City	OK	Craig Groeschel	V	<10	48,000	3,900	18	O
LifeChurch.tv Wellington	Oklahoma City	OK	Craig Groeschel	V	<10	48,000	1,800	18	O
McLean Bible Church - Loudoun Campus	McLean	VA	Lon Solomon	V	0	15,000	1,500	6	L
Menlo Park Presbyterian Open Door	Menlo Park	CA	John Ortberg	V	<10	5,000	400	4	L
National Community Church	Washington DC	DC	Mark Batterson	V	<10	2,200	250	6	L
New Spring Church	Anderson	SC	Perry Noble	V	0	30,000	2,500	8	O
New Spring Church	Anderson	SC	Perry Noble	V	0	35,000	5,000	8	O
New Spring Church	Anderson	SC	Perry Noble	V	0	29,492	3,002	8	O
North Coast Church	Vista	CA	Larry Osborne	V	<10	9,700	500	3	L
North Coast Church	Vista	CA	Larry Osborne	V	<10	9,600	1,200	3	L
Northland A Church Distributed	Longwood	FL	Joel Hunter	V	<10	7,000	450	4	L
Northland Church	Longwood	FL	Joel Hunter	V	24	10,000	225	4	L
Oak Hills Church	San Antonio	TX	Randy Frazee/Max Lucado	V	<10	9,000	290	6	L
Oak Hills Church Journey Fellowship	San Antonio	TX	Randy Frazee/Max Lucado	V	12	9,000	1,300	6	L
Seacoast Church	Mt. Pleasant	SC	Greg Surratt	V	0	12,500	5,000	10	O
Seacoast Church	Mt. Pleasant	SC	Greg Surratt	V	0	11,000	600	10	O
Seacoast Church	Mt. Pleasant	SC	Greg Surratt	V	<10	12,000	300	10	O
Seacoast Church	Mt. Pleasant	SC	Greg Surratt	V	12	10,500	1,200	10	O
Summit Church	Durham	NC	J. D. Greear	V	<10	7,000	500	7	L
Summit Church	Durham	NC	J. D. Greear	V	<10	8,000	1,300	7	L
Summit Church	Durham	NC	J. D. Greear	V	<10	7,000	3,000	7	L
Summit Church	Durham	NC	J. D. Greear	V	<10	7,800	1,300	7	L
Summit Church	Durham	NC	J. D. Greear	V	<10	8,000	500	7	L
The Chapel	Libertyville	IL	Jeff Griffin	V	<10	6,000	2,200	8	L
The Chapel	Libertyville	IL	Jeff Griffin	V	12	6,000	150	8	L
The Chapel	Libertyville	IL	Jeff Griffin	V	<10	6,104	342	8	L
The Chapel	Libertyville	IL	Jeff Griffin	V	<10	5,500	350	8	L
The Chapel - Libertyville Campus	Libertyville	IL	Jeff Griffin	V	0	5,600	2,200	8	L
The Village Church	Dallas	TX	Matt Chandler	V	12	10,000	2,000	4	L
The Village Church - Northway	Dallas	TX	Matt Chandler	V	<10	11,000	3,100	4	L
Willow Creek Community Church	Chicago	IL	Bill Hybels	V	<10	25,000	2,500	7	L
Woodstock Church(FBC Woodstock)	Jasper	GA	Johnny Hunt	V	12	7,000	244	2	L
Grace Church	Nobelsville	IN	Dave Rodriguez	V	<10	5,000	500	2	L

\*Preaching Approach--P--live preaching, V--video preaching, B--combination of live and video preaching

\*\*Site Type--L--local/regional sites only; O--has campuses outside their local/regional area

APPENDIX 2  
CAMPUS PASTOR SURVEY

**Campus Pastors at Multisite Churches<br>**

**\*1. What is the name of your church?**

**\*2. What is the average attendance of the church, all campuses included?**

**\*3. What is the average attendance of the campus you oversee?**

**4. How long have you served as a campus pastor?**

- Less than a year
- 1-2 years
- 2-3 years
- 3-5 years
- 5-8 years
- 8+ years

If more than 8, how long?

**5. Do you have a formal job description?**

- Yes, if yes, please email job description to [christopher.merrifield@asburyseminary.edu](mailto:christopher.merrifield@asburyseminary.edu)
- No

## Campus Pastors at Multisite Churches<br>

### 6. How would you define your role as campus pastor? (Check all that apply)

- Shepherd of the campus membership
- Leader of the campus staff
- Primary decision maker for the function of the campus
- Implementing directives from the original campus
- Primary preacher/teacher at your campus
- Serve in multiple leadership roles (i.e. campus pastor AND small groups, campus pastor AND worship leader, campus pastor AND students, children, etc)
- Recruit, train, and manage volunteers and teams at the campus
- Responsible for staff development of campus staff
- Responsible for personnel decisions at the campus (hiring, firing)
- Performs church discipline with campus members
- Oversees small groups/bible fellowship groups/ Sunday School/ etc
- Serve as an elder
- Apart of the executive leadership team

Other (please fill in the blank)

### 7. Who do you report to in your role as Campus Pastor? (check all that apply)

- Senior Pastor/Leader
- Executive Pastor/Leader
- Global Leader over Campus Pastors
- Elder/Deacon Board

Other (please fill in the blank)

## Campus Pastors at Multisite Churches<br>

### 8. Please rate the amount of time you spend each week on each of the following:

	Most time	2nd	3rd	4th	5th	6th	7th	8th	Least time	N/A
Leadership development	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Meetings with campus staff/team	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Meetings with global staff/team	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Meeting with the senior leader	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pastoral care	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Message preparation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dealing with pastoral issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Administrative tasks for the campus	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Counseling	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Outreach/Evangelism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

### 9. From the previous list, or your own experience, What aspect do you spend the most of your time on? Least on?

Most

Least

## Campus Pastors at Multisite Churches<br>

### 10. How do you see your position changing in 5 years? 10 years?

### 11. What do you see yourself doing in 5-10 years?

- continuing as a campus pastor at this campus
- continuing as a campus pastor at another campus with your current church
- serving as senior pastor at another church
- serving in another ministry role (not senior pastor) besides a campus pastor at your current church
- serving in another ministry role (not senior pastor) at another church
- Serving in ministry role outside the church (denomination, network, seminary, etc)
- No longer serving in ministry

### 12. How often do you preach/teach?

- Every weekend
- 3 times a month
- 2 times a month
- Once a month
- 10 or less times a year
- Never

### 13. What are your primary spiritual gifts? (Check all that apply)

- Leadership
- Administration
- Mercy
- Encouragement
- Preaching/Teaching
- Prophecy

Other (please specify)

## Campus Pastors at Multisite Churches<br>

**14. What ongoing development do you personally do to help you improve in your role as campus pastor? What ongoing development does your church have to improve your role? (Check all that apply)**

- Continuing education (seminary)
- Conferences (if so, which ones?)
- Colloborate networks (if so, which ones?)
- Denominational trainings/conferences/coaching
- Leadership coach
- Personal reading

Other (please specify)

**15. What is the path to becoming a campus pastor in your church? (Whether defined or undefined)**

- Defined training program to develop campus pastors
- Leadership development training program for all staff regardless of position
- Promotion to campus pastor but not part of an overall strategic plan
- No defined path to this role

Other (please specify)

**\* 16. How much are you able to contextualize ministry at your local campus?**

- Complete freedom to contextualize all aspects of ministry
- Large events are same, other ministries are free to be changed
- Shared resources and branding but autonomy to implement as needed
- No freedom, everything is the exact same at every campus

Other (please specify)



## Campus Pastors at Multisite Churches<br>

### \* 17. How do you handle finances as a campus pastor? (check all that apply)

- Freedom to set and manage budget for the campus
- All budget decisions and oversight is handled at the original campus
- Some freedom in budget decisions but most is centralized at the original campus
- Budget is shared across all campuses and seen as one large budget that is not broken down by campus
- Responsible for being financial independent by a certain timeframe
- Access given to all financial matters at the campus including giving records and weekly financial report

### 18. How did you come into this role? (What did you do before this position?)

- Previously held role at original campus
- Previously held ministry role on campus staff
- Previously held ministry role at another church
- First ministry position at any church
- Previously campus pastor at another church

Other (please specify)

### 19. What are your greatest joys as a campus pastor?

### 20. What are your greatest frustrations as a campus pastor?

### 21. What advice would you give future campus pastors so they can prepare for this position?

### 22. There will be three prizes drawn for pastors who fill out a survey and email a job description to [christopher.merrifield@asburyseminary.edu](mailto:christopher.merrifield@asburyseminary.edu). Please enter your email address below so we can match job descriptions with surveys. (your email address will be kept private and not sold)

## APPENDIX 3

### BEST PRACTICES INTERVIEW PROTOCOL

#### **Three Best Practices:**

1. Effective Communication—this involves communication between the campus and the original location as well as the communication within the campus staff
2. Contextualization amidst structure—how to make the campus location specific while also carrying the DNA of the original campus
3. Leading from the second chair—how to lead without being the leader, developing your character and balance of leadership

#### **Effective Communication**

Describe your communication process between your campus and the original location

- How often do you meet together formally as a leadership team? How often do you meet together informally as a leadership team?
- Where is your office located?
- How do you stay connected relationally to the original campus or other campuses?
- In what ways are you involved in the decision making process of your campus?

How do you primarily communicate win/needs/frustrations of the campus back to the original campus?

- What is the typical response time from the original location on decisions that are made?
- How much do you initiate communication verses having it initiated with you?
- Do you send reports? Are these more tactical, people oriented, or administrative?

How do you handle communication within your campus staff?

- What have you found most effective when working with people who have two bosses (student has global boss and campus pastor) to help them do their job most effectively?
- How much do you try to create campus staff identity versus larger church identity? What does this look like?

What advice would you give to a newly hired campus pastor in regards to communication between campuses and within your staff team?

#### **Contextualization amidst structure**

How do you maintain the unity and DNA transfer of your campus from the original location?

- What big things are consistent across campuses (sermon series, big events, etc)?
- How often do you have “global” events where all campuses come together? Are these effective/helpful?

- How do you personally work to ensure you are transferring the DNA of the senior pastor or original campus?
- How important or not do you think it is to have worked at the original location before becoming a campus pastor?

What does contextualization look like at your campus?

- What are the main differences between your context and the context of the original location? How are those differences accounted for in ministry programming/function?
- How have you worked to identify the cultural and contextual uniqueness of your campus?
- Do you live near your campus? Does the campus staff live near the campus?
- Describe a situation where you were not given freedom to contextualize and the initiative was not a success? Describe a situation where you contextualized the initiative and it still accomplished the overall goal

What is the best way you have implemented to balance between unity and contextualization?

- What checks and balances do you have in place personally to guard your heart in this area?
- What contextual hills are you willing to die on and what things are you not going to fight about?
- How do you communicate when tension exists over this area?

What advice would you give to a newly hired campus pastor in regards to keeping the DNA of the original campus and contextualizing to his own ministry context?

### **Leading from the second chair**

What practices have you found to be most helpful when leading from the campus pastor role?

- What books have you read to help you in this area?
- What does your own personal time with the Lord look like in regards to this battle?
- Do you desire to be a senior pastor one day? If so, when? If not, why not?

How do you leverage your teaching/preaching/announcement times best for the purposes of leadership?

- What is the best forum for you to cast vision for your campus?
- What teaching platforms do you have/leverage?
- Do you wish you were teaching/preaching more? Less? How do you handle this tension?

In what ways do you lead up? Lead down? Lead sideways?

- How many “bosses” do you have? What is the most effective way to relate to them?
- How do you effectively lead those on the same level as you? What practically do you do?
- What does leading up look like in your position?

What advice would you give to a newly hired campus pastor in regards to leading from the second chair?

APPENDIX 4

LEADERSHIP MAP EVALUATION RUBRIC

<b>Strategic Plan Evaluation Tool</b>					
<b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>					
<b>Criteria</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>Comments</b>
The learning map is clearly relevant to newly hired campus pastors.					
The ideas are practical and helpful.					
The suggestions given are thorough in its coverage of the material.					
The vision is clearly articulated.					
The plan provides a clear game plan for how campus pastors should spend the first 90 days in their new role.					

APPENDIX 5

STAFF FAVORITES QUESTIONNAIRE

*This is a sample questionnaire that can be used to learn about staff members.*

Name	
List your favorite fancy restaurant(s)	
List your favorite regular restaurant(s)	
List your favorite clothing or department store(s):	
List your favorite home décor store:	
How can we show your family appreciation?	
List your favorite candy:	
List your favorite Starbucks drink:	
List your favorite Sonic drink:	
List your favorite color:	
List your favorite music:	
List your favorite sport and team:	
List your favorite indoor/outdoor activity:	
Do you prefer a manicure, pedicure, massage or old fashioned shave?	
What are your hobbies or unique interests?	

What are some of your spouse's and children's hobbies or unique interests?	
What item do you think about buying for you/your family but simply haven't pulled the trigger?	
What would you like to do for a special date night?	
I get most excited when I get a gift card from...	
What chore do you absolutely hate doing?	
Where do you like to vacation?	
What is your favorite holiday?	
What is your favorite month?	
Do you take any outside lessons or classes of any kind? If not, is there a lesson or class you would like to take?	

## APPENDIX 6

### PRAYER EMAIL SENT TO CAMPUS MEMBERSHIP

*This is a sample email that can be sent to campus members to notify them of designated times of prayer and to solicit prayer requests.*

Name,

I hope this email finds you doing well. Part of my role that I take very seriously is the call to pray for our church and the members in it. Next Tuesday, I will be praying for you and your family. In order to pray more specifically, I'd like to see if you have any particular prayer requests that you would like to share with me. Please know that your requests will be confidential.

Also, as I'm trying to get to know people, I'd like to be able to put a face with a name. If you happen to have a picture of your family that you can send me, that would be helpful. Feel free to share anything you like about yourselves.

Please know that I look forward to praying for you and getting to know you. I count it a privilege and an honor to serve as your new Campus Pastor.

Campus Pastor

## APPENDIX 7

### RECOMMENDED LEADERSHIP BOOKS

#### **Leadership Books**

- Allen, David. *Getting Things Done: The Art of Stress-Free Productivity*. New York: Viking, 2001.
- Arbinger Institute. *Leadership and Self-Deception: Getting Out of the Box*. 2nd ed. San Francisco: Berrett-Koehler, 2010.
- Barna, George. *Leaders On Leadership: Wisdom, Advice, and Encouragement On the Art of Leading God's People*. The Leading Edge Series. Ventura, CA: Regal, 1997.
- Belsky, Scott. *Making Ideas Happen: Overcoming the Obstacles between Vision and Reality*. New York: Portfolio, 2010.
- Bennis, Warren G. *On Becoming a Leader*. 20th anniversary ed. New York: Basic, 2009.
- Bennis, Warren G., and Burt Nanus. *Leaders: Strategies for Taking Charge*. 2nd ed. New York: HarperBusiness Essentials, 2003.
- Bossidy, Larry, and Ram Charan. *Execution: The Discipline of Getting Things Done*. New York: Crown Business, 2002.
- Collins, James C. *Good to Great: Why Some Companies Make the Leap—and Others Don't*. New York: HarperBusiness, 2001.
- Collins, James C., and Jerry I. Porras. *Built to Last: Successful Habits of Visionary Companies*. New York: HarperBusiness Essentials, 2002.
- Covey, Stephen R. *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*. 25th anniversary ed. n.p.: Simon & Schuster, 2013.
- DeYoung, Kevin. *Crazy Busy: A (Mercifully) Short Book About a (Really) Big Problem*. Wheaton, IL: Crossway, 2013.
- Drucker, Peter F. *The Effective Executive*. New York: Collins, 2006.
- Finzel, Hans. *The Top Ten Mistakes Leaders Make*. 2nd ed. Colorado Springs: David C. Cook, 2007.
- Gardner, John W. *On Leadership: With a Preface to the Paperback Edition*. New York: Free Press, 1993.



- Goffee, Robert, and Gareth Jones. *Clever: Leading Your Smartest, Most Creative People*. Boston: Harvard Business Press, 2009.
- Harvard Business Review. *HBR's 10 Must Reads On Leadership. HBR's 10 Must Reads*. Boston: Harvard Business Review Press, 2011.
- Henry, Todd. *The Accidental Creative: How to Be Brilliant at a Moment's Notice*. pbk. ed. New York: Portfolio/Penguin, 2013.
- Kouzes, James M., and Barry Z. Posner. *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations*. 5th ed. San Francisco: Jossey-Bass, 2012.
- Lafley, A. G., and Roger L. Martin. *Playing to Win: How Strategy Really Works*. Boston: Harvard Business Review Press, 2013.
- Maxwell, John C. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. Rev. and updated 10th anniversary ed. Nashville: Thomas Nelson, 2007.
- Mohler, R. Albert. *The Conviction to Lead: 25 Principles for Leadership That Matters*. Minneapolis: Bethany, 2012.
- Rumsfeld, Donald. *Rumsfeld's Rules*. n.p.: Broadside, 2013.
- Sanders, J. Oswald. *Spiritual Leadership: Principles of Excellence for Every Believer*. Updated ed. Chicago: Moody, 2007.
- Segall, Ken. *Insanely Simple: The Obsession That Drives Apple's Success*. New York: Portfolio, 2012.
- Tavris, Carol, and Elliot Aronson. *Mistakes Were Made (But Not by Me): Why We Justify Foolish Beliefs, Bad Decisions, and Hurtful Acts*. Orlando: Harcourt, 2008.
- Watkins, Michael. *The First 90 Days: Proven Strategies for Getting up to Speed Faster and Smarter*. Updated and expanded ed. Cambridge, MA.: Harvard Business Review Press, 2013.

### **Church Ministry Books**

- Dumas, Dan. *A Guide to Expository Preaching*. Guide Book, no. 003. Louisville: SBTS Press, 2012.
- Laniak, Timothy S. *Shepherds After My Own Heart: Pastoral Traditions and Leadership in the Bible*. New Studies in Biblical Theology. Vol. 20. Leicester, England: Apollos, 2006.
- Millar, J. G., and Phil Campbell. *Saving Eutychus: How to Preach God's Word and Keep People Awake*. Kingsford, Australia: Matthias, 2013.
- Osborne, Larry W. *The Unity Factor: Developing a Healthy Church Leadership Team*. 4th ed. Vista, CA: Owl, 2006, 1989.
- Richard, Ramesh. *Preparing Expository Sermons: A Seven-Step Method for Biblical Preaching*. Grand Rapids: Baker, 2001.

Sande, Ken. *The Peacemaker: A Biblical Guide to Resolving Personal Conflict*. 3rd ed. Grand Rapids: Baker, 2004.

Stanley, Andy, Reggie Joiner, and Lane Jones. *7 Practices of Effective Ministry*. Sisters, OR: Multnomah, 2004.

### **Heart Care**

Buzzard, Justin. *Date Your Wife: A Husband's Guide*. Wheaton, IL: Crossway, 2012.

Carson, D. A. *The Cross and Christian Ministry: Leadership Lessons from 1 Corinthians*. Grand Rapids: Baker, 2003.

Cordeiro, Wayne. *Leading On Empty: Refilling Your Tank and Renewing Your Passion*. Minneapolis: Bethany, 2009.

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APPENDIX 8  
JOURNAL ENTRY

*This is a sample journal entry that can be used for personal leadership development.*

**Work:**

What one thing did I feel good about today?

What one thing did I not feel good about today?

How will I handle it tomorrow?

**Home:**

What one thing did I feel good about today?

What one thing did I not feel good about today?

How will I handle it tomorrow?

## APPENDIX 9

### MEETING SCHEDULE

*This is a sample meeting schedule that can be deployed to allow effective campus staff leadership development.*

#### **Quarterly (Strategy)**

- What is our strategy for this campus?
- What are the biggest strategic issues we are facing as a team?
- Are we aligned in our activity/programming?
- Ground Rules:
  - No issues or actions discussed
  - Not a time for calendar and tactical
  - Focus on philosophy/approach/direction

#### **Monthly (Results)**

- How did we do this past month?
- What trends/patterns did we notice?
- What do we want to keep/stop doing?
- What do we need to prepare for?

#### **Weekly (Operational/Calendar/Logistics)**

- Old Stuff--recap what we did last week
- New Stuff--discuss new items coming up in the next few weeks
- Team building--highlight wins; City spot; celebrations

#### **One-on-One Monthly Meetings**

- How are you doing personally? How is your family?
- How is your ministry area going? How is your team doing?
- Anything I need to be in the loop about?
- Anything you need my help on?
- Anything I am doing to keep you accomplish your goals?
- Anything I can do to help you accomplish your goals?

#### **Weekly Update**

- Email updates on wins, stories, stats, and successes in your area that week
- Update progress on projects, what you are working on and any key pastoral care needs to be aware of
- Reminders of time off, schedule changes, or announcements, etc

To be sent by Friday each week

APPENDIX 10

EVALUATION TOOL

*This is a sample evaluation tool that can be used to help staff learn from each event or weekly ministry function.*

<b>Event/Service:</b>	
<b>Date of event:</b>	
<b>Completion date of review:</b>	
<b>Contact person:</b>	
<b>Participants:</b>	

**“Game Film Evaluation Tool”**

**What was expected to happen:**

e.g. Strengthen the connection among our men

**What actually occurred?**

e.g. Guys talked with those at their table.

**What went well and why?**

*What were the successful steps taken towards achieving your objective?*

<b>Successes</b>	<b>How to Ensure Success in the future.</b>
e.g. Connection amongst our guys	Provide times for discussion at tables

**What can be improved and how?**

*What could have been done better? What can we do differently in similar situations in the future to ensure success? What would be your advice for future teams?*

<b>What can be improved?</b>	<b>Recommendations</b>
e.g. Environment	Have music playing louder

**Additional comments (optional):**

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## ABSTRACT

### ROLE OF THE CAMPUS PASTOR: RESPONSIBILITIES AND PRACTICES IN MULTISITE CHURCHES

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Chapter 1 provides an introduction to this project by describing the current definition of the campus pastor and evaluates the overall idea of multisite churches. This chapter introduces my personal background which led me to this project and identifies the rationale for focusing on this topic.

Chapter 2 explores the biblical calling of the pastoral ministry as found in the Pastoral Epistles. This chapter focuses on what the campus pastor must be and what the campus pastor must do. While there are many functional aspects of being a campus pastor, he must first be biblically qualified to be a pastor and perform those functions while serving in his role.

Chapter 3 gives the results of the online survey and presents the functional job descriptions for campus pastor based on the different ministry models. This data helps the campus pastor see how the role can look different based on size of the church, number of campuses, preaching style used, and geography of the campuses.

Chapter 4 provides practical suggestions on the top three best practices of campus pastors that emerged from the online surveys: effective communication, contextualization amidst structure, leading from the second chair. Interviews were conducted with various campus pastors and practical ideas were captured that can be implemented by new campus pastors to help them be most effective in their role.

Chapter 5 describes a learning map for a new campus pastor to use in the first

ninety days of his position. This learning map outlines how a campus pastor should relate to others, how he should learn his context, how he should develop leaders, and how he should take care of his own soul. This learning map will be a helpful resource and guide to ensure the campus pastor can maximize his first ninety days and establish habits and patterns that will help him be successful going forward.

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