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SERVANT LEADERSHIP DEVELOPMENT IN CHURCH-BASED
PASTORAL TRAINING PROGRAMS:
A MULTIPLE CASE STUDY

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SERVANT LEADERSHIP DEVELOPMENT IN CHURCH-BASED
PASTORAL TRAINING PROGRAMS:
A MULTIPLE CASE STUDY

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PREFACE

This writing project would not have been possible without the constant encouragement and support I received from my advisors Dr. Shane Parker and Dr. Michael Wilder. These two men believed in me when I did not believe in myself. I would also like to thank all of my professors, President Mohler, and the entire Southern Seminary faculty and staff. For nearly ten years, this campus has been my home, and many of its employees have become like family. Additionally I would like to thank Betsy Fredrick for her excellent editing work and quick delivery. She even made this preface look good! I would like to thank the members of my doctoral cohort who have been a constant source of humor, encouragement, and support over the past three years.

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day. To our children Caleb, Isaac, and Grace, thank you for inspiring Daddy to finish up his “homework.” I can’t wait to see how God uses you to change the world!

Finally, I am thankful for the grace of God in my life. May I never forget what it is like to proclaim, “I once was lost but now I’m found, was blind but now I see.”

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West Palm Beach, Florida

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CHAPTER 1

INTRODUCTION

The Bible portrays the office of pastor as a significant calling of tremendous value for leading the local church. In the New Testament, Paul gives a list of qualifications to Timothy and Titus for those desiring to be in pastoral leadership within the context of a local church.¹ Some of the descriptive qualifications used in this passage are “not arrogant,” “not puffed up,” and “self-controlled.” According to theologian Wayne Grudem, a church cannot exist unless she is organized under qualified leadership.² So what does it mean to be “qualified,” and how does one obtain the servant-like qualities mentioned in the New Testament? A balanced approach to pastoral training equips leaders for the wide range of theological and practical challenges he will face. Leading a local church requires more than the academic ability to parse Greek verbs and exegete difficult passages. This research discovered a set of best practices for training pastors in the area of servant leadership within the context of a church-based pastoral training program.

Leading scholars and pastors agree that training pastors within the confines of the local church is the best method for effective pastoral training.³ The reason is simple.

¹First Timothy 3:1-7 and Titus 1:6-9 are key Scriptures for outlining the qualifications of pastoral leadership for in New Testament churches. All Scripture passages in this research are taken from English Standard Version, unless otherwise noted.

²Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2000), 857-66. See also, Richard Stals, “What Is the Church Good for?,” accessed March 23, 2016, <http://biblicalvision.org/tag/wayne-grudem/>.

³Daniel L. Akin et al., “A Seminary President’s Forum,” *9 Marks eJournal* 6, no. 1 (2009): 11, accessed March 23, 2016, <http://9marks.org/article/seminary-presidents-forum/>. Daniel L. Akin, president of Southeastern Baptist Theological Seminary, said, “I believe the best ministry preparation takes place where there is a partnership between the seminary and the local church. Some things are well learned in a

In the words of David Adams, “Surgeons train surgeons, lawyers train lawyers, teachers train teachers, and pastors train pastors.”⁴ For this reason, it is imperative that surgeons, lawyers, and teachers attain more than academic classroom credentials. They must also achieve experiential credentials before they can perform surgery, practice law, or teach in the classroom. Likewise, the desire for a career in pastoral ministry should be met with academic and experiential training components. The research in this thesis focused on the development of servant leadership that comes through the experiential preparation of church-based pastoral training programs.

Servant leadership is a topic that has received a great deal of attention in the last few decades.⁵ While servant leadership is a timeless truth, the phrase “servant leadership” was coined by Robert K. Greenleaf in 1970 in *The Servant as Leader*.

Greenleaf defines servant leadership:

The servant-leader . . . begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And,

classroom. Some things are best learned in the dynamic of a local church.” In a forum discussion on the topic of pastoral training, R. Albert Mohler, Jr., the president of The Southern Baptist Theological Seminary, said, “We need to put the seminaries out of business, and I am the president of one.” R. Albert Mohler, Jr., et al., “Training the Next Generation of Pastors and Other Christian Leaders (panel at The Gospel Coalition National Conference, Chicago, April 12-14, 2011), accessed March 23, 2016, <https://vimeo.com/25630059>.

⁴David E. Adams (classroom lecture notes, *YM201—Principles of Youth Ministry*, Boyce College, Fall 2000). Adams’ position on education encourages those who educate from the platform of being practitioner-scholars: “Doctors train doctors, surgeons train surgeons, teachers train teachers, and pastors train pastors.” Christopher A. Beeley, *Leading God’s People: Wisdom from the Early Church for Today* (Grand Rapids: Wm. B. Eerdmans, 2012), vii, uses the same analogy as Adams to discuss the importance of trained church leadership. He uses the example of a heart surgeon, a lawyer, and a financial investor. The point is clear, training is essential for difficult jobs, and training happens best through personal mentoring.

⁵A thorough examination of the pertinent literature on servant leadership and church-based pastoral training models appears in chap. 2 of this work.

what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?⁶

In an effort to explain servant leadership, Spears identifies ten features in Greenleaf's writings that are essential to the development of servant leadership: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community.⁷ Leadership scholar Peter Northouse believes that anyone could learn to be a servant leader by implementing the ten traits that Spears found in Greenleaf.⁸ Looking at the key characteristics of servant leadership, Northouse compares several different models; among those is Jim Laub's model of servant leadership.

Laub established the Organizational Leadership Assessment (OLA) to assess organizational health based on six key areas of effective organizational leadership: (1) providing leadership, (2) building community, (3) sharing leadership, (4) developing people, (5), valuing people, and (6) displaying authenticity. Embedded in the idea of servant leadership, Laub believes these key areas of organizational leadership are critical to achieving optimal organizational health. The concepts were expanded into the OLA360, an instrument used to provide positive developmental employee reviews.

Starting with the work of Greenleaf, leaning on the work of Cochrell, and using the instrument developed by Laub, this research determined how Southern Baptist churches are producing servant leaders through their church-based pastoral training programs.⁹ Qualitative methods were used to gather and analyze information from the church-based pastoral training programs at Family Church, West Palm Beach, Florida;

⁶Robert K. Greenleaf, *The Servant as Leader* (New York: Paulist, 1970), 15.

⁷Larry C. Spears, "Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders," *The Journal of Virtues & Leadership* 1, no. 1 (2010): 25-30.

⁸Peter G. Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: Sage, 2013), 220.

⁹Cochrell, Greenleaf, and Laub's OLA instrument are all discussed in detail in chap. 2 of this study.

Cross Church, Springdale, Arkansas; and Imago Dei Church, Raleigh, North Carolina.

Research Problem

Although the term “servant leadership” may seem contradictory, this model of leadership is an important concept and a major component of pastoral training. The importance placed on servant leadership can be found in Scripture, in denominational leadership materials, and even within secular leadership organizations. An exhaustive study of servant leadership is given in chapter 2 of this thesis; however, a primary text for evidence of servant leadership is found in Philippians 2:4-8. Paul, giving advice to the Philippian church leaders says,

Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Jesus embodied servant leadership even to the point of death on the cross. Speaking of this passage, John Calvin writes, “Since, then, the Son of God descended from so great a height, how unreasonable that we, who are nothing, should be lifted up with pride!”¹⁰ Gordon Fee explains, “From Paul’s perspective this is how divine love manifests itself in its most characteristic and profuse expression.”¹¹ Therefore, servant leadership is not just a characteristic to be found in the example of Jesus; it should also be evidenced in the lives of those who claim to follow Jesus today. Giving commentary on this passage, Moisés Silva writes,

The apparent meaning of these striking lines is that the divine and preexistent Christ did not regard the advantage of his deity as grounds to avoid the incarnation; on the contrary, he was willing to regard himself as nothing by taking on human form.

¹⁰John Calvin, *Philippians, Calvin’s Commentaries*, vol. 21 (repr., Grand Rapids: Baker, 2009), 55.

¹¹Gordon D. Fee, *Paul’s Letter to the Philippians*, *The New International Commentary on the New Testament* (Grand Rapids: William B. Eerdmans, 1995), 211.

Then he further lowered himself in servanthood by obeying God to the point of ignominious death.¹²

Denominational entities such as the Southern Baptist Convention (SBC) suggest that servant leadership is a healthy model for those who lead the organization. In their Mission and Values, The Southern Baptist Convention website states their emphasis on servant leadership:

Being fully committed to the proposition that Jesus Christ is the only hope for the world, and believing Southern Baptists are yearning for spiritual renewal and Christ-centered living, and recognizing the challenge of Jesus to seek first the kingdom of God and His righteousness, we, the undersigned Southern Baptist denominational leaders, covenant with each other and every willing Southern Baptist, under God . . . to give ourselves to servant leadership that will assist and enable local churches in their ministry.¹³

If this type of servant leadership was important to Jesus, theologians like Calvin, and denominational entities, then it must also be important to pastors who lead God's churches. In order to make this a point of emphasis, Southern Baptists have incorporated servant leadership training into the ethos of their educational training. The handbook outlining the Ed.D. program at The Southern Baptist Theological Seminary mentions servant leadership eleven times, describing it as an essential trait for local church leadership.¹⁴

Servant leadership is important to denominational leaders and seminary provosts, but what about on the local church level? How are church-based pastoral

¹²Moisés Silva, *Philippians*, Baker Exegetical Commentary on the New Testament, 2nd ed. (Grand Rapids: Baker, 1992), 99.

¹³Servant Leadership is supported in the mission and values of the Southern Baptist Convention as a denomination. Southern Baptist Convention, "Mission and Vision," accessed March 23, 2016, www.sbc.net/aboutus/missionvision.asp.

¹⁴"The Southern Seminary Ed.D. should develop capacities for reflection on present leadership practices and for lifelong growth as a leader. Servant leadership is rooted in God's design in creation and has been consummately exemplified in the life of Jesus. In the beginning, God designated human beings as rulers over the earth. Yet this designation was not without limits: God remained sovereign and called human beings to serve as stewards of the created order. In Jesus, the Lord of all creation lived on earth as the perfect servant and the perfect leader. He informed the first leaders of the communities that gathered in his name that true leadership is rooted in servanthood (Mark 10:44)." Southern Baptist Theological Seminary, "Doctor of Education (Ed.D.)."

training programs equipping their students to embrace servant leadership? Research is needed to determine the level at which emerging pastors are being trained in the area of servant leadership, and if they are, what factors may be common among these churches. Assembling a collection of best practices would be a resourceful tool for serving church leaders who are seeking to multiply servant leaders for the local church. The absence of this resource leads to the central aim of the research: to determine the common factors among church-based pastoral training programs that develop servant leaders.

Current Status of the Research Problem

Successful pastors need to have a wide arrangement of skills and knowledge for leadership in a local church context. Peter Northouse, an expert in leadership, says that leadership skills can be learned over time with proper training.¹⁵ If everything rises and falls on leadership, then pastoral training is imperative for the success of local churches. The organizational side of a local church calls for someone who has received adequate training and experience, but not a dictator who cares more for the organization than the people leading it. The most common path in recent days for pastoral training has been for these future pastors to earn their credentials by obtaining a seminary degree; however, the seminary degree falls short of training individuals in specific areas such as local church management, emotional intelligence, and servant leadership.¹⁶

Learning a difficult task or a new skill does not happen instantly; it takes time. The vast number of skills needed for pastoral ministry are rarely acquired immediately the moment a student graduates from seminary. In *Outliers*, author Malcolm Gladwell

¹⁵Northouse, *Leadership*, 43, writes, “Although personality certainly plays an integral role in leadership, the skills approach suggests that knowledge and abilities are needed for effective leadership.”

¹⁶Elizabeth H. Selzer, “Effectiveness of a Seminary’s Training and Mentoring Program and Subsequent Job Satisfaction of Its Graduates,” *Journal of Research on Christian Education* 17, no. 1 (2008): 25.

writes that it takes roughly ten thousand hours of practice to achieve mastery in a field.¹⁷ When Jesus developed his training model for fulfilling the great commission, he implemented a communal style of learning that afforded the disciples a scaffolding approach to vocational ministry. Their training did not come overnight; instead it came through frequent rebukes correcting, and training as Jesus personally mentored each disciple. Additionally, the Bible provides a strong command for pastors to give instruction in sound doctrine and be able to rebuke those who contradict it.¹⁸ Both the theological and the practical skills are needed for this very important position. Neither of these skills can be fully acquired in a short amount of time. Elisabeth H. Selzer, a professor at Denver Seminary, points this out in her research on the effectiveness of a seminary's training:

Students attend seminary with the desire that the institution will prepare them to directly enter the ministry. Frequently, however, what is learned remains in the cognitive realm of students' minds instead of being put into action. This can become a frustration to those student graduates who spent time and money at an institution and yet feel ill prepared on completion to enter the work force in their chosen field. In addition, it can be disappointing to the ministry who works with the graduate if he or she is not prepared for the demands of actual ministry.¹⁹

Selzer explains the disconnection that is often found between the pulpit and the pew. In the end, Selzer states that both the employee (the pastor), and the employer (the church) find themselves disappointed and frustrated. According to John Bisagno, it is not necessary for local church pastors to have a seminary education, but it is highly recommended: "By all means, do everything possible to secure a seminary education. But if that opportunity eludes your grasp, seek God with all your heart, serve him in the beauty

¹⁷Malcolm Gladwell, *Outliers: The Story of Success* (New York: Hachette, 2008), 35.

¹⁸"He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it" (Titus 1:9).

¹⁹Selzer, "Effectiveness of a Seminary's Training," 25.

of holiness, be faithful to every opportunity, and he will still use you in a wonderful way.”²⁰

These authors do not believe that a seminary education is the biblical qualifier for pastoral ministry. There is no such thing as a universal comprehensive pastoral training path that is perfect for everyone, and many have turned to the local church as the training ground for local pastors. Al Jackson, pastor of Lakeview Baptist Church in Auburn, Alabama, believes that it is the church’s job to train future pastors. Jackson writes,

Too often men called to the gospel ministry graduate from seminary with a stellar record but proceed into the pastorate clueless. . . . Many quickly find themselves in difficulty with their churches, not because of theological error or moral failure, but because of undeveloped leadership and relationship skills. It’s not that their theological training was unnecessary or wrong; it’s just incomplete.²¹

Robert Meye states,

Something less than the desired holistic pattern of church/seminary relationships will prevail if either church or seminary does not have an integrated program of reflecting upon and developing a vital and mutual interrelationship between church and seminary.²²

Well-known pastors and authors such as John MacArthur, Thom Rainer, Jimmy Scroggins, Danny Akin, and others have joined in the conversation regarding church-based pastoral training models.²³ In an interview concerning the church’s responsibility to equip pastoral leaders, Mark Dever explains,

I’m not opposed to seminaries, although they are unknown among Protestants before the eighteenth or nineteenth century. I’m simply saying that in the Bible, the local church—a community where people are known, their conversion is testified to, and their gifts are witnessed—is the appropriate place to make that kind of heavy

²⁰John R. Bisagno, *Letters to Timothy: A Handbook for Pastors* (Nashville: Broadman and Holman, 2001), 40.

²¹Al Jackson, “Look, It’s the Church’s Job: Mentoring at Lakeview Baptist,” *9 Marks eJournal* 6, no. 1 (2009), accessed March 23, 2016, <http://9marks.org/article/look-its-churchs-job/>.

²²Robert P. Meye, “Toward Holistic Church/Seminary Relations,” *Theology, News and Notes*, 40, no. 3 (October 1993): 15.

²³These authors and their works are explored in chap. 2.

statement about God's gifting and calling in somebody's life. Raising up leaders is part of the church's commission.²⁴

Much has been written in the areas of church management and emotional intelligence for leadership development. There are even a great number of writings on the topic of servant leadership; however, there is an absence of research on servant leadership training in church-based pastoral training programs.²⁵ The existing studies concerning church-based pastoral training models have addressed training from a broad point of view addressing the history of Christian education through churches and through a seminary contexts.²⁶ These sources have proved to be helpful for discovering the value of church-based training in various ministry contexts. The literature also reveals the various approaches common among church-based pastoral training models. For the purposes of this study, I utilized a multiple case study approach to discover and compare the best practices of servant leadership development for participants in church-based pastoral training programs.

Over the last thirty years, many local pastors have experimented with models of church-based pastoral training. A pioneer in this movement is John MacArthur, whose training model eventually merged with Talbot Theological Seminary in order to launch The Masters Seminary.²⁷ Likewise, Bethlehem Baptist Church in Minneapolis developed a lay institute training center in the 1980s and 1990s. In 2009, under the leadership of

²⁴Mark Dever, "Raising Up Pastors Is the Church's Work," *9 Marks eJournal* 6, no. 1 (2009), accessed March 23, 2016, <http://9marks.org/article/raising-pastors-churchs-work/>.

²⁵Peter G. Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: Sage, 2013), 219-49; Robert K. Greenleaf, *Seeker and Servant: Reflections on Religious Leadership: The Private Writings of Robert K. Greenleaf* (San Francisco: Jossey-Bass, 1996); Craig L. Pearce and Jay A. Conger, *Shared Leadership: Reframing the How's and Why's of Leadership* (Thousand Oaks, CA: Sage, 2003).

²⁶These examples are referenced in the literature review. The resources available on this topic are specific to church-based pastoral training; however, none are specifically written about the level of servant leadership emerging in the students within their programs.

²⁷The history of the formulation of The Master's Seminary is explained in detail on their website. The Master's Seminary, "History of The Master's Seminary," accessed March 23, 2016, www.tms.edu/AboutHistory.aspx.

pastor and chancellor John Piper, The Bethlehem Institute began its transition into what is now Bethlehem College and Seminary, for the purpose of formally training leaders within the local church.²⁸ Developing advancements in theological education have allowed many church-based training models to partner with existing seminaries to make their training accredited.

Jimmy Scroggins of Family Church in West Palm Beach, Florida, has a two-year residency program for church planters who desire training in theology, philosophy, and methodology.²⁹ Ronnie Floyd of Cross Church in Springdale, Arkansas, started a program called the School of Ministry, which is a one-year residential ministry experience that prepares leaders for life, ministry, and gospel advancement globally.³⁰ Under the leadership of Tony Merida, Aspire is Imago Dei's pastoral internship program in Raleigh, North Carolina. Imago Dei seeks to be a 2 Timothy 2:2 church. The pastors invite men to be a part of this eighteen-month training. Interns work alongside the pastors, focusing on areas such as the Gospel in the Local Church and Pastoral Ministry, the Ministry of the Word, and Administration/Education in the Local Church.³¹ All three of the case studies in this report have partnered with an existing seminary for accreditation of their programs.

Despite an increased interest in the concept of church-based pastoral training, and given the biblical model of servant leadership, it is surprising that so little empirical

²⁸The history of the formulation of Bethlehem College and Seminary is explained in detail on their website. Bethlehem College and Seminary, "Our History," accessed March 23, 2016, www.bethlehemcollegeandseminary.org/index.php/about-us/our-history.

²⁹The residency program of Family Church in West Palm Beach, FL, is organized through an initiative called Send South Florida. Family Church Network, "Church Planting Residency," accessed March 23, 2016, <http://www.familychurchnetwork.com/residency/>.

³⁰The training model at Cross Church in Springdale, AR, is organized through an initiative called the School of Ministry. Cross Church School of Ministry, accessed March 23, 2016, <http://www.crosschurchschool.com>

³¹The training program at Imago Dei Church in Raleigh is organized through their onsite internship program. Imago Dei Church, accessed March 23, 2016, <https://idcraleigh.com/ministries/>.

research has been conducted on the topic. While a simple Google search will turn up dozens of articles, blog posts, and even video forums on servant leadership, it is difficult to find scholarly peer-reviewed research for determining the best practices of servant leadership training within the confines of church-based pastoral training programs. This study will remedy these deficiencies and provide a unique contribution to scholarly literature, as well as a resource for churches as they develop future pastors to be servant leaders.

Purpose of the Study

The purpose of this multi-case study was to determine how servant leadership is being developed in selected church-based pastoral training programs.³² For this study, data was collected from published materials and through a focused interview using the categories of the Organizational Leadership Assessment (OLA) as a guide. The participants of the interviews were the senior leaders of the local church pastoral training programs. As a result, a set of best practices emerged as a resource for church-based pastoral training programs.

A definition for servant leadership was derived using Greenleaf as a starting point, Cochrell for a theological basis, and the OLA Model of servant leadership for practical associations (see appendix 1). The six elements of the OLA model of servant leadership support the SBC vision statement goal to “give ourselves to servant leadership that assist and enable local churches in their ministry.” They also support the goals expressed in the SBTS guide to their Ed.D. program: “Students will demonstrate the capacity to serve the church, the academy, and the world through leadership and teaching.”

³²John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2014), 241. Case studies are a qualitative design in which the researcher explores in depth a program, event, activity, process, or one or more individuals. The cases are bounded by time and activity, and researchers collect detailed information using a variety of data collection procedures over a sustained period of time. Creswell outlines the specifics of case study designs.

This study utilized phenomenological methodology to produce descriptions of themes and patterns from qualitative interviews with stakeholders in the church-based pastoral training programs. The central phenomenon being studied in this research was the development of servant leadership qualities within church-based pastoral training models.³³

Research Questions

In order to accomplish the purpose of this study, several guiding questions were considered. The first question was the central question, followed by several associated sub-questions.³⁴

1. *Central Question:* How do Southern Baptist churches produce servant leaders through their church-based pastoral training programs?³⁵
2. What are the similarities between case studies, if any, in the presence, frequency, and levels of emphasis for each element of the OLA Servant Leadership Model?
3. What are the differences, between case studies, if any, in the presence, frequency, and levels of emphasis for each element of the OLA Servant Leadership Model?
4. What are the best practices of church-based pastoral training programs that seek to develop servant leaders?

Chapter 3 describes why the OLA tool was utilized as a secondary instrument for this study. A description is also given regarding the integrity and reliability of the OLA instrument, and why this instrument is being selected as the standard for gauging servant leadership within the organizations studied.

³³Creswell, *Research Design*, 241. Creswell says that the central phenomenon is the key idea or concept being explored in a qualitative study.

³⁴Ibid., 141-42. Creswell says that research questions for a qualitative study should begin with “what” or “how.” The template is then to take on the following form: contain an open-ended verb, focus on a single concept, and include the population of the study. Ibid., 139-40. In a qualitative study, inquirers state research questions, not objectives. These research questions assume two forms: a central question, and associated sub questions.

³⁵Robert K. Yin, *Case Study Research: Design and Methods*, 5th ed. (Thousand Oaks, CA: Sage, 2014), 10-11. Yin says that research questions for a case study should begin with “how” or “why.”

Conclusion

Chapter 1 of this study reveals the present difficulty related to the absence of empirical data on the development of servant leadership in church-based pastoral training programs. A comprehensive study on this subject does not exist. This research is an attempt to address this problem. While conducting the study, I sought to discover and describe the best practices for teaching and modeling servant leadership within church-based pastoral training programs. The research includes a review of the existing literature and consultation with experts who have experience in the field of study.

Chapter 2 reviews the existing literature that addresses, or has implications for, the proposed research problem. I considered the literature related to pastoral training models, both in a seminary context and outside of a seminary context. Additional literature regarding secular on-the-job training models was also considered, as there may have been a correlation between those and the research problem. Chapter 2 presents what is presently known about the research question. Definitions and key terms were offered here for the study. Chapter 3 of this study explains the methodology for the research. Here I describe the population, samples, delimitations, limitations, instrumentation, and procedures of the study. The reason for using the multiple case study approach is also explained.

Chapter 4 is devoted to presenting the findings pertinent to the research questions. A report and analysis is given as in the conclusion. Finally, chapter 5 discusses any concluding remarks that can be drawn based on the proposed research. This final chapter answers the research questions and determines the status of the research hypothesis. Chapter 5 also reassesses the precedent literature in light of the thesis research. Here I determined if the results showed any consistent factors that were present among the participants of the church-based pastoral training programs that were studied.

In the book of Revelation, Jesus refers to the church his bride (Rev 19:7, 8; 21:2, 9; 22:17). The inseparable intimate language used to describe this relationship calls for a high priority in training its leaders. Jesus modeled for pastors how he wanted his bride to be led. The model Jesus chose to emulate was not a self-serving tyrannical style, but that

of a servant leader seeking first the needs of others. Leadership training for the local church must include implicit and explicit training in the area of servant leadership. In order to do this, she must be led by trained servant leaders who grasp the symphonic balance of skill, knowledge, experience, and relational equity. The model of theological training demonstrated in the Scriptures is one that directly involves training through the local church, particularly as qualified men train others (2 Tim 2:2). Pastors are called to be servant leaders, “not domineering over those in your charge, but being examples to the flock” (1 Pet 5:3). This research project sought to determine the best practices to carry out this task.

CHAPTER 2

REVIEW OF PRECEDENT LITERATURE

Introduction

As explained in chapter 1, effective pastoral training is imperative for the success of local churches. Everything rises and falls on leadership, and leaders need training. The organizational side of a local church calls for someone who has received adequate training and experience. Many books, articles, and dissertations have been written on the necessity of pastoral training. However, an examination of the literature does not yield a set of best practices for equipping pastors for servant leadership in church-based pastoral training programs. In order to determine these best practices, this chapter will interact with authors in the area of leadership, training, and the overall success of a local church. This research seeks to uncover the shared components of effective servant leadership training found within several church-based pastoral training programs.

The majority of this chapter focuses on a review of the literature available for pastoral training and servant leadership. Before studying specific cases, a thorough examination of published material concerning the research problem has been reviewed. Despite the work completed in the area of servant leadership, there is still a void in the literature concerning the shared practices of developing servant leadership in church-based pastoral training programs. A broad view of pastoral training is presented in this chapter, followed by a more narrow focus on servant leadership development. The examination covers the history of pastoral training, a biblical precedent for pastoral training, and current models of pastoral training.

Next, a similar examination of servant leadership will be carefully deliberated, covering the history of servant leadership, a biblical precedent for servant leadership, and current organizations that have implemented this leadership style. After the literature review, select terms are defined in order to bring clarity to the research. In addition, this chapter gives an overview of the OLA created by Jim Laub. This instrument was used in the research portion of the study. Finally, the research hypothesis will be provided.

Pastoral Training

Pastoral training is immeasurably important for the health of a local church. Pastoral training in this research refers to the cognitive and relational skills acquired over time as the pastor prepares for a lifetime of ministry. In one sense, training is never ending as the pastor continues to develop and grow throughout his lifetime. On the other hand, concentrated training typically occurs within in a specific period of time at a specific place.

Several biblical passages should be considered when studying the topic of training for clergy in ministerial service. This section of the research examines those passages in order to understand how these texts relate to the biblical precedent for the local church's role in the pastoral training process. This section begins with the priestly responsibilities found in the Old Testament. Next, it explores the New Testament texts on pastoral training, specifically the example of Jesus as he prepared for ministry and the instructions given by Paul in the Pastoral Epistles. Finally, it examines several of the past and current training models available for training pastors.

Old Testament Priesthood Development

Many Old Testament texts highlight the duties and responsibilities of those who were charged with leading the ministries of the temple—the priests. No Old Testament book discusses these tasks in as much detail as the book of Leviticus. Dillard and Longman argue that priesthood is a major concern in the book of Leviticus: “It

appears that the name Leviticus points to its heavy emphasis on the priesthood. Much of the book is instruction to priests or to laypeople as they interact with priests.”¹

The books of Leviticus and 2 Chronicles outline the priest’s duties in three distinct ways: (1) carry out the services of the temple in a proper way (Lev 8-10); (2) live a life of holiness as an example for the people (Lev 21-22); and (3) teach the Israelites the law in order to protect God’s holiness in the camp (2 Chr 17:7-9). These duties were seen in the way that priests: (1) served as judges to resolve controversy (Deut 21:5); (2) offered sacrifices (Exod 29:38-42); (3) burnt incense (Exod 30:7-8); (4) blessed the people (Num 6:22-27); (5) and took care of the alter (Lev 6:8-13, 24:1-9). To achieve these purposes, priests had to fulfill strict purity regulations, otherwise their worship might not “count” and the divine blessings might not come.

Old Testament texts point out the qualifications of a priest. A priest must be (1) a male (Exod 28:1); (2) a descendant of Aaron with documented lineage records (Exod 28:1); (3) between the ages of 30-50 years old (Num 4:3); (4) unblemished (Lev 21:16-23);² (5) having a qualified marriage;³ (6) having no uncleanness;⁴ (7) with an untrimmed beard and well-trimmed hair (Ezek 4:20; Lev 21:5); and (8) wearing proper priestly attire (Exod 28:1-4; Ezek 44:17-19). Only men meeting these strict qualifications could be chosen to serve as high priest.

¹Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 79-80.

²Gordon J. Wenham, *The Book of Leviticus*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1979), 295-96. Wenham explains that “holiness is symbolized in wholeness.” Those who suffered from such physical defects were barred from service in the tabernacle, in the same way that any kind of blemish in an animal precluded its use in sacrifice.

³Qualified marriage is outlined in several ways. Lev 21:9, 14, describe priests not being married to a harlot, a divorced woman, or a widow other than a priest’s widow. The priest’s wife must be a virgin.

⁴The uncleanness mentioned in this passage refers to skin diseases, such as leprosy (Lev 22:3-9).

Could anyone meeting these qualifications serve as a priest? Being a priest was a high and respectable calling that required a strict set of qualifications and an intense time of preparation. Since the priesthood was something of a family business (having to come from the line of Aaron), those desiring the priesthood grew up seeing first hand the duties and responsibilities that came with the calling.

While much of the practical instruction for the priests was learned in formal settings, a strong element of preparation also came through an apprenticeship structure. Ashley suggests that Israel found that men of thirty years of age were generally more spiritually mature than men of twenty-five, and this spiritual maturity was necessary in the work of carrying the holy things.⁵ Ancient rabbinic exegesis pointed to a five-year apprenticeship period.⁶ In his commentary on the book of Numbers, Wenham also suggests this apprenticeship: “Jewish commentators suggest that Levites served an apprenticeship for the first five years.”⁷ Hindson and Mitchell suggest that Levites were required to serve an apprenticeship until entering ministerial service: “After a five-year apprenticeship and time of maturing, the Levites carried out full responsibilities at age thirty.”⁸

Levites were permitted to begin serving the Lord and assisting the priests in their various ministries at the tabernacle (Num 8:15-26). Numbers 4:3 states their work began when they were thirty years old, but 8:24 gives twenty-five as the age. In his commentary on the book of Numbers, Ronald Allen alludes to a possible apprenticeship:

⁵Timothy R. Ashley, *The Book of Numbers*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1993), 176.

⁶*Ibid.*, 174.

⁷Gordon J. Wenham, *Numbers*, Tyndale Old Testament Commentaries, vol. 4 (Downers Grove, IL: Inter-Varsity, 2008), 110.

⁸Edward E. Hindson and Daniel R. Mitchell, *Zondervan King James Version Commentary: Old Testament* (Grand Rapids: Zondervan, 2010), 589.

“From 8:24 we learn that the beginning age for service was twenty-five; perhaps the first five years were something of an apprenticeship.”⁹

Floyd Jones affirms the idea of an apprenticeship program for priests when speaking of the leadership of Eli: “Scripture records that Eli lived 98 years (1 Sam. 5:15-18). He would have become fully established as a priest at age 30 after serving a five-year apprenticeship.”¹⁰ Further evidence from Plaut, in *The Torah: A Modern Commentary*, gives similar information regarding this mandatory apprenticeship. Giving commentary on the age of thirty from Numbers 4:3 and 8:23-26, Plaut writes,

The minimum age for being counted in the census is twenty-five years of age. In 1 Chronicles 23:24-27 it is twenty. The Rabbis explain the difference by positing that there was an additional period of apprenticeship and also a need for an expanded work force in the temple.¹¹

Giving a person the title of “priest” was rare and intentional. This title was not handed out flippantly. Candidates were evaluated through several years of intentional observed apprenticeships. Even in the final stages of preparation, a lengthy ordination service lasting up to several weeks would mark the beginning of a priest’s commission. As Roy Gane puts it, “Ordination was not simply a badge of honorable status, it was a commission to do a job for the Lord.”¹² Commenting on the consecration of Aaron and his sons from Leviticus 8-10, R. Laird Harris states, “After one week of ordination service, Aaron and his sons had fulfilled the complete ritual of consecration and were then ready to begin their priestly service.”¹³ It was in temple service, and more

⁹Ronald B. Allen, *Numbers*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1990), 733.

¹⁰Floyd Nolen Jones, *The Chronology of the Old Testament* (Green Forest, AR: Master, 2009), 98.

¹¹Gunther W Plaut, *The Torah: A Modern Commentary* (New York: Union of American Hebrew Congregations, 1981), 910.

¹²Roy Gane, *Leviticus, Numbers*, The NIV Application Commentary (Grand Rapids: Zondervan, 2004), 164.

¹³R. Laird Harris, *Leviticus*, in vol. 2 of *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids: Zondervan, 1990), 564.

specifically in his apprenticeship, that he was trained, tested, and approved for fulfilling the duties and responsibilities that come with a life of ministry service.

New Testament Pastoral Development

Biblical precedent for ministerial training is not just found in the Old Testament, it can also be drawn from reflection on the life of Christ. Throughout all four gospels, only one passage of Scripture gives a glimpse into the life of Jesus as a boy, interestingly enough it is this passage that vividly displays Jesus sitting under the teaching of church leaders at the temple. In Luke 2:41-52, 12-year-old Jesus was left behind the traveling convoy that was headed home to Nazareth from Jerusalem. Realizing Jesus is not in the caravan, Mary and Joseph head back to Jerusalem and after three days they find him in the temple (at church). Listening and asking questions, the boy Jesus took advantage of his opportunity to learn from good teachers while there in the capital city.¹⁴ One could assume that Jesus continued his pattern of *listening and asking questions* in the temple over the next eighteen years of his life until he reached the appropriate age of beginning his public ministry.

Honoring the customs of the culture and giving an example to future ministers, Jesus spends a considerable amount of time preparing for his public life of ministry. It is to Luke that scholars owe the information that Jesus was “about thirty years of age” (Luke 3:23) at the beginning of his ministry. The age of Jesus beginning his public ministry has great significance. Bock writes,

The age of thirty has been taken as symbolic of the appropriate age for the beginning of service, since many OT offices could be filled at that age. Among the OT references to thirty are the age for priesthood (Num. 4:3), the age of Joseph on entry into Pharaoh’s service (Gen. 41:46), the age of Ezekiel when called to

¹⁴Leon Morris, *Luke*, Tyndale New Testament Commentaries, vol. 3 (Downers Grove, IL: Intervarsity, 1988), 108. Morris says there would have been few good teachers in Nazareth, which was Jesus’ opportunity to hear from the great scholars of the day.

ministry (perhaps Ezek. 1:1), and most importantly, the age of David when he started reigning (2 Sam. 5:4).¹⁵

While Stein suggests that Luke was vague regarding the age of Jesus,¹⁶ Leon Morris believes this age reference was purposefully placed: “This was the age when the Levites began their service (Num. 4:47) and was evidently regarded as the age at which a man was fully mature.”¹⁷

As the ultimate teacher, Jesus incorporated an active, communal, and experiential style of education. The training his disciples received was designed to make them thrive as spiritual leaders in the church He was building. The qualities of spiritual leadership He cultivated in them through their spiritual growth contrasted sharply with what they and everyone else could see in the current religious leaders of the day. Jesus was implementing a culture of servant leadership among the disciples. True religion was not just something learned in a classroom setting, it was something applied to everyday needs in the real world (Jas 1:27).¹⁸

The Pastoral Epistles give direct teaching and instruction for those sensing a calling to lead in the pastorate. Paul’s instructions to Timothy and Titus have been quoted at ordination services, missionary commissioning services, and seminary graduation commencements. These passages are considered foundational for anyone seeking the office of the pastorate. Within these letters, Paul outlines the qualifications of a pastor (1 Tim 3:1-7, Titus 1:5-9), the command to rightly handle God’s Word (2 Tim 2:15), and the conviction to display Godly character (2 Tim 2:22-25). John Stott

¹⁵Darrell L. Bock, *Luke*, Baker Exegetical Commentary on the New Testament, vol. 1 (Grand Rapids: Baker, 1994), 351.

¹⁶Robert H. Stein, *Luke*, The New American Commentary, vol. 24 (Nashville: Broadman, 1992), 142. Stein is referring to Luke’s statement about the age of 30.

¹⁷Morris, *Luke*, 120.

¹⁸In this passage, James gives a glimpse into what he calls “true religion,” which he defines is that of taking care of widows and orphans.

explains, “The health of the church depends very largely on the quality, faithfulness and teaching of its ordained ministers.”¹⁹

While the calling of a pastor in the New Testament does not require the Aaronic bloodline descent for priesthood that is required in the Old Testament, many of the qualifications and duties are similar regarding the requirement for holy living (character), and speaking truth (teaching the Bible). Paul writes with a concern for the overseer’s reputation with outsiders, suggesting that false teachers were bringing the gospel into disrepute.²⁰ Paul’s emphasis to Timothy and Titus was on the quality of the leader’s character.²¹ These specific character traits are the qualities that should be present and evident in the life of the elder/overseer.

Focusing specifically on the pastor’s responsibilities in the home, Paul speaks of the pastor’s responsibility to his wife and children as being the crucible for pastoral leadership within the local church. While it is certainly possible for the relationships between spouses and children to be strengthened in formal educational settings, it seems much more likely that these relationships will grow healthy within the communal training ground of a local church setting.²² It is in the local church that husbands learn to be better husbands, and fathers learn to be better fathers. Perpetual observation in an evaluated system allows for intense sharpening of the young pastor.

One final observation about pastoral training from the Bible comes from the life of Paul himself. Pharisee of Pharisees studying under the great Gamaliel (Acts 22:3),

¹⁹John R. W. Stott, *The Message of 1 Timothy and Titus*, The Bible Speaks Today (Downers Grove, IL: Intervarsity, 1996), 89.

²⁰Gordon D. Fee, *1 and 2 Timothy Titus*, Understanding the Bible Commentary Series (Grand Rapids: Baker, 1988), 78.

²¹Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 2006), 239.

²²*Ibid.*, 684-85.

Paul was known as a brilliant scholar and expert in Old Testament laws. Blinded on the road to Damascus, Saul has an encounter with the risen Jesus, and his life is radically changed forever. Understanding his calling to missionary service, Paul knew that an intense time of preparation was needed. George writes, “Even so brilliant and well-trained a thinker as Paul would also require a period of intensive preparation for the life work to which he had been called.”²³ Paul saw with greater clarity than anyone before him the full implications of the gospel message. Schreiner rejects the idea that Paul went to Arabia for the purpose of studying the OT Scriptures in light of the gospel:

The view that Paul went to Arabia merely to study the OT Scriptures in light of the revelation given to him on the Damascus road is likely mistaken. Instead, Paul verifies the truth of the gospel given to him by appealing to his preaching, without consulting anyone, both in Arabia and Damascus.²⁴

According to Schreiner, the preparation for Paul’s ministry did not come from an intense time of study away from the demands of ministry.²⁵ For Paul, his résumé was built through preaching experience and on-the-job training. F. F Bruce explains, “The primary purpose of his Arabian visit appears to have been the immediate fulfillment of his commission to preach the Son of God ‘among the gentiles.’”²⁶ It was this kind of training that produced well established churches, and it was this kind of training that created the threat of intense persecution.

Church-Based Training versus Seminary Education

When the apostle Paul gave pastoral instructions to young Timothy, he

²³Timothy George, *Galatians*, The New American Commentary, vol. 30 (Nashville: B & H, 1994), 125.

²⁴Thomas R. Schreiner, *Galatians*, Exegetical Commentary on the New Testament, vol. 9 (Grand Rapids: Zondervan, 2010), 103.

²⁵*Ibid.*, 103.

²⁶F. F. Bruce, *The Epistle to the Galatians*, The New International Greek Testament Commentary (Grand Rapids: William B. Eerdmans, 1982), 96.

emphasized the importance of being a pastor who is “approved.”²⁷ There are many ways of receiving this type of pastoral approval; some say that the training should have a targeted focus on training the pastor’s mind, heart, and hands. This varied approach helps pastors be equipped for the unique challenges they face within the context of local church ministry.²⁸ Paul also gives a set of qualifications for anyone seeking pastoral ministry within a local church.²⁹

Driven by a desire to be qualified,³⁰ over 70,000 young ministers flock toward formal theological training every year in the United States.³¹ A common approach for young emerging pastors is to receive their formal training through the completion of a seminary degree; some denominations even require a degree.³² Several branches of the US military also require seminary education for those seeking chaplaincy positions.³³

²⁷Paul uses the word “approved” to when giving instructions to Timothy in 2 Tim 2:15: “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.”

²⁸James K. Mwangi and Ben J. de Klerk, “An Integrated Competency-Based Training Model for Theological Training,” *HTS Theological Studies* 67, no. 2 (November 2011), accessed March 23, 2016, http://www.scielo.org.za/scielo.php?pid=S0259-94222011000200016&script=sci_arttext. In this article, Mwangi and de Klerk use the “head, heart, hands” illustration as a way of describing the training pastors should receive. They explain that *Bibliche Ausbildung am Ort* (Bible Training on Location in English, or BAO) is a model currently being used in Austria, Germany, and Switzerland to help train leaders and Christian workers in the context of the local church.

²⁹The passages containing Paul’s qualifications for pastoral ministry are found in 1 Tim 3:1-7 and Titus 1:5-9. Both passages address the office of the pastor, which is a term synonymous in church leadership to the terms *bishop*, *shepherd*, and *elder*.

³⁰The Scripture reference here is taken from Paul’s instructions to Timothy in 2 Tim 2:2 regarding faithful men being able to teach others

³¹Barbara G. Wheeler and Anthony T. Ruger, “Sobering Figures Point to the Overall Enrolment Decline,” accessed March 23, 2016, <http://www.intrust.org/Portals/39/docs/IT413wheeler.pdf>. This article states that there were 74,193 students enrolled in seminary in 2011. This is not specific to those training within the Southern Baptist Convention, but is helpful for seeing the precedent and the trend.

³²According to the Orthodox Presbyterian Church, formal education is a requirement for those seeking the pastorate. Alan D. Strange, “Seminary Education: Its Necessity and Importance,” accessed March 23, 2016, http://www.opc.org/new_horizons/NH99/NH9910a.html.

³³According to US Army, “Careers & Jobs: Chaplain (56A),” accessed March 23, 2016, <http://www.goarmy.com/careers-and-jobs/browse-career-and-job-categories/administrative-support/>

The seminary campus is a unique place known for having extensive libraries, world-class faculty, and deep intellectual conversations that can sharpen any believer's theology. After just a few short years, young theologians graduate as *Masters of Divinity*—able to parse Greek verbs, exegete difficult passages of Scripture, and solve difficult leadership challenges. In addition to dedicated faculty members and endless theological resources, the seminary education also provides a standardized accredited degree that is notable for a clergy résumé. Since congregational churches have varied educational requirements for their ministers, the seminary setting becomes the standard way for churches to measure a minister's credentials.³⁴

In a recent article that appeared in *Christianity Today*, Kara Bettis describes four ways that local churches are raising up pastoral leadership from within:

While completing an undergraduate degree and two to four years of seminary is by far the most common path to the pastorate, many current pastors say that finances, marriage, or unexpected life circumstances have resulted in paths other than the traditional one. Even those who take a "secular" path to the pastorate, by first pursuing non-ministry careers, are deeply shaped by their involvement in the local church. Many successful ministers find themselves pursuing postgraduate education later on in their career, if at all.³⁵

This study is not proposing an abolishment of the seminary-training model. The training received through this model is helpful and necessary for those entering vocational ministry. Agreeing with those listed in this review, I am committed to a model that combines the seminary education with the experience of church-based pastoral

chaplain.html, those seeking a chaplaincy position with the US Army must possess a baccalaureate degree of not less than 120 semester hours. They must also possess a graduate degree in theological or religious studies, plus have earned at least a total of 72 semester hours in graduate work in these fields of study.

³⁴Ross F. Kinsler, *Ministry by the People: Theological Education by Extension* (Maryknoll, NY: Orbis, 1983), 181-82. The Southern Baptist Convention itself has never had any educational requirements for its ministers. Individual churches set their own qualifications, which may place a higher priority on such factors as effectiveness of preaching, warmth of personality, familiarity with the Bible, or doctrinal stance.

³⁵Kara Bettis, "Locally Grown Pastors," *Christianity Today* (Fall 2015), accessed March 23, 2016, <http://www.christianitytoday.com/le/2015/fall/paths-to-pastorate.html?share=&paging=off>.

training. In *Transforming a People of God*, Grierson writes, “The ‘church’ so talked about in seminary is neat, tidy, and generally civilized. A particular congregation is never neat, sometimes barely Christian and only rarely civilized.”³⁶ The lack of spiritual depth of a pastor’s congregation is only one of the many challenges he will face. Selzer says there is a “lack of continuity” between what happens in the seminary classroom, and what happens in the church:

The emphasis [in seminary] has been on practical professional skills, predominantly those of theological and biblical study. While these skills are important for pastors and other professional ministry workers to possess, many have reached their ministry posts with a great amount of intellectual knowledge, yet little practical understanding of how to lead and administer the church population.³⁷

Selzer’s research revealed that mentoring was a powerful mode for promoting practical and interpersonal development for the students before they moved into the pastorate.³⁸ Utilizing the mentoring relationship and practical application of learning and reflection also helped in the development of the student’s character and competency.³⁹ Therefore, a seminary education coupled with a church-based model further equips individuals for the plethora of challenges faced by pastors.

In her study on servant leadership, Beth Ann Fylstra sought to determine the extent to which a senior pastor’s past and current church leadership experience affect servant leadership practices in the pastor’s current church:

Churches contribute both indirectly and directly to community economic development and social transformation. Some researchers cite lack of leadership as a factor in Christian churches in the United States experiencing declining attendance, with many churches closing.⁴⁰

³⁶Denham Grierson, *Transforming a People of God* (Melbourne: Joint Board of Christian Education of Australia and New Zealand, 1984), 18.

³⁷Elizabeth H. Selzer, “Effectiveness of a Seminary’s Training and Mentoring Program and Subsequent Job Satisfaction of Its Graduates,” *Journal of Research on Christian Education* 17 (2008): 26.

³⁸*Ibid.*, 45

³⁹*Ibid.*, 45-46.

⁴⁰Beth Ann Fylstra “The Correlation between a Pastor’s Job Experience and Church Servant

Over 200 years ago, Timothy Dwight (president of Yale College and grandson of Jonathan Edwards) gave the address at the opening of America's first seminary, Andover Seminary in Massachusetts. Dwight was convinced that ministers of the gospel should receive formal theological training so they would not be considered ignorant:

Without this knowledge he may, indeed, as it is indispensable that he should, be a good man; but he will not be a good teacher. Every one, who hears him, may address to him the humiliating and unanswerable proverb; "Physician, heal thyself." That a religious instructor ought to have his mind thus stored with the knowledge, suited to his employment, is forcibly taught in the text.⁴¹

Dwight used the Scriptures to defend the idea of ministers receiving a formal theological education at Andover seminary. Others accused men like Dwight of being void of divine insight since they were overly educated. In *The Democratization of American Christianity*, Hatch observes,

Instead of revering tradition, learning, solemnity, and decorum, as did Timothy Dwight and Lyman Beecher, a diverse array of populist preachers exalted youth, free expression, and religious ecstasy. They explicitly taught that divine insight was reserved for the poor and humble rather than the proud and learned.⁴²

In "The Effects of Professional Training," Finke and Dougherty explain the attitude of the uneducated:

Sect leaders proudly pointed to the rapid growth of their movements and professed that such growth would never be possible without a generous supply of untrained clergy. The Methodists attributed their meteoric rise to the uneducated and low-paid itinerant preachers, and the Baptists relied on bivocational preachers receiving little or no pay.⁴³

Leadership Practices" (Ph.D. diss., Walden University Scholar Works, 2015), abstract.

⁴¹Timothy Dwight, "A Sermon Preached at the Opening of the Theological Institution in Andover: and at the Ordination of Rev. Eliphalet Pearson, LL.D. September 28th, 1808," 5, accessed March 23, 2016, <https://archive.org/details/sermonpreachedat06dwtig>. Andover was the first seminary to open in the United States.

⁴²Nathan O. Hatch, *The Democratization of American Christianity* (New Haven, CT: Yale University Press, 1989), 35.

⁴³Roger Finke and Kevin D. Dougherty, "The Effects of Professional Training: The Social and Religious Capital Acquired in Seminaries," *Journal for the Scientific Study of Religion* 41, no. 1 (March 2002): 104.

As pastors examine the training opportunities before them, they should consider the myriad of resources available. An accredited theological education as well as practical preparation will assist pastors in their training for local church ministry. Pastor and theologian John MacArthur writes,

Practical ministry preparation should also include on-the-job training. Leadership is partly a gift and partly learned. Therefore, training must include the practice of ministry in concert with the academics, preferably in an arena where praxis occurs alongside the formal training.⁴⁴

Similarly, Robert Banks, in *Reenvisioning Theological Education*, gives several reasons why the seminary model falls short of fully training pastors to handle the challenges of local church ministry. Banks doubted the effectiveness of the seminary education model for equipping new pastors:

Most [seminaries] tend to view pastoral ministry as a profession, and provide training in relevant skills. Only rarely do they question the dominant schooling paradigm by which they fashion their lives. Seminaries have often adopted secular models of education, rather than subject them to rigorous theological or practical evaluation: even where such questions take place, it often parallels what is taking place in higher education or training for the professions generally, not on any distinctive grounds.⁴⁵

In *Bridging the Gap*, Charles Scalise explains, “Beyond expectations of calling and giftedness, effective service in Christian ministry presumes the capacity of church leaders to articulate the connections between theology and practice.”⁴⁶ Even the most scholarly theological intellects struggle to connect theological truth to everyday life. The changing demographic of the American culture makes this task even more difficult. Today’s secular culture gives pastoral ministry a new set of challenges that demand a

⁴⁴John MacArthur, *Pastoral Ministry: How to Shepherd Biblically* (Nashville: Thomas Nelson, 2005), 101-2.

⁴⁵Robert Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids: William B. Eerdmans, 1999), 6.

⁴⁶Charles J. Scalise, *Bridging the Gap: Connecting What You Learned in Seminary with What You Find in the Congregation* (Nashville: Abingdon, 2003), 21.

new set of training. Thom Rainer lists ten areas where ministers need to be trained for pastoral ministry in the twenty-first century.

1. A New Language
2. A Non-Christian Culture
3. The Decline of Cultural Christians in Churches
4. A New Work/Life Balance
5. Unregenerate Church Members
6. The Community as a Mission Field
7. Less Automatic Cultural Respect of Church Leaders
8. A More Critical World
9. A Greater Need for Leadership Skills
10. More Churches in need of Revitalization⁴⁷

Aside from a few missiology courses, many of the academic catalogues of accredited seminaries do not include these training elements within their course objectives. The seminary campus is never going to be able to fully equip young pastors on how to manage the decline of cultural Christianity. Seminaries are not overtly concerned with increasing an individual's leadership skills and helping a new minister learn how to navigate social media.⁴⁸ Seminaries are not opposed to individuals acquiring these skills; however, this is not the mission of the seminary. While many institutions have incorporated a supervised ministry experience (SME) into their educational tract, many others have not.⁴⁹ Of those who have incorporated SME, it tends to be a minor sliver of the overall educational experience.⁵⁰ At the same time, very few local churches are

⁴⁷This information is presented by cultural commentator Thom Rainer, "Ten Areas Where Pastors Need to be Trained for the 21st Century," March 8, 2014, accessed March 23, 2016, <http://thomrainer.com/2014/03/ten-areas-where-pastors-need-to-be-trained-for-the-21st-century/>.

⁴⁸By "new language," Rainer specifically references using social media as a language of modern culture. Rainer believes that the local church pastor must be able to communicate to his congregation through the use of social media.

⁴⁹The M.Div. in Biblical Studies does not require SME. Liberty University, "Master of Divinity (M.Div.) - Biblical Studies," accessed September 7, 2015, <http://www.liberty.edu/online/masters/divinity/biblical-studies/>.

⁵⁰The 88-hour M.Div. in Biblical and Theological studies at Southern Seminary requires only one credit hour of Applied Ministry requirement in their program. The Southern Baptist Theological Seminary, "Master of Divinity with a Concentration in Biblical and Theological Studies," accessed September 7, 2015, <http://www.sbts.edu/theology/degree-programs/mdiv/biblical-and-theological-studies/>.

equipped to educate future pastors on how to study original language, hermeneutics, homiletics, and all of the deep intricacies of systematic theology.

The topic of integrating theological education with practical ministry experience is not a new conversation. Allan G. Harkness from Trinity Theological College in Singapore contends for an “integrated, formational, and missional community paradigm modeled especially on the relationship of Jesus with his disciples as being both more consistent with biblical precedents and more effective educationally.”⁵¹

Writing to deepen the connection between the church and theological schools, Jeremiah McCarthy discusses the value of

well-credentialed faculty of scholars, deeply immersed in their respective disciplines, who not only participate in the academic guilds but who also provide reflection on issues that emerge from within the lived experience and praxis of the faith community.⁵²

In other words, McCarthy rejects the *sage on the stage* approach to education.

Having invested a large portion of his life to seminary education, both his own and that of thousands of others, Hershael York agrees that a seminary degree is not sufficient training for equipping pastors for local church ministry:

A seminary alone is not sufficient to qualify anyone for ministry, no matter how faithful the faculty or how hard it tries. A seminary is a rigorous academic program, but that is very different from being a church in which the student can serve and demonstrate his gifts and calling while he is under its teaching, authority, and discipline. . . . Dry orthodoxy disconnected from local churches leads to death as certainly as a liberal denial of the veracity of the Scriptures.⁵³

Southeastern Baptist Theological Seminary dedicates three credit hours in their 90-hour Pastoral Ministry M.Div. to a Supervised Field Ministry course.

⁵¹Allan G. Harkness, *De-Schooling the Theological Seminary: An Appropriate Paradigm for Effective Ministerial Formation* (Malden, MA: Blackwell, 2001), 141.

⁵²Jeremiah McCarthy, “Deepening Connections between the Church and the Theological School,” *Journal of Adult Theological Education* 1, no. 2 (2004): 180.

⁵³Hershael York, “Why Seminary Can Never Qualify Anyone for Ministry,” accessed August 18, 2015, <http://www.sbts.edu/blogs/2014/11/07/why-seminary-can-never-qualify-anyone-for-ministry>.

The church is the living, breathing, bride of Christ, and will never be led through knowledge alone. York is not the only one arguing this case. In an interview regarding the church's responsibility of raising up the next generation of pastors, Mark Dever, pastor of Capitol Hill Baptist Church in Washington DC, comments,

I'm not opposed to seminaries, although they are unknown among Protestants before the eighteenth or nineteenth century. I'm simply saying that in the Bible, the local church—a community where people are known, their conversion is testified to, and their gifts are witnessed—is the appropriate place to make that kind of heavy statement about God's gifting and calling in somebody's life. Raising up leaders is part of the church's commission.⁵⁴

Secular studies have been conducted to help organizations understand the best practices of on-the-job training.⁵⁵ While there may be some disagreement as to how theological training should occur, many of those who decide to attend seminary consider their experience to be fruitful for a lifetime of ministry. Finke and Dougherty suggest that the enduring social networks, the attention to spiritual formation, and the promotion of a specific religious culture all have an enduring effect on seminary graduates.⁵⁶ The impact of this professional training gives ministers social and religious capital that will have a lasting impact on the pastor's soul.

Many local churches endorse a seminary education as an appropriate training program for future pastors, and at the same time they would reject the idea that seminary students can be fully equipped without a component of local church experience, thus creating a need for a church-based pastoral training model.⁵⁷ Having a fully equipped

⁵⁴Mark Dever, "Raising Up Pastors is the Church's Work," accessed August 18, 2015, <http://9marks.org/article/raising-pastors-churchs-work>.

⁵⁵William J. Rothwell and H. C. Kazanas, "Planned OJT is Productive OJT," *Training & Development Journal* 44, no. 10 (1990): 53-56.

⁵⁶Finke and Dougherty, "The Effects of Professional Training," 116.

⁵⁷This statement is based on the churches being studied. The three churches used for this case study are Imago Dei Church in Raleigh, NC; Family Church in West Palm Beach, FL; and Cross Church in Springdale, AR. The churches are SBC churches located in non-SBC seminary towns. These three churches are explored in greater detail in chap. 3.

pastor is essential for the health of a local church. John MacArthur defines this kind of pastor using Paul's exhortation to Timothy in 1 Timothy 4:12-16. He lists three categories of qualifiers: "Godly character (what a man should be), biblical knowledge (what a man should know), and ministry skills (what a man should be able to do)."⁵⁸

The combination of knowledge and function for the purpose of spiritual development is both an art and skill. The job of a pastor is to take the knowledge he has learned from disciplined study and apply it to the everyday context of the souls in his care. MacArthur and Busenitz recognize the importance of pastors being practitioner scholars.

Pastoral Training: Past and Present

A great number of books have been produced outlining the theological and pastoral training models that have emerged over the centuries.⁵⁹ The resilience of the Christian church is a testimony of the faithfulness of God and the effectiveness of the various types of training these clergymen received. Even in the midst of incredible persecution, the church has prevailed. This section of the research gives a brief overview of some of the ecclesial training models that have been used over the years for training men for clergy service.

Congregational churches have taken responsibility for establishing their own criteria for calling and training its pastoral leadership.⁶⁰ It is out of this polity structure that many of the denominational seminaries emerged. Cooperating together, churches combined their resources to help fund these accredited seminaries where their pastors

⁵⁸MacArthur, *Pastoral Ministry*, 93. The order MacArthur suggests here is not accidental. He says that Scripture clearly marks godly character as the *sin qua non* of qualification for ministry. Biblical knowledge becomes the foundation of ministry skills, providing the student with the understanding that is then fleshed out in active service.

⁵⁹See Bibliography, especially Harnkess, Hart and Mohler, FinkeBuchanan, Browning, and Banks.

⁶⁰D. G. Hart and R. Albert Mohler, Jr., *Theological Education in the Evangelical Tradition* (Grand Rapids: Baker, 1996), 27.

could be trained for service within their denomination. Writing of the origins of The Southern Baptist Theological Seminary, Gregory Wills explains,

In 1855 various friends of theological education met the day after the adjournment of the annual meeting of the Southern Baptist Convention in Montgomery, Alabama. After free discussion regarding establishing a seminary, the assembly resolved that “the interests of the cause of truth” demanded that Southern Baptists “unite in establishing a theological institution of high grade.”⁶¹

The Methodist church began the early years of their training with a communal learning style called the *fraternal* system. Bound in covenant to travel, submit to the appointive power, accept a common wage, suffer together, and preach the Word, this fraternal order educated and trained in the same way that it worked—together on the road.⁶² “By inviting the neophyte or prospective minister to travel along, Methodism did its theological education and preparation for ministry on the road.”⁶³ By the early 1800s, several problems began to affect the Methodist ministry; among them was the admission of improper persons into the itinerancy.⁶⁴ Out of these arising issues from untrained ministers, the Methodist church created a disciplinary course in 1830. For much of its history, Methodism equipped for ministry through conference and through a course of study administered by conference and in a process in which judgments of satisfactory completion, preparation for ministry, and theological adequacy were made by the collegium of ministers. This method of instruction continued as the common course of training until 1956, when the seminary degree became the normative route.⁶⁵

⁶¹Gregory A. Wills, *Southern Baptist Theological Seminary 1859-2009* (New York: Oxford University Press, 2009), 14-15.

⁶²*Ibid.*, 47.

⁶³*Ibid.*

⁶⁴*Ibid.*, 45.

⁶⁵*Ibid.*, 53-54.

Those in the Holiness tradition had simple requirements for ministerial certification. Leaning heavily on the traditions of the Methodist and Episcopal churches, the Holiness church founded a conference academy, which became the forerunner of Boston Theological Seminary.⁶⁶ Theological training centers and formal training institutions began popping up throughout the US. Unfortunately, their educational vision often proved to be greater than their financial resources, and many of those institutions eventually closed.⁶⁷

B. B. Warfield suggests that the primary task of the church was to preach the gospel, so the real purpose of a seminary is to help students know the Bible in all its details and all its power.⁶⁸ Between the years of 1890 and 1920, seminaries became interested in more than just preaching and studying the Bible. Evangelism, social reform, spiritual formation, biblical theology, and the defense of orthodoxy became important components of the evangelical tradition.⁶⁹ Although all Protestant seminaries were offering and requiring more courses in practical and pastoral theology in 1920 than they were in 1890, students were rarely trained in actual parish work. Most seminaries did not closely supervise a student's fieldwork.⁷⁰

The emergence of church-based theological training is similar to the Bible institutes that took their shape in the 1970s and 1980s. Many of those institutions were established particularly for the training of lay people who wished to train for church-related and missionary work. Writing of the benefits of these training centers, Banks comments,

⁶⁶Wills, *Southern Baptist Theological Seminary*, 66-67.

⁶⁷Ibid., 68.

⁶⁸Ibid., 79.

⁶⁹Ibid., 100.

⁷⁰Ibid., 96.

Such places have more of a vocational orientation, and they give more attention inside and outside the classroom to spiritual formation. But they still major on building up students' knowledge of the Christian tradition, and it is this knowledge that they seek to illustrate from experience and to apply in practice. Bible institutes insist on field education alongside studies, and lay centers encourage students to use their workplaces as laboratories for testing what they are learning.⁷¹

Technological advancements and a renewed theological conviction have allowed local church pastoral training programs to become prevalent over the last three decades. R. Albert Mohler, Jr., president of The Southern Baptist Theological Seminary, said in a forum discussion on the topic, "We need to put the seminaries out of business, and I am the president of one."⁷² Daniel L. Akin, president of Southeastern Baptist Theological Seminary said, "I believe the best ministry preparation takes place where there is a partnership between the seminary and the local church. Some things are well learned in a classroom. Some things are best learned in the dynamic of a local church."⁷³ Even Dietrich Bonhoeffer believed that a church-based theological training was more effective for pastors. In his book, *Bonhoeffer's Seminary Vision*, Paul House quotes a letter from Bonhoeffer to Erwin Sutz on September 11, 1934.

I no longer believe in the university; in fact I never really have believed in it—to your chagrin! The next generation of pastors, these days, ought to be trained entirely in church-monastic schools, where the pure doctrine, the Sermon on the Mount, and worship are taken seriously—which for all three of these things is simply not the case at the university and under the present circumstances is impossible.⁷⁴

Local pastors continue to experiment with models of church-based pastoral training. As stated in chapter 1, John MacArthur and John Piper developed close

⁷¹Banks, *Reenvisioning Theological Education*, 8.

⁷²R. Albert Mohler, Jr., et al., "Training the Next Generation of Pastors and Other Christian Leaders (panel at The Gospel Coalition National Conference, Chicago, April 12-14, 2011), accessed March 23, 2016, <https://vimeo.com/25630059>.

⁷³Daniel L. Akin et al., "A Seminary President's Forum," *9 Marks eJournal* 6, no. 1 (2009): 11, accessed March 23, 2016, <http://9marks.org/article/seminary-presidents-forum/>.

⁷⁴Paul R. House, *Bonhoeffer's Seminary Vision: A Case for Costly Discipleship and Life Together* (Wheaton, IL: Crossway, 2015), 41.

connections with local accredited institutions of higher education for the purpose of formally training leaders within their churches.⁷⁵ Many church-based training programs partner with existing seminaries in order to make their programs accredited. All three of the case studies in this report have partnered with an existing seminary for accreditation of their programs. Partnering with an accredited educational institution will give the student a stronger résumé; however, the most important qualifications for pastoral ministry are given by the apostle Paul when writing to Timothy and Titus (1 Tim 3:1-7; Titus 1:5-9). It is in these passages that Paul gives the strong implication of servant leadership for pastoral ministry: pastors should be gentle and self-controlled, and they should not be puffed-up, arrogant, or quarrelsome. These are all characteristics of a servant as well as characteristics of a biblical pastor.

Servant Leadership

What is servant leadership, and why is it important for pastoral training?

Greenleaf says that servant leadership is a set of practices that seeks to enrich the lives of others while building healthier organizations and creating a just and caring world.⁷⁶ On the surface, his definition sounds palatable, yet a deeper study of Greenleaf will reveal his paradigm to be humanistic and naturalistic. Cochrell points this out in his study of biblical servant leadership:

Scripture is clear that every person is bound by sin and is inwardly-focused apart from the redemptive work of Christ and the sanctifying work of the Holy Spirit (Romans 8:5-8). The characteristics of servant leadership including selflessness, humility, and exemplary character demand God's presence to transform the leader's desires and will.⁷⁷

⁷⁵More information for this reference can be found in chap. 1 of this study.

⁷⁶See Greenleaf's definition of servant leadership in chap. 1 of this study.

⁷⁷Timothy Robert Cochrell, "Foundations for a Biblical Model of Servant Leadership in the Slave Imagery of Luke-Acts" (Ph.D. diss., The Southern Baptist Theological Seminary, 2015), 8.

Cochrell explains that Greenleaf recognized the need for some catalytic agent to transform someone into a servant leader, but he failed to identify salvation and sanctification as the only such means to that end.⁷⁸ Even though Greenleaf fell short, the idea of leading as a servant is something worth exploring. Many have listed servant leadership as an effective leadership paradigm for Christians and non-Christians alike. This section of the research begins with the history of servant leadership, then focuses on the biblical precedent for servant leadership, and concludes with several successful examples of servant leadership in the secular workplace.

History of Servant Leadership

As stated in chapter 1, servant leadership is a style of leadership that was popularized by Robert Greenleaf. Greenleaf began formulating the underpinnings of servant leadership while reading a novel by Herman Hesse entitled *The Journey to the East*.⁷⁹ In this story, a group of travelers are on a mythical journey accompanied by a servant who takes care of the group's menial chores, but who also sustains the group with his spirits and song.⁸⁰ When the servant gets lost, the travelers are in disarray and eventually abandon the journey. The servant was the one who was actually leading the group.⁸¹

According to Greenleaf, ego spurs achievement, but leaders need to curb their own egos, convert their followers into leaders, and become the first among equals.⁸² The

⁷⁸Cochrell, "Foundations for a Biblical Model," 8.

⁷⁹Peter G. Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: Sage, 2013), 221.

⁸⁰Chris Lee and Ron Zemke, "The Search for Spirit in the Workplace," *Training* 30 (June 1993): 22-23.

⁸¹Northouse, *Leadership*, 221.

⁸²Bernard M. Bass and Ruth Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York: Free Press, 2008), 51.

needs of others must be the leader's highest priority. While brilliant and innovative, Greenleaf was also a perplexed man. He personally understood the vast number of contradictions within a servant leadership society: "Reason and intuition, each in its own way, comfort and dismay me."⁸³ Greenleaf was a man who believed in order. He believed that the great majority of people will choose some kind of order over chaos even if it is delivered by a brutal non-servant, and even if in the process they lose much of their freedom.⁸⁴ Greenleaf is not advocating for a system of anarchy; instead, he believed that by implementing servant leadership into the systems in place, society would change because it will be infused with servant leaders.

Biblical Precedent for Servant Leadership

The Bible is inundated with passages that support the concept of servant leadership. Many scholarly books and articles have been published highlighting servant leadership examples in Scripture. More recently, Cochrell's dissertation, "Foundations for a Biblical Model of Servant Leadership in the Slave Imagery of Luke-Acts,"⁸⁵ discusses the deficiencies of Greenleaf's servant leadership theory and the need for a biblical paradigm of servant leadership. Other authors, such as Murray Harris, have offered a comprehensive scholarly development of biblical servant leadership. In *Slave of Christ: A New Testament Metaphor for Total Devotion to Christ*, Harris presents an integrated picture of slavery as a New Testament metaphor for Christian discipleship.⁸⁶ In *Servants of the Servant*, Don Howell gives a biblical theology of servant leadership.

⁸³Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist, 1977), 5.

⁸⁴Ibid., 26.

⁸⁵Cochrell, "Foundations for a Biblical Model."

⁸⁶Murray J. Harris, *Slave of Christ: A New Testament metaphor for Total Devotion to Christ* (Downers Grove, IL: Inter Varsity, 1999).

Servant leadership is not a ploy for bamboozling jaded followers into meeting the needs of the leader:

Servant-leaders are not visionaries who devise a brilliant plan, then by dint of personal charisma draw others to fulfill those ambitions. Rather they are faithful stewards of the divine mandate—to fish and to feed, to evangelize and to teach, to pioneer and to pastor. Biblical leadership maintains a laser-like concentration on God’s clearly stated agenda, that is, the evangelization of the lost, the edification of the saved, and the establishment of vital churches. Servant leaders take the initiative to bring others to a passionate commitment to what is on the heart of God, the extension of his saving rule over individuals and communities both qualitatively (holiness of character) and quantitatively (expansion to the unreached frontiers).⁸⁷

In Philippians 2:3-4, Paul encourages servant leadership: “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.” The prophetic passage in Isaiah 53 is well known to be describing Jesus as the “suffering servant.” Acts 2:42-47 describes this sentiment through communal living, and in John 13 Jesus gives an example of servant leadership by washing the disciples’ feet. Even in his teaching, Jesus himself said, “the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:45, Matt 20:28). Jesus’ paradigm for leadership was not a top down authoritarian dictatorship; instead it was the inverted pyramid of servant grassroots leadership.

Greenleaf based his theory on naturalistic assumptions. Christians understand that servant leadership is antithetical to human nature and can only be achieved through the work of the Holy Spirit. David Duby writes,

Christians must understand who is to be the primary recipient of their devotion and service. For Christians, service is first and foremost given to God, and is rooted in loving fulfillment of the Greatest Commandment. Jesus modeled this critical truth, and other Biblical figures reinforce this important order. Through obedience to the order of the Greatest Commandment, Christians can look to the Lord to provide the strength needed to lovingly serve others and demonstrate true Biblical servant leadership.⁸⁸

⁸⁷Don N. Howell, Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 301.

⁸⁸David Duby, “The Greatest Commandment: The Foundations for Biblical Servant

Marketplace Examples of Servant Leadership

Servant leadership can also be observed in several modern secular organizations. Carol Tome, CFO of Home Depot, helped to implement a model of servant leadership into their organization. She says, “Perhaps most unique to our culture, though, is the management construct we call the inverted pyramid. Our executive team sits at the bottom of the pyramid and the associates serving customers are at the top.”⁸⁹ Howard Behar, who served as Starbucks president from 1995 until his retirement in 2003, worked with founder and CEO Howard Schultz to transform Starbucks from a regional coffee chain with just 28 stores across the Pacific Northwest into a world-renowned brand. Among Behar’s top goals was instilling a culture of servant leadership at the fast-growing chain.⁹⁰ Regent University classified Mother Teresa, Martin Luther King, Jr., and Mahatma Gandhi as servant leaders who have had an immense influence on the known world.⁹¹ Servant leadership has also become a commonly implemented model in corporations such as The Toro Company, Men’s Wearhouse, and Southwest Airlines.⁹²

Laub’s Organizational Leadership Assessment

As stated in chapter 1, Jim Laub established the OLA to assess organizational health based on six key areas of effective servant leadership: (1) providing leadership, (2)

Leadership,” Liberty University, 2009, 11, accessed March 23, 2016, http://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=1010&context=busi_fac_pubs.

⁸⁹The Center for Servant Leadership lists this case. Kelly Spors, “How Home Depot Overcame a Difficult Cultural Shift: Q&A with CFO Carol Tome,” accessed March 23, 2016, <https://www.greenleaf.org/how-home-depot-overcame-a-difficult-cultural-shift-a-qa-with-cfo-carol-tome>.

⁹⁰The Center for Servant Leadership lists this case. “How Starbucks Built a Servant Leadership Culture: Q&A with Howard Behar,” accessed March 23, 2016, <https://www.greenleaf.org/how-starbucks-built-a-servant-leadership-culture-qa-with-howard-behar>.

⁹¹Joan F. Marques, “On Impassioned Leadership: A Comparison between Leaders from Divergent Walks of Life,” *International Journal of Leadership Studies* 7, no. 2 (2012): 98-99.

⁹²Northouse, *Leadership*, 223.

building community, (3) sharing leadership, (4) developing people, (5), valuing people, and (6) displaying authenticity. Laub believes these key areas of organizational leadership are critical to achieving optimal organizational health. The concepts were expanded into the OLA360, an instrument used to provide positive developmental employee reviews. This instrument is further explained in chapter 3 when describing the study's methodology.⁹³

Laub's OLA instrument has become a popular method for gauging servant leadership within Christian and secular organizations.⁹⁴ In her doctoral dissertation, "Servant Leadership: A Model for Organizations Desiring a Workplace Spirituality Culture," Rebecca Herman presents a strong case for the correlation between employee perceptions of organizational servant leadership and workplace spirituality:

Organizations desiring a workplace spirituality culture should consider the servant leadership model. Hiring leaders and organizational members who possess the qualities of a servant leader and by developing training programs to further develop servant leadership behaviors in organizational members is one approach to implementing this model.⁹⁵

Lolita Johnson provides an exploratory study of servant leadership, emotional intelligence, and job satisfaction among high-tech employees. Using the OLA instrument, she found that the empirical data supports the idea that the practice of servant leadership principles can increase the health of an organization.⁹⁶ Similarly Woody Rimes has discovered fascinating statistics on retention and job satisfaction while studying the relationship between servant leadership and organizational commitment. Rimes studied

⁹³See appendix 2 for examples of the instrument.

⁹⁴Examples of OLA use in organizational development can be found on OLA, "Research Introduction," accessed September 15, 2015, <http://www.olagroup.com/Display.asp?Page=fldResearch>.

⁹⁵Rebecca L. Herman, "Servant Leadership: A Model for Organizations Desiring a Workplace Spirituality Culture" (Ph.D. diss., Capella University, 2008), 101.

⁹⁶Lolita Regina Johnson, "An Exploratory Study of Servant Leadership, Emotional Intelligence, and Job Satisfaction among High-Tech Employees" (D.Mgt. diss., University of Phoenix, 2008), 1.

the perceptions of full-time ministerial staff members and administrative assistants regarding their rating of servant leadership seen in their pastor, linking his level of servant leadership to their commitment to the organization. Evidence supported the reliability and validity of both servant leadership and their organizational commitment.⁹⁷

Definitions

This study utilized several key terms for understanding the research. In order to bring clarity of usage and consistency in intent, this section defines several of the core terms that are used throughout this study.

Church-based pastoral training program. A church-based pastoral training program refers to the local church's attempt to formally recruit, train, and place pastors for vocational or bi-vocational ministry. No two church-based programs are identical in their methodological approach; however, many share the same theological and missiological emphases.

Emotional intelligence. Emotional intelligence refers to one's ability to recognize their own emotions as well as the emotions of others, and then determine a proper course of action based on these emotions. Johnson believes in the importance of emotional intelligence for pastoral ministry, and she believes that the seminary setting is not adequately calibrated to prepare pastors in the area of emotional intelligence.⁹⁸

Local church. A local church is an individual gathering of Christians that is sometimes referred to as the body of Christ.⁹⁹ In order for a group of Christians to be

⁹⁷Woody D. Rimes "The Relationship between Servant Leadership and Organizational Commitment" (Ph.D. diss., Tennessee Temple University, 2011), 83.

⁹⁸Johnson, "An Exploratory Study of Servant Leadership."

⁹⁹Mark Dever describes the body of Christ as "the dwelling place of his Spirit, and the Chief instrument for bringing both the gospel to the nations and a great host of redeemed humanity to himself." Mark Dever, "The Doctrine of the Church," in *A Theology for the Church*, ed. Daniel L. Akin (Nashville: B & H, 2007), 767.

labeled as a church, Grudem says they must be organized under qualified leadership and they must regularly practice the two ordinances of baptism and the Lord's Supper, just as the early church in the New Testament.¹⁰⁰ According to Dever, *local church* can also refer to the "Christians living together in local congregations [that] make the gospel visible."¹⁰¹

Seminary. Seminary as an institution of secondary or higher education for the purpose of training candidates for the priesthood, ministry, or rabbinate. Included with this definition, the research in this thesis specifically looks at accredited seminaries.

Servant leadership. Many secular studies have looked to Greenleaf for the definition of servant leadership, which reads

The servant-leader . . . begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. . . . The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?¹⁰²

Agreeing with Cochrell, this study used a more biblically grounded definition of servant leadership. Understanding that every person is a sinner who has rebelled against a holy God, Christians seek to be servant leaders only through the saving and sanctifying power of Jesus Christ. Seeking to be servants who resemble the sacrificial love of Christ, believers seek to lead like the apostle Paul, who said, "Be imitators of me, as I am of Christ" (1 Cor 11:1). This definition of servant leadership is less humanistic, and more Christocentric; less naturalistic and more theistic.

¹⁰⁰Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*. (Grand Rapids: Zondervan), 857-66. This statement can also be found on Grudem's website. Richard Stals, "What Is the Church Good for?," accessed March 23, 2016, <http://biblicalvision.org/tag/wayne-grudem/>.

¹⁰¹Dever, "The Doctrine of the Church," 767.

¹⁰²Robert K. Greenleaf, *The Servant as Leader* (New York: Paulist, 1970), 15.

Research Hypothesis

Can servant leadership be learned and embraced through training? Greenleaf says that serving and leading are mostly intuition-based concepts, however he also talks about the idea of servant leadership being fragments of data that were fed into his internal computer.¹⁰³ This notion suggests that servant leadership can be a learned quality that could be gained through teaching or modeling. Believers know that this learned quality begins when they repent of sin and believe the gospel. A relationship with Christ is the starting point for servant leadership.

If servant leadership can be learned, then one wonders, how? More specific to the central research question being studied in this thesis, “How do Southern Baptist churches produce servant leaders through their church-based pastoral training programs?” Similar components of shared values between the church-based pastoral training programs did indeed emerge. A compilation of this research gives like-minded churches a set of best practices for teaching servant leadership. These common factors are uniquely identified through the testing of each of the six components of the OLA Servant Leadership Instrument. A set of best practices are established that serve as a resourceful tool for creating servant leadership in church-based pastoral training programs.

¹⁰³Ibid., 5.

CHAPTER 3

RESEARCH METHODOLOGY

Those who lead church-based pastoral training programs need to know the best practices for training pastors to be servant leaders.¹ The literature has revealed that there is insufficient research for outlining the best practices among church-based pastoral training programs. The research in this study sought to fill the void in the literature offering a set of best practices found among those who seek to train pastors to be servant leaders.

Research Design Overview

The methodological design for this research project was a qualitative design that utilized the case study method.² According to Yin, a case study allows investigators to focus on a “case” and retain a holistic and real-world perspective.³ This study

¹Chap. 2 of this research outlined the six markers of servant leadership as developed by the OLA: (1) providing leadership, (2) building community, (3) sharing leadership, (4) developing people, (5) valuing people, and (6) displaying authenticity. These six categories were used to assess the level of servant being developed in the research samples.

²“Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.” Norman Denzin and Yvonna Lincoln, quoted in John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2014), 43-44.

³Robert K. Yin, *Case Study Research: Design and Methods*, 5th ed. (Thousand Oaks, CA: Sage, 2014), 4. Yin gives examples of case studies such as studying individual life cycles, small group behavior, organizational and managerial processes, neighborhood change, school performance, international relations, and the maturation of industries.

investigated the phenomenon of servant leadership training in church-based pastoral training programs. The research utilized three cases to formulate a multi-case study approach for the purpose of determining possible similarities among the research samples. The goal of this research is to develop a set of best practices found within church-based pastoral training programs that seek to train pastors to be servant leaders.

The cases for this study were selected out of the research population. Using the one-phase approach, cases were determined that met the said qualifications and were recommended by people knowledgeable about the field.⁴ Qualifying cases came from churches that desire to be effective at training pastors to be servant leaders. An additional qualification for these samples is that they had to come from churches that were affiliated with the Southern Baptist Convention and have a formal partnership with an accredited academic educational institution.

Using purposive sampling, cases were selected out of the research population. A panel of church experts and scholars then affirmed the selected cases. The panel of experts included Steve Wright, an expert in church planting and leadership multiplication; Jimmy Scroggins, a leader in denominational life and a local church practitioner; and Matthew McCraw a scholar in organizational church health. These three scholars affirmed the three church-based training programs as being worthy of study for the purpose of finding best practices in the area of servant leadership training.

The research samples came from three select churches that were chosen from the greater research population. Samples were selected based on the denominational affiliation and accreditation qualifications. Data collection for these cases came through

⁴Yin, *Case Study Research*, 95. This one-phase approach is described by Yin as a way of narrowing down the research population. Yin recommends collecting limited documentation about available candidates and choosing the cases that are most likely to fit for the purposes of replication. He suggests a screening process for selection that consists of querying people knowledgeable about each candidate. This approach was utilized for the selection of the cases out of the research population.

personal interviews as well as conducting the OLA assessment with key leaders in the organization. The purpose of reviewing the data was to find out if any common elements or best practices existed among the sample cases that were studied.

Research Population

As described, the sample churches were selected using Yin's one-phase approach. Cases were selected that best fit the replication of the design. The research population included Southern Baptist churches that have a formal partnership with an accredited institution of higher education. Churches within the Southern Baptist Convention were particularly relevant to the study of servant leadership. While it is true that every Southern Baptist church is completely autonomous and could decide to reject the notion of servant leadership, the denominational infrastructure places a high value on servant leadership. The vision statement of the Southern Baptist Convention says their desire is: "To give ourselves to servant leadership that will assist and enable local churches in their ministry."⁵ Each church within the convention willfully partners with a denominational infrastructure that highly values servant leadership.

In order to define the research population, it was important to consider churches that were both Southern Baptist and those that were offering academic credit for their pastoral training program through a formal partnership with an institution of higher learning. Before proceeding with the selected cases, a panel of experts affirmed the choices as churches known for developing pastors who are servant leaders.

Churches from various denominational and nondenominational affiliations have attempted to develop church-based pastoral training programs. Fellowship Memphis

⁵Southern Baptist Convention, "Mission & Vision," accessed March 23, 2016, <http://www.sbc.net/aboutus/missionvision.asp>.

describes their church as a “Gospel Centered, Disciple Making, Multi Ethnic church.”⁶ Their residency is a two or three-year program for those that have completed a college degree. While the program is servant based and extensive in nature, it is not affiliated with the Southern Baptist Convention and it does not currently partner with accredited institutions of higher education, therefore it would not fit within the framework of this study.

The residency program at 12Stone Church in metro Atlanta is a two year, full-time leadership training program designed to give hands on experience working with staff teams of the church while being personally mentored in leadership for the purpose of equipping emerging church leaders for a lifetime of ministry significance.⁷ Residents gain experience by serving as part of a staff team in one of the ministry departments of the church. Training revolves around six developmental components: ministry experience, leadership coaching, personal development, leadership training curriculum, winning staff and church culture, and quarterly evaluations. While the training is extensive and commendable, the program from 12Stone also falls outside of the parameters of this study since it is not affiliated with the Southern Baptist Convention.

Research Sample

Three local church training programs were selected as the research sample case studies for this research: Family Church in West Palm Beach, Florida, Cross Church in Springdale, Arkansas, and Imago Dei Church in Raleigh, North Carolina. Each of these churches is affiliated with the Southern Baptist Convention and each of their pastoral

⁶Fellowship Memphis, accessed March 23, 2016, <http://fellowshipmemphis.org>.

⁷12Stone Church Residency, “About the 12Stone Church Residency Program,” accessed March 23, 2016, <http://churchresidency.com/residency-program/>.

training programs has a formal partnership with an accredited institution of higher education.

Using purposive sampling, the cases were selected due to the fact that they were information-rich with respect to the purpose of this thesis.⁸ In purposive sampling, cases are selected for a particular purpose. In this study, cases were selected due to their reputation for developing pastors.⁹ Next is a brief description of each of the cases selected from the research sample. The description is not an exhaustive depiction, but rather a snapshot of pertinent information from each case.

Family Church—West Palm Beach, Florida

Nearly six million people call south Florida their home.¹⁰ West Palm Beach is located in the northern portion of the tri-county Miami metropolis. In a recent study, the Barna Group ranked West Palm Beach eleventh on the list of most unchurched cities in America; and first in the US for the most residents who have never attended church.¹¹ South Florida's metropolitan area is the most populous metropolis in the Southeastern United States and eighth most populous in the United States.¹² The nations are coming to America and the front door for many is south Florida. The school district of Miami-Dade

⁸Joyce P. Gall, M. D. Gall, and Walter R. Borg, *Applying Educational Research: A Practical Guide*, 4th ed. (New York: Addison Wesley Longman, 1999), 294. According to Gall, Gall, and Borg, the goal of purposeful sampling is to select individuals for case study who are likely to be "information-rich" with respect to the researchers' purposes. Thus, instead of trying to spend time with every individual in the field setting, case study researchers usually search for key informants.

⁹Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design* (Boston: Pearson Education, 2010), 212.

¹⁰"Suburban Stats," Lists of Counties and Cities in Florida," accessed March 23, 2016, <https://suburbanstats.org/population/florida/list-of-counties-and-cities-in-florida>.

¹¹Barna Group, "What Are the Least Churched Cities in the U.S.," accessed March 23, 2016, <http://cities.barna.org/barna-cities-the-top-churchless-metro-areas/>.

¹²Family Church Network, "The Need," accessed March 23, 2016, <http://www.familychurchnetwork.com/the-need/>.

county is the fourth largest in the nation,¹³ Broward county public school district is the sixth largest, and Palm Beach county ranks eleventh in the United States.¹⁴ This means that three of the top eleven school districts in the US are all located in South Florida. Education is a clear priority for this tri-county metropolis, as over a hundred colleges and universities call south Florida their home.

Among people at least five years old living in south Florida in 2005, 52 percent spoke English at home while 48 percent spoke some other language at home. Of those speaking a language other than English at home, 78 percent spoke Spanish and 22 percent spoke some other language.¹⁵ South Florida is a diverse community with much of the population coming from all over Latin America and the Caribbean, Europe, Canada, and Asia. According to the North American Mission Board, 96 percent of the population in south Florida is lost or unchurched.¹⁶ These staggering statistics demand an intentional strategy for training and developing pastors for this region.

The Church Planting Residency Program of Family Church is described as a two-year intensive program designed to train and resource leaders for new church plants. Family Church believes that church plants have a greater success rate when they are planted in teams. Therefore, this program is designed not simply for lead planters or pastors, but also for those who will lead in other roles, including worship leaders, associate pastors, operations/admin, and student and children's ministry. Their goal is to

¹³Miami-Dade County Public Schools, "District Overview," accessed March 23, 2016, <http://superintendent.dadeschools.net/index.php?page=2>.

¹⁴Family Church Network, "The Need."

¹⁵Most of the statistics and information for this section was obtained from Family Church Network, "The Need."

¹⁶North American Mission Board, "Regional Focus: South," accessed March 23, 2016, <http://www.namb.net/south/>

plant viable churches in communities throughout Palm Beach County and beyond in an effort to spread the gospel throughout the south Florida region.

Partnering with Southeastern Baptist Theological Seminary, residents at Family Church are able to gain 18 hours of credit toward their seminary degree. The training curriculum consists of both theological and practical material. Learning happens through a variety of methods including lectures, group discussions, and reading assignments. The first year focuses primarily on theology, concentrating on a new theme each month. Some of the topics discussed are calling, gospel, family, leadership, hermeneutics, preaching and teaching, ecclesiology, and church planting. Each theme also includes required reading assignments and discussion questions.

Program participants come from within Family Church and from around the country. Housing and stipend are not provided as part of their training. Residents meet in their cohort every Sunday night from 7 p.m. to 9 p.m. Every resident is required to serve at a local Family Church campus within a specific ministry during his or her training. The residency program at Family Church has also become the primary staffing pool for ministerial and support staff positions.

Cross Church—Springdale, Arkansas

The Cross Church School of Ministry is a one-year program for men and women called by God to full-time vocational service.¹⁷ Their goal is to be a supplement, not a substitute, for the education received at an accredited institution. Students may enter the Cross Church School of Ministry anywhere along their academic journey from post-high school all the way through post-seminary and anywhere in between. Participants function as junior associates under the mentorship of a seasoned Cross Church minister.

¹⁷The Cross Church School of Ministry information was taken from their website and with direct interaction with the president of the Cross Church School of Ministry, Jeff Crawford. Cross Church School of Ministry, accessed March 23, 2016, <http://www.crosschurchschool.com>.

Students engage with their mentor or professor in a round-table, collaborative learning environment. The educational experience is described as an exchange of ideas, learning from one another, and reading and writing (as opposed to tests and quizzes). Upon completion of the program, Cross Church encourages students to capitalize on the Cross Church name and brand for ministry placement.

The philosophical framework for their program rests in three essential categories: life, ministry, and global gospel advancement. Beginning with *life*, Cross Church promises to take students deep into the structures of ordering one's time, taking care of one's family, planning one's finances with wisdom, caring for one's health, and nurturing one's spirit. Students interact with seasoned pastors and staff and learn from their successes and failures. Then students are exposed to the best literature available in the areas of personal life and family management.

The second area is concerning one's ministry. Cross Church promises to expose students to the real nuts and bolts of how ministry is done in real time and real life. Students participate in Cross Church staff meetings, learn how ministry budgets are formed, study and practice biblical leadership, learn the behind the scenes administration of ministry, become a practitioner of communicating the Word of God, and even gain competency in using new technologies in ministry.

The third arena of their philosophy is regarding global gospel advancement. The Great Commission is the greatest calling of a minister of the gospel. Cross Church promises to immerse students in the DNA of mission theory and practice by taking them around the country and around the world on mission trips. Students learn to live out the theological essentials of evangelical Christianity and become a skilled apologist defending the faith. Students are also exposed to the inner working of the Southern Baptist Convention, the most missionally-driven network of churches in the world.

The curricular goal of the Cross Church School of Ministry centers on the mastery of reading, processing of ideas, development of personal ministry philosophy, writing, and exchanging of ideas. Collaborative learning in an Oxford-style environment is the focus of their curricular package. The entire curricular component takes place all day, one day a week. The remainder of the week is spent by the students in ministry practice as dictated by their customized ministry track. The School of Ministry prides itself as “not a school that burdens students with tests and quizzes.” They position their school as passionate about preparing leaders for real-life ministry and global advancement of the gospel. Cross Church has aligned with five of the six Southern Baptist seminaries (New Orleans Baptist Theological Seminary excluded), as well as Ouachita Baptist University, Liberty University, Union University, Oklahoma Baptist, and Ecclesia College.

Imago Dei Church—Raleigh, North Carolina

Imago Dei Church in Raleigh North Carolina calls its pastoral training program *Aspire*. Taking their approach from 1 Timothy 3:1, “The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task,” their goal is to equip leaders for service as church planters, missionaries, and pastors to lead local churches. Their program focuses on the importance of fostering biblical community, disciple-making, equipping, training, and sending out missionaries, church planters, and pastors. Nathan Akin, director of the *Aspire* program, believes it is the local church’s responsibility to train up and send out pastors.¹⁸ At Imago Dei Church, each elder is assigned one or two *Aspire* participants for personal mentorship.

¹⁸Eric Geiger, “Nate Akin: The Discipleship Interview,” accessed March 23, 2016, <https://ericgeiger.com/2013/03/nate-akin-the-discipleship-interview/>.

Their two-year program outlines specific goals and objectives for each semester. The first semester focuses on the gospel in the local church and pastoral ministry.¹⁹ The goal is to equip participants to apply the gospel to everyday life and learn how to shepherd as elders in a local church context. The second semester focuses on the ministry of the Word and administration in the local church. The goal of the second semester is for the participants to learn the skill of expository preaching as well as learn how to organize the functions of the church. The third semester focuses on Christian mission and local church community. In this term, the goal is for students to live as missionaries while training others to live on mission. Participants are challenged to understand and live out the importance of biblical community as well as learn to foster biblical community among those they shepherd. In the final term, participants focus on contextualization and theology. Students have opportunities to apply timeless truths to their current context.

Participants in the Aspire program at Imago Dei Church are required to serve five to seven hours per week during the semester. This time includes group meetings, worship services, teaching, leading, reading, writing, and ministry projects.²⁰ Partnering with Southeastern Baptist Theological Seminary, this program is designed to give seminary students the practical experience of pastoral ministry.

Table 1 gives a basic overview of each of the three program and their distinctives.

¹⁹The goals of each term can be found at Imago Dei Church, “Aspire,” March 23, 2016, <https://idcraleigh.com/missions/aspire/>.

²⁰This information is found on a syllabus for one of the 3rd semester track courses. Imago Dei Church (ASPIRE), “Semester 2: Leading the Community on Mission,” accessed March 23, 2016, <http://tonymerida.net/wp-content/uploads/2012/08/Aspire-Semester-3.pdf>.

Table 1. Case study comparison

	Family Church	Cross Church	Imago Dei Church
Length of Program	2 Years	1 Year	2 Years
Cost for Program participants	\$0	\$12,000	\$0
Curriculum	Year 1 – Theological Year 2 - Practical	Leadership Ministry Gospel	Theological and practical
Additional Benefits	Books and Resources from North American Mission Board Specific training for South Florida church planting.	1 International Mission trip 2 Domestic Mission trips Housing and Utilities	Young church, residents have a voice in major church documents. Bylaws, constitutions, etc...
Accredited Institution Partnership(s)	Southeastern	Ouachita Baptist Liberty University Union University Oklahoma Baptist Ecclesia College Golden Gate Midwestern Southwestern Southeastern Southern	Southeastern
Additional Distinctives	Training specifically for planting and revitalizing churches in South Florida Every element of the training is taught in English and Spanish Specific training for bi-vocational ministry	Specific training for full time vocational ministry Stronger emphasis in practical experience verses writing papers and reading books	Major focus on ecclesiology Heavy reading, and writing requirements. Required to listen to online sermons/forums
Cohort size	Year 1 - 12-15 Year 2 - 10-12 Approximately 25 total at any given time	Year 1 – 10 Year 2 – 18 Year 3 – 16 Year 4 – 17	As many as 22, as few as 9. Goal is about 10-15
Membership Requirement	Must join Family Church	Not stated	Must join Imago Dei
Teaching and Learning Distinctives	Cultural diversity Non-Bible belt Extreme brokenness	Variety of accreditation partnerships	All recruited from within Training is specific for church planting
Educational Requirements	No requirement, but would like for them to be at least 22 years old	High School Diploma or equivalent. Have taken guys as young as 18	No requirement, but would like for them to be at least 25 years old
Gender Requirement	Men and Women	Men and Women	Men only
Required Individual Mentor	Yes	Yes	Yes

Delimitations of the Research

The research in this study did not attempt to compile a comprehensive study of church-based pastoral training programs. Instead, the research focused primarily on discovering the factors that may be common among churches that produce pastors who embraced servant leadership. This study was delimited to the organizational servant leadership tendencies as measured by the OLA instrument. The study did not include every church-based pastoral training program that meets the requirements of this study. Purposive sampling was used as a sampling technique for collection of important data from the best cases.

Preliminary Questionnaire

A preliminary survey was utilized to determine general information regarding each training program. The data from this questionnaire is synthesized into the case study comparison in table 1.

1. What is the length of your program?
2. Is there a cost for your program? If so, how much?
3. Describe the curriculum for your program.
4. List the specific benefits of your program.
5. List your accreditation partnership(s).
6. What makes your program distinct from other programs?
7. How large is each cohort?
8. Is there a gender requirement for admission?
9. Is there an educational requirement for admission?
10. Does your program require participants to have a ministry mentor?

Interview Questions

In addition to the general questions, specific questions were asked through personal interviews of program leaders. Some of those questions were, but were not limited to, the following:

11. How do current leaders (pastors) in your church model servant leadership?
12. In what ways does your church model or train servant leadership?
13. How do you train participants in your program to be servant leaders?
14. Describe how your program is effective at training students to provide leadership.
15. Describe how your program is effective at training students to build community.
16. Describe how your program is effective at training students to share leadership.
17. Describe how your program is effective at training students to develop people.
18. Describe how your program is effective at training students to value people.
19. Describe how your program is effective at training students to display authenticity.

Instrumentation

In 1999, Jim Laub wanted to answer three questions in regard to organizational servant leadership: How is servant leadership defined? What are the characteristics of servant leadership? Can the presence of these characteristics within organizations be assessed through a written instrument?"²¹ Through his research, Laub developed the OLA instrument for measuring the level of servant leadership within organizations. Since its inception, the OLA has been used in more than 30 doctoral dissertations studying servant leadership in organizations. The OLA has received several positive reviews and accolades including being selected by The DePree Center for their ongoing research on servant leadership in organizations.²²

Aaron Metzcar used the OLA instrument on his study of servant leadership and effective classroom teaching. Surveying 764 board certified teachers, Metzcar used the OLA to find that there may be a positive relationship between servant leadership and

²¹James Alan Laub, "Assessing the Servant Organization: Development of the Organizational Leadership Assessment (OLA) Instrument" (Ed.D. diss., Florida Atlantic University, 1999), 2, accessed March 23, 2016, <http://www.olagroup.com/Images/mmDocument/Laub%20Dissertation%20Brief.pdf>.

²²OLA Group, "Ola for Research," accessed March 23, 2016, http://www.olagroup.com/Display.asp?Page=ola_for_research.

effective teaching.²³ In 2011, Raymond Iao-Man Chu used the OLA in his Ph.D. dissertation on conflict management styles of pastors and organizational servant leadership. Using Laub's OLA instrument, Chu discovered that a church whose pastor experiences higher frequency of conflict tends to be less servant-oriented than a church that experiences less conflict.²⁴ Orenthio Goodwin studied the growing presence of servant leadership within a nonprofit organization. Using the OLA, she examined the employees of a metropolitan YMCA in Texas.²⁵

While the parameters of this study did not fall directly in line with the OLA instrumentation, the categories of the OLA instrument were extremely beneficial for interviewing, coding, and analyzing servant leadership within the sample population. For the purposes of this research, this study analyzed the data collected from each case by using the categories of servant leadership as defined by the OLA. Interview questions were formed based on the categories of the OLA.

Phase 1: Preparation

Content was analyzed and examined through a review of documentation, personal interviews, audio and video material, purposeful observation of the church-based pastoral training programs. Cases were selected based on the purposive sampling method. Program coordinators of pastoral training programs were contacted, and permission was granted for the collection of data. Since two of the interviews were conducted in person, preparation had to be made for travel, lodging, and the interview itself. One interview was conducted in downtown West Palm Beach, Florida, one was

²³Aaron Matthew Metzcar, "Servant Leadership and Effective Classroom Teaching" (Ed.D. diss., Indiana Wesleyan University, 2008), accessed March 23, 2016, <http://pqdtopen.proquest.com/doc/288396317.html?FMT=AI>.

²⁴Raymond Iao-Man Chu, "Conflict Management Styles of Pastors and Organizational Servant Leadership" (Ph.D. diss., The Southern Baptist Theological Seminary, 2011), 155.

²⁵Orenthio K. Goodwin, "Committed to Serve: A Descriptive Study of the Growing Presence of Servant Leadership within a Nonprofit Organization" (Ph.D. diss., Capella University, 2011).

conducted in St. Louis, Missouri, and the third was conducted over the phone from my office in Palm Beach Gardens.

Phase 2: Data Collection

Interviews were conducted with leaders and program coordinators of church-based pastoral training programs of the three churches in the research sample. Interview questions were developed using the OLA Servant Leadership categories (see appendix 1). Interviews were recorded, listened to, transcribed, and coded into a qualitative and mixed methods coding software.²⁶ I also collected data from sample church websites and cited articles where their training program was listed. In coordination with the research sample, syllabi were collected from each church-based training program.

Phase 3: Data Analysis

The data analysis phase was a three-step process. Step 1 involved acquiring instrumentation approval. The instrumentation utilized was a set of open-ended interview questions that were developed out of the OLA categories. The second step in the analysis phase involved data collection. This phase is listed above and included collecting any printed publications from the research sample, as well as conducting the interviews with the directors of the church-based pastoral training programs. Finally, data was coded and analyzed based on the frequency of values that arose in the interviews. A set of best practices arose out of the data and are listed in chap. 4 of this study.

²⁶Coding software is called Dedoose.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this research was to determine the level at which emerging pastors were being trained in the area of servant leadership within church-based pastoral training programs and to assemble a collection of the common best practices among these programs. This chapter is an analysis of the data collected from the case studies. The data was examined and evaluated to see if common practices emerged from pastoral training programs that intentionally train servant leaders. Through observation, open-ended interview questions, and content analysis of three local churches, the research revealed a set of shared best practices among the sample population. This chapter presents findings pertinent to the research question by means of tables, figures, and brief accounts that highlight results that directly relate to the research question.

Compilation Protocols

The research methodology for this study was conducted in a three-phase format: preparation, collection, and analysis. The purposive sampling method was used in the preparation phase for the selection of cases to be used in this study.¹ Then, a concentrated exploration of each of the samples was conducted for the collection of documentation, audio material, video material, digital media, and artifacts. These items were explored, analyzed, and filtered through the six categories of the OLA, which has

¹Joyce P. Gall, M. D. Gall, and Walter R. Borg, *Applying Educational Research: A Practical Guide*, 4th ed. (New York: Addison Wesley Longman, 1999), 294. John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2014), 189, states that the idea behind qualitative research is to purposefully select participants or sites that will best help the researcher understand the problem and the research question.

been used to gauge servant leadership. Next, a purposeful interview was conducted with leaders of pastoral training programs from each sample. These interviews were then transcribed, analyzed, and coded using the six categories of the OLA. This step took place using a coding software called Dedoose.² The goal of this assessment is to discover a set of best practices and commonalities among servant leadership training within church-based pastoral training programs. The research findings and best practices discovered within this research are outlined in chapter 5 of this study.

The preparation phase utilized the following protocol:

1. Selecting the cases for the multiple case study using purposive sampling.
2. Discovering proven categories of servant leadership that emerged from the literature review in chapter 2 of this study. Categories came from those outlined in the OLA.
3. Gaining access and permission to analyze the necessary documentation, audio material, video material, digital media, and artifacts.
4. Contacting and scheduling interviews with leaders of the pastoral training programs in the research sample.
5. Providing interview questions, documents, and agreements to the candidate being interviewed from the pastoral training program.

The second phase of the research was the collection portion. In this phase, the three cases were studied by interviewing the leader in charge of the pastoral training program within each case of the research sample. The data from each interview was gathered and coded in order to record the information that addressed the research problem. Observations were taken from the interviews as well as published material on websites, syllabi, and other documents. The protocol taken for the data collection portion of this study was as follows:

1. Facilitating interview with the leader of the pastoral training program from each sample case.

²The application used for analysis was Dedoose. For more information, see Dedoose, accessed September 1, 2016, <http://www.dedoose.com>. For the purposes of this study, only the transcripts from interviews were coded in Dedoose. Syllabi and other materials were reviewed, but not coded.

2. Searching the syllabi, websites, and other printed material for indications of data related to servant leadership and the research problem.
3. Developing a comparison chart of basic data collected through general observation.³
4. Keeping detailed notes from phone and email interaction with program coordinators.
5. Determining if further data collection was needed as a result of what was revealed in the initial data collection.

The heart of the research for this project came from the interview process.

Strict guidelines and procedures were implemented to ensure accurate data collection from the interview process. The protocol that guided the interview process of the data collection was as follows:

1. Give the interview respondent a basic overview of the research project and its purpose.
2. Ask the respondent to sign an “Agreement to Participate”⁴ form.
3. Conduct the interview in person or over the telephone.
4. Listen to the interview to gain an accurate understanding of the responses given to the various questions.
5. Accurately transcribe the interview into Microsoft Word format.
6. Read and review the transcriptions for accuracy and understanding of content and revealed data.

The final stage of the research was the data analysis phase. Using interpretational analysis, the data was examined through the following process:

1. A database of notes, documents, transcripts, and records were collected and organized during the study.
2. Transcripts were divided into meaningful segments based on the responses they gave to specific questions.
3. Leaning on the work of the OLA, meaningful categories were developed to code the data.
4. Each segment was coded and categorized.

³See table 1, “Case study comparison.”

⁴See appendix 3.

5. Using an electronic research analysis application, common constructs were generated based on data that emerged from the research.
6. A set of best practices was compiled from the data that emerged.

The purpose of the three-phase format of preparation, collection, and analysis was to determine how and to what extent servant leadership is being developed in select church-based pastoral training programs and to discover if a set of best practices would emerge. Similarities and patterns found among the respondents have demonstrated sets of agreement among the research sample. Further, the categories used in the OLA further validate the common themes found within the servant leadership training of church-based pastoral training programs.

Research Sample

Using purposive sampling, three cases were selected. All three of the churches in this study have church-based pastoral training programs that seek to develop their students in the area of servant leadership. Program directors from each of the three samples were interviewed. Answers from respondents were transcribed, coded, and analyzed. Additional materials such as syllabi, website, and printed materials were critically analyzed in search of servant leadership language. Table 2 compares the church-based pastoral training programs. Since these programs are deeply connected to their sponsoring church, basic information about the church is listed as well.

Table 2. Demographics of respondents

Site	ID	Position	Education of Director	Age of Program	Average Weekend Worship Service Attendance
Imago Dei	NA	Pastor of Disciple Making	MDiv-SEBTS	4 Years	768
Cross Church	JC	President - Cross Church School of Ministry	EdD-SBTS	4 Years	8,365
Family Church	MW	Director of Year 1 Residency Program	PhD-SBTS	3 Years	3,145

Imago Dei Church

Imago Dei church is located in Raleigh, North Carolina, a city with a metropolitan population of over 1.2 million people.⁵ Imago Dei is a church plant that started in 2011, and now has an average weekly worship attendance of 768.⁶ Their vision is simply to keep the gospel central in everything. They currently have 11 pastors who each mentor residents in their Aspire program. Imago Dei prides itself in keeping ministry simple, without adding too many programs. They promote Sunday morning worship, weekly sermon-based Bible study, and daily missional living.⁷



Figure 1. Aspire at Imago Dei Church

Specific coursework in their training program includes required reading of books, blogs and articles; watching and listening to several sermons, lectures, and interviews; memorizing Scripture, writing book reviews and papers, participating in

⁵For more information about Raleigh, see City of Raleigh, accessed August 16, 2016, <http://www.raleighnc.gov>.

⁶Information gathered from the SBC Annual Church Profile, accessed August 16, 2016, <http://www.sbc.net/churchsearch/results.asp?query=imago+dei>.

⁷More information about Imago Dei Church's mission, vision, values, and theology can be found at Imago Dei Church, accessed August 16, 2016, <https://idcraleigh.com/about/>.

group discussions, and completing a specific ministry project.⁸ Each week, ministry leaders meet together with students in the Aspire program for a two-hour session. Each semester has a different focus for the sessions together. In the first semester, Aspire focuses on leading their students to understand what it means to be a pastor. They focus on ecclesiology and the local church in the second semester. In the third semester, they focus on the mission of the local church. Each semester also has a concentrated focus on a different pastoral epistle, starting with 1 Timothy, then 2 Timothy, then Titus.⁹

Cross Church

Originally founded as The Liberty Church in 1870, and later named The First Baptist Church of Springdale, this group of believers is now organized under the name Cross Church.¹⁰ Cross Church is a multi-site church with 5 campuses in the greater northwest Arkansas region. With a population of over 450,000 residents in the four-county metropolitan area of Northwest Arkansas, Cross Church has a strong emphasis on missions and evangelism. The mission statement of Cross Church is “Reaching Northwest Arkansas, America, and the World for Jesus Christ.” The purpose of the School of Ministry is not to replace what universities and seminaries do by way of theological education, but to complement them. The Cross Church School of Ministry provides a unique opportunity for young men and women called to ministry and kingdom service to gain practical ministry experience by learning from the systems, structures, and DNA of Cross Church.

⁸Tony Merida, Nathan Akin, and Matt Sigmon, *6500—Pastoral Ministry and Gospel in the Local Church* (syllabus, Southeastern Baptist Theological Seminary, spring 2013).

⁹Nathan Akin, program director of the Aspire Program at Imago Dei Church, interview with author, July 6, 2016.

¹⁰Cross Church, accessed August 16, 2016, <http://crosschurch.com/about/>.



Figure 2. Cross Church School of Ministry

Cross Church’s curriculum is built around the three pillars that are all reflected in the mission statement. The mission statement of the school of ministry is to prepare leaders for life, ministry, and gospel advancement globally. The School of Ministry has developed three syllabi, one for life, one for ministry, and one for gospel advancement globally. “Life” deals with practical issues of balance, health, family, and how to succeed in ministry on a personal level—it focuses on the minister’s personal spiritual growth and development. The second emphasis is “ministry.” This portion is highly pragmatic, helping students to understand the nuts and bolts of doing ministry with excellence. The third emphasis is on “gospel advancement and missiology.” While in the program, students take three mission trips; two in North America and one international.¹¹

Family Church

Family Church is one church in seven locations and two languages on mission to help families discover and pursue God’s design. They position themselves as a multigenerational, multicultural, and multi-campus church where everyone can feel welcome. Their core values state that they are committed to teach the Bible, build families, and love their neighbors in an effort to reach their community for Christ.

¹¹Jeff Crawford, program director at Cross Church School of Ministry, interview with author, June 14, 2016.

Originally founded as The First Baptist Church of West Palm Beach, in 1901, when there were fewer than 1,000 people living in the city, a small group of Christians first met in a home, then in the city's reading room, and then in a donated building.¹² As the church grew, they changed locations and acquired buildings and property to accommodate the growth, but always remained near the downtown community. The current downtown worship center was built in 1965, and was their only location until 2010 when they launched their first multisite, Family Church Abacoa.



Figure 3. Family Church Residency Program (English and Spanish)

¹²All historical data came from Family Church, accessed August 16, 2016, <http://gofamilychurch.org/story/>.

The residency program at Family Church consists of a two-year on-site training platform for pastoral ministry.¹³ The program is conducted in English and Spanish. In the first year, the primary emphasis is on academics with a secondary emphasis on supervised ministry experience. In the second year, the primary emphasis is on supervised ministry experience, with a secondary emphasis on academics. In the first year, residents read a different book each month that helps them build up a theological basis for pastoral ministry, then they meet together to discuss with the program coordinator. Topics have included, but are not limited to, the following categories: leadership, calling, church planting, the gospel, marriage and family, hermeneutics, and homiletics. In the second year, residents learn specifics about how to plant a healthy church with an emphasis on prayer and church multiplication. The capstone project for the residency program is a church planting prospectus that is prepared by the resident.

The Southern Baptist Convention

Each of the three cases studied in this research willingly participate in a network called the Southern Baptist Convention (SBC).¹⁴ Founded in 1845, the SBC is the largest Baptist denomination, networking with more than 46,000 related churches and over 15 million believers who partner together to further efforts in missions, evangelism, disaster relief, and discipleship.¹⁵ It was important for the purposes of this study to examine churches that are networked with the SBC. The continuity between SBC churches assumes that all of the cases studied are likeminded in theology and similar in philosophical approach, all affirming and holding to the Baptist Faith and Message 2000

¹³Details in this paragraph came from Mark Warnock, program director of the Residency Program at Family Church, interview with author, August 15, 2016.

¹⁴The Southern Baptist Theological Seminary, accessed August, 2016, <http://www.sbc.net>.

¹⁵Carol Pipes, "ACP: More Churches Reported; Baptisms Decline, June 7, 2016, accessed August 16, 2016, <http://www.bpnews.net/46989/acp-more-churches-reported-baptism-worship-numbers-decline>.

as its confessional statement.¹⁶ This foundational assumption gives credibility to a multi-case study searching for a set of best practices found in church-based pastoral training models. This assumption also gives credence for the need of a set of best practices that could be replicated in other church-based pastoral training programs.

Review of Research Purpose and Questions

The purpose of this multi-case study was to determine how servant leadership is being developed in selected church-based pastoral training programs.¹⁷ For this study, data was collected from published materials and through focused interviews using the categories of the OLA as a guide. The research was intended to identify the common factors and best practices of the sample cases. In order to accomplish the purpose of this study, several research questions were considered; a central question and several guiding sub-questions.¹⁸ The central question was “How do Southern Baptist churches produce servant leaders through their church-based pastoral training programs?”¹⁹ The first subsequent sub-question was, “What are the similarities between case studies, if any, in the presence, frequency, and levels of emphasis for each element of the OLA Servant Leadership Model?” The second sub-question asked the opposite “What are the differences, between case studies, if any, in the presence, frequency, and levels of emphasis for each element of the OLA Servant Leadership Model?” These questions

¹⁶Southern Baptist Convention, “The Baptist Faith and Message, August 16, 2016, <http://www.sbc.net/bfm2000/bfm2000.asp>

¹⁷Creswell, *Research Design*, 241.

¹⁸Ibid., 141-42. Creswell says that research questions for a qualitative study should begin with “what” or “how.” The template is then to take on the following form: contain an open-ended verb, focus on a single concept, and include the population of the study. Ibid., 139-40. In a qualitative study, inquirers state research questions, not objectives. These research questions assume two forms: a central question, and associated sub questions.

¹⁹Robert K. Yin, *Case Study Research: Design and Methods*, 5th ed. (Thousand Oaks, CA: Sage, 2014), 10-11. Yin writes that research questions for a case study should begin with “how” or “why.”

were foundational in the study and helped to guide the research toward a set of best practices among the models who train pastors to be servant leaders.

Summary of Research Findings

Several practices emerged in the three sample training programs that align with the six categories of the OLA. Several common factors and practices among the sample cases also may serve as a set of best practices for churches that desire to create a church-based pastoral training program that develops servant leaders. This portion of the report provides a summarization of the research results, as well as a general overview of the findings of each case. There is also a summary of the servant leadership practices and qualities that emerged from each case and a list of best practices.

Cross Church

Using coding software, I was able to discover several themes that continued to arise out of the language used in an interview with the leadership of the Cross Church School of Ministry. Cross Church postures themselves as a church dedicated to developing leaders for local churches, and these themes were certainly evident throughout the research. Within the coding process, two categories scored significantly higher than the others: “Developing People” and “Local Church.” Their language, systems, and structure support the fact that these two categories are very important for the Cross Church School of Ministry. Next is a breakdown on how they scored in their top 10 categories.

Identified practice/value. A thorough investigation of the interview transcripts, syllabi, and published material revealed several identifiable values from each organization. These values bring clarity on the ideals and essentials of each pastoral training program. The following practices and values are identified as high values of the Cross Church School of Ministry. These practices are listed according to their frequency in the collected data. A summary and analysis of the top three categories are given based on the data. The

following fifteen practices and values contributed to the best practices found among the pastoral training program and their emphasis on training in the area of servant leadership.

Table 3. Cross Church practices and values

	Practice/Value	Score
1.	Developing People	31
2.	Local Church	29
3.	Build Community	18
4.	Lead/Serve by Example	15
5.	Display Authenticity	15
6.	Value People	12
7.	Ministry Mentor	12
8.	Minister to Others	11
9.	Cross Cultural Ministry	11
10.	Practical Learning	10
11.	Scholastic Learning	9
12.	Staffing Pool	9
13.	Work Hard	8
14.	Calling	8
15.	Share Leadership	8

The most common theme that arose out of the research with Cross Church is the topic of leadership development was “Developing People.” Cross Church is committed to developing leaders for life, ministry, and global gospel advancement.²⁰ Northwest Arkansas is home of Tyson Chicken, JB Hunt, and Walmart, three very large and well-known companies. Leadership development is common in the culture of Northwest Arkansas and is also common in the culture of Cross Church. The School of Ministry residency program gives emerging pastors an opportunity to fail without getting fired. Much like a mother bird who teaches her babies to fly, Cross Church intentionally pushes their residents to their breaking point in order to coach students how to fail well and recover after failure, all while under the umbrella of grace in the safety net and security of Cross Church.

²⁰Crawford, program director, interview.

Their model of leadership development is not just concentrated on the skills of organizing and leading within a local church. Since pastoral ministry is inextricably linked to a person's character, integrity, work ethic, and morality, Cross Church seeks to develop the whole person. Leadership development occurs in their week-to-week ministry setting as well as in their communal living housing arrangement and interpersonal relationships. Cross Church takes a very practical and pragmatic approach to leadership development by giving their students meaningful responsibilities and evaluated experience.

Regarding the second category, "Local Church," all of the training that takes place in the School of Ministry is conducted under the umbrella of Cross Church. The church is not a separate entity or even a partnering organization; it is the organization. In an interview, the president of the School of Ministry, said that the School of Ministry is the "intentional arm of the head," speaking of Cross Church. The school and the church are never intending to separate from each other.

In a practical way, all of the experience gained happens through the ministries of Cross Church. Cross Church offers experience for School of Ministry students in the areas of student ministry, worship ministry, men's and women's ministries, Christian school administration, children's ministry, mission's ministry, church planting, or media ministry. Even as they talk about mercy ministries, community partnerships, and ministering to others, they are doing all of this within the context of the local church. The classroom is also the field. Practical learning, on the job training, and evaluated experience are all high values for those in the School of Ministry program.

The School of Ministry has become a staffing pool for many of their staffing needs at Cross Church. The one-year intensive training helps equip residents with the DNA and culture of the working environment of Cross Church. While many of the School of Ministry residents find staff positions outside of Cross Church, some are considered for staff openings that arise. Cross Church sees it as their mission to train up pastors and ministry leaders, not just for their own church, but for churches around the world.

The third most common value is Cross Church's intentional way of *building community* among the residents. Weekly meetings are held over meals, creating a comfortable environment for learning and growing. Living arrangements are shared apartments for communal living. The learning environment is based on collaborative learning and the "oxford-style" round table format, versus the traditional lecture format. This is listed in detail under the "Classroom Values of the Learning Community" section in each of the three syllabi for their program. A specific teaching is given on "How to Have Friends" in ministry, and the cohort model reinforces the emphasis on building community. For one year these students live together, eat meals together, work in ministry together, and travel the world doing missions work together. The School of Ministry also has a track record of having a greater number of non-married residents than the other programs being studied. The year of communal living combined with the season of life the residents are in provides a high level of community building.

Family Church

Following the same coding protocol as Cross Church, I was able to discover several themes that continued to arise out of the language used in an interview with the leadership of Family Church's Residency program. The core values of Family Church are teaching the Bible, building families, and loving neighbors. These values were prevalent within the interview, publications, and syllabi of the Residency program at Family Church, as their highest identified practices and values revolved around developing people, the local church, and valuing people.

Identified practice/value. A thorough investigation of the interview transcripts, syllabi, and published material revealed several identifiable values and practices from each organization. The following practices and values contributed to the best practices found among the pastoral training program and their emphasis on training in the area of servant leadership. Table 4 shows the breakdown of how Family Church's residency

program scored in the top fifteen categories of their identified practices and values. These occurrences are scored based on frequency and listed in order based on the data. Values and practices are listed in table 4, and then a summary and analysis of the top three categories is given.

Table 4. Family Church practices and values

	Practice/Value	Score
1.	Developing People	19
2.	Local Church	17
3.	Value People	16
4.	Gospel	15
5.	Build Community	13
6.	Minister to Others	13
7.	Practical Learning	11
8.	Meaningful Responsibility	11
9.	Share Leadership	11
10.	Cross Cultural Ministry	10
11.	Bible	10
12.	Lead/Serve by Example	10
13.	Church Planting	8
14.	Work Hard	8
15.	Evaluation	8

The data reveals that Family Church has a strong focus on *developing people*. This observation can be seen in their application and admission process, curriculum, commitment to excellence, Leadership Expectations document, and overall approach to training. In an informal conversation about the Leadership Pipeline with lead pastor Jimmy Scroggins he said, “We really don’t begin developing leaders at Family Church until they are in the 5th grade young leaders program. From that point forward, we have a systematic approach for developing them as gospel ministers.”²¹

²¹In an informal discussion with Jimmy Scroggins regarding the leadership process at Family Church, someone asked, “When does Family Church start training and developing their church planters?”

Beginning the leadership development process in the fifth grade displays just how important this is to the leadership of Family Church. Using a tool called The Three Circles (see figure 4), students in the residency program are encouraged to *recover and pursue* God's design for their lives. Many of these residents come from unconventional backgrounds for vocational ministry. Some have been in gangs, some in prison, some through drug and alcohol rehabilitation, and all are in need of recovering and pursuing God's design in their lives.

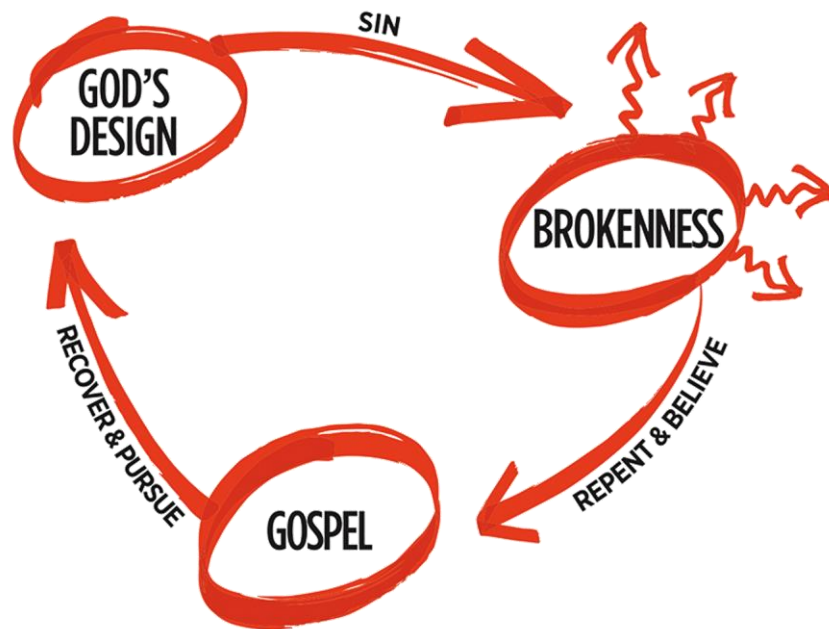


Figure 4. The three circles

Residents are developed by taking on experiential meaningful responsibilities in the church, as well as taking on scholastic and educational responsibilities in the program. Personal and spiritual development is vital to the success of the residency program at Family Church. Much like Cross Church, Family Church believes that

developing people does not just happen in the context of knowledge or experience, it also happens as a person's character and morality is being shaped.²²

The second highest category in the study on the Residency Program at Family Church was their emphasis on the *local church*. Family Church specifically labels their program as a “Church Planting Residency Program.”²³ A large portion of their curriculum deals with the theology and practice of ecclesiology. Having a vision for planting 100 churches in the South Florida region, Family Church seeks to plant multiplying churches that continue reproducing themselves. In the second year of the program, every resident is personally mentored by a Family Church campus pastor or executive staff member.

Family Church believes that the best way to learn servant leadership is by being in an environment where it is modeled. The culture among the staff at Family Church is one of service and hospitality, and the staff actively invite residents to participate in several of these ministry experiences inside the local church. Activities included revolve around the categories of membership, pastoral care, church life, church planting, leadership, and community outreach. Some of these experiences are gained at events such as baptism services, business meetings, hospital visitations, camps, retreats, staff meetings, weddings, and funerals.

Another priority for those in the Residency Program at Family Church is that they *value people*. This came up in an interview with the director of the residency program who said, “At Family Church we take the *family* part fairly seriously.”²⁴ Those in the residency program are recognized publically from the platform, and encouraged privately when needs arise. Resources, care, and preferential treatment are all given to

²²See the Staff 10 Commandments for Family Church in appendix 3.

²³Jimmy Scroggins, Steve Wright, and Mark Warnock, “Program Overview,” *Church Planting Residency Program—Year One* (syllabus, Family Church, August 2015- May 2016), 2.

²⁴Warnock, program director, interview.

those in the residency program. It was also stated in the interview that “the only reason we have a residency program is because we believe that God thinks people are important.” This kind of care and value of people is evident in the culture of the church and also in the culture of the residency program. Birthed out of a need to reach the millions of never-churched inhabitants of south Florida, the residency program holds high the priority of valuing people.

Another way people are valued in the residency program is the prioritization and special care given to the spouses and family members of the residency program participants. Family Church has a special Residency Wives program where the wives gather together periodically with the pastor’s wives. They meet for prayer, Bible study, encouragement, and fun as they consider the challenges of being in ministry. Children of residency members are also given discounted rates for camps and retreats within the student ministry and kid’s ministry. There is a general sense of care and concern for the students in the residency program and their families.

Imago Dei Church

Using the same coding process, a study was conducted on the Aspire program at Imago Dei Church. In this study, I identified several themes that continued to arise out of the language used in an interview with the leadership of the Aspire program. Imago Dei is a church plant that started in 2011, and the Aspire program was part of the initial plan from the beginning. Located in a seminary town, Imago Dei church is known for having strong Bible teaching, a gospel-centered vision, and practical leadership development opportunities. All of these traits were evident in the research of the Aspire program.

Identified practice/value. A thorough investigation of the interview transcripts, syllabi, and published material revealed several identifiable values and practices from the Aspire program. The following practices and values contributed to the best practices

found among the pastoral training program and their emphasis on training in the area of servant leadership. Table 5 shows the breakdown of how the Aspire program scored in the top fifteen categories of their identified practices and values. These occurrences are scored based on frequency and listed in order based on the data. After the table, a summary and analysis of the top three categories is given.

Table 5. Imago Dei Church practices and values

	Practice/Value	Score
1.	Developing People	28
2.	Practical Learning	26
3.	Local Church	21
4.	Bible	18
5.	Ministry Mentor	17
6.	Minister to Others	17
7.	Build Community	17
8.	Work Hard	12
9.	Evaluation	11
10.	Provide Leadership	11
11.	Display Humility	11
12.	Meaningful Responsibility	11
13.	Share Leadership	11
14.	Collaborative Learning	9
15.	Church Planting	8

The data clearly reveals that a major emphasis of the Aspire program is to *develop people*. Sessions resemble a collaborative learning environment where students are expected to arrive prepared to discuss a particular topic of study. These sessions are described as being “less of a lecture, and more of a discussion.”²⁵ While the Aspire program scored high in the area of developing people, it should be noted that they are specifically dedicated to the development men for the role of the pastorate. Since theologically they hold that the office of pastor is reserved for men, their program does not allow females.

²⁵Akin, program director, interview.

Imago Dei has a structured program where shepherds care for each of their members. Another way the Aspire program develops their students is by requiring them to serve as shepherds, serving the needs of their members. Under the oversight of an elder, each Aspire student leads a small group and is instructed in how to grow and multiply that group. Another way these students receive vocational development is by taking on meaningful responsibility. Since Imago Dei is a fairly new church, the first cohort of Aspire students was instrumental in helping to develop the church's bylaws, covenant, and core beliefs.

A third way students are developed is through an environment of what they call "healthy community." This kind of community is achieved through many shared meals among the students and their spouses, meaningful dialogue about important theological truths, and practical help in everyday life. Imago Dei intentionally keeps their cohorts to a maximum of 10 to 12 students in order to give proper care to the development of every student.

Another high value for the students in the Aspire program is that they receive *practical learning*. Several examples have already been given in the previous paragraphs. Practical learning is also achieved when Aspire students are invited to sit in on staff meetings, receiving criticism, care for the flock, and minister to real needs within the church. Students are given opportunities to develop sermons, preach and teach the Bible, administer the Lord's Supper, and baptize all within the context of a local church. The entire fourth semester is specifically dedicated and calibrated toward teaching students the practical implications of church planting.

The third highest category in the data on the Aspire program of Imago Dei church was the category of *local church*. Imago Dei has a high value on the local church and even local church membership. A typical benchmark for admission into the Aspire program is for students to have completed one year of membership at Imago Dei church. Aspire makes a big deal out of the local church, helping their students understand that

church is not an event you attend or a building you go to. In order to reinforce this, Imago Dei requires that all members of the church join a small group. A high value of the local church is also found in the curriculum of the Aspire program on ecclesiology.

Best Practices

The identified practices and values that emerged from the case studies revealed both distinct and common data from each local church. After comparing the data and analyzing facts revealed, a set of best practices emerged from these church-based pastoral training programs who desire to develop servant leaders. The top ten practices and values have been totaled and ordered in table 6, revealing several of the best practices that are common among the sample cases. After the table, a summary and analysis is given for the top 5 best practices and values. Each of the top 5 practices and values has earned a total score of 40 or higher in their occurrences of the data. The following table displays a set of best practices for developing servant leaders within church-based pastoral training programs.

Table 6. Top ten practices and values

	Practice/Value	Imago Dei	Family Church	Cross Church	Totals
1.	Developing People	28	19	31	78
2	Local Church	21	17	29	67
3.	Build Community	17	13	18	48
4.	Practical Learning	26	11	10	47
5	Minister to Others	17	13	11	41
6.	Value People	8	16	12	36
7.	Lead/Serve by Example	6	10	15	31
8	Bible	18	10	2	30
9	Share Leadership	11	11	8	30
10	Work Hard	12	8	8	28

Best practice 1: Developing people. The theme of intentionally developing people was overwhelmingly the most common value. All three studies scored the highest occurrences in this category, and all three churches have a high value on the development

of the individual minister. This value is one of the six categories of the OLA model, and validates the fact that those who seek to develop servant leaders for the churches of the world should work to develop the person as an individual. Valuing the person as a whole requires more than just cognitive or scholastic development. It is a holistic approach that includes the development of a person's morals, theology, physical appearance, and every other facet of their life.

Best practice 2: Strong connection to local church. Since the training programs were all ministries of their mother church, it was natural to hear strong ecclesiological commitment from each sample. Each sample was found using language that talked about local church multiplication, roles within the church, church leadership, and local church implementation. In two of the three samples, it was explicitly mentioned without being asked, that participants must join as members of the local church that is hosting the pastoral training program. While it was stated that the training programs have become a staffing pool for future ministerial staff positions within the mother church, the main purpose was to train up pastors for the churches of the world. Local church was very important to all three cases.

Best practice 3: Building community. A third best practice found among all three cases is an intentional push toward building community. Program leaders mentioned their meetings taking place over a meal, multiple trips together, and events for spouses and families as ways they have purposefully developed community among their residents. The cohort model in and of itself is a premeditated attempt at building a sense of community and lifelong friendships for those entering vocational ministry. Communal living, ministry mentor, and meaningful work all contributed to the successful building of strong community among the sample cases. This too is another category found in the OLA, once again reinforcing the importance of building community for successful servant leadership training.

Best practice 4: Practical learning. Another best practice that continued to arise from the data is that of practical learning. The environments of each sample case provided hands-on practical learning giving students a chance to see behind the curtain of real life ministry. Residents had opportunities to perform ordinances within the church, attend staff meetings, shepherd believers, and preach sermons under careful evaluation. Each respondent mentioned multiple times the importance of practical learning in their environment.

Best practice 5: Ministry to others. The fifth most common practice that emerged in the data was an emphasis on ministry to others outside the context of their training program. Students were able to learn how to develop as servant leaders when they went on mission trips, disciplined new believers, worked in mercy ministries, or counseled someone in a struggling marriage. Data revealed this taking place through Bible teaching, personal evangelism, and shepherding. A careful analysis of the data shows that servant leadership emerges when students have repeated opportunities to minister to the needs of others.

Evaluation of Research Design

The purpose of this research was to determine if a set of best practices would emerge that could be useful for the development of servant leadership within church-based pastoral training programs. This study utilized phenomenological methodology to produce descriptions of themes and patterns from qualitative interviews with stakeholders in the church-based pastoral training programs. The central phenomenon being studied in this research was the development of servant leadership qualities within church-based pastoral training models. The research utilized purposive sampling to determine three cases to formulate a multi-case study approach for the purpose of determining possible similarities among the research samples. The goal of this research was to develop a set of best practices found within church-based pastoral training programs that seek to train

pastors to be servant leaders. The purpose was accomplished and a set of best practices did indeed emerge out of the data.

CHAPTER 5

CONCLUSIONS

In Philippians 2:3-4, Paul encourages servant leadership when he says, “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others.” Greenleaf was on the right track when he said that servant leadership begins with making sure that other people’s highest priority needs are being served.¹ Cochrell brought greater clarity to servant leadership for the Christian, understanding that every person is a sinner who has rebelled against a holy God, and Christians can only strive toward servant leadership through the saving and sanctifying power of Jesus Christ.²

It is vital that church-based pastoral training programs seek to produce leaders who embody biblically-based servant leadership. How are churches intentionally developing servant leaders, and what are some of their best practices? A thorough investigation of the precedent literature revealed a gap in the research and concluded that current literature was unable to fully reveal a set of best practices. Through this research, such a list is now more apparent and available for those who wish to intentionally develop servant leadership within the students of their church-based pastoral training programs. The research revealed a set of ten common practices shared among the three sample cases. While some of the cases revealed a greater occurrence and frequency of

¹Robert K. Greenleaf, *The Servant as Leader* (New York: Paulist, 1970), 15.

²Timothy Robert Cochrell, “Foundations for a Biblical Model of Servant Leadership in the Slave Imagery of Luke-Acts” (Ph.D. diss., The Southern Baptist Theological Seminary, 2015), 8.

certain qualities, all ten of the shared qualities were common in all three cases, and appeared multiple times throughout the interviews with leaders of their programs.

Analysis of Results

Four research questions guided the framework of this study. The central question was, “How do Southern Baptist churches produce servant leaders through their church-based pastoral training programs?” Three Southern Baptist churches of varying sizes from different parts of the country were researched and analyzed. The literature review in chapter 2 and table 1 in chapter 3 provided clarity for the central research question. While every model is unique, the three Southern Baptist cases studied provided verifiable comparable documentation as to how they are producing servant leaders through their training programs.

Using the OLA as a guide, the second question asked, “What are the similarities between case studies, if any, in the presence, frequency, and levels of emphasis for each element of the OLA Servant Leadership Model? The third research question asked the converse of question 2, “What are the differences, between case studies, if any, in the presence, frequency, and levels of emphasis for each element of the OLA Servant Leadership Model?”³ The analysis in chapter 4 revealed that some of the elements of the OLA Servant Leadership Model were more frequent than others, which created similarities and differences in the emphasis between each church program. Table 7 shows how each element of the OLA model scored in the churches of the research sample. Totals of each category also reveal which categories were more prevalent than others, and which were less prevalent in the research.

³These research questions can be found in chap. 1.

Table 7. OLA scores by church

OLA Categories	Family Church	Cross Church	Imago Dei Church	Totals
Develops People	19	31	28	78
Builds Community	13	18	17	48
Values People	16	12	8	36
Shares Leadership	11	8	11	30
Provides leadership	8	7	11	26
Displays Authenticity	4	15	4	23

As can be seen in table 7, some of the categories from the OLA descriptors emerged frequently in the research, while others were less prominent. The most common value that arose out of the research is the value of developing people. This arose because of the holistic approach that each program takes in developing each individual person. This value was common in all three churches and was evident that the program coordinators were more concerned with the development of individual people rather than the development of a program. Several descriptors can be found to emphasize this value for each case. One case said they help their students strive for “their highest level of capability.”⁴ Another program coordinator said it was important that participants have concentrated time with their ministry mentor.⁵ The impetus for smaller cohorts was to ensure quality control for each individual participant. Still another program coordinator mentioned the goal of helping their students have a better quality of life as a result of being in the program.⁶ Not simply concentrating on making the organization or the world better, but rather making the individual better.

⁴Jeff Crawford, program director at Cross Church School of Ministry, interview with author, June 14, 2016.

⁵Nathan Akin, program director of the Aspire Program at Imago Dei Church, interview with author, July 6, 2016.

⁶Mark Warnock, program director of the Residency Program at Family Church, interview with author, August 15, 2016.

The fourth research question that guided this study was, “What, if any, are the best practices shared by churches that are intentionally producing servant leaders in their church-based pastoral training programs?” A host of best practices did indeed emerge from the research. The results from this question helped to produce resources for churches who wish to train developing pastors in the area of servant leadership within their church-based pastoral training programs. Although these shared common practices do not guarantee success for every church-based training program, they are transferable principles and practices that would be helpful for any local church seeking to produce servant leadership.

Developing Servant Leadership Comes from Developing People

By its very design, the seminary setting and other academic institutions primarily focus on developing a student academically. Progress is gauged based on test scores, writing projects, class presentations, and other objectives as outlined in their course syllabi. Success is easily identifiable and quantitative based on the grade the student receives for the work completed. The church-based training environment is much different. It is a more qualitative approach that focuses on a student’s holistic development as a Christian minister. Development is not restricted to how someone is progressing scholastically, but may also be gauged by observing how the student is progressing physically, emotionally, relationally, academically, and spiritually. Success for the student is not just measured on “what the student knows,” but rather, a well-rounded evaluation of character and competencies.

Serving In Loco Parentis

The program coordinators were deliberate to help students make wise and thoughtful decisions in arenas such as their dating life, finances, educational endeavors, and other life decisions. The Latin term for this developmental approach is *in loco parentis*, which means “in the place of a parent.” This term refers to the legal

responsibility of a person or organization to take on some of the functions and responsibilities of a parent.⁷ Program coordinators were constantly seeking to act in the best interests of the student as they saw fit, *in loco parentis*. Through interviews with program coordinators, it was clear that program leaders were concerned with helping students make more than just academic decisions. Conversations reflected a tone of concern, coupled with content that led to discussions resembling those that would be typical between a parent and a child.

Focusing on the development of the individual allowed for servant leadership to naturally emerge within the life of the student. One respondent stated that there are times when a student had to be rebuked and coached on how to take a humble and teachable posture. Some students seemed to be “motivated toward the spotlight” instead of being motivated to serve. Public speaking and large group leadership has the propensity to develop egotistical maniacal leadership traits. The apostle Paul reminds Timothy and Titus that pastors should be careful to avoid the temptation of becoming “puffed up with conceit” (1 Tim 3:1-7; Titus 1:6-9).

Local Church Breeds Servant Leadership

The research revealed that studying within the context of the local church gave students a humble sense of prospective since they were dealing with challenges faced by actual people. Rather than focusing on the theoretical aspects of ecclesiology, students had opportunities to flesh out their theology in practice. Measured by earthly corporate standards, the job of the pastorate is not very glorious. The gauges used to measure success in the corporate world do not work the same way in the local church. In the local church, millionaire’s sit in church services next to those on government assistance. High school drop outs sit next to Ph.D. graduates. Many times the senior pastor of a church

⁷Law.com, “*in loco parentis*,” accessed August 16, 2016, <http://dictionary.law.com/Default.aspx?typed=in+loco+parentis&type=1&submit1.x=86&submit1.y=20&submit1=Look+up>.

can be seen setting up chairs, picking up trash, and cleaning the church bathroom. Tasks that would be considered by some as lowly. The on-the-job instruction of the church-based pastoral training programs studied in this research helped to destroy the corporate approach of success in the minds of the participants, giving them a stronger value of servant leadership within the local church.

Compassion Breads Servant Leadership

The very nature of church work is a vocation of servanthood. Within the cases studied, participants had opportunities to spend time working with mercy ministries providing sustainable care to those who needed it most. Students were also given opportunities to minister to the elderly, impoverished, sick, and needy all within the context of the local church. Mission trips and community outreach programs helped to cultivate a sense of compassion as well. Some participants assisted with funerals and provided care for grieving families. The glorious task of serving the needs of a church family is a daily reminder to pastors and ministers that every person is created in the image of God with a soul that will last forever (Gen 1:27). This kind of compassion breads servant leadership.

Servant Leadership Is a Derivative of Strong Community

One of the six categories of the OLA has to do with building community among those in the workplace. A common factor that continued to emerge in the research is an emphasis on building community within the organization. Each case had evidence of this being an important value of their training program. The Cross Church School of Ministry partnered students up in small pods for serving together in ministry. Their housing accommodations were apartments that helped cultivate communal living, much like what is found within a fraternity or sorority. The Cross Church School of Ministry president emphasized this when he said, “We try to focus against the mentality that everyone has

their own little kingdom. We want students to realize that it's all about His Kingdom.”⁸
This type of selfless motivation becomes an impetus for biblical community.

Both Family Church and Imago Dei church discussed the importance of involving spouses in the training that takes place, stating that this helps them build stronger community. All three training programs mentioned how many of their trainings intentionally take place over meals to help cultivate better community. One interview respondent said “Ministry is ultimately living with people, so we try to model this in the cohort.”⁹ Another respondent said that the only reason they structure their training program in a cohort fashion is to foster a sense of community.¹⁰ Living and working in community brings with it an environment for authentic vulnerability, which leads to a greater emphasis on servant leadership. One respondent said, “Building community is important in their training because this is what they will need to emulate when they are pastors.”¹¹

Contribution of Research to the Precedent Literature

Extensive research has been completed in the field of church-based pastoral training, as well as in the area of servant leadership. This study is unique in that it applied empirical research to determine how students were being trained in the area of servant leadership in church-based pastoral training programs. The artifacts collected, analysis of data, and cases researched provide useful information for churches desiring to start or improve a church-based pastoral training program in the area of servant leadership. The ordered list of best practices that emerged from the study can be useful

⁸Crawford, program director, interview.

⁹Ibid.

¹⁰Akin, program director of the Aspire, interview.

¹¹Warnock, program director, interview.

as a proven set of values being implemented within church-based pastoral training programs that intentionally train toward servant leadership.

This study is also a helpful contribution to scholarly literature in the way that it presents several practical examples of how other churches operate their programs. Table 1 in chapter 3 is especially helpful in learning about different ways church-based programs are organized and distinct. Additional contributions of this study include the practical examples listed throughout as ideas of best practices. This research confirmed the importance of the categories of servant leadership as outlined by Jim Laub and the OLA, while also addressing areas that are void in the present literature.¹²

Recommendations for Practice

Seven values or practices emerged from the research and are recommended for church-based pastoral training programs that desire to intentionally develop servant leadership. These values or practices are not listed in an order of importance or frequency.

Developing People Is More Important than Developing Programs

In each of the cases studied, there was a common theme of developing the people who dedicated themselves to the rigorous expectations of the program. Language in the interviews indicated a strong care for the individual person more than the protection of a brand or institution. Two of the three churches being studied actually changed the name of their church (some more than once) in order to be more effective in their region.¹³ While the training programs were important, it was overtly more critical that each individual participant was developed for success.

¹²See appendix 1 for OLA categories.

¹³Family Church changed its name from the First Baptist Church of West Palm Beach, and Cross Church was originally founded as The Liberty Church in 1870, and later named The First Baptist Church of Springdale, then to Cross Church.

While the practice of *developing people* is an overarching and broad category, churches can display care for the development of the individual in specific ways. One-on-one meetings, gestures of appreciation, and an overall vocabulary that demonstrates a high level of care and concern for the individual student were displayed in the three cases studied. Additionally, church-based pastoral training program leaders can display a strong care for the individual student in the way that they help the student determine his or her next steps in ministry, even if their next step is outside of the church where they are receiving training. This type of selfless training demonstrates care for the individual and is a visible display of servant leadership for the participant.

Regular, Collaborative, Substantive Meetings

Church-based training programs that intentionally focus on servant leadership had regular meetings scheduled in the rhythm of ongoing training. These meetings were described as collaborative and substantive. In terms of collaborative, program coordinators expressed that the meetings were led with open-ended questions that allowed students to engage in dialogue with everyone present. The School of Ministry at Cross Church even described their program meetings intentionally implementing the “oxford style” of learning.

Meetings are also described as being substantive. Participants were encouraged to show up prepared, having already read specific texts ready to discuss selected topics. Interactive discussions helped students develop their own thoughts on specific theological and cultural issues for pastoral ministry. Each program coordinator described the meeting as a high priority in the program, and without the regular meeting the program would not be nearly as successful. The meetings were utilized as a regular time of accountability, learning, and personal development, which also cultivated a stronger sense of self-awareness for the individual.

Cultivate Biblical Community

The design of each training program had intentional underpinnings that helped to create biblical community. High prioritization of regular meetings, meals together, communal living quarters, extended trips together, and daily serving opportunities all contributed to a high level of community within the cohorts. Two of the three churches even discussed the importance of including spouses on specific elements of the training. This type of intentional community brings alignment in the program around the mission, vision, and values of the church.

Jesus spoke of the power of motivation that is fueled by love (1 John 4:7-21). Program developers should be intentional in developing training programs that teach their students to love one another. In the interview with the director of Family Church's residency program he said, "Our residency program puts the *family* back in *Family Church*." One of the common metaphors in the Bible for the local church is the word *family* (Eph 2:19). When students in the pastoral training programs learn how to live, work, and worship as a family, then they are also able to teach these values to the church at large.

Assign Meaningful Responsibility

Students in the pastoral training programs were said to have greater ministerial responsibility than what would typically be seen in the job description of an intern.¹⁴ While students were required to perform tasks that would be viewed by some as menial or insignificant, their primary responsibilities were meaningful and consequential. In each of the three programs, students had opportunities to preach and teach the Bible, administer church ordinances, and plan large events. Responsibilities were typically not clerical in nature, although sometimes that was required also.

¹⁴Crawford, program director, interview.

The practical nature of church-based training allows students to walk away with a resume full of pastoral experience. This kind of meaningful responsibility will place students in a strong position to be hired by a local church. The academic nature of a seminary context is a breeding ground for pride. The apostle Paul describes knowledge as a key contributor to pride in the life of a believer (1 Cor 8:1). Working with the detailed and sinful complexities of the people being ministered to in the local church will help students to lead like servants. When Jesus ministered to the people in Jerusalem, he developed a love and compassion for them (Matt 9:36). Hands on ministry with meaningful responsibility helps to develop compassion and servant leadership in the life of the minister.

Require a Ministry Mentor

All three churches in this study had a structured system for their participants to have an assigned ministry mentor. The role of the mentor was to help the student succeed throughout the course of the program and beyond. Mentors were given the freedom to speak into the life of the student on trivial and consequential matters for the edification of the student. The apostle Paul recommends this approach in his pastoral epistle to Titus by encouraging the older men to teach the younger men, and the older women to teach the younger women (Titus 2). This non-coed approach to pastoral ministry opens the door for genuine accountability, which also paves the way for servant leadership.

The development of a ministry mentor is a benefit that goes on long after the student completes the pastoral training program. Even if the student moves away, the relationship with the ministry mentor can remain as a source of encouragement, wisdom, and guidance throughout their ministry career. Several divinity schools and seminaries

also see the value of a ministry mentorship program and have worked to develop those programs within their schools.¹⁵

Encourage Students to Lean into Lostness

The demands of a local church will always have a gravitational pull away from reaching the unchurched. A typical week for pastors may include organizing small groups, preparing worship services, developing staff members, and meeting with parishioners. These tasks and many more have a way of unintentionally suspending evangelism efforts within the local church. An intentional push toward engaging the unchurched will help students develop healthy spiritual habits in the formative years of their ministry career.

This type of intentionality should also be considered when training ministers to engage with mercy ministries. Working with people in difficult situations will help develop a heart of compassion that leads to servant leadership in the life of the pastor. Mercy ministries found within the sample churches include pregnancy resource centers, food and clothing ministries, health care clinics, reading programs, local elementary schools, and mentoring of inner-city youth.

Leadership by Example

Servant leadership is better caught than taught. Students need an example to follow. Each of the pastoral training programs in this study indicated strong servant leadership at the top of their organization. In *The Leadership Challenge*, Kouzes and Posner write,

It's not enough for leaders to simply deliver a rousing speech or talk about lofty ideals or promising futures. Compelling words may be essential to lifting people's spirits, but leaders know that constituents are more deeply moved by deeds.

¹⁵Dallas Theological Seminary and Denver Seminary both have a structured ministry mentorship program.

Constituents expect leaders to show up, to pay attention, and to participate directly in the process of getting extraordinary things done. Leaders take every opportunity to show others by their own example that they're deeply committed to the values and aspirations they espouse. Leading by example is how leaders make visions and values tangible.¹⁶

Servant leadership is best taught when those in the highest positions of leadership within the organization model it. If servant leadership is aspirational, yet key leadership is not modeling it, then the organization looks hypocritical. Cochrell explains, "Scripture is clear that every person is bound by sin and is inwardly-focused apart from the redemptive work of Christ."¹⁷ Local church leadership must intentionally model servant leadership in order to help participants strive for the redemptive work that can only come through Christ.

Recommendations for Further Research

Upon completion and review of this research and its findings, two recommendations for further research are suggested. The purpose of this study focused on one aspect from the theme of servant leadership, which had to do with the training of pastors in church-based programs. Further research would be helpful that examined the best practices of servant leadership training within the seminary context. Servant leadership is not an area of study that is confined to the practitioner's learning arena. A multi-case study of the six Southern Baptist seminaries in the area of servant leadership would produce a set of best practices that could be shared among all of the Southern Baptist and non-Southern Baptist seminaries.

Another recommendation of further research would come as a follow up for those who have completed the church-based pastoral training programs studied in this research. In other words, did the training programs actually produce servant leaders? Only time will tell. This further research would be a study of participants who completed

¹⁶James M. Kouzes and Barry Z. Posner, *The Leadership Challenge*, 3rd ed. (San Francisco: Jossey-Bass, 2003), 40.

¹⁷Cochrell, "Foundations for a Biblical Model," 8.

their training in one of the three church-based programs from this research, and are now filling staff positions in a local churches. This study would seek to discover if these leaders are demonstrating servant leadership qualities as a result of their training.

Plea to Train

I love the local church. When organized and lead biblically, it is an unstoppable force that breaks down the gates of Hell (Matt 16:18; Rev 21:9). When describing His church, God uses several endearing terms of designation. He calls her his bride (Eph 5:25-27), the body of Christ (1 Cor 12:27), and his family (Eph 2:19). If the local church is indeed the hope of the world, and if God places such a high value on the local church, then pastoral leadership within the church is an important position. In attaining pastoral qualifications for the pastorate (Titus 1:5-9; 1 Tim 3:1-7; 1 Pet 5:1-4), it is imperative that these God-called men learn how to rightly divide the word of truth (2 Tim 2:15); however, additional training is just as important.

The local church provides an on-the-job training ground for young pastors to learn the practical skills of church leadership. The local church provides accountability for men learning how to be devoted husbands and dads who exhibit hospitality. The local church teaches young men how to be humble and not arrogant, gentle and not quick-tempered, peaceful and not violent, self controlled.

The research is clear that best practices do exist among church-based pastoral training programs that are committed to training up servant leaders. This research is an encouragement to the universal church, as each of these best practices is scalable and requires little to no financial resources. The best practices that emerged in this research can be implemented in a church of 50 or a church of 5,000. Pastors have been given a great mandate to training the next generation of future ministers of the gospel. Instead of relying on the training of the seminary alone, the local church would have stronger sustained health if training came from within. May those reading this study find great excitement, passion, and encouragement to begin training pastors today.

Concluding Thoughts

Education matters. The training that one receives in their formative years of training can have a great impact on their vocational career. Training is important in any field of study, and the church of the Lord Jesus Christ is no different. In his instructions to Timothy, Paul encourages him by saying, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:15). Seminary training is vital for the preaching and proclamation of Scriptures; however, a balanced approach to pastoral training that includes an element of church-based training will equip leaders for the wide range of theological and practical challenges he will face.

This research revealed how three local churches have successfully developed church-based pastoral training programs that train their students to be servant leaders. The set of best practices that emerged from the research will be a helpful resource for ministry leaders who seek to train their students in the area of servant leadership. Servant leadership is not natural, it is supernatural. Cochrell pointed out the sinful nature in every person that drives humanity toward hedonism.¹⁸ Through the work of the Holy Spirit and by following the example of Christ, servant leadership can be learned and modeled for the local churches of the world for the glory of God.

¹⁸Cochrell, “Foundations for a Biblical Model,” 8.

APPENDIX 1
OLA CATEGORIES

Table A1. Items clustered into potential subscores

TABLE 2. Items Clustered into Potential Subscores

<i>Potential Subscores</i>	<i>Categories</i>	<i>Items Servant leaders:</i>
Values people	By believing in people <i>Maintaining a high view of people</i>	<ul style="list-style-type: none"> • Respect others • Believe in the unlimited potential of each person • Accept people as they are • Trust others • Are perceptive concerning the needs of others • Enjoy people • Show appreciation to others
	By putting others first <i>Before self</i>	<ul style="list-style-type: none"> • Put the needs of others ahead of their own • Show love and compassion toward others
	By listening <i>Receptive, non-judgmental</i>	<ul style="list-style-type: none"> • Are receptive listeners
Develops people	By providing for learning and growth <i>Developing potential</i>	<ul style="list-style-type: none"> • Provide opportunities for people to develop to their full potential • Leaders use their power and authority to benefit others • Provide mentor relationships in order to help people grow professionally • View conflict as an opportunity to learn & grow • Create an environment that encourages learning
	By modeling	<ul style="list-style-type: none"> • Lead by example by modeling appropriate behavior • Models a balance of life and work and encourages others to do so
	By encouraging	<ul style="list-style-type: none"> • Build people up through encouragement and affirmation

(table continues)

Table A1 continued

TABLE 2. (continued)

Potential Subscores	Categories	Items Servant leaders:
Builds Community	By enhancing relationships	<ul style="list-style-type: none"> • Relate well to others • Work to bring healing to hurting relationships
	By working collaboratively <i>Emphasizing teamwork</i>	<ul style="list-style-type: none"> • Facilitate the building of community & team • Work with others instead of apart from them
	By valuing the differences of others <i>Differing gifts, cultures, viewpoints</i>	<ul style="list-style-type: none"> • Value differences in people • Allow for individuality of style and expression
Displays authenticity	By being open to being known <i>Willing to be transparent</i>	<ul style="list-style-type: none"> • Admit personal limitations & mistakes • Are open to being known by others • Promote open communication and sharing of information • Are accountable & responsible to others
	By being learners <i>Being self aware, open to input from others</i>	<ul style="list-style-type: none"> • Are non-judgmental – keep an open mind • Are open to learning from others • Are flexible – willing to compromise • Evaluate themselves before blaming others • Are open to receiving criticism & challenge from others
	By maintaining integrity <i>Honest, consistent, ethical behavior</i>	<ul style="list-style-type: none"> • Are trustworthy • Demonstrate high integrity & honesty • Maintain high ethical standards

(table continues)

Table A1 continued

TABLE 2. (continued)

Potential Subscores	Categories	Items <i>Servant leaders:</i>
Provides leadership	By envisioning the future <i>Intuition as to direction for the organization</i>	<ul style="list-style-type: none"> • Has a vision of the future • Uses intuition and foresight to see the unforeseeable • Provides hope to others
	By taking initiative <i>Moving out ahead</i>	<ul style="list-style-type: none"> • Encourages risktaking • Exhibits courage • Has healthy self-esteem • Initiates action by moving out ahead • Is competent – has the knowledge and skills to get things done
	By clarifying goals <i>Understanding what it takes to get to the vision</i>	<ul style="list-style-type: none"> • Is clear on goals and good at pointing the direction • Is able to turn negatives into positives (threats to opportunities)
Shares leadership	By sharing power <i>Empowering others</i>	<ul style="list-style-type: none"> • Empowers others by sharing power • Is low in control of others • Uses persuasion to influence others instead of coercion
	By sharing status <i>Issues of position, honor, self-promotion</i>	<ul style="list-style-type: none"> • Is humble – does not promote him or herself • Leads from personal influence rather than positional authority • Does not demand or expect honor and awe for being the leader • Does not seek after special status or perks of leadership

This table is from Laub’s abstract of his dissertation. Permission granted for use in this thesis. James Alan Laub, “Assessing the Servant Organization: Development of the Organizational Leadership Assessment (OLA) Instrument” (Ed.D. thesis, Florida Atlantic University, 1999), accessed March 23, 2016, <http://olagroup.com/Images/mmDocument/Laub%20Dissertation%20Brief.pdf>.

APPENDIX 2

PRIMARY INSTRUMENT

Preliminary Questionnaire

A preliminary survey will be utilized to determine general information regarding each training program.

1. What is the length of your program?
2. Is there a cost for your program? If so, how much?
3. Describe the curriculum for your program.
4. List the specific benefits of your program.
5. List your accreditation partnership(s).
6. What makes your program distinct from other programs?
7. How large is each cohort?
8. Is there a gender requirement for admission?
9. Is there an educational requirement for admission?
10. Does your program require participants to have a ministry mentor?

Interview Questions

In addition to the general questions, specific questions will be asked through personal interviews of program participants and leaders. Some of those questions will be, but are not limited to, the following:

1. How do current leaders (pastors) in your church model servant leadership?
2. In what ways does your church model or train servant leadership?
3. How do you train participants in your program to be servant leaders?
4. Describe how your program is effective at training students to provide leadership.
5. Describe how your program is effective at training students to build community.
6. Describe how your program is effective at training students to share leadership.
7. Describe how your program is effective at training students to develop people.
8. Describe how your program is effective at training students to value people.
9. Describe how your program is effective at training students to display authenticity.

APPENDIX 3

AGREEMENT TO PARTICIPATE

The research in which you are about to participate is designed to determine how and to what extent servant leadership is being developed in selected church-based pastoral training programs. This research is being conducted by Aaron Filippone for purposes of thesis research. In this research, you will be asked to complete the OLA assessment, as well as answer several questions pertaining to the pastoral training program you lead. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this interview and the OLA assessment, you are giving informed consent for the use of your responses in this research.

Participant Name _____

Participant Signature _____ Date _____

APPENDIX 4

FAMILY CHURCH STAFF TEN COMMANDMENTS

STAFF TEN COMMANDMENTS

- ***Thou shalt not visit the opposite sex alone at home.***
- ***Thou shalt not counsel the opposite sex alone at the office.***
- ***Thou shalt not counsel the opposite sex more than once without the person's mate.***
- ***Thou shalt not go to lunch alone with the opposite sex.***
- ***Thou shalt not show affection that could be questioned.***
- ***Thou shalt not discuss detailed sexual problems with the opposite sex in counseling.***
- ***Thou shalt not discuss the marriage problems with an attender / member of the opposite sex.***
- ***Thou shalt not be in an automobile alone with the opposite sex.***
- ***Thou shalt be careful in answering cards, letters, and electronic communications from the opposite sex.***
- ***Thou shalt pray for the integrity of other staff members.***



APPENDIX 5

CHURCH TRAINING PROGRAM SYLLABUS: CROSS CHURCH SCHOOL OF MINISTRY

Seminar 1



Integrative Seminar I: *Life*

PROFESSOR

Name: Dr. Jeff Crawford

Title: Professor of Record

Email: jeffc@crosschurch.com Phone: 479-650-4710 Office: Springdale Campus

COURSE DESCRIPTION

An intensive supervised ministry experience focused on the development of competencies related to effective life skills in ministry and consisting of the following: ministry service in a pre-approved setting, involvement in a formal church-based internship / pastoral training program, and appropriate academic requirements which will enhance the student's understanding and practice of life skills in ministry. Pre-approval required. (6 hours).

CLASSROOM VALUES OF THE LEARNING COMMUNITY

The professor will guide the learning experiences in this course based on the following educational values he possesses: 1. We are all life-long learners, 2. Learning best takes place via collaboration, 3. Writing and reading are emphasized over tests and quizzes, 4. An "Oxford-style" round table format is best suited for this program versus traditional lecture formatting.

REQUIRED READINGS AND RESOURCES

The following readings and resources are required. Books/articles will be read in their entirety unless otherwise noted.

Required Textbooks:

Bible (bring to every class session)

Books:

Ordering Your Private World – Gordon MacDonald

Ten Things Every Minister Needs to Know – Ronnie Floyd

The Power of Prayer and Fasting – Ronnie Floyd

Intimacy with the Almighty – Chuck Swindoll

Finishing Strong – Steve Farrar

Articles:

Ten Things Pastors Wish They Knew Before Becoming Pastors – Thom Rainer

Seven Things Pastor's Wives Wished They Had Been Warned About – Thom Rainer

Schedule:

October 19, 2016 – Case Study due.

November 23, 2016 – Writing Project due.

December 7, 2016 – Book Critiques Due

December 14, 2016 – Final reading report and ministry journal due.

LEARNING GOALS AND EVALUATION

1. The student will be able to articulate a biblical foundation for Life Skills in Ministry by examining pertinent biblical texts, reviewing applicable literature, and engaging in thoughtful discussions on the topic with the professor and pastors.

Evaluation: Writing Project (20 pts)

Required Reading/Writing Assignments (25 pts)

2. The student will be able to apply Life Skills in Ministry by practicing the material learned from related reading, through reflective journaling, and mentoring with the professor and pastors.

Evaluation: Journaling (5 pts) and Case Study (15 pts)

3. The student will further develop his Life Skills in Ministry competencies by being immersed in a supervised ministry setting where he will have opportunities to practice these skills under the guidance of pastors and ministry leaders.

Evaluation: Involvement in an Internship / Pastoral Training Program (15 pts).

Contextualized Ministry Experience (20 pts).

LEARNING ACTIVITIES AND ASSESSMENTS

The following assignments totaling 100 points are to be completed as described below by the dates indicated.

Required Assignments Summary – 100 points

1. **Required Reading / Writing Assignments (25 pts total / reading is 15 pts and book critiques are 5 pts each).** The student will read all texts and articles as assigned and submit a reading report at the end of the semester. **The professor will assign additional articles and other readings during the semester.** The student will prepare a four-page book critique for two of the texts for the course. Students can choose the texts they critique.

2. **Writing Project (20 pts).**

The student will prepare a writing project laying out a personal life plan for success in ministry. The life plan will include the following topics:

- Management of personal life – health, time, family, spirit, finances
- Planning for the future
- Stewardship

The writing project will be 15 pages in length in APA style. It will include a cover page and reference list to include 10-15 sources. Specific guidelines will be given by the professor.

3. Case Study (15 pts).

The student will develop a thorough case study of a Cross Church staff member focusing on the staff members personal Life Skills in ministry as part of the student's contextualized ministry experience (on-field ministry time). The student will use the following guidelines in preparing the case study.

A case study is a written account of a particular ministry staff member. It is an open-ended and unbiased in reporting the situation. The case study should begin with an interview of the Cross Church staff member using at least 10 pre-determined questions. Questions should focus on the personal life of the staff member – how they balance home and ministry, time, management of health and finances, etc. The interview will serve as the basis for the written case study.

In writing a case study, accuracy and objectivity are important. If opinions are expressed, they should be attributed to characters in the case, not to the author's bias. Cases studies should be written from a third-person, not a first-person perspective. All names and other recognizable data should be disguised where appropriate.

The following components need to be included in a case:

1. **Introduction:** Describe the ministry context of Cross Church.
2. **Background:** Give important background information on the person being studied so that the reader will understand the larger context.
3. **Description:** Recreate the situation in enough detail to give the readers an accurate replay of the event. Help the reader to "feel" what is happening. Walk us through the interview process as if we were there.
4. **Summary:** Finish with concluding remarks – what you learned, what you can apply, etc.

The Case Study should be 15 pages in length using APA style.

4. Involvement in a Ministry Residency / Pastoral Training Program (40 pts).

The student is expected to be involved in a church-based residency / pastoral training program where he works under the direct supervision of a Cross Church staff member for a minimum of 40 hours per week. The purpose of this involvement is prepare the student as a leader for life, ministry, and the Gospel advancement globally.

A 5 page end of course summary of the ministry residency experience will be required.

GRADING SCALE

A	4.0	96-100	B	3.0	86-88	C	2.0	76-78	D	1.0	66-68
A-	3.7	93-95	B-	2.7	83-85	C-	1.7	73-75	D-	0.7	63-65
B+	3.3	89-92	C+	2.3	79-82	D+	1.3	69-72	F	0.0	0-62
WP	Withdraw Pass										
WF	Withdraw Fail										
I	Incomplete (no grades of incomplete will be issued for this course except in an extreme circumstance as determined by the professor)										

ATTENDANCE

Students are expected to attend all sessions.

RESPECT FOR DIVERGENT VIEWPOINTS

Students and faculty are to show appropriate respect for each other even when divergent viewpoints are expressed in the classroom. Such respect does not require agreement with or acceptance of divergent viewpoints.

STYLE

All papers should be submitted using the APA style guide.

PHYSICALLY CHALLENGED STUDENTS

In order to ensure full class participation, any student with a disabling condition requiring special accommodations (tape recorders, special adaptive equipment, special note-taking or test-taking needs) is strongly encouraged to contact the professor at the beginning of the course.

PLAGIARISM

Plagiarism is using the words or ideas of someone else without giving them appropriate credit. Students are expected to always credit sources appropriately. Failure to do so will potentially result in the student's failure of this course and referral to the President for disciplinary action as is deemed appropriate.

ELECTRONIC COPIES OF ASSIGNMENTS

Students are expected to retain an electronic copy of all assignments submitted in this course. This will ensure that the student would be able to resubmit an assignment if it was lost in the grading process.

Seminar 2



Integrative Seminar II: *Ministry*

PROFESSOR

Name: Dr. Jeff Crawford

Title: Professor of Record

Email: jeffc@crosschurch.com Phone: 479-650-4710 Office: Springdale Campus

COURSE DESCRIPTION

An intensive supervised ministry experience focused on the development of competencies related to effective ministry and consisting of the following: ministry service in a pre-approved setting, involvement in a formal church-based internship / pastoral training program, and appropriate academic requirements which will enhance the student's understanding and practice of life skills in ministry. Pre-approval required. (6 hours).

CLASSROOM VALUES OF THE LEARNING COMMUNITY

The professor will guide the learning experiences in this course based on the following educational values he possesses: 1. We are all life-long learners, 2. Learning best takes place via collaboration, 3. Writing and reading are emphasized over tests and quizzes, 4. An "Oxford-style" round table format is best suited for this program versus traditional lecture formatting.

REQUIRED READINGS AND RESOURCES

The following readings and resources are required. Books/articles will be read in their entirety unless otherwise noted.

Required Textbooks:

Bible (bring to every class session)

Books:

The Most Powerful Minutes in a Leaders Day – John Maxwell

Visioneering – Andy Stanley

Truth Matters – Andreas Köstenberger, Darrell Bock, and Josh Chawtraw

I Am a Church Member – Thom Rainer

Articles:

Lessons from the worlds most captivating presenters – Marta Kagan

Six critical steps to take in the first 90 days as pastor – Jerry Sutton

Confessional integrity and stewardship of words – Al Mohler

Schedule:

October 12, 2016 – Book 1 critique

January 25, 2017 – Book 2 critique

February 8, 2017 – Case Study due.

March 15, 2017 – Preaching Project due

April 19, 2017 – Book Critiques Due

April 26, 2017 – Final reading report and ministry journal due

LEARNING GOALS AND EVALUATION

1. The student will be able to articulate best ministry practices by examining pertinent biblical texts, reviewing applicable literature, and engaging in thoughtful discussions on the topic with the professor and pastors.

Evaluation: Preaching Project (20 pts)

Required Reading/Writing Assignments (25 pts)

2. The student will be able to apply best ministry practices by implementing the material learned from related reading, through reflective journaling, and mentoring with the professor and pastors.

Evaluation: Journaling (5 pts) and Case Study (15 pts)

3. The student will further develop his best ministry practices being immersed in a supervised ministry setting where he will have opportunities to practice these skills under the guidance of pastors and ministry leaders.

Evaluation: Involvement in an Internship / Pastoral Training Program (15 pts).

Contextualized Ministry Experience (20 pts).

LEARNING ACTIVITIES AND ASSESSMENTS

The following assignments totaling 100 points are to be completed as described below by the dates indicated.

Required Assignments Summary – 100 points

1. **Required Reading / Writing Assignments (25 pts total / reading is 15 pts and book critiques are 5 pts each).** The student will read all texts and articles as assigned and submit a reading report at the end of the semester. **The professor will assign additional articles and other readings during the semester.** The student will prepare a four-page book critique for two of the texts for the course. Students can choose the texts they critique.

2. **Preaching Project (20 pts).**

The student will prepare and preach a sermon in a real ministry context. The manuscript / outline of the sermon will be prepared and evaluated ahead of time by the cohort. A two page follow-up self-evaluation of the sermon after it is delivered will serve as the capstone to this assignment.

3. **Case Study (15 pts).**

The student will develop a thorough case study of a Cross Church staff member focusing on the staff members best ministry practices as part of the student's contextualized

ministry experience (on-field ministry time). The student will use the following guidelines in preparing the case study.

A case study is a written account of a particular ministry staff member. It is an open-ended and unbiased in reporting the situation. The case study should begin with an interview of the Cross Church staff member using at least 10 pre-determined questions. Questions should focus on the personal life of the staff member – how they balance home and ministry, time, management of health and finances, etc. The interview will serve as the basis for the written case study.

In writing a case study, accuracy and objectivity are important. If opinions are expressed, they should be attributed to characters in the case, not to the author's bias. Cases studies should be written from a third-person, not a first-person perspective. All names and other recognizable data should be disguised where appropriate.

The following components need to be included in a case:

1. **Introduction:** Describe the ministry context of Cross Church.
2. **Background:** Give important background information on the person being studied so that the reader will understand the larger context.
3. **Description:** Recreate the situation in enough detail to give the readers an accurate replay of the event. Help the reader to "feel" what is happening. Walk us through the interview process as if we were there.
4. **Summary:** Finish with concluding remarks – what you learned, what you can apply, etc.

The Case Study should be 15 pages in length using APA style.

4. Involvement in a Ministry Residency / Pastoral Training Program (40 pts).

The student is expected to be involved in a church-based residency / pastoral training program where he works under the direct supervision of a Cross Church staff member for a minimum of 40 hours per week. The purpose of this involvement is prepare the student as a leader for life, ministry, and the Gospel advancement globally.

A 5 page end of course summary of the ministry residency experience will be required.

GRADING SCALE

A	4.0	96-100	B	3.0	86-88	C	2.0	76-78	D	1.0	66-68
A-	3.7	93-95	B-	2.7	83-85	C-	1.7	73-75	D-	0.7	63-65
B+	3.3	89-92	C+	2.3	79-82	D+	1.3	69-72	F	0.0	0-62
WP	Withdraw Pass										
WF	Withdraw Fail										
I	Incomplete (no grades of incomplete will be issued for this course except in an extreme circumstance as determined by the professor)										

ATTENDANCE

Students are expected to attend all sessions.

RESPECT FOR DIVERGENT VIEWPOINTS

Students and faculty are to show appropriate respect for each other even when divergent viewpoints are expressed in the classroom. Such respect does not require agreement with or acceptance of divergent viewpoints.

STYLE

All papers should be submitted using the APA style guide.

PHYSICALLY CHALLENGED STUDENTS

In order to ensure full class participation, any student with a disabling condition requiring special accommodations (tape recorders, special adaptive equipment, special note-taking or test-taking needs) is strongly encouraged to contact the professor at the beginning of the course.

PLAGIARISM

Plagiarism is using the words or ideas of someone else without giving them appropriate credit. Students are expected to always credit sources appropriately. Failure to do so will potentially result in the student's failure of this course and referral to the President for disciplinary action as is deemed appropriate.

ELECTRONIC COPIES OF ASSIGNMENTS

Students are expected to retain an electronic copy of all assignments submitted in this course. This will ensure that the student would be able to resubmit an assignment if it was lost in the grading process.

Seminar 3



Integrative Seminar III: *Global Gospel Advancement*

PROFESSOR

Name: Dr. Jeff Crawford

Title: Professor of Record

Email: jeffc@crosschurch.com Phone: 479-650-4710 Office: Springdale Campus

COURSE DESCRIPTION

An intensive supervised ministry experience focused on the development of competencies related to the global advancement of the gospel and consisting of the following: ministry service in a pre-approved setting, involvement in a formal church-based internship / pastoral training program, and appropriate academic requirements which will enhance the student's understanding and practice of life skills in ministry. Pre-approval required. (6 hours).

CLASSROOM VALUES OF THE LEARNING COMMUNITY

The professor will guide the learning experiences in this course based on the following educational values he possesses: 1. We are all life-long learners, 2. Learning best takes place via collaboration, 3. Writing and reading are emphasized over tests and quizzes, 4. An "Oxford-style" round table format is best suited for this program versus traditional lecture formatting.

REQUIRED READINGS AND RESOURCES

The following readings and resources are required. Books/articles will be read in their entirety unless otherwise noted.

Required Textbooks:

Bible (bring to every class session)

Books:

Passion for the Heart of God – John Zumwalt

Our Last Great Hope – Ronnie Floyd

The Insanity of God – Nik Ripkin

Articles:

Schedule:

May 24, 2017 – Case Study due

June 28, 2017 – Mission Profile due

July 12, 2017 – Book Critiques Due

July 19, 2017 – Final reading report and ministry journal due.

LEARNING GOALS AND EVALUATION

1. The student will be able to articulate global gospel advancement by examining pertinent biblical texts, reviewing applicable literature, and engaging in thoughtful discussions on the topic with the professor and pastors.

Evaluation: Mission Profile (20 pts)

Required Reading/Writing Assignments (25 pts)

2. The student will be able to apply best ministry practices by implementing the material learned from related reading, through reflective journaling, and mentoring with the professor and pastors.

Evaluation: Journaling (5 pts) and Case Study (15 pts)

3. The student will further develop his best ministry practices being immersed in a supervised ministry setting where he will have opportunities to practice these skills under the guidance of pastors and ministry leaders.

Evaluation: Involvement in an Internship / Pastoral Training Program (15 pts).

Contextualized Ministry Experience (20 pts).

LEARNING ACTIVITIES AND ASSESSMENTS

The following assignments totaling 100 points are to be completed as described below by the dates indicated.

Required Assignments Summary – 100 points

1. **Required Reading / Writing Assignments (25 pts total / reading is 15 pts and book critiques are 5 pts each).** The student will read all texts and articles as assigned and submit a reading report at the end of the semester. **The professor will assign additional articles and other readings during the semester.** The student will prepare a four-page book critique for two of the texts for the course. Students can choose the texts they critique.

2. **Mission Profile (20 pts).**

The student will go on and participate in three mission trips – one international and two North American. The student will prepare a mission profile for one of these trips. The profile will include the following:

- Preparation for the mission trip
- Description of the mission
- Day-to-day breakdown of work done while on mission
- Evaluation of the mission after return.

Mission profiles will be shared with the cohort for discussion, review, and suggested improvement for future mission work.

3. **Case Study (15 pts).**

The student will develop a thorough case study of a Cross Church staff member focusing on the staff members understanding of global gospel advancement as part of the student's contextualized ministry experience (on-field ministry time). The student will use the following guidelines in preparing the case study.

A case study is a written account of a particular ministry staff member. It is an open-ended and unbiased in reporting the situation. The case study should begin with an interview of the Cross Church staff member using at least 10 pre-determined questions. Questions should focus on the personal life of the staff member – how they balance home and ministry, time, management of health and finances, etc. The interview will serve as the basis for the written case study.

In writing a case study, accuracy and objectivity are important. If opinions are expressed, they should be attributed to characters in the case, not to the author's bias. Cases studies should be written from a third-person, not a first-person perspective. All names and other recognizable data should be disguised where appropriate.

The following components need to be included in a case:

1. Introduction: Describe the ministry context of Cross Church.
2. Background: Give important background information on the person being studied so that the reader will understand the larger context.
3. Description: Recreate the situation in enough detail to give the readers an accurate replay of the event. Help the reader to "feel" what is happening. Walk us through the interview process as if we were there.
4. Summary: Finish with concluding remarks – what you learned, what you can apply, etc.

The Case Study should be 15 pages in length using APA style.

4. Involvement in a Ministry Residency / Pastoral Training Program (40 pts).

The student is expected to be involved in a church-based residency / pastoral training program where he works under the direct supervision of a Cross Church staff member for a minimum of 40 hours per week. The purpose of this involvement is prepare the student as a leader for life, ministry, and the Gospel advancement globally.

A 5 page end of course summary of the ministry residency experience will be required.

GRADING SCALE

A	4.0	96-100	B	3.0	86-88	C	2.0	76-78	D	1.0	66-68
A-	3.7	93-95	B-	2.7	83-85	C-	1.7	73-75	D-	0.7	63-65
B+	3.3	89-92	C+	2.3	79-82	D+	1.3	69-72	F	0.0	0-62
WP	Withdraw Pass										
WF	Withdraw Fail										
I	Incomplete (no grades of incomplete will be issued for this course except in an extreme circumstance as determined by the professor)										

ATTENDANCE

Students are expected to attend all sessions.

RESPECT FOR DIVERGENT VIEWPOINTS

Students and faculty are to show appropriate respect for each other even when divergent

viewpoints are expressed in the classroom. Such respect does not require agreement with or acceptance of divergent viewpoints.

STYLE

All papers should be submitted using the APA style guide.

PHYSICALLY CHALLENGED STUDENTS

In order to ensure full class participation, any student with a disabling condition requiring special accommodations (tape recorders, special adaptive equipment, special note-taking or test-taking needs) is strongly encouraged to contact the professor at the beginning of the course.

PLAGIARISM

Plagiarism is using the words or ideas of someone else without giving them appropriate credit. Students are expected to always credit sources appropriately. Failure to do so will potentially result in the student's failure of this course and referral to the President for disciplinary action as is deemed appropriate.

ELECTRONIC COPIES OF ASSIGNMENTS

Students are expected to retain an electronic copy of all assignments submitted in this course. This will ensure that the student would be able to resubmit an assignment if it was lost in the grading process.

APPENDIX 6

CHURCH TRAINING PROGRAM SYLLABUS: ASPIRE AT IMAGO DEI

Semester 1

Pastoral Ministry and Gospel in the Local Church **PMN 6500.GCEN-SP2013** T, 7:30-10:00 Location: *TBD*

Tony Merida, Ph.D.
Lead Pastor
Phone: 919.761.2136
tmerida@sebts.edu
Office: Jacumin-Simpson, 212

Nathan Akin
*Disciple-Making
Pastor*
nateakin@gmail.com

Matt Sigmon
Administrative Pastor
matt@idcraleigh.com

Imago Dei Vision – *We desire to see lives changed by the Gospel*

Course Description

An introduction to the principles and practices of pastoral leadership in the local church, emphasizing the multiple functions of pastoral ministry. A directed internship at Imago Dei Church in Raleigh, NC as a part of the SEBTS GCEN Initiative. 3 semester hours (Graded).

2nd Course: An analysis of pastoral ministry with an emphasis on applying the Gospel to themselves and in the local church through preaching, teaching, small group discussion, counseling, and curriculum development. IDC Elders seek to train interns to see the beauty of the Gospel for Justification, Sanctification, and Glorification and how that will impact the way they “do” ministry. A directed internship at Imago Dei Church as a part of the SEBTS GCEN initiative. 3 Semester hrs. (Pass/Fail)

Course Objectives

- To know a portion of the Pastoral Epistles (2 Timothy)
- To apply the Gospel through Pastoral Ministry
- To grasp a biblical understanding of the role, calling & qualifications of a pastor
- To understand the nature and practice of pastoral ministry
- To thoughtfully engage questions and issues concerning pastoral ministry
- To read several, relevant texts that provide insight on pastoral ministry
- To gain insight into pastoral ministry through a mentoring relationship
- To complete a pastoral ministry project (see below)
- To know and memorize portions of the Pastoral Epistles

- To know and apply the gospel in local church settings (i.e. small groups)
- To know and apply the gospel to one's own life
- To complete a project on applying the gospel in the local church
- To complete a writing assignment on applying the gospel in the local church

Required Texts

- Baxter, Richard. *The Reformed Pastor*
- Carson, D.A. *The Cross and Christian Ministry*
- Mahaney, C.J. *Humility: True Greatness*
- Piper, John. *Brothers, We are Not Professionals*
- Witmer, Timothy Z. *The Shepherd Leader: Achieving Effective Shepherding in your Church.*
- Chapell, Bryan and Hughes, Kent. *1&2 Timothy and Titus: To Guard the Deposit. Preaching the Word.*
- Dever, Mark. *Nine Marks of a Healthy Church*
- Whitney, Don. *Spiritual Disciplines for the Christian Life.*
- Keller, Tim. *Preaching the Gospel in a Postmodern World* (PDF)
- Ferguson, Sinclair. "Preaching Christ from the Old Testament" (Article)
- Poirier, Alfred. "Cross and Criticism" (Article)

Audio:

- D.A. Carson "What is the Gospel"
- Tim Keller "Preaching the Gospel"
- Matt Chandler "Gospel in Ephesus"
- Tony Merida "Galatians 4 – Adoption: From Slavery to Sonship"
- Russell Moore "The Kingdom of Christ" (Lecture One)
- Russell Moore "The Bride of Christ has no Hyphenated Name"
- Tim Keller "Gospel Coalition 2011"
- Jon Akin "The Gospel and Samson"
- Russell Moore "The Incomparable Glory of Fish Vomit"

Course Requirements

Interns are required to give five to seven hours per week during the semester. This time will include: Group Meetings/Mentor Meetings (see schedule below), Service at Imago Dei (preparing to teach, teaching, leading small groups, etc.), Reading, writing assignments, and ministry project.

1. **Reading** – See schedule below for assigned reading, interns will be expected to have all reading done prior to group meetings
2. **Book Reviews** – Each Intern will write four (2-3 page, single spaced) book reviews from the assigned reading. The reviews should give a succinct summary, an analysis, and an evaluation of how these books will help future ministry. Selected interns will give oral presentations of their reviews during groups sessions. Presentations should not exceed five minutes. The intern presenting is expected to ask at least one pertinent question about the book for the Elders to reflect on during group meetings. Interns not giving presentations will be expected to add constructive discussion of the book. (**Note:** Reviews should be emailed to the entire group on the Friday prior to the Monday Meeting. ALL

interns are expected to have read the review before the next group meeting).
Interns will be given the four books to review on the first day of class (all interns will reviews Dever and Whitney books).

3. **Audio** – See schedule below for assigned audio, interns will be expected to have all audio listened to prior to group meetings
4. **Scripture Memory** – Interns will memorize 1 Timothy 3
5. **Writing** – Each intern will write two (2-3 page, single spaced) papers. Paper one will cover the topic of Divorce and Remarriage. The second paper will cover the topic of Alcohol. This paper will be the result of personal study of the Scripture and will represent the intern's personal position. Interns will work closely with their mentors in formulating this paper. Also, interns will write a 5-7 pages (single spaced) paper on their ministry project for the semester.
6. **Participation** – Interns are expected to contribute during discussion times of the class. This means the intern needs to be fully prepared for class by having reading and prep done. Interns will potentially meet periodically with an Elder/Mentor as well as attend some of the Imago Dei Elder meetings. These meetings will involve prayer, scripture memory, accountability, and the fostering of genuine biblical fellowship through biblical community.
7. **Project** – Each intern will work on a ministry project for Imago Dei (i.e. lead a small group, serve as a ministry team leader, etc). The project will be related to an area of service the intern is involved in for the church.

Conduct, Grading, and Attendance

- **A Personal Word on Conduct:** Interns are expected to exercise the highest level of ethics and integrity in keeping with the character of Christ when completing all assignments and in class discussion. In addition, interns are expected to show the highest level of respect and honor to the Elders and fellow interns during class lectures and group discussions.
- The **grading scale and attendance requirements** will be according to those outlined in the current *Graduate Catalog*.
- The grading value of assignments each term will be as follows:
 - Attendance, participation and discussion = 50%
 - Reading and written assignments = 50%
 - Grading for Gospel in the Local Church will be Pass/Fail

Tentative Course Schedule

Jan. 29

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- Go through Syllabi and goal of ASPIRE (talk possible semester projects)
- **Audio:** D.A. Caron's "What is the Gospel"
- **Reading:** Keller, "Preaching Christ in Postmodern World" (1-20)

Feb. 5

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Audio:** Tim Keller "Preaching the Gospel" and Matt Chandler "Gospel in Ephesus"
- **Reading:** Keller (21-55)

Feb. 12

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Audio:** Moore's "The Kingdom of Christ" (Lecture one) and "The Incomparable Glory of Fish Vomit: Baptism, the Great Commission, and the End of the Age"
- **Reading:** Keller (56-71)

Feb. 19

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Audio:** Tim Keller "Gospel Coalition 2011," and Jon Akin "Proverbs 4:1-19" – Preaching Christ from Proverbs – *Keys to the Kingdom Series*
- **Reading:** Keller (72-116) and Ferguson "Preaching Christ From the Old Testament"

Feb. 26

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Audio:** Tony Merida's "The Prodigal" and Russ Moore "The Bride of Christ has no Hyphenated Name"
- **Reading:** Keller (116-189) and Poirer "Cross and Criticism"

Mar. 5

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Reading:** Baxter's *The Reformed Pastor*
- **Book review due:** *9 Marks of a Healthy Church*

Mar. 12

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Reading:** Witmer's *The Shepherd Leader*

Mar. 19

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Reading:** Piper's *Brothers, We are not Professionals*

March 26 – Easter Break

Apr. 2

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Reading:** Carson's *The Cross and Christian Ministry*

Apr. 9

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Reading:** Mahaney's *Humility: True Greatness*
- **Book Review due:** *Spiritual Disciplines*

Apr. 16

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Paper Due:** Divorce and Remarriage

April 23 – Break

Apr. 30

- **1 Timothy Discussion:** Read corresponding portion in Hughes
- **Paper due:** The Use of alcohol
- **Project Due and Semester Reflection Paper**

Semester 2

Ministry of the Word and Administration of the Local Church
PMN 6500.GCEN-SP2012
M, 8:00-11:00 Location: *TBD*

Tony Merida, Ph.D.

Lead Pastor

Phone: 919.761.2136

tmerida@sebts.edu

Office: Jacumin-Simpson, 212

Nathan Akin

Disciple-Making

Pastor

nateakin@gmail.com

Matt Sigmon

Administrative Pastor

matt@idcraleigh.com

Imago Dei Vision – *We desire to see lives changed by the Gospel*

Course Description: *Equip our interns to preach and counsel by the Word and rightly order the church*

Course Objectives

- To understand the importance of the Scriptures
- To value the importance of the Sufficiency and Authority of the Scriptures
- To apply the Word through counseling, small groups, and preaching
- To develop an approach to all facets of local church ministry that is driven by the Scriptures
- To understand different models of ordering the church
- To develop a biblical model for church administration and government

Required Texts

- Tripp, Paul. *How People Change*
- Tripp, Paul. *Instruments in the Redeemer's Hands*
- Quicke, Michael. *Preaching as Worship*
- Stott, John. *Between Two Worlds*
- Hammett, John. *Biblical Foundations for Baptist Churches*
- Merkle, Benjamin. *40 Questions about Elders and Deacons*
- Poirer, Alfred. *The Peacemaking Pastor*
- **Optional Book** – Dever, Mark. *A Display of God's Glory* (if you have not read this, please do)

Blogs/Articles:

- John Piper “*The Morning I heard the Voice of God*”
- Bill Curtis’ “*The Danger of ‘God Told Me’ Theology*”
- Robert Jones “*What is Biblical Counseling: A Brief Overview*” (Attached in Email)
- Ed Welch “*What is Biblical Counseling, Anyways?*” (Attached in Email)

Audio:

- David Nelson “How to Undermine the Authority of Scripture”
- David Powlison *Counseling Through the Lens of Scripture*
- Tim Lane and Mike Emlet What are some Typical Misunderstanding in the Process of ‘How People Change?’
- *Making Truth Come Alive in both Preaching and Counseling*
- John Piper *Why Expository Preaching is Particularly Glorifying to God*
- Tim Keller *Preaching to Believers and Unbelievers*

Video:

- What are the Strengths and Weaknesses of Biblical Counseling?
- *What is Idolatry?*
- Secret Church: The Body of Christ

Course Requirements

Interns are required to give five to seven hours per week during the semester. This time will include: Group Meetings/Mentor Meetings (see schedule below), Service at Imago Dei (preparing to teach, teaching, leading small groups, etc.), Reading, writing assignments, and ministry project.

8. **Reading** – See schedule below for assigned reading, interns will be expected to have all reading done prior to group meetings
9. **Book Reviews** – Each Intern will write four (2-3 page, single spaced) book reviews from the assigned reading. The reviews should give a succinct summary, an analysis, and an evaluation of how these books will help future ministry. Selected interns will give oral presentations of their reviews during groups sessions. Presentations should not exceed five minutes. The intern presenting is expected to ask at least one pertinent question about the book for the Elders to reflect on during group meetings. Interns not giving presentations will be expected to add constructive discussion of the book. (**Note:** Interns are expected to turn in their reviews early to their mentors for editing and checking before mailing their review to the entire group. Reviews should be emailed to the entire group on the Friday prior to the Monday Meeting. ALL interns are expected to have read the review before the next group meeting). ***Interns will be given the four books to review on the first day of class (all interns will review both Paul Tripp books).***
10. **Audio** – See schedule below for assigned audio, interns will be expected to have all audio listened to prior to group meetings. Interns will be expected to be able to discuss the audio.
11. **Scripture Memory** – Interns will memorize 1 Timothy 3
12. **Writing** – Each intern will write two (2-3 page, single spaced) papers. Paper one will cover the topic, “Should We Play U2 in Corporate Worship: Creating a Grid for How We Do Church.” The second paper will cover the topic of Church Polity. The students should determine what church government they believe is most biblical. Both papers will be the result of personal study of the Scripture and will

represent the intern's personal position. Interns will work closely with their mentors in formulating this paper. Also, interns will write a 5-7 pages (single spaced) semester review paper on how they have used the Word to minister at Imago Dei that semester through their ministry project.

13. **Participation** – Interns are expected to contribute during discussion times of the class. This means the intern needs to be fully prepared for class by having reading and prep done. Interns will meet periodically with an Elder/Mentor as well as attend some of the Imago Dei Elder meetings. These meetings will involve prayer, scripture memory, accountability, and the fostering of genuine biblical fellowship through biblical community.
14. **Project** – Each intern will work on a ministry project for Imago Dei (i.e. lead a small group, serve as a ministry team leader, etc). The project will be related to an area of service the intern is involved in for the church.

Conduct, Grading, and Attendance

- **A Personal Word on Conduct:** Interns are expected to exercise the highest level of ethics and integrity in keeping with the character of Christ when completing all assignments and in class discussion. In addition, interns are expected to show the highest level of respect and honor to the Elders and fellow interns during class lectures and group discussions.
- The **grading scale and attendance requirements** will be according to those outlined in the current *Graduate Catalog*.
- The grading value of assignments each term will be as follows:
 - Attendance, participation and discussion = 50%
 - Reading and written assignments = 50%
 - Grading for the Ministry of the Word class will be Pass/Fail

Semester Schedule

Week One: January 22 (Sunday Night)

Scripture Study: Titus 1:1-4

Reading:

- Hughes' Titus portion
- John Piper "*The Morning I heard the Voice of God*"
- Bill Curtis' "The Danger of 'God Told Me' Theology"
- Robert Jones "*What is Biblical Counseling: A Brief Overview*" (Attached in Email)
- Ed Welch "*What is Biblical Counseling, Anyways?*" (Attached in Email)

Audio:

- David Nelson "How to Undermine the Authority of Scripture"
- David Powlison *Counseling Through the Lens of Scripture*

Video:

- What are the Strengths and Weaknesses of Biblical Counseling?

Topic: Sufficiency and Authority of the Scriptures

Week Two: January 30

Scripture Study: Titus 1:5-9

Reading:

- Hughes' Titus Portion
- Tripp *How People Change*

Audio: Tim Lane and Mike Emlet What are some Typical Misunderstanding in the Process of 'How People Change?'

Video: *What is Idolatry?*

Topic: Biblical Counseling in the local church (Preaching, Counseling, Small Groups, and Discipleship)

(Book Review Due – Paul Tripp, How People Change)

Week Three: February 6

Scripture Study: Titus 1:10-16

Reading:

- Hughes Titus Portion
- Tripp *Instruments in the Redeemer's Hands*

Audio: *Making Truth Come Alive in both Preaching and Counseling*

Topic: Biblical Counseling in the local church

Check out further Biblical Counseling Resources

Week Four: February 13

Scripture Study: Titus 2:1-10

Reading:

- Hughes Titus Portion
- Quicke, Michae. *Preaching as Worship*

Audio: John Piper *Why Expository Preaching is Particularly Glorifying to God*

Topic: Preaching as Worship

(Book Review Due – Paul Tripp, Instruments in the Redeemer's Hands)

Week Five: February 20

Scripture Study: Titus 2:11-15

Reading:

- Hughes Titus Portion
- Stott *Between Two Worlds*

Audio: Tim Keller *Preaching to Believers and Unbelievers*

Topics: Characteristics of Expository Preaching, A History and Theology of Preaching, and Current Issues in Preaching

(Position Paper Due – "Should we play U2 in Corporate Worship: A Grid for Organizing How We "Do" Church")

(Check out Further Resources from Keller and a preaching resource from Russell Moore Speaking Past Demons: Preaching as Expository Exorcism)

Week Six: February 26 (Sunday Night)
First Position Paper Discussion (wives invited)

Week Seven: March 12

Scripture Study: Titus 3:1-7

Reading:

- Hughes Titus Portion
- Hammett, John. *Biblical Foundations for Baptist Churches (Part 1 & 2)*

Audio/Video: Secret Church: The Body of Christ

Topic: A Look at the Local Church: Definitions and Meaningful Membership

Week Eight: March 18 (Sunday Night)

Scripture Study: Titus 3:8-11

Reading:

- Hughes Titus Portion
- Hammett, John. *Biblical Foundations for Baptist Churches (Part 3-5)*

Topics: Church Government and the Ordinances

Week Nine: March 26

Scripture Study: Titus 3:12-15

Reading:

- *Hughes Titus Portion*
- Merkle *40 Questions on Elders and Deacons*

Topic: Biblical Offices – Elders and Deacons

Week Ten: April 9

Reading: Poirer *The Peacemaking Pastor*

Topic: Developing a ministry of church discipline/restoration in the local church
(Assignment Due: Position Paper on Church Government)

Week Eleven: April 15 (Sunday Night)

Discuss Position Papers on Church Government

End of Semester Paper Due April 23rd

Semester 3

SEBTS GCEN Initiative

Imago Dei Church (ASPIRE), Raleigh, NC

Semester 3 – Leading the Community on Mission - Pmn6730

Instructors:

- Tony Merida (tmerida@sebts.edu)
- Nathan Akin (nate@idcraleigh.com)
- Matt Sigmon (matt@idcraleigh.com)

Course Objectives: *Equip our interns to lead their future church's in fostering biblical community, disciple-making, equipping, training, and sending Missionaries, Church Planters, and Pastors*

Course Requirements:

Interns are required to give five to seven hours per week during the semester. This time will include: Group Meetings (see schedule below), Service at Imago Dei (preparing to teach, teaching, leading small groups, etc.), Reading, writing assignments, and ministry project.

15. **Reading** – See schedule below for assigned reading, interns will be expected to have all reading done prior to group meetings

16. **Book and Audio Reviews** – Each Intern will write two book reviews from the assigned reading. Selected interns will give oral presentations of their reviews during groups sessions. The intern presenting is expected to ask at least one pertinent question about the book for the Elders to reflect on during group meetings. Interns not giving presentations will be expected to add constructive discussion of the book. (**Note:** Interns are expected to turn in their reviews early to their mentors for editing and checking before mailing their review to the entire group. Reviews should be emailed to the entire group on the Friday prior to the Monday Meeting. ALL interns are expected to have read the review before the next group meeting.)

17. **Writing** – Each intern will write two 2-3 page (single spaced) papers. Each paper will be the result of personal study of the Scriptures and will represent the intern's personal position. Interns will work closely with their mentors in formulating this paper. The Paper topics for this semester – ***See the bottom for more detail on these papers***
 - a. The Church and Gender Roles
 - b. The Church and Homosexuality

18. **Project** – Each intern will work with their mentor on a ministry related project as assigned by the instructors. Projects will be designed to further equip the intern in leading on mission and provide a benefit to the overall ministries of Imago Dei Church (i.e. maybe lead a small group or ministry of the church)

19. **Participation: Attend Elder Meetings, Counseling sessions, etc**

Semester Topics to cover

- The Primacy of the Local Church
- Community – Saved into a People
- Evangelism (methods)
- Discipleship and equipping for Ministry (should this be programmed?)
- Spiritual Gifts/Service in Church – How do you determine a gift?
- Church Planting
- Missions
- Missio Dei
- Missional (definition)
- Great Commission (the nations)
- Contextualization
- Future Partnerships

Books:

- *We Belong Together* by Bruce Milne
- *Total Church* by Steve Timmis and Tim Chester
- *The Trellis and the Vine* by Collin Marshall and Tony Payne
- *The Forgotten Ways* Alan Hirsch
- *Redeemer Church Planting Manual* by Tim Keller (have to get this through the Redeemer Church site)
- *Let the Nations Be Glad* by John Piper

Articles:

- Russell Moore’s “*Jesus Didn’t Die for Your Campus Ministry*” (blog)
- A Missiologist “Putting Contextualization in its Place” 9Marks

Audio:

- Russell Moore “The Kingdom of Christ and the Gospel”
- Russell Moore “The Kingdom of Christ and the Church”
- Steve Timmis “*A Community-Centered Gospel*”
- Steve Timmis “*Gospel-Centered Community*” (for more resources on *Total Church*)
- David Platt “The Fuel of Death-Defying Missions”
- John Piper “*Missionary Biography of Adoniram Judson: How Few There are that Die so Hard*”

Week One August 20

Scripture Study – 1 Timothy 1:1-11

Reading: Hughes portion of 1 Timothy and Russell Moore’s “*Jesus Didn’t Die for Your Campus Ministry*” (blog)

Audio: Russell Moore “The Kingdom of Christ and the Gospel”
Russell Moore “The Kingdom of Christ and the Church”

Week Two August 27

Scripture Study: 1 Timothy 1:12-20

Reading: Hughes Portion and *We Belong Together* by Bruce Milne

Audio: Steve Timmis “*A Community-Centered Gospel*”

Week Three September 10

Scripture Study: 1 Timothy 2

Reading: Hughes Portion and *Total Church* by Steve Timmis and Tim Chester

Audio: Steve Timmis “*Gospel-Centered Community*”

Week Four September 17

Scripture Study: 1 Timothy 3

Reading: Hughes Portion and *The Trellis and the Vine* by Collin Marshall and Tony Payne

Week Five September 24

Scripture Study: 1 Timothy 4

Reading: Hughes Portion and *The Forgotten Ways* Alan Hirsch

Week Six October 1

Paper one discussion – the Church and Gender Roles

Week Seven October 15

Scripture Study: 1 Timothy 5:1-16

Reading: Hughes Portion and *Redeemer Church Planting Manual* by Tim Keller (1st half)

Week Eight October 22

Scripture Study: 1 Timothy 5:17-25

Reading: Hughes Portion and *Redeemer Church Planting Manual* by Tim Keller (2nd half)

Week Nine October 29

Scripture Study: 1 Timothy 6:1-10

Reading: Hughes Portion and “Putting Contextualization in its Place” 9Marks

Audio: David Platt “The Fuel of Death-Defying Missions” and John Piper “*Missionary Biography of Adoniram Judson: How Few There are that Die so Hard*”

Week Ten November 5

Scripture Study: 1 Timothy 6:11-21

Reading: Hughes (235-240) and *Let the Nations Be Glad* by John Piper

Week Eleven November 12

Papers Discussion – the Church and Homosexuality

Paper Topics:

- 1) **The Church and Homosexuality** – Please incorporate some of the following questions into your paper. We do not want you to simply defend a position but speak to how this would flesh out in real life situations. For instance, imagine a regular attendee at your church plant confesses he is in a homosexual relationship and asks these types of questions:
 - a. Can a person in an active homosexual relationship (that you know is unrepentant about their homosexual lifestyle) come to a Growth Group? Take communion? Come to membership class? Become a member? Serve in any way? Attend corporate worship? For how long?
 - b. What if the individual is unrepentant and keeps coming to corporate worship and even a small group? Do you confront them at some point? How? What if they profess to believe the gospel? And if not? How does that change your approach?
 - c. Imagine a local newspaper/tv station/secular blogger wanted to interview you about the issue and specifically the big questions of the day (same sex marriage, ordaining of homosexual pastors/ministers, Chick-fil-a controversy, etc). How would you handle it? What if they tried to bait you into a debate or argument, or to say something to give them a great headline. How would you answer these types of questions while pointing them (and others) to Jesus?
 - d. How does the gospel apply to these issues and how would you make (and keep) it central?

- 2) **The Church and Gender Roles** – After briefly defending the biblical positions, please incorporate some of the following questions in your paper:
 - a. Given the role of pastor/elder is to be held by a qualified man, what roles can be occupied by a female? Deacon? Worship Leader? Other? What specific roles and responsibilities is it OK for a female to have? Not have? Do circumstances and context impact this at all?
 - b. Regarding gender roles, what are the issues and red flags you need to be on watch for in a church-planting context?
 - c. How do you love and shepherd a female member that desires leadership, including teaching? Is it ever OK for a woman to teach men? When?
 - d. How do you interact with the husband and “encourage” him to lead his wife biblically, especially if she is not submitting to you as elder and biblical precepts regarding gender roles (remember as a pastor you are not a substitute husband)?
 - e. What if she is a single mother or widow? How does that change things?
 - f. The big question would be: how to you disciple men and women to disciple others, while also being faithful to biblical teaching concerning gender roles and offices of the local church (elder & deacon)?
 - g. Also, what if someone is initiating disharmony in the body over this issue? How and when do you discipline? (This could also apply to the homosexuality issue)

APPENDIX 7

CHURCH TRAINING PROGRAM SYLLABUS:
FAMILY CHURCH RESIDENCY PROGRAM

Year 1



Church Planting Residency Program
Course Syllabus: Year One

August 2015 – May 2016

Program Overview

The Church Planting Residency Program of Family Church is a two-year intensive program designed to train and resource church planters as part of the Send South Florida initiative. Our goal is to plant viable churches in communities throughout Palm Beach County and beyond, in an effort to spread the gospel throughout the South Florida region. Planting a church is a difficult task even for the most gifted individual. It is our belief that there is no substitute for proper training and personal integrity for the person who believes to have been called to church planting. For that reason, our primary goals include: providing a solid doctrinal foundation, developing specific ministry skills and placing an emphasis on strong moral character. These themes have been purposely integrated throughout the program and, should the need arise, any observed deficiencies in these areas will be addressed in a constructive, Christ-honoring manner.

Throughout this program you will receive on-going evaluations in multiple areas, including personal progress and overall family health. It is our intent not only to prepare you for the immediate purpose of planting a church, but also to prepare you for the on-going challenges of maintaining a new church and a healthy personal relationship with Christ. Our hope and prayer for you is the process of planting a church will be a positive and rewarding experience for your entire family.

This syllabus will be the tool used to guide you through the first year of the program. It includes all of the information necessary for successful completion of the program including requirements, expectations, and assignments. Year one will be primarily devoted to training and equipping you, using a variety of teaching tools including on-line activities, preaching and teaching assignments and opportunities for community learning. Year two will advance these activities focusing more on the pragmatic aspects of launching the new church. Candidates who successfully complete year one of the program will receive an additional syllabus for year two.

Our Team

The following individuals will be responsible for oversight of the program, facilitating program training and discussions, and providing residents with progress evaluations.

Dr. Jimmy Scroggins, Lead Pastor, Family Church, West Palm Beach

Jimmy is a native of Florida and has been serving as the Lead Pastor at FBC since July 2008. He is a key proponent in the Send South Florida (SendSFL) church planting initiative, has a heart for developing young pastors and is committed to reaching the lost in South Florida. He earned his Master of Divinity and Doctor of Philosophy degrees from Southern Baptist Theological Seminary. He and his wife, Kristin, have eight children.

Dr. Steve Wright, Pastor of Discipleship and Church Planting Residency Program, Family Church, West Palm Beach

Steve is originally from Georgia and moved to West Palm Beach in the spring of 2012. He currently oversees the adult ministry, adult discipleship, and our residency program. He holds a Master of Arts in Christian Education from New Orleans Baptist Theological Seminary and a Doctor of Philosophy degree from Southern Baptist Theological Seminary. He and his wife, Tina, have three children.

Mark Warnock, Year One Coordinator, Family Church, West Palm Beach

Mark is a native of Florida, who also spent 17 years of ministry in Illinois. He joined the Family Church staff in 2014 as our Administrative Worship Pastor. Mark earned his Master of Divinity at Southwestern Baptist Theological Seminary, and is completing a Doctor of Philosophy degree at the Southern Baptist Theological Seminary. In addition to our core team, residents will benefit from other guest speakers, teachers, pastors, and community leaders who will share on various topics throughout the program. All of these speakers have been selected for their experience with the subject matter, their reputation in the community and church, and their desire to see you fully prepared for all that God has in store for your future.

Program Base Requirements

Small Group & Worship Service Attendance

It is expected that residents will establish their church membership at Family Church (FC). It is further expected that all residents and their family members will also be actively involved with small groups / missional communities for the purpose of personal growth, developing relationships, and engaging with the local community.

Church membership can be achieved through 1) Profession of Faith or Statement of Faith, 2) Baptism by Immersion, and 3) completing our membership course, First Connection.

This class is held the first Sunday of each month at each of our campuses. Times are site specific and childcare is provided.

Attendance

It is expected that residents will attend all sessions in order to complete the program.

Although absences may be unavoidable at times, these occurrences should be rare. It is expected that residents will provide prior notification when an absence will be necessary.

Individual make-up sessions may be available on a case by case basis for excused absences. Please note that active participation is considered to be a critical success factor and excessive or unexcused absences may result in termination from the program. In the event that a class is missed it is the sole responsibility of the resident to obtain any information that was covered and/or make up any assignments.

Character Statement

As part of the leadership team at Family Church, all residents will be required to understand and comply with the documents entitled, “Staff Ten Commandments” and “Staff Leadership Commitment”. These documents have been created to assist in protecting the reputation, character and integrity of our leadership. As representatives of our church and of our Lord, Jesus Christ, it is imperative that all participants adhere to a policy of strict moral conduct.

(See Appendices A and B)

Program Assignments

Scripture Memory

As part of this program memorizing specific biblical passages will be required. A new passage is assigned each month and residents are expected to commit to memory these passages as assigned.

(See Appendix C)

Summer Projects

During the summer months residents will continue on their individual development track as well as pursue the launch of a church plant. The Open Forum scheduled for the month of May will serve as the introduction to summer projects and will be a time for residents and core team members to identify specific summer assignments and individual goals. In addition to personal participation, projects will also include reading, writing and/or journaling components. It is also expected that residents will meet with their respective field supervisor or mentor on a bi-weekly basis. All assignments must be completed prior to the start of the fall semester for Year 2 residents.

Minimum Requirements

Reading Assignments:	500 pages
Written Assignments:	20 pages
Total Participation:	45 hours

Writing Projects

One of the commonly under-developed tools for leaders is formal and/or public writing. In order to assist residents with developing this skill as part of their overall ministry preparation, each resident will be required to complete the following written assignments:

- a) Articles / Blogs for the Family Church Network website

Minimum: 500 words (*2 pages*)

b) Book Reports: (3 – 5 pages per report)

1. Turning Everyday Conversations (Scroggins/Wright)
2. God, Marriage & Family (Kostenberger)
3. Spiritual Leadership (Sanders)

c) Position Papers: (5 – 7 pages per paper)

1. Informed opinion on the topic of the Inspiration of Scripture
2. Informed opinion on the topic of Missional vs. Attractional church models

d) Sermon Outline for Preaching Lab

1. Outline page, with answers highlighted or underlined
2. Bibliography for all sources utilized

Field Experience Projects

Each year of the program residents will be exposed to an array of church life activities. Involvement in these activities is designed to prepare residents for a wide variety of future ministry responsibilities. Examples include:

- Baptisms
- Business Meetings
- Hospital Visitations
- Staff Meetings
- Weddings & Funerals

(For a more comprehensive listing, see Appendix E)

Participation in these activities will be required and specific assignments will be distributed by program leaders. Residents will be expected to keep a journal or provide written observations of these experiences.

Degree and Certificate Programs

Through our partnership with Southeastern Baptist Theological Seminary, we are able to offer residents an opportunity to earn credit towards accredited Master's degrees through their EQUIP Program. For residents without an undergraduate degree we also have an opportunity to obtain a Certificate of Church Planting. Residents interested in one of these programs should review the information in Appendix F. Because this is graduate level coursework the following minimum guidelines must be strictly adhered to by all residents:

1. The student is expected to spend no less than 2 hours of out-of-class work per credit hour in this class. *
2. This syllabus is meant to accurately reflect all expectations and assignments for this course. However, the professor reserves the right to adjust the syllabus at his discretion.
3. Cheating or plagiarism of any kind will result in an immediate failing grade on the assignment with no chance for resubmission. The professor does have the option either to allow the student to remain in and complete the course or to dismiss the student from the course completely. Regardless of the professor's ruling, all cases of cheating or plagiarism will be reported to the Dean of Students Office and the appropriate Academic Dean(s) where further disciplinary action will be considered. At the very least, a permanent record of the infraction will be kept in the student's file. For further information regarding this policy, please refer to the 'Plagiarism & Cheating' section of the Student Handbook. *

* Applies to all residents enrolled at SEBTS.

Grading Scale

A	=	95 – 100
B	=	87 – 94
C	=	77 – 86
D	=	70 – 76
F	=	Below 70

Residents who also choose to enroll in the EQUIP Program at SEBTS will be required to complete additional reading and writing. Specific assignments are subject to change each year and a list of these requirements will be provided upon successful enrollment.

Program Specifics

The training curriculum will consist of both theological and practical materials, and will be delivered through a variety of methods including on-line assignments, lectures, group discussions and required reading. Each month a new topic will be introduced and will include a required reading assignment and a set of discussion questions. In addition to formal education methods, a more informal learning process will also be utilized through personal coaching and progress evaluations. These sessions will be tailored to meet individual growth opportunities and will be delivered by our core team members.

Required Readings

During the first year of the program there will be a reading assignment given for each month. Residents are expected to come prepared in advance, having fully read the material and able to demonstrate an understanding of these materials at each training session. Residents will be expected to discuss personal “take-aways” from the text to further demonstrate comprehension of the subject matter. Note: These materials are not intended to be a specific endorsement of the individual authors, but are instead intended to facilitate group discussion and learning.

(See Appendix C for a full list of required texts)

Quizzes and Exams

To ensure residents are able to adequately articulate the subject matter, leaders will administer quizzes and exams throughout the program. The formats of these learning exercises will consist of short answer, essay, fill in the blank questions and on occasion oral presentations. Residents should prepare for at least one of these competency activities per month.

Progress Reports & Coaching

As part of our ongoing feedback and evaluation process each resident will participate in bi-weekly coaching sessions with either a field supervisor, mentor or program leader. These sessions are designed to be an encouragement and exhortation for our residents as we seek to partner with each person in a meaningful and transparent way. Every attempt will be made to provide feedback that is specific, candid and constructive to the development of the individual.

Planned Exits

As part of the progress report and coaching process we have incorporated two “off-ramps”. The first will occur in December and the second will occur in May. These same periods will also occur in Year 2 of the program. These “off-ramps” are simply points in time throughout the process where either the resident or the core team may choose to end the participation of an individual in the program. As previously mentioned, planting a church is not an easy task and our concerns are both for the health of the individual and his family, as well as for the health of the plant. So, for either the good of the resident or for the health of the program, one or both parties may decide it’s best for a resident to take advantage of another season of growth prior to moving forward with the plant. For residents living in church owned properties, if the individual ceases to be part of the program then specific arrangements for ending the lease will need to be made with the church business office.

1st Semester Schedule

Below is a list of the topics that will be covered during the first semester of Year One of the Residency Program. The assignment due date will be the same date as the class, unless otherwise directed.

Week	Date	Lecture Topic	Assignment Due
1	Aug 23	Welcome reception	
2	Aug 30	Ministry Calling	
3	Sep 6	(Labor Day Break)	N/A
4	Sep 13	Missional Communities	Oral Presentation
5	Sep 20	Missional Communities	Guest Lecturer
6	Sep 27	Missional Communities	Exam
7	Oct 4	The Gospel	Guest Lecturer
8	Oct 11	The Gospel	The Three Circles
9	Oct 18	The Gospel	Blog Post due
10	Oct 25	The Gospel	Book Report
11	Nov 1	Hermeneutics	
12	Nov 8	Hermeneutics	Guest Lecturer
13	Nov 15	Hermeneutics	Position Paper
14	Nov 22	Hermeneutics	Exam
15	Nov 29	(Thanksgiving Break)	N/A
16	Dec 6	Homiletics	Guest Lecturer
17	Dec 13	Homiletics	Preaching Lab
18	Dec 20	Homiletics	Preaching Lab
19	Dec 27	(Christmas Break)	N/A

2nd Semester Schedule

Below is a list of the topics that will be covered during the second semester of Year One of the Residency Program. The assignment due date will be the same date as the class, unless otherwise directed by your professor.

Week	Date	Lecture Topic	Assignment Due
1	Jan 3	(New Year's Break)	N/A
2	Jan 10	Marriage & Family	Individual Presentations
3	Jan 17	Marriage & Family	Individual Presentations
4	Jan 24	Marriage & Family	Guest Lecturer
5	Jan 31	Marriage & Family	Book Report
6	Feb 7	(Super Bowl Sunday)	Missional Community
7	Feb 14	Spiritual Leadership	Guest Lecturer
8	Feb 21	Spiritual Leadership	Individual Presentations
9	Feb 28	Spiritual Leadership	Book Report
10	Mar 6	Ecclesiology	
11	Mar 13	Ecclesiology	Individual Presentations
12	Mar 20	Ecclesiology	Exam
13	Mar 27	(Easter Sunday)	N/A
14	Apr 3	Church Planting	Individual Presentations
15	Apr 10	Church Planting	Guest Lecturer
16	Apr 17	Church Planting	Guest Lecturer
17	Apr 24	Church Planting	Exam
18	May 1	Open Forum	TBD
19	May 8	(Mother's Day)	N/A
20	May 15	Off-Site Year End Wrap-Up	TBD

Program Logistics

Year One Timetable

The first year of the program runs from August 23rd through May 15th. During the summer months there will be no formal meetings scheduled, though residents are expected to complete summer assignments and pursue development of their launch team.

Session Locations

The default location for our training sessions will be in The Loft located on the fourth floor of the Family Life Center at our Downtown campus. Sessions are scheduled for Sunday evenings, and will begin promptly at 7:00pm and will end at approximately 9:00pm, unless otherwise noted.

Alternate Session Locations

As noted above all sessions with the exception of the alternate dates/locations listed below will be held at the Solid Rock Café at FC Downtown.

August 23rd: TBD (Spouse's are invited) distribute syllabus and hand out "Am I Called?"

May 17th: TBD, (Spouse's are invited)

Holiday & Important Dates Schedule

In order to allow time for families to be together during major holidays, we will not meet on the following dates:

November 29th - Thanksgiving Weekend

December 27th - Christmas

January 3rd - New Year's

February 7th - Super Bowl Sunday

March 27th - Easter Sunday

May 8th - Mother's Day

Appendix A

STAFF TEN COMMANDMENTS

- Thou shalt not visit the opposite sex alone at home.
- Thou shalt not counsel the opposite sex alone at the office.
- Thou shalt not counsel the opposite sex more than once without the person's mate.
- Thou shalt not go to lunch alone with the opposite sex.
- Thou shalt not show affection that could be questioned.
- Thou shalt not discuss detailed sexual problems with the opposite sex in counseling.
- Thou shalt not discuss marriage problems with an attendee of the opposite sex.
- Thou shalt be careful in answering cards, letters, and email notes from the opposite sex.
- Thou shalt not be in an automobile alone with the opposite sex.
- Thou shalt pray for the integrity of other staff members.

Appendix B

Staff Leadership Commitment

First Baptist Church, West Palm Beach

As an employee of First Baptist Church of West Palm Beach, Florida I understand the calling that has been placed on my life by agreeing to be a part of the staff and I am willing to serve with a strong sense of integrity, morality and to be held to the highest standard.

Recognizing the high commitment asked by our Lord Jesus Christ of those who would lead and serve in His Church, I am committed to rise to the challenge of leadership and have indicated my commitment by writing a YES on the blanks provided below.

- _____ 1. I am a committed member of First Baptist Church, West Palm Beach, Florida and I am in agreement with what we believe, what we practice, and what we value as the local church body of the Lord Jesus Christ. Acts 2:41, 42

- _____ 2. I am committed to the ministry of First Baptist Church, West Palm Beach, Florida, and excited about the possibilities of expanded ministry I am resolved to protect the unity of my church by my support to the church leadership and the exercise of wisdom to register input in an appropriate place and manner. Hebrews 13:17

- _____ 3. I am committed to a growing relationship with Jesus Christ through my personal devotion time, prayer and following Him in obedience. 2 Timothy 2:15; Philippians 4:6; John 14:21

- _____ 4. I am committed to give at least a tithe of my income to my church. I understand that the principle of faithful, proportional giving comes from the Old Testament principle of tithing and is expanded in the New Testament principle of sacrificial generosity. 1 Corinthians 16:2; Malachi 3:10

- _____ 5. I am committed to faithfully attend worship services and sponsored small groups / missional communities. Hebrews 10:25; Colossians 3:16; Acts 2:42, 46

- _____ 6. I am committed to fulfilling the Great Commission and sharing the Gospel with others. Matthew 28:19-20; Acts 1:8; Romans 1:16

- _____ 7. I am committed to moral purity and Christ-like conduct in every area of my personal life and in my lifestyle example, including abstaining from the use of alcohol. Titus 2:12; Romans 12:1-2; Ephesians 4:1; 1 Corinthians 8:9; 1 Corinthians 6:19-20; James 1:22

- _____ 8. I am committed to full responsibility of all Church property that has been entrusted to me.

My Signature

Today's Date

Appendix C

Scripture Memory

Month	Passage
September	Titus 1:1-2
October	Titus 1:1-4
November	Titus 1:1-6
December	Titus 1:1-8
January	Titus 1:1-9
February	2 Corinthians 5:14-16
March	2 Cornithians 5:14-19
April	2 Corinthians 5:14-21

Appendix D

Required Readings

Month	Book
September	Am I Called? Discerning the Summons to Ministry Dave Harvey
October	Turning Everyday Conversations Into Gospel Conversations Jimmy Scroggins and Steve Wright
November	40 Questions About Interpreting the Bible Robert Plummer
December	Preparing Expository Sermons Ramesh Richard
January	God, Marriage, and Family Andreas J. Kostenberger
February	Spiritual Leadership J. Oswald Sanders
March	Vintage Church Mark Driscoll and Gerry Breshears
April	Nuts and Bolts of Church Planting Aubrey Malphurs
May - August	Personalized Summer Reading / TBD per individual (approximately 500 pages)

Appendix E

Field Experience Activities

Discipline	Activity
Pastoral Ministries	Baptism Hospital Visitation Lord's Supper New Member Counseling Preaching Retreat Sermon Preparation
Member Assimilation	First Connection (New Members) Starting Point
Church Life	First Impressions Preschool Sunday School Children's Worship Youth Bible Study Adult Bible Study
Church Planting	Family Church Gardens (FCG) Family Church Jupiter (FCJ) Iglesia Familiar Downtown (IFD) Iglesia Familiar Greenacres (IFG) Family Church Sherbrooke (FCS) Family Church West (FCW) Family Church Recovery (FCR)
Leadership	Business Meetings Leadership Rallies Committee Meetings Executive Staff Meetings Executive Staff Planning Day Staff Meetings Sunday School Leadership Training
Community / Outreach	Community Health Center Easter Egg Hunt First Care (Pro-Life Ministry) Project Christmas Trunk or Treat Community Picnics
Special Events	Kids' Camp Church Planting Conference Student Camp Seasonal Celebrations Combined Worship Services

Appendix F

Below is a current list of our partnerships with educational institutions. For more information, contact Scott Crawford (see next page).

Institution	Program Name	Credits Earned	Overview
Southeastern Baptist Theological Seminary (SEBTS)	EQUIP Program	Earn up to 18 credit hours towards a Master's Degree or earn a Certificate of Church Planting	<p>Students must enroll through the Distance Learning program and meet all required eligibility requirements and prerequisites. Student's names and IDs are provided to SEBTS and courses are assigned while in the residency program. Please note that Course # IND5000 – "Introduction to the Cooperative Program" is a required course.</p> <p>Other courses are listed below and are assigned by the EQUIP Team as part of the program. Additional courses may be required depending on the degree/certificate plan chosen.</p> <p><i>Note: Courses may change at any time.</i></p> <p><u>Year 1 Courses</u></p> <p>EVA6611/EQC CHRISTIAN GROWTH AND DISCIPLESHIP PRACTICUM</p> <p>PMN6591/EQC SUPERVISED FIELD MINISTRY</p> <p>MIS6560/EQC CHURCH PLANTING IN A GLOBAL CONTEXT</p>

Contact Information

We are here not only to help equip you for planting a church, but to serve as a resource and an encouragement for you and your family during this season of life. If there is ever a time where we can serve you or be of assistance, please don't hesitate to contact one of us.

Steve Wright 561-267-6722
 swright@gofamilychurch.org

Mark Warnock 561-345-5519
 mwarnock@gofamilychurch.org

Year 2



FAMILY CHURCH

**Family Church Network Residency Program
Course Syllabus: Year Two**

September 2014 – May 2015

Program Overview

For residents who successfully completed Year One (Y1), Year Two (Y2) seeks to build upon the learning opportunities from the first year of the program by adding practical application. During this year all residents will focus on the pragmatic aspects of Missional Community, Field Experience and Formal Education.

This syllabus will be the tool used to guide the second year of the program. It includes all of the information necessary for successful completion of the program including requirements, expectations, and assignments.

For residents participating in Y2, importance will be placed on the ability to communicate solid doctrinal foundations, demonstrate strong moral character and the continuous development of specific ministry skills. An emphasis on initiative and leadership will also characterize Y2 as learning will be more self-directed and community based.

On-going evaluations of each candidate, including his personal progress and the wellbeing of his/her family, will continue to be an important part of the program. As in Y1, the goal of the program is to prepare each resident for the area of ministry in which he will serve in preparation to launch new church plants **exclusively** within the Family Church network. The different areas of training include: preparation to serve as a lead or supporting pastor, music & worship, kids ministry and church operations.

Our hope and prayer for you continues to be that the process of planting a church will be a positive and rewarding experience for your entire family.

Our Team

The following individuals will be responsible for oversight of the program, facilitating program training and discussions, and providing residents with progress evaluations.

Dr. Jimmy Scroggins, Lead Pastor, Family Church Network

Jimmy is a native of Florida and has been serving as the senior pastor at FC since July 2008. He is a key proponent in the Send South Florida (SendSFL) church planting initiative, has a heart for developing young pastors and is committed to reaching the lost in South Florida. He earned his Masters of Divinity and Doctor of Philosophy degrees from Southern Baptist Theological Seminary. He and his wife, Kristin, have eight children.

Steve Wright, Pastor of Discipleship and Church Planting Residency Program, Family Church Downtown

Steve is originally from Georgia and moved to West Palm Beach in the spring of 2012. He currently oversees the adult ministry, adult discipleship, and our residency program. He holds a Masters of Arts in Christian Education from New Orleans Baptist Theological Seminary. Steve earned his Doctor of Philosophy degree from Southern Baptist Theological Seminary. He and his wife, Tina, have three children.

Jimmy Fogleman, Associate Pastor, Year Two Residency Coordinator, Marriage Ministry, Family Church Abacoa

Jimmy is a native of South Florida and has lived in the West Palm Beach area for most of his life. He holds a Bachelor of Arts degree from Palm Beach Atlantic University and is currently enrolled in Union College pursuing a Masters of Christian Studies. After serving in Student Ministry for 25 years, he successfully led the launch of our first multi-site campus, Family Church @ Abacoa. He and his wife, Kelli, have two children.

Eric Kelly, Year Two Residency Coordinator, Family Church Downtown

Eric is a native of Florida. He moved to West Palm Beach from Tallahassee, FL in 1997. He earned a Bachelor of Science degree in Communications from Florida State University and a Master Degree in Nonprofit and Organizational Management from Florida Atlantic University. He is currently President of Quantum Foundation, a private health care organization. Eric has successfully planted and pastored two churches in Palm Beach County, as well as serving in other various capacities on church staffs. He and his wife, Kirra, have four children.

Beverly Bonner, Director of Assimilation, Church Life and Kids Ministries, Family Church Downtown

Bev is originally from Georgia and moved to the West Palm Beach area in 1993. She currently oversees Assimilation and the Kid's Ministry Teams at all campuses. She is a graduate of the University of Georgia with a BS in Early Education. Bev was called to vocational ministry in 1989 and currently pursuing a Master of Arts in Leadership. She has served 16 plus years as Children's Director, has a passion for leadership and is committed to training the next generation to pursue the call to ministry. She and her husband Dan have two children and four grandchildren.

Program Base Requirements

Missional Community & Worship Service

It is expected that residents will continue to maintain church membership at Family Church (FC) and be active in attendance at their assigned campus. It is further expected that all residents will be actively involved with a Missional Community (MC) for the purpose of personal growth and developing relationships with others.

Attendance

Like Y1, it is expected that residents will attend all sessions in order to complete the program. Although absences may be unavoidable at times, these occurrences should be rare. It is expected that residents will provide prior notification when an absence will be necessary. Individual make-up sessions may be available on a case by case basis. Please note that active participation continues to be a critical success factor and excessive absences may result in termination from the program.

Required Attendance: One (1) time a month meets with coach/mentor
One (1) time a month meet with campus pastor//leader
Two (2) times a month meet for Missional Community gatherings
There may be times throughout the year that all Y2 residents will
meet together

Character Statement

As part of the leadership team at FC, all residents will be required to understand and comply with the document, “Staff Ten Commandments”. This document has been created to assist in protecting the reputation and integrity of our leadership. As spokesmen of the church and as representatives of the-Lord, Jesus Christ, it is imperative that all participants adhere to a policy of strict moral conduct.

(See Appendix A)

Program Components

1. Missional Community

Reports to: Jimmy Fogleman, Eric Kelly or Bev Bonner

A large part of Y2 will focus on starting and maintaining a missional community (MC) group. This will require residents to recruit and lead a small group of at least 6 to 8 people who will meet at least twice a month starting in September. An agenda is provided to give residents guidance for a successful missional community experience (**see Appendix B**). The agenda will provide an outline to follow, along with some resources to assist in leading the Bible Discovery. Residents will be expected to demonstrate proficiency in sharing the 3 circles (**see Appendix C**) and expected to articulate 2 Corinthians 5:17-20 as part of the evangelism strategy. The goal of these missional community groups will be to train trainers (i.e. reproduce disciples who reproduce disciples). An awesome by-product of these gatherings will be fellowship and unity among believers.

2. Field Experience

Reports to: Campus Pastor/Leader

During Y2 each resident will be expected to participate in at least 12 “field experiences” with one on-going mandatory assignment each month (*noted below*). Involvement in these experiences is designed to prepare residents for a wide variety of future ministry responsibilities. These ministry experiences will be coordinated by the pastor/leader on the campus where the resident has been assigned. Residents will be expected to meet once a month with the assigned pastor/leader. Examples of field experience options include:

- Baptism
- Hospital Visitation
- Staff Meeting
- First Connection Class (*mandatory each month*)
- Funeral
- Lord’s Supper

(See Appendix D for a full list)

3. Formal Education

Reports to: Jimmy Fogleman, Eric Kelly or Bev Bonner

The training curriculum for Y2 will primarily consist of Field Experience (Appendix D) and Monthly Topics (page 8), all aimed at preparing residents for the launch of a new church. As in Y1, each month a new topic will be introduced for review, however reading assignments will shift from a reading for comprehension model to that of being able to communicate key take-aways to other participants. Each book must be read in its entirety (unless otherwise noted), though the entire book may not be discussed.

Formal Education Assignments

Scripture Memory

As part of this program memorizing specific biblical passages will be required. A new passage is assigned each month and residents are expected to commit to memory these passages as assigned.

(See Appendix E)

Writing Requirements:

- One article each semester for the SendSFL website (*Fall and Spring*) and will be about 750 words on a given topic. Assignments will be given at the first meeting in September.
- Book reports will be completed for those marked below (**). These will be 5 pages in length and will be due the beginning of the following month.
- Church Prospectus - This will be a group project and details will be provided in December
- Residents pursuing graduate degree credits – Residents will be asked to listen to 12 hours of PhD level instruction and write a summary of the material. Assignments will be provided in September.

Ministry & Coaching

Though Y2 is purposely designed to be more self-directed and allow for greater flexibility, regular coaching sessions with one of the program leaders will continue to be an integral part of the ongoing feedback and evaluation process for residents. These sessions are designed to be an encouragement and exhortation for residents in an effort to create meaningful and transparent ministry partnerships. Every attempt will be made to provide feedback that is specific, candid and constructive to the development of the individual. It is the resident's responsibility to initiate these one-on-one meetings periodically throughout the year.

Monthly Topics

During the second year of the program residents will continue to be assigned required readings. The focus of this year will be to strengthen the resident's ability to communicate and share the concepts communicated by the authors of these materials to their peers. In some cases specific assignments will be given and in others residents will choose the specific chapters/topics for discussion. Each book report will consist of no less than 2,500 words per report. (Minimum of 5 typed pages)

Note: These materials are not intended to be a specific endorsement of the individual authors, but are instead intended to facilitate group discussion and learning

Below is a list of the topics and books that will be covered during Y2 of the Residency Program:

Month	Theme	Book
Summer Assignment	Communication	Communicating for a Change** <i>Andy Stanley</i>
September	Missional Community	Training for Trainers (T4T)** <i>Steve Smith with Ying Kai</i>
October	Role of the Disciple	The 7 Commands of Christ Study <i>(T4T handout)</i>
November	Role of the Pastor	Pastoral Graces: Reflections on the Care of Souls** <i>Lee Eclov</i>
December	Prospectus	Various Church Prospectus Packages
January	Launch Team/Core Team	The Baptist Faith and Message**
February	Site / Location	Planting Churches that Reproduce** <i>Joel Comiskey</i>
March	Ministry Organization	Global Church Planting: Biblical Principles and Best Practices for Multiplication <i>Craig Ott and Gene Wilson</i>
April	Preview Preparations	Power Through Prayer** <i>E.M. Bounds</i>
May	Prepare for Launch	Center Church <i>Timothy Keller</i> (Assigned sections to be read)

** Book reports will be due at the beginning of the following month. For example, the report on Training for Trainers assigned in September will be turned in the beginning of October. Please email these reports to Jimmy Fogleman at jfogleman@gofamilychurch.org.

Note: In May, all residents identified as Lead Pastors will attend the Preaching Retreat with the teaching pastors of the church.

Appendix A

Staff Ten Commandments




- Thou shalt not visit the opposite sex alone at home.
- Thou shalt not counsel the opposite sex alone at the office.
- Thou shalt not counsel the opposite sex more than once without the person's mate.
- Thou shalt not go to lunch alone with the opposite sex.
- Thou shalt not show affection that could be questioned.
- Thou shalt not discuss detailed sexual problems with the opposite sex in counseling.
- Thou shalt not discuss marriage problems with an attendee of the opposite sex.
- Thou shalt be careful in answering cards, letters, and email notes from the opposite sex.
- Thou shalt not be in an automobile alone with the opposite sex.
- Thou shalt pray for the integrity of other staff members.

Appendix B

Missional Community Agenda

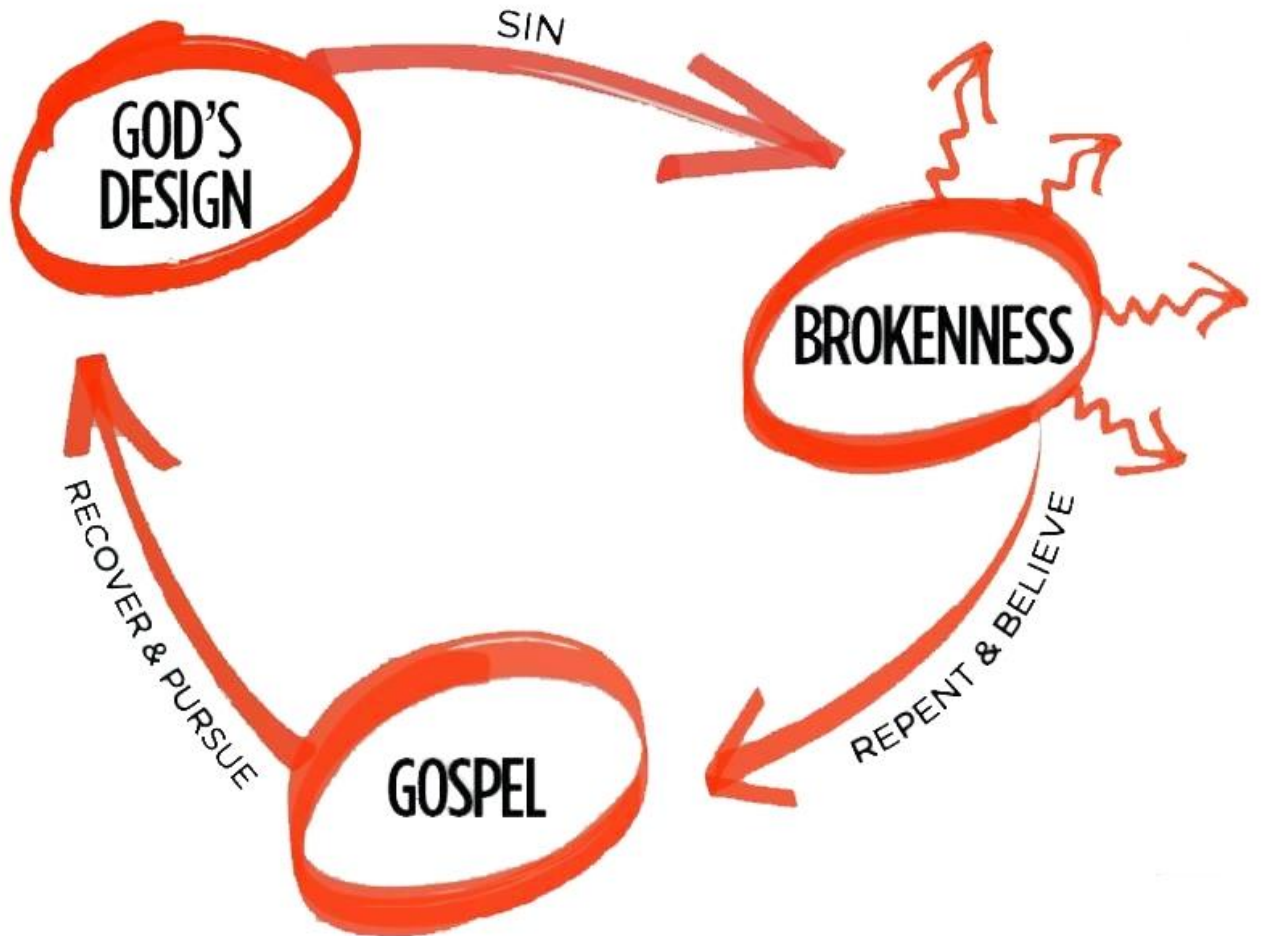


MISSIONAL COMMUNITY

		
BUILD FAMILIES	TEACH THE BIBLE	LOVE OUR NEIGHBOR
1. GATHER FOR A MEAL Share: -joy to celebrate -challenge to bear Prayer (Phil 4)	3. BIBLE DISCOVERY S ay -What does it say? O bey -Command to obey? S hare -Principle to share?	5. CAST VISION
2. GO & GROW Since last meeting how have you... -obeyed Jesus? -been a missionary to your “neighbors”?	4. PRACTICE 3 Circles	6. GROW, GO & PRAY How will you ... -Obey Jesus? -Be a missionary to your “neighbors”?
		(Plan Next Gathering)

Appendix C

The Three Circles



Appendix D

Field Experience Activities – Must complete 12

Discipline	Activity
Member Assimilation	First Connection Class <i>(mandatory each month)</i>
	(Choose 11 of the following)
Pastoral Ministries	Baptism Hospital Visitation Lord's Supper Next Step Team Preaching Retreat Sermon Preparation
Church Life	First Impressions Preschool Sunday School Kid's Worship Student Bible Study Adult Bible Study
Church Planting	<i>(Visit a Campus Plant)</i> Family Church Abacoa Family Church Iglesia Familiar (DT/GA) Family Church West Family Church Sherbrooke
Leadership	Business Meetings Church Leadership Rally's Committee Meetings Executive Staff Meetings Executive Staff Planning Day Staff Meetings Bible Study Leadership Training
Community / Outreach	Community Health Center Easter Egg Hunt First Care Project Christmas Trunk or Treat
Special Events	Kid's Camp Church Planting Conference Student Camp

Appendix E

Scripture Memory

Month	Passage
September	1 Timothy 3:1-2
October	1 Timothy 3:3-4
November	1 Timothy 3:5-6
December	1 Timothy 3:7-8
January	1 Timothy 3:9-10
February	1 Timothy 3:11-13
March	Psalm 1:1-3
April	Psalm 1:4-6

APPENDIX 8

INTERVIEW TRANSCRIPT: JEFF CRAWFORD, CROSS CHURCH SCHOOL OF MINISTRY

Cross Church, Springdale, Arkansas
June 14, 2016

Aaron Filippone: All right, I'm with Jeff Crawford. Dr. Jeff Crawford is the president of the Cross Church School of Ministry and this is an interview for the EDD program at Southern Seminary. Jeff, I want to start with question number 1. We're going to walk through some of these preliminary questions. What is the length of the program at the Cross Church School of Ministry?

Jeff Crawford: It's a one year program. It starts in middle of August and ends in the beginning of the next August.

Aaron Filippone: Is there a cost for the program?

Jeff Crawford: Yes there is. The program fee is \$1200.

Aaron Filippone: Describe the curriculum for the program?

Jeff Crawford: The curriculum is built around 3 pillars. The mission statement of the school of ministry is to prepare leaders for life, ministry and gospel advancement globally. We've developed 3 syllabi, one for life, one for ministry, one for gospel advancement globally. Life deals with just balance issues, it deals with health issues, it deals with how to succeed in a ministry on a personal level. Your personal spiritual growth and development. The ministry is more than nuts in the bolts of how to do ministry and the gospel advancement is self explanatory.

We do 3 mission international trips and 2 North American trips and we have an heavy emphasis on museology.

Aaron Filippone: I think you just listed some of these but one of things I'm noticing about a lot of the different models is that each one has some specific benefits and emphasis and I know you just mentioned museology being one of yours. Any other specific benefits that you would see student or residents getting from being in the [inaudible 00:01:34]?

Jeff Crawford: It's a primary leadership. We're preparing leaders for life ministry and gospel advancement, so we have a heavy emphasis on leadership development. We try to assess each one of our residents that come to us and we try to place them in true leadership context where they're actually

leading and we try to place them at their highest level of capability and we want to push them one step forward. We sort of want to push them to fail, from the standpoint of we want to push them further than they think they can go, and if they fail it's okay because we are the safety net. We want them to fail while they're with us, learn from that and then keep going.

If you're going to fail out there in the world one day, in the church, so we want to really emphasis leadership development from that standpoint. Some hands on leading.

Aaron Filippone: I noticed on your website you guys are accredited by almost every christian institution.

Jeff Crawford: We're a non-accredited institution. We have not sort accreditation from any accreditation agency, however we have developed partnerships with nearly every Southern Baptist Seminary college, several other colleges. We have partnership with the North American Mission Board. Basically those schools recognize us as an non-accredited institution. They are going to grant credit towards a bachelor or masters degree for anyone who just goes through our program. Most of those partnerships are co-enrollment. Meaning you're still paying tuition or a reduced rate.

However, 3 seminaries and 3 colleges have exempted that tuition cost. That's really powerful. They're giving free tuition for that part. It's an advantage for them to try and coax students to come to their school.

Aaron Filippone: What makes your program distinct from other programs?

Jeff Crawford: I think the accrediting aspect with partnerships is a distinctive ... most programs I have seen either have no partnerships or they'll have a partnership for one school. I think we're around 12 or 13 different entities. To have that level of robustness, that options that someone could think, that's pretty unique, I think. I don't know anybody has done that. I think just the program is very much centered around the DNA at Cross Church, so I think Cross Church is a special place, it's a unique place, and so I'm big on Cross Church specifically. We want people to learn what it means to be a success from the Cross Church DNA, because we feel like they can take ... Whether they stay on staff with us, some will, we will hire some of these people to stay on staff with us, or go on, we feel like we're helping the kingdom by taking the Cross Church DNA and placing it in other ministry context.

Aaron Filippone: How large is each cohort? You said it's a one year program?

Jeff Crawford: We're finishing our third cohort. Year one we had 10, year two we had 18, this year we have 16. We're still a few months away from starting again, a couple of months. I'm at 15 for next year. I'll probably add 2 or 3 more to that.

Aaron Filippone: Is there a gender requirement for admission?

Jeff Crawford: No.

Aaron Filippone: Is there an educational requirement for admission?

Jeff Crawford: No. We prefer some form of college level matriculation, however, we have in rare circumstances taken a high school graduate. We're not really geared towards that, we're not targeting high school graduates, but we have taken a few that we felt like they were ready and mature enough. Number one vet for us when we're vetting someone is whether or not they're called to ministry. We really want to make sure someone has a firm call to ministry. We're not designed to help someone figure out if they're called, we really want them to know that they're called before they come to us.

We went to step in and give them a great one year experience and the help them figure out what their next step is. For some it's going to be going on and finishing college degree, some the seminary degree, some is going to moving right into the ministry context and finishing the degree online.

Aaron Filippone: Does your program require a participant to have a ministry mentor as they're learning and growing in the program?

Jeff Crawford: Yeah, and we provide that.

Aaron Filippone: Tell me a little bit about that. I saw that in your-

Jeff Crawford: Yeah. What we want to do, we want to individualize the experience for the call. If someone says I'm a student pastor or a youth pastor or worship pastor, children's pastor, whatever, we're going to track them so their mentorship, their residency is going to be on one of our campuses in that ministry area with one of our ministers as their mentor. They only spend one day a week with me. One Wednesdays the come in from breakfast all the way through lunch with me, and then they're spread out the rest of the time on the campus, under ministry and actually doing ministry.

Aaron Filippone: Before we get into the specific interview questions, tell me a little bit about ... how do you guys do housing? Is there housing provided for-

Jeff Crawford: It's sort of an organic. We started off renting and leasing apartment in duplex space, we have a unique opportunity that came to us last year. There was a christian science cult compound that went out of business in the east part of town. It's really perfect, it's a private neighborhood, it's about 12 minutes from our spring out campus, one of our church members bought it, and so there is a nursing home that's not being used at all. It was formally an assisted living space, so it's all one bedroom apartments inside an enclosed area so we have that. We have this bank of one bedroom apartments that are self enclosed and then there is duplexes for independent living.

We master lease from one of our own church members all these apartments and these duplexes and it works out wonderfully because it's private, it's secure, it's wonderful, so we're living in a former cult compound.

Aaron Filippone: That's great.

Jeff Crawford: Fits for what we're doing, I guess.

Aaron Filippone: Yeah.

Jeff Crawford: It's communal living. Students are not required to live out there but it's part of the program phase.

Aaron Filippone: Free Kool-Aid.

Jeff Crawford: Free Kool-Aid, free brownies. It really works out great for us, it's perfect.

Aaron Filippone: Do you want to take a break or you want to roll?

Jeff Crawford: We can roll [crosstalk 00:07:49].

Aaron Filippone: How do your current leaders, pastors in your church model southern leadership? When you think about Cross Church and I know the DNA of Cross Church is definitely woven through the school of ministry. How do they model southern leadership.

Jeff Crawford: Probably our staff. We probably do too much by way of actually hands on, we probably should delegate more to laity. I would say we're probably so good at it it might even be a weakness for us, honestly. Because our staff we demand a lot of them, they do a lot. They're doers. They move tables, they set up chairs, they pick up trash, we're the first ones at an event, we're the last ones to leave from an event, and we try to model that you're never too good to go pick pizzas. You are never at a level on staff where you can't haul a trash can around. Some guys think that that's what interns do and they normally say, "I won't have to do that anymore."

While all of us, upon our level of leadership, have things that we do that aren't involved in those other things. You see trash you're going to pick it up. We just try to model that strongly at Cross Church.

Aaron Filippone: In what ways does your church model or train southern leaderships? How are you training the next generation to be southern leaders?

Jeff Crawford: Obviously we model it. I think the school of ministry is an intentional arm of the head. I think the other thing we do is we're constantly trying to find ways for our laity to be involved. We have a strong compassion ministry, it's relatively newer, it's probably 5 or 6 years old now and it's got a food bank, a cloth bank, we have a store that we run at goodwill and we have high lay involvement in that. Plus we have so many other things going on in present ministry and so much of that is run by volunteers. We try to provide opportunity and we try to provide modeling.

Aaron Filippone: Is there anything specific to your cohort of residents? Your people you're training in Cross Church School of Ministry that will teach them how to be southern leaders?

Jeff Crawford: Yeah. All of the rotations in our compassion ministry, all of them go to the prison, they are involved in our prison ministry. All of them are involved in our impact ministry, which is our ... our impact ministry is our church [inaudible 00:10:22] and multi-housing areas throughout the weeks. We touch around 1600 people a week in the public complex, so they rotate and go through that. The cross over. Even if you're on the youth ministry track, when it's VBS week, everybody helps with VBS.

We really try to fight against kingdom mentality in terms of, "I've got my personal kingdom or my ministry kingdom." We try to keep everyone focused on the Kingdom.

Aaron Filippone: I've personally noticed that, just in my interaction with your staff, with others that are connected at Cross Church. Jimmy has told me stories of his interaction with other staff members. There is a strong spirit of hospitality, there is a strong sense of hospitality among your team.

Jeff Crawford: That's driven by our pastor. Ronnie Floyd is just ... I personally learned how to host and be generous with anyone who comes in contact with our church. That's a big part of our DNA.

Aaron Filippone: Jimmy came back from speaking at a men's conference at your church and he said, "We've got to learn how to do that." He was very very impressed. From the time he was picked up at the airport to what was provided in the car to-

Jeff Crawford: There will be a gift in the hotel room for you. It's not uncommon for Dr. Floyd to send flowers to ... I won't be surprised if Jimmy's wife did get a bouquet flowers saying, "Thanks for sharing your husband." He's known to send gifts to the children. "Thanks for sharing your dad with us this weekend." We don't want kids to hate the church because the church took daddy away. We go above him ... I don't know of a man like Dr. Floyd who goes so far in his conscience of the details like that in terms of hospitality.

Aaron Filippone: Do you think that comes from the top then?

Jeff Crawford: Absolutely, I've seen it modeled.

Aaron Filippone: These next 6 questions fall in line with the OLA, The Organizational Leadership Assessment, the instrument that I've given to you there. For any organization that walks through the OLA, they're being engaged and assessed on these 6 areas. I want to ask you, in your perspective how you feel like the Cross Church School of Ministry is doing in these 6 areas I've described. How your program is effective at training your students to provide leadership?

Jeff Crawford: I think the effectiveness is most effectively measured overtime. We're 3 years in. I can say that we have successfully sent out church planters, I think it's the first who was with us for a year to train as a church planter. We launched the bridge fellowship in Colorado Springs on Easter Sunday, he's running over 150 Easter students. Three months in he baptize 10 people 3 weeks ago. That's pretty effective. Steve is

exceptional though. We've trained other church planters that are yet to actually plant.

A lot of it is in the individual. There is this chemistry of we can do so much, the individual can do so much, hopefully, together we can do more together. If you've got an individual who's not highly motivated then it doesn't matter what we do. I will say that we've got some stars that shine brightly, we've got some guys that have been dust, to be honest with you. You don't really know, it's kind of staff, you don't really know if you've got a good staff member till they're actually on your staff team. They might interview well, they might vet well, the references might be great but they may not fit your staff team. You won't know till they're on staff.

Aaron Filippone: Do you feel like your school ministry has become a pool for staffing?

Jeff Crawford: Absolutely. Every year ... This was intentional. We knew we were developing a fun club and so every year we have hired 2 to 4 of your school graduates, because they just risen up and they shine and plus it's become fantastic because we know that they're going to fit the DNA because they've already been with us a year. The whole residency is sort of like a job interview. We don't promise anything to anybody and they know that. We're very clear about that. You're not guaranteed, promised a job, and a lot of times it has to do with opportunity. There were guys that we haven't hired, that we would hire even today if there was an opportunity to hire them. There's not just spot.

Yeah, I would say effectiveness is measured by hiring, sending out guys, some guys we sent on to the seminary and we'll see how effective they are when they get out there. I think that there will be a level of effectiveness that we won't be able to even measure to maybe 5 to 10 years from now. I think some of these guys may rise up to be very significant leaders one day and they'll be able to point back to Cross Church and say, "That one year was a pivotal moment of development for me." We will know that too.

Aaron Filippone: From my perspective it seems like what you're doing with the school of ministry is you're just shaping up and getting shaped to something that has always been a part of Cross Church. I know many people that have come through Cross Church that are now all over the country, that are serving in leadership, phenomenal leaders that have just been groomed for leadership, and so you are bringing shape to something that has always been there.

Jeff Crawford: When Ronnie Floyd called me I was serving ... I had served for 9 years at Cross Church and I went into pastoring for 7 years and he called me and he said, "I want you to consider coming back to Cross Church and helping with the school of ministry. He said, he's in my heart, as I've looked at this and he'd been around for 25 years at this point, serving as a pastor. He said, "I look at all the guys that have come through our staff team, either as interns, as associates, and now they're out doing grind mills, Alex and Mayer, Brad Greys, Aaron Warner [crosstalk 00:16:14], John Cope, out in Philadelphia. Look at all these guys that have just come through our church and they've moved on and he said, "We went in

time."

It's just something God did, it was very organic. He said, "What will happen if we actually got intentional about this." If we said we actually desire to bring people in, train them and send them out. The school of ministry is a formal shaping of what we feel like God was doing organically anyway.

Aaron Filippone: Of those 12 to 20 people that are in the cohort at any given time, how many of those ... what percentage do you think are home grown, grew up that Cross Church, that's their home church, what percentage of coming in to be a part of this [inaudible 00:16:59] from outside?

Jeff Crawford: I would say at a given year, 1 or 2, maybe.

Aaron Filippone: From Cross Church?

Jeff Crawford: Yeah, not very many.

Aaron Filippone: Wow.

Jeff Crawford: Most of them are coming from around the country. Even around the world. We had an Iranian refugee 2 years ago. We had a brother from Argentina who came to us via Spain, from Argentina and he ended up ... we ended up hiring him to be our Hispanic pastor and we launched a whole new Hispanic ministry with him. It's fantastic. We've even had an international component. We're trying to be more robust with that. We really thought there's a huge international arm that we've not tapped into, we've applied with the US government to be an issuer of, I believe it's called the educational visa, we've applied to be able to send those invitations out and basically will make it easy and quick to get someone here from another country, that's the barrier right now. Is getting someone coming here for a year and having the proper visa for it. You just can't do that.

We feel like if we get that in place that we might be able to have 5 to 7 international students a year.

Aaron Filippone: Is there anything that you're doing in your training that is specifically calibrated for ministry to North West Arkansas that would be, this is our region there are some specifics you just have to know about this territory if you're going to do ministry here?

Jeff Crawford: As a matter of fact we have an orientation week and during orientation week we spend a ton of time talking about how important it is that you understand and embrace the context of wherever you minister, so for instance in the first month we take all of our school ministry guys to [inaudible 00:18:45]. If you don't live in North West Arkansas you better understand and you better understand and you better embrace the Arkansas Razorbacks, it doesn't matter if you're from Tennessee like Ronnie is or if you're from Texas like Fr. Floyd is not that you have to leave those allegiances behind, but you can't come to church on Sunday, every week and wear Tennessee volunteer orange shirt, you can't do it.

It's not that you've got to ... We're not trying to push the Razorbacks on people. What we're saying is if you end up in Tennessee ministering one day and you're from Arkansas, you better understand that in Tennessee it's about the volunteers. If you're in Alabama you've got to have to choose the Crimson Tide or the Urban Tigers, you've got to understand that. We're trying to teach them on the very front end the context of North West Arkansas, you've got to understand Walmart, you better understand Tyson Chicken, you better understand JB Hunt, you better understand the Razorbacks, you better understand all those things if you've going to be effective in North West Arkansas.

What we're trying to teach them by that is no matter where you go, you better go to school on where you're at, if you're going to be effective. We jump on that, they're very quick and very intensive.

Aaron Filippone: Describe how your program is effectively training students to build community?

Jeff Crawford: We talked about communal living. I noticed that when we moved to the village, that their sense of community and camaraderie and cohortness, if that's even a word, really went up. We traveled on mission together. I've noticed that once we travel on missions, particularly we do the international trip in the fall on purpose. Once we travel on mission together their chemistry with one another, their bonding, it just goes out of the roof. You have to live life with people, and that's what ministry is.

Ministry, ultimately, is living live with people, and so we try to really model that as a cohort, that's why we bring them him as a cohort. I would say this as an aside. You don't have to start in August. We will bring people in off track, the important part is they're with us a year. However that's the [auditing 00:20:59], that's not the rule. The rule is we start together, end together, and I do think there's power in the community in terms of communal living and in terms of building community models.

Aaron Filippone: You do that mission trip on the front end?

Jeff Crawford: Yes.

Aaron Filippone: Very close-

Jeff Crawford: We're doing it in September. They're coming in in August and we're going to Malawi in September. We waited till November in year one and what I noticed was that there was 10 of us, the 10 guys, they knew each other, [run on 00:21:24] each other on Wednesdays, but after we had gone to Venezuela that year together and come back, we were at a whole new level. I've decided we're doing that quicker now. Do you want to press pause?

Aaron Filippone: Yeah. I'm going to pause on the interview. Pick it up in part 2.

Aaron Filippone: This is part 2 of an interview with Dr. Jeff Crawford from the Cross Church School of Ministry. Jeff, let's go ahead and jump right into this.

This is number 6. Describe how your program is effective at training students to share leadership. One of the qualities in the OLA, the Organizational Leadership Assessment, is that servant leaders tend to share leadership instead of dominating all of the leadership. Talk to me a little bit about how that happens in your system.

Dr. Crawford: It happens through the modeling process. It's one of the reasons we want them with us for a whole year because they get to actually watch their ministry mentor, which is really one of our staff members. You get to watch them give it away. Lot of things are probably given away to them, but they get to understand what it is to give it away and how you have to- You can't hold everything tight. We talk about this on Wednesdays. When I bring everybody together on Wednesdays, we talk about what effective leadership looks like and how to share leadership and give it away. One of the principles that we operate by is that you need to identify everything that you do in ministry that only you can do. That's where you need to concentrate. Anything that is not something that only you can do, you need to seek to give that away.

Aaron Filippone: All right, great. Describe how your program is effective at training students to develop people.

Dr. Crawford: Back to the modeling. I'll say that over and over again, but remember this is a residency. The whole point of a residency is you're coming in, and you're watching it being done. A doctor goes to med school, a doctor graduates from med school, and a doctor is not a doctor yet. A doctor has to do a 3-year residency. The whole point of the 3-year residency is for 3 years he's watching surgery being modeled. He's watching somebody else do the cutting. Then he's being handed the scalpel, but the professional is right there with him. By the end of the 3 years, he's doing it all. He's actually- Ministry is like that, except we don't have a residency program in ministry, but we do[crosstalk 00:02:15]. With a residency in ministry, which we don't have, we don't do very well. You know, seminary is the closest you get, but it's not a residency. We're bringing them in and the whole point is watch it being done. Let us give it to you. The heart of ministry is then passing it on to other people, so all the development flows out of the residency model.

Aaron Filippone: All right, then also go ahead and describe how your program is effective in training students to value people.

Dr. Crawford: You know, everyone says that ministry would be wonderful and easy if it weren't for the people. Unfortunately, it is very easy in ministry to get caught up in all that we do and we tend to forget that it really is all about the people. A cliché that I use with the guys all the time, because this is something I have to remind myself of, is that I've got to walk slow through the crowd. You got to walk slow through the crowd, because too often we're moving so fast. Email, late nights, so much to do, that we just walk fast past the people, particularly on Sundays.

It's hard, because usually, just like at your church, if you're walking somewhere, you're probably on your way somewhere for a reason, and you probably need to be there sooner than later, and it's so easy to walk through a crowd of 500 people and just throw up a "Hey, how are you?"

But it's Sunday, man. This is the one time you actually have an opportunity to touch the body of Christ in mass. Making yourself slow down and remember it's all about ... So we talk about it all the time, we try to model it, but this is something we have to even do within ourselves, we have to do this, I mean our ministry team. We all are guilty of- I think, for some reason, we tend to devalue people in ministry, so we have to constantly be reminded we have to value. We've got to remind ourselves, model it ourselves and pass it on to them.

- Aaron Filippone: Describe how your program is effective in training students to display authenticity.
- Dr. Crawford: Well, when you live with someone and you're around them for a year, you really get to know who people really are. It's really interesting, because, as we were putting our program together, we thought about 9 months. Why don't we start in August and finish in May and then give them the summer off. Let them go. We decided, no, let's do a whole year. Let's take up ... For one thing, there are so many things that go on in the life of a church in the summer. We don't want to miss it. Camps, special events. I noticed this with the first two groups. I learned some things about who they were in June and July that I didn't learn the other 8-9 months they were in the program. Some of those were character issues. You really get to know someone, who they are authentically, when you're around them for a full year, a full calendar year. I think our program just breeds that.
- Aaron Filippone: On thing it helps, too, for local churches ... Look, church doesn't take off for 3 months out of the year, so if they want to learn how to be a really good pastor-
- Dr. Crawford: You've got to go around the block. You've got to go all the way around the block.
- Aaron Filippone: See behind the curtain on all the ...
- Dr. Crawford: Run all the base pads. Like I said, they're travelling together. By the end of the year, they've traveled the world together, they've traveled North America together, they've eaten numerous meals together, they've lived, literally, in the same compound together. There's a lot you don't ... It's hard to hide anything. I think just the nature of what we do breeds authenticity amongst one another, but once again, we try to model that on the ministry level. We talk about how it's ... One of the things we talk about is how it's hard to have friends in ministry with church people, but it's also necessary to have friends in ministry with church people, You have to open yourself up for hurt. You will be hurt along the way, you will be disappointed. Ministry is living life with people. You can't insulate yourself.
- Aaron Filippone: No such thing as a private life when you're in ministry.
- Dr. Crawford: No.
- Aaron Filippone: If you feel like you need another separate private life, this isn't going to

work out for you.

Dr. Crawford: If you want privacy in ministry, just don't have a Facebook account.

Aaron Filippone: Yeah, that's right.

All right, so you've been running this program for a few years now. Tell me what you would change. What are some major initiatives coming up? What are some things where you feel like you need to tweak it, or just some things God's showing you as you've been running this program.

Dr. Crawford: The number one challenge has been good mentorship. I have to trust my staff to do their job in terms of being good mentors. You know, they have to keep these guys busy full time. They have to keep them busy, not with busy work, but with significant work. They have to ... They will spend more time with them on the front end than they will on the back end. What happen is, and I see this every year, they start out very green. Deer in the headlights. They're at Cross Church. Cross church is a big place, 5 campuses, 60-70 staff members. It's pretty overwhelming. By the end, they are functioning on a high level. What ends up happening is we end up having to invest a lot in the first 2 months, by the end they are investing in our church. Then they leave. It's like the massive leadership vacuum. They bring such value to our church. It's like losing 16 staff members. Full time staff members. They just leave. Then we replace them 2 weeks later with a whole bunch of greenhorns. There's a real flow.

Aaron Filippone: What are you going to do about that?

Dr. Crawford: I don't know that we can do anything about it except recognize it, embrace it, and what we have tried to do is get out at the gate quicker. We try to orient quicker. Try to give more to them quicker, get them up to speed quicker, have them functioning at a higher level quicker, so that they're benefiting us more. Also, wherever we can start, that's the baseline for how high we can take them. The quicker we can get them here, the higher ... We have more time to take them higher by the end of the one year.

Aaron Filippone: Does your church have any internship programs? Separate?

Dr. Crawford: We do. Prestonwood has an ongoing internship program. It's really robust. Our internship program is limited to college students for 10 weeks during the summer.

Aaron Filippone: There's nothing year-round ... Intern program ...

Dr. Crawford: Matter of fact, we talked about ... We decided not to do that because we felt like that would be running two offenses at this point. This is the training and development program right now.

I would say, number 1 challenge is getting staff to be good mentors. Number 2, getting our staff to understand that this is something they need to buy into. I don't need to be the one recruiting everybody for the

program. They need to be recruiting because if they have an open staff ...

For instance, let's say I've got a student guy and he's got an open associate staff position, a lower level staff position. In the past, he would have gone out and hired someone out of his budget and paid for that person. Like we said, you never really know if somebody's a good staff member till they're on your staff team. You've paid to move them across the country. There's all this money you spend to start someone up, and then you find out they're not a good staff member. Or, what you could do is say, "Hey, I got somebody I think's going to be good. Why don't I tell them that we want them to come be a part of the Cross Church School of Ministry for a year, and then they can work for me. I will mentor them." Basically you're getting a free staff member for a year. We're investing heavily in them, we're training them, we're developing them, we're pouring into them, giving them great experiences.

Aaron Filippone: They're getting school credit.

Dr. Crawford: They're getting credit for their master's degree. At the end of the year, if you really like them, then bring them on your staff team. Then hire them. It's a win-win. You'll have a better quality staff person, they'll already understand the DNA.

Aaron Filippone: It's your on-boarding process for new staff.

Dr. Crawford: Exactly. We're still trying to get our staff to understand that and embrace it. Some get it more than others. Really, the number 1 challenge has really been staff. I'm not trying to throw the staff under the bus, because, by-and-large, they have gotten it, and that's why the program is successful. I'm not spending every day of the week with them. The staff are. I've got some staff that do better than others, so that's on me. I've got to train the staff to train the residents how to be good ministers. The first year, it was pretty much me doing everything. Year 2, we tweaked. Now we're really understanding some of the dynamics and how this thing works and the potential. We're really starting to understand the potential of this for our church.

Aaron Filippone: Yeah, that's necessary.

Dr. Crawford: Plus we get churches that come to us all the time, "Hey, we need a children's pastor." To be able to say, "Hey, in about 3 months, I'm going to have a stud ready for you."

Aaron Filippone: You guys are a very influential church that ... We need you to have an organization like this. It's going to make us all better.

Dr. Crawford: The number 1 challenge in church work is hiring staff. Far and away, that's the number 1 issue is being able to hire good staff. We're all dealing with this. We're trying to help in the whole process.

Aaron Filippone: Tell me a little bit about your staff on the School of Ministry side. Is it just you?

Dr. Crawford: Okay, yeah, so, yes. I'm the president of the school. I'm the recruiter. I wrote the curriculum. I developed the partnerships-

Aaron Filippone: You're the provost, you're the president-

Dr. Crawford: I'm everybody. I have a tremendous support network. I've got the whole office of the pastor. It's at my disposal.

Aaron Filippone: Of course all of the pastoral staff are speaking into this because they want help from your students.

Dr. Crawford: Absolutely. Exactly. My faculty are my staff team. I've got help for anything that I need. Once again, I have to decide ... I have to look at what only I can do and make sure I do that. There are certain things I just can't give away.

Aaron Filippone: When do you meet with the students? You said you meet with them one day a week?

Dr. Crawford: Wednesdays.

Aaron Filippone: Is that a full day?

Dr. Crawford: No, we start it at about 7:30 in the morning. We eat breakfast together, we spend all morning long, we adjourn at about 11:30, and we eat lunch together. It's very intentional. We eat meals together. It's very important. We have guest speakers, we work through books together, we work on our mission trips together. That is our time where we download and process what they're experiencing, their frustrations. At a certain point, they come in to Cross Church and they think it's the greatest thing in the world because it's a big mega-church. At a certain point, they start to realize that mega-churches have some pretty significant warts. You can get disillusioned with the world of mega-church. We can process that with them. We can process that, because it is different. Wednesdays is very helpful for lots of reasons.

Aaron Filippone: Well, Dr. Crawford, I want to thank you for your time, and I'm really grateful, more than that, for what you're doing with the School of Ministry and grateful for what you're doing for the kingdom. Thank you.

Dr. Crawford: Awesome.

APPENDIX 9

INTERVIEW TRANSCRIPT: NATHAN AKIN, ASPIRE AT IMAGO DEI

Imago Dei Church, Raleigh, North Carolina
June 14, 2016

Aaron F.: All right. This is Aaron Filippone, and I am interviewing Nathan Akin, and Nathan is the pastor for disciple-making at Imago Dei Church, and he oversees the Aspire Program. It's their residency training program there at their church. Nathan, is it okay that I record this interview?

Nathan A.: Absolutely.

Aaron F.: Okay. Go ahead and just give me a brief overview of your training program. Maybe some of its distinctives, what you do, and just give me a basic overview.

Nathan A.: Yeah, we call it Aspire, based off the 1 Timothy passage that, "He who aspires to the office of a overseer desires a noble task." It's essentially for raising up pastors. Those that would either become pastors, elders at Imago Dei or those that we would send out, either into existing churches, but a lot of focus is on church planting, and so, that's a grid that we have. We're really just inviting in the men that are beginning to say they aspire to this office. That's our overarching purpose. 1 Timothy 2:2, He tells Timothy to teach men, "In the presence of others, teach men who will be able to teach others also." This is how we're trying to, at Imago Dei, carry out 1 Timothy 2:2 and replicate ourselves as leaders.

The overview would be this, we essentially meet with these guys about an hour and a half to two hours every week. We do it early morning, and we get in a room together and as many of the elders that can make it will be there. Typically, at least the staff pastors are there, and then typically, one or two lay elders are sitting in as well as they can make it and their job allows it. We basically have three semesters. We're actually going to add a fourth one here shortly. I'll talk about that.

Three semesters. We want them to look at what it means to be a pastor. Second semester, what is the church, and then third semester, what is our mission. It breaks down in that sense. The first class, first semester is pastoral ministry. We give heavy attention to books like *The Shepherd Leader* from Witmer. Books like Baxter's *The Reformed Pastor*. Things like that. In the past, we've read things like, *Brothers, We Are Not Professionals* and other things like that. A heavy focus on what is the role of a pastor.

One of the things we do, though, when we meet with these brothers is we begin the class, and we do this each semester. We begin the class discussing one of the

pastoral epistles, so we go first semester through 1 Timothy, second semester 2 Timothy, third semester Titus. The first thirty to forty-five minutes would be unpacking the pastorals, any practical questions that arise out of that. That leads to really good discussion and really even into what Paul's trying to tell Timothy as far as what a pastor should look like in 1 Timothy and so on.

The second half of the class is usually focused on one of those topics, so the first semester again, [inaudible 00:03:09] ministry, trying to give them a philosophy of what it looks like to pastor, to shepherd in a local church. What's that person's character supposed to be? What's that person's task and function supposed to be? Things like that. We'll have them write a paper that we think would go along well. We would make them short papers, about three pages, asking like this, "If a search committee came to you and asked for your position on this, you would have something little, short and concise, but still well thought out that you could hand to them."

First semester, we do their view of divorce and remarriage, just because as a pastor they're going to face that probably right away. Second semester is heavy focus on ecclesiology. The flagship book for that one is John Hammett's *Biblical Foundations for Baptist Churches*, but we'll throw other things in there. *Forty Questions on Elders and Deacons*, *Nine Marks* maybe. We'll throw in several others, but the one we really spend a bulk of our time on is that Hammett ecclesiology, which is really helpful. Really trying to help them see what is the church. To have a right understanding of the church, and then they write their own ecclesiology. Essentially, who has authority in the local church. The final semester is focused on essentially church planting of mission. The central text for that one is *Center Church* by Keller, but we read *Total Church* by Timmis. We even do international mission stuff, so *Let the Nations be Glad*, *Trellis in the Vines* if he's thinking about discipleship. It's a real focus on missions, so evangelism, mission, church planting, international missions. That's the final semester.

What we're thinking about adding just to try to round out particularly to try to assess where our church planter are going to be, we're going to add a sermon delivery class, so there's a good chance to see them teach the Bible. We've tried some other avenues and it's gone okay, but we think it'd be good to spend two years with these guys, and then get a chance for them to cut their teeth while we watch and give feedback. Then it will give us even a better assessment about where we think they are as far as gifting when it comes to preaching. Main thing in those classes, they'll have some kind of paper. What we did in the mission class is we basically have asked them to write up their own church planting perspective, even if they don't want to plant a church, but to develop a church planting perspective because we think it would be a good exercise for them. That's the last little bit. That's the thirty-thousand foot view.

Aaron F.: Yeah, great.

Nathan A.: There's also, we put them together with an elder, so we try to keep it between ten and fifteen guys in there. We think twelve is a good number. We have had at times where we've had up to twenty-two, twenty-three and it just got really difficult to have any more interpersonal time with them. We now try to divide up two or three per elder. I'll meet with those guys, we'll read through some kind of book on development, maybe a book on leadership, and then I'll meet with them and see how they're doing. I'll allow them to ask me any questions they want to

ask about pastoral ministry.

Aaron F.: Okay.

Nathan A.: That's the high view of what we're doing.

Aaron F.: In typical Akin fashion, I think you've just answered about 70% of my questions, so way to go.

Nathan A.: Fire those questions and if I need, I can elaborate some, if needed.

Aaron F.: These first several are really short answer. They're just some basic descriptors. What's the length of your program?

Nathan A.: It's eighteen months.

Aaron F.: Okay.

Nathan A.: I was working for Southeastern doing their partnerships that were doing these things, so I've been so used to answering that question, that's why it was probably-

Aaron F.: No, that was awesome.

Nathan A.: I've done that before.

Aaron F.: That was the best.

Nathan A.: Yeah, I've done that before.

Aaron F.: It's really incredible. That's good. It's eighteen months right now, but you're looking to expand it to a twenty-four month? Is that what you were saying?

Nathan A.: Yeah, that's what we're thinking.

Aaron F.: Okay.

Nathan A.: Yeah.

Aaron F.: Is there a cost for the program?

Nathan A.: What's that? Say that again.

Aaron F.: Is there a cost for the program?

Nathan A.: There is not. They can get credit through Southeastern with those classes, so that would be on them to pay to Southeastern, but we don't charge anything, and we don't pay them anything.

Aaron F.: Okay. Up to eighteen hours of credit, is that what they can get?

Nathan A.: Yeah, they can get eighteen hours, and if we make this move, it will be up to twenty-one.

Aaron F.: Okay. I think that's the same thing that we're doing with Southeastern with our program down here.

Nathan A.: Yeah.

Aaron F.: All right.

Nathan A.: They don't all take advantage of all these things. Some may not take all the supervised [inaudible 00:07:44] ministries that go along with it. They may just take the classes.

Aaron F.: Sure.

Nathan A.: It's just hit or miss with each guy.

Aaron F.: Sure. Okay. All right. You've done some of this, but let me just ask it again in case there's anything you left out that you want to say. Describe the curriculum for your program.

Nathan A.: Yeah, it would be I'd say heavy emphasis on theology. We're trying to both hit the high level, creating a philosophy and a theology for pastoring the church and for mission, but then also trying to make it very practical, so they'll read books that the academy would approve of in those categories and then we'll do practical things that they have to do as well. For instance, in pastoral ministry, I ask them to put together a notebook. It's just a simple thing of resources for things like baptism, Lord's Supper, practical how-tos, and pre-marital counseling, a wedding ceremony, a funeral ceremony, those kind of things that they would have to have some real practical work in.

Then, we add a piece where basically, let's say we got a contentious email from a member. We at times will do a whole discussion around that. We'll take the email, delete the names out, send it to the guys and say, "You need to be ready to discuss how you would respond to this email." We do some very practical things like that as well. We ask them to help teach in the membership class, and to do some things, to lead a small group so that they're getting practical hands-on ministry while we're trying to give them the larger theological categories.

Our small groups leaders function in many ways as an extension of the pastors. To be a member at Imago Dei, you have to be in a small group, and the elders break down our shepherding. I usually oversee three small groups and so the first line of counseling, shepherding, pastoral care will be me for those three groups, and so forth for the other elders. I will work really closely with those three growth group leaders under me, and teaching them how to shepherd and care for people. There's a practical hands-on component as well as I'm trying to teach them how to pastor. Yeah, books, writing, we do occasional audio sermons, but then writing book reviews and then those papers.

Aaron F.: Yeah.

Nathan A.: Then a big chunk of it that we grade on it is participation. Have you come ready

to discuss both the pastoral epistle that we're discussion and the topic that we'll be discussing that day. It's less lecture and it's much more discussion.

Aaron F.: Okay.

Nathan A.: I will typically have whatever chapters we're covering say Witmer's A Separate Leader, to one of our guys, "Hey, you need to come, be ready to speak for about five minutes on a summary of that chapter, and then two questions you want to ask about that chapter to discuss among the group." That's how we jump off into discussion.

Aaron F.: Okay. I've looked at some of your curriculum and syllabi and the way you guys are doing that, you guys have an outstanding program, especially as I've looked at several others. As you've looked at other programs, because we're starting to see some of these steeple schools popping up. Church-based pastoral training models in a lot of different churches. What are some things you'd say, "Hey, these are the distinctives of our program," or, "These are specific benefits that you're going to get in our program at Imago Dei."

Nathan A.: That's a tough one to answer. It feels like you're bragging about yourself. I think that with ours, you're going to get very convictional- I want to say this, and not intending it to be a dig at anybody else, but I think you can get very convictional things on these topics, but you're not going to get quite to the level of some people that it's so dogmatic. We have convictions, but we're basically trying to get them to wrestle through those with even understanding when people come to other convictions other than the ones we have. It is very theological. It's not quite on the level of Dever's. They basically, it's a six month intensive and then it's tons of writing and tons of reading and they just give their whole lives to that for that little bit of time. All of our guys work jobs and things like that.

It's not as intense there, so you're going to have longer, but then it's going to be convictional and very theological and then, you're going to get a chance as well, because we are a church plant, so we're still young, and if people desire to do church planting, they're going to get to see a church that's growing up, trying to really establish itself. They're going to get a chance to get behind the curtain and see what we've been doing as elders to try to move that along the way. I think that is a benefit for somebody who wants to do church planting. The first group of guys got to help us finalize our covenant, finalize our by-laws, finalize our core beliefs. We let them for two weeks on each document, go through it meticulously. They got to do experiences along the way that you may not get in a traditional church, because those churches haven't really given time to that in years. They're more established.

That would be another benefit, that if you're thinking of church planting, you're going to get to see more on the ground. As far as distinctive, I don't know if there's anything else that's that distinguishing about what we do. It'd be very similar to what they do at Open Door, which is the church I came out of. We've reproduced it and changed it some. Yeah, that's about what I could say on that one.

Aaron F.: How old is the church? When did you guys plant?

Nathan A.: We'll be five years old in September.

Aaron F.: Did you start with the program? Did you guys have the program on day one?

Nathan A.: Yeah, that early September of 2011, we had started with nine guys. Most of them, in fact all of them, were on our core team. A guy that we knew already had aspirations towards pastoring. It's crazy, because all of those nine guys of that initial one either have gone out with one of our church plants or are currently an elder at Imago Dei.

Aaron F.: That's great. That's what you want. That's the pipeline right there. That's really good. Really good.

Nathan A.: That's been one of the huge benefits of this training.

Aaron F.: Yeah. You're partnered with Southeastern. Do you have any other schools that you're currently partnering with or is that the only one right now?

Nathan A.: No, just Southeastern. Not everybody who's in the training goes to Southeastern, but the proximity would make it crazy for you not to.

Aaron F.: Okay, yeah. How large is each cohort?

Nathan A.: The first one was nine. We've had one that was as big as twenty-two, and now, we're trying to keep it around ten to fifteen.

Aaron F.: Okay. Why is that?

Nathan A.: We realized with the twenty-three that we had real trouble having interpersonal time with those guys. We felt like we didn't know them, of the groups we've had, we knew them the least. We think that ten to twelve is very manageable as far as getting to know what's going on in their lives and those kinds of things.

Aaron F.: Okay. Is there a gender requirement? Can you be a girl and be in your program?

Nathan A.: Yeah, it's only for men because it's only for those that are aspiring to the office of overseer.

Aaron F.: Okay, great. Is there an educational requirement for admission?

Nathan A.: There is not. If you're in seminary, it's going to help you, but no, we don't. It's just guys we've got our eye on. Guys who tend to be elders where we are or guys we'd send out.

Aaron F.: What's the youngest-

Nathan A.: We've had guys as young as twenty-four, but we typically want them to be twenty-five or older.

Aaron F.: Okay.

Nathan A.: We do at least twice a year, particularly on some of the topics, we have the wives come as well. We'll have a meal together and we'll discuss some of the bigger topics, and so we try to do a better job of trying to develop the wives as well as

the guys.

Aaron F.: Is there a feeder program for your Aspire program? Is there an internship or something like that that high school students or college students are, where you're typically finding your guys?

Nathan A.: No, and we don't invite people into Aspire that have not been members unless it's a very rare instance. They have to have shown faithfulness as member before we invite them in. Typically over six months or more.

Aaron F.: Okay.

Nathan A.: We have on two different occasions invited guys in. One guy came from Dever's internship, and was our plant in [inaudible 00:16:37], and we invited him in right away, and another guy came from campus outreach, and he's already been sent out to pastor at a church in Lincolnton, North Carolina. He's doing really well.

Aaron F.: Mm-hmm (affirmative).

Nathan A.: There is the exception on that, but for the most part, we don't have a feeder and you have to be a member. We wanted to have watched both that you're teachable and faithful before we bring you in.

Aaron F.: Yeah. By and large, the rule for you guys is, you've got to be a member for at least six months at Imago Dei. I know there's a couple of exceptions, but for the most part, you've got to be-

Nathan A.: For the most part, yeah.

Aaron F.: Okay. I think that's distinctive. One of the things I'm seeing with these other guys is, they are inviting people in from all over. I think that's a great distinctive that you guys have. It helps them know DNA before coming in. That's good.

Nathan A.: I'll even say now, I'll have guys that write and find out about the program and they're interested and I'll just say, "Hey, we've got a big pool, so the steps are going to be, you're going to need to come, move your family here, which I know is a big ask, so I'm not saying you have to do this, but you're going to need to move your family here and become a member and let us get to know you, and hopefully if things go well, invite you in."

Aaron F.: Yeah.

Nathan A.: We've got a few that have talked about wanting to plant through Imago Dei, and I've just unpacked. This is going to be at least a two year process if not longer, and this is what it would look like. That most of the times is a deterrent.

Aaron F.: Is your training program specifically calibrated for planting or for revitalization or for both. Which one would that ...

Nathan A.: I'd say our main focus is planting, but I would say that the main point is to raise up pastors, whether they would be pastors at Imago Dei, revitalizing pastors, or whether they would be church planters. The whole last semester is very focused on planting.

Aaron F.: Okay.

Nathan A.: We just feel like we want to be a church planting church. That's also the lane we run in.

Aaron F.: Yeah.

Nathan A.: If it's easier for us to give that DNA over, but we're not against it. We've had a few guys that have come through there that are pastoring existing churches and doing well. I just think, though, even training them towards church planting is going to help them as pastors in revitalization. It's not exacting transferable.

Aaron F.: Absolutely.

Nathan A.: It's not all the same, but I think it can be very helpful to have that mindset.

Aaron F.: I think you mentioned this a little bit ago. Does your program require your participants to have a ministry mentor, and if so, describe what that looks like.

Nathan A.: Yeah, they need to have one of the elders over them. What we try to do is if those guys are small group leaders, which most of them are, there are mentors or elders over them. [Tilman 00:19:25] has his guys travel with him, and he'll spend time with them like that. I meet with my guys every other week. Just get breakfast and we go through a book on leadership or something like that, and I basically say, "You need to come ready to ask two questions about pastoral ministry," and then I'll ask them about their walk. That's what that looks like. They might travel with me. I don't speak on the same scale as Tony, but if I go preach somewhere, I'm asking those guys to go with me, and spend time with them like that. Yeah.

Aaron F.: Okay. All right.

Nathan A.: We're even considering, which we've done this some but not on the scale that I would like. We're also thinking about, each time we have our staff elder meeting, inviting two of them to sit in every time, so they can see what we do on a weekly basis.

Aaron F.: Okay. Very practical, then. That's good.

Nathan A.: Very, yeah.

Aaron F.: All right. This last set of questions has to do with servant leadership. That's been a buzzword in some of the training models. This is specifically what I'm looking at is how well we're doing in our residency programs at training men to be servant leaders. Is that something that you would say is one of your goals are you're training up pastors, that they become servant leaders for the church?

Nathan A.: Yeah, that's part of the front end of why we ask them to come be members, because we want to see that before they come into the program. It's not going to be fully-developed, right, but we want to see ... I remember utilizing open-door. It was funny. You've got seminary guys that come and they say, "Hey, if you ever want me to share the pulpit-" It's like, no, we want you to go teach the preschoolers.

Aaron F.: Right.

Nathan A.: For us, we want to see the right attitude, first of all. We want to see humility. For instance, if a guy applies to be a part of Aspire, and he's never served other than the times that it was mandatory, that's a red flag for us, but if he'll do greeting. Say, if we're doing set-up/break-down, and he's comes to that break-down, that moves him, in our minds, to the top of the list.

Aaron F.: Mm-hmm (affirmative), yeah.

Nathan A.: We want to see it developed on the front-end, and then try to cultivate it by them being small group leaders on the back-end.

Aaron F.: Let me ask a few specific questions about how that's seen at your church and in the program. Tell me, how do the current leaders or pastors or elders in your church, how do they model servant leadership?

Nathan A.: I think we have very humble and hardworking pastors, so for instance, a guy like Donny, who's our corporate worship pastor, he does a lot of grunt work that makes it necessary for some of it to even happen. You see it, that's visible work. Matt Sigmund, who's our executive pastor, he had a full-time job until about six months ago and so, that guy was working until around 10 or 11 at night just because. They got to see some guys that have high capacity as far as getting work done, getting the job done, but also who will come up to the building and rip carpet out if necessary. Yeah, I felt they lead the way in showing to do acts of service even when you're not scheduled to do it or it's not necessarily your responsibility.

Aaron F.: Mm-hmm (affirmative).

Nathan A.: That's the best way, is to model it in the life of the church. I think that's what they see for the most part. Again, if they don't hang around, they don't see that as much. That's the other part about ... We say we want "FAT men": faithful, available, teachable, and if they're not around, they're not going to see even our work ethic as much as we're not going to get the chance to see them either. I'll say that is some of the ways it takes place.

Aaron F.: Okay. Those are some of the things that your pastors and elders are doing to model it. What are some things that the church is specifically doing to train servant leadership to the church at large?

Nathan A.: Yeah, I think the only thing would be through the teaching and the curriculum, one of the things we really focus on is humility. We really push back against, and [Tilly 00:23:44] talks about this often, [Ethan Tilly 00:23:45] talks about this on a more national scale at times, but the superstar pastor thing is just not what we're trying to cultivate. We're trying to cultivate brothers that are going to give their life for the good of their people even if they've never known who they are.

We have some specific things we have them read. There's an article that's really helpful on this that just tries to get at, "You're a correctable person." It's called The Cross and Criticism by Alfred Poirier. It's really helpful. It's something I read every year, actually, but giving them things like that. We asked all the guys to listen to this, Dever's talk at T4G this year was outstanding. It talks about the

dangers of [inaudible 00:24:27], but the whole focus is giving your ministry to the people, not to the spotlight.

Aaron F.: Mm-hmm (affirmative).

Nathan A.: We'll give little things along the way like that. We've even had guys that were getting on church Planting teams, and we felt like their motives were like, "I want to be known," kind of looked up to Matt Chandler, and we've had to actually pull them aside. We've had to push pause or pull them off a team, and just say, "This is not what we're trying to cultivate." We're trying to cultivate somebody who's going to be a hard worker and humble, and not somebody's that's just doing this for the spotlight.

Aaron F.: Mm-hmm (affirmative). Yeah.

Nathan A.: The thing of the truth is, most of us are not Matt Chandler.

Aaron F.: All of us.

Nathan A.: Yeah, exactly, and even to act like you're going to have that kind of platform I think is just crazy.

Aaron F.: Yeah.

Nathan A.: It's not the right motivation to pastor.

Aaron F.: Mm-hmm (affirmative).

Nathan A.: At the end of the day, and this is one thing, the language that we use, we want you to smell like sheep. You're a shepherd; smell like the sheep. If God does bless your ministry, and you get a chance to influence others, that's great, but that's not the main call of a pastor. Give your life to the people. It's one of the things that we try to cultivate in them for sure.

Aaron F.: I've got six points that I want to make real quick, and this comes straight from the Organizational Leadership Assessment.

Nathan A.: Mm-hmm (affirmative).

Aaron F.: They do their assessment around these six categories, so I want to ask you about these six and then we'll conclude the interview.

Nathan A.: Sure.

Aaron F.: It has to do with providing leadership, building community, sharing leadership, developing people, valuing people, and displaying authenticity. Let me just ask you how you're doing in each of those areas. The first one is, describe how your program is effective at training students to provide leadership.

Nathan A.: By that you mean for other people?

Aaron F.: Yeah, within the context of the church. How are they doing that, becoming good

leaders?

Nathan A.: We're obviously having them go through these resources, but the main way is that basically, everybody's ministry project is leading a small group. They're like many pastors, and we put more on than shoulders than others because of the way we break down our shepherding.

Aaron F.: Mm-hmm (affirmative).

Nathan A.: First line of church discipline is these guys, these brothers. First line of counseling, first line of discipleship, and so they're getting hands-on work. I think it's one of the best things we do as far as raising up men, because when it gets to a level of something the elders need to step in on, then they still get to sit in on those meetings, and the elders have to provide review or have to provide counseling or whatever the situation demands. They're getting a lot of hands-on work as far as leading people, and it's been a real benefit. They're getting a chance to pastor without too much of a burden.

Aaron F.: Yeah.

Nathan A.: Yeah.

Aaron F.: Okay.

Nathan A.: I think it's been one of the best things we do.

Aaron F.: All right. Describe how your program is effective at training students to build community.

Nathan A.: Heavy focus on community. That's why we make a big deal that the church is not an event that you go to and the church is not a building you go to. The church is the people that you live life with. It's one of the reasons it's mandatory in our covenant for you to be in a small group, and basically say you're not going to really love the church if you just see these people for an hour and a half on Sunday.

You all need to be in each other's lives, and the way we try to cultivate that through our small groups and even getting our guys to try to cultivate it in their specific small group is that we have formal times where we're going to meet together. So, we're going to meet together for a specific discussion of the text, prayer, fellowship, but then we want informal times where you're in each other's lives throughout the week. You're the frontline if somebody has a baby, somebody's sick, somebody has a need. Your group is to rally around and try to provide. If that doesn't happen, then the church will step in on a larger scale, but really trying to get them to live life together.

I think people will tell you that the two things you get when you come to IDC is going to be really good teaching from Tony and you're going to get really good community. You still have a few that complain about community, but for the most part, it's one of the things that people think we do the best. Almost all of these guys when they come will say, "I've never experienced church life like this."

Aaron F.: Okay.

Nathan A.: That doesn't mean we're perfect, but they've grown up in that, "I go to a building once a week and that's church." We just really try to break down that thought. These guys are getting to see up close why we're trying to do that, because of how we think people are going to grow. It's what we think the New Testament's asking us to do with all the one another commands, to be in each other's lives.

Aaron F.: Mm-hmm (affirmative). All right. Describe how your program is effective at training students to share leadership.

Nathan A.: Share leadership. Yeah. The same things. We go back to the small groups. Everybody has- I shouldn't say everybody, but they're supposed to have an assistant and almost all do unless there's been some kind of moral failure or something. They'll have an assistant leader and they basically are just bringing that person along with all the responsibilities that they have. That person will lead discussion every once in a while, with getting feedback from both the small group leader and the elder when that person's led discussion. That person will help with discipleship and mentoring as necessary in those groups, but the person's not going to bear all that on their own.

We really push plurality. If you ever were to sit in a staff meeting at IDC, it's not a senior pastor model, it's a true plurality. We really love that. We love the teamwork aspect of that, and we try to do that even on a smaller scale when it comes to growth group leadership, and so trying to have those guys both raise that guy up and then give him opportunities to run, fall and cut his knee if necessary and then get equipped to do that on his own at some point.

Aaron F.: Okay. Describe how your program is effective at training students to develop people.

Nathan A.: Yeah, develop people. Okay. I would say going back to the same thing, just raising up that assistant leader. That's the main thing we push in the document we teach them about what it is to be a small group leader. One of the major responsibilities is to raise that man up to be ready, and when the group needs to multiply, that guy's ready to lead. They get a chance to really try to pour in. They get to do it, though, with an elder helping oversee that. That would be the main way.

Aaron F.: Okay.

Nathan A.: Am I supposed to be giving numbers to these or [inaudible 00:31:05] answers?

Aaron F.: No, you know how these interviews work. You ask the same question about fourteen different times.

Nathan A.: Yeah.

Aaron F.: That's what they expect.

Nathan A.: I didn't know if we were supposed to grade ourselves on it.

Aaron F.: No, you're doing awesome.

Nathan A.: Okay.

Aaron F.: Two more. Describe how your program is effective at training students to value people.

Nathan A.: Yeah, value people. Again, this all flows out of The Shepherd Leader, the book that we look at.

Aaron F.: Is that the Laniak book?

Nathan A.: It's a book by Witmer.

Aaron F.: Okay.

Nathan A.: Yeah, Timothy Witmer. He's a PCA guy, but believe basically- Other than we reject the teaching, ruling and elder distinctions. We don't hold to that. We're Baptists, but the way he talks in a practical sense of how to divide up the church family for shepherding, we really embrace that. I would say, and again we're not perfect at this, but if you come to Imago Dei and you have issues, you have sickness or you have big sin issues, you're going to have an elder that's in your life, meeting with you regularly to talk through that. We're trying to pass this down to these guys. We think that's what the call of the pastor is in the New Testament, to care for the sheep, for the most part and to equip the saints with the work of ministry.

We're trying to pass onto them. That's why there is a very accountability structure at IDC, and these guys that are the small group leaders are the ones helping us for the most part with that. It's like the extension, like Jethro and Moses, when Jethro's like, "You need guys to help you," and they make that breakdown. That's how we do it, so that the people are adequately cared for and shepherded.

Aaron F.: All right. Describe how your program is effective at training students to display authenticity.

Nathan A.: I go back to the stuff that we're trying to do with some of those articles like Cross and Criticism and others. We're trying to both create a culture where you honor the pastors, but also create a culture where we don't feel like we're above criticism. We're not perfect. We should be open to critique and criticism and rebuke if necessary. It shouldn't be in a disrespectful, dishonoring way. One of the things we've gotten really good feedback on has been that we are approachable, that the elders are approachable, and can be talked to. We're trying to really cultivate that, teach them in that, how to be like that.

The one thing is, the only way they're really going to see that is if they get to sit in on meetings with us, for the most part. Unless it's a super sensitive church discipline issue, there is typically on of our small group leaders, which are our interns, with us as we're meeting the people. They're getting a chance to see how we receive criticism for the most part, which is what we're hoping with build authenticity. Hey, we're not perfect, and there's times when we need to admit we're wrong and to be open. The other way would be just in the small group, trying to create that as a place where there's accountability. We steal what Chandler says a lot, which I think is really good, "This is a place where it's okay to not be okay. It's just not okay to stay that way."

Aaron F.: Yeah.

Nathan A.: We really try to push that idea in our small groups. It's okay to have junk, because we all do. It's just not okay to hide it, and it's just not okay to not want to change it. Just trying to cultivate that mentality.

Aaron F.: Chandler came up with that? I think that was a Jimmy Scroggins thing. Now I know where he got it.

Nathan A.: Was it really? I've heard Chandler say it.

Aaron F.: No, Jimmy stole it.

Nathan A.: I'm sure there's nothing new under the sun.

Aaron F.: Jimmy stole it. All right. I'm going to stop the recording now.

APPENDIX 10

INTERVIEW TRANSCRIPT: MARK WARNOCK, FAMILY CHURCH

West Palm Beach, Florida

Aaron Filippone: All right. I'm with Mark Warnock. Mark oversees the residency program at Family Church in West Palm Beach, Florida. Mark, is it okay that I record this interview?

Mark Warnock: Yes it is.

Aaron Filippone: All right, Mark. We're going to get started here. I'm going to ask some preliminary questions and these are all pretty straightforward and then we'll get into some more detailed questions.

First of all, what's the length of your program?

Mark Warnock: It's two years.

Aaron Filippone: Is there a cost for your program?

Mark Warnock: Well, of course everything costs. There's no cost to the students. If we admit them, we don't charge anything. We provide all the instruction materials.

Aaron Filippone: Describe the curriculum for your program?

Mark Warnock: In the first year it's primarily academic with some supervised ministry. Second year is primarily supervised ministry with some academics. In year one we do a book a month, a topic a month. We discuss calling the gospel, hermeneutics, homiletics, marriage and family, leadership, ecclesiology, and church planting methodology.

In the summers between 1 and year 1, they're doing some missionary community practicum supervised work, and in year 2 they cover a range of topics that's similar ... there's a prayer focus, more church planting, and church multiplication-type focuses, as well as developing a perspective for potential church plant.

So that's a pretty good-

Aaron Filippone: All right, looking at several different models of several different churches and what they offer, and certain programs are very distinct

based on their region and what they do. Tell me some of the specific benefits of your program.

Mark Warnock

Okay. One is that it's aimed at bi-vocational people. There are a couple of benefits of the bi-vocational thing. One is, as a bi-vocational pastor, you're delivered from having to spend time on inessential things, because all you have time to do is the most important thing. The other benefit about bi-vocational ministry is, again depending on what the vocation is, you're automatically tied into at least the possibility of staying engaged with lostness and the world as it is, and you don't have the kind of cocoon-ing effect. That may be more a benefit of the church planting model than the residency itself, but it expresses itself in there.

The other thing is, we're trying to build a lot of our methodology around movement strategies that have proven themselves in international situations. Basically we're taking foru fields, kind of models that have proven themselves in India, China, West Africa, and places like that, and we're adapting them to U. S context.

There are not many people working on that yet. So in that sense, it's a kind of methodological cutting edge that we're working.

Aaron Filippone:

It's a great benefit. All right list your accreditation partnerships.

Mark Warnock:

Okay a primary one that we work with is Southeastern Seminary. They have a 36 hour master art of church planting, and sure the way they have their equipped program structure, students can give half of it with us, and do the remaining half online.

We've explored with Southern Seminary, but right now that one is inactive. I think we've started the process with them, and that was abandoned because the requirements were too steep, but I have intentions of picking that up again, and trying again and see if we can make that happen.

Aaron Filippone:

All right what makes your program distinct from other programs?

Mark Warnock:

I'm not sure I've got a good answer to that, because I'm super familiar with what others are doing. I think the things that I've already mentioned, the bi-vocational movement, the movement piece.

The other one is ... the things that make south Florida distinctive, is that we're very secularized kind of area. We're not still Bible belt where there's some echo right there; people who have never heard the gospel.

The other thing is the radical cultural diversity which I know you can find in other places, but very Latin, very Caribbean, but as we had a meeting last night, there's tons of Russians here too, and so all of that. Then, i'm not sure if this speaks directly to your question, but I'll mention it anyway. We're getting people into our residency who come from a range of cultural and personal backgrounds.

I've got one guy coming in who's from Pittsburgh. He was a drug addict.

He's like 3 years clean now, saved, growing, leading well. So they're not all sweet little baptist kids from Alabama who are coming down and participating in our residency.

Aaron Filippone:

They're a little rougher.

Mark Warnock:

Yes. Hallelujah there, a little rougher.

Aaron Filippone:

How large is each cohort.

Mark Warnock:

We generally aim from for about a dozen, I'd say 10 to 12. Last year, both English and Spanish had 12. This year, it looks like we're going to have 8 on the English side, and 10 on the Spanish side.

Aaron Filippone:

Good. Is there a gender requirement for admission?

Mark Warnock:

No. We have generally men, but we have had a handful of women come through, primarily those who are working in the children's ministry area, and maybe through a lesser extent, assimilation, but there's no requirement. There's no men only requirement, as long as it seems suitable.

Aaron Filippone:

Is there an educational requirement for admissions?

Aaron Filippone:

No, I've got people with no college, to all the way up through ... I had a guy with a THM come through.

Aaron Filippone:

Okay. What's the youngest age you would take then. Would you take a high school student?

Mark Warnock:

Generally we try to encourage them to finish college first, because we're kind of aiming at a masters level of instruction. That doesn't mean they have to have college, but I would say 22 is a good. We don't have a hard rule about that, but generally the younger guys tend to be in our system already, and we're accountable of their situation. We just kind of pastor them through, if that makes sense.

Aaron Filippone:

All right, does your program require participants to have a ministry mentor? I know you may not use that term, but something along those lines?

Mark Warnock:

Yeah definitely because in the first year, they're going to be ministering in some way, and somebody on our staff, or one of our key leaders, is going to have their eyes on them. So at least they're formally being observed all of the time. I know that that becomes more formal and explicit in year 2 when they have monthly meetings, while I'm on with a mentor.

We're keeping tabs on their growth, and how they're ministering throughout.

Aaron Filippone:

So what I'm specifically looking at in this research, is how well we're doing at training our emerging pastors and ministers, in church-based

pastoral training models, how well we're training them to become servant leaders. So this next set of questions really focuses on this organization, family church, and servant leadership, and in particular, the training program and the residency program and how we're doing in servant leadership.

So how do the current leaders or pastors in your church model servant leadership?

Mark Warnock:

How do they model servant leadership? The first thing that comes to mind is ... family church, we take the family part of that I think fairly seriously, and I get the sense being a pastor in the organization myself, is that people in the authority above me, have a level of care and concern for me as a person, beyond just the performing of my job. So there's almost an eagerness for them to help me in ways that I need it personally or even professionally, and that kind of thing.

There's a sense in which the resources of the whole church are kind of available if you're in a place of need. We try to communicate that to the residents that come in, like, "Listen, we're family together. We're here to serve you. We're here to serve your families."

One of the pieces of our residencies, is that we have a spouses program that runs very well, and since most of our participants are guys, and a significant portion of them are married, we take their spouses, their wives. We take the wives of our staff, and they just get together with them, and they care for them. They do whatever women do when they get together. They have a good time.

There's a level of family care that happens there. So to my mind, that falls under a general category of servant leadership.

Aaron Filippone:

We talked a little bit about servant leaders and pastors who model servant leadership in our program and ways that that's seen, so Mark, tell me in what ways does this church model or train servant leadership.

Mark Warnock:

Yeah, so one of the things, Aaron I'm thinking about is just what the core values are. Our church does not exist for itself. It does not exist even for the sake of its members, so it's kind of built into our fundamental purpose. We have 3 core values. One is that we build families. One is that we teach the Bible and one is that we love our neighbors, so in each of those building families, we recognize that everybody has a family. People who attend our church have families have families and the people who don't and everybody's in need of different levels of encouragement and help in terms of making their family more healthy and that's one of the things that we're committed to do. That one of the things that our leaders are committed to help our members to do, but then that's also something that we're trying to extend to the community as well.

Teaching the Bible is definitely a way of serving people. We believe that the truth sets people free and the reason that we share that truth is that we know that everybody is a sinner in need of reconciliation to God. We know that their lives practically benefit when through the gospel they're able to recover and pursue God's design, so that's what we're about in

everything that we do. We see that as definitely a way of serving people.

Then finally loving our neighbors, that's the great commandment that Jesus gave us is to love God with all of our heart and love our neighbors ourselves. Even recently we had a sermon series on loving our city and what it means for our church to serve our city and to make this a better place for everyone and to put our shoulder to the wheel.

Aaron Filippone: We've talked about how we see servant leadership in the pastors in this church. We've talked about ways that the church body is modeling and training in servant leadership. How do you train participants in your residency program to be servant leaders?

Mark Warnock: One way we do, is we give them opportunities to serve, so these 3 core values, they have to adopt those and carry them out right from the beginning we make sure someone is plugged in serving in some way. A lot of the guys when they get into the residency, they're already serving in some way. The residency is not a way for them to gain higher status in the church. In a way it's a way of getting lower status in that they take on more responsibility for carrying for more people and for leading others to care.

In small little practical ways, any time we have a beach baptism we tell all of our residences you're out there you're helping us. Beyond that, they're in week to week ministry somewhere helping in kids ministry or student ministry. Preaching pastors at our campuses. Some of them are reaching out to their neighbors. Helping them build their families and understand the Bible, that sort of thing

We're basically just inviting them into the same kind of serving that our pastors do. Because the residency program is basically a pipeline to become a pastor.

Aaron Filippone: Yeah, so in our program, they're never going to get to the point where they say, "hey I can't wait until I'm one of the pastors here where I don't have to serve anymore.

Mark Warnock: Oh no. That's like a confusion of definitions. If you don't serve anymore, you just go backwards and just be a church attender who just sits. They're the ones who don't serve.

Aaron Filippone: All right these next 6 questions all come from the OLA, the organizational leadership assessment and it was put together by a guy named Jim Laub. He's a professor at Palm Beach Atlantic University and he has come up with these 6 categories to help understand how well organizations are doing in terms of servant leadership. These next 6 questions come straight from his categories. He's kind of the expert on servant leadership, so we're going to use his categories here. So describe how your program is affective at training students to provide leadership.

Mark Warnock: Okay. One of the things that we .. well there's several ways. We give them leadership responsibilities and we train and we evaluate them in that and I think the effectiveness have been proven just by our graduates

who step into churches that we're planting and are finding effectiveness in ministry. Again, we have a few outlier types that come through the residency and the process of learning the thing shows that they're not really cut out for it and they manage to exit in one way or another, but the ones who make it through, do serve really effectively. In a sense, the two year residency is like a filter because some people don't have the calling or the passion or the personal aptitudes to step into that, that kind of leadership that serves. They tend not to make it through. The ones who make it through, it's what they wanted from the beginning, so the pipeline kind of tends to prove itself out.

Aaron Filippone: Okay, so his six categories are provide leadership, build community, share leadership, develop people, value people and display authenticity, so we've talked about how our program is effective at providing leadership. Describe how your program is effective at training students to build community.

Mark Warnock: Okay, one of our key features that we train people in, it's one of our movement methodology is building missional communities and we have a three thirds model for organizing that, but a big part of that is to get people in to an authentic gospel community where they're learning to follow Jesus together, where they're honest about their short comings, but also encouraged aspirationally to make progress and to love one another and belong to one another through the process. I think the other thing that I would say that's related because it's a church thing. Maybe not so much just a residency thing, is just how we value membership here at Family Church. For us, it is important that people belong, right? We want them with us in this mission, so kind of our corporate sense of belonging to each other and having this shared mission together is actually really important to our accomplishments.

Even in the residency, we're trying to build community out of those guys. We're helping them to get in there and engage with each other and love each other. Because in little groups of 3 and 4, they're going to go out and start churches. Their relationships will be the core of spiritual communities that we're trying to build on top of them.

Aaron Filippone: All right. Describe how your program is effective at training students to share leadership.

Mark Warnock: To share leadership. Again, coming out of our movement methodology, one of the things that we encourage people to do is not just to learn the things that they are doing, but to train other people, to pass it on first and then to train others to pass it on themselves. Sort of the model that we're learning is, I have an expert and I have a learner and both of them together are teaching a new group, so the expert sort of hides behind the one who's learning to lead and sort of whispers in his ear or whatever. As the first year of the residency unfolds, on the front end I as the coordinator, I'm doing a lot of the instruction, we have people come in, but towards the second half, I hand them the material and I have them teach the rest of the group. We're trying to begin to do that, but even built through our discipleship methodology we're teaching the whole goal is to train others to train others. You can't have a leadership hoarding kind of culture and have that at the same time.

- Aaron Filippone: It seems like the ... of course I work here, but I think Family Church is a shared leadership model across the board because of the way that our staff is organized through the matrix system and live preaching at every campus and shared services like our HR and graphics and sprinting. The whole thing is shared, which plays into our residency is modeled after our church and so the DNA strand flows throughout.
- Mark Warnock: It's another way of our shared leadership. It's like the intern program in the student ministry. Bring those guys in and give them ownership, send them out and make them leaders.
- Aaron Filippone: All right describe how your program is effective at training students to develop people.
- Mark Warnock: Okay, to develop people. I'm not sure how my answer is going to differ from what I just said. I think in the last one I was more focused on transferring the authority of leadership, but then I think of it, when you give people leadership opportunity and that kind of thing, it's going to make them grow. They're going to develop as individuals. Now, part of that connects with something we talked about previously, which is having that happen within an environment of love where, so like this person who is in the residency program, they preach and a lot of times they're preaching for the first time. Well, then we evaluate them, but the way that we do that is out of that loving community that helps them, that's primarily encouraging it's not super critical, it's not negative experience, which encourages them to grow more. Both in that specific skill and just in general. Yeah that's probably the beginnings of an answer to it.
- Aaron Filippone: Yeah, it's developing people. Describe how your program is effective at training students to value people.
- Mark Warnock: Valuing people is right at the core of everything we do. The reason we even have a residency is because we think people are important to God. One of the things we train early on is we're training ourselves to regard no one from a worldly point of view. People are not just out there and just coexisting, but there are people who matter to God who have eternal destinies. Because we're compelled by the love of Christ, we're going to engage with them and we're going to try to help them find the next step on their spiritual journey. We're going to give them opportunities to respond to the gospel. We're going to dangle some spiritual bait (laughs) you know and see if they take it. We're always looking for people who are ready to respond to the gospel and that comes out of the value of people. We learn it from the Bible. Jesus commanded us to go to all the world and make disciples of all nations. All not some is one of the mantras is that people that maybe eat in our flesh would be inclined to overlook. God doesn't over look anybody. He wants us to share the gospel with everybody, so there's a value for all people regardless of race or ethnicity or socio-economic status or anything like that.
- Aaron Filippone: Okay, then finally describe how your program is effective at training your students to display authenticity.
- Mark Warnock: One of the things that our lead pastor says from time to time is that we're

not here to be a Pharisee school. Sometimes in religious organizations you have that whole performancy expectation thing, put on the mask and pretend that we have multiple ... I think built into even the kind of the loving accountability that we're encouraging throughout all of our basic spiritual needs is this constant admission that we don't have it all together and we don't have it figured out. Even in our senior residency leadership with the church starting we're trying to do. We admit publicly to each other that what we're trying to do we don't know how to do yet and so I think there's a culture here that exists in the church that also trying to see that we cultivate in the residency of we don't have to have everything figured out. We're disciples, we're learners, we're people in process and that's okay. Sometimes I feel like I'm on the slow end of the learning curve sometimes, but that's okay and so there's a freedom to be authentic and to be truthful with "okay I've come so far and then I still have this far," so that's how it is.

Aaron Filippone: Yeah, there's almost this freedom to fail and it kind of helps you feel like you can have the confidence to display authenticity and be who you want, so that's good. All right, well thank you so much, Mark.

Mark Warnock: Yes, absolutely.

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ABSTRACT

SERVANT LEADERSHIP DEVELOPMENT IN CHURCH-BASED PASTORAL TRAINING PROGRAMS: A MULTIPLE CASE STUDY

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The Southern Baptist Theological Seminary, 2016
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Biblical scholars have stated that a church cannot exist unless she is organized under qualified leadership. What does it mean to be “qualified,” and how does one obtain the servant-like qualities mentioned in the New Testament? A balanced approach to pastoral training will equip leaders for the wide range of theological and practical challenges he will face. Leading a local church requires more than the academic ability to parse Greek verbs and exegete difficult passages. This research determines the level at which budding pastors are learning the experiential qualification of being servant leaders through the training received within church-based pastoral training programs.

The purpose of this multi-case study is to determine how servant leadership is being developed in selected church-based pastoral training programs. For this study, data was collected using questions that were formulated from the components of the Organizational Leadership Assessment. Research helped to identify the factors that led to the development of servant leadership. The participants of the case studies were the leaders of local church pastoral training programs.

This study utilized phenomenological methodology to produce descriptions of themes and patterns from qualitative interviews with stakeholders in the church-based pastoral training programs. The central phenomenon being studied in this research was the development of servant leadership qualities within church-based pastoral training models. The research utilized three cases to formulate a multi-case study approach for the

purpose of determining possible similarities among the research samples. The goal of this research was to develop a set of best practices found within church-based pastoral training programs that seek to train pastors to be servant leaders. The findings of this study will be a valuable asset for those developing and leading church-based pastoral training programs.

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