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LEADERSHIP STRUCTURES AND DYNAMICS IN MULTISITE
CHURCHES: A QUANTITATIVE STUDY

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

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

by
James Howell Edwards II
May 2016

APPROVAL SHEET

**LEADERSHIP STRUCTURES AND DYNAMICS IN MULTISITE
CHURCHES: A QUANTITATIVE STUDY**

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I dedicate this project to my bride and love
of my life, Annie Leigh. Apart from her gracious
and humble sacrifice, I would never have
completed this journey.

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LIST OF ABBREVIATIONS

BOAA	Boards of Advisors and Accountability
CCC	Community Christian Church
FCE	Full Council of Elders
MLS	Multisite Leadership Structure
SBC	Southern Baptist Convention

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PREFACE

A number of people deserve many thanks for helping make this dissertation possible. I begin by thanking the pastors and member of Pleasant Valley Community Church, who so kindly supported me and allowed me to be gone so often over the past three and a half years. Next, a special thanks to Dr. Michael Wilder for motivating and encouraging me to pursue this degree. During this journey, he has not only challenged my mind, but he has continually served and cared for my heart and soul. Additionally, I am grateful to Dr. Gregg Allison and Dr. Shane Parker who have only encouraged me in this research from day one. Next, I thank my long-time friend and mentor, Clarence Brock, who for years encouraged me to pursue the Ph.D. Additionally, I thank my mother and late father who were nothing but supportive, prayerful, and encouraging. Also, a special thanks to Mikey Coleman, whom God used to motivate me to persevere on the night early on when I had all but made up my mind I was going to quit the Ph.D.

Again, I thank my sweet wife, Annie, who sacrificed so much to make this degree possible. She prayerfully and graciously supported me, spending many nights by herself over these years. James, Ellie, and Cruse, our children, have largely served as my motivation to complete this degree. Their sweet smiles and laughter helped me keep my sanity during long, hard semesters. Finally, I thank the Lord Jesus Christ, who so faithfully gave me the grace I needed each and every day. This dissertation is ultimately for His glory, and for His glory alone.

Jamus Edwards

Owensboro, Kentucky

May 2016

CHAPTER 1

RESEARCH CONCERN

The multisite church movement is sweeping across North American at a rapid pace and is “taking the contemporary ecclesiological landscape by storm.”¹ For the purposes of this study, the term “multisite” should be understood as, “one church meeting in multiple locations . . . different locations in the same region, or in some instances, different cities, states, or nations. A multi-site church shares a common vision, budget, leadership, and board.”² In 2008, there were an estimated 2,000 multisite churches; now, that number is well over 8,000.³ In many church-growth conversations, multisite has become the “new normal,”⁴ and has even boasted as high as a 90 percent “success rate.”⁵

¹Darrell Grant Gaines, “One Church in One Location: Questioning the Biblical, Theological, and Historical Claims of the Multi-Site Church Movement” (PhD diss., The Southern Baptist Theological Seminary, 2012).

²Geoff Surratt, Greg Ligon, and Warren Bird, *The Multi-Site Church Revolution: Being One Church in Many Locations* (Grand Rapids: Zondervan, 2009), 4.

³It is estimated that this number could reach as high as 30,000. Warren Bird, “Now More Than 8,000 Multisite Churches,” accessed February 23, 2014, <http://leadnet.org/now-more-than-8000-multisite-churches/>. Furthermore, Thom Rainer estimates that in the Southern Baptist Convention, the largest Protestant denomination in the world, 60-70 percent of the 1,000 largest SBC churches are multisite. In some cases, he attributes the adding of additional campuses as the primary factor to seeing the most rapid growth. Thom S. Rainer, “Largest Churches in the SBC: 2014 Update on Largest Churches in the Southern Baptist Convention,” accessed October 1, 2014, <http://thomrainer.com/2014/07/12/2014-update-largest-churches-southern-baptist-convention/>. Additionally, Stetzer states that in 2012, sixty-two of the fastest growing one hundred churches in America were multisite. Ed Stetzer, “Multisite Evolution: What Should Be the ‘New Normal’ for Multisite Churches?” *Christianity Today*, accessed October 1, 2014, <http://www.christianitytoday.com/edstetzer/2013/june/multisite-evolution.html?start=7>.

⁴Stetzer, “Multisite Evolution.”

⁵“Multi-Site Video Venues,” *Worship IMAG*, accessed October 21, 2014, <http://worshipimag.com/multi-site-video-venues/>. In the most up-to-date national survey of multisite churches, Leadership Network indicated 85 percent of multisite churches are “growing.” Warren Bird, “Leadership Network/Generis Multisite Church Scorecard: Faster Growth, More New Believers and Greater Lay Participation,” accessed January 3, 2015, <http://leadnet.org/available-now-the-leadership-networkgeneris->

Churches of various denominations and theological persuasions are moving to multiple locations on an increasing level, and in many cases the transition to multisite is replacing the traditional understanding of church planting.

Significant articles and dissertations have been written both for and against the multisite church.⁶ However, this research does not seek to further the debate between whether or not the New Testament's understanding of *ecclesia* necessitates the physical assembly of church members in one location.⁷ Neither will it attempt to affirm or deny the suggestion that multisite churches were "normative for the early church."⁸ While

multisite-church-scorecard/.

⁶For the most helpful works written in defense of the multisite church, see Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012); idem, "Theological Defense of Multi-Site," *9Marks Ejournal* 6, no. 3 (2009), accessed June 20, 2014, <http://www.9marks.org/journal/theological-defense-multi-site>; J. D. Greear, "A Pastor Defends His Multi-Site Church," *9Marks Ejournal* 6, no. 3 (2009): accessed August 24, 2014; <http://www.9marks.org/journal/pastor-defends-his-multi-site-church>. For thoughtful arguments against the multisite church, see Patrick Graham Willis, "Multi-Site Churches and Their Undergirding Ecclesiology: Questioning Its Baptist Identity and Biblical Validity" (PhD diss., Southwestern Baptist Theological Seminary, 2014); Grant Gaines, "Exegetical Critique of Multi-Site: Disassembling the Church?" *9Marks Ejournal* 6, no. 3 (2009), accessed August 24, 2014, <http://www.9marks.org/journal/exegetical-critique-multi-site-disassembling-church>; Jonathan Leeman, "Theological Critique for Multi-Site: What Exactly Is a 'Church'?" *9Marks Ejournal* 6, no. 3 (2009), accessed August 24, 2014, <http://www.9marks.org/journal/theological-critique-multi-site-what-exactly-church>; idem, "Theological Critique of MultiSite: Leadership Is the Church," *9Marks: Building Healthy Churches*, accessed September 17, 2014, http://sites.silaspartners.com/cc/article/OPTID314526_CHID626252_CIID2474292,00.html; idem, "Twenty-Two Problems with Multi-Site Churches," *9Marks Blog: A Conversation about Church Matters*, September 30, 2014, accessed October 1, 2014, <http://www.9marks.org/blog/twenty-two-problems-multi-site-churches>; Bobby Jamieson, "Historical Critique of Multi-Site: Not Over My Dead Body," *9Marks Ejournal* 6, no. 3 (2009), accessed August 24, 2014, <http://www.9marks.org/journal/historical-critique-multi-site-not-over-my-dead-body>; Jeffrey T. Riddle, "A Theological Critique of Multi-Site Ministry" (a paper presented at the Evangelical Theological Society, Washington, DC, November 2006); Thomas White, "The Dangers of the Multi-Site Church Movement" (a paper presented at the Evangelical Theological Society, San Diego, CA, November 2007).

⁷This is a foundational argument raised by Darrell Gaines in his dissertation. See Gaines, "One Church in One Location," 53. Gaines asserts that in the Scriptures, the word *ecclesia* always denotes an actual, physical gathering or assembly of people (presumably all of the people, not remnants of them spread out over multiple locations). Gaines ultimately argues, "Because multiple sites equal multiple churches, there is actually no such thing as a multi-site church. There are simply multi-*church* [emphasis original] groups or associations that are connected under one governing structure and that have chosen to call themselves a multi-site church." Gaines, "Exegetical Critique of Multi-Site: Disassembling the Church?" Similarly, Leeman suggests the multisite model has "taken the assembly out of the *ecclesia*." Leeman, "Theological Critique for Multi-Site. All references to Scripture in this dissertation will be taken from the English Standard Version (ESV) of the Bible.

⁸Gregg R. Allison, "Theological Defense of Multi-Site," *9Marks Journal*, accessed May 12,

such discussions are paramount and worthy of ongoing study, this research will be conducted under the assumption that the multisite church is “here, and here to stay.”⁹

In spite of the multisite phenomenon’s apparent “success” and effectiveness in fulfilling the Great Commission,¹⁰ there are looming variables related to leadership structures and organizational complexities that have not been adequately addressed. While multisite experts assert the right alignment of leadership structures in the multisite church is a “constant challenge,” there has been no formal typology of multisite leadership structures provided.¹¹ Furthermore, while Kouba has conducted extensive research regarding the *roles* of campus pastors in multisite churches, there remains the need for further study on the innately complex relationships between campus pastors and their respective senior leadership teams.¹² Related, perhaps the most significant question

2016, <https://9marks.org/article/theological-defense-multi-site/>. For example, citing the church at Jerusalem and the church at Corinth, Allison asserts that many multisite house churches were considered to be part of one citywide church. In such cases, the smaller congregations consistently met in homes (campuses), as well as all together as the entire church (the originating campus). Easum and Travis concur with Allison and understand the early church as one that stressed “one congregation growing in multiple locations.” Bill Easum and Dave Travis, *Beyond the Box: Innovative Churches That Work* (Loveland, CO: Group, 2003), 85. Ahlen and Thomas agree and argue that new congregations that were developed in the New Testament could ultimately be tied back to “the mother church in Jerusalem.” J. Timothy Ahlen and J. V. Thomas, *One Church, Many Congregations: The Key Church Strategy* (Nashville: Abington, 1999), 28.

⁹Stetzer recently used this precise language in Ed Stetzer, “Multisite Churches Are Here, and Here to Stay,” *The Exchange: A Blog by Ed Stetzer*, February 24, 2014, accessed June 20, 2014, <http://www.christianitytoday.com/edstetzer/2014/february/multisite-churches-are-here-to-stay.html?paging=off>.

¹⁰Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 10.

¹¹Geoff Surratt, Greg Ligon, and Warren Bird, *A Multi-Site Church Roadtrip* (Grand Rapids: Zondervan, 2009), 117. Various authors have offered *general* charts of leadership structures in multisite churches. For example, see *ibid.*, 119–21; Scott McConnell and Ed Stetzer, *Multi-Site Churches: Guidance for the Movement’s Next Generation* (Nashville: Broadman and Holman, 2009), 90–92. While each of these works provide a brief overview of potential leadership structures, neither enters into the hierarchical (or decentralized) relationships in what is often a matrix-style organization.

¹²Christopher Barton Kouba, “Role of the Campus Pastor: Responsibilities and Practices in Multisite Churches” (D.Min. project, The Southern Baptist Theological Seminary, 2014). This relationship is said to be “complex” due to the fact that in many cases, the campus pastor is viewed as both a “lead pastor” (of his campus), and yet simultaneously in a position of subordination to the “lead” or senior pastor (or leadership team) of the larger multisite church.

in need of further research in the multisite field is simply determining where final decision-making authority is found. Does such authority lie at the campus level, or at the larger church level? For example, what decisions can and cannot a campus pastor make apart from the approval of the senior leadership team?

The longevity of the multisite movement will ultimately be determined by the presence of healthy leadership structures that learn the tedious balance between control and freedom. The senior leadership team has the arduous task of being closely enough involved in the operations of each campus to ensure that campuses rightly embody the DNA of the overall church.¹³ At the same time, this senior leadership team must empower and legitimize campus leadership in such a way that they do not feel unnecessarily restricted and compromised of their unique calling and giftedness.¹⁴ Such perceptions on behalf of campus leadership can lead to mistrust, conflict, and the ultimate deterrence of the mission of the church.

In order to rightly assess this potential conflict, research must be conducted in which campus pastors are able to freely express their frustrations and concerns with their church's respective leadership structure. Thus, this study surveyed multisite churches for the purpose of describing current trends and dynamics in their leadership structures. Ultimately, a typology of leadership structure in multisite churches was constructed.

Introduction to the Research Problem

Build it and they will come. For decades, this has been the mindset of many churches and church leaders. Traditionally, constructing larger worship spaces has often

¹³After all, the duplication of DNA across campuses is fundamental in the effort to unite, or maintain the unity of, the campuses as "one church," so that they do not become merely autonomous campuses that could in theory go their own direction altogether and deviate from the core values and mission of the larger church.

¹⁴Such empowerment is necessary for the long-term sustainability of multisite churches. Following research and analysis, this assertion will be affirmed in chap. 5.

been viewed as the most basic way to accommodate more people seeking to know and worship God through the vehicle of the local church. However, in more recent years, as opposed to simply “build it and they will come,” the increasing trend is “start a new campus, and they will come.”¹⁵

The multisite church’s effort to intentionally engage more people with the gospel of Jesus Christ is what Allison refers to as one of the most “important developments in contemporary approaches to establishing and expanding churches.”¹⁶ Yet, as the multisite church continues to advance, it is likely that from an organizational and polity perspective, increasing numbers of multisite church leaders are going to be asking the same question Greg Gilbert asked, “What is this thing anyway?”¹⁷ In

¹⁵Towns argues the multisite church became part of a recognizable “movement” by 1990. Elmer L. Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today’s Leaders Can Learn, Discern and Move into the Future* (Ventura, CA: Regal, 2007), 164. Harrison, Cheyney, and Overstreet claim 2005 was the year in which the multisite movement transitioned from the fringe to the mainstream. Rodney Harrison, Tom Cheyney, and Don Overstreet, *Spin-Off Churches: How One Church Successfully Plants Another* (Nashville: B & H Publishing, 2008), 77.

¹⁶Allison, *Sojourners and Strangers*, 310. Surratt, Ligon, and Warren state that initially, the primary reason for churches moving to multiple locations was space limitations. Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 62. Now, however, this trend seems to be changing so that more and more churches are going to multisite not to alleviate a space dilemma, but to intentionally take the gospel to new places – places that are often overlooked and far less desirable in typical church planting efforts. Stetzer writes, even, “smaller churches who want to accomplish the mission of God by reaching their cities are now sprouting multiple sites.” Stetzer, “Multisite Churches Are Here and Here to Stay.” Tomberlin notes additionally that the multisite model is also resulting in an increasing number of church mergers, and that multisite mergers actually have a higher success rate than those churches that merge into one location. Jim Tomberlin and Warren Bird, *Better Together: Making Church Mergers Work* (San Francisco: Jossey-Bass, 2012). Greear insists that “the greatest evangelistic tool for any community” is the presence of a local body of believers in that particular area. In addition to planting churches, the multisite model allows churches to have such local expressions of the body of Christ in various parts of cities. Greer often tells the people of Summit Church, “Stay where you are; serve where you live; be the church in your local community.” Greear, “A Pastor Defends His Multi-Site Church.” Such a model helps the local church to better engage in particular neighborhoods. Not only does it make inviting them to church easier (since it will not be a long commute, relatively speaking), but it allows church members to better perceive the needs of that particular community, which many in fact vary greatly from the needs of the community surrounding the “main campus.”

¹⁷Greg Gilbert, “What Is This Thing Anyway? A Multi-Site Taxonomy,” *9 Marks Ejournal* 6, no. 3 (2009), accessed September 14, 2014, <http://www.9marks.org/journal/what-thing-anyway-multi-site-taxonomy>. Gilbert writes, “It would be impossible to say anything accurate or helpful about ‘The Polity of Multi-Site Churches.’ That’s much too broad a category unless you’re going to write a book. There are simply too many multi-site churches with too many different models of church government.”

particular, perhaps the greatest concern that must be thoroughly addressed in order to ensure the long-term sustainability of the multisite church is that of leadership structures, autonomy,¹⁸ and decision-making authority.¹⁹

Primary Concern

Arguably, the most volatile element in the multisite church is the distribution of decision-making authority, including the clarity and level of contentment with which church leaders perceive their authority.²⁰ This matter is only complicated with the realization that one cannot simply “cram multisite polity into any existing, already-well-defined category – whether Presbyterian, Episcopalian, or congregational.”²¹ Instead,

Towns, Stetzer, and Bird see episcopal-like qualities in many multisite leadership structures. Towns, Stetzer, and Bird, *11 Innovations in the Local Church*, 94. Frye, on the other hand, argues that the typical multisite leadership structure could perhaps most easily identify itself under the umbrella of Presbyterian polity. Brian Nathaniel Frye, “The Multi-Site Church Phenomenon in North America: 1950-2010” (Ph.D. diss., The Southern Baptist Theological Seminary, 2011), 206. White and Yeats simplify their understanding of multisite polity and simply liken it to that which is similar to the corporate/CEO model in which the senior pastor (perhaps in addition to his senior leadership team) simply hands down order to various campuses. Thomas White and John M. Yeats, *Franchising McChurch: Feeding on Obsession with Easy Christianity* (Colorado Springs: David C. Cook, 2009), 81–82.

¹⁸For the purposes of this study, “autonomy” should be understood in the context of each multisite campus’s ability to function apart from the external control of the main campus, or central leadership of the church. It is expected that there will be some level of control or influence from central leadership, but a key variable in multisite research is the *extent* to which campuses are allowed to operate in varying degrees of autonomy.

¹⁹Thomas Frank Bartlett, “Multisite Church Planting in a Rural Community” (D.Min. project, Temple Baptist Seminary, 2012), 74.

²⁰Dave Kraft, interview by author, Owensboro, KY, January 31, 2013. Also see Dean R. Hoge, John E. Dyble, and David T. Polk, “Influence of role preference and role clarity on vocational commitment of Protestant ministers,” *Sociological Analysis* 42, no. 2 (1981): 11. Studies reveal that a ministry leader’s role clarity or ambiguity is directly connected to his level of satisfaction and ultimate commitment to a particular ministry. Though the reason is unclear, pastors who are very satisfied about their role clarity tend to have a higher commitment to their ministerial position than those who are moderately satisfied. Thus, not only does clarity in roles serve the purpose of eliminating confusion in multisite leadership teams, it is also beneficial in contributing to the longevity of the same teams.

²¹Greg Gilbert, “What Is This Thing Anyway? A Multisite Taxonomy,” *9Marks eJournal* 6.3 (2009): 8-20, accessed November 10, 2013, <http://www.9marks.org/journal/what-thing-anyway-multi-site-taxonomy>. However, it should be noted that Presbyterian, Episcopalian, and congregational churches all have varying churches within their denomination or framework that function as multisite churches.

multisite churches are typically characterized by a perplexing matrix-style of leadership that reflects numerous leadership teams across multiple locations. Organizational lines may not be direct or easily interpreted, potentially leading to confusion and frustration among leaders.²²

A particularly essential variable to be considered revolves around the level of authority and freedom bestowed upon each campus pastor.²³ For example, in an interview with Jon Ferguson, one of the pastors at Community Christian Church (CCC), the authors of *A Multisite Church Road Trip* discovered the level of freedom given to campus pastors at CCC has been an issue since the church's multisite inception. Ferguson stated, "Everything at CCC rises and falls on our campus pastors. The only way to get the best leaders is if they feel like they can create and execute the vision in a way they can make it their own. But we would get these great leaders and tell them, 'Do whatever you want – except for that, and wow, not that either.'"²⁴

The unique organizational challenge for multisite churches is determining the balance between freedom and control in the relationship between the campus pastor and the primary leadership team of the overall church. Regardless of the leadership structure

²²For example, a staff member at a particular campus will likely have more than one person to whom they are accountable—both at the individual campus and larger church level. Which "boss" has the final say, and to whom does the staff member ultimately submit? Dave Lonsberry, executive director of business and finance at Christ Fellowship, adds, "What that [a matrix structure] typically means is that if you are a pastor or staff person in a particular function at a particular campus, you are accountable to your campus pastor first, but you are also accountable to the leader of that function for the whole church that happens to maybe be back at the [original] campus. You've got a dotted line back to them. . . . Now, all of a sudden, you have a couple different bosses that you are accountable to. So what that really requires is a high level of coordination and communication between those two leaders, the core director [of that function] and the campus pastor." See McConnell and Stetzer, *Multi-Site Churches*, 167.

²³Here and throughout this dissertation, the term "authority" is used to depict the level of decision-making power and control afforded to various leaders in multisite churches. Similarly, the term "freedom" aims to describe the degree to which campus pastors are allowed to make decisions and lead their respective campuses apart from the control or hindrance of the central or senior leadership team of the church.

²⁴As quoted in Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 118.

of any given multisite church, team members – and campus pastors in particular – must receive very clear affirmation of the fact that they are empowered to legitimately use their God-given gifts in their context. The multisite church leadership models that will be most effective are those that exude what Hackman describes as an “enabling structure.”²⁵

Such a culture of empowerment will be a unique challenge in multisite churches whose campus pastor is not given the opportunity to teach on a regular basis or cast his own contextualized vision for that campus.²⁶ In such churches, those in senior leadership must be intentional to ensure that their leadership is authentic in nature, and one that on an increasing level encourages those under them to “reach their true potential based on their own distinctive qualities.”²⁷ Especially in those cases in which the campus pastor is a high-level leader (one who could potentially be the senior pastor at another church), if a campus pastor is not given the freedom to lead in such a way that his gifts are being sufficiently utilized, he will in many cases become perplexed or disgruntled.²⁸ Moreover, he may even begin to think, “This is a church, and I am the pastor, and I’m not the pastor.”²⁹ In many multisite contexts, the freedom of the local campus leadership is

²⁵J. Richard Hackman, *Leading Teams: Setting the Stage for Great Performances* (Cambridge, MA: Harvard Business School Press, 2002), ix. He adds that the most successful leadership teams are those that entail four features, one of which allows each team member to possess a “clearly specified authority to manage their own work processes” (41).

²⁶In addition to the freedom or lack thereof to teach and preach, another possible point of tension for multisite campus pastors relates to their ability to oversee particular staff members. In *The Multi-Site Church Revolution*, Surratt, Ligon, and Bird write that with the addition of a second campus, “Department leaders will usually report directly to the ministry leader at the original campus rather than to the campus pastor” (136). Granted, this particular typically changes when a church moves to more than two campuses. However, at least at this point, does this communicate to the campus pastor that he is truly leading his campus? Will he experience insecurity and frustration if his influence and authority is limited in the very campus that he serves?

²⁷Robert Steven Kaplan, *What to Ask the Person in the Mirror: Critical Questions for Becoming a More Effective Leader and Reaching Your Potential* (Cambridge, MA: Harvard Business Review Press, 2011), 208, Kindle. By “true potential,” Kaplan refers to the individual’s ability to more fully utilize their unique skills and talents, unhindered by those under whom they work.

²⁹Grant Gaines, interview by author, teleconference, February 5, 2013.

innately limited simply due to the fact that much of the church's vision, mission, and core practices have been predetermined by the birthing campus.³⁰ Nonetheless, confidence and productivity are significantly enhanced in those leaders (including campus pastors) that are given the freedom to contribute their own ideas and to learn to trust their own abilities.³¹

Cladis would argue that such a climate for healthy leadership is only possible in a decentralized institutional philosophy in which decision-making and authority are pushed "as far down the ranks as possible so that the people who live with actual implementation have a major voice in the decision."³² If campus pastors and local campus leadership teams feel unduly controlled and restricted by the senior leadership team, not only might they become frustrated and less productive, but also such a culture may cultivate mistrust. According to Addington, "Mistrust breeds control. Control feeds mistrust. It is an unhealthy cycle."³³

Ultimately, multisite church leaders must find the appropriate balance between trust and autonomy, and yet they must do so while recognizing the biblical nature of what it means for a man to be identified as a pastor. Whether in positions of senior, executive, or local campus leadership, if pastors are not given adequate freedom in leadership and are limited by an unhealthy amount of bureaucracy and control, multisite churches should not be surprised by the leader's potential disenchantment. I anticipate that unless many

³⁰The "initial campus" refers to the original church prior to its move towards the multisite model. This is the congregation from whom the new campus or campuses were launched. Sometimes, this initial campus is referred to as the "main campus" even after the church has transitioned to multiple campuses.

³¹Kenneth O. Gangel, "Developing New Leaders for the Global Task," *Evangelical Missions Quarterly* (April 1989): 169.

³²George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999), 59.

³³T. J. Addington, *High Impact Church Boards: How to Develop Healthy, Intentional, and Empowered Church Leaders* (Colorado Springs: NavPress, 2010), 162.

multisite churches become increasingly intentional in empowering their campus leadership, these churches will begin to see a considerable turnover rate in the position of campus pastor over the years. At the same time, however, the senior leadership team must seek to accommodate each pastor's calling and giftedness apart from compromising one of the substantial motivations for moving to the multisite model – the security that each campus will duplicate the DNA found in the initial campus. This summarizes the complex tension that most multisite churches will inevitably experience, and it speaks to the necessity of this research project.

Unanswered Questions Indicated in Prior Research

In multisite research that has been done thus far, while the above concerns have not been adequately addressed, the need has been rightly perceived. In one of the few books written explicitly on the multisite church, McConnell writes, “Regardless of a [multisite] church’s exact polity, it must intentionally establish a clear flow of leadership. Every extension of the flow is important. . . . Knowing who has the authority for each ministry and how much autonomy each leader has is critical.”³⁴ While multisite leadership structures have been generalized,³⁵ Frye sees additional research specifically related to the area of polity as noteworthy. He writes in the conclusion of his dissertation on the multisite church, “In the future, I am hopeful that others will engage the taxonomy and continue to refine it. . . . For example, the issue of church polity in multi-site churches remains in an incubation period, but could be added into the taxonomy later once the issue of polity is more stabilized.”³⁶ More than five years after Frye’s research

³⁴McConnell and Stetzer, *Multi-Site Churches*, 91, 166.

³⁵Ibid, 90-92; Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 119–21; Allison, *Sojourners and Strangers*, 310; Easum and Travis, *Beyond the Box*, 85–103.

³⁶Frye, “The Multi-Site Church Phenomenon in North America,” 306. Frye provides a summary of current classifications of multisite churches in general (118-79). Then, he develops his own taxonomy that is characterized by three categories: (1) proximity of sites, (2) preaching methodology, and (3) process of multi-siting (138). While Frye provides this general taxonomy of multisite churches, he does

and literally thousands of multisite churches later, the need is increasingly apparent for such a typology and examination of leadership dynamics in multisite churches to be further developed.

Prior to Frye's work, other researchers recognized the leadership variable would be fundamental in the progression of the multisite movement. For example, it was stated, "While some churches hold to a theology that allows for multi-site leadership structures (bishop or overseer roles), what happens in those churches that hold to a 'local church autonomy' in which a senior pastor oversees a series of churches or campuses?"³⁷ Do such multisite churches exist, and if so, how do they function? Such questions have not been answered.

Due to the increasing number of churches seeking to make the transition to multisite, the present research is paramount in helping set forth best practices that will hopefully assist multisite churches in establishing healthy leadership structures from their inception. According to multisite sources, the following questions need to be addressed:

1. "How will this affect our organization?"
2. "Who will answer to whom?"
3. "Who will be responsible for the content and quality of the services at the new location?"
4. "How will we make sure everyone is on the same page?"³⁸
5. "How will the satellite sites connect back to the original campus? How centralized will we be?"
6. "How much control will the original campus maintain?"

not do so specifically in the area of leadership structures.

³⁷Towns, Stetzer, and Bird, *11 Innovations in the Local Church*, 94.

³⁸Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 134.

7. “How much change will we allow in the way things are done at the original campus?”³⁹
8. “Do our leaders have enough freedom within our structure to lead?”⁴⁰
9. “Are our campus pastors too removed from hearing and rehearing the vision of the church?”
10. “Is each campus moving toward becoming a kingdom unto itself?”⁴¹
11. “What is the best way to organize budgeting and staff structures so that each campus has freedom to organize its ministries effectively while at the same time ensuring that each campus retains the DNA of the whole church?”⁴²

Inherently implied in each of these questions is the inescapable tension that every multisite church is going to face: finding the balance between control and freedom in each of the campuses and their respective leaders. It is these precise questions that this dissertation seeks to answer.

Case in Point: Mars Hill Church

Mars Hill Church was a multisite church based out of Seattle, Washington. Recently, their well-known founding and senior pastor, Mark Driscoll, has been at the center of a large controversy surrounding a number of accusations.⁴³ This controversy

³⁹Ibid., 49.

⁴⁰Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 128.

⁴¹Ibid.

⁴²J. D. Greear, “Why the Summit Church Is Multi-Site,” *J. D. Greear: Pastor, Author, Theologian*, June 3, 2013, accessed September 25, 2014, http://www.jdgreear.com/my_weblog/2013/06/why-the-summit-is-multi-site.html.

⁴³For numerous summaries of the nature of the controversy, see the following articles: Craig Welch, “The Rise and Fall of Mars Hill Church,” *The Seattle News*, September 13, 2014, accessed October 14, 2014, http://seattletimes.com/html/localnews/2024534198_marshallprofilexml.html; Dave Kraft, “Dave Kraft, Mars Hill Church and Mark Driscoll,” *Dave Kraft: Leadership from the Heart*, March 21, 2014, accessed October 14, 2014, <http://davekraft.squarespace.com/posts/2014/3/21/dave-kraft-mars-hill-church-and-mark-driscoll.html>; Sarah Pulliam Bailey, “‘Step Down’: Full Text of Mars Hill Pastors’ Letter to Mark Driscoll,” *Religion News Service*, August 28, 2014, accessed on October 14, 2014, <http://www.religionnews.com/2014/08/28/step-full-text-mars-hill-pastors-letter-mark-driscoll/>.

and its implications ultimately led to Driscoll's resignation.⁴⁴ While the majority of the complaints raised against Driscoll are generally related to an alleged culture of domineering and arrogant leadership, some of the specific concerns are related directly to Mars Hill's organizational and leadership structure. In particular, it has been reported that this multisite church's polity delegitimizes the decision-making authority of many of its elders (including campus pastors).

One of Mars Hill's former elders, Dustin Kensrue, wrote a letter to the church's Boards of Advisors and Accountability (BOAA). Here, he stated his frustration with the differing understandings between the Executive Elders and the BOAA as to what it meant to be an elder at Mars Hill. Kensrue writes the following:

It has been made increasingly clear, especially in the last week, that some elders, the Executive Elders in particular, have a very different understanding of what it is to be an elder at MH. . . . we have no right to speak into church-wide issues, as he claims we are not actually elders of Mars Hill as a whole, but rather only elders of our local congregation. He went so far as to say that if 61 of 63 elders across Mars Hill all shared the same conviction that something needed to change, it simply wouldn't matter. This also was staggering to hear, as it makes me wonder what we mean when we say that we believe that elders are to be the human authority in the church. Apparently just some of the elders? . . . As for elders being equal in spiritual authority, at MH this idea is trampled under man-made hierarchies and 'chain of command.' Authority structures are not wrong, but they cannot trump scripture, and if I see evidence that the highest authority in that structure is misusing that authority to cover up sin, I am not going to quietly follow chain of command.⁴⁵

⁴⁴Mars Hill Board of Overseers, "Pastor Mark Driscoll's Resignation," *Mars Hill Church*, October 15, 2014, accessed October 16, 2014, <https://marshill.com/2014/10/15/pastor-mark-driscolls-resignation>.

⁴⁵Dustin Kensrue, "On My Resignation and the Future of Mars Hill Church," *Patheos: Hosting the Conversation on Faith*, September 3, 2014, accessed September 29, 2014, <http://www.patheos.com/blogs/warrenthrockmorton/2014/09/03/mars-hill-church-director-of-worship-dustin-kensrue-resigns/>. Prior to the paragraph provided above, Kensrue stated the following: "What undergirds many of the current problems and explains why they have gone on as long as they have is the fact that there are two interpretations in play as to what it means to be an elder at Mars Hill. I would summarize the first view in this way: elders are appointed by the Holy Spirit, confirmed by other elders, are the highest human authority in the church, are to be in mutual submission to one another, are equal to one another in spiritual authority, and have a responsibility to care for and protect all the people of the church. I would argue that this view is faithful to Scripture, as well as the view that has been taught over the years at Mars Hill. It is the view that I hold, and is the view that I believe most of our elders and members hold. It is because we hold this view that the nine elders who signed the letter felt that we had not only the responsibility to write

A multisite church that was at one-time thriving with fifteen campuses representing over 13,000 attendees has disintegrated from within. According to Kensrue, many of the problems of Mars Hill Church could have been avoided if the church's elders had actually been empowered to lead. He writes, "If your pastors had a voice and a vote, do you not think that the last year would have looked a bit different? Do you not think they would have done something [presumably to prevent the massive problems now facing Mars Hill]?"⁴⁶ If multisite churches can learn anything from the Mars Hill experience it is this: whatever Mars Hill's leadership structure and dynamics were, do not imitate them.⁴⁷ Thus, this dissertation will ultimately seek to offer healthy and biblical options for multisite churches so that they can avoid a similar tragedy to that which is happening at Mars Hill Church. It will do so by providing a typology and more holistic understanding of leadership structures in multisite churches.

the letter, but also the authority (if backed up by the other elders) to direct Pastor Mark to step down. While this authority is not explicitly supported by our bylaws, it is supported by Scripture. It is clear that our people believe this to be the case as well since their encouragement has consistently and specifically emphasized their gratitude for us pastoring and shepherding them in exercising this God-given responsibility and authority. Furthermore, in this understanding of eldership at Mars Hill specifically, there is the belief that when we talk about the Full Council of Elders (FCE), it actually means something. Full in the sense that it is all the elders of the church, and council in that it is a gathering that convenes to actually govern the church. The language we use at Mars Hill is 'one church, many locations,' and in line with this language, I have believed that I was an elder of that 'one church.' This would mean that I should be able to share ideas with elders from other locations. It likewise should matter if many elders across the church share the same convictions of things that need to change. While I believe that the general view expressed above is the common understanding of most of the elders and members of the church."

⁴⁶Kensrue, "On My Resignation and the Future of Mars Hill Church."

⁴⁷There appear to have been a number of factors contributing to the problems experienced at Mars Hill. These include personality types, questionable management of funds, a potential over-emphasis on branding, etc. However, one of the most detrimental aspects at Mars Hill's seems to be a leadership structure that was overly centralized. Too few leaders were making too many of the decisions—apart from receiving legitimate input and consideration from the other elders. Granted, there are two sides to every story. While Kensrue's commentary appears to be consistent with many other voices from the Mars Hill organization, certainly his perspective is biased, and for a more holistic understanding of the Mars Hill controversy, sources should be considered from "both sides." However, the purpose of this dissertation is not to fully develop a case study based upon Mars Hill Church, but rather to cite it as a general example of a multisite church that from many angles appears as though its demise could ultimately be traced back to leadership and decision-making authority.

Research Purpose

This study addresses the leadership dynamics and organizational complexities in multisite churches, with a particular emphasis on the relationship between campus pastors and the church's senior leadership team. The goal of this research was to first describe the leadership structures that generally exist in multisite churches, and ultimately provide a typology of leadership structures. Secondly, levels of authority, freedom, and empowerment were examined across the organizational spectrum. Based upon the tension discovered between control and freedom (specifically between the senior leadership team and campus level leadership), frustrations and other relational components were analyzed.

This quantitative study utilized a descriptive survey design. Such a design is intended to generalize from a sample to a specific population in order that conclusions can be inferred regarding the experiences, attitudes, and behavior of the population.⁴⁸ In this type of study, the researcher begins by posing a number of questions to agreeable participants. The respondents' answers are then summarized in the form of percentages, frequency counts, or more complex statistical analysis. Finally, extrapolations are drawn from a specific population from the responses of the sample.⁴⁹ In this study, survey data collected from campus pastors explained how multisite church leadership teams are structured, including the reporting relationships and decision-making authority.

Delimitations of the Study

This quantitative study was delimited in that it only surveyed multisite churches in North America. In particular, it surveyed multisite churches in North America from three major categories: the 135 largest Southern Baptist Convention (SBC)

⁴⁸John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2009), 157.

⁴⁹P. D. Leedy and J. E. Ormrod, *Practical Research: Planning and Design*, 8th ed. (Upper Saddle River, NJ: Pearson Merrill Prentice Hall, 2005), 187.

multisite churches,⁵⁰ the multisite churches found on *Outreach Magazine*'s 2014 "100 Fastest Growing Churches in America,"⁵¹ and all multisite churches in the Acts 29 Network. These three specific groups create a population of 230 multisite churches. It will be argued in chapter three that these particular groups served as a legitimate representative of the larger multisite world that consists of more than 8,000 churches.⁵²

Upon the recommendation of Brian Frye, whose dissertation on multisite churches is the most comprehensive to date, it was strongly recommended that this research be limited to specific subsets of multisite churches. In particular, it was suggested the research aim primarily towards those multisite churches that are likely to serve as the trendsetters in the multisite movement. In the case of the largest SBC churches and the fastest-growing churches from *Outreach Magazine*, it will be assumed that these churches are leading the way in the multisite trajectory. Many multisite church leaders will look to the example and model of these often prominent and better-known churches. In the case of Acts 29, this group is uniquely worthy of a research focus due to its rapid growth over the past several years into one of the most noteworthy and successful church planting networks.⁵³

Additionally, this study sought to focus only on the attitudes and perceptions of campus pastors, and was delimited in the sense that it did not consider the perspectives of other campus staff members. Furthermore, this study only considered the relational complexities between campus pastors and their respective senior leadership teams. It did

⁵⁰Rainer, "Largest Churches in the SBC."

⁵¹"Outreach 100 Churches," *Outreach Magazine*, accessed October 16, 2014, <http://www.outreachmagazine.com/outreach-100-churches>.

⁵²Bird, "Now More than 8,000 Multisite Churches."

⁵³Sam Hailes, "Church Planting in Europe is a 'Difficult Task,'" *Christian Today*, March 4, 2014, accessed October 16, 2014, <http://www.christiantoday.com/article/church.planting.in.europe.is.a.difficult.task/36088.htm>. Acts 29 President, Matt Chandler, claims that with over 500 churches in approximately 60 countries, Acts 29 boasts a 97.9 percent "planter success rate."

not study the relational complexities between campus pastors and those staff members working under them. This delimitation exists because it is believed that the relationship between the campus pastor and senior leadership is the most pivotal of all relationships in multisite churches, and if this relationship functions smoothly, many other relationships will likely fall into place.

In the study of campus pastors, the analysis was delimited in that it only considered the responses of campus pastors provided in the survey. It did not seek to compile any kind of personality studies of the campus pastors, such as Enneagrams or the DISC Profile.

Research Questions

The study sought to establish a typology of leadership structures in multisite churches, and it investigated the organizational and relational dynamics and complexities in multisite churches. Four general research questions furthered this purpose:

1. How do leadership structures function in multisite churches?
2. Where does decision-making authority lie in multisite churches?
3. To what extent are campus pastors empowered to lead their respective campuses?
4. What are the relational and organizational dynamics experienced among multisite leadership teams and the most frequent causes of frustration among campus pastors?

Terminology

For the purpose of this study, the following definitions are provided:

Authority. The power to make decisions and assert control.⁵⁴ In this study, the term authority will be used to depict the level of decision-making power and control afforded to various leaders in multisite churches.

⁵⁴“Merriam-Webster: An Encyclopedia Britannica Company,” accessed August 17, 2015, <http://www.merriam-webster.com/dictionary/authority>.

Autonomy. This term should be understood in the context of each multisite campus's ability to function in "freedom from external control"⁵⁵ of the main campus, or central leadership of the church. It is expected that there will be some level of control or influence from central leadership, but a key variable in multisite research is the *extent* to which campuses are allowed to operate in varying degrees of autonomy.⁵⁶

Campus pastor. The campus pastor is "the person giving oversight, leadership, and responsibility for the ministry, pastoral care, and staff [of one campus] of a multisite church."⁵⁷ He is the leader who conveys the DNA of the primary campus⁵⁸, develops leaders, and carries on the ministry of his particular campus.⁵⁹ Multisite experts argue that the campus pastor is the most important position in a campus or site.⁶⁰

Decentralization. The process of moving from a centralized leadership structure to a regional or local leadership structure. In a decentralized structure, there is a far-less distinguishable hierarchy or "headquarters." This is sometimes referred to as an "open system" in which organizational members are free to make decisions under clearly established rules and norms.⁶¹ Power is distributed across all organizational employees so that decision-making and authority are pushed "as far down the ranks as possible so

⁵⁵"Oxford Dictionaries," accessed August 17, 2015, http://www.oxforddictionaries.com/us/definition/american_english/autonomy.

⁵⁶In this study, while the terms "autonomy" and "freedom" have similar implications, they should be distinguished. "Autonomy" will primarily refer to that which is experienced by the campus as an institution, whereas "freedom" will be used in accordance with the campus pastor as a person.

⁵⁷Kouba, "Role of the Campus Pastor," 18.

⁵⁸The "primary campus" refers to the initial church prior to its move to the multisite model. Thus, the other campuses or locations would have been birthed out of this previously established church.

⁵⁹Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 144. It should be emphasized that the campus pastor is does not serve as a pastor over the entire church, but specifically for his campus. Thus, he is differentiated from the lead/senior pastor of the entire church.

⁶⁰Ibid., 112–13.

⁶¹Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations* (New York: Portfolio, 2006), 19–20.

that the people who live with actual implementation have a major voice in the decision.”⁶² In this particular research, the concept of decentralization does not necessarily imply the compromise of senior leadership, and it does not necessarily suggest that all leaders are “equal in authority” in the multisite church.

Empowerment. The process of granting authority or power to someone. Empowerment requires sharing with organizational members, “the knowledge that enables employees to understand and contribute to organizational performance and power to make decisions that influence organizational direction and performance.”⁶³ It is the giving of freedom to organizational members by limiting “rigorous control.”⁶⁴ In this particular study, the concept of empowerment will center on the giving of freedom to campus pastors to lead and cast contextualized vision for their specific campus.

Freedom. The ability to function as one wishes apart from being “controlled or limited.”⁶⁵ Specifically in this study, the use of the term freedom aims to describe the degree to which campus pastors are allowed to make decisions and lead their respective campuses apart from the control or hindrance of the central or senior leadership team of the church.

Matrix. A leadership structure that is characterized by “vertical accountability” and “horizontal relationships with solid or dotted line connections.”⁶⁶ A matrix exists in an organization in which “cross-functional teams are cobbled together in a network of

⁶²Cladis, *Leading the Team-Based Church*, 59.

⁶³David E. Bowen and Edwards E. Lawler III, “The Empowerment of Service Workers: What, Why, How, and When,” *Sloan Management Review* 33, no. 3 (March 1, 1992): 32.

⁶⁴Jan Carlzon, *Moments of Truth: New Strategies for Today's Customer-Driven Economy* (New York: Harper Business, 1987).

⁶⁵“Cambridge Dictionaries Online,” accessed August 18, 2015, www.dictionary.cambridge.org/us/dictionary/english/freedom.

⁶⁶Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 136.

interfaces, and where the teams pursue shared objectives using shared resources with a defined set of roles, rules, and tools.”⁶⁷ A matrix is built around “two or more dimensions, such as functions, products, or regions, and in which people have two [or more] bosses.”⁶⁸ In the multisite setting, for example, “The staff at an off-site campus is accountable to a campus pastor for job performance, ministry effectiveness, and the staff responsibilities within that campus. At the same time, staff members will be on a ministry-specific team (youth ministry, media ministry, etc.) with their counterparts at the other campuses. One of the campus leaders (often the leader at the original campus) will act as team leader. These cross-campus teams focus on decisions and projects that affect every campus.”⁶⁹

Multisite church. The initial definition established for the multisite church is provided by the preliminary work on this subject, *The Multisite Revolution*. “A multi-site church is one church meeting in multiple locations—different rooms on the same campus, different locations in the same region, or in some instances, different cities, states, or nations. A multi-site church shares a common vision, budget, leadership, and board.”⁷⁰ While Surratt, Ligon, and Bird considered “different rooms on the same campus” a legitimate expression of multisite church, this particular study does *not* recognize this kind of expression as multisite. Instead, for the purposes of this study, a church is only considered to be multisite if it has multiple campuses meeting in various geographical locations (not in the same building).

⁶⁷Ronald A. Gunn, *Matrix Management Success: Method Not Magic* (West Conshohocken, PA: Infinity Publishing, 2007), 7.

⁶⁸Jay R. Galbraith, *Designing Matrix Organizations That Actually Work: How IBM, Proctor & Gamble, and Others Design for Success* (San Francisco: Jossey-Bass, 2009), 3.

⁶⁹Galbraith, *Designing Matrix Organizations That Actually Work*, 137.

⁷⁰Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 4. While Surratt, Ligon, and Bird considered “different rooms on the same campus” a legitimate expression of multisite church, this particular study does *not* recognize this kind of expression as multisite. Instead, for the purposes of this study, a church is only considered to be multisite if it has multiple campuses meeting in various geographical locations (not in the same building).

Senior Leadership Team. In a multisite church, the governance group responsible for “establishing the church’s identity (both beliefs and vision), values, and expression.”⁷¹ This team is sometimes called the “executive leadership team,” and additionally serves to review the “tactical issues” of the church.⁷² It typically includes the senior pastor, executive pastor (or something similar), and other key leaders based upon the church’s organizational structure.⁷³

Research Assumptions

The following research assumptions were foundational to this study:

1. It is assumed that the 100 largest multisite churches in the SBC, *Outreach Magazine’s* 2014 “100 Fastest Growing Churches,” and the multisite churches in the Acts 29 Network are representative of churches that are trend-setting and leading the way in the multisite trajectory on the North American level. The researcher assumes the campus pastors surveyed will answer in an accurate manner.
2. I assumed the participating campus pastors had the ability to articulate the organizational structure of their multisite church.
3. I assumed that participating campus pastors would share openly and honestly regarding their concerns or frustrations with their current leadership structure.

Procedural Overview

In order to most effectively establish a survey for this study, an expert panel was assembled. The expert panel was compiled of eight individuals who have a significant voice within the evangelical world in relation to the multisite movement. Upon the completion of the survey, it was sent to campus pastors representing the largest 135 multisite churches in the SBC, every accessible multisite church on *Outreach*

⁷¹McConnell and Stetzer, *Multi-Site Churches*, 91.

⁷²Kouba, “Role of the Campus Pastor,” 9, 52.

⁷³In multisite literature, there is very little written that actually depicts the make-up of the senior leadership team. Such a team is typically referred to very broadly, but seldom is it communicated the leaders that comprise the team.

Magazine's 2014 "100 Fastest Growing Church" list, and all multisite churches in the Acts 29 Church Planting Network. The Multisite Leadership Structure (MLS) questionnaire was facilitated online via Survey Monkey, and included a twenty-dollar gift card for the first 75 participants to complete the survey.⁷⁴ The survey consisted of thirty-three questions and was designed to take no longer than fifteen minutes to complete. The questions were crafted to describe and identify leadership structure types in multisite, including the level of authority and freedom afforded campus pastors and other elders. Additionally, the questions sought to gain clarity on the relational dynamics and complexities among multisite leadership teams, with a specific focus on the relationships between campus pastors and their respective senior leadership teams.

However, prior to reviewing the analysis and conclusions of this research project, a holistic grasp of the precedent literature must first be considered. Thus, in the following chapter, a summary will be provided of the major contributions in the field of multisite leadership. Additionally, a few of the key variables in this study such as employee empowerment, organizational decentralization, and matrix organizations will be briefly addressed.

⁷⁴I designed the MLS questionnaire along with the assistance of an expert panel consisting of eight prominent leaders in the multisite community. In those cases where respondents did not reply via the online survey, follow-up phone calls were made.

CHAPTER 2

PRECEDENT LITERATURE

It will be the task of this chapter to synthesize the current research related to leadership structures and complexities in multisite churches. Initially, the biblical and theological foundations associated with shared leadership in the context of the local church will be explored. Then, contemporary research related specifically to multisite church leadership, employee empowerment, and organizational authority will be analyzed. The ultimate aim of this chapter is not to simply examine the current research, but to display a void in the literature that demands this research project. The void is namely the understanding of the current dynamics of leadership structures in multisite churches, with a thorough analysis of the related complexities.¹

Biblical and Theological Foundations

It should be of no surprise that existing research fails to articulate a precise model for leadership structures in multisite churches. After all, the New Testament lacks comprehensive clarity on the specific leadership structures required even for presumed single-site churches.² Dever notes, “If you start looking in the New Testament for how

¹The explicit examination of leadership structures in multisite churches is a relatively new field of scholarly study; thus, there are limited authoritative sources on this subject. While a number of doctoral projects, a few doctoral dissertations, and a few books will be examined, a significant portion of the contemporary conversation on multisite churches is taking place on blogs. While some of the leading blogs will be analyzed, a number of multisite blogs will go unaddressed in this particular study.

²Charles Timothy Carter, “An Analysis of the Multi-Campus Approach of Local Church Ministry Utilizing First Baptist Church of Windermere, Florida, as a Paradigmatic Model” (D.Min. project, The Southern Baptist Theological Seminary, 2005), 23. For a comprehensive overview offering multiple perspectives on various ecclesiological structures, see Chad Brand et al., *Perspectives on Church Government: 5 Views* (Nashville: B & H Academic, 2004).

we should organize as a church, you won't find a straightforward manual of church government; there is no ideal constitution for a church."³ Erickson concurs that we are unable to see a "unitary pattern" in the New Testament for church structures.⁴ Songer takes even more freedom in his analysis and writes not only is there not a "rigid plan" for church structure outlined in the Scriptures, but the church is simply best characterized as one that had a mission to fulfill through the leadership of the Holy Spirit.⁵

In spite of the lack of a definite prescription for church leadership structures in the New Testament, this should in no way imply that church government is an indifferent matter.⁶ Instead, White proclaims Christ does *not* desire that "His church be a mass of confusion, but instead be an orderly organized entity. . . ."⁷ Perhaps the primary

³Mark Dever, *9 Marks of a Healthy Church*, exp. ed. (Wheaton, IL: Crossway, 2004), 221. Keller makes a very similar assertion by stating, "There is no single way of doing church that employs the right biblical or even the right cultural model." Tim Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 369.

⁴Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids: Baker Books, 2013), 1003.

⁵*Holman Bible Dictionary* (Nashville: Holman Bible Publishers, 1991), s.v. "Church Structure," by Harold S. Songer. Banks's view is similar to Songer's as he opens the door for flexibility by explaining the early church's absence of vocational ministers. Because the pastors were not typically paid, thus not having as much time to invest, the churches existed with less maintenance and more fluidity. Robert Banks, *Paul's Idea of Community: The Early House Churches in Their Cultural Setting*, rev. ed. (Peabody, MA: Hendrickson, 1994), 35.

⁶Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 250. Allison suggests four reasons as to why church order is important and worthy of study. First, the necessity of such order in Christ's church flows from the very nature of God. Second, he argues the logocentricity of the church necessitates church order. A third reason for attention given to church order is the pneumadynamic nature of the church. Finally, Allison lists practical matters such as church membership relations, financial contributions exchanged between churches, and specific lists kept in the local churches—of widows, for example—all imply the apostle's concern for order in the local churches.

⁷James R. White, "The Plural-Elder-Led Church: Sufficient as Established—The Plurality of Elders as Christ's Ordained Means of Church Governance," in *Perspectives on Church Government: Five Views of Church Polity*, ed. Chad Owen Brand and R. Stanton Norman (Nashville: B&H, 2006), 257-58. It is not a stretch to suggest the apostle Paul concurs with such thinking when in his writing on orderly worship, he states, "But all things should be done decently and in order." In part, it could be suggested that Paul would apply such thinking to church government because immediately after he gives clear qualifications for elders and deacons, he writes in 1 Tim 3:15 that such teachings were intended to help the church at Ephesus understand "how one ought to behave in the household of God." If the apostle Paul is concerned for the biblical offices, then certainly he is concerned for how they function and are ordered in the church.

contribution towards order in church leadership structures rests upon the biblical teaching for each church to be governed by a plurality of pastors.⁸ The notion of shared leadership among multiple pastors is especially important to investigate more thoroughly as it relates to multisite churches. Brian Frye argues, “It is clear that the majority of multi-site churches demonstrate some variation of a plurality of elders structure.”⁹ Thus, before analyzing the contemporary nature of shared leadership structures in multisite churches, it is necessary to establish a biblical framework of elder plurality through which to rightly interpret multisite structures.¹⁰ While there is significant biblical freedom for multisite

⁸In the New Testament, the terms “elder,” “overseer,” “bishop,” and “pastor” are synonymous, and we see evidence of these words being used interchangeably. Tenney, Longenecker, and Merkle all make note of this. Merrill C. Tenney, *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), 300; Richard N. Longenecker, *Acts*, in vol. 10 of *The Expositor’s Bible Commentary*, ed. Frank Gaebelein (Grand Rapids: Zondervan, 1981), 438; Benjamin Merkle, *40 Questions about Elders and Deacons* (Grand Rapids: Kregel Academic & Professional, 2007), 86. For example, in Acts 20:17 and 20:28, Paul, in referring to the same group of leaders, calls them “elders” in v. 17 and “overseers” in v. 28. These two terms consistently serve to overarch and include the others terms – terms like “pastor.” Surprisingly, the word “pastor” is used only one time; this reference is found in Eph 4:11. Regardless, in this dissertation, while the term “pastor” will be used most frequently, it is important to note that it is also right to say that a church should be led by a plurality of *elders* (in the same way that it can be said a church is to be led by a plurality of *pastors*).

⁹Brian Nathaniel Frye, “The Multi-Site Church Phenomenon in North America: 1950-2010” (Ph.D. diss., The Southern Baptist Theological Seminary, 2011), 206.

¹⁰In addition to considering the examples of shared leadership identified in churches within the Scriptures, it is important to note that from the theological perspective, Frame points out that inherent in the character and nature of God is the practice of shared leadership among a plurality of persons. John M. Frame, *The Doctrine of God* (Phillipsburg, NJ: P&R Publishing, 2002), 631. In particular, this notion of shared leadership is seen within the triune God, as expressed in the doctrine of the Trinity. Zscheile is right to point out, “While substantial contributions in Trinitarian ecclesiology have been made, the leadership implications of this Trinitarian resurgence have not been widely explored.” However, recently, Matthew Ross wrote a thesis. See Matthew Dean Ross, “The Trinitarian Foundation of Leadership: Working Together for God’s Glory in Unity and Diversity” (Ed.D. thesis, The Southern Baptist Theological Seminary, 2014). Here, he argues the Trinity should serve as the foundation to Christian community. He writes, “Christians should experience unity just as the Father and Son experience unity. Furthermore, the ground that makes possible this unity is participation in the life of the Trinity through union with Christ. This unique style of community has an apologetic significance that testifies to the credibility of God’s character. This type of unique community should be more regularly discussed and applied to patterns of Christian leadership” (20). As Ross goes on to argue, it is difficult to dismiss the Trinitarian implications for a plurality of pastors. Even as leadership is shared among the three Persons of the Godhead, leadership should be shared among a plurality of pastors. In doing so, the leadership structure is—at least from a plurality perspective - bearing the image of God. Ware writes, “The very fact that God, though similar in nature, is plural and societal in person, indicates that we should not view ourselves as isolated individuals who happen to exist in close proximity to others, but as interconnected, interdependent relational persons in community When we refuse to be in relationships of accountability and interdependence with one

churches to develop their polity and organizational structures to best fit their context, multisite churches will be wise to transfer the more clearly biblical principles—such as the call for a plurality of pastors—to their particular structure.¹¹

Shared Leadership in the Scriptures

Since the beginning of the new millennium, there appears to be an increasing trend among churches to embrace a model of shared leadership. This trend is directly tied to church's convictions to return to a more biblical pattern.¹² Yet even before examining specific churches in the New Testament, it should be noted that the Old Testament instituted the practice of multiple elders in Israel (Num 11:16; Exod 18:13-26). Additionally, in the Gospel accounts Jesus seemed to value a plurality of leadership even in his appointment of the twelve disciples (Matt 10:1-4; Luke 5:1-11). Likewise, although the office of deacon is distinctly different from the office of pastor, it is still worth pointing out shared leadership among the initial deacons was the preferred model by the apostles.¹³ A survey of the New Testament on church leadership overwhelmingly establishes the presence of shared leadership as normative.¹⁴

another, we are choosing to live in violation of God's created design." Bruce A. Ware, *Father, Son, & Holy Spirit: Relationships, Roles, & Relevance* (Wheaton, IL: Crossway Books, 2005), 134–35. While Ware does not explicitly draw this connection, a similar principle is true in the context of pastoral leadership. In the same way that no Person among the Trinity leads and operates in isolation, neither is it good that a pastor should serve in isolation. Instead, rooted in His own nature, God's design requires a community of leaders characterized by interdependence, so that each person's existence and function assists and affects the other. For a more detailed excursus on this topic, see appendix 9.¹⁰

¹¹The Bible, church history, and conventional wisdom communicate that the healthiest model of church leadership is one in which leadership responsibilities are shared among a plurality of pastors, not a single pastor. For a lengthy discussion on this matter, see appendix 10.

¹²Michael Larry Davis, "Intentional Practice of Shared Leadership in the Marketplace by Christian Leaders: A Multi-Case Study" (Ed.D. Thesis, The Southern Baptist Theological Seminary, 2014), 3. The bulk of Davis' work seeks to provide a helpful overview of Christian leaders' and shared leadership practices in the secular workplace. Davis defines "shared leadership" as "a dynamic, interactive influence process among individuals in groups for which the objective is to lead one another to the achievement of group or organizational goals or both" (49).

¹³Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth Publishers, 1995), 36. In Acts 6, the apostles called for the

The New Testament does not simply give paramount evidence to shared leadership in general; it also seems to imply the call for each local church to have multiple pastors. In fact, Allison concludes, “A pattern of plurality of elders is established from the New Testament data; all the examples of churches found on its pages were led by a multiple group of pastors, and no church had a single elder.”¹⁵

Shared Leadership in the Book of Acts

In examining the New Testament teaching on shared pastoral leadership, although some scholars are slow to draw any firm conclusions, there is arguably no better place to start than the book of Acts.¹⁶ This is true not only because in Acts we see the most thorough description of the establishment of the early churches, but Allison asserts the strongest biblical support for the multisite structure is found in Acts 2.¹⁷

congregation to select seven men who could serve in this role to lead the church in meeting its physical needs.

¹⁴Michael Kenneth Atherton, “Shared Leadership as Exemplified by the Apostle Paul” (Ed.D. thesis, The Southern Baptist Theological Seminary, 2014). Here, Atherton particularly focuses on the apostle Paul and concludes on p. 34 that Paul “advocates for shared leadership by both word and example.” Atherton summarizes his view on shared leadership with the following words on p. 52, “Shared leadership is a leadership style that incorporates the strengths, gifts, and talents of leaders, while seeking to minimize the weaknesses and deficiencies of others. Shared leadership is not a hierarchical approach to leadership, but is rather, best understood as an interactive process. Through mutual accountability and interdependent relationships, a grouping of leaders work together to move the organization, in this case the church, to meet her desired objectives.” For a table illustrating multiple biblical passages referencing the presence of a plural form of church leadership, see appendix 11.

¹⁵Allison, *Sojourners and Strangers*, 289-90.

¹⁶Andrew D. Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers* (Grand Rapids: Eerdmans, 2000), 171–73. Clarke notes that while Acts is presented as a historical description of the early church, comparatively little is said about the way in which the early churches’ leadership was ordered. Making confident claims regarding such structure can be a difficult task because Paul’s letters show the dynamics of church leadership and organization were not the same across all Christian churches, and he addresses different churches in different ways.

¹⁷Acts 2:46 reads, “And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts.” Regarding this text and the preceding verses in Acts 2:42ff., Allison asks, “Why did the Jerusalem church meet in the temple and also (*kat’oikon*), ‘from house to house?’ That is, why did this church gather all together and also fan out into smaller gatherings in the houses of its members? As Luke explains, ‘they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers’ (v. 42), they pooled their

Nevertheless, Luke wrote the book of Acts most likely before A.D. 64,¹⁸ and many argue that Acts is the most pivotal book in the New Testament because it details the origin and growth of the Christian movement.¹⁹ As Luke progresses his way through the Acts account, beginning in Acts 11:30, he introduces the word “elders” to his reader. In fact, of its sixty-six New Testament occurrences, the term *presbyteroi* (elder) appears eighteen times in the book of Acts.²⁰ While there are certainly a number of uncertainties related to the office of elder,²¹ Luke’s writings indicate that God intended for each local church to be led by a plurality of elders.²²

resources and supported the poor in their midst (vv. 44-45), they worshiped God (v. 47), and so forth. So, in this passage we have an example of a church of Christ-followers who, for the purposes of teaching the Word, edification, Lord’s Supper, prayer, giving, and the like, were dispersed into various dwellings. Such distributed meetings were still the church of Jerusalem.” For a more thorough analysis of this argument, see Allison, *Sojourners and Strangers*, 312–13.

¹⁸John B. Polhill, *Acts*, The New American Commentary (Nashville: Broadman, 1992), 28.

¹⁹Ajith Fernando, *Acts*, The NIV Application Commentary (Grand Rapids: Zondervan, 1991), 21.

²⁰Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2007), 418.

²¹For example, little detail is given as to the exact time that elders were initially implemented in the local churches. Additionally, little information is given related to the specific process for the appointment of these elders, and even their qualifications (these are given by Paul at a later time in the books of 1 Timothy and Titus).

²²At this point, it must be stated that the early church experienced a transition from apostolic leadership to pastoral leadership. Following the ascension of Christ, the apostles are the clearly defined leaders in the early church. In Acts 2:14-41, the apostle Peter preaches the sermon in which three thousand people were converted and added to the church. In Acts 2:42, it was the “*apostles’* teaching” to whom the church was devoted, and in Acts 6:4 the apostles are clearly expressed as those primarily responsible for “prayer and the ministry of the Word.” Later, the members of the church brought their donations to the “*apostles’* feet” (Acts 4:34-35). Thus, the apostles occupied the overall leadership of the early church, including both teaching and administrative aspects. Christopher A. Beeley, *Leading God’s People: Wisdom from the Early Church for Today* (Grand Rapids: Eerdmans, 2012), 3. However, in Acts 11, Polhill states that we begin to see a “subtle transition” in leadership. Polhill, *Acts*, 275. The church at Antioch decided to gather a collection to help relieve the Christians in Judea in the midst of a famine. In the past, the apostles would have been entirely responsible for receiving and handling such funds (Acts 4:34-37). However, in Acts 11:30, while Paul and Barnabas collected the money, they ultimately placed it in the hands of the *elders* in Jerusalem. Ed Glasscock, “The Biblical Concept of Elder,” *Bibliotheca Sacra* 144, no. 573 (1987): 71–73. In Acts 6, when there was a conflict in the church regarding the neglect of the Hellenists in the daily distribution of food, it was strictly the apostles who resolved the problem. However, in Acts 15, both the apostles and elders are involved in the decision-making process regarding a theological conflict in the church—thus supplying more evidence of a leadership transition. See Bock, *Acts*, 499. In Acts 15:22,

Before examining key texts displaying shared leadership among a plurality of elders in the book of Acts, it should be noted that the principle of shared leadership also existed among the apostles prior to their transfer of leadership to the elders.²³ Although Peter was ultimately considered to be “chief apostle,” or “first among equals,”²⁴ he exercised his authority “alongside the other apostles.”²⁵ In Acts 11:25-26 and 14:27-28, Paul and Barnabas work together and share in the teaching and discipling responsibilities in the early church. Unquestionably Peter, James, and John served as a plurality together at the Jerusalem Council in Acts 15.²⁶

Walking through the book of Acts with a careful study of the office of elder, the trend of shared leadership only continues. One of the surest indicators of this is the

when selecting leaders to accompany Paul and Barnabas in route to Antioch, unlike in Acts 6, the apostles do not act independently in the decision-making process, but join their efforts alongside the elders. At least through the events of Acts 15, the apostles and elders shared in the leadership of the early church. However, as the apostles began to die, or disappear from the Jerusalem scene, the elders begin to exercise the whole corporate leadership. F. F. Bruce, *The Book of Acts*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1988), 231. Also see George W. Knight, “Two Offices (Elders or Bishops and Deacons) and Two Orders of Elders (Preaching or Teaching Elders and Ruling Elders): A New Testament Study,” *Presbyterion* 11, no. 1 (1985): 3–4. Here, Knight affirms that the office of the “Apostle” no longer exists for today’s church. The apostles were eye-witnesses to the resurrection of Jesus (Acts 1:22, 1 Cor 15:8-10) and were chosen by Jesus himself (Mark 3:14, Luke 6:13), and they were recipients of revelation in a way that we no longer are today, given the closing of the canon. The office of apostle fulfilled its roles and tasks and occurred only in the foundational days of the church.

²³Bartlett notes the fact that since the churches were connected by cities and tied together ultimately by the oversight of the apostles, this occurrence actually gives the initial biblical foundations for multisite. Bartlett insists the fact that Paul, Peter, and John all gave oversight to churches, as opposed to a single church, shows that authority was not limited to a single location. Bartlett, “Multisite Church Planting in a Rural Community,” 73.

²⁴Strauch, *Biblical Eldership*, 47-48. While each elder should possess equal authority, this is not to say that each elder is equal in terms of influence and leadership capabilities. This distinction is often referred to as “first among equals.” For example, it seems clear in Scripture that Peter would have served as the primary leader among the disciples. Furthermore, in 1 Tim 5:17, Paul seems to make some level of distinction among elders—at least in terms of primary influence—when he speaks of those elders who are “worthy of double honor.” The principle of “first among equals” simply recognizes the fact that every group of leaders has a leader, and that leading leaders necessitates a different skill-set from leading followers.

²⁵Don N. Howell, Jr., *Servants of the Servant: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 218.

²⁶Howell, *Servants of the Servant*, 227.

fact that almost without exception, every time the word “elder” is used in the New Testament it is used in the plural form.²⁷ This evidence is clearly found in Acts chapters 11, 14, and 20, with some other references in Acts 15, 16 and 21.

Acts 11. In this chapter, the church at Antioch is gathering financial assistance to send to the Christians in Judea. “And they did so, sending it to the elders by the hand of Barnabas and Saul” (Acts 11:30). Here, the elders seem to function alongside the apostles in taking care of administrative and daily matters.²⁸ It is important to note that the apostles do not transmit the church’s donation to a single elder, but to the *elders* of the church.

Acts 14. In Paul’s first missionary journey, he travels to the cities of Antioch, Iconium, Lystra, and Derbe to revisit the first churches that he planted. It was Paul’s regular practice to revisit the churches that he had founded, or at least to keep in touch with them.²⁹ In each of these instances Paul made sure of one thing, “And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed” (Acts 14:23). The final ministry of the apostles was to establish leadership in the new congregations.³⁰ In the initial establishment of Paul’s earliest church plants, he was committed to appointing for each of them not one single elder, but multiple elders.³¹ Thus, the model of church government that calls for a

²⁷In fact, there are only three exceptions. They are found in 1 Tim 5:19, 2 John 1, and 3 John 1. However, in none of these instances does the singular usage of the word “elder” indicate that the church in reference only had a single elder; it simply entails that one particular elder was being considered in that particular context.

²⁸Bock, *Acts*, 418.

²⁹I. Howard Marshall, *Acts*, Tyndale New Testament Commentaries (Downers Grove, IL: Intervarsity, 1980), 255.

³⁰Polhill, *Acts*, 319.

³¹Merkle, *40 Questions about Elders and Deacons*, 161.

plurality of pastors was not simply one that developed over time, but one that was fundamental to the DNA of the local church from the very beginning.³²

Acts 20. In Acts 20, we see what is certainly the most concentrated treatment of the presence and role of elders in the book of Acts. Leaving his ship in the harbor at Miletus, Paul sent a message to Ephesus, some thirty miles south, asking the elders of the church to come see him. Paul would then address not one single elder, but a team of Ephesian elders in what would be his third and final speech during the course of his missionary work.³³ Hemer points out that Paul's speech in Acts 20:17-38 has often been noted as standing apart from others in the book of Acts and is the only one of the larger speeches addressed to a Christian audience, specifically to a group of leaders – the elders of a church founded by Paul himself.³⁴ Remarkably similar to his other letters, Paul's "last will and testament to the churches which he had planted" consists of two main portions.³⁵ Paul first addresses his relationship with the Ephesians (vv.18-27) and then he exhorts them regarding their role as church leaders (vv. 28-35).

³²See Bruce, *The Book of Acts*, 280. Bruce indicates that it is important to note that initially the leadership of the church was characterized and represented by laymen, and not "professional clergy." In each of these churches there were those members who were already considered to be spiritually mature so as to lead others through instruction and encouragement. Thus, in today's church, the argument for a plurality of elders does not mean that each elder must be a paid, staff pastor. While the modern church has largely professionalized the calling of the pastor, the plural pastor model makes this high calling more accessible for the abundance of laymen in Christ's church who are clearly qualified. For other references to the plural form of elders, beginning in Acts 15, a historic event known as the Jerusalem Council takes place regarding the question as to whether or not circumcision was required for salvation (Acts 15:1). What is critical to note is that at this juncture, both apostles and elders are present to deliberate. In fact, in chapter 15 alone, we see five references to "elders," all in the plural form (vv. 2, 4, 6, 22-23). Also, in Acts 16:4, as Paul, Timothy, and Silas are traveling, we are reminded that they delivered the decisions made by the "apostles and elders who were in Jerusalem." Then, in Acts 21, we see another clear indicator that Luke will discuss church leadership only in the context of assuming a plurality of elders. In discussing he and Paul's visit to James, Luke writes, "On the following day Paul went in with us to James, and all the elders were present" (Acts 21:18).

³³Polhill, *Acts*, 422.

³⁴Colin J. Hemer, "The Speeches of Acts; Pt 1: The Ephesian Elders at Miletus; Pt 2: The Areopagus Address," *Tyndale Bulletin* 40, no. 1 (1989): 76–85.

³⁵Bruce, *The Book of Acts*, 387.

Bruce sees very “little or nothing of institutionalism” or leadership structure in Paul’s gathering of the elders in Acts 20.³⁶ However, Bock argues, “The presence of elders in Ephesus shows that Paul structured the church and its leadership before departing.”³⁷ While we cannot speak with certainty regarding Paul’s intentions for leadership structure, it can be affirmed that Paul assembled multiple elders whom he deemed the leaders of the Ephesian church.³⁸

Beyond Acts

This practice was almost certainly the firm pattern that Paul intended to establish not only in the churches in Acts, but in all churches.³⁹ For example, we see this same pattern continue in Titus 1:5 where Paul writes to Titus, “This is why I left you in

³⁶Ibid., 389.

³⁷Bock, *Acts*, 627.

³⁸Polhill notes the word *episkopos* (translated “overseer”) is of particular interest in v.28 and can sometimes be translated “bishop.” Polhill says, “A monarchical bishop ruling over a number of congregations is clearly not in view. Such an organization does not seem to have developed until the second century.” Polhill, *Acts*, 427. Additionally, it should be pointed out that once Paul assembled the elders together, his message to them is summarized largely in one verse – Acts 20:28. Here, he provides an overarching identity and purpose to both these elders and presumably all future elders – elders that he refers to as “overseers.” In Acts 20:28, Paul admonishes them, “Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood.” Referring to the word *episkopos* (translated “overseer”) in Acts 20:28, Sproul comments, “The root word *scope* simply has to do with vision, but an *episcopos* or *episcopes* is some particular kind of scope. The prefix *epi-* simply takes the root word *scope* and intensifies it. So the task of the bishop is to look at things with intense care.” R. C. Sproul, *Acts: You Will Be My Witnesses to the End of the Earth*, St. Andrew’s Expository Commentary (Wheaton, IL: Crossway, 2010), 345. According to Paul’s instruction in Acts 20:28, there appear to be three particular components of the care that is to be provided by a plurality of elders in each local church. Pastors are to care for the souls of one another; they are to care for the souls of the other sheep in their church, and finally, they are to specifically care for the church members by the careful handling of God’s Word.

³⁹For a comprehensive overview of shared leadership among the apostolic fathers, see Zach Lee Vester, “Patterns of Shared Leadership in the Apostolic Fathers” (Ed.D. thesis, The Southern Baptist Theological Seminary, 2014). Vester ultimately concludes, “The cumulative history of the early church clearly paints a trajectory towards a strict form of vertical, hierarchical leadership, but at least five patterns of shared leadership emerge throughout the AF that make the case for the presence of a form, proto or otherwise, of shared leadership in the early church. These patterns of shared leadership ought to challenge the modern church’s perceptions and practices of leadership. Unfortunately, this has not been the case historically” (256-57).

Crete, so that you might put what remained into order, and appoint elders in every town as I directed you.” For Paul, a church was not “in order” if it did not yet have a plurality of pastors.

Throughout the New Testament, leadership in local churches is continually referred to in the plural form. For example, when James instructs the sick to call for their church leadership to pray for them, he does not command them to call for their single pastor. Instead, in James 5:14 he tells them to “. . . call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.”

When Paul writes to Timothy, he encourages him to, “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching” (1Tim 5:17). Again, Paul naturally refers to a plural form of leadership in the church at Philippi when he addresses his letter in the following way, “Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are at Philippi, with the overseers and deacons” (Phil 1:1). Finally, in 1 Peter 5:1, Peter is speaking to the churches scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. In doing so, he does not exhort a single pastor. Rather, he says, “So I exhort the elders among you” (1 Pet 5:1).⁴⁰

Bruce Stabbert offers the following helpful summary:

It is concluded after examining all the passages that mention local church leadership on the pastoral level, the New Testament presents a united teaching on this subject and that it is on the side of plurality. This is based on the evidence of the seven clear passages that teach the existence of plural elders in single local assemblies. These passages should be allowed to carry hermeneutical weight over the eight other plural passages which teach neither singularity nor plurality. This is a case where the clear passages must be permitted to set the interpretation for the obscure. Thus, of the eighteen passages which speak of church leadership, fifteen of them are plural. Of these fifteen, seven of them most definitely speak of a single congregation. Only three passages talk about church leadership in singular terms, and in each passage the singular may be seen as fully compatible with plurality. In

⁴⁰Merkle, *40 Questions about Elders and Deacons*, 163.

all these passages, there is not one passage which describes a church being governed by one pastor.⁴¹

Senior Leadership Among a Plurality of Pastors

It is important to note at this point the biblical teaching of shared leadership among a plurality of pastors does not negate the need of a “senior leader” among the plurality.⁴² Bartlett, for example, advocates for a “plural-elder congregational rule with a lead-elder.” In this model, he writes, “This lead-elder, much like senior leaders for the early Christian movement, Peter, John and Paul among others, were the mentors giving leadership and direction to the church and its leaders.”⁴³ Cederblom concurs and asserts that in the book of Acts, for example, there emerges “a team of leaders who understand and embrace their positions as fellow servants under one head.”⁴⁴ Thus, like Pierce, Groothuis, and Fee, Cederblom argues for the first among equals principle. In particular, each of these four authors point to Peter’s role on the Day of Pentecost in which although Peter speaks on behalf of the team, “he is clearly represented as one among equals.”⁴⁵

⁴¹Bruce Stabbert, *The Team Concept: Paul’s Church Leadership Pattern or Ours?* (Tacoma, WA: Hegg, 1982), 25–26.

⁴²Polhill, *Acts*, 328. Here, Polhill sees James as the “senior pastor” of the church at Jerusalem, though he still led alongside the other elders.

⁴³Bartlett, “Multisite Church Planting in a Rural Community,” 49–50. Peter, John, and Paul were apostles – not elders. Thus, a one-to-one connection cannot be rightly made between apostolic leadership and the presence of plural elder leadership in the local church. However, the general principle of shared leadership remains the same.

⁴⁴Ted Cederblom, “Strengthening a Team Leadership Approach to the Multi-Site Church Model” (D.Min. project, Assemblies of God Theological Seminary, 2014), 36.

⁴⁵Ronald W. Pierce, Rebecca Merrill Groothuis, and Gordon D. Fee, eds., *Discovering Biblical Equality: Complementarity without Hierarchy* (Downers Grove, IL: InterVarsity Press, 2004), 264. Nonetheless, Cederblom is clear in his assertion: “At no point in the book of Acts does Church leadership make a decision in a hierarchical manner.” Cederblom, “Strengthening a Team Leadership Approach,” 38. Cederblom speaks of Jesus’ understanding of teamwork and writes, “The destruction of the ‘pecking order’ so evident in humankind’s way of thinking is evident in the fact that Jesus leaves the leadership of the Church to the twelve disciples without defining roles, designating leaders, or appointing one specific disciple to lead others” (115). Schatzmann concurs and suggests that in the Scriptures authority only has meaning within the context of community. Siegfried S. Schatzmann, “The Pauline Concept of Charismata in the Light of Recent Critical Literature” (Ph.D. diss., Southwestern Baptist Theological Seminary, 1981),

However, not all would allow for the placement of a clear senior leader in a plural model. Donnelly understands team leadership to be one that ultimately negates the role of a senior leader. In other words, if leadership is truly shared, he sees no clear reason for a particular person on the team to be seen as the key leader. He writes, the “team has a circular, not a pyramidal structure, to mirror the shared responsibility, participation, and decision-making that strongly characterize it. In a circle, no one individual rules as at the apex of the structure.”⁴⁶ Neil Cole concurs and asserts that in a flattened structure of leadership, each person receives authority so as to dismantle the hierarchical nature of leadership.⁴⁷

This discussion related to a primary leader among a plurality will prove to be vital in the exploration of leadership structures in multisite churches. Does one senior pastor oversee all of the multisite campuses, or is each campus primarily led by its own “campus pastor” (or senior leader)? In this case, the organizational complexities are paramount at the notion of one church possessing multiple “senior” leaders. In the event where a multisite church has one senior leader overseeing all of the campuses and its respective pastors, to what extent can a multisite church function as a true plurality? Or can it? As was stated in chapter one, the primary concern of this dissertation revolves around the question of shared leadership and decision-making authority in multisite churches.

173.

⁴⁶Dody H. Donnelly, *Team: Theory and Practice of Team Ministry* (New York: Paulist Press, 1977), 3.

⁴⁷Neil Cole, *Organic Leadership: Leading Naturally Right Where You Are* (Grand Rapids: Baker Books, 2009), 181. Macchia, on the other hand, rejects the potential absence of a key leader and insists that “it is not true that everyone on a team is equal, all opinions count the same, or that a team can function without leadership.” Stephen A. Macchia, *Becoming a Healthy Team: Five Traits of Vital Leadership* (Grand Rapids: Baker Books, 2005), 155. Chapple sympathizes with this view and refers to the decentralization of leadership to multiple team members as “leadershift.” Sean Chapple, *Leading High Performance Teams* (Raleigh, NC: Lulu Press, 2010), 46.

Carter recognizes that the multisite church necessarily requires a church to move away from what is often the traditional “one pastor, one church” mentality. He argues not only is a plurality of elders practically necessary in a multisite church, but it is biblical and thus convictionally necessary.⁴⁸ In light of the clear evidence of the call for each church to have a plurality of pastors in the New Testament, the complex question remains: what does a plurality of eldership look like in a multisite church? In the following section, we will begin to examine a number of general multisite structures, prior to then considering multisite leadership structures in particular.

General Multisite Structures

Various multisite experts seek to broadly categorize types of multisite church structures. Surratt, Ligon, and Bird established the first basic understanding of these

Table 1. List of multisite models by Surratt, Ligon, and Bird

<i>Model</i>	<i>Theme</i>
Video-Venue Model	Video sermons on two or more on-campus locations
Regional-Campus Model	Replicating original campus at other geographical locations
Teaching-Team Model	Utilizing a strong teaching team at multiple campuses
Partnership Model	Partnering with business or organization with synergistic programming
Low-Risk Model	Launching one of the above models with low initial resource investment ⁴⁹

⁴⁸Carter, “An Analysis of the Multi-Campus Approach,” 12.

⁴⁹Geoff Surratt, Greg Ligon, and Warren Bird, *The Multi-Site Church Revolution: Being One Church in Many Locations* (Grand Rapids: Zondervan, 2009), 30. It should be noted that Allison, for example, does not include the Partnership Model and Low-Risk Model in his assessment in *Sojourners and Strangers*, 311.

structures in 2006. They identified five primary ways in which multisite churches are organized.

Table 2. List of multisite approaches by Harrison

<i>Approach</i>	<i>Theme</i>
The Franchisee Approach	Cloned from main campus
The Licensee Approach	Similar but not identical
The New Venture Approach	Ultimate objective is new, separate church
The Encore Approach	Same team but different day/time for service
The Satellite Approach	Satellite congregations meeting all over region
The Déjà vu Approach	Similar to franchisee, familiar feel and presence
The Third Place Approach	After home and work, use third hangout location
The Video Venue Approach	“Cinematize” the church experience
The Resurrection Approach	Turning around a declining or dead church
The Multicultural Approach	Same service but cross over to another culture ⁵⁰

⁵⁰ Rodney Harrison, Tom Cheyney, and Don Overstreet, *Spin-Off Churches: How One Church Successfully Plants Another* (Nashville: B & H Publishing, 2008), 78. In response to the proposed “Franchisee” and similar approaches, many multisite advocates warn strongly against a model in which each campus is unable to uniquely contextualize the gospel and various ministries to their particular demographic or geographic region. For example, Driscoll and Breshears are clear that the intention behind the multisite church is not merely to serve as an “overflow room” for the main campus. Instead, “It must be a Missional extension of a church into a culture or area with programming and style that is more effective for contextualizing the Gospel. A campus does not simply replicate what is done elsewhere, like a franchise.” Mark Driscoll and Gary Breshears, *Vintage Church: Timeless Truths and Timely Methods* (Wheaton, IL: Crossway, 2008), 252. Kouba concurs and argues that equally as important as each campus sustaining the DNA of the founding campus is for each campus to be able to contextualize its ministry to its particular area. Kouba, “Role of the Campus Pastor,” 77.

Harrison, on the other hand, identifies ten general approaches to multisite. Unlike Surratt, Ligon, and Bird, in a few of his brief explanations, Harrison focuses more on the motivation behind the multisite approach. For example, he gives greater detail to the resemblance or lack thereof that a new campus may have to the original campus. In one case, “The New Venture Approach,” he articulates the eventual aim of the multisite approach is to actually develop an entirely new church that will be independent from the initial planting campus.⁵¹

Gregg Allison offers the most simplified understanding by placing multisite church models into three primary categories: video-venue model, regional-campus model, and the teaching-team model.⁵² Allison retains the first three models provided by Surratt, Ligon, and Bird, but chooses not to include the “Partnership” and “Low-Risk” models. These two models are more concerned with the financial investment and initial administrative elements related to multisite. Allison’s work in general, however, is tailored more towards the structural and ecclesiological implications of the multisite church.

Nevertheless, in reviewing each of the above-listed breakdowns of multisite structures, there is an apparent omission: how these various structures are functionally led

⁵¹Though Harrison’s work was written six years prior, this model of using multisite to eventually develop autonomous campuses is the approach that The Village Church has recently adopted, and could likely become an increasing trend among multisite churches. “Campus Transitions: Vision, Rationale and Responses,” *The Village Church*, accessed August 20, 2014, http://www.thevillagechurch.net/mediafiles/uploaded/c/0e2769955_1389036487_campus-transitions-document.pdf. For additional research on the multisite model at The Village Church, see Joshua Rice Patterson, “Leveraging the Multi-site Church Approach as a Long-Term Church Planting Strategy at The Village Church in Dallas-Fort Worth” (D.Min. project, The Southern Baptist Theological Seminary), forthcoming.

⁵²Allison, *Sojourners and Strangers*, 311. Video-venue: multiple sites utilize videocast (either live or recorded), while offering unique worship services that seek to contextualize to their particular location. Regional-campus model: the originating campus seeks to replicate its experience into other campuses for the purpose of extending the gospel to other locations in that geographic area. In some cases, the preaching is delivered via video; in other cases, the preaching comes from a live preaching team. Teaching-team model: a “strong” teaching team is formulated that is responsible for preaching at the various campuses, not utilizing video.

in terms of decision-making authority. While various multisite structures are generally provided, little to no detail is given to the leadership structures in particular. Thus, when addressing Surratt, Ligon, and Bird's work, Frye is right to say, "While somewhat helpful and concise, their five classifications are imprecise and vague. Had the authors given a fuller definition within each model, their descriptions would be much more helpful in understanding the various models (or methodologies) of multi-site churches."⁵³ In particular, it should be added Surratt, Ligon, and Bird's descriptions would have been more helpful if they would have thoroughly addressed the vital component of shared leadership and authority in these inimitably complex church structures.

Organizational Complexities

Regardless of the particular multisite structure, Surratt, Ligon, and Bird admit the unique organizational challenges inevitably be faced in multisite churches.⁵⁴ Tomberlin agrees and writes, "The easy part is launching a new campus. The challenging part is managing the relationships between campuses and reorganizing staff to support multiple campuses."⁵⁵ Bartlett states that due to these innate complexities, issues regarding centralization of decision-making authority must be decided from the onset of the new campus.⁵⁶ It is these precise challenges related to organizational structures and authority that have motivated this dissertation.

⁵³Frye, "The Multi-Site Church Phenomenon in North America," 134.

⁵⁴Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 140–41. In fact, they cite such an alleged occurrence in the early church, one he deems as "multisite." They note the occurrence in Acts 15 wherein Paul and Barnabas were experiencing conflict related to the function of a number of the Jerusalem congregations in comparison to the "main campus." As a number of leaders traveled to Antioch to work through their concerns, Paul and Barnabas fell into a legitimate dispute. Then, in Jerusalem, "They began working out organizational challenges, defining the essential DNA of the new church, and clarifying how best to communicate between the campuses." Surratt argues that the contemporary multisite church will likely experience some of the same difficulties.

⁵⁵Jim Tomberlin, "Multisite Fast Facts," *Multisite Solutions*, August 28, 2012, accessed June 17, 2014, <http://multisitesolutions.com/blog/multisite-fast-facts-2>.

⁵⁶Bartlett, "Multisite Church Planting in a Rural Community," 117.

In response to these organizational intricacies, Surratt writes the multisite church must “be structured more like an organism than like an organization; the structure will have to morph and change rapidly as the dynamics of new campuses are brought into the picture.”⁵⁷ While Surratt identifies the organizational challenges in multisite and calls for structural awareness, he spends the following chapter addressing this concern primarily in terms of leadership development. He makes a strong case for the development of new leaders, particularly from within the organization. However, what is lacking in the chapter on leadership is any work to articulate or display precisely how these developed leaders should operate in terms of a plurality. We fail to see how the proposed “organism-like” structure manifests itself in terms of decision-making authority.⁵⁸

The same is largely true in *A Multisite Church Road Trip*. Here, one chapter is given to “Structure Morphing.” This chapter includes a few paragraphs arguing for the presence of a “central support team,” but gives no attention to the hierarchical implications of such.⁵⁹ Similarly, in *Multisite Churches*, McConnell and Stetzer speak to

⁵⁷Ibid, 141. Surratt notes that while the transition from one to two campuses does not require a large change to the leadership structure, the move from two to three campuses becomes increasingly complex. He also adds that often the church often views the first new site as just another ministry of the original campus (135-36). For example, department leaders will typically report directly to the ministry leader at the founding campus rather than to the campus pastor. The transition from two to three campuses becomes more complex, and often necessitates the hiring of an overall multisite director. Also, Surratt notes, the transition from two to three campuses typically necessitates the addition of a campus pastor at the original site so that the senior pastor is freed up to focus on the overall vision of the church (now including at least three campuses). When a church reaches its fourth or more campus, structures typically must change once more. Referring to Life Church in Stillwater, Oklahoma and Seacoast Church, pastored by Surratt, he indicates that the original campus felt bombarded by the needs and requests from the other campuses (138). Thus, both churches decided to create a central-support team designed to service the needs of each campus. The central support team is designated according to three categories: business operations, leadership development, and campus operations.

⁵⁸Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 142–62. It should be noted that in one brief paragraph on p.158, Surratt asserts that considerable “ownership of programming” should be shifted to the local campus level as much as possible. Here, he argues for campus empowerment and authority on at least some decisions related to the weekend gatherings. Again, however, the functionality of what this looks like in an organizational setting is not provided.

⁵⁹Geoff Surratt, Gregon Ligon, and Warren Bird, *A Multi-Site Church Road Trip: Exploring*

the necessity of rightly establishing the leadership flow in multisite churches. They provide a general chart of what the flow may look like in some contexts.⁶⁰ However, like in *Multi-Site Church Roadtrip*, there is no detailed explanation of the distribution of decision-making authority and the dynamic and complex relationships between campus pastors and senior leadership.⁶¹ Such omissions leave the reader to wonder how multisite churches can effectively be led across complex organizational lines.

Matrix structures. As churches make the transition to multisite, they enter into an entirely new world of organizational structuring. For example, as opposed to a traditional hierarchical system in which staff members may report to any particular senior staff pastor, churches now have to think in terms of “vertical accountability” and “horizontal relationships with solid or dotted line connections.”⁶² In other words, the multisite church is characterized by a unique matrix model.⁶³ A matrix exists in an

the New Normal (Grand Rapids: Zondervan, 2009), 119–21. Additionally, two organizational charts are provided that generally illustrate “authority” moving downward to the campus pastors and team leaders from a “leadership commission” and “lead pastor.” In reference to Community Christian Church, it was stated on p. 122: “As CCC continued to grow, however, the church realized that the campus pastors needed more authority to impact what was happening week after week on their own campuses.” Thus, an organizational change was made. This shift gave authority to the campus pastors allowing them to oversee the ministry staff assigned to their location. For example, the children’s ministry director at the one campus began to answer directly to her campus pastor rather than to the community director.

⁶⁰McConnell and Stetzer, *Multi-Site Churches*, 90–92.

⁶¹Furthermore, Cederblom curiously writes, “Multi-site churches can facilitate growth without having to reinvent the structure of their organizations.” Cederblom, “Strengthening a Team Leadership Approach,” 89. If Cederblom’s statement in any way includes the notion of “leadership structure,” it is difficult to see how a church could transition to multisite apart from also transitioning leadership structures. Again, however, limited research is provided that legitimizes the claim that structures would not have to be reinvented.

⁶²Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 136.

⁶³Carter, “An Analysis of the Multi-Campus Approach,” 171. As a case in point, Carter writes the following related to student ministry in a multisite church on, “The student pastor, who is a generalist, reports to and works with the campus pastors in determining the direction and goals for the student ministry. The student pastor then communicates that vision to the student associates, who as specialists are then equipped to carry out that vision at each campus. Each student associate then also works with their campus pastor to determine that synergy is built between the specific culture of the campus and the way that the student ministry will be implemented on that campus. This organization requires that there is an

organization in which “cross-functional teams are cobbled together in a network of interfaces, and where the teams pursue shared objectives using shared resources with a defined set of roles, rules, and tools.”⁶⁴ This kind of structure is built around multiple dimensions and is characterized by organizational members having more than one superior to whom they report.⁶⁵ In one of the earliest printed interactions with the matrix model, John Mee noted the presence of fluctuating conditions that require managers to develop new kinds of relationships with their subordinates. These matrix-formed relationships were characterized by flexibility and adaptability in their utilization of operations and resources to focus on project goals.⁶⁶ In thinking through leadership structures in multisite churches, it appears as though such flexibility and adaptability is necessary in order to prevent mounting organizational glitches.

environment of trust, cooperation, and a team concept to ministry” (71). While he does not use the language of “matrix,” Kouba writes that with the addition of campus specific staff members, there arises the need for “new leadership reporting structures,” 14. He adds that a number of multisite churches have transitioned to having global staff who oversee ministries at each campus while retaining campus specific staff who provide leadership to each particular campus. Kouba also notes on p.68 the reporting structure in most multisite churches forces the campus staff to have two direct reports. In many cases, it would be the campus pastor as well as a global director for a particular area of ministry, such as worship, for example. In this instance, the result is inevitably some staff members will report to multiple people, sometimes both horizontally and vertically. While Kouba does not specifically deal with the inner complexities of the matrix-style model of leadership, he does offer counsel as to how to best function in such a unique model. He writes that “one of the greatest gifts a campus pastor can give to his staff is to build strong relationships with the global staff, so that he can serve as help and encouragement when there is tension created by the complexities of a multisite church” (90). In other words, the building of strong relationships and lines of communication, in particular between campus pastors and what Kouba refers to as “global leaders” is vital.

⁶⁴Gunn, *Matrix Management Success*, 7.

⁶⁵Galbraith, *Designing Matrix Organizations That Actually Work*, 3. According to Galbraith, examples of “dimensions” might include various functions, products, or regions. Furthermore, it should be noted that the founding of the matrix model can likely be traced to a reaction to organic structural models in which human creativity and motivation were encouraged and allowed. However, such models – seeing their origin in the classic Hawthorne experiments by Elton Mayo—lacked efficiency and personal accountability. Thus, in order to escape these deficiencies, in the middle of the twentieth century, many organizations began embracing what would later be called the matrix model. In this model, the limitations of the organic structures were minimized, and the benefits of organic structures were enlarged. Marvin R. Gottlieb, *The Matrix Organization Reloaded: Adventures in Team and Project Management* (Westport, CT: Praeger Publishers, 2007), 5–6.

⁶⁶John Mee, “Matrix Organization,” *Business Horizons* 7, no. 2 (Summer 1964): 70–72.

As one illustration of how a matrix-structure might be exemplified in a multisite church, Surratt writes,

The staff at an off-site campus is accountable to a campus pastor for job performance, ministry effectiveness, and the staff responsibilities within that campus. At the same time, staff members will be on a ministry-specific team (youth ministry, media ministry, etc.) with their counterparts at the other campuses. One of the campus leaders (often the leader at the original campus) will act as team leader. These cross-campus teams focus on decisions and projects that affect every campus.⁶⁷

Regardless of whether or not they choose to use matrix language, multisite church leadership teams must intentionally think through matrix-like structures in order to effectively function as a team. This is likely most true in the case of the campus pastor who is in all likelihood both in a position of subordination and authority between multiple teams. Birch states that an effective campus pastor is one who is a “team rallying machine while working within a matrix.”⁶⁸ The following chart depicts the above scenario:⁶⁹

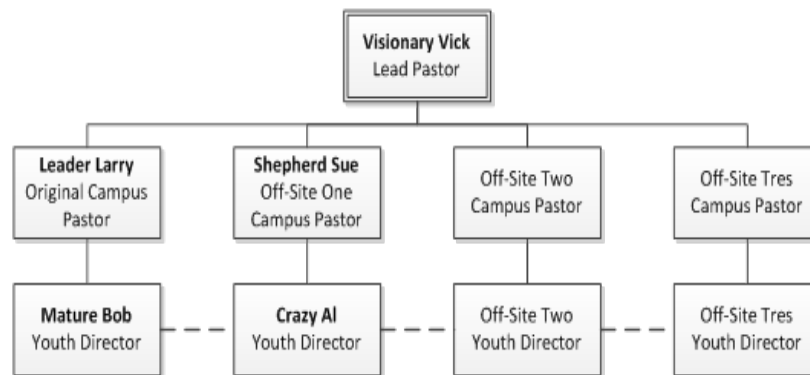


Figure 1. Surratt, Ligon, and Bird’s matrix-style leadership structure

⁶⁷Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 136–37.

⁶⁸Rich Birch, “Multisite Misconceptions: The Campus Pastor Isn’t That Big of a Deal,” *Seminary*, June 20, 2011, accessed June 17, 2014, <http://www.unseminary.com/campus-pastor/>.

⁶⁹Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 147.

Increased difficulty in maintaining unity. Because of the complex matrix style of leadership structures innate in multisite churches, communication across various teams and physical locations becomes increasingly difficult. When communication and clarity encounter hindrances, unity among organizational members becomes especially challenging.⁷⁰ These challenges are complicated by the geographic separation often experienced by multisite team members. As a result, Kouba argues multisite staff members must “work hard to have unity and collaboration” between the campuses.⁷¹ Kouba sees this effort towards unity as particularly important in the life of the campus pastor. He asserts campus pastors must be willing to make changes and lead their campuses contextually, but “never at the expense of the unity of the church.”⁷²

Having considered an overview of general multisite structures, we will now begin to narrow the focus to leadership structures in particular.

Multisite Leadership Structures

“Multisite church planting is not without opposition. The greatest concerns center on leadership structures, questions of autonomy, and pastoral authority.”⁷³

⁷⁰Pat MacMillan, *The Performance Factor* (Nashville: B & H, 2001), 93. One of the greatest challenges facing multisite churches is establishing a clear leadership structure that permits each team member an accurate understanding of their authority, role, freedom, and limitations. Without such clarity in an organizational configuration, MacMillan would likely argue that team members will often spend more time seeking to define a structure than actually accomplishing the church’s mission.

⁷¹Kouba, “Role of the Campus Pastor,” 14. In a later section addressing common “frustrations” in multisite churches, this issue of unity will be analyzed in greater detail.

⁷²*Ibid.*, 80.

⁷³Bartlett, “Multisite Church Planting in a Rural Community,” 74. Furthermore, in Frye’s study, he lists three characteristics of the multisite church phenomenon that are needed for taxonomy: proximity of sites, preaching methodology, and process of multi-siting. Frye, “The Multi-Site Church Phenomenon in North America,” 135. While the preaching component is certainly closely linked to the overall leadership structures, this research project will seek to further investigate what may be called a fourth essential element in a broader taxonomy of the multisite church – the element of decision-making authority, leadership, and reporting structures.

However, very little multisite research has addressed this particular issue.⁷⁴ Part of the reason for limited research in this area may be the fact that such research is complex. Gilbert is right to say, “It would be impossible to say anything accurate or helpful about ‘The Polity of Multi-Site Churches.’ That’s much too broad a category unless you’re going to write a book. There are simply too many multi-site churches with too many different models of church government.”⁷⁵ While it is virtually impossible to pinpoint a “one-size-fits-all” leadership structure for multisite churches, in what follows we will seek to examine various potential polities under which many multisite churches may generally fall. They include episcopal, congregational, presbyterian, and apostolic polities.⁷⁶

Episcopal Multisite Structures

Some contend the multisite church essentially operates under episcopalian polity. While campus pastors may serve over a particular site, a lead pastor often maintains oversight of the larger church body, thus making him bishop over the various

⁷⁴Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Hendrickson, 2004), 132. The lack of further research on this topic is surprising for multiple reasons, one of which is simply the importance of such a topic in general to the contemporary society. In Gehring, Banks writes, “For modern people questions of order and government are often of primary interest. Organization and leadership are central concerns in any democratic and bureaucratic-rational society. This is also the case in church life, which is more democratized and bureaucratic than in previous times. In our social and religious arrangements we prize order: it is not only a preoccupation but a virtue, not only a means but an end. We are also fascinated by the issue of leadership, with chains of command, lines of authority and so forth.”

⁷⁵Greg Gilbert, “What Is This Thing Anyway? A Multi-Site Taxonomy,” *9 Marks Ejournal* 6, no. 3 (2009), accessed 14 September 2014, <http://www.9marks.org/journal/what-thing-anyway-multi-site-taxonomy>.

⁷⁶McConnell and Stetzer, *Multi-Site Churches*, 91. Here, McConnell speaks in very broad terms and indicates in Lifeway’s research of multisite churches, church polity varied significantly. He writes, “These included: pastor-led, pastoral team-led, staff-led, elder-led, pastor-led elder-protected, congregational, and board of directors. The larger size of these multi-site churches has led to more centralized models of leadership in these churches. While some maintain a congregational element to their polity, they have built processes to keep this from slowing progress until the next business meeting.”

campuses.⁷⁷ Towns, Stetzer, and Bird seem to affirm this possibility by stating the lead pastor ultimately becomes a bishop overseeing multiple churches or campus pastors.⁷⁸ Gilbert adds he assumes most multisite churches would be quite content to function in an episcopal model. His understanding of this model is one that is characterized by a “strong senior pastor with unquestioned decision-making authority over several different campuses.”⁷⁹

Methodist connectionalism. Gaines contends there is historical precedent for the multisite structure, but that it is rooted in the connectional church government tradition, such as Methodism.⁸⁰ This form of church government, in stark contrast to

⁷⁷Frye, “The Multi-Site Church Phenomenon in North America,” 196. In strong opposition to the multisite model in general, and to the idea of a “bishop” in particular, White argues a multisite church forms a “mini-dioceses. The head pastor serves as the ‘virtual’ bishop, the founding location as the headquarters, and the locations as the affiliated members.” Thomas White, “Nine Reasons Why I Do Not Like Multisite,” *9Marks Ejournal* 6, no. 3 (2009), accessed June 17, 2014, <http://www.9marks.org/journal/nine-reasons-i-dont-multi-site-churches>.

⁷⁸Elmer L. Towns, Ed Stetzer, and Warren Bird, *11 Innovations in the Local Church: How Today's Leaders Can Learn, Discern and Move into the Future* (Ventura, CA: Regal, 2007), 94.

⁷⁹Gilbert, “What Is This Thing Anyway?” Gilbert’s usage of the phrase “unquestioned decision-making authority” is questionable, to say the least (emphasis mine). In the research conducted in this dissertation, no example has been found in which a senior leader possesses the unquestioned authority that Gilbert assumes. If such were the case, it would certainly be a model that is fundamentally in contradiction to a healthy, biblical model of shared leadership (as prescribed earlier in this dissertation).

⁸⁰In addition to the potential historical precedent for multisite within the Methodist church, some have argued that the early Baptist churches exhibited in some cases a structure similar to that of the contemporary multisite model. For example, Brand and Hankins argue that a number of seventeenth-century Baptist churches functioned in two or more locations. Chad Owen Brand and David E. Hankins, *One Sacred Effort: The Cooperative Program of Southern Baptists* (Nashville: Broadman and Holman, 2005), 72. Allison concurs and asserts there exist “concrete precedents” for multisite churches in the seventeenth-century British Baptist history. Gregg R. Allison, “Theological Defense of Multi-Site,” *9Marks Journal*, accessed May 12, 2016, <https://9marks.org/article/theological-defense-multi-site/>. Furthermore, G. Hugh Wamble suggests that nine Baptist churches at one point in time met in multiple locations. For example, he speaks of the Ilston church as one that consisted of a number of scattered congregations. G. Hugh Wamble, “The Concept and Practice of Christian Fellowship: The Connectional and Inter-Denominational Aspects Thereof, among Seventeenth Century English Baptists” (Th.D. diss., The Southern Baptist Theological Seminary, 1955), 256. For further research on Wamble’s work, see chap 6 of Gaines’s dissertation. Nonetheless, Gaines ends up arguing, “While some early English Baptist churches met in multiple locations and still considered themselves one church, this structure was short-lived in Baptist history and never became an identifying mark in Baptist ecclesiology” (Darrell Grant Gaines, “One Church in One Location: Questioning the Biblical, Theological, and Historical Claims of the Multi-Site Church Movement” [PhD diss., The Southern Baptist Theological Seminary, 2012]).

congregational church government, is episcopal and, by definition, connectional.⁸¹

Gaines writes,

To say that multi-site church structure is similar to Methodist church structure is not to say that they are identical. Differences between the two include, for instance, the fact that most multi-site churches would not consider themselves a denomination in the sense that the United Methodist Church would. Another difference is that, typically, multi-site churches do not make the unbiblical distinction between the role of pastors (or elders) and bishops, like the United Methodist Church does. Yet another difference between multi-site and Methodist church structure is that multi-site churches do not utilize itinerate ministers (e.g., circuit riders) as one of the glues that holds the multiple congregations together. But even though these differences between the connectionalism of multi-site and Methodism exist, there is a key similarity that must be recognized. That key similarity is that in both multi-site and Methodist connectionalism multiple congregations are subsumed under one church governmental hierarchy that is broader than the local congregation itself. This key similarity demonstrates that there is historical precedent for multi-site church structure in Methodist episcopal church government.⁸²

Additionally, Gaines draws attention to John Wesley's role as overseeing and essentially dictating the practices of a number of Methodist congregations. This might include, for example, Wesley's authority over the precise liturgy to be used, the "litany," and the appropriate means by which they should handle the Lord's Supper.⁸³ However, similar to Gilbert's previous assertion,⁸⁴ no examples are provided of contemporary multisite churches in which a senior leader actually displays this kind of authority.⁸⁵

⁸¹Gaines, "One Church in One Location," 15. While Gaines does not pursue an in-depth study of congregationalism as opposed to connectionalism, he writes, "I would be content if those engaged in the multi-site conversation could merely agree that this (i.e., congregational versus connectional church government) is, in fact, the nature of the debate" (16).

⁸²Gaines, "One Church in One Location," 166–67.

⁸³Gaines, "One Church in One Location," 159.

⁸⁴See n. 80 above.

⁸⁵It is not necessarily being advocated that the possession of such authority is *never* the case, simply that it has not been provided via clear evidence. Furthermore, Gaines writes, "Multi-site is hierarchical in the sense that multiple congregations are subsumed under one church-governmental hierarchy that is broader than the local congregation itself" (Gaines, "One Church in One Location," 177). However, there are no examples of multisite churches actually provided. Gaines is exactly right in this

Congregationalism in Multisite

While Gilbert indicates bishop-like authority is presumably present for many multisite churches, he finds an exception in those that “very much intend to remain congregational and elder-led, rather than elder-ruled.”⁸⁶ In these multisite churches that seek to hold on to a form of congregationalism, Gilbert writes,

What’s Episcopalian about it? Really not much, in my opinion. In the church with which I am most familiar, the senior pastor has the authority to fire campus pastors, and everyone agrees that he has enormous influence over the direction of the church. But then again, the senior pastor can’t install a campus pastor unilaterally, and senior pastors often have enormous influence over their churches, even in strictly congregational churches. That doesn’t quite qualify in my mind as a bishopric. Indeed, there’s quite a lot about the congregational multi-site that is very un-episcopalian. The whole-congregation meeting is the most obvious example,⁸⁷

assertion, and this dissertation will seek to provide examples. While the general argument is made by Gaines that the Methodist form of government is Episcopal, it is not illustrated that this historical form of church government actually functioned in the same way that multisite churches structure their leadership today (149). Thus, the research of this dissertation is necessary in order to verify Gaines’ implication.

⁸⁶Gilbert, “What Is This Thing Anyway.” Gilbert’s understanding of a multisite church that is distinctly congregational includes first, the fact that the whole membership meets together at least one, if not multiple times, per year. In these meetings, the congregation appears to have “considerable decision-making authority.” For example, Gilbert writes, “They call the senior pastor, fire the senior pastor, call the various campus pastors, exercise church discipline, vote on membership, and even celebrate the ordinances together.” These occurrences, he writes, make this form of multisite church very much unlike any semblance of Presbyterian or Episcopalian forms of government.” However, it should be noted that just because a church meets together does not necessarily mean they are making decisions, unless the distinct purpose of the gathering is for the purpose of business. For example, a multisite church may gather together in one place for the purpose of communion, the observance of the Lord’s Supper, or simply for a fellowship meal. Ultimately, Gilbert adds that this coming together of multiple congregations is also unlike the congregational meetings held in historic, traditional congregational churches. For Gilbert, these meetings would have historically been deemed more as an “associational meeting,” as opposed to a congregational meeting.

⁸⁷Jonathan Leeman, “Theological Critique of Multi-Site: What Exactly Is a ‘Church’?” *9Marks Ejournal* 6, no. 3 (2009), accessed August 24, 2014, <http://www.9marks.org/journal/theological-critique-multi-site-what-exactly-church>.” Regarding the congregational tendency of some multisite churches to still meet on a somewhat regular basis (even if it’s yearly), Leeman writes, “If in their separate weekly gatherings, each separate gathering is exercising the power of the keys through preaching and the ordinances, thereby binding and loosing people to themselves, then those separate gatherings are churches. When this is the case, then the quarterly gathering of all those churches is . . . I don’t know . . . something else—probably an assembly of churches, who can then be said to be usurping the power of the keys insofar as they exercise them in that larger assembly.” Leeman seems to imply that by definition, a church is the gathering of people that preaches and participates in the ordinances. If he is correct in this understanding of the church, then he is right to say that these separate gatherings in which these two things are taking place should be considered to be churches. However, while the church indeed exercises the keys through preaching and the ordinances, the church is not merely defined by these two elements. The church should also be defined and understood in terms of its evangelism, discipleship, discipline, and display of mutual

closely followed by the senior pastor's lack of authority to install a campus pastor. There's also the existence of a 'leadership team'—you might call it a 'board of elders,' even—which consists of the senior pastor and all the campus pastors which meets as a group to think, pray, and set direction for the church as a whole. That's much closer to Presbyterianism than to Episcopalianism.⁸⁸

Presbyterianism in Multisite

While Gilbert recognizes some forms of multisite lend themselves to Presbyterianism, Frye would agree. Frye avows while the multisite model does not fit well under the umbrella of Episcopalianism, it could find itself within the realm of Presbyterian polity.⁸⁹ In Presbyterian polity, each congregation is led by a group of elders referred to as the “session.” Additionally, the session represents the church within a larger “presbytery” that consists of multiple elders from multiple churches. Together, these men oversee a number of churches.⁹⁰ In some cases, a similar model may be seen in multisite churches in which campus pastors (and/or other elder representatives) gather together alongside the lead pastor to form an overarching leadership team for the entire church.⁹¹

love for one another, just to name a few.

⁸⁸Gilbert, “What Is This Thing Anyway?”

⁸⁹Frye, “The Multi-Site Church Phenomenon in North America,” 206.

⁹⁰Robert L. Reymond, *A New Systematic Theology of the Christian Faith*, 2nd ed. (Nashville: Thomas Nelson, 1998), 902.

⁹¹Additionally, just as the teaching elder in Presbyterian churches carry the primary preaching load and the ruling elders oversee pastoral responsibilities, a similar model may be seen in some multisite churches. See Frye, “The Multi-Site Church Phenomenon in North America,” 206. For example, Frye notes on that like ruling elders, campus pastors typically meet the pastoral duties of their particular campus (208). At the same time, often, the senior leader will carry the bulk of the preaching load, either by video or in person. Frye then writes, “It is worth considering that when multi-site churches place teaching elders at their locations, and those campus pastors begin to develop ruling elders around them, they actually (at least in essence) create individual ‘sessions’ at each location. Thus, a presbytery would then come into being, because the campus ‘teaching’ pastors and lead teaching pastor over the multi-site church would gather together to lead and govern the combined sessions (a presbytery) as a whole” (ibid.). In many ways, Gilbert concurs with Frye and writes that at least for congregational multisite churches, they still “have much in common with a Presbyterian polity.” Gilbert, “What Is This Thing Anyway?” He argues for this position with the following statements, “For one thing, there is the obvious point that congregational multi-site churches operate with an authority structure that is outside and above the particular, local assembly of

While there are undoubtedly general similarities between Presbyterian polity and some multisite churches, it would be an inaccurate categorization to suggest that all multisite churches neatly fit in this system. In multisite churches, the realm of authority does not move beyond the local church level itself. While shared leadership may show authority over various “campuses” in the multisite model, many multisite churches would not view these campuses as separate “churches” as in the case of Presbyterianism. Furthermore, the multisite model is unfamiliar with even higher levels of authority outside of the local church such as synods and general assemblies.

Apostolic Approach in Multisite

A final category in which some have tried to locate multisite polity is apostolic in nature. For example, Easum and Travis offer brief and general insight into the leadership component of multisite churches. The first effective approach to multisite is what they consider to be the “Apostle Approach”:

It’s one thing to be the pastor of a multisite congregation; it’s another thing to be the apostle of a multisite movement. Pastors of multisite congregations are moving out of the role of local pastor and into the role of apostles whose primary responsibility is to oversee the multiple sites. No longer is the pastor the primary pastor/teacher of any one congregation. We expect to see this trend increasing as more leaders move beyond the box of the local church to embrace a kingdom-movement attitude.⁹²

believers. If you are a regular attender of ‘Campus A,’ then decisions about your church life are being made—at least in part—by people who do not regularly attend your weekly gathering. The leadership team of the church—essentially, the pastors of other gatherings—are able to make binding decisions about another gathering’s life and direction.” Additionally, Gilbert states that congregational multisite churches are in some ways actually less congregational than the Presbyterian model. For example, he speaks of the fact that in the Presbyterian polity, a presbytery cannot install a pastor apart from the affirmation of that congregation. In the multisite model, however, the senior leadership team (whatever that looks like) can appoint a new pastor even if, in theory, a particular campus or congregation voted against such. Furthermore, Gilbert writes, “In a Presbyterian polity (or at least in the PCA), each particular gathering owns its own facilities. That is not the case in a multi-site church; the church as a whole owns the facilities and could therefore make decisions about that property above the objections of those who weekly meet there.”

⁹²Easum and Travis, *Beyond the Box*, 85–103.

Bartlett sees apostolic evidences in multisite leadership structures, and draws attention to the fact that the apostle Paul was an overseer of pastors. While Bartlett notes this was likely due to Paul's apostolic authority prior to the completion of the New Testament, he still sees a precedence for the oversight of pastors. As an overseer, Bartlett argues, Paul guided pastors through controversies. Additionally, he admonished pastors with words for leadership in the Pastoral Epistles, yet also encouraged Spirit-led freedom (2 Cor 3:17, Rom 8:14).⁹³ While Bartlett argues that the apostle oversaw pastors, thus suggesting the potential multisite model in which a "lead elder" oversaw other campus pastors, he fails to sufficiently deal with the biblical distinction between and pastors and apostles. Can we make this transition and simply assume that because Paul maintained this authority an apostle, in the same way, a pastor of a multisite church could then rightly and biblically oversee other campus pastors?⁹⁴

Clearly, solidifying a unifying umbrella of leadership structure under which all multisite churches operate is unattainable. Thus, this dissertation seeks not to identify simply one structure under which all multisite churches can fit, but rather to develop a typology of leadership structures among multisite churches that accurately summarize how multisite churches are actually functioning. Regardless of the attempts provided

⁹³Bartlett, "Multisite Church Planting in a Rural Community," 47.

⁹⁴Leeman, "Theological Critique of MultiSite." Leeman argues against the multisite church precisely because he avers it innately places the pastors (however the pastoral team is structured) in places of apostolic authority. He writes, "The church's power of the keys is an apostolic power. It's the power to bind and loose, and it's effectual. For instance, a church that disciplines an individual effectually accomplishes the intended end. Its action does not depend upon the individual's consent. On the other hand, an elder's biblical authority, as I understand it, is not apostolic and not effectual. Neither an elder nor the elders are given unilateral authority in the Scriptures to include or discipline individuals in the church. To use the older terms, the church has the authority of command, while the elders only have the authority of counsel. One of the reasons for this difference lies with the fact that a gathering is of the *esse* (essence) of the church, while the elders are only of the *bene esse* (benefit) of the church." Essentially, Leeman argues that a multisite church effectively locates the apostolic power of the keys in the hands of the church's leadership, not in the church itself. However, what Leeman does not clearly offer is his definition of an apostle. Is an apostle to be defined as one who wrote the New Testament, planted the earliest churches, and was an eye-witness to the resurrection of Jesus? Leeman's critique of multisite seems to operate out of his idiosyncratic understanding of apostleship, which needs further clarity.

above to identify multisite polity, as has already been stated, some form of plural leadership is inevitable. I concur with Bartlett when he writes, “Single-elder denominations would find multiple sites more difficult due to the questions of autonomy and democracy.”⁹⁵

In addition to the establishment of a typology of leadership structures, the other primary goal of this dissertation is to answer pivotal questions related to the authority, freedom, and decision-making ability bestowed upon various multisite pastoral team members. So, Bartlett’s questions and concluding statement have rightly motivated this research: “The church is the governing authority but how does the church exercise its authority? Who comprises the church? What is the leadership structure and how does it carry out its mandate? The answers to these questions are foundational for an understanding of a biblical multisite church planting movement.”⁹⁶

Shared Leadership in the Multisite Church

Because a multisite church is a church that meets in *multiple* locations, by definition, multiple people necessarily must lead it. Even the earliest practitioners of multisite recognized the necessity of shared leadership in this model. For example, Frye lists Perimeter Church, founded by Randy Pope, as the “primogenitor of the multisite movement.”⁹⁷ Pope listed four primary tenets to his multisite model, two of which specifically involved leadership structure. One key factor indicated the “goal was to have one senior pastor with local pastors at each congregation.” Another factor mentioned “there has to be one board with three representatives from each congregation.”⁹⁸ Thus,

⁹⁵Bartlett, “Multisite Church Planting in a Rural Community,” 25.

⁹⁶Bartlett, “Multisite Church Planting in a Rural Community,” 26.

⁹⁷Frye, “The Multi-Site Church Phenomenon in North America,” 97.

⁹⁸Russell Chandler, *Racing Toward 2001: The Forces Shaping America’s Religious Future* (Grand Rapids: Zondervan, 1992), 243.

Pope began the multisite journey with a team mindset. Other multisite leaders have followed suit; two in particular who have written on the benefits of shared leadership in the context of multisite are Carter and Cederblom.

Case in Point: First Baptist Church of Windermere, Florida

In his doctoral work, Carter recognizes the multisite church necessarily requires a church to move away from what is often the traditional “one pastor, one church” mentality.⁹⁹ He ultimately advocates for a leadership structure similar to the senior pastor/staff team model, yet one in which the leadership team is comprised of a team of campus pastors.¹⁰⁰ This team is considered to be the “executive staff.”¹⁰¹ In this model, the campus pastors are actually viewed as “senior pastors” of their respective campuses.

Concerning his own church, First Baptist Church of Windermere, Florida, Carter writes,

These campus pastors are viewed as senior pastors at their individual campuses, but they work together to provide consistent direction to the church. Since the multi-campus model is one church – multi-campus, the campus pastors are seen as the team that develops the overall mission of the church. The campus pastors cast the vision at their campuses and are the implementers of that vision at their campuses. . . . The multi-campus approach takes the burden off the shoulders of a senior pastor and shares that load with a team of pastors. This structure seems to be consistent with the plurality of leadership that we read about in the Bible. All of the campus pastors function in the role of elder. At FBCW this structure has led to much stronger leadership. Since there is a plurality of leadership, three campus pastors, decisions are made based on the collective wisdom of the three pastors. Each one of our pastors brings a different strength to the leadership and decision making process that makes all of us better and wiser leaders.¹⁰²

⁹⁹Carter, “An Analysis of the Multi-Campus Approach,” 12.

¹⁰⁰Ibid., 14.

¹⁰¹Ibid., 72.

¹⁰²Carter, “An Analysis of the Multi-Campus Approach,” 13–14.

Carter's model places a uniquely high value on the role of the campus pastor. He sees the campus pastor not merely as the "face for the place," but as one who should be given legitimate authority and freedom to lead his particular campus. Additionally, in terms of the team approach, Carter allows the campus pastors to collectively speak to the general direction of the entire church. While Carter illustrates the wisdom in taking pressure off of a singular "senior pastor" by sharing responsibilities among campus pastors, he stops short of articulating whether or not there is a recognizable "first among equals" in this model. Though commendable in many regards, this model is confusing because the same language is used of "senior pastor" for each of whom might otherwise be called the "campus pastor." Thus, there appears to be three "senior pastors." The question remains, "how many senior pastors can a church have?" Is there any level of subordination in this model? Who reports to whom?

Case in Point: Life360 Church of Springfield, Missouri

Cederblom is transitioning Life360 church from a hierarchical approach to a team leadership approach in which each site has a campus pastor who serves collectively on a team with the other campus pastors.¹⁰³ He suggests in this multisite model, leadership must be willing to "let go of traditional hierarchical lines of accountability."¹⁰⁴

¹⁰³Cederblom, "Strengthening a Team Leadership Approach," 1. Cederblom defines a "hierarchical structure" as "a traditional vertical command organization with power residing in the top leader" (10). Cederblom advocates for a team leadership model in multisite churches by suggesting, "Instead of trying to find funding for building a team under a site pastor or planting pastor, a multi-site model builds the team around the planting pastors. If pastors commit to teams composed of like-minded pastors and functioning with all the basic components of a team, they have a much greater likelihood of success" (89). He suggests that in multisite churches with a smaller number of campuses, a team can be formed with the campus pastors. However, because multisite churches should seek to multiply, the ability to sustain a coherent team of site pastors in churches with "fifty or one hundred" campuses will be compromised. Then, says Cederblom, churches must develop a hierarchical structure "in order to save the team model" (90). Furthermore, Cederblom recognizes the potential challenge in having a leadership team consisting of campus pastors because "most campus pastors will display the same skill sets and leadership personalities." Thus, he suggests each church be intentional in identifying other potential team members besides campus pastors, in some cases, to diversify the team.

¹⁰⁴Ibid., 91. He ultimately argues for a "team leadership structure," defined as a "leadership

However, while Cederblom speaks frequently of a team approach to leadership in the multisite model (what he calls the “site pastor team”), he fails to discuss the necessary structure for such a model.¹⁰⁵ He simply states that the transition to the team model in the church that he pastors, Life360 Church, was one that was fundamentally a shift away from “a hierarchical approach.” At the same time, there is not enough detail provided as to where decision-making authority resides.¹⁰⁶ There is no discussion as to the freedom that each campus pastor may or may not be able to exercise at their respective campuses. He simply states, “The group leads as a team, building consensus and moving forward, united in action and purpose.”¹⁰⁷ Does this mean every decision must be unanimous? In other words, Cederblom’s suggestion that campus pastors should be present together on a leadership team is helpful, and concurrent with Carter’s view. However, there are simply too many questions left unanswered as to the practical everyday applications and functions of this model.

organization in which people establish authority in the group, not in the chief executive.”

¹⁰⁵Ibid., 94.

¹⁰⁶While great detail is not given into the structural and authoritative implications of this model, the following is provided. The lead pastor, Cederblom, serves as the vision-caster and an “empowering agent” to the overall church, and he leads alongside the pastoral team. He also serves as the chairman of the diaconal board. The site pastor is responsible for shepherding his specific site. Cederblom states that he is expected to lead, care for, and grow each congregation according to the missions and goals of the larger church. Cederblom, “Strengthening a Team Leadership Approach,” 105. He also serves “as the voice” of his campus. The pastoral team consists of the lead pastor, a church planting pastor, and the site pastors (150). What is not stated is whether or not there is a senior leader on this team. It is simply suggested that the team comes to a consensus and that they make decisions in their weekly meetings. Furthermore, the Church Board of Deacons consists of nine voting deacons and the lead pastor as the chairman. This team provides oversight to the financial outworkings of the church, including offering protection for the pastors (150). The Ministry Team is a group of leaders that help the site pastor build the church. They are not a board or council, but servant-helpers to the site pastor. The site pastor reports to this team financially to encourage “openness and accountability,” but the degree of freedom that the campus pastor is given is not stated.

¹⁰⁷Cederblom, “Strengthening a Team Leadership Approach,” 105.

Decentralization

While Carter and Cederblom leave a number of questions unanswered of which this dissertation is in search, their research is instrumental in moving the multisite discussion towards one in which the issue of organizational decentralization is a key factor.¹⁰⁸ Halter and Smay assume that in the context of multisite, the church simply becomes a “mega-church” that falls under the umbrella of a centralized leadership team.¹⁰⁹ However, Frye estimates that multisite churches exhibit structural decentralization, and he writes such a concept is “not new, nor is it unique to ecclesiological structures.”¹¹⁰ Frye then points to what he deems a seminal work on organizational decentralization,¹¹¹ Ori Brafman and Rod Beckstrom’s book, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations*.¹¹²

Brafman and Beckstrom declare that the lack of structure, formal organization, and even leadership are actually profound organizational assets.¹¹³ The authors

¹⁰⁸Taking a historical prospective on the study of organizational decentralization, Stehlik records that in the 1950s, Tom Burns and G. M. Stalker formulated the mechanistic-organic continuum (“organic” language is frequently used in connection with decentralization). David Stehlik, “Ultimately Contingent: Leveraging the Power-Web of Culture, Leadership, and Organization Design for Effective Innovation,” *Journal of Strategic Leadership* 5, no. 1 (2014): 15. Daft identifies two primary types of organization, the first referring to the “machine-like standard rules, procedures, and clear hierarchy of authority. Organizations are highly formalized and are also centralized, with most decisions made at the top.” The second consists of a less rigid organization known as “free-flowing, and adaptive.” In the respective leadership structure, the “hierarchy of authority is looser,” and, “decision-making authority is decentralized.” R. L. Daft, *Understanding the Theory and Design of Organizations*, 11th ed. (Mason, OH: South-Western, Cengage Learning, 2013), 30.

¹⁰⁹Hugh Halter and Matt Smay, *AND: The Gathered and Scattered Church* (Grand Rapids: Zondervan, 2010), 20.

¹¹⁰Frye, “The Multi-Site Church Phenomenon in North America,” 285. Choi, Lee, and Yoo note that while centralized decision-making was once commonplace, knowledge sharing and personal autonomy are becoming increasingly prevalent at all organizational levels. S. Y. Choi, H. Lee, and Y. Yoo, “The Impact of Information Technology and Transactive Memory Systems on Knowledge Sharing, Application, and Team Performance: A Field Study,” *MIS Quarterly* 34, no. 4 (2010): 855–70.

¹¹¹ Frye, “The Multi-Site Church Phenomenon in North America,” 285.

¹¹²Ori Brafman and Rod A. Beckstrom, *The Starfish and the Spider: The Unstoppable Power of Leaderless Organizations* (New York: Portfolio, 2006).

¹¹³*Ibid.*, 7.

understand a decentralized organization to be one in which “there’s no clear leader, no hierarchy, and no headquarters. If and when a leader does emerge, that person has little power over others.”¹¹⁴ This kind of organization may be referred to as “open system,” in which team members are free to make their own decisions.¹¹⁵ Brafman and Beckstrom assert this kind of system, or lack thereof, is not “anarchy.” Rules and norms still apply; they are simply not regulated by any one particular individual. Instead, power is distributed amongst organizational members.¹¹⁶

As intriguing and “humble” as this kind of system may appear, one must ask whether or not the Scriptures call for such an overt distribution of authority in the context of the local church. While multisite churches are unlikely to arrive in the same place, organizationally speaking, for which Brafman and Beckstrom argue, the discussion is necessary nonetheless. Hilman and Siam argue organizational structure and organizational culture are among the top factors in terms of dictating the most effective strategy and execution factors that impact the performance of an organization.¹¹⁷ Likewise, one of the fundamental elements in determining this vital organizational culture is what Slater, Olsen, and Hunt refer to as formalization, specialization, and centralization.¹¹⁸ Thus, multisite churches are wise to think clearly and intentionally about the extent to which they will or will not decentralize decision-making authority in

¹¹⁴Ibid., 19.

¹¹⁵W. Richard Scott and Gerald Davis, *Organizations and Organizing: Rational, Natural, and Open System Perspectives* (Upper Saddle River, NJ: Pearson Prentice Hall, 2007).

¹¹⁶Brafman and Beckstrom, *The Starfish and the Spider*, 20.

¹¹⁷Haim Hilman and Mohammed Siam, “The Influence of Organizational Structure and Organization Culture on the Organizational Performance of Higher Educational Institutions: The Moderating Role of Strategy Communication,” *Asian Social Science* 10, no. 13 (2014): 143.

¹¹⁸S. F. Slater, E. M. Olsen, and G. T. Hult, “Worried about Strategy Implementation? Don’t Overlook Marketing Role,” *Business Horizons* 53 (2010): 469.

their church. In fact, from an organizational perspective, fewer considerations are more important.

Multiple benefits are claimed for those organizations that seek to flatten hierarchies and decentralize authority. For example, Daft argues a decentralized, empowering structure with primarily informal systems, collaborative teamwork, and horizontal communication is the most effective.¹¹⁹ Additionally, organizations in which this kind of decentralization and empowerment are possible necessitate an adaptive culture and one in which innovation is deemed as more important than efficiency.¹²⁰

Adding to this argument related to innovation, Chausset and McNamara insist leaders can both positively and negatively influence organizational innovation. The primary purpose of leadership in the organizational context is to create a supportive cultural environment in which innovation can flourish. This necessarily involves the decentralization of organizational structures. Upon decentralization, autonomy and freedom are then engaged in creative work and the cultivation of innovative behavior.¹²¹ It is believed this research will find that such organizational freedom and space for innovation will be particularly attractive to many campus pastors. Perhaps the greatest frustration among multisite campus pastors is the tension they feel between their call to

¹¹⁹Regarding the importance of a clear flow of communication in the organizational setting, Berkun insists that organizational effectiveness and health is only possible with the presence of a healthy continuum of ideas throughout the organization, both horizontally and vertically through any existing hierarchies. S. Berkun, *The Myths of Innovation* (Sebastopol, CA: O'Reilly Media, 2010), 162. Similarly, Dannar writes of the necessity of the development of a "collective mind." However, he notes this occurrence doesn't necessarily have to come in the form of a decentralized model; rather, it simply specifies inclusion. He then adds, "Inclusion is one of the best ways to develop trust in an organization as inclusion means transparency." Paul R. Dannar, "Using Organizational Design to Move beyond the Explore/Exploit Conundrum," *Journal of Strategic Leadership* 5, no. 1 (2014): 4.

¹²⁰Daft, *Understanding the Theory and Design of Organizations*, 31–38. Not surprisingly, Daft adds such environments typically flourish best in smaller organizations.

¹²¹Jonathan Chausset and Lorenz McNamara, "Measuring Organizational Innovation: In Collaboration with a Swedish Consultancy Firm" (masters thesis, Chalmers University of Technology, 2014), 4–5.

lead and contextualize the church's mission to their particular context, all while often being limited in their ability to make decisions and innovate to the extent they would prefer. It is in light of this crucial variable that we will now focus the research on questions related to authority and autonomy in the context of multisite leadership structures.

Questions of Authority and Autonomy

Multisite expert Jim Tomberlin asserts that what makes multisite churches distinctly different from single-site churches is their unique governance structure. He indicates that, generally speaking, multisite churches are centrally governed whereas independent churches are self-governed.¹²² At the same time, as has already been noted, Frye relates that at least to some extent, multisite churches are forced to decentralize.¹²³ While these two assertions appear to be in stark contradiction, they are both correct. Herein lies the tension. The question as to whether decision-making authority is centralized or dispersed among the campuses is not a matter of an either/or, but of both/and. The pivotal variable simply relates to the extent that freedom and authority are given to each campus. As a former staff member at Mars Hill Church (previously a multisite church), Dave Kraft identifies the distribution of decision-making authority as the most volatile element in multisite churches.¹²⁴ Ultimately, the most significant lack of research in the multisite field comes down to this very tension: where is authority found, and how much freedom is each campus given?

¹²²Jim Tomberlin, interview by author, Owensboro, KY, February 14, 2013.

¹²³Frye, "The Multi-Site Church Phenomenon in North America," 285.

¹²⁴Dave Kraft, interview by author, Owensboro, KY, January 31, 2013.

Congregational Authority

For some, the greatest concern with the multisite model relates to the alleged loss of congregational autonomy. White and Yeats write,

One of the most problematic elements of the multi-site movement is the forfeiture of local church autonomy. The breakdown of the free-church structure, along with its basic theological commitments, leads to other theological issues. The local congregation has given up the right to decide major decisions, placing that authority in the main campus.¹²⁵

Frye confirms this concern and writes that any church “in which a single or small group of autocrats dictates operations and edicts to a church body is destined for collapse and ultimate failure.”¹²⁶ Bartlett addresses this tension by contrasting the multisite model with traditional church plants. In church plants, he argues, the goal is to “release the church in mission or watch-care status to full autonomous church status.” In the multisite model, on the other hand, one pastor and church leadership directs the other campuses.¹²⁷

In an anonymous interview, one campus pastor expressed great concern with the inability of his particular campus to make more decisions apart from the control of the centralized leadership team. He made the observation that generally, multisite campuses are like infants. Early on, they need considerable authority, oversight, and monitoring. However, as they grow, mature, and begin to develop their own identity, they “don’t want or need mom to tell them what clothes to wear.” They need freedom and autonomy.¹²⁸

¹²⁵Thomas White and John M. Yeats, *Franchising McChurch: Feeding on Obsession with Easy Christianity* (Colorado Springs: David C. Cook, 2009), 191.

¹²⁶Frye, “The Multi-Site Church Phenomenon in North America,” 198.

¹²⁷Bartlett, “Multisite Church Planting in a Rural Community,” 39. Here, it should be noted that Bartlett’s statements perhaps fail to recognize the simple fact that the end goal of church plants and multisite campuses is uniquely different. The goal of church plants is autonomy; the goal of the multisite model is asserting direction to the new campuses. Thus, to compare the two is in many ways mixing apples and oranges.

¹²⁸Campus Pastor A, interview by author, Owensboro, KY, January 16, 2014.

Case in Point: Prestonwood Baptist Church

In some multisite contexts, the emphasis is unapologetically placed upon the clear duplication of the DNA at the main campus.¹²⁹ For example, in his extensive research on the role of the campus pastor, Chris Kouba explains the multisite model at the church in which he serves as a campus pastor, Prestonwood Baptist Church.

Prestonwood has three locations, and each campus intentionally duplicates the DNA of the Plano (main) campus. Kouba writes,

The emphasis of this component is essential to keep the campuses from operating as separate entities or church plants. The strategy of multisite at Prestonwood is not to become self-operating congregations that are launched from the Plano Campus, but rather full extensions of the Plano Campus that match the look, feel, and mission of the sending campus. Becoming a self-operating congregation is the area that requires the most attention and adjustments to ensure that the campuses are in alignment.¹³⁰

Regarding the spectrum between control and freedom, in this particular case, the emphasis is on the side of control.¹³¹ However, Kouba goes on to say the two primary areas of individuality expressed by various campuses are “local campus pastor and staff team” and “service and mission focus.” Thus, each of the ministry staff members is

¹²⁹In an interview, pastor and multisite expert Larry Osborne signifies three types of multisite churches as it relates to the duplication of the founding campus. First, he identifies the “P. F. Chang model.” Here, “everything is the same no matter where you go.” In this multisite model, each campus is virtually a clone of the main campus. The second model, which allows more freedom to each campus, is the “Sheraton Hotel model.” The campus may find itself in any number of contexts, and it may look somewhat different from other Sheratons, but you still “know what you’re going to get.” The final type of multisite church Osborne points out is what he refers to as the “Starbucks” model. In this model, “They don’t care where you get it, but they just want you to get it.” Thus, you will find Starbucks coffee in hotels, airlines, and just about anywhere you can imagine. Each expression may look and feel very different, but the product remains the same. In the multisite model, this would be, for example, a church that share its teaching (via video) to churches, but those churches are allowed to express themselves in a variety of ways (in some cases, potentially not even bearing the name of the “main” church).

¹³⁰Kouba, “Role of the Campus Pastor,” 3–4.

¹³¹Nevertheless, Kouba also writes, “Equally as important to maintaining the DNA of the original campus is for a campus to contextualize its ministry to the area it’s designed to reach” (77). He suggests churches must be diligent to identify the overall mission and vision and then to allow the campus pastor significant freedom to carry this out in their unique context.

empowered with the ability to contextualize ministry opportunities to their particular congregation. Additionally, while there are collective mission-efforts of all campuses, each campus is allowed to focus uniquely on the needs of their individual area and its respective neighborhoods. This allows the campuses to “be unique and establish themselves as a local church body that is connected to a larger congregation.”¹³²

Freedom to Contextualize

Every multisite church must intentionally work through the balance between the control maintained and the freedom given to each campus. Kouba’s research indicated 63 percent of campus pastors said their campuses had shared resources and branding between campuses but also had autonomy and freedom to contextualize ministry to their particular area. Twenty-eight percent of these said they had freedom to contextualize their ministries with the exception of large events that are consistent across all of the campuses. Twenty-one percent indicated they had total freedom in all aspects of their ministries in terms of contextualization. Additionally, Kouba’s research indicates the trend that as time progresses, campuses in many cases were given larger amounts of freedom to contextualize.¹³³

Budgeting

As it relates to budgeting, Kouba’s research indicated 53 percent of campus pastors reported some freedom in budget decisions, but most decisions were made at the original campus. Forty-one percent had complete freedom to establish and manage their

¹³²Kouba, "Role of the Campus Pastor," 5.

¹³³Kouba, "Role of the Campus Pastor," 44. This trend is consistent with the recommendation of the Campus Pastor A who compared multisite campuses to children that had a need to receive more freedom as they grew and matured. Perhaps multisite churches should consider establishing early on a plan for increased autonomy for each of their campuses. Various factors effecting this transition might include numerical attendance, budget growth, staff support, and membership involvement.

own campus's budget, but only 32 percent indicated they had access to "financial matters for the campus including giving record and weekly financial reports."¹³⁴ Kouba asserts,

Campus pastors are often asked to carry out the mission and vision of the original campus in a new local context, but are asked to do that without access or control of the finances. This can be a positive thing for a campus pastor as he is not required to give direct oversight and management of the finances of the campus early on. It can also serve as a frustration as the campus grows and becomes self-sustaining, yet feels limited due to the way finances are handled.¹³⁵

The relationship between freedom and control will be explored later more thoroughly as it explicitly relates to campus pastors. Furthermore, in the analysis portion of this dissertation, this tension between freedom and control will be examined among a number of the leading multisite churches in the country. Also, case studies will be conducted in exemplary churches in which the everyday outworkings of decision-making authority will be analyzed and illustrated. However, as a foundation to better equip multisite leadership teams to rightly maintain the balance in question, we will now consider a few basic leadership dynamics that affect multisite churches.

General Leadership Dynamics in Multisite Churches

Since multisite leadership teams are so often comprised of multiple people across multiple locations, chemistry and frequent connectivity are vital for the team's success. Bartlett writes, "without the right chemistry among the team, dreaming will be

¹³⁴Ibid., 45.

¹³⁵Ibid. It should be noted that the distribution and sharing of financial resources has the potential to be a legitimate point of conflict in multisite churches. In the interview with Campus Pastor A, 60-70 percent of his congregation's income is sent to "central." Campus Pastor A feels as though that number should be closer to 40 percent. However, his campus is the "wealthiest" of all the campuses in his particular church. While their average attendee gives \$38/week, the other campuses average \$22-24/week. Thus, if his campus were to "pull out" or give considerably less, it is possible that the other campuses would "financially crumble." On one hand, this is one of the advantages of multisite—that varying congregations are able to help and support one another in light of the 2 Cor 8-9 model. At the same time, however, this can cause tension and frustration among both campus leadership and congregational members. This might in particular be the case when a campus feels the need to hire additional staff, but they are unable to do so because such a significant portion of their resources are being sent to central.

stifled.”¹³⁶ Naturally, the chemistry component should be heavily considered in the initial hiring process. However, even once teams are established, they should meet on a consistent basis to grow in unity and collaboration.¹³⁷ Frye insists the most crucial boundary in multisite churches is not geographic in nature, but instead “relational proximity.”¹³⁸ He goes on to write,

Multisite churches should operate only up to the point that healthy biblical relationships can be sustained. While several factors may affect how relationships between campuses, leaders, and the church body are sustained (e.g., video conferencing, distance, transportation), it is of utmost importance that multi-site churches maintain strong relational connectivity between church leaders and the congregation to ensure healthy relationships exist between the various sites of a multisite church.¹³⁹

Authentic, In-Person Communication

Due to the complex nature of leadership structures in multisite churches and the likelihood that campus leadership may not always be afforded the autonomy they desire, the building of trust may not come with ease.¹⁴⁰ As a result, a practical step that

¹³⁶Bartlett, “Multisite Church Planting in a Rural Community,” 72.

¹³⁷Kouba, “Role of the Campus Pastor,” 9. Kouba asserts campus pastors that serve outside of the region of the main campus often “struggle relationally” because they are not able to meet and interact as easily and often with the global staff team and the senior leader. Thus, he argues for the benefits of allowing each campus staff to appropriately connect with the campus pastor and the larger church leadership for their particular area of ministry. For example, in the case of Prestonwood Baptist Church, the entire staff gathers together once a month for a chapel service. Here, they worship, reflect on the evidences of grace in the church, and hear from their senior leader as to his vision and the direction of the overall church. Additionally, each ministry-focus group meets either weekly or monthly with the leaders from the other campuses in the same areas of ministry. The purpose of these frequent meetings is to ensure the appropriate alignment between campuses. Furthermore, the senior staff meets weekly to review “tactical issues” and each campus staff meets weekly to discuss those items related specifically to their campus

¹³⁸Frye, “The Multi-Site Church Phenomenon in North America,” 284.

¹³⁹Frye, “The Multi-Site Church Phenomenon in North America, 291–92.

¹⁴⁰It could be a challenge for central leadership to fully trust campus leadership simply because they must make certain that freedom is only allotted in such a way that it does not compromise the already-established DNA and direction of the church as a whole. Campus leadership, on the other hand, could struggle with trust of the senior leadership due to the fact that they may feel as though the senior leadership’s motive is to restrict local campus autonomy for the purpose of maintaining their larger church brand.

multisite leadership teams might take in order to cultivate trust is creating opportunities for team members to spend adequate time together in which they can deepen their relationships through a culture of interpersonal responsiveness.¹⁴¹ This time spent together should not merely consist of strategy and planning; rather, Macchia asserts it should be characterized by transparency that allows members to connect with one another at a “heart and soul level of communication.”¹⁴² Feelings must be shared, sin needs to be confessed, and genuine friendships should be cultivated. Healthy church leadership teams are rooted primarily in their spiritual relationships to Christ and one another. These teams understand they are a family before they are an institution.¹⁴³ Such an atmosphere of responsiveness among ministry teams must begin with the leader, who according to the authentic leadership theory must be one who is depicted by transparency.¹⁴⁴

While this suggestion may initially appear to be easily applicable in the propagation of trust, it unfortunately does not come effortlessly in multisite churches whose leadership teams may be separated by geography.¹⁴⁵ This spatial separation of

¹⁴¹Ben Merold, “Walking in Step: Elders and Ministers Can Lead Successfully Together if They Share These Four Priorities,” *Leadership Journal* 29, no. 2 (Spring 2008): 1-2, accessed September 4, 2015, <http://www.christianitytoday.com/le/2008/spring/19.30.html?start=2>.

¹⁴²Macchia, *Becoming a Healthy Team*, 60. For Macchia, this includes allowing team members to hear about one another’s “spiritual journeys,” and “caring for the health of each other’s soul.”

¹⁴³Todd Engstrom, teleconference interview by author, March 11, 2013.

¹⁴⁴Arif Hassan and Ahmed Forbis, “Authentic Leadership, Trust and Work Engagement,” *World Academy of Science, Engineering, and Technology* 5, no.8 (2011): 144. Fred O. Walumbwa et al., “Authentic Leadership: Development and Validation of a Theory-Based Measure,” *Journal of Management* 34, no. 1 (February 1, 2008): 89. Here, it is argued the authentic leader is characterized by relational transparency and that such an example fosters positive self-development.

¹⁴⁵McConnell and Stetzer, *Multi-Site Churches*, 168. Joe Stowell, Teaching Pastor at Harvest Bible Chapel (a multisite church), reported in an interview, “It’s (the transition to multisite) been hard on our staff morale. We have staff spread out over five campuses, so people don’t see each other as much any more and the relationships aren’t quite as tight.” *Leadership Network* reports the majority of multisite campuses are located within a 30 minute drive of the original campus. See Tomberlin, “Multisite Fast Facts.”

leadership teams makes “in person” encounters a unique challenge.¹⁴⁶ While two of the primary means commonly identified to enhance communication among multisite team members include intranet sites and blogs,¹⁴⁷ Macchia stresses “face-to-face communication is the richest form (of communication) because we can draw on the resources of words, body language, voice, or even physical arena itself to deliver our ideas.”¹⁴⁸ While such gatherings will require intentional effort on behalf of multisite church leadership teams, they will prove to be helpful in increasing the likelihood of trust among team members.

Perhaps the next logical question simply relates to the demographic and nature of leadership meetings in multisite churches. Ultimately, we are still seeking to identify where decision-making authority lies in multisite churches. Which leaders are invited to key meetings? Which leaders are in the room when the most strategic and pivotal decisions are being made? While the analysis section of this dissertation will address this question more fully, we will now briefly consider the limited research that has been done in this area thus far.

Senior Leadership Teams

As has already been discussed, as churches add more campuses, the need for some level of organizational centralization becomes apparent. *Leadership Network/Generis’s Multisite Church Scorecard* indicates as multisite churches grow in

¹⁴⁶Allison, *Sojourners and Strangers*, 315. Allison points out the importance in multisite churches for the pastoral teams of each site to “engage in ministry together by meeting regularly, sharing ministerial resources, encouraging personal accountability, fostering pastoral cooperation through the preparation of sermons together, addressing problems as a team, praying together, and the like.”

¹⁴⁷Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 139.

¹⁴⁸Macchia, *Becoming A Healthy Team*, 160. Macchia adds that words alone account for only 7-10 percent of the communication that our intended audience receives. Thirty-five percent includes vocalics (tone, inflection, volume, and speed), and 55 percent is body language. As a result, multisite churches must be intentional in creating venues for their team members to communicate in person, and to not simply settle for teleconferences, Skype calls, or other online venues.

numerical attendance, their central support systems become more clearly defined.¹⁴⁹

While this research speaks to central support teams in general and a number of their functions, it does not specifically address the extent to which a “central team” functions authoritatively as a “senior leadership” team.¹⁵⁰ Tomberlin asserts one of the three “gears” necessary for a successful multisite church is “guidance from a central leadership team.”¹⁵¹ However, while multisite research tends to generally refer to some kind of senior or executive leadership team, insufficient research has been conducted that seeks to articulate who serves on this team and the authority they are given.¹⁵²

¹⁴⁹Warren Bird, “Leadership Network/Generis Multisite Church Scorecard: Faster Growth, More New Believers and Greater Lay Participation,” accessed on September 5, 2015, <http://leadnet.org/available-now-the-leadership-networkgeneris-multisite-church-scorecard/>. “Central support” carries a wide-variety of functions in multisite churches. The research in this particular study indicated the following: “When offered over 20 specific options, the most popular were: 94 percent human resources (defined as staffing, salaries, benefits, staff guidelines, information services, and/or information technology), 93 percent accounting (contributions, payables, donor management, etc.), 90 percent communications branding (banners, themes, etc.), 89 percent communications website, 82 percent communications marketing, 79 percent communications bulletins, 78 percent long-distance missions, 74 percent most preaching/teaching, 71 percent communications social media, 62 percent worship arts (stage, graphics, props, video, PowerPoint, etc.), 59 percent leadership development, 52 percent small group management, 48 percent program development, 44 percent new member orientation/assimilation, 43 percent youth ministries, 43 percent children’s ministries and 41 percent local missions.”

¹⁵⁰James Tunstead Burtchaell, *From Synagogue to Church: Public Services and Offices in the Earliest Christian Communities* (Cambridge, NY: Cambridge University Press, 2004), 298. In spite of the frequent presence of a senior leadership team, Burtchaell suggests that the presence of an executive type team is fundamentally in opposition to the nature of plurality in the New Testament. He writes, “With all elders expected to take an activist role in leadership, there seems to have been no call for an executive committee or formalized inner elite.”

¹⁵¹Jim Tomberlin, “Web-Exclusive: Multisite Management,” *Church Executive*, September 19, 2014, accessed on January 12, 2015, <http://churchexecutive.com/archives/web-exclusive-multisite-management>.

¹⁵²Jim Tomberlin, *125 Tips for MultiSite Churches and Those Who Want to Be* (N.p.: Multisite Solutions, 2011), 11–12, ebook. Here, Tomberlin twice makes a passing reference to a “senior lead team” or a “central leadership team.” He states the following: “Effective Multisite churches empower a leader on the senior lead team who wakes up every day thinking about multisite opportunities and challenges.” Second, he writes, “The multisite church staff—central leadership team, central support team, local campus staff—should meet together at least monthly.” Again, however, no further details are given as to those leaders that comprise this team or how it functions. In another article, Tomberlin writes, “Growing churches are increasingly going to a teaching team model with a senior leadership team of three to five people.” While an average number of participants on this leadership team are given, no additional details related to decision-making authority are provided. Jim Tomberlin, “What’s Trending in Multisite?” *Multisite Solutions*, December 21, 2014, accessed on January 12, 2015, <http://multisitesolutions.com/blog/2015-multisite-trends>. Greg Atkinson gives slightly more detail when, speaking of his own

While the question remains as to what leaders in each church actually comprise the senior leadership team, Kouba argues it is important to allow campus pastors to serve as elders on the senior leadership team so they can return to their campuses as informed representatives of the larger church. In these cases, they can help promote unity by communicating vision to their respective campus leadership teams as ones who have been a part of the decision-making process, and not merely informed of it.¹⁵³ However, Tomberlin indicates that opposed to serving on the central leadership team, campus pastors usually directly report to this team.¹⁵⁴ Interestingly, in Kouba's research, only 38 percent of campus pastors indicated they viewed their role as a campus pastor as to serve on the executive leadership team.¹⁵⁵ This leads to the question: what is the role of the campus pastor in the multisite leadership structure?

The Campus Pastor

The role of the campus pastor in multisite churches is as diverse as the leadership structures found in multisite churches.¹⁵⁶ Surratt indicates the hiring of the campus pastor is key to the campus's success.¹⁵⁷ In some cases, it appears as though the

"senior leadership team," he writes, "I meet weekly with our church's senior leadership team (each Thursday afternoon). This is a team of 4 men in the entire Forest Park Church that oversee the church and talk about vision, strategy and direction of the church as a whole." However, no further details are provided as to the makeup or functionality of this team. Greg Atkinson, "The Role of a Campus Pastor at a Multisite Church," *Ministry Today*, accessed on January 12, 2015, <http://ministrytodaymag.com/index.php/ministry-leadership/administration/20348-the-role-of-a-campus-pastor-at-a-multi-site-church>.

¹⁵³Kouba, "Role of the Campus Pastor," 72. In this scenario, Kouba added the campus pastor, though serving on the senior leadership team, would still report to the senior pastor.

¹⁵⁴Tomberlin, "Web-Exclusive."

¹⁵⁵Kouba, "Role of the Campus Pastor," 52.

¹⁵⁶For two examples of the job descriptions of campus pastors, see Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 225–30. Here, the job descriptions of campus pastors from Granger Community Church and Liquid Church are provided.

¹⁵⁷Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 144. Here, it is argued the campus pastor is the most essential element to a new campus and is the person responsible for conveying and transferring the DNA of the primary campus, recruiting the core team, developing new leaders, and

essence of the campus pastor is that he is the constant “face for the place.”¹⁵⁸ While he typically functions in a fairly characteristic pastoral manner, his frequency in preaching and level of authority varies greatly from church from to church.¹⁵⁹ In McConnell’s research, he discovered campus pastors can be described as everything from “store managers,” to those who sometime function as “associate pastors, executive pastors, and education pastors.”¹⁶⁰

Christopher Kouba provides the most extensive work exclusively on the role of the campus pastor,¹⁶¹ which he defines as “the person giving oversight leadership, and responsibility for the ministry, pastoral care, and staff of a multisite church.”¹⁶² Kouba admits there is a lack of clarity and unity on the role of a campus pastor and what makes him effective. In fact, in his research only 57 percent of the campus pastors actually had

carrying out the day-to-day ministries of the new campus. Additionally, the campus pastor must be a recognized leader, a team builder, one who develops other leaders, and one with a deep sense of passion to reach his community with the Gospel (112-13).

¹⁵⁸Carter, “An Analysis of the Multi-Campus Approach,” 49.

¹⁵⁹Ibid., 49–50.

¹⁶⁰McConnell and Stetzer, *Multi-Site Churches*, 92–93. McConnell adds that while all pastors are called to teach, shepherd, and lead, most pastors only actually excel at one or two of these roles, and may be a “liability” in one or more of those areas. He then writes, “The role of campus pastor is, in fact, an opportunity to avoid such liabilities” (95).

¹⁶¹Kouba, “Role of the Campus Pastor.” Kouba’s goal in writing was to analyze the functional job descriptions of the typical multisite pastor. Secondly, he sought to identify the three best practices of campus pastors across various ministry models and types. Finally, he sought to provide a learning map for newly hired campus pastors aimed at assisting them particularly for their first 90 days.

¹⁶²Ibid., 18. One criticism of multisite comes from the perceived inability of the senior leaders to effectively pastor the congregation that attends another site. Christopher Ash addresses this by stating that churches should “regard all forms of bodily distance as less than the ideal and norm.” In this particular instance, he is speaking against the use of video for preaching. He argues the norm should be “a man accountable to a congregation, sharing his life with the sheep he knows and loves and who know and love him—all in the context of joyful mutual accountability and encouragement.” Christopher Ash, “Why I Object to Screen Preaching,” April 17, 2013, accessed on June 24, 2014, <http://thegospelcoalition.org/article/why-i-object-to-screen-preaching/>. As a result of this and similar criticism, Kouba emphasizes the necessity of campus pastors possessing the gift of hospitality in order to truly care for the people that attend his location.

a formal written job description, and the majority of these lacked clarity.¹⁶³ However, Kouba argues campus pastors are to shepherd and serve the pastoral responsibilities of a campus. He states that as campuses grow in attendance, the primary role of the campus pastors shifts from focusing on campus membership to the campus staff.¹⁶⁴

Certainly the study of the role of the campus pastor is of extreme importance, if in fact it is the most essential position in the multisite church. However, one of the purposes of this research is not primarily to identify the general roles of campus pastors, but to further explore their decision-making authority and the degree to which they have been empowered to lead with freedom.

Freedom and Authority in Leadership

Kotrla assumes one of the great benefits of the multisite model is the mutual presence of a healthy, shared DNA as well as the freedom for each site to contextualize to its unique context.¹⁶⁵ At the same time, this is the multisite church's greatest challenge: maintaining the healthy balance between the assurance of DNA replication and the empowerment of each campus and its leaders.

Tomberlin confirms this tension between consistency with the main campus and local contextualization. He writes the following of multisite churches:

They live in the tension of providing oversight and accountability while, at the same time, empowering site leaders to implement and contextualize. This tension isn't a bad thing; it's healthy when managed properly. But, mismanage these

¹⁶³Kouba, "Role of the Campus Pastor," 41. Ninety percent of campus pastors defined their role as being the shepherd of the campus membership, serving as the leader of the campus staff, and the one responsible for staff development at that particular campus (42).

¹⁶⁴Ibid., 51.

¹⁶⁵Deanna Kotrla, "Pros and Cons of Multi-Site Church Ministry," *Vanderbloemen Search Group*, accessed September 10, 2014, <http://www.vanderbloemen.com/insights/pros-cons-of-multi-site-church-ministry>.

tensions and they become a problem. The goal is to manage these tensions and preempt problems.¹⁶⁶

Tomberlin lists seven characteristics of those churches that best balance this tension. One of those characteristics is “empowered local campus pastors who are unquestionably committed to the mission, vision, values and strategy of the sending church.”¹⁶⁷ While empowerment of campus pastors appears to be vital, the question remains as to how much each campus pastor should be empowered. This is where the research falls short. Tomberlin continues to argue for a “both/and” in terms of freedom and control with campus pastors when he affirms, “Campus pastors need to have freedom to develop the vision of their campus within previously established parameters.”¹⁶⁸

Kouba agrees and writes, “As the campus pastor, the most important quality that must be present is the alignment to the church and more specifically the senior pastor.”¹⁶⁹ The concern with this contention is in some cases, over time, the campus pastor may feel as though he is merely repeating another man’s vision.¹⁷⁰ Further investigation must be made into the most healthy balance between allowing a campus pastor to fully utilize his gift sets and leadership skills, while at the same time maintaining the proper alignment with the senior pastor and larger church.

¹⁶⁶Tomberlin, “Web-Exclusive.”

¹⁶⁷Ibid.

¹⁶⁸Tomberlin, *125 Tips for MultiSite Churches*. 60. He further notes this tension by writing in tip number 7: “To succeed in multisite ministry, a campus pastor must have an underdog mentality and an unstoppable pioneer spirit.” On one hand, a campus pastor must be an “underdog” – meaning, he must place himself in a position of subordination to the senior leadership’s vision. At the same time, however, he is called to have a “pioneer” spirit. Clearly, however, this pioneer spirit is diminished at least to some degree by virtue of the fact that the campus pastor’s authority is bound.

¹⁶⁹Kouba, “Role of the Campus Pastor,” 11. McConnell concurs and argues the “campus pastor’s leadership role means they are extending the senior leadership of the church to that site.” McConnell and Stetzer, *Multi-Site Churches*, 95.

¹⁷⁰Campus Pastor A, interview by author, Owensboro, KY, January 16, 2014.

For example, Kouba's research indicated 63 percent of campus pastors said their campuses had shared resources and branding between campuses but also had autonomy and freedom to contextualize ministry to their particular area.¹⁷¹ Furthermore, as time progresses, campuses in many instances were given larger amounts of freedom to contextualize. Similarly, as churches move to four or more campuses, "the role of the campus pastors becomes both more defined and more flexible."¹⁷² Interestingly Kouba adds that in this same model, the role of the campus pastor is "to implement the directives from the original campus." Again, we see the continual tension between freedom and control. On the one hand, senior leadership teams appear to desire to want to give more freedom, but on the other hand they struggle considerably with "letting go."¹⁷³

Leading from the second chair. Complicating matters, Kouba asserts 88 percent of his surveyed campus pastors indicate they have the spiritual gift of leadership; however, this is noted as a "special leadership" that involves "leading while not being the absolute leader." Kouba refers to this as "leading from the second chair."¹⁷⁴ It "requires

¹⁷¹Kouba, "Role of the Campus Pastor," 44. Twenty-eight percent of these said they had freedom to contextualize their ministries with the exception of large events that are consistent across all of the campuses. Twenty-one percent indicated they had total freedom in all aspects of their ministries in terms of contextualization.

¹⁷²Ibid., 57. Often in this model of four or more campuses, a global or executive type leader is appointed who oversees and manages all of the campus pastors. They report to this type of leader more than they report to the senior pastor (58).

¹⁷³Kouba's research also indicated 53 percent of campus pastors reported some freedom in budget decisions, but most decisions were made at the original campus. Forty-one percent had complete freedom to establish and manage their own campus's budget, but only 32 percent indicated they had access to "financial matters for the campus including giving record and weekly financial reports." Kouba asserts, "Campus pastors are often asked to carry out the mission and vision of the original campus in a new local context, but are asked to do that without access or control of the finances. This can be a positive thing for a campus pastor as he is not required to give direct oversight and management of the finances of the campus early on. It can also serve as a frustration as the campus grows and becomes self-sustaining, yet feels limited due to the way finances are handled." Kouba, "Role of the Campus Pastor," 45.

¹⁷⁴Mike Bonen and Roger Patterson, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (San Francisco: Jossey-Bass, 2005), 2. Kouba borrows this language of second chair from Bonen and Patterson.

a commitment to the unity of the church while also being able to carry out the vision of the original campus in a localized context.”¹⁷⁵

Related, Surratt lists ten suggestions for leadership development in the context of a multisite church. In helping negotiate the tension between control and freedom, one of Surratt’s suggestions is, “Shift the ownership of programming to each local campus as much as possible.”¹⁷⁶ He states that in his own church, Seacoast, “We have given each of our campuses a great deal of leeway in the programming of weekend services.”¹⁷⁷ However, it is not expressed the degree to which particular campus pastors are actually given the “leeway” to lead and express their own creativity and authority in leadership.

Entrepreneurial limitations. Seemingly compatible with Kouba’s assertion that the campus pastor should focus primarily on alignment with the larger church, and senior pastor in particular, Tomberlin adds a campus pastor should not be one who is an “independent entrepreneur.”¹⁷⁸ At this point, however, the literature does not state the degree to which it is healthy and effective for a campus pastor to be able to function as an entrepreneur. The concern is that the campus pastor’s ability to lead his congregation to truly contextualize is compromised if he is discouraged from entrepreneurial practices and inhibitions.

¹⁷⁵Kouba, “Role of the Campus Pastor,” 43.

¹⁷⁶Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 158.

¹⁷⁷Ibid. Another example is found at Community Christian Church. Here, it was stated, “As CCC continued to grow, however, the church realized that the campus pastors needed more authority to impact what was happening week after week on their own campuses.” Thus, an organizational change was made. Here, “The shift gave authority to the campus pastors so they could now oversee the ministry staff assigned to their location.” For example, “The children’s ministry director at the Naperville campus now answered directly to the Naperville campus pastor rather than to the community director.” Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 122–23.

¹⁷⁸Jim Tomberlin, “What Makes a Great Campus Pastor?” *Multisite Solutions*, May 7, 2010, accessed June 17, 2014, <http://multisitesolutions.com/uncategorized/what-makes-a-great-campus-pastor-rev-magazine-by-jim-tomberlin>.

In conjunction with Kouba and Tomberlin's conclusions, Surratt identifies the top-five campus-pastor qualities. One of those is "a leader who completely buys into the church's vision and is loyal to its senior leadership."¹⁷⁹ However, a second trait is "a flexible entrepreneur."¹⁸⁰ While Tomberlin writes that a campus pastor should not be an "independent entrepreneur," Surratt says indeed a campus pastor must be an entrepreneur, but one who is "flexible." We should assumedly take this to mean the campus pastor is "flexible" in his entrepreneurship in the sense that he ultimately remains consistent with the vision of senior leadership and limited authority provided by senior leadership.

However, the question that is not answered is the degree of flexibility the campus pastor must have. There can be a profound difference between an entrepreneur and a "flexible" entrepreneur. Is a campus pastor truly enabled to be an entrepreneur if he is continually forced to flex to someone else's vision? How much can he truly develop and display innovative skills in his campus if he is significantly limited in the amount of imagination and creativity he is allowed to use?

Whose vision? In a multisite church, who actually originates the vision for each specific campus? Birch alleges while the campus pastor is the primary vision caster at his respective campus, he is not to be identified in the "vision defining" seat.¹⁸¹ Surratt, Ligon, and Bird make the generalization, "Campus pastors lead an entire campus, but they aren't free to make their own decisions in the same way a solo pastor would. Their job is to spread the vision of a senior pastor."¹⁸²

¹⁷⁹Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 144.

¹⁸⁰Ibid.

¹⁸¹Birch, "Multisite Misconceptions."

¹⁸²Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 123. Kouba agrees with this conclusion and writes, "Often the campus pastor will function as the face of the church to the people in the sense that they are communicating vision, values, and directives from the original campus." Kouba, "Role of the Campus Pastor," 26. Kouba also notes the campus pastor and senior pastor may talk with in-person only about once a month.

Tomberlin adds the campus pastor must default, “to the mission, vision, values, and senior leadership of the church.”¹⁸³ Nowhere in Tomberlin’s listing of attributes of an effective campus pastor does he speak of the campus pastor’s ability to create and communicate his own vision, but simply the vision of another. *Leadership Network’s* largest survey also attests that campus pastors must have an unwavering loyalty to the lead pastor.¹⁸⁴ This seems to be the trend among multisite experts. Speaking of the campus pastor, Surratt affirms, “While he is responsible for his own campus and he often leads a large team of his own, he is not the primary vision caster for the church. His job is to work within the framework and philosophy of ministry of his senior pastor. This can be a major challenge.”¹⁸⁵

At the same time, McConnell argues the campus pastor must be a “very visible and key part of the worship service.”¹⁸⁶ However, how can he do so when he rarely if ever preaches, and is only potentially given a few minutes each Sunday to actually corporately communicate to his people? Can he really be seen and trusted as their leader when he merely operates under the authority and vision of another pastor?

Similarly, Stetzer suggests that though a campus pastor may not be the primary pastor, he may still somehow effectively serve as the “key vision caster.”¹⁸⁷ In theory, this sounds great (for the campus pastor). Yet, practically, it seems difficult to imagine how a campus pastor could legitimately serve as the “key vision caster” when, in fact, he rarely if ever preaches. In the context in which Stetzer wrote, however, he was commenting on Surratt’s model at Seacoast – a video venue model in which the campus

¹⁸³Jim Tomberlin, “What Makes a Great Campus Pastor?”

¹⁸⁴Bird, “Leadership Network/Generis Multisite Church Scorecard,” 12.

¹⁸⁵As quoted in McConnell and Stetzer, *Multi-Site Churches*, 102–3.

¹⁸⁶*Ibid.*, 107.

¹⁸⁷Stetzer, “Multisite Evolution.”

pastor has limited opportunities to preach. Regardless of the seeming difficulty for a campus pastor to simultaneously not preach *and* serve as the key vision caster, perhaps Stetzer's suggestion leads us to a healthier model. It might be argued the most effective multisite models are those that empower and equip their campus pastors to not only preach – at least with more frequency – but also to cast a unique and particular vision for their campus in its own specific context.

Ultimately, what the majority of multisite writings and research do not fully address is the extent and precise nature of what freedom the campus pastor actually does or does not possess. What decisions can they make, and what decisions can they not make? To say that they “lead an entire campus,” per Surratt, Ligon, and Bird, but then to say that they “are not free to make their own decisions” seems confusing not only to the reader, but in many cases, to the campus pastor himself.¹⁸⁸

A continual theme in this section has been that of the empowerment (or lack thereof) of campus pastors. Prior to analyzing potential frustrations of campus pastors directly tied to their level of freedom and empowerment, a brief overview of general principles related to organizational empowerment will be provided. A better understanding of organizational health related to employee empowerment will allow the perceived frustrations of campus pastors to be more clearly understood.

Employee Empowerment

Kanter first introduced the concept of employee empowerment into the management literature in the 1970s.¹⁸⁹ Since that time, research has indicated

¹⁸⁸Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 184.

¹⁸⁹R. M. Kanter, *Men and Women of the Corporation* (New York: Basic Books, 1977). In the meantime, empirical evidence suggests empowering leadership represents a genuine approach to leadership behavior in organizations. See C. L. Pearce and H. P. Sims, “Vertical vs Shared Leadership as Predictors of the Effectiveness of Change Management Teams: An Examination of Aversive, Directive, Transactional, Transformational, and Empowering Leader Behavior,” *Group Dynamics, Theory, Research, and Practice* 6 (2002): 172–97.

empowerment has had a significant impact on management practice; in fact, more than 70 percent of organizations have implemented some type of empowerment practice in their organization.¹⁹⁰ Carlzon defines empowerment largely in terms of freedom from policies, procedures and “rigorous control.”¹⁹¹ He argues that when employees are empowered, hidden resources are released that would otherwise remain inaccessible to the organization.¹⁹² Bowen and Lawler add that effective empowerment does not simply allow individuals to make simple, everyday decisions. Instead, it gives employees the “power to make decisions that influence organizational direction and performance.”¹⁹³

One major study conducted by the Society for Human Resource Management indicates employee empowerment is more important than ever with the Millennial generation. In order for Millennials to be attracted to and engaged in the workplace, organizations must provide flexibility and be willing to “customize schedule, work assignments and career paths.”¹⁹⁴

¹⁹⁰E. E. Lawler, S. A. Mohrman, and G. Benson, *Organizing for High Performance: Employee Involvement, TQM, Reengineering, and Knowledge Management in the Fortune 1000 Companies* (San Francisco: Jossey-Bass, 2001). However, it should also be pointed out some well-known works have sometimes made exaggerated claims related to the “lightning-like” ability of empowerment to “revitalize” organizations. W. Byham, *Zapp! The Lightning of Empowerment: How 10 Improve Productivity, Quality, and Employee Satisfaction* (New York: Ballantine), 1997. Additionally, others have noted high failure rates for empowerment implementations in organizations and have cautioned against such practices. C. Argyris, “Empowerment: The Emperor’s New Clothes,” *Harvard Business Review* 76 (1998): 98–105; C. Hardy and G. R. Oldham, “The Power Behind Empowerment: Implications for Research and Practice,” *Human Relations* 51 (1998): 451–84.; W. A. Randolph, “Navigating the Journey to Empowerment,” *Organizational Dynamics* 26 (1995): 37–49.

¹⁹¹Carlzon, *Moments of Truth*. Pearce et al. add empowering leadership includes types of behavior that encouraging self-reward, self-leadership, participative goal setting, teamwork, and the encouragement of opportunity thinking. See C. L. Pearce et al., “Transactors, Transformers and Beyond: A Multi-Method Development of a Theoretical Typology of Leadership,” *Journal of Management Development* 22 (2003): 273–307.

¹⁹²Carlzon, *Moments of Truth*.

¹⁹³David E. Bowen and Edwards E. Lawler III, “The Empowerment of Service Workers: What, Why, How, and When,” *Sloan Management Review* 33, no. 3 (March 1, 1992): 32.

¹⁹⁴“The Multigenerational Workforce: Opportunity for Competitive Success,” *Society for Human Resource Management*, accessed September 9, 2015, https://www.shrm.org/Research/Articles/Documents/09-0027_RQ_March_2009_FINAL_no%20ad.pdf.

However, Chausset and McNamara found many upper-level managers lack the understanding that innovation “has to permeate the whole organization and cannot originate solely from top management.”¹⁹⁵ Many senior leaders wrongly assume it is the responsibility of top management to spur on innovation for the rest of the organization. However, Chausset and McNamara’s research suggests it is actually the creative abilities of each employee that produce long-term results and a “competitive advantage.” Ultimately Chausset and McNamara insists leadership primarily serves as a conductor for innovation, and employees are then able to carry out the most effective levels of creativity when leadership in fact allows them to do so.¹⁹⁶

Dannar takes it a step further and suggests, “the primary role of organization design is to release the creative energies of employees.”¹⁹⁷ This notion of allowing employees to “release” their creativity is not simply to the benefit of the individual employee, but to the organization as a whole. For example, in his research on the Self-Determination Theory, Cochran argues an intrinsically motivated environment empowers people to internalize corporate values. A leader is intrinsically motivated when he or she is able to choose those activities that they desire, not simply those things they are required to do.¹⁹⁸ When organizational values are more fully embraced, the organization

¹⁹⁵Chausset and McNamara, “Measuring Organizational Innovation,” 6. For an in-depth study on “super-leadership,” or the leadership that seeks to transfer “predominant power” to organizational members typically in a position of subordination, see Gunter F. Muller et al., “Super-Leadership and Work Enjoyment: Direct and Moderated Influences,” *Psychological Reports: Employment Psychology & Marketing* 113, no. 3 (2013): 804–21. Here, Gunter et al. conclude that for successful super-leadership “combined skill training *and* organizational development may be necessary to yield the best psychological—and possibly behavioral—responses in subordinates” (817).

¹⁹⁶Chausset and McNamara, “Measuring Organizational Innovation,” 6.

¹⁹⁷Dannar, “Using Organizational Design to Move beyond the Explore/Exploit Conundrum,” 1.

¹⁹⁸George Willard Cochran, Jr., “Church-Sponsored Service through the Lens of Self-Determination Theory: A Case Study” (Ph.D. diss., The Southern Baptist Theological Seminary, 2013). For further study on the nature of intrinsic vs. extrinsic motivation, see E. L. Deci, *Intrinsic Motivation* (New York: Plenum Press, 1975). When an employee fully embraces an internal regulation, he or she will inevitably perform with a greater sense of psychological freedom. R. M. Ryan and E. L. Deci, “Self-

– like the employee – is benefited. Thus, an organization that motivates employees intrinsically assists the organization in moving towards sustainable organizational change by contributing to employee’ desires for autonomy.¹⁹⁹ When such autonomy is given and employees are empowered, they are significantly more inclined to be motivated to perform for the organization.²⁰⁰

Satisfaction of empowered employees. Not only have studies in employee empowerment indicated empowerment leads to better-motivated employees, other studies have directly linked employee empowerment to employee satisfaction and attitudes.²⁰¹ For example, Hess studied the positive psychological impact of participation on “autonomous teams” in the workplace.²⁰² Here, he notes participation on autonomous, empowering teams increases both employee satisfaction and productivity.²⁰³ On the

Determination Theory and the Facilitation of Intrinsic Motivation, Social Development, and Well-Being,” *American Psychologist* 55, no. 1 (2000): 60.

¹⁹⁹P. P. Baard, "Intrinsic Need Satisfaction in Organizations: A Motivational Basis of Success in for-Profit and Not-for-Profit Settings," in *Handbook of Self-Determination Research*, ed. E. L. Deci and R. M. Ryan (Rochester, NY: University of Rochester Press, 2002), 273.

²⁰⁰Scott E. Seibert, Gang Wang, and Stephen H. Courtright, “Antecedents and Consequences of Psychological and Team Empowerment in Organizations: A Meta-Analytic Review,” *Journal of Applied Psychology* 96, no. 5 (September 2, 2011): 998. One example of an organization that models this well is DynComp. In the message of the chairman of the board, presented as a prologue to the ‘Operational Mode’ internal document, we read, “Within DynComp, we have always focused strongly on performance, at the same time cultivating an atmosphere of openness and positive, energizing change. We thrive on active discussions, where people from every part of the organization are given a strong voice. Places where opinions can be expressed freely, and indeed challenged freely, with all voices equally valued.” Katja Kolehmainen, “Dynamic Strategic Performance Measurement Systems: Balancing Empowerment and Alignment,” *Long Range Planning* 43, no. 4 (August 2010): 531.

²⁰¹Seibert, Wang, and Courtright, “Antecedents and Consequences,” 981.

²⁰²James P. Hess, “Toward Balancing Autonomy and Team-External Leadership,” *International Society for the Study of Work and Organizational Values*, accessed September 9, 2015, http://www.researchgate.net/publication/264436167_Values_and_corporate_governance_systems. Autonomous teams are teams in which individuals are given the freedom to self-direct and innovate, yet still while working interdependently with team members. For more research on autonomous teams, see D. J. Leach et al., “Team Autonomy, Performance, and Member Job Strain: Uncovering the Teamwork KSA Link,” *Applied Psychology* 54, no. 1 (2005): 1–24.

²⁰³M. S. Fausing et al., “Moderators of Shared Leadership: Work Function and Team

contrast, Tom Peter asserts that to not empower employees actually demeans their human dignity and treats them like “thieves and bandits.”²⁰⁴ While this view is unnecessarily exaggerated, Bowen and Lawler summarize:

Letting employees call the shots allows them to feel ‘ownership’ of the job; they feel responsible for it and find the work meaningful. Think of how you treat your car as opposed to a rented one. Have you ever washed a rental car? Decades of job design research show that when employees have a sense of control and of doing meaningful work they are more satisfied. This leads to lower turnover, less absenteeism, and fewer union organizing drives.²⁰⁵

Empowerment of Multisite Campus Pastors

In making the connection between employee empowerment and the multisite church, Southwest Airlines is worthy of consideration. For example, Southwest Airlines lists ten “People-Development Strategies.” Two of the ten are directly linked to employee empowerment. They are as follows: “Let people be themselves,” and “Encourage people to act like owners.”²⁰⁶

“Let people be themselves” necessarily implies allowing employees to display their creativity and to function freely in the way in which they were uniquely wired. If

Autonomy,” *Team Performance Management* 19, nos. 5/6 (2013): 244–62. Furthermore, research has indicated increased feelings of ownership in a team’s work when autonomy is given to team members. See T. V. Mumford and M. Mattson, “Will Teams Work? How the Nature of Work Drives Synergy in Autonomous Team Designs,” *Academy of Management Proceedings* (2009): 1–6. For further study on factors related to employee engagement, see Timothy R. Clark, *The Employee Engagement Mindset: The Six Drivers for Tapping into the Hidden Potential of Everyone in Your Company* (New York: McGraw-Hill Inc., 2012).

²⁰⁴As quoted in Ron Zemke and Dick Schaaf, “The Service Edge: 101 Companies That Profit from Customer Care,” *Human Resource Development Quarterly* 1, no. 1 (Spring 1990): 68.

²⁰⁵David E. Bowen and Edwards E. Lawler III, “The Empowerment of Service Workers,” 33.

²⁰⁶“People Development Strategies at Southwest Airlines,” *Leadership Network Explorer* 52 (December 2001), accessed September 25, 2014, <http://www.leadnet.org>. The other eight strategies are as follows: Attract and hire people who fit the culture; create a learning community; provide opportunity for growth and development; if they don’t fit, say “goodbye;” you told me once, but tell me again; avoid elitism and bureaucracy; be flexible and do the right thing; give awards and celebrate everything.

this is true of everyday employees, how much more is this true of high-level-leader campus pastors who will almost inevitably grow frustrated if they are not allowed to “be themselves?” Also, Southwest’s strategy of “Encourage people to act like owners” certainly implies allowing them to make real decisions about that which they are overseeing. If they have no real decision-making authority, it is difficult to see how they could legitimately “act like owners.” The same principle could very well be true with campus pastors and the legitimate need they will feel to display some kind of ownership in terms of leading their particular campus.

According to Steve Cox, chairman of the Department of Organizational Communication at Murray State University, “Empowerment is about an employee having genuine authority.”²⁰⁷ Empowered employees are given legitimate control over resources and actions, and they possess a real freedom that is accompanied by accountability. Cox argues this kind of empowerment is “very different than the drudgery of ‘responsibility’ with no real authority.”²⁰⁸

The ultimate question for campus pastors may very well be, do I have real authority and freedom to lead my campus? If so, how much? If campus pastors determine their authority is restricted to a frustrating level, they may begin to think, “This is a church, and I am the pastor, and I’m not the pastor.”²⁰⁹

Senior leadership in a multisite church is ultimately responsible for fostering an environment of creativity, vision, inclusion, and growth in each of the campuses. However, in order for such innovation and growth to be fully realized, campus pastors must be empowered so as to foster this creativity at the “employee” or campus level. Of course, the concern at this point from senior leadership teams in multisite churches is the

²⁰⁷Steve Cox, interview by author, Owensboro, KY, November 12, 2014.

²⁰⁸Cox, interview by author.

²⁰⁹Grant Gaines, interview by author, teleconference, February 5, 2013.

potential losing of control and compromising the DNA, mission, or vision of the church. However, the call for campus pastor empowerment does not have to be at the compromise of organizational alignment. Empirical studies have indicated companies can appropriately achieve both high levels of empowerment and significant alignment.²¹⁰ Indeed, this is the unique challenge for leadership structures in multisite churches. What is the balance between freedom and control in the relationship between campus leadership and the senior leadership team? It is this fundamental question that this dissertation seeks to answer.

Potential Frustrations for Campus Pastors

In light of the discussion on empowerment, it is not difficult to see how a campus pastor with limited authority and freedom could become disgruntled. In particular, the predicted conflict revolves around the unique difficulty of a “high-level-leader” campus pastor (who could likely otherwise be in a position of senior leadership) to remain content in a position of subordination where his freedom and creativity are to a greater or lesser extent stifled. It is this precise predicament that has largely motivated this dissertation. In fact, it was the original theory that an ongoing tension residing in many multisite churches is the presence of legitimate frustration on behalf of many campus pastors. Potential areas of frustration for campus pastors include a lack of clarity on their role and freedom, a general lack of freedom, financial concerns, and a lack of preaching opportunities.

Lack of clarity. Egli insists on the importance of clarifying responsibility and authority in the multisite leadership context:

²¹⁰Kolehmainen, “Dynamic Strategic Performance Measurement Systems,” 541.

Different campuses have different needs, different settings, and leaders with diverse gifts in campus pastor and ministry director roles. It's pivotal that people know what their assignments are, what they cannot change, and where they can be creative. Clear job descriptions, well-defined accountability lines, and consistent reporting and feedback systems remove ambiguity and empower people to excel within the church's given vision and values.²¹¹

Kouba admits the likelihood of frustration is "especially true with the campus pastor due in large part to the unknown areas of tension that he will face as he embarks on a role that is not clearly defined and does not have a long history of examples."²¹² Kouba identifies three primary areas of frustration, one of which relates to the shortage of effective communication between the campus pastor and the central leadership team.²¹³ Kouba insists the most effective multisite churches are those that are the most intentional with their frequent meeting times and allow for structured times of dialogue and constructive feedback.²¹⁴ An obvious detriment to healthy communication is simply the fact that personal collaboration and interaction is often limited in the multisite. This is due to the frequent scenario in which many campus pastors do not have offices in the same location as the senior leadership team.²¹⁵

²¹¹Jim Egli, "4 Keys to Great Communication in a Multisite Church," *Jim Egli: Helping You Multiply Leaders, Groups, & Churches*, accessed January 12, 2015, <http://jimegli.com/2014/04/08/4-keys-to-great-communication-in-a-multisite-church/>.

²¹²Kouba, "Role of the Campus Pastor," 60. However, McConnell sees the danger in not having clearly defined roles for campus pastors. He writes, "If their role is not more defined than a list of tasks, then they will become overrun with even more tasks without really having direction or priorities." McConnell and Stetzer, *Multi-Site Churches*, 93. Birch adds that campus pastors are of the utmost importance and that their roles must be communicated clearly. He encourages his reader to "think through and structure this [the campus pastor's] role clearly." He then states that in his own church, a lack of role clarity led to their inability to keep a campus pastor longer than twelve months. Birch, "Multisite Misconceptions."

²¹³A point of contention for campus pastors on was the fact that many times they are unclear as to the level of freedom they actually possess. Kouba, "Role of the Campus Pastor," 61.

²¹⁴*Ibid.*, 68. Tomberlin argues the central leadership team, central support team, and local campus staff should meet together at least monthly. Tomberlin, *125 Tips for MultiSite Churches and Those Who Want to Be*, 50, ebook.

²¹⁵Kouba, "Role of the Campus Pastor," 60. For example, Joe Stowell, teaching pastor at Harvest Bible Chapel, spoke of the difficulties in communication in multisite churches. He said, "It's been hard on our staff morale. We have staff spread out over five campuses, so people don't see each other as

Lack of freedom. It is this potential frustration of lack of freedom on behalf of campus pastors that has in many ways been the theme of this chapter. Again, the general tension simply lies in the unique balance between control from the central leadership team and the freedom and autonomy afforded to each campus and its leadership. Kouba affirms the necessity of contextualization, yet only while “staying true to the vision of the original campus.”²¹⁶ The danger is when campuses and their respective leadership teams end up feeling like mere “step children.”²¹⁷ Thus, another area of frustration identified in Kouba’s research is the challenge of a campus pastor serving as the leader of his campus, while remaining in a position of ultimate subordination to the senior leader. This pastor leading from the “second chair” must be a thinker and an implementer. This pastor has dreams, but must be content to live out his dreams only so long as they are consistent with that of the senior leader’s.²¹⁸

much anymore and the relationships aren’t quite as tight.” As quoted in McConnell and Stetzer, *Multi-Site Churches*, 168. Additionally, at times campus pastors described frustration in the inability of the main campus to communicate quickly enough. In other words, campus pastors felt as though they remained out of the loop for too long and this serves as a detriment to unity. Furthermore, the presence of perceived “top down directives” apart from legitimate opportunities for feedback proved to be disgruntling to campus pastors. One campus pastor in Kouba’s study indicated the local campuses often felt as though they didn’t “matter much in the highest level of decision making.” Another key factor to consider is the clarity or lack thereof provided in job descriptions initially given to campus pastors upon their hire. See Kouba, “Role of the Campus Pastor,” 61.

²¹⁶Kouba, “Role of the Campus Pastor,” 61.

²¹⁷Kouba, “Role of the Campus Pastor,” 61.

²¹⁸*Ibid.*, 62. As a result, Kouba strongly argues that campus pastors must be men of great humility who willingly accept the call as a campus pastor with the full knowledge that they will not have the total freedom that they might have were they a senior leader in another context. Kouba points out that in those cases where the campus pastor is unable to humbly be in alignment with the senior leader, “leading from the second chair will prove to be impossible and can easily cause bitterness along the way.” Kouba adds a challenge can certainly be pride in the life of a campus pastor. He writes, “Pride is often a great temptation for a campus pastor as he thinks he has arrived or thinks he is beyond following and learning from his senior leader.” However, does a campus pastor always necessarily have to be “prideful” if in fact he is a gifted leader to whom God has given the desire to lead with more freedom and authority? As a related example, Surratt, Ligon, and Bird argue it is wise for multisite churches to transition their senior pastor away from the role of campus pastor to simply overseeing the overall church. See Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 125. This then forces the original campus to hire a campus pastor other than the senior pastor. Many churches struggle or delay to make this transition because, “It is often

In light of these concerns, the question must be raised as to the degree in which a campus pastor should be allowed to “dream his own dreams,” to use Kouba’s language.²¹⁹ Can the multisite church function in such a way where it is not an “either/or” in terms of whose dream is being realized, but it is a “both/and?” A clear void in the current research is the study or consideration of the extent to which senior leaders should be men whose personalities allow them to freely encourage the campus pastors under them to dream and display great freedom and creativity.

Financial frustrations. Another area of potential irritation for campus pastors lies in the area of church finances. Kouba’s research found a legitimate frustration for campus pastors when their campus grew and became self-sustaining, yet they still were limited in their ability to handle and appropriate finances.²²⁰ In some cases, one campus may be more affluent than others and thus have a larger budget. In some cases, it may be forced (or reluctantly agree) to send a higher percentage of its income to the central offices in order to help support the other campuses. On the one hand, this is the beauty of shared resources in multisite. On the other hand, it can cause a great point of tension for

tough for senior pastors to release to a new leader a ministry they have overseen for several years.” However, Surratt, Ligon, and Bird then go on to argue that churches should make this transition sooner than later. His reasoning is that “the campuses seem more balanced. Instead of one campus serving as the ‘premier’ location for the church, with the other functioning as second-class satellites, you have a sense of unity and equality among the campuses.” However, it remains difficult to see how “equality” can really remain among the campuses (though the intent is admired) if in fact a campus pastor’s authority is limited to the point that he is merely “spreading the vision of the senior pastor.”

²¹⁹Furthermore, Kouba asserts the necessity of the church’s overall DNA being made very clear across every organizational level (Kouba, “Role of the Campus Pastor,” 73). He writes, “Campus pastors who are most successful will leverage their speaking platforms to reinforce the DNA of the original campus” (76). However, what is not discussed at this point is the campus pastor’s ability to use his “speaking time” to address those matters and particularities that are unique to his campus. If he is not able to do this on a Sunday morning platform, when is he able? How then can the campus appropriately contextualize is the campus pastor feels the ongoing pressure to only communicate the DNA of the original campus?

²²⁰Kouba, “Role of the Campus Pastor,” 45.

the campus pastor and his members if an additional staff member needs to be hired, and though the money is available, the money is *not* there because it is sent to “central.”²²¹

In a case study conducted on Common Ground Christian Church, a perpetual theme of frustration among campus pastors related to the area of finances.²²² Because the three campuses ultimately share a budget, there must be significant communication and harmony before a campus is allowed to make noteworthy purchases. For example, one of the campuses is currently thinking through the need to purchase a building. Senior leadership might object in the event that a campus was seeks to purchase a building that is not in a location that is most strategic and in unison with the overall mission of Common Ground. When pressed on this issue, the senior leader indicated that in the event that the local church leadership feels very strongly that God is clearly calling them to make this purchase, he would want them to have the freedom to do so. Generally speaking, the senior leader expressed that each church has freedom to work through its own portion of the larger budget, so long as they stay within the amount with which they were initially given to work. However, again, a key point of frustration was their perception that they did *not* have the financial freedom that the senior leader indicated he desired them to have.²²³

Lack of preaching. A final potential area of frustration for campus pastors revolves around what may often be limited opportunities to preach.²²⁴ Kouba asserts, “A

²²¹Campus Pastor A, interview by author, Owensboro, KY, January 16, 2014.

²²²Leadership team at Common Ground Christian Church, interviews by author, Indianapolis, June 23, 2014.

²²³One campus pastor gave the example of a time when he desired to purchase banners to hang in their sanctuary, yet this decision was put to a halt by the central leadership team.

²²⁴Kouba, “Role of the Campus Pastor,” 33. Kouba discusses the necessity that a campus pastor be able to teach sound doctrine. He writes the campus pastor must be able to “teach his core group, his leadership team, his staff, his campus members, and most importantly his own soul, sound doctrine.”

great tension exists in the hearts of many campus pastors because they are called into a ministry model where they are not called to preach.”²²⁵ In Kouba’s research, only 26 percent of campus pastors indicated they were the primary preacher at their campus.²²⁶ Twelve percent said they are responsible for preaching every week and 63 percent never preach or preach less than once a month.²²⁷ However, of these same campus pastors, 53 percent reported preaching and teaching as one of their spiritual gifts.²²⁸

²²⁵Ibid., 36. By not allowing them to have any venues to teach or preach, Kouba argues on p.37 this approach “ignores the biblical model” and “minimizes the teaching role and function that is necessary to be a biblically qualified pastor.” He concurs that the refusal to emphasize the teaching and preaching function of a pastors sets multisite churches on a “dangerous path where campuses are being led by pastors in name only, not in function.”

²²⁶Ibid., 42.

²²⁷In those multisite churches that have campuses that are geographically close, the campus pastors tend to preach less. However, Kouba asserts, “Preaching and teaching is a primary gift of many campus pastors in this model despite the fact that the least amount of their time is spent preparing messages. Since they lead campuses in the same general geographic area of the original campus, it is likely that people know the senior pastor and campuses begin which leverage the teaching gifts of the senior pastor” (ibid., 43).

²²⁸Kouba, “Role of the Campus Pastor,” 43. It should be noted, however, that the Sunday morning pulpit is not the only potential teaching time. Surratt writes, speaking of his own church at Seacoast, “We have many biblical leaders who do not have the gift of teaching. It is surprising to me that somehow biblical leadership and the ability to stand up and talk for 30 minutes on a Sunday somehow have become equated. It is also surprising that a 30-minute homily is seen as the primary tool to speak into the lives of a congregation. In our campuses our campus pastors lead and teach in dozens of ways every day; the only thing they don’t do is teach for 30 minutes most Sundays.” Quoted in Ed Stetzer, “Questions for McChurch,” *The Exchange: A Blog by Ed Stetzer*, June 5, 2008, accessed October 1, 2014, <http://www.christianitytoday.com/edstetzer/2008/june/questions-for-questions-for-mcchurch.html>. Driscoll and Breshears add another solution. They state, “Each campus of one hundred people or more must have a full-time paid campus pastor to lead the mission. That campus pastor opens and closes services and is available after the service along with the campus elders to pray for and counsel people. The campus pastor also covers the pulpit ten to twelve weeks a year when the main preaching pastor is out of the pulpit. The campus pastor is the first- among-equals lead pastor at the campus and has the full authority to lead the mission as a uniquely gifted leader of leaders. In this way, every campus has a visible leader who can speak to its needs and issues. He has a long-term commitment to the people there and the ability to assume the pulpit every week if needed, should the primary preaching pastor no longer be able to preach due to something such as severe illness or death. He oversees the elder team at his campus and does all of the biblical pastoral functions, with the assistance of the campus deacons.” Driscoll and Breshears, *Vintage Church*, 253-54. Furthermore, Wayne Cordeiro of New Hope Christian Fellowship takes a unique approach to slowly incorporating campus pastors into the teaching rotation. In the first year of a new site, it is 90 percent video. The second year, it is 70 percent. The third year is 50 percent. This allows the campus pastor important time early on to establish his team and fulfill pastoral duties. However, it also seeks to give him more credibility as time progresses by giving him more and more time in the pulpit. Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 11.

Furthermore, we have already addressed the tension between the campus pastor's vision and that of the senior leadership's. Assuming the campus pastor needs the opportunity to cast his specific vision on some level for his particular campus, it is difficult to imagine how he can adequately cast such vision apart from the Sunday pulpit. For example, in an interview conducted by McConnell, one campus pastor asserted, "Most of the visioning for the congregation in general and where we are going happens within the context of the sermon. . . . I find it that one of the difficulties I have not being able to actually teach is that I have to really look overtime for opportunities to kind of infuse this vision of what the church is."²²⁹ Ultimately, if a campus pastor is a "lead-by-teaching" type, he is going to almost certainly be dissatisfied in his role if he cannot teach and preach on a regular basis.²³⁰ Regardless, even in cases where a campus pastor is given the opportunity to consistently teach,²³¹ he will likely be discontent if he is unable to choose his own preaching agenda and cast vision in doing so.

However, Kouba asserts the role of preaching and teaching is diminished for many campus pastors by design. After all, the campus pastor either does not want to teach or preach, or he is simply not gifted in that area.²³² Tomberlin assumes the campus

²²⁹Robbie Stewart as quoted in McConnell and Stetzer, *Multi-Site Churches*, 96. Thus campus pastors will have to be more creative in finding other ways to intentionally have the opportunity to teach the Word of God to their people. Perhaps this is mid-week classes, in the context of small groups, or other venues.

²³⁰Larry Osborne (Senior Pastor and Teaching Pastor at North Coast Church), interview by author, teleconference, March 25, 2013.

²³¹Some multisite churches, such as Mars Hill Church based out of Seattle, Washington, consist of satellite campuses in which one primary teacher is streamed in to each location via video. Other models, such as Sojourn Community Church in Louisville, Kentucky, utilize each site's campus pastor as the consistent "live preacher" at that particular location.

²³²Kouba, "Role of the Campus Pastor," 35. In advocating why The Summit's campus pastors do not preach more, Greear writes, "*Why not just make all our campuses independent churches and have the campus pastor preacher every week?*" Two reasons: First, 'campus pastor' and 'lead pastor' usually require different gift sets. Most lead pastors preach from their pulpit more than 40 times a year. If you don't know what that's like, think of writing a 15-page term paper every week. Not everyone enjoys that. Some do. I do. Many of our campus pastors enjoy preaching occasionally, but they are so exceptionally gifted at leading, evangelizing, and discipling that having someone else take the majority of the preaching load is a

pastor is not the primary preacher.²³³ In fact, he further states that a strong desire to preach is a trait that should *not* be a characteristic of a campus pastor. He argues, “If a person believes he or she has been called primarily to preach, he or she will not succeed as a campus pastor.”²³⁴ Multisite pastor J.D. Greear argues the campus pastor and lead pastor are two separate positions that require two different gift sets.²³⁵ One of the areas in which gift sets may not match is in the area of preaching. Greear writes,

Campus pastors need to be men who are gifted leaders and good communicators, but not necessarily preachers. Many guys who are great leaders and pastors do not enjoy doing what I do each week, spending 20+ hours preparing messages and deciphering vision. As campus pastors they exercise leadership within their gifts in a way that they could not as church planters. Many of those not gifted to be the senior leader or primary teaching pastor would still make ideal campus pastors. As you plant new campuses, you will notice some who begin to demonstrate the gift set to lead independent churches. This seems to be how the Jerusalem church operated. They noticed leaders emerging in the ministry who had the capacity to plant churches and they sent them out.²³⁶

While the relationship between the campus pastor and preaching has been briefly examined, we will not take a broader look at preaching as a whole in the multisite context.

blessing to them (about 20 hours a week is spent in preparing for one sermon!). Those leaders who would enjoy that, and want to plant churches, should do that. Some of our campus pastors plan to do that one day, and their role as campus pastor is temporary. The majority of them, though, find their gifts best utilized in a role where they can devote most of their week to shepherding and leading.” Greear, “Why the Summit Church Is Multi-Site.”

²³³Jim Tomberlin, “What Makes a Great Campus Pastor?” Referring to the campus pastor’s ability to communicate, Tomberlin indicates he does not, “have to be the world’s best Bible teacher, but is capable and articulate speaking to a room full of people.”

²³⁴Ibid.

²³⁵Greear, “Why the Summit Church Is Multi-Site.”

²³⁶Greear, “A Pastor Defends His Multi-Site Church.”

Preaching in the Multisite Church

It is difficult to imagine how the leadership variable in multisite churches could not be closely linked with the preaching component. As time has progressed, so has the preaching methodology employed by multisite churches progressed. In his research, Frye lists five classifications of approaches to preaching.²³⁷ Ultimately, however, preaching in multisite churches can most easily be placed into one of two broad categories: live preaching or video-venue. According to *Leadership Network*, half of multisite churches use live preaching until they reach six campuses, at which point video-preaching dominates.²³⁸ Generally speaking, the larger the multisite church, the more likely it is to utilize video-preaching.²³⁹

²³⁷Frye, "The Multi-Site Church Phenomenon in North America," 150-62. (1) Rover approach, (2) rotation approach, (3) collaborative approach, (4) video approach, and (5) proxy approach. In the rover approach, the preacher travels to more than one location to preach during a weekend. This was the practice utilized most commonly in the earliest forms of multi-site. In the rotation approach, a plurality of teachers is involved. Here, two or more individuals consistently preach at various locations. In the collaborative approach, Frye writes, "Multiple individuals contribute to the creation of sermons delivered at the various locations of a multisite church." In the video approach, "a church broadcasts live or reproduced video preaching to one or more of its venues or sites." The proxy approach is perhaps the most rarely used, and it involves "a church using video preaching from an outside source for corporate worship gatherings."

²³⁸Bird, "Leadership Network/Generis Multisite Church Scorecard," 17-18.

²³⁹Ibid, 18. Overall, approximately 26 percent of multisite churches use in-person teaching by campus pastors. Just less than 20 percent use in-person teaching by a rotating teaching team. Approximately 28 percent use a combination of in-person and video teaching, while roughly 27 percent utilize strictly video preaching. Frye gives four advantages to a preaching team: employment of this teaching team parameter offers at least four benefits. First, it distributes the preaching load to multiple individuals, thereby allowing the teaching team members the opportunity to invest more time in strengthening the quality of their sermons and to invest time in other leadership responsibilities. Second, if the selection of an additional teaching team member (or members) is handled appropriately, the senior pastor has the opportunity to guide the church in selecting a team member who can become a suitable successor at the time of the senior pastor's departure. Third, in cases where the senior pastor is no longer able to lead the multi-site church (e.g., sickness, moral failing, death, termination, or departure), the teaching team structure may facilitate a less turbulent transition during the period when no senior leader of the multi-site church is present. Fourth, the teaching team parameter provides an arrangement whereby a teaching pastor can be cultivated and prepared to launch a new church congregation from a healthy and supportive church structure. See Frye, "The Multi-Site Church Phenomenon in North America, 243.

Benefits of Video-Preaching

Undoubtedly, much of the controversy surrounding the multisite church centers on the notion of video-preaching, in which “a church broadcasts live or reproduced video preaching to one or more of its venues or sites.”²⁴⁰ In *Multisite Revolution*, the authors cite the growth of digital technologies as one of the primary factors in the birth and growth of the multisite church.²⁴¹ Frye concurs and writes, “The multi-site church concept is possible, in large part, because of the American church’s embrace of the television and the computer, as well as the technologies that support them. As the television screen made the leap from homes to sanctuaries, a new church experience began.”²⁴² In particular with the multisite church, the technological revolution has made it possible for the preaching of God’s Word to go far outside the walls of any one specific church facility.

Greear sees not only the benefit of the video venue, but argues it is not beyond reason to think that had such technology been available in the early church, they potentially would have used it. Greear writes,

We know that many of Paul’s letters were intended to be circulated for reading throughout the churches. If Paul could have cut a DVD from the Philippian jail and passed that around, I can’t see why he wouldn’t have done so. I know that some might respond, ‘Well yeah, but Paul’s letters were the inspired Bible. He was an Apostle. That’s why his letters could be passed around.’ We know, however, that there were several of Paul’s letters passed around that were not ‘inspired,’ such as the middle Corinthian letter. If the technology was available, don’t you think Peter might have burned a DVD of himself and sent that around? If they could have simulcast John’s recounting of his last meeting with Christ, don’t you think they would have done it? Is there anything that says we must be able to see the actual flesh and blood of the preacher?²⁴³

²⁴⁰Frye, “The Multi-Site Church Phenomenon in North America,” 159.

²⁴¹Surratt, Ligon, and Bird, *The Multi-Site Church Revolution*, 91–92.

²⁴²Frye, “The Multi-Site Church Phenomenon in North America,” 91.

²⁴³Greear, “A Pastor Defends His Multi-Site Church.” Frye concurs and indicates that because the goal of the early church was the evangelization of the world, it is likely they would have utilized video

Criticisms of Video-Preaching

While video-preaching in multisite churches has a number of proponents, there is no shortage of criticisms that have been raised against the practice.²⁴⁴ One of the primary arguments against video-preaching suggests that to have a single pastor preaching to various places increases the likelihood of cults of personality. For some this practice seems to permeate an alleged culture where there is an “explosion of rock-star pastors who want their image on more screens.”²⁴⁵ Thabiti Anyabwile argues strongly against the multisite church, and in particular the video venue. He writes,

Video multi-site tends to idolatry, pride, and self-promotion—even where the ambition of spreading the gospel is genuine. In other words, the ends do not justify the means because some of the ends produced will undoubtedly be odious in God’s sight. Now I can hear folks pushing back, saying, ‘There’s cult of personality in small churches with no screens, etc.’²⁴⁶ To be sure. But here’s the difference: In that small church where the pastor is live, his life is visible and the accountability to the congregation far more achievable. The people get to see his warts and stand half a chance of speaking into his life—even dismissing him if needs dictate. Such accountability can go terribly wrong. But it’s nigh unto impossible the farther the pastor gets away from the congregation he serves. I can’t think of being farther away than being beamed in remotely. Moreover, the guy standing live before a pulpit stands on biblical ground. The guy standing on airwaves has chosen a medium without biblical grounds and a medium with greater, more efficient idol-

preaching if it would have been available to them. However, he also adds if video preaching would have in any way hindered the proclamation and acceptance of the Gospel, the early church would have altered its use or simply refused it altogether. Frye, “The Multi-Site Church Phenomenon in North America,” 244–45.

²⁴⁴While this concern has been generally discussed already, it is worthy of briefly noting Leeman sees too much power and authority given to the multisite pastor in the video context in particular. He writes, “Not only does a multi-site pastor possess all the administrative power that a bishop possesses over churches in his region, he possess even more power than a bishop because he’s doing all the preaching in all those churches.” Leeman, “Twenty-Two Problems with Multi-Site Churches.”

²⁴⁵Stetzer, “Multisite Evolution.” Stetzer also notes, however, he understands this is not the desire of “most” multisite churches, and that the “best multisite pastors” empower local leaders and send out some of their best leaders to new churches.

²⁴⁶Greear, “A Pastor Defends His Multi-Site Church.” Greear raises the objection Anyabwile anticipates and writes that the challenge of a “cult personality” can equally be faced in a smaller, single-site church. He points out that often in smaller churches, the congregation thinks that the pastor must be present at virtually every gathering or event in order for it to have any “spiritual significance.”

making potential wired into it. The heart is an idol factory. The screen cranks that factory up several levels.²⁴⁷

Ash adheres to Anyabwile's line of thought and is concerned with the perceived inability of the senior leader in video multisite to effectively pastor the congregation that attends another site.²⁴⁸ Ash addresses this and insists any form of spatial and bodily distance between the pastor and the congregation is less than the ideal.²⁴⁹ He argues the norm should be, "a man accountable to a congregation, sharing his life with the sheep he knows and loves and who know and love him – all in the context of joyful mutual accountability and encouragement."²⁵⁰

Another criticism of video-preaching is it tends to only empower to preach those that are exceptionally gifted communicators. Even in 2007, Towns, Stetzer, and

²⁴⁷Thabiti Anyabwile, "Multi-Site Churches Are from the Devil," *The Gospel Coalition*, September 27, 2011, accessed October 21, 2014, <http://www.thegospelcoalition.org/blogs/thabitianyabwile/2011/09/27/multi-site-churches-are-from-the-devil/>.

²⁴⁸James McDonald, Senior Pastor at Harvest Bible Chapel, a multisite church, addresses some of the same concerns when he writes, "Personally it has been a struggle to adjust to the diminishment of my role in shepherding a flock. I love the people that I am preaching to and frankly there is just something unsatisfying and not authentic about rushing away from the people that you just poured your heart out to so you can make it to another service at another site. It is also a challenge to feel like a pastor in a church that you have never seen and that only sees you on video." McConnell and Stetzer, *Multi-Site Churches*, 21–22.

²⁴⁹Leeman adds an interesting insight against the use of video for preaching. He writes, "Multi-site churches which use video preaching unwittingly communicate that singing is more significant for Christian growth and closer to the heart of worship than hearing God's preached Word. After all, how many multi-site churches stream their music over video from a central location? A church wouldn't *dare* import the music, it's thought. People need to engage with a live band. People need their music authentic, personal, enfleshed. But preaching? Apparently, it can be imported from afar." Leeman, "Twenty-Two Problems with Multi-Site Churches." However, in response to Leeman, the question should be raised as to why the means of delivery necessarily signifies a difference in importance. The apostle Paul underscored equal importance for his spoken word (live preaching) and for his written word (literary preaching). See 2 Thess 2:15.

²⁵⁰Ash, "Why I Object to Screen Preaching." However, Greear would respond to Ash's concern regarding the "incarnational" nature of Gospel preaching by saying that such a concern would also legitimate the questioning of the use of voice amplification. If it is argued that video removes the incarnational nature of preaching, a similar argument could be made that God did not intend churches to ever be bigger than what would allow an unamplified voice to be heard by all, because in so doing it would remove the touchability of the pastor. Obviously, such questions go beyond a responsible interpretation of Scripture. Greear, "A Pastor Defends His Multi-Site Church."

Bird anticipated the implications of this phenomenon and wrote, “Because multi-site churches generally require a speaking ability that most leaders do not have, what will become of those called to the preaching ministry who do not possess strong preaching and communication skills? Further, what will happen to multi-site churches when their current compelling communicator falls morally, dies, or leaves the church?”²⁵¹ In other words, there is apparently not a place for the “everyday preacher” in the multisite video-venue. In particular for those campus pastors who feel called to preach, their inability to do so may likely lead to increasing frustration on their part.

However, some see the presence of a campus pastor who does not preach as one of the benefits of the multisite church and would argue the campus pastor and his church may be better served if he is freed up to focus on other areas of ministry, aside from preaching. For instance, McConnell argues the role of campus pastor is an opportunity to avoid the liability of a pastor not being gifted in all three primary areas of pastoring – teaching, shepherding, and leading. In this case, the assumption is made that the campus pastor’s primary gift is not teaching. Thus, McConnell sees it as a benefit that the teaching can come primarily from another source (presumably via video from the senior or another leader who is an exceptional preacher), and the campus pastor can focus primarily on leadership and shepherding.²⁵²

However, what McConnell does not address is what may be in many cases the opportunity for a campus pastor to develop in his teaching or preaching skills. Just because a campus pastor is not currently uniquely gifted to preach does not mean that he could not someday be competent to teach and preach – if in fact he was given the opportunity to practice. Consider the current, primary communicator of any given

²⁵¹Towns, Stetzer, and Bird, *11 Innovations in the Local Church*, 93.

²⁵²McConnell and Stetzer, *Multi-Site Churches*, 96.

multisite church; was he as skilled in preaching ten years ago as he is today? Certainly, he was given the opportunity to teach and preach when he was far less skilled, and yet it was the opportunities that he was given that allowed this skill to be cultivated over time. A potential fundamental problem to the video-venue approach to preaching is that it simply seems to minimize the importance of multiplying and growing new and solid teachers and preachers of God's Word.

Leeman would adhere to this concern and lists one of his twenty-two problems of the multisite church as, "For every additional multi-site campus out there, there's one less preaching pastor being raised up for the next generation."²⁵³ This model seems to be communicating that there are only a very limited number of men who should be standing before the people of God communicating the Word of God. Can God in His sovereign goodness not rise up men that could preach at any given location? When we look to the Scriptures, we certainly do not see the Apostle Paul, for example, as the most gifted or eloquent speaker (1 Cor. 2:3-5, 2 Cor. 10:1, 10, 2 Cor. 11:5-6, 1 Cor. 1:17).²⁵⁴ Perhaps Paul himself would not have met the criteria to serve as the preaching pastor in most multisite video-venue churches.²⁵⁵ As this dissertation progresses, we will see through the collected data the importance of preaching in the heart and mind of many campus pastors and their contentedness (or lack thereof) in the multisite church.

²⁵³Leeman, "Twenty-Two Problems with Multi-Site Churches."

²⁵⁴Charles Pope, "Is It Possible That St. Paul Was a 'Poor Preacher?'" A Brief Meditation on Superficiality," *Archdiocese of Washington*, July 29, 2010, accessed June 24, 2014, <http://blog.adw.org/2010/07/is-it-possible-that-st-paul-was-a-poor-preacher-a-brief-meditation-on-superficiality/>.

²⁵⁵Anyabwile adds that the video venue "intentionally" neglects the training of other preachers. He writes, "Preachers are made by preaching. A man who has this gift needs, by God's design, to use this gift. If the video multi-site phenomena curtails the use of this gift, then it's actually retarding the development of gifted men. It's ironic, really. Many multi-site folks are also theological charismatics who argue for the use of all the spiritual gifts. But the one gift that Paul says should take center place (prophecy, or preaching), they seem to despise in others." Anyabwile, "Multi-Site Churches Are from the Devil."

The Senior Leader

As this research project focuses on leadership structures and complexities in multisite churches, alongside the campus pastor, the position and role of the senior leader is absolutely crucial. One of the primary aims of this dissertation is to discover with whom is authority found in multisite churches. Does it fall upon a shared team of leadership? Is it individualized to each local campus, or to the multisite church as a whole? How much authority does the senior leader have?²⁵⁶

Concerns with Multisite Senior Leader

As has already been stated, a church can hold to a legitimate plural structure of leadership and still recognize the presence of a senior leader, or a “first among equals.”²⁵⁷ However, some have expressed concern that in the multisite model, the senior leader could easily possess too much authority.²⁵⁸ In the case of video-venue in particular where the church is largely dependent upon the gifts of the senior leader, what happens when he dies or resigns?²⁵⁹

²⁵⁶Kouba writes of the importance of the senior pastor being visible in some way at each of the campuses so that each campus feels rightly valued and not simply as though they are an “additional program” (Kouba, “Role of the Campus Pastor,” 10).

²⁵⁷Pierce and Groothuis, *Discovering Biblical Equality*, 264.

²⁵⁸White, “Nine Reasons Why I Do Not Like Multisite.” Here, White argues the senior leader of a multisite church functionally becomes a “virtual bishop.” Furthermore, Gilbert asserts that in some cases, the senior leader may possess unquestioned decision-making authority. Gilbert, “What Is This Thing Anyway? A Multi-Site Taxonomy.” Others see the multisite model as one that is similar to the corporate, CEO model in which the senior pastor (perhaps in the addition to his executive team) simply hands down orders to various campuses. In doing so, he is then compromising their freedom in leadership. For example, White and Yeats write, “In most multi-campus structures, the campus is simply a branch of the main congregation, so all decisions are ratified and maintained by the pastor and the leadership team. Instead of being an autonomous church that owns its own facilities and practices the New Testament model of submitting to one another in Christ, they are subjected to the external control of a centralized business structure.” White and Yeats, *Franchising McChurch*, 81–82.

²⁵⁹White and Yeats, *Franchising McChurch*, 162. However, this problem is not unique to multisite. Additionally, Leeman sees senior-pastor succession as a unique challenge in the multisite model. He writes, “Multi-site churches are the current trend in evangelicalism. The great question is, will they be able to make a generational transition? Will they be able to hold together when the main preaching pastor—who is usually in himself the center of gravity for the whole enterprise—goes off the scene? And how much institutional and spiritual fall-out will occur when he does? The only examples of “multi-site

Grear, on the other hand, asserts the multisite leadership model makes senior pastor succession an easier process. Grear writes,

It is rare, in every generation, for one pastor to be able to hold the attention of several thousand people each Sunday. Many churches with one of those pastors built an auditorium to hold the audience, but for whatever reason the successor did not have the same ability. While grateful that the church attempted to be a steward of those God was bringing to them, how depressing it is to walk into one of those huge, nearly empty sanctuaries on a Sunday now! If our church has ten thousand attenders, we believe that it would be better to have ten campuses of one thousand, who identify with ten campus pastors, rather than one campus of ten thousand who identify only with the one. If the lead pastor passes on, it is easier to find ten pastors to lead one thousand than one who can continue to lead the ten thousand. The many empty, depressing monuments now polluting the American landscape are evidence of that.²⁶⁰

Remaining Questions Regarding Senior Leader

The relationship between the senior pastor and campus pastors is arguably the most important relationship in the multisite leadership structure. Kouba states the necessity of the senior pastor to remain in constant communication with the campus pastors. This relationship must primarily be cultivated by clear and transparent

churches” that have survived trans-generationally are those which invest a particular office with theological significance, as in, “The man who holds this office is the Successor of Peter, the Vicar of Christ on Earth, the Supreme Pontiff of the Church, and you owe him your allegiance regardless of whether or not you like his preaching.” Whether our own evangelical brand of “multi-site churches” can make this transition without that kind of absolute claim seems unlikely.” Leeman, “Twenty-Two Problems with Multi-Site Churches.”

²⁶⁰Grear, “A Pastor Defends His Multi-Site Church.” Grear makes an intriguing point; however, the interesting dynamic to consider is that The Summit Church utilizes the video venue. In other words, most Sundays, Grear (the senior leader) is the one preaching to each of their campuses. Thus, all of their campuses, though they may not call him their “campus pastor” and see him in the flesh each week, still view him as their “preacher.” Thus, in a model that utilizes video venue as opposed to allowing each campus pastor to do the majority of the preaching – which is generally the primary way in which pastors lead and cast vision– it is difficult to see how The Summit’s model is not doing the exact thing Grear argues is problematic. That is, it is difficult to see how The Summit’s model is not still creating an ultimate dependency and connection on the senior leader who is preaching the majority of the time via video – a dependency on which will likely still make senior pastor succession difficult for The Summit, and other similar churches. For Grear’s above rationale to be fully realized, it seems as if the multisite church would be more suitable to utilize the live preacher model.

communication. By allowing the senior pastor to provide both positive and negative feedback, especially early in the campus pastor's tenure, it "shows the willingness of the campus pastor to submit to his senior leader and ensures he does not step ahead of where he is allowed to go without realizing it."²⁶¹ This assertion speaks primarily to the first ninety days of a campus pastor's new role; however, Kouba goes on to state the campus pastor should never "outgrow the need to be a student," of the senior leader.²⁶²

However what remains to be discussed is the level of submission – and the potential challenge thereof – after months or years as the campus pastor matures. Should a campus pastor be less dependent upon senior leadership three years into the new campus?²⁶³ If he is not given the freedom to develop as he and his campus mature and grow, frustration seems almost inevitable. Likewise, other remaining questions include an understanding of the level of insight that campus pastors are encouraged to give to the senior pastor. One of the reasons stated for the senior pastor remaining closely connected to each campus is to ensure the campuses' protection "from a desire to be independent."²⁶⁴ At this point, several questions should be raised: To what degree is it appropriate or healthy for each campus to have at least some desire and authority to function independently? Will each campus be able to fully realize their potential and ability to appropriately contextualize if they are overly concerned with the dangers of independence? It is these and other questions related to structure and authority that the remainder of this dissertation will address.

²⁶¹Kouba, "Role of the Campus Pastor," 87.

²⁶²Ibid., 88.

²⁶³A key characteristic that must exemplify senior leaders in multisite churches is the willingness to give away a degree of their authority and to share it with other team members, campus pastors in particular. As founder and pastor of High View Church, John Michelson related, this is very challenging for many senior leaders. Michelson expressed, "I've given up more control than I've ever given up and am scared to death." Michelson as quoted in Bartlett, "Multisite Church Planting in a Rural Community," 110.

²⁶⁴Kouba, "Role of the Campus Pastor," 10.

CHAPTER 3

METHODOLOGICAL DESIGN

This chapter outlines the methods that were used in effort to explore the leadership structures and dynamics in multisite churches. In addition to a description of the research procedures, this chapter depicts the instrumentation used in collaboration with the research method, the population to be examined along with the sampling procedures, and any delimitations this study required. An explanation of limitations to the generalizations of the study is considered.

Research Questions Synopsis

The following questions directed the collection and analysis of the data for the research study.

1. How do leadership structures function in multisite churches?
2. Where does decision-making authority lie in multisite churches?
3. To what extent are campus pastors empowered to lead their respective campuses?
4. What are the relational and organizational dynamics experienced among multisite leadership teams and the most frequent causes of frustration among campus pastors?

Research Design Overview

The methodological design for this quantitative study was used to describe current trends and dynamics in leadership structures in multisite churches. In order to most effectively establish a survey for this study (Phase 1), an expert panel was assembled. The expert panel was compiled of eight individuals who have a significant

voice within the evangelical world in relation to the multisite movement. The criteria for selection of the expert panel were based upon the following: each expert has published either a book, dissertation, or research project in the field of multisite, or serves as the founding pastor of a multisite church. Upon the completion of the survey, it was sent to campus pastors representing the largest one hundred multisite churches in the SBC, every multisite church on *Outreach Magazine's* "100 Fastest Growing Church" list, and all multisite churches in the Acts 29 Church Planting Network. The Multisite Leadership Structure (MLS) questionnaire was facilitated online via Survey Monkey, and assured the first 75 participants they would receive \$20.00 Amazon gift cards.¹ The survey consisted of thirty-three questions and was designed to take no longer than fifteen minutes to complete. The questions were crafted to better understand leadership structures in multisite, including the level of authority and freedom afforded campus pastors and other elders. Additionally, the questions sought to gain clarity on the relational dynamics and complexities among multisite leadership teams, with a specific focus on the relationships between campus pastors and their respective senior leadership teams.

Population

The research population for this study was campus pastors representing the one hundred largest Southern Baptist Convention (SBC) multisite churches,² the multisite churches on *Outreach Magazine's* 2014 "100 Fastest Growing Churches in America" list,³ and multisite churches in the Acts 29 Network.⁴ These three specific groups create a

¹I designed the MLS questionnaire along with the assistance of an expert panel consisting of eight prominent leaders in the multisite community. In those cases where respondents did not reply via the online survey, follow-up phone calls were made.

²Thom Rainer, "Largest Churches in the SBC: 2014 Update on Largest Churches in the Southern Baptist Convention," accessed September 5, 2015, <http://thomrainer.com/2014/07/2014-update-largest-churches-southern-baptist-convention/>.

³"Outreach 100 Churches," *Outreach Magazine*, accessed October 16, 2014, <http://www.outreachmagazine.com/outreach-100-churches>.

population of 202 multisite churches. These particular groups serve as a legitimate representative of the larger multisite world that consists of more than 8,000 churches.⁵

Samples and Delimitations

In order to narrow the research population from more than 8,000 multisite churches, to those who are considered by the greater evangelical community to be the most noteworthy in the multisite movement, only three primary groups of multisite churches in North America were targeted. This study surveyed multisite churches in North America from three major categories: the 100 largest Southern Baptist Convention (SBC) multisite churches, the 53 multisite churches with email addresses found on *Outreach Magazine's* 2014 "100 Fastest Growing Churches in America," and all 49 multisite churches in the Acts 29 Network. Upon the recommendation of Brian Frye, whose dissertation on multisite churches is the most comprehensive to date, it was strongly recommended that this research be limited to specific subsets of multisite churches. In particular, it was suggested the research aim primarily towards those multisite churches that are likely to serve as the trendsetters in the multisite movement. In the case of the largest SBC churches and the fastest-growing churches from *Outreach Magazine*, it should be assumed that these churches are leading the way in the multisite trajectory and that their leadership structures have undergone a high level of thought and scrutiny. Many multisite church leaders will look to the example and model of these often prominent and better-known churches. In the cast of Acts 29, this group was uniquely worthy of a research focus due to its rapid growth over the past several years into one of the most noteworthy and "successful" church planting networks.⁶

⁴Acts 29 Network: *Churches Planting Churches*, accessed November 2, 2014, <http://www.acts29network.org/>.

⁵Warren Bird, "Now More Than 8,000 Multisite Churches," accessed February 23, 2014, <http://leadnet.org/now-more-than-8000-multisite-churches/>.

⁶Sam Hailes, "Church Planting in Europe is a 'Difficult Task,'" *Christianity Today*, March 4,

The research sample was delimited to campus pastors of multisite churches. It did not survey senior leadership team members such as executive pastors or senior pastors. There are two primary reasons for this delimitation. First, the driving impetus of this study was to interpret the complex leadership dynamics in multisite churches, and it is believed that the most pivotal of variables is the perception and attitudes of the campus pastors. Secondly, it was believed that campus pastors would be more likely to participate in the survey than would the senior leadership of multisite churches. Furthermore, it is often difficult to locate email addresses and accessible contact information for senior leaders in large churches.

Limitations of Generalizations

The quantitative survey of campus pastors was limited to the scope of the objective responses given by the campus pastors completing the survey. The survey was also limited in that it did not provide an analysis of attitudes among campus pastors. Because campus pastors completed the survey, the generalization of the findings did not include the responses of other staff members and their understanding and analysis of the leadership dynamics in their particular multisite church.

The research specifically considered the largest 100 multisite churches in the SBC, all multisite churches in Outreach Magazine's 2014 "100 Fastest Growing Churches in America," and all multisite churches in the Acts 29 Network. Therefore, the research findings only generalized to these three groups.

Because the churches surveyed included a combination of both "live preaching" and "video venue" multisite churches, the data collected for each respective group did not generalize to the other model. For example, because the role of campus

2014, accessed October 16, 2014, <http://www.christiantoday.com/article/church.planting.in.europe.is.a.difficult.task/36088.htm>. Acts 29 President, Matt Chandler, claims that with over 500 churches in approximately 60 countries, Acts 29 boasts a 97.9 percent "planter success rate." See *Acts 29 Network*.

pastors is fundamentally different in a “live preaching” model than it is in the “video venue,” levels of empowerment are likely to be non-generalizable to the alternating approach.

Research Instrumentation

The instrumentation for Phase 1 of this study was The Multisite Leadership Structure (MLS) questionnaire, which the researcher originally created alongside the help of an expert panel. The MLS questionnaire, consisting of thirty-three questions, was used to identify and categorize the most prominent leadership types and dynamics in multisite churches. In addition to basic demographic information about the church, the data provided an overview of the organizational structure of each church. These factors included hierarchal flow, direct reports, level of freedom and authority given to elders and campus pastors, perceptions and frustrations of campus pastors, and the distribution of decision-making authority. The questionnaire was cross-sectional, meaning all of the data was collected at one time. The data was collected primarily via Survey Monkey, and consisted of multiple choice, open-ended, and Likert scale items. The questionnaire included the following major sections: cover letter, the items, and closing instructions. Additional data was collected (or initial data was clarified) through email exchanges with the survey participants.

Research Procedures

Quantitative research generally takes place as either an experimental design or a non-experimental design, such as a survey.⁷ This quantitative study utilized a descriptive survey design. Such a design is intended to generalize from a sample to a specific population in order that conclusions can be inferred regarding the experiences,

⁷John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2009), 1.

attitudes, and behavior of the population.⁸ Generally, a descriptive survey is simple in its approach. The researcher begins by posing a number of questions to agreeable participants. The respondents' answers are then summarized in the form of percentages, frequency counts, or more complex statistical analysis. Finally, extrapolations are drawn from a specific population from the responses of the sample.⁹ In spite of the simplicity of this research design, Leedy and Ormrod note, "The survey design makes critical demands on the researcher that, if not carefully respected, may place the entire research effort in jeopardy."¹⁰

Survey research generally takes place via face-to-face interviews, telephone interviews, or written questionnaires.¹¹ The present study employed a questionnaire. There are a few advantages to this approach. First, this form of survey research can be sent to large numbers of people irrespective of their geographic location.¹² In particular in the case of an electronic survey, the research is able to save traveling time and expense, as well as postage-related expenses.

In addition to benefiting the researcher, surveys in the form of a questionnaire may be perceived as advantageous by the participant as well. As notes Leedy and Ormrod, "Participants can respond to questions with assurance that their responses will be anonymous; thus, they may be more truthful than they would be in a personal interview, especially when addressing sensitive or controversial issues."¹³ Furthermore,

⁸Creswell, *Research Design*, 157.

⁹P. D. Leedy and J. E. Ormrod, *Practical Research: Planning and Design*, 8th ed. (Upper Saddle River, NJ: Pearson Merrill Prentice Hall, 2005), 187.

¹⁰*Ibid.*

¹¹*Ibid.*, 188.

¹²*Ibid.*, 189.

¹³*Ibid.*

technology and computer databases allow for a more efficient distribution of electronic surveys. Personal information of the participants (such as names and email addresses), as well as pertinent information related to the survey itself can be succinctly organized in the database.¹⁴

In spite of the many benefits of a survey research design, a clear disadvantage to questionnaire research is it typically yields low return rates.¹⁵ Furthermore, those who return the surveys are not guaranteed to be accurate representatives of the population.¹⁶ As Leedy and Ormrod indicate, survey research draws conclusions based upon a “fleeting moment in time . . . by drawing conclusions from one transitory collection of data, we may extrapolate about the state of affairs over a longer time period.”¹⁷ While the inferences drawn from survey research are merely a conjecture, it is the only way to generalize from the available data.¹⁸

Another challenge in survey research is the realization that the study is reliant upon self-report data. In such cases, the respondent shares with the researcher what they believe to be true, or in some cases, what they assume the researcher wants to hear. For this reason, Schwarz notes that the participant’s responses are often formulated on the spot, at the moment they take the survey. Thus, their insight may be “colored” by the present context or other recent events.¹⁹

¹⁴Leedy and Ormrod, *Practical Research*, 202.

¹⁵It should be noted that while return rates certainly could have been higher, this research generated noteworthy return rates that exceeded the necessary number of responses in order to validate the research. For a summary of the return rates of this research, see tables 6-7.

¹⁶Leedy and Ormrod, *Practical Research*, 189.

¹⁷*Ibid.*, 187.

¹⁸*Ibid.*, 187–88.

¹⁹N. Schwarz, “Self-Reports: How the Questions Shape the Answers,” *American Psychologist* 54 (1999): 93–105.

Stage 1: Instrument Formation

Stage 1 of this study began with a panel of multisite experts working collaboratively to solidify an original survey to be distributed to the sample population. Those serving on the expert panel included Greg Ligon, Brian Frye, Warren Bird, Jim Tomberlin, Scott McConnell, Gregg Allison, Larry Osborne, and Chris Kouba.²⁰ Each of these participants were made aware of this study since its earliest stages, and were formative and affirming in its progress. Communication took place both via teleconference and email exchange, and each participant was selected for the panel based upon their knowledge and expertise in the study of multisite churches.

Initially via email, the panel was given a brief description of the proposed research, the research questions, and a definition of the author's understanding of "senior leadership teams." The panel did not have to convene as a group in person; rather, all communication took place via email. In the preliminary email, a proposed set of questions for the survey were supplied to the panel. Each panelist was asked to respond

²⁰Ligon served as a co-author of *The Multi-Site Church Revolution* and *A Multi-Site Church Road Trip*. Furthermore, while he currently serves as the Vice President and Publisher of Leadership Network, he formerly directed the Multi-Site Churches Leadership Community for Leadership Network. Brian Frye wrote the most comprehensive dissertation to date on the subject of multisite: "The Multi-Site Church Phenomenon in North America: 1950-2010." Warren Bird served as a co-author of *The Multi-Site Church Revolution* and *A Multi-Site Church Road Trip*, and is Research Director at Leadership Network. Jim Tomberlin is author of *125 Tips for MultiSite Churches* and is co-author of *Better Together: Making Church Mergers Work*. Tomberlin is also the founder and senior strategist of MultiSite Solutions, a company dedicated to assisting churches in going multisite. Scott McConnell is the author of *Multi-Site Churches: Guidance for the Movement's Next Generation* and also serves as the Executive Director of Lifeway Research. Gregg Allison is a Professor of Christian Theology at The Southern Baptist Theological Seminary, and he serves as an elder at Sojourn Community Church in Louisville, KY—a multisite church. He has authored multiple books, including *Sojourners and Strangers: The Doctrine of the Church*, which contains an excurses on multisite churches. Additionally, he has written multiple articles on multisite churches including "Theological Defense of Multi-Site" in *9Marks Journal* and "Are Multi-site Churches Biblical" on the Resurgence website. Larry Osborne has served as a Senior Pastor and Teaching Pastor at North Coast Church since 1980, and has led North Coast to a thriving multisite ministry that reaches over 9,500 in weekend attendance. He is the author of seven books, including *Sticky Church* and *Sticky Teams*. Chris Kouba serves as the Lead Pastor of the North Campus of Prestonwood Baptist Church, a multisite church in Plano, Texas. He also completed his D.Min. project at The Southern Baptist Theological Seminary on the topic of "Role of the Campus Pastor: Responsibilities and Practices in Multisite Churches."

with both general and specific comments or recommendations for change on the initially proposed questionnaire.

In the second round of emails, each panelist received a second questionnaire that had been modified in light of the recommendations provided in the first round. Following each panelist's response to the updated questionnaire, the appropriate changes were made, and then the updated questionnaire was sent back to the expert panel in Round 3. A consensus was reached following the third round.

Following the final recommendation of the expert panel, a pilot study was conducted. The pilot study served as a "pre-test or try out" for the MLS Questionnaire. It served the purpose of validating the survey prior to it being sent to the larger population.²¹ While the pilot study does not guarantee the success of the study, it significantly increases the likelihood.²² It ultimately sought to verify that the survey instructions were comprehensible and the wording of the survey was accessible and understandable. Furthermore, it ensured the reliability and validity of the results.²³ The survey's consistency was verified by Cronbach's alpha as a measuring tool. The pilot study was sent to a population of 18 campus pastors representing 12 churches. These churches were similar, but not identical to the actual sample population of the research.

As the MLS questionnaire was being developed and tested, the specific churches that made up the sample population was identified and researched online. For the largest 1,000 SBC churches provided by Thom Rainer,²⁴ each church's website was visited to determine whether or not it is multisite. One hundred and forty SBC churches

²¹T. L. Baker, *Doing Social Research*, 2nd ed. (New York: McGraw-Hill, 1994), 182–83.

²²M. K. Simon, *Dissertation and Scholarly Research: Recipes for Success* (Seattle: Dissertation Success, LLC, 2011), 1.

²³D. A. De Vaus, *Surveys in Social Research*, 3rd ed. (London: UCL Press, 1993), 54.

²⁴Rainer, "Largest Churches in the SBC."

on Rainer's list were identified as multisite.²⁵ Secondly, the same process occurred for *Outreach Magazine's* 2014 "100 Fastest Growing Churches in America."²⁶ Each multisite church on this list became part of the sample population. Of the 56 multisite churches on the *Outreach Magazine* list, 54 of them were added to the list of participants to be surveyed.²⁷ A list of 49 multisite churches in the Acts 29 Network had already been provided.²⁸ Upon having a list of each multisite church in the three targeted groups, each church's website was visited for the purpose of locating the email addresses for its campus pastors.

Stage 2: Quantitative Data Collection

Once the expert panel solidified the MLS questionnaire and the list of multisite churches to be surveyed was acquired, all of the campus pastors were emailed with a link to the survey. Their participation was not be coerced, but was highly encouraged in order to best represent the most dynamic multisite churches in North America. Additionally, their participation was strongly encouraged as a means by which to serve thousands of other multisite churches in America who would tremendously benefit from this research. Furthermore, each respondent was guaranteed that he and his leadership team would receive the final copy of the research results. Finally, each participant was made aware that the first seventy-five respondents to complete the survey will receive a \$20 gift card.

²⁵Of these churches, 135 were added to the list of churches that would receive the survey. The remaining churches that were not added to the list were churches that were also on the Acts 29 or *Outreach Magazine* list, and thus not counted twice.

²⁶"100 Fastest Growing Churches in America," *Outreach Magazine*, accessed October 16, 2014, www.outreachmagazine.com/2014-outreach-100/outreach-100-fastest-growing-churches-america.html.

²⁷The two churches that were not added to the list were already listed on either the SBC or Acts 29 list.

²⁸Only 41 of the Acts 29 churches were surveyed. Also, some of the churches provided on the initial Acts 29 list were determined to no longer be multisite (or never actually multisite to begin with).

For the Acts 29 multisite churches, I asked two instrumental leaders in the Acts 29 Network to consider sending out a link to the survey to each of their churches, encouraging their attendance. Nine days later, each campus pastor was emailed a second invitation (for those that did not reply the first time). If they filled out the survey within 24 hours of this second email, they were guaranteed a \$20 gift card to Amazon. For the purposes of this research, it was sufficient to receive only one campus pastor response for each church. However, if more than one campus pastor chose to respond to the survey, it was accepted as a valid response.

This particular research utilized SurveyMonkey, a web-based survey distribution base. Numerous templates were optional that simplified the survey design. Furthermore, an online service such as SurveyMonkey allows the researcher to choose multiple question formats such as multiple-choice, rating scale, open-ended questions, as well as many others.²⁹

This study used each of these question-types. The open-ended questions allowed for lengthy, detailed, candid responses from the campus pastors. In many cases, their open-ended responses provided apparently emotional insights into the complex leadership and relational dynamics in multisite churches. Furthermore, the survey employed a number of Likert scale questions. This approach is helpful, “when a behavior, attitude, or other phenomenon of interest needs to be evaluated on a continuum of . . . ‘inadequate,’ to ‘excellent,’ ‘never’ to ‘always,’ or ‘strongly disapprove’ to ‘strongly approve.’”³⁰ The use of rating scales simplifies data analysis and makes the data more easily quantifiable.³¹

²⁹Leedy and Ormrod, *Practical Research*, 203.

³⁰Ibid., 189.

³¹Ibid., 190.

Stage 3: Data Analysis

After the data was downloaded from Survey Monkey into Microsoft Excel, disqualified respondents were eliminated. Then, Statistical Analysis Software (SAS) was used to conduct descriptive statistics on the data retrieve. This data was then aligned in frequency tables in Microsoft Excel. Ultimately, common traits and structures were identified among the surveyed churches and a leadership structure typology was developed that best represents the largest number of multisite churches.

Conclusion

The strategies described above sought to develop a dependable, accurate quantitative study. The capability to rightly analyze the research data enabled the researcher to effectively answer the four research questions proposed. The researcher's objective in the analysis portion of this research was to develop a typology of leadership structures in multisite churches and to begin to understand the relational and organizational dynamics existent in multisite churches.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this chapter is to present the analysis of findings to determine the leadership structures and dynamics in multisite churches. The following sections will be included: collection and compilation protocols, findings and analysis, and an evaluation of the research design. The first section will discuss the compilation protocol utilized in retrieving and analyzing the data from the Multisite Leadership Structure (MLS) questionnaire. The second section will identify and analyze pertinent demographic information related to the study. Subsequently, the four research questions and their correlated findings will be listed in order. Finally, an evaluation of the strengths and weaknesses of this study will be discussed.

Compilation Protocol

In this quantitative study, Stage 1 began with the MLS questionnaire being created by the author. Then, the rough draft of the survey was formatted and solidified through an expert panel over the course of three rounds of email exchanges (see appendix 3). Upon the expert panel's final approval of the survey, a pilot study was conducted by sending the survey to 18 campus pastors representing 12 multisite churches. A total of 9 campus pastors responded, representing 6 multisite churches. The results from the Pilot Study were not included in the final analysis. The churches asked to participate in the pilot study and their response rate is noted in table 3.

Table 3. Pilot study test group

<i>Name of Church</i>	<i>Number of Campus Pastor Responses</i>
Apostles Church	1
Centre Point Church	0
Eastwood Baptist Church	1
Four Oaks Church	0
Grace Point Church	1
Riverwoods Church	0
Soma Church	1
The Oaks Community Church	1
The Chapel	1
The Creek Church	1
Veritas Church	2
Woodburn Baptist Church	0

Following the pilot study, campus pastors were contacted from churches identified in the 135 largest Southern Baptist Convention (SBC) multisite churches,¹ the multisite churches found on *Outreach Magazine's* 2014 “100 Fastest Growing Churches in America,”² and all multisite churches in the Acts 29 Network. The survey data was gathered through an online data survey distributed via MailChimp. On August 18, 2015,

¹Thom Rainer, “Largest Churches in the SBC: 2014 Update on Largest Churches in the Southern Baptist Convention,” accessed September 5, 2015, <http://thomrainer.com/2014/07/2014-update-largest-churches-southern-baptist-convention/>.

²“Outreach 100 Churches,” *Outreach Magazine*, accessed October 16, 2014, <http://www.outreachmagazine.com/outreach-100-churches>.

an email was sent to a total of 619 campus pastors representing 230 churches. The initial email can be seen in appendix 1. Then, a follow-up email was sent on August 27, 2015 to those churches that did not have at least one campus pastor that had responded to the survey.

As of October 30, 2015, the survey generated a total of 286 respondents. Of these 286 respondents, 43 surveys representing 32 churches were disqualified. Surveys were disqualified for one of the following three reasons: they were not a multisite church, the respondent indicated he was not a campus pastor, or the represented church was not one of the SBC's largest 1000 churches, *Outreach Magazine's* "Fastest Growing 100," or an Acts 29 church. The list of disqualified churches is found in table 4 below.

Table 4. Disqualified churches

<i>Name of Disqualified Church</i>
Crosscurrent Church, VA
James River Church, MO
Austin Ridge Bible Church, TX
Campus Bible Church, CA
Parker Hill Church, PA
The Point Church of the Triangle, NC
Covenant Grace Church, CA
Providence Church, TN
Newlife.TV, WA
Northwoods Church, IL

Continued—Table 4. Disqualified churches

Valley Community Baptist, CT
Fellowship Bible Church, TN
Abundant Life Church, OR
Red Point Church, South Africa
Christ Fellowship, FL
One Life Church, IN
Grand View Baptist, OR
Pathway Church, KS
The Chapel, OH
Christ Church Newcastle, UK
River's Edge Fellowship, MO
Prince Avenue Baptist, GA
Central Peninsula Church, CA
The Rescue Church, SD
Grace Fellowship Church, KY
College Park Church, IN
Iglesia Bautista Buenas Nuevas, GA
Christ Church, IL
Grace Community Church, NY
New Song Community Church, CA
Riverview Church, CA
Terra Nova Church, NY

Following the removal of the disqualified respondents, research was conducted from the results of 243 valid surveys. These 243 surveys represented 243 separate campus pastors across 151 individual multisite churches (not campuses). Of the 230 total multisite churches surveyed, 151 churches provided at least one valid survey, yielding a 65.7 percent response rate (see appendix 5). With a 95 percent confidence level and a confidence interval of 5, the number of responses necessary to validate the research was 144 churches. A summary of the number of church responses across the SBC, *Outreach Magazine*, and Acts 29 is depicted in table 5 below.

Table 5. Church response frequency

<i>Population Segment</i>	<i>Number of Churches Surveyed</i>	<i>Number of Churches Represented</i>	<i>Number of Additional Individual Campus Pastor Responses³</i>	<i>Total Responses</i>	<i>Percentage of Response</i>
<i>Outreach Magazine</i>	54	40	24	64	74.1
Southern Baptist Convention (SBC)	135	91	48	140	67.4
Acts 29	41	20	19	39	48.8
Totals	230	151	91	24	65.7

³The “Number of Additional Individual Campus Pastor Responses” refers to every campus pastor response from a particular church in addition to the survey that was initially counted under the heading of “Number of Churches Represented.” For example, if Church A had a total of 4 campus pastors respond to the survey, I counted one of those responses under “Number of Churches Represented” and the other three responses under “Number of Additional Individual Campus Pastor Responses.”

Across the 230 churches contacted, a total of 619 campus pastors were represented. Of these 619 campus pastors, 243 of them provided valid responses to the survey. The necessary sample size to legitimize this study was determined by the number of individual churches, not individual campus pastors. However, the study could have also been legitimized if the campus pastors would have been the primary population. With a 95 percent confidence level and a confidence interval of 5, the number of individual campus responses necessary to validate the research would have been 237. A summary of the number of individual campus pastor responses across the SBC, *Outreach Magazine*, and Acts 29 is depicted in table 6 below.

Table 6. Campus pastor response frequency

<i>Population Segment</i>	<i>Number of Campus Pastors Surveyed</i>	<i>Total Responses</i>	<i>Percentage of Response</i>
Acts 29	80	39	48.8
Southern Baptist Convention (SBC)	304	140	45.7
<i>Outreach Magazine</i>	235	64	27.2
Totals	619	243	39.3

Collection Protocol

This study gathered data using the MLS questionnaire administered through SurveyMonkey.com. All of the necessary data was collected through this single survey. This approach simplified the data collection process and afforded respondents the opportunity to complete the survey in ten to fifteen minutes. Demographic information such as church name, church location, denominational affiliation, and church size was completed in the first section of the survey.

Including demographic information, the survey contained 35 total questions (many contained as sub-questions) that measured organizational structure, decision-making authority, campus pastor dynamics, preaching variables, and general campus dynamics related to communication, finances, and congregational perception. The survey can be viewed in detail in appendix 3. The breakdown of allotted questions per heading in the survey can be seen in table 7.

Table 7. Survey breakdown

<i>Section in Survey</i>	<i>Number of Questions/Sub-Questions</i>
Demographics	5
Organizational Structure	5
Decision-Making Authority	8
Campus Pastor Dynamics	7
Preaching	4
Campus Dynamics	6

On the survey, results for Q9-Q16 and Q18-Q21 were included for all 243 respondents. However, only for Q2-Q8 and Q17, only one survey from each church was counted in the final analysis. The reason for this distinction is because Q9-Q16 and Q18-Q21 and their subsequent responses had the potential to be unique for all 243 respondents. However, Q2-8 and Q17 surveyed general demographic organizational information about a church that would necessarily yield the same response regardless of which or how many campus pastors responded. For these general questions, to record the same responses for the same churches would ultimately skew the final analysis. Thus,

the final analysis for Q2-8 and Q17 was calculated based upon the information of 151 total churches, not all 243 campus pastors.

Findings and Displays

After the data was downloaded from Survey Monkey into Microsoft Excel, disqualified respondents were eliminated. Then, Statistical Analysis Software (SAS) was used to conduct descriptive statistics on the data retrieved from the 243 surveys. This data was then aligned in frequency tables in Microsoft Excel. A statistician was employed to aid in the statistical analyses process for this stage of the study. Table 8 summarizes the statistical methods used for data analysis.

Table 8. Overview of statistical analysis

<i>Research Question</i>	<i>Statistical Tools</i>	<i>Data Set</i>
RQ 2-21	Descriptive Analysis: Frequency Distributions	Multisite Leadership Survey (MLS)

Demographic and Sample Data

The first five questions of the survey included demographic data. Church name, denominational or network affiliation, church size, number of geographic campuses, and future plans for campus transitions to autonomous churches were collected.⁴ On question 4, the respondent was given the opportunity to indicate if their church was not a multisite church. In this event, the survey was automatically disqualified and discontinued. Tables 9-12 below reflect the demographic data from questions 2-5.

⁴The first survey question asked the respondent to identify the name and location of his or her church. For the full list of participating multisite churches, see appendix 5.

Table 9. Denominational or network affiliation.

Q2: Please list your denominational or network affiliation(s) (Respondent could choose more than one)

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
Southern Baptist Convention	163	54.7
Non-Denominational	64	21
Acts 29	34	11.4
Independent Christian Church	8	2.7
Assemblies of God	5	1.7
Converge Worldwide	5	1.7
ARC – Association of Related Churches	4	1.3
United Methodist Church	3	1
Sojourn Network	2	.67
National Baptist Association	1	.33
Wesleyan	1	.33
New Frontiers	1	.33
Liberty Church Planting Network	1	.33
African Methodist Episcopal	1	.33
Texas Baptist	1	.33
Evangelical Covenant Church	1	.33
Evangelical Lutheran Church, USA	1	.33
Spanish River Church Planting Organization	1	.33
Total	298	100

Table 9 indicates that more than half of the respondents to the MLS questionnaire identified with the Southern Baptist Convention (SBC). This was to be expected, as one of the three populations targeted was the largest multisite churches in the SBC. Non-denominational churches (21 percent) and Acts 29 churches (11.40 percent) had the other highest frequency of respondents to the survey. Churches in the Acts 29 Network, like SBC churches, were among the three populations targeted for this research.

Table 10. Church size

Q3: How many people (including children) regularly attend your weekend gatherings at all geographic campuses?

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
5000+	80	32.9
1500-2500	59	24.3
2500-5000	54	22.3
800-1500	28	11.5
250-800	11	4.5
100-250	11	4.5
Total	243	100.00

The general trend from table 10 indicates that the majority of participants in this study were multisite churches of 1,500 or more people (79.4 percent). The largest size demographic was churches with more than 5,000 people in weekly attendance (32.9 percent). This demographic size distribution was anticipated as two of the population targets were the multisite churches from the “Largest Churches in the SBC,” and *Outreach Magazine’s* “Fastest Growing 100.”

Table 11. Number of geographic campuses

Q4: How many geographic campuses represent your multisite church, including the original campus?

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
2	72	29.6
3	52	21.4
6+	52	21.4
4	43	17.7
5	24	9.9
Total	243	100.00

Table 11 indicates the highest number of survey respondents represent churches with 2 or 3 campuses (a total of 51 percent). However, just over one-fifth of the respondents came from churches with 6 or more campuses (21.4 percent). A comparison of tables 10 and 11 seems to suggest that just because a multisite church has a smaller number of campuses does not necessarily mean that their overall attendance is lower than multisite churches with more campuses. While 51.4 percent of respondents represent churches of 2,500 attendees or more, a very similar percentage, 51 percent, of respondents serve in churches with only 2-3 campuses.

Table 12. Future plans for autonomy

Q5: Does your church have plans to release your campus/es to become independent churches at some point?

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
No	153	62.9
Maybe/Unsure	79	32.5
Yes	11	4.5
Total	243	100.00

The findings from question 5 indicate the majority of multisite churches do not have current plans to eventually allow their campuses to become autonomous (62.9 percent). However, nearly one-third of respondents (32.5 percent) indicate that the future autonomy of their campuses is a possibility. 4.5 percent responded their multisite church has certain plans to transition their campuses to independent churches.⁵

Research Questions

Following the demographics section, respondents were asked to continue the MLS questionnaire measuring their church's organizational structure, decision-making authority, campus pastor dynamics, preaching practices, and campus dynamics. Each of these survey questions and their respective responses contributed to answering one of the four research questions. The four research questions this dissertation sought to answer are as follows:

1. How do leadership structures function in multisite churches?
2. Where does decision-making authority lie in multisite churches?
3. To what extent are campus pastors empowered to lead their respective campuses?

⁵Following the analysis of question 5, it was observed that the wording of the response options were not optimum for producing the most accurate results. For example, the option "maybe/unsure" was too vague, and should have been provided as two separate response options. Thus, in a follow-up research with the same population of campus pastors, the following question was asked: "Does your church have plans to 'spin off' your campus/es to become independent churches at some point?" The *updated* answer options were as follows: A) Yes B) No C) Potentially D) No knowledge one way or the other.

The responses represented 171 campus pastors and 111 separate multisite churches. 7.2% replied "yes," 60.4% replied "no," 30.6% indicated their church may "potentially" transition their campuses into independent churches, and 1.8% of churches indicated the campus pastors in these churches had "no knowledge one way or the other." Thus, while the second round of questioning on this subject provided clearer response options for campus pastors, the final analysis of responses did not provide any substantial differences.

4. What are the relational and organizational dynamics experienced among multisite leadership teams and the most frequent causes of frustration among campus pastors?

The findings for each survey question are presented below in table format under the specific research question they answered.

Findings Related to Research Question 1

The first research question generally aimed at acquiring data that would allow the construction of a typology of leadership structures in multisite churches. Specific areas targeted in this part of the research related to campus pastors' direct reports and the organizational flow chart present in multisite churches. The second research question asks, "How do leadership structures function in multisite churches?" On the MLS questionnaire, questions 6-10 helped answer this question. The results from questions 6-10 are displayed in tables 13-18 below.

Table 13. Organizational hierarchy in multisite leadership structures
Q6: Who is at the top of the organizational chart for the entire church?

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
Senior Pastor	134	59.3
Governing Board	51	22.6
Senior Leadership Team	26	11.5
Other	15	6.6
Total	226	100.00
Missing = 17		
Lead Pastor	2	13.3
Congregation, then committee and councils, but Senior Pastor really	1	6.7
Directional Elders/Executive Team	1	6.7
Directional Eldership team	1	6.7
Elder Board	1	6.7
Elders from each "region" make up an elder board	1	6.7

Continued—Table 13. Organizational hierarchy in multisite leadership structures

Interdependent Leadership (Directing Elders and Congregational Elders)	1	6.7
Joint between Senior Leadership team and Governing board . . . systems of checks and balances	1	6.7
2 Lead/Senior Pastors	1	6.7
Lead Pastor + Elders	1	6.7
Leadership Team (elders)	1	6.7
Senior Pastor, but he does have an elder and stewardship board	1	6.7
Trustees	1	6.7
Congregation	1	6.7
Total	15	100.00

The data from table 13 reveals that the majority of multisite churches place the Senior or Lead Pastor at the top of their organizational chart. After factoring in the “other” responses, senior pastors were found to be at the top of the hierarchy 61.1 percent of the time. Second to senior pastors, a “governing board” is most likely to serve at the top of the church’s organizational chart (23.9 percent, taking into consideration the “other” responses).⁶ Third, a “senior leadership team” is most likely to serve at the top of the church’s flowchart (11.9 percent, including the “other responses”).⁷ In 2.2 percent of multisite churches surveyed, a combination of elders/senior leadership team and/or the senior pastor serve at the top of the organizational chart. Less than 1 percent of multisite churches indicate that “trustees” or the “congregation” serve in this organizational capacity.

⁶The makeup of those who serve on the “governing board” is depicted in table 14 above.

⁷The make up of those who serve on the “senior leadership team” is found in table 15 below.

Table 14. Members of governing board

Q7: If you have a governing board at the top of your organizational chart, who serves on this team? (Check all that apply)

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
Elders	91	26
Senior Pastor	81	23.1
Executive Pastor/s	61	17.4
We do not have a governing board	51	14.6
Other	27	7.7
Other paid staff	15	4.3
Trustees	13	3.7
Multisite Director	6	1.7
Deacons	5	1.4
Total	350	100.00
2 staff Chosen by Senior Pastor – currently 2 campus pastors	1	3.7
7 lay people, 3 pastors	1	3.7
Advisory team appointed	1	3.7
Board Members	1	3.7
Board Members (vol. attenders who are selected)	1	3.7
Board of Directors	1	3.7
Campus Pastors	1	3.7
Campus Pastors and Lead Pastors are part of the Central El.	1	3.7
Campus Pastors	1	3.7
Chairmen of Standing Committees	1	3.7
Elders and pastors are the same thing for us, governing team	1	3.7
Elected members	1	3.7
Exec. Pastoral Team	1	3.7
Key leadership in church	1	3.7
Lay members	1	3.7
Lead Team similar to Elders	1	3.7

Continued—Table 14. Members of governing board

Members voted on by church body	1	3.7
Ministry Coordinator	1	3.7
N/A	1	3.7
Paid staff elders	1	3.7
Pastors of like minded churches	1	3.7
Senior pastor is an elder	1	3.7
Staff led, elder protected	1	3.7
This board is part staff, part lay people from the membership	1	3.7
Volunteers	1	3.7
Voted in members of the church	1	3.7
A few lay people and Lead Pastor's Mentor	1	3.7
Total	27	100.00

For those multisite churches that have a “governing board” at the top of their organizational chart (per survey question 6), table 14 lists a variety of persons who serve on this board. Respondents to survey question 7 indicate that “elders” are the most likely candidates to serve on the governing board (26 percent).⁸ The person that is second most likely to serve on the governing board is the senior pastor (23.1 percent). Of those churches with governing boards at the top of their organizational chart, 17.4 percent of them allow their Executive Pastor to serve on this board. While it is possible that this number is higher (based upon vague language used by some respondents in the “other” section), only 1.1 percent of respondents specifically indicated that campus pastors serve on their governing board.

⁸When taking into consideration the “other” responses for question 7, two additional respondents indicates that “elders/pastors” serve on this board. This makes the overall percentage of elders on the governing board 26.57 percent.

Table 15. Members of executive or senior leadership team

Q8: If you have an executive or senior leadership team, who serves on this team? (Check all that apply)

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
Senior Pastor/s	182 ⁹	29.3
Executive Pastor/s	168	27.1
Multi-Site Director	42	6.8
Campus Pastor/Coordinator from each campus	73 ¹⁰	11.8
Campus Pastor/Coordinator from <i>some</i> of the campuses	26	4.2
Community Groups Pastor or Director	35	5.6
Children's Pastor or Director	24	3.9
We do not have an Executive Team	14	2.3
Other	63	10.1
Total	621	100.0

Table 16. Summary of "other" responses from table 16

<i>Responses</i>	<i>Frequency</i>	<i>Percent</i>
Staff Pastors	59	49.6
Executive Director	29	24.4
Missions Pastor	12	10.1
Ministry Director	6	5.0
Elders	4	3.4
Miscellaneous	9	7.6
Total	119 ¹¹	100.0

⁹The number "182" includes 3 responses from the "other" responses that were transferred to table 16 in order to consolidate the data.

¹⁰The number "73" includes 3 responses from the "other" responses that were transferred to table 16 in order to consolidate the data.

¹¹The "total" number of "Other" responses in table 17 (119) differs from the total in table 16 (63) because of the initial "other" responses in table 16. Many of the responses included multiple answers.

Tables 15-16 summarize the results from Q8, which sought to identify those who serve on the executive or senior leadership team in multisite churches. The most common position to serve on the executive or senior leadership team is the senior pastor (29.3 percent). Next, the executive pastor serves on this team 27.1 percent of the time. 15.9 percent of the time, campus pastors serve on the senior or executive leadership team. Typically, these campus pastors serve as representatives from *each* of the campuses (11.8 percent), and other times only some of the campus pastors participate on the executive team (4.2 percent).

Table 17. Campus pastor reports
Q9: As a campus pastor, to whom do you report?

	<i>Frequency</i>	<i>Percent</i>
Senior Pastor	74	33.2
Executive Pastor	72	32.3
Multi-site Director	28	12.6
Other	28	12.6
Senior Leadership Team	17	7.6
Governing Board	4	1.8
Total	223	100.0
Missing = 20		
Associate Pastor over Campus Pastors and Worship	1	
Associate Pastor that oversees worship and campus pastors.	1	
Associate Pastor/Worship Pastor	1	
Both Senior & Executive Pastors	1	
Campus pastors have two reports: Lead Pastor and Executive pastor. We send weekly reports to both and they respond. Accountability happens through the executive pastor; vision happens through the lead pastor.	1	
Central Campus Pastor	1	
Discipleship Pastor	1	
Executive Multisite Pastor	1	
Executive Pastor	1	
Executive pastor of ministry similar to multi site director	1	
I am the senior pastor to whom the campus pastor reports.	1	

Continued—Table 18. Campus pastor reports

	<i>Frequency</i>
Lead Pastor	3
Lead and Executive Pastor	1
Missions Pastor	1
Missions pastor	1
Missions/Outreach Minister	1
Nick Floyd oversees all staff	1
Senior Campus Pastor	1
Senior Pastor/Multisite Pastor/ & Campus Pastors meet every week.	1
Staff Team Lead	1
The senior pastor for ministry and the executive pastor for finance	1
We have a multi-site director, and he is on the executive team. The answer for our church is multiple options for this question.	1
Directing Elders	1
I report to the executive pastor on all things concerning finance or policy. All ministry decisions are made with the senior pastor	1
Not sure	1
We technically call him Executive Director of Ministry Growth.	1
Total	28

From table 17, a number of clear observations can be made as it relates to the reporting structure for campus pastors. First, after taking into consideration answers found in the “Other” category, 69.1 percent of campus pastors indicated they report either to the senior pastor or executive pastor.¹² Furthermore, 86.5 percent of campus pastors report to a single individual. These individuals to whom they report vary in their positions, including the following: senior pastor (35.4 percent), executive pastor (33.6 percent), multisite director (13 percent), associate pastor (1.3 percent), missions pastor

¹²In the “Other” category, an additional three campus pastors indicated they report to an executive pastor, and an additional 5 campus pastors responded that they answer to their senior pastor.

(1.3 percent), central campus pastor, discipleship pastor, senior campus pastor, and executive director of ministry growth (all .44 percent).

Only 2.7 percent of campus pastors explicitly indicate they have multiple, direct reports. Five of these instances responded they reported to both their senior pastor and executive pastor. One campus pastor respondent reports to both the senior pastor and a multisite pastor. However, 10.3 percent of campus pastors report to a formal leadership team. These various teams include the following: senior leadership team (7.6 percent), governing board (1.8 percent), staff team (.44 percent), and directing elder team (.44 percent). Thus, between the explicit multiple reports and the formalized teams, 13 percent of campus pastors report to multiple people on some level. Only one campus pastor responded he was “not sure” as to whom he directly reported.

Typology of Leadership Structures

In question 10, the respondents were asked to summarize their church’s flow chart and/or reporting structure. These responses are recorded in appendix 12. Following an analysis of appendix 12, a typology of the most common leadership structures in multisite churches was developed. Each of the 198 responses provided in appendix 12 were analyzed and coded based upon key, emerging themes in each church’s leadership structure. The categorization was based primarily upon two variables: who served at the top of the organizational chart and the location of the campus pastors in the hierarchy. Thus, each structure’s title reflects these two components, including the “tier” on which campus pastors are placed on the organizational chart. The higher the tier number, the lower the campus pastor is placed on the flow chart. For example, a campus pastor that serves on Tier 2 is only one step below the top of the organizational chart. However, a campus pastor that serves on Tier 4 or 5 is at or near the bottom of the organizational chart in terms of authority.

Ultimately, 9 leadership structures were identified that by and large encompassed the majority of the 198 responses. Granted, of the 198 responses provided to question 10, none of them were exactly alike. Thus, one could have established a typology of 198 various leadership structures in multisite churches. However, the typology provides *general* categories for multisite leadership structures. Certainly, a number of multisite churches may find that their particular leadership structure does not fit deftly into one of these categories.

The typology that was constructed is represented in Figures 2-10 below.¹³ In Figures 2-8, solid lines represent direct reports whereas dotted lines represent a second, often less formal, report. In cases where a line is both dotted and solid, this indicates the report may be either direct or indirect, depending on the church. To simplify Figures 2, 3, 5, 6, and 7 below, “Campus Staff C” may have connecting lines that “Campus Staff A” and “Campus Staff B” do not show. Here, it should be assumed that “Campus Staff A” and “Campus Staff B” have the same reporting structure as “Campus Pastor C.”¹⁴

As discovered in table 17, in 61.1 percent of multisite churches, the senior pastor is found at the top of the organizational chart. Figures 2-4 below depict 3 versions of leadership structures in which the senior pastor is at the top.

¹³As discussed in chap. 2, multisite leadership models are often characterized by a matrix-style structure. In question 10, there were 18 explicit mentions of matrix-like structures, or structures that involved multiple reports and/or influences. For a number of quotes reflecting this dynamic in multisite leadership structures, see appendix 6. This kind of structure is built around multiple dimensions and is characterized by organizational members having more than one superior to whom they report.

¹⁴In figures 2, 3, 5 and 7, the dotted lines connecting “Campus Staff A,” “Campus Staff B,” and “Campus Staff C” indicate that each of the campus staffs are ultimately connected to the “global/central” staff. In Figure 6, the dotted lines connecting “Campus Staff A,” “Campus Staff B,” and “Campus Staff C” indicate that each of the campus staffs are linked to the “associate staff.”

Senior Pastors at Top of Organizational Chart

In Figure 2, the senior pastor presides over a senior or executive leadership team. ¹⁵ In this model, the campus pastor serves on the third tier of the leadership structure. The campus pastor typically reports to either the senior pastor or executive pastor. ¹⁶ In this matrix model, the campus pastor works alongside global directors/central staff ¹⁷ to oversee the staff at each local campus. Campus staff may report to both the campus pastor and global directors/central staff (one report is direct, while the other is

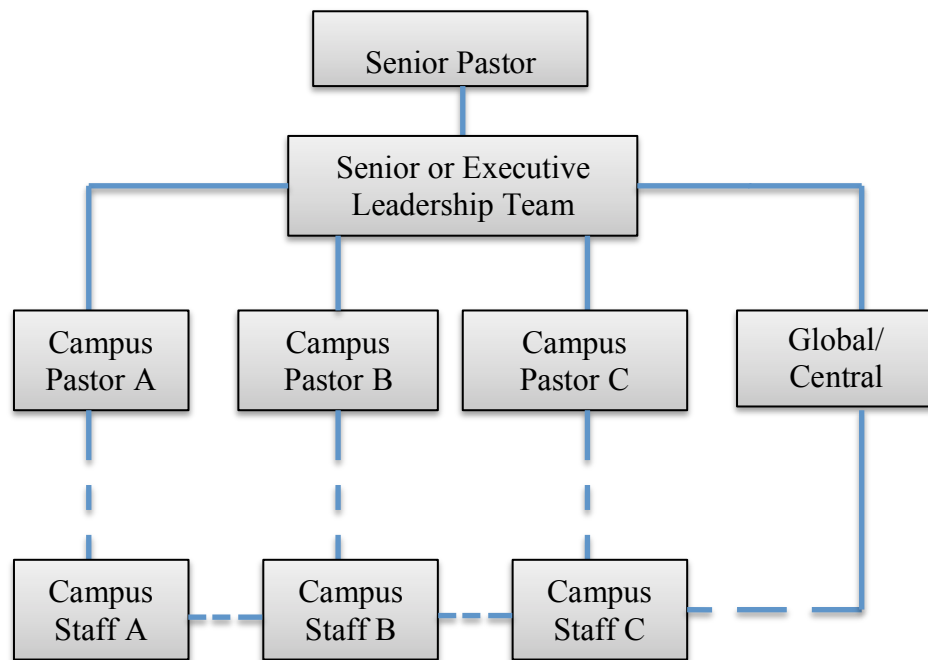


Figure 2. Senior pastor driven/campus pastor Tier 3

¹⁵Table 16 provides a summary of those who most commonly serve on the senior or executive leadership team.

¹⁶Table 17 indicates that 69.1 percent of campus pastors directly report to either their senior pastor or executive pastor.

¹⁷Multisite churches use different terms to describe the positions of global directors or central staff. It generally refers to those positions that preside over specific areas of ministry for all of the campuses (student ministry, children's ministry, worship ministry, small groups, etc.).

typically more informal). In some cases, campus staff reports directly to the campus pastor, and in other cases campus staff reports directly to the global directors/central staff, depending on the multisite church. Thus, Figure 2 utilizes single lines that are both solid and dotted (to indicate the direct report could go to more than one supervisor in the figure).

Three examples of the model found in Figure 2 are explained below in direct quotes from campus pastors whose churches represent this model. These answers were given in response to question 10, “Please summarize your church's flow chart and/or reporting structure.”

Multisite Church A: “Lead Pastor, Executive leadership team, Campus pastors, Campus ministry leaders. The campus pastors and global ministry leaders work together in a matrix to give leadership to the campus specific ministry leaders.”

Multisite Church B: “We call it a matrix. As a campus pastor my direct report is to the executive pastor. The Sr. Pastor calls the plays and with the help of Multi campus Directors I lead in executing the play for the Chatsworth campus.”

Multisite Church C: “We utilize a matrix organizational chart. Each campus pastor works shoulder to shoulder with different department heads (Connections Director, Children's Ministry Director, Worship Pastor, Small Groups Pastor, etc.) to equip and pastor volunteer leaders and teams for key ministries. Campus Pastors report to an Associate Pastor (part of our Lead Staff), who then communicates with our Lead Pastor on the health of each campus.”

Below, Figure 3 depicts a multisite leadership model in which the senior pastor is located at the top of the organizational chart, followed by key staff positions (including campus pastors).¹⁸ In this model, campus pastors serve on the second tier of the

¹⁸Besides campus pastors, other examples of key staff positions that serve on this second tier of leadership include the executive pastor and other global or area directors.

leadership structure. Thus, this model is distinguished from the model in Figure 2 in that the senior or executive leadership team in Figure 2 is replaced by campus pastors and other lead staff positions. Similar to Figure 2, in this model, campus staff reports to either campus pastors or global directors, and in some cases, they report to both.

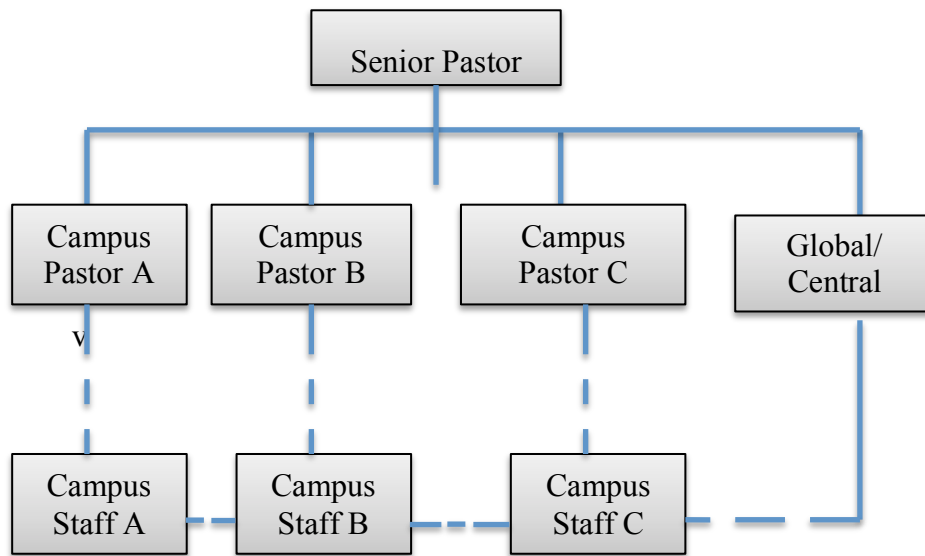


Figure 3. Senior pastor driven/campus pastor Tier 2

Two examples of the model found in Figure 3 are explained below in direct quotes from campus pastors whose churches represent this model. These answers were given in response to question 10, “Please summarize your church's flow chart and/or reporting structure.”

Multisite Church A: “It's a matrix. Directors/ministers report to area coordinators and campus pastor. Area coordinator for philosophy and vision, campus pastor for people and logistics. The executive staff all reports to the senior pastor.”

Multisite Church B: “Senior Pastor to Directors and Campus Pastors ---
Campus Pastors over Campus Managers, and Directors over Ministry Managers and
Specialists.”

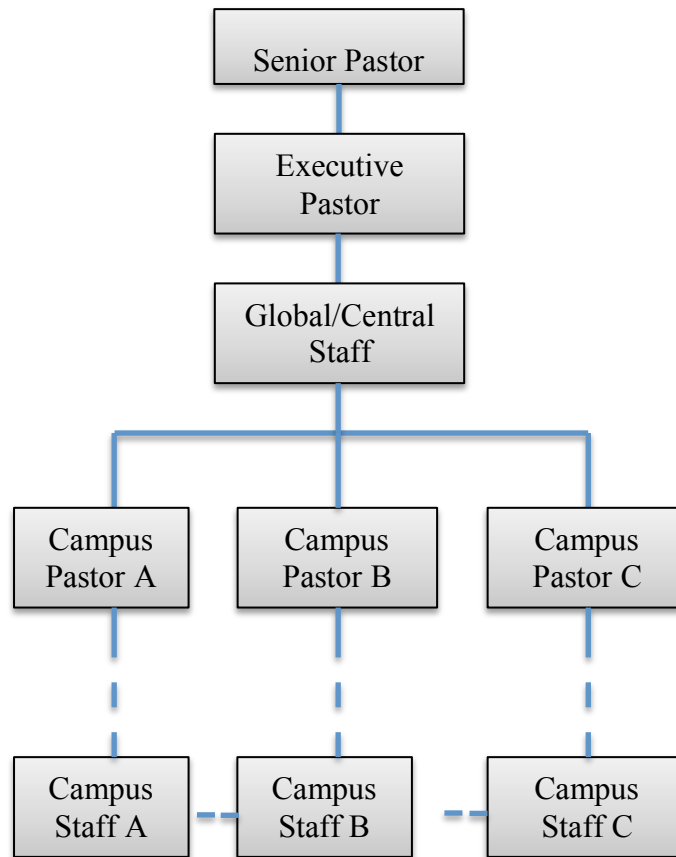


Figure 4. Senior pastor driven/campus pastor Tier 4

In figure 4, the senior pastor is over the executive pastor, followed by global directors/pastors, campus pastors, and campus staff. In this model, campus pastors are located on the fourth tier of the organizational chart, placing them lower than in Figure 2 and Figure 3. An example of this kind of leadership structure is found in the following

response to question 10: “Senior Pastor; Executive pastor; Senior Team (Group Life Pastor, Administrative Pastor, Weekend Pastor); Family Pastor/Campus pastor; Staff.” In this model, campus staff may report to either the campus pastor and/or global directors/central staff.

Governing Board at Top of Organizational Chart

The next two models, Figures 5-6, represent structures in which a governing board is found at the top of the organizational chart. According to table 13, 23.9 percent of multisite church leadership structures have a governing board at the top of their flowchart.¹⁹ Figure 5 represents a governing board that includes the senior pastor, and Figure 6 depicts a governing board that does not include the senior pastor.

Figure 5 represents a multisite leadership structure in which the senior pastor (and sometimes executive pastor) serves on the governing board at the top of the organizational chart.²⁰ Next, this model continues with a senior or executive leadership team,²¹ followed by campus pastors/central staff, and then campus staff. In this model, campus pastors serve on the third tier of leadership in the organizational chart.

¹⁹For a summary of the people or positions that typically serve on the governing board in multisite churches, see table 15.

²⁰In some cases, respondents indicated the senior pastor was “accountable” to the governing board, not specifying the degree to which he served *on* this board versus the degree to which he served *under* this team.

²¹Table 16 provides a summary of those who most commonly serve on the senior or executive leadership team.

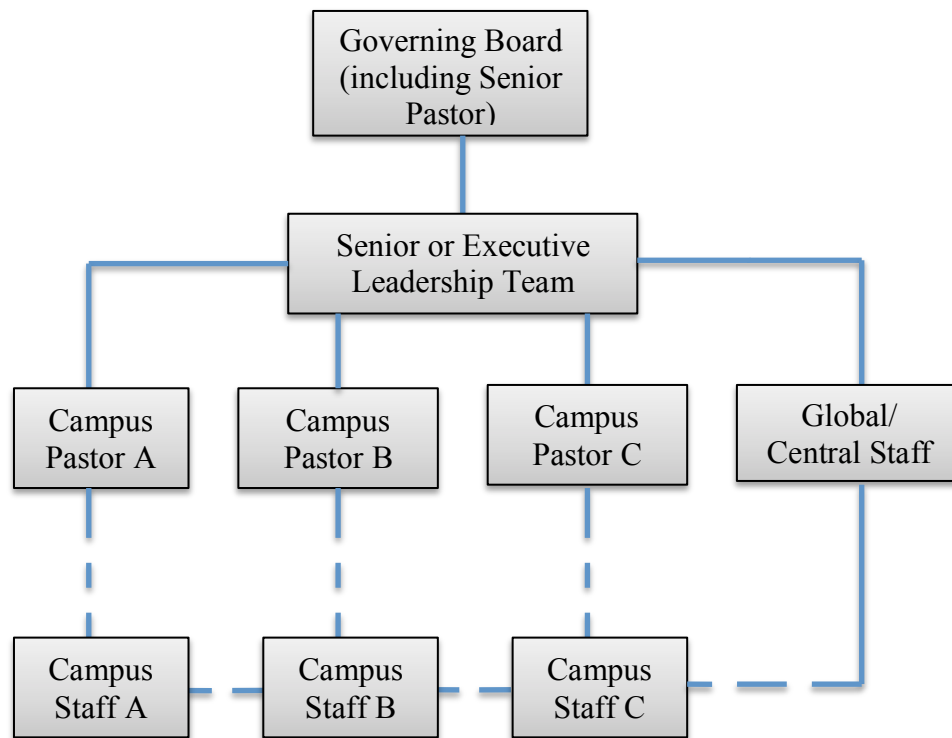


Figure 5. Governing board and senior leadership driven/campus pastor Tier 3

An example of this kind of leadership structure is found in the following response to question 10: “1. Elders - Senior Pastor - Catalyst Team 2. Administrative Team - Multi-Site Director 3. Campus Pastors - Ministry Champions - Accounting Office - Human Resources Department 4. Ministry Staff.”

Figure 6 represents a multisite leadership structure in which a governing board serves at the top of the organizational chart, yet the governing board does *not* include the senior pastor. Instead, the senior pastor reports directly to the governing board. Then, under the senior pastor serves varying combinations of other senior staff (this may include the executive pastor or other global directors/pastors). Following these various senior staff positions are the campus pastors/associate staff, and then campus staff. Thus, in this model, campus pastors serve on the fourth tier of leadership.

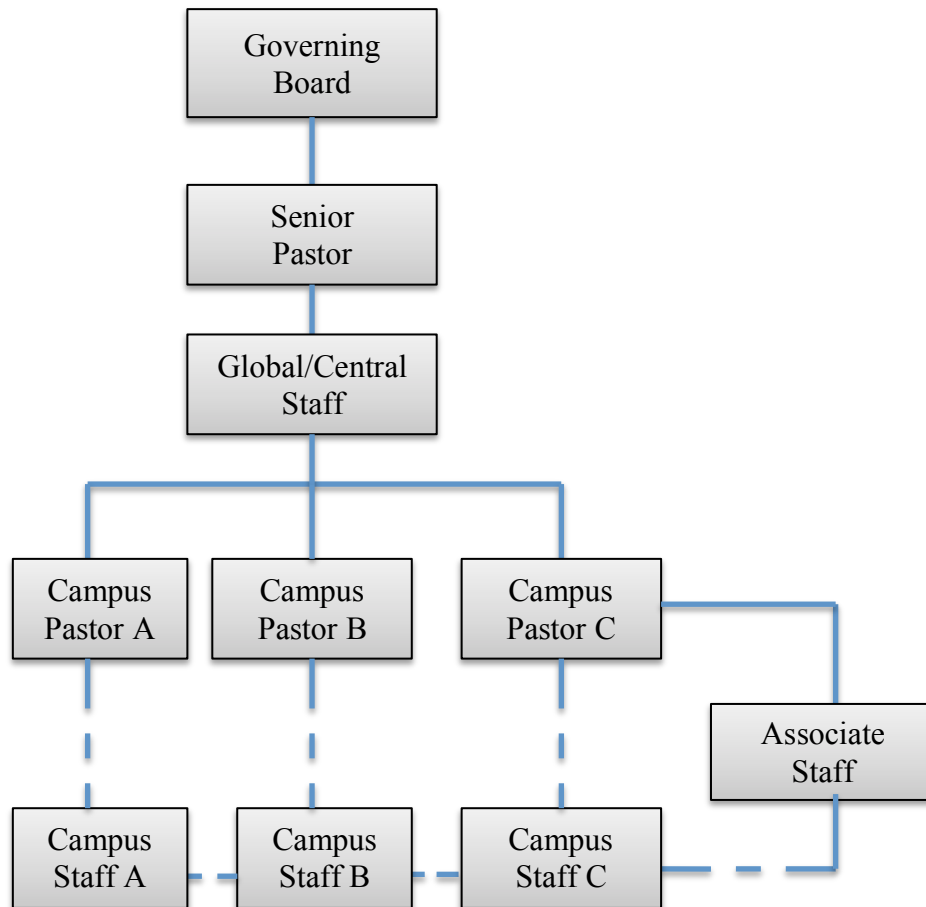


Figure 6. Governing board driven/campus pastor Tier 4

An example of this kind of leadership structure is found in the following response to question 10: “The Elder Board oversees the entire church followed by our Senior Pastor who oversees the Executive Pastor, Operations Pastor and Worship Pastor. The Executive Pastor oversees the Campus Pastors as well as other Associate and Administrative Pastors and Directors. The other Pastors oversee the rest of the support staff.”

Senior or Executive Leadership Team at Top of Organizational Chart

Figure 7 depicts a multisite leadership structure in which a senior or executive leadership team resides at the top.²² Under this team on the second tier of leadership serves a combination of key staff members, including campus pastors. Then, on the third tier of leadership serves campus staff.

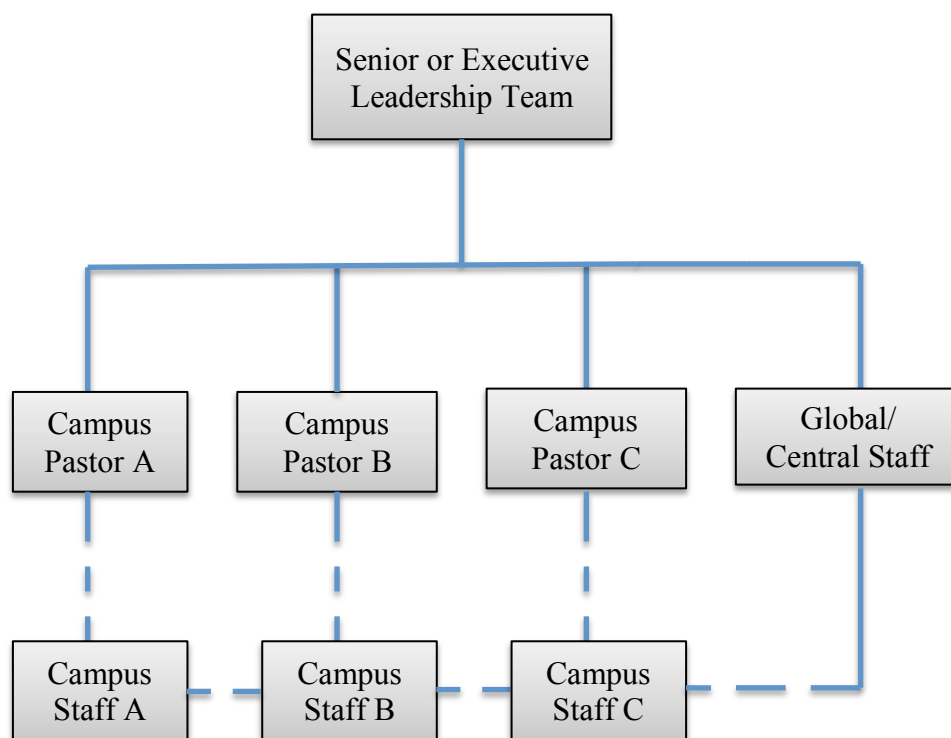


Figure 7. Senior leadership team driven/campus pastor Tier 2

²²Table 16 provides a summary of those who most commonly serve on the senior or executive leadership team. As noted in two of the examples provided with Figure 7, some multisite churches utilize more than one “senior” or “lead pastor,” all of which serve on the senior or executive leadership team.

Three examples of the model found in Figure 7 are explained below in direct quotes from campus pastors whose churches represent this model. These answers were given in response to question 10, “Please summarize your church's flow chart and/or reporting structure.”

Multisite Church A: “Executive Team: Sr. Pastor, Ops/Ministry Services Pastor, Ministry Environments Pastor, Next Steps Pastor, Multisite Pastor. Central Team: Executive Team, Operations, Programming/Worship, Families, Serve, Grow, Campus Pastors. Missions Campus Team: CP, Worship, Kid City, Students, Grow/Serve/Assoc., Admin, Facilities.”

Multisite Church B: “We have 3 lead pastors. We have a lead pastor of teaching, an executive lead pastor and a lead pastor of strategy. Together, all the ministries report to one of these men. There is an executive team that is made up of these three men plus five others whose title say what they do: executive pastor of weekend ministries, CFO, director of missions/finance, executive pastor of discipleship and executive pastor of campuses. The campus pastors report to the executive pastor of campuses. The central ministry leaders report to the executive pastor of discipleship ministries.”

Multisite Church C: “We have 3 co-pastors at the top, 2 campus pastors report to those 3 guys, all ministry areas report directly to senior pastors. Campus pastors have influence over lower staff, but don't carry any formal authority over them.”

Campus Pastors in Shared Leadership at Top of Organizational Chart

Figure 8 represents a multisite leadership structure in which campus pastors (considered to be “elders” in this model) serve alongside other elders on a central elder team equal to the highest level in the church.²³ While this team is not “over” all of

²³Given the variation used in language to describe this team in various multisite churches, it is

the other elders of the church, they are uniquely empowered by the other elders to serve as a senior decision-making team. Regardless of the language used to describe this team, it generally consists of senior leadership and campus pastors. In some cases, respondents used the language of “first among equals” to characterize the senior pastor’s role on this governing board.

Additionally, each local campus is governed by its own team of elders, with the campus pastor serving as the “first among equals.” These local elders primarily oversee their local congregation alone, though they are ultimately recognized as elders of the entire church (not limited to their specific campus). Often, the elders at each local campus then report either formally or informally to their respective campus pastor and/or the larger elder team of the entire church.

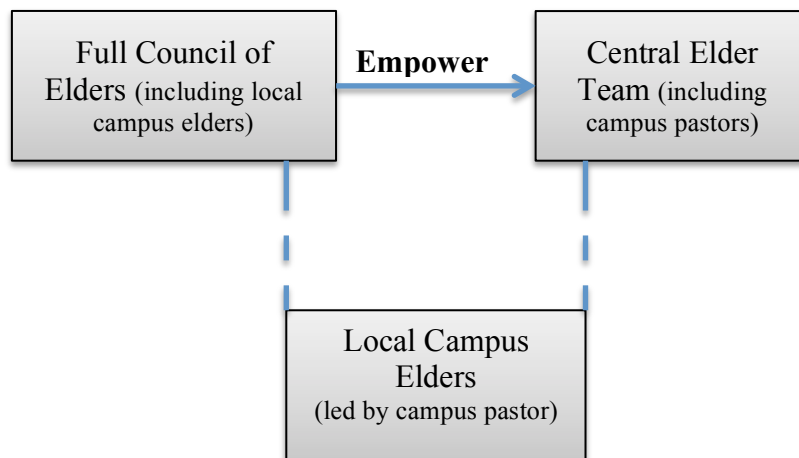


Figure 8. Elder led globally and locally/equal campus representation/campus pastor Tier 1

difficult to pinpoint exactly how often this model presides. Based upon question 7 in which campus pastors were asked if they served on their church’s “governing board,” only 1.1 percent responded favorably. However, responses to question 8 indicate that a total of 15.9 percent of campus pastors serve on their senior or executive leadership team. Typically, these campus pastors serve as representatives from *each* of the campuses (11.8 percent) and other times only some of the campus pastors participate on the executive team (4.2 percent).

An example of the model found in Figure 8 is explained below in direct quotes from a campus pastor whose church represents this model:

[The church] is elder led and elder governed. We have a Lead Pastor for the entire church that serves as a lead elder among equal elders. Each congregation (campus) has a Lead Pastor that serves alongside of a congregational eldership team. The Lead Pastor is one member of the 'Support Team' ('Senior Leadership Team'). This team consists of the Lead Pastors of each congregation (campus), the Lead Pastor for [the church] as a whole, and certain leaders that have support leadership for the church as a whole. Every elder in the church is also a 'congregational elder' but not all 'congregational elders' make up the 'Support Team.' Congregational elders report to all of the elders in their congregation; since each congregation has a lead pastor, the congregational lead pastor serves as the leader among equals. Each lead pastor 'reports' to the other members of the 'support team.' There is a real sense in which each elder in our church 'reports to' any other elder in the church. But not all elders in the church share the exact same load or responsibility for [the church] as a whole. Some elders are uniquely gifted to oversee a specific congregation while others are uniquely gifted to serve and support the church as a whole.²⁴

In Figure 9, a multisite leadership structure is illustrated in which a senior leadership team oversees the multisite church as a whole and makes decisions that impact every campus. Similar to Figure 8, in addition to other senior leadership, this team consists of campus pastors from each congregation. Under this senior leadership team are teams of local elders at each campus. Here, the campus pastor serves as the first among equals. However, unlike in Figure 8, these local elders do not serve on a larger elder team that ultimately oversees the entire church. Furthermore, while the senior leadership team could technically overrule a local campus' decision, "the actual function leaves almost all of the local decision-making to the local elders and staff. Some decisions (i.e. budget, property, hiring/firing of Lead Pastor) require the teams to work together with the [senior leadership team] having the final say."²⁵

²⁴This quote was taken from responses provided to Question 10, as summarized in appendix 12.

²⁵Lead Pastor A, email exchange with researcher on December 28, 2015. This pastor's church was represented in the survey responses. Thus, the researcher followed up with the lead pastor for clarity on the survey responses submitted by his campus pastors.

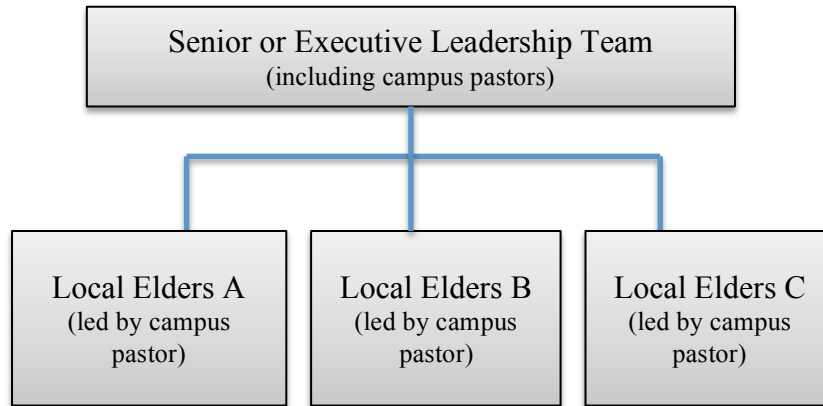


Figure 9. Senior leadership team led/equal campus representation/campus pastor Tier 1

An example of the model found in Figure 9 is explained below in direct quotes from a campus pastor whose church represents this model: *Multisite Church A*:

“Each congregation (we don't use the word ‘campus’) is led by a team of local elders and a Lead Pastor, who preaches and provides visionary leadership for that congregation. Each congregational Lead Pastor is part of a ‘Leadership Team’ that also includes a CFO, pastor emeritus, and a Lead Pastor [the Lead Pastor] who is a first among equals for all of [the church]. [The Lead Pastor] does NOT lead a congregation, but rather provides pastoral and visionary leadership for all the Lead Pastors and for [the church] as a whole.”

Figure 10 represents a final and scarce model in which the congregation serves at the top of the organizational chart. Under the congregation may serve either a board of deacons or trustees (or something similar). The senior pastor and/or executive pastor serve under this board, followed by a leadership team including campus pastors, and then associate-level staff.

While very little data was available to contribute to this model, a brief example of this kind of leadership structure is found in the following response to question 10: “Church Body; Trustees; Senior Pastor; Executive Pastor; Senior Leadership Team; (Campus Pastors, Discipleship, etc.) Associate, Full and Part Time Pastors.”

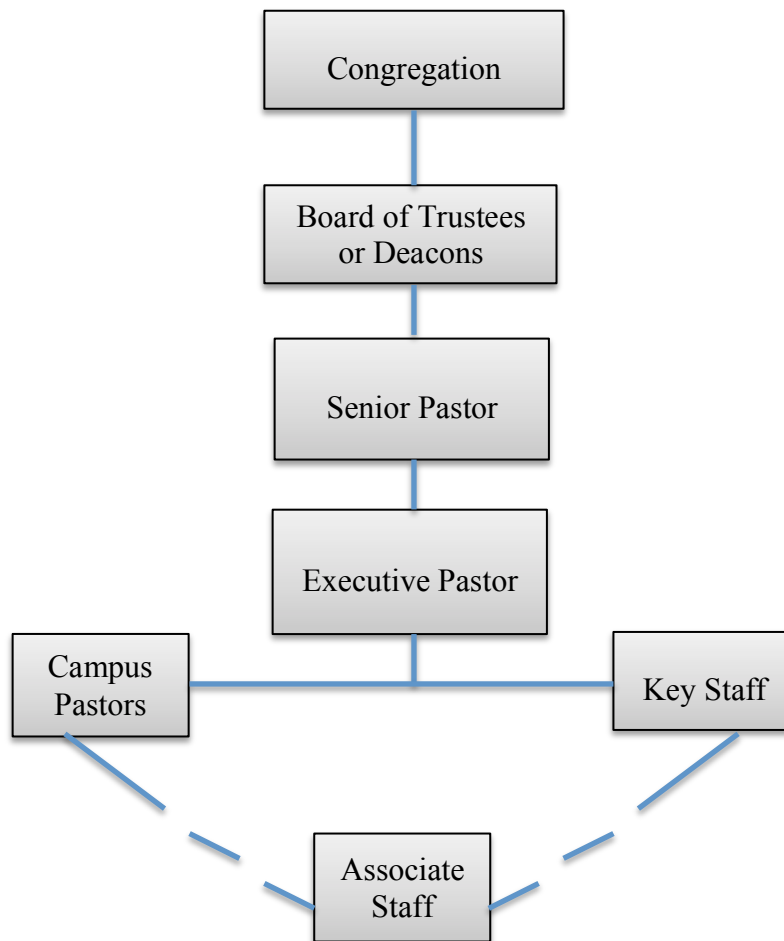


Figure 10. Congregational governance/staff led/campus pastor Tier 5

Findings Related to Research Question 2

While the first research question sought to provide a general framework for multisite leadership structures, the second research question was aimed at identifying the source of decision-making authority within the structures. Specific questions were asked related to church discipline, budget approval and changes, hiring of new staff, and other ministry-related decisions. The second research question was, “Where does decision-making authority lie in multisite churches?” On the MLS questionnaire, questions 13-14 helped answer this question. The results from survey questions 13-14 are displayed in tables 18-22 below.

The results from tables 18-21 below indicate a few clear trends. First, decision-making authority related to budget approval, budget changes, and large financial purchases significantly lies outside of the local campus. On the final decision for each campus's annual budget, only 4 percent of individual campuses have the final authority.²⁶ However, in 75.1 percent of multisite churches, the final decision-making authority for budget approval lies within the senior or executive level, external from local campus leadership.²⁷ The remaining 21 percent of multisite churches allow their entire congregation to make the final decision on the budget.²⁸

In terms of budget *changes* throughout the year and large financial purchases, there lies slightly more freedom at the local campus level, 14.9 percent (as compared to only 4 percent on the *final approval* of the budget), but the primary source of authority is still found among the church's senior or executive leadership (75.6 percent). 9.5 percent of multisite churches require an overall congregational vote for large financial purchases or significant budget changes.

On matters related to church discipline and the hiring of new staff, local campus leadership has more authority than it does in the financial realm. 50.8 percent of multisite churches handle church discipline cases at the senior or executive level external to the local campus. In 47.2 percent of multisite churches, the final decision in cases of church discipline is made at the local campus level, primarily by the "campus pastor/site

²⁶In the analysis from tables 19-22, when the researcher refers to the "individual" or "local campuses," he is referring to the combination of the following two responses on question 13: "Campus pastor/site minister/campus coordinator/lead pastor for each campus," and "congregation of each particular campus."

²⁷In the analysis from tables 19-22, when the researcher refers to the "senior or executive level," he is referring to the combination of the following three response options on question 13: "executive/senior leadership team of entire church," "governing board," and "senior/lead pastor of entire church."

²⁸In this chapter, when the language of "entire congregation" is used, it refers not simply to local campus congregation but to the collective congregation representing all campuses.

minister/campus coordinator/lead pastor for each campus.” Similarly, 58.8 percent of multisite churches make final decisions for hiring new campus leadership at the senior or executive level, while 38.7 percent of churches make this decision at the local campus level.²⁹

Table 18. Final decision-making authority: Cases of church discipline
Q13A: Who makes the final decision in cases of church discipline at your campus?

	<i>Frequency</i>	<i>Percent</i>
Campus pastor/site minister/campus coordinator/lead pastor for each campus	84	42.6
Executive/Senior Leadership Team of entire church	49	24.9
Governing Board	30	15.2
Senior/Lead Pastor of entire church	21	10.7
Congregation of each particular campus	9	4.6
Congregation of entire church	4	2.0
Total	197	100.0
Missing	46	

²⁹In the “Other” responses provided by those campus pastors who took the MLS Questionnaire, a noteworthy finding is that ten of the respondents indicated that a number of these decisions related to finances and hiring, in particular, are decisions made by a combination of both local and central staff.

Table 19. Final decision-making authority: Budget approval
Q13B: Who makes the final decision in budget approval at your campus?

	<i>Frequency</i>	<i>Percent</i>
Executive/Senior Leadership Team of entire church	77	38.3
Governing Board	54	26.9
Congregation of entire church	42	20.9
Senior/Lead Pastor of entire church	20	10.0
Campus pastor/site minister/campus coordinator/lead pastor for each campus	6	3.0
Congregation of each particular campus	2	1.0
Total	201	100.0
Missing	42	

Table 20. Final decision-making authority: Large financial decisions
Q13C: Who makes the final decision in budget changes or large financial purchases at your campus?

	<i>Frequency</i>	<i>Percent</i>
Executive/Senior Leadership Team of entire church	95	47.3
Governing Board	34	16.9
Campus pastor/site minister/campus coordinator/lead pastor for each campus	25	12.4
Senior/Lead Pastor of entire church	23	11.4
Congregation of entire church	19	9.5
Congregation of each particular campus	5	2.5
Total	201	100.0
Missing	42	

Table 21: Final decision-making authority: Hiring of new staff
Q13D: Who makes the final decision in the hiring of new staff at your campus?

	<i>Frequency</i>	<i>Percent</i>
Campus pastor/site minister/campus coordinator/lead pastor for each campus	75	37.7
Executive/Senior Leadership Team of entire church	65	32.7
Senior/Lead Pastor of entire church	35	17.6
Governing Board	17	8.5
Congregation of entire church	5	2.5
Congregation of each particular campus	2	1.0
Total	199	100.0

Missing

44

All of these are a mix and don't necessarily fit into those categories. Hiring for instance is generated/approved by both Central Departments and local campus pastors.	1
Almost all of these decisions are decide collaboratively between campus pastors, senior pastor and executive pastor. Though final authority lies with senior and executive pastor	1
Campus Pastor and campus leadership are included in main financial decisions, too	1
Exec pastor is active in each area	1
For situations 1 and 4 - the local elders of the specific congregation would have the final decision	1
Governing Board = Trustees	1
Hires are a mix of XP's and CP's	1
Hiring is currently with the CP; however, a change may be considered down the road.	1
Hiring question needs more explanation. Campus pastor make final decision on who they hire, but Executive pastor approves all request for staffing request, salaries, staffing transitions or changes, etc.	1
Hiring really depends on the staffing position. There is a heavy involvement from our executive team, with the Campus Pastor having the final decision.	1
Obviously large expenditures are run through our Executive Pastor, but there is a lot of trust in the CP for campus needs.	1
Our Church Planting Team makes decisions on added staff at campuses and salary raises with only information to our Personnel Team (laymen).	1

Continued—Table 21. Final decision-making authority: Hiring of new staff

<i>Other text responses</i>	<i>Frequency</i>
Over all it is a coordinating effort between Campus Pastor and Executive Pastor Team for decisions with staff, budgets and ministry decisions	1
Sr. Pastor gives final budget approval before voted on/affirmed by the church membership	1
Staff Resource Team provides "final approval" for these last two questions	1
Take these answers lightly...I find myself asking if I really know the answer.	1
The HR department in conjunction with the campus director of said ministry area	1
The Lead pastor has the FINAL say in anything at our campus, but I would say 80 percent he doesn't get involved in any of these questions. Only if something seems outside the boundaries would he intervene... I would say I have as much freedom as I could have, but has accountability and oversight.	1
There is some overlap. Approval for hires has to be ok'd by the Leadership Team but the specific campus takes the lead on hiring.	1
These questions should not be put on this code. Many of the answers had more than one response.	1
This should be a "check all that apply" question. To each answer, it's a relational outworking of the "executive / senior leadership team" and the "elders of each campus".	1
With input from campus pastors	1
Hiring and firing is a combined effort with central representative and executive leadership	1
Most decisions are made by the campus pastor, lead pastor and executive pastor together	1
Total	24

Question 14, as summarized in table 22 below, asked campus pastors those areas in which they had the freedom to make decisions apart from the approval of a higher authority. The highest response rates were “outreach strategies” (82.8 percent), “receiving new members” (64.6 percent), and “adding new programs/ministries” (49.5

percent). At the local campus, only 8.6 percent had authority in the area of “changing ministry philosophy/direction.” Furthermore, only 15.7 percent of campus pastors responded they had the final authority in “adding new church officers (elders, pastors, deacons, etc.).”

Not only were respondents given the opportunity to choose more than one option on question 13, they were also given the opportunity to write in “other” (a total of 18.2 percent of the responses for this question). Of the 36 “other responses,” 11 of them (30.6 percent) clearly articulated a team-based/collaborative approach with senior leadership in areas of decision-making. In other words, the freedom possessed by these campus pastors is accompanied by significant checks and balances with the senior leadership of the church.

Table 22. Campus pastor decision-making authority
Q14: As a campus pastor, what kind of decisions can you make for your campus apart from the approval of a higher authority? (you may choose more than one answer)

<i>Decision</i>	<i>Frequency</i>	<i>Percent</i>
Outreach strategies	164	82.8
Receiving new members	128	64.6
Adding new programs/ministries	98	49.5
Service Times	64	32.3
Hiring/firing staff	58	29.3
Worship Style	51	25.8
Other	36	18.2
Adding new church officers (elders, pastors, deacons, etc.)	31	15.7
Changing ministry philosophy/direction	17	8.6
Total	198	100.00

Missing = 45

Continued—Table 22. Campus pastor decision-making authority

<i>Decision</i>	<i>Frequency</i>
"Inreach" (strengthening of campus community) strategies, local service opportunities	1
Adding new leaders to teams – Use of the environment	1
Again, almost everything is done within the context of relationships between elders at a specific campus and "support team" (executive elders).	1
Again, small groups are flexible regarding philosophy, content, direction, etc. . . so long as they are Scripturally faithful. Campus Pastors at Daystar also handle the vast majority of leadership appointment and development within the campus.	1
All of our decisions are made as a team effort—campus pastor along with executive multi-site director.	1
Campus specific decisions	1
Contextual decisions w/in framework of the decided direction for our church. For example, we use a home group model for discipleship rather than Sunday school model because in our context we do not have facility space to manage a Sunday school model	1
Dealing with personnel at the campus level & relationship management of members, community involvement, etc. the benefit of multi site is that campus pastors work through decisions with management & executive teams. Decisions are not made in a vacuum	1
Equipping (continuing education) opportunities	1
I am the senior pastor, so this question isn't really applicable.	1
I can fire but not hire. Can install deacons but need my congregation and all the elders' approval for new pastors.	1
I have significant insight in many of these areas but decisions are often made in committee	1
I have the freedom to make small purchases (less than \$1,000). I can start new outreach programs, plan and conduct camps, special services, sports programs, and I am free to direct policy concerning facility use and maintenance.	1
I think the question implies strict distinctions in who makes decisions. Our Campus Pastors have lots of input into significant polity decisions.	1
I want to make it clear that I would not without the approval, but I do have the freedom to.	1
Initiatives to push our campus forward in reaching more people, bringing in new volunteers, strategy to bring more people to our small groups, communication from stage for where our specific campus is headed in regards to growth.	1

Continued—Table 22. Campus pastor decision-making authority

Make up of our Lead Team, Training of lay leaders, how we spend our approved budget.	1
Marketing	1
Most of those decisions are joint decision between Campus Pastors and other Departmental leadership and some we are inflexible on. The direct dealing with people, classes, counseling, bible studies, “Campus Level events” (worship nights, prayer events, etc.) can be modified or changed semi-dependently as long as we stick within a few parameters.	1
None	8
Our Life Group leaders function like deacons. I can add those without approval. Further, we do live teaching every week (and so, obviously, are deciding the particular content and creative elements for each message.) Also, our local music pastor chooses the songs for our campus each week.	1
There is lots of freedom for Campus pastors to lead and make decisions, but none happen without collaboration with Department/Central staff and Executive pastor input	1
We are pretty consistent and clear in our direction, we don’t deviate from that.	1
We’re a matrix rather than hierarchy – so it’s not quite that clear.	1
With our campus it is more about communication than anything. Keeping our senior pastor in the loop. If he felt something was out of line he might would speak up, but in general we do these things on our own with him being briefed on things. Major philosophy change for the church wouldn’t change without a lot of discussion but a new direction in a specific ministry. Sure.	1
Everything above is a team approach. We all work together.	1
I bring new ideas to our mgt. team to discuss & process, I have final say on a lot, but don't want to do that in vacuum	1
On receiving new members, the process is church wide but we have the say so with each individual person.	1
The philosophy is one we are currently finding tension in. It's a little divided between some of us, even some of us at a specific campus.	1
Total	36

Findings Related to Research Question 3

The third research question asked, “To what extent are campus pastors empowered to lead their respective campuses?” In order to answer this question, campus pastors were surveyed in areas related to the control exerted by the senior leadership team compared to the levels of influence given to the local campus leadership. Additionally, campus pastors were given the opportunity to share open-endedly regarding areas of ministry in which they were given significant freedom in leadership. Finally, campus pastors responded to questions related to their role and influence in their church’s teaching ministry. On the survey, questions 11-12 and 17-20 sought to answer these questions. Tables 23-38 below summarize the responses provided by campus pastors.

An analysis of question 11 below provides 2 general conclusions. First, 76.8 percent of campus pastors agree on some level that the senior leadership team of the entire church maintains significant control over the ministries, decisions, and directions of each respective campus. At the same time, however, 63.5 percent of these same campus pastors also agreed that at least on some level, their local campus leadership was able to offer “input” to the direction, vision, and affairs of the church.

Table 23. Control of senior leadership team
Q11A: Respond to this statement: The senior leadership team of the entire church maintains significant control over the ministries, decisions, and direction of each respective campus.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Agree	70	34.5
Somewhat agree	49	24.1
Strongly agree	37	18.2

Continued—Table 23. Control of senior leadership team

Strongly disagree	16	7.9
Disagree	16	7.9
Somewhat disagree	15	7.4
Total	203	100.0

Missing = 40

Table 24. Input given to local campus leadership teams

Q11B: Respond to this statement: The leadership teams of the various campuses have considerable input to the overall direction, vision, and affairs of the entire church (not just their respective campus).

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Agree	56	28.0
Somewhat agree	50	25.0
Somewhat disagree	29	14.5
Disagree	26	13.0
Strongly agree	21	10.5
Strongly disagree	18	9.0
Total	200	100.0

Missing = 43

Question 12 sought to determine what areas of ministry campus pastors have freedom to invent and/or adapt to the needs of their local context outside of the larger vision of the entire church. Tables 27 and 28 provide a categorical breakdown of the

responses listed in table 25.³⁰ These 3 combined tables summarize campus pastors' ability to invent or adapt to the needs of their local campus's context (even if these actions were not initially encompassed under the "larger vision of the entire church"). The data from question 12 indicates that 11.2 percent of campus pastors responded that they have freedom to "invent and/or adapt to the needs" of their local context in "all" areas. Based upon these responses, it cannot be determined whether or not the campus pastors mean "all" areas without exception, or only "all" areas so long as they are consistent with the vision of the senior leadership. This potential distinction is important to make because 11.7 percent of respondents indicated they had freedom to invent and/or adapt in "everything;" however, these respondents explicitly commented that "everything" was *only* that which fell under the umbrella of the vision of the larger church. Regardless, when prompted, a total of 22.9 percent of campus pastors indicated a high level of freedom in terms of contextualization at their campus.

The specific area in which the highest number of campus pastors expressed they had freedom was that of "mission." Here, 18.7 percent of respondents indicated they have the ability to create and/or adapt to reach people with the Gospel in their particular context. The next two areas in which the greatest number of campus pastors possess freedom to contextualize is "events" (10.8 percent) and "small groups" (9.8 percent).

In terms of areas in which respondents specifically reported they did *not* have freedom, matters related to "worship" were the highest at 41.7 percent. Additionally, 29.1 percent explicitly mentioned they are not given the ability to speak into the "vision" of the church.

³⁰Note: The "total" number of responses is 195 in table 26 and 214 in table 27. This discrepancy in numbers exists because in table 26, a number of the campus pastors' answers included multiple ministries in which they had freedom to create or invent. Each of these ministries they listed were counted separately in the final analysis provided in table 27. In other words, if Campus Pastor A wrote in his response "small groups, local missions, and kids' ministry," this was counted as three separate responses in table 27.

Table 25. Campus pastors' areas of freedom

Q12: What areas of ministry do you have freedom to invent and/or adapt to the needs of your local context outside of the larger vision of the entire church?

<i>Response</i>	<i>Frequency</i>
Local missions, outreach, and community engagement	1
Adoption/foster care ministry, local ministry partnerships, some unique international ministry partnerships	1
All	3
All areas	4
All areas but personnel, facilities.	1
All areas but with consent	1
All areas except for worship services and Life Bible Studies	1
All areas except weekend production to an extent	1
All areas so long as it isn't a drastic departure from core DNA	1
All as needed	1
All but the vision.	1
All except worship	1
All ministries of the church	1
All ministry ideas are shared between campuses. The dialogue provides the filter and input of missional advancement. Once the decision is made, each campus implements according to the context and congregation of the campus.	1
All of them. But this process involves discussion with the executive staff team	1
All. Everything for us exists in the tension of owner operator and self-employed business owner.	1
Almost any area has the ability to be innovated, but innovations require communication and accountability.	1
Any and all	1
Any thing outside of our weekend and midweek experience. Community involvement and campus picnic or retreats are all up to the campus pastor if he desires.	1
Anything campus specific can be changed/ adapted	1

Continued—Table 25. Campus pastors' areas of freedom

Anything related to my campus.	1
Application of programming, local mission opportunities, local outreach opportunities	1
Are campus are located very close to each other geographically, and differ only slightly in local contexts. We still can change some events, team structure, etc. to support our context.	1
Areas of leadership development and development of campus community lies at the campus.	1
As a rule, all decisions are the same but we are able to make small tweaks within each of those decisions to best contextualize it to our specific campus	1
Assimilation and ministry teams, campus specific events, some campus specific teaching	1
At the campus level, we have the freedom to invent or adapt within the "banks of the river" determined by the larger vision of the entire church.	1
Basically anything besides the branding and basic DNA of the church. We do worship services, life groups, disciple making, missions within the context of our DNA and brand, but as long as I stay inside the lines I can do anything I want to do. I cannot decide that our church is ONLY going to have home groups and not on site groups, but I could decide what that combination looks like and what groups we will offer. We could shift worship times, but not drastically change the look and feel of the service. We do facility improvements like stage enhancements, etc.	1
Benevolence & Outreach	1
Campus related matters that do not affect the entire church	1
Campus specific decisions	1
Campus specific ministries	1
Children's, groups, ministry	1
Children, Adult Discipleship	1
Children, students	1
Classes, partnership, announcements, sermon (sometimes), mission, events	1
Community impact / service, outreach, "inreach"	1
Community outreach, Non-profits, Schools etc..	1
Connecting events at our campus	1
Connection opportunities for people	1
Contextual connection to the community	1
Contextualization of church's vision to our particular community.	1
Curriculum, schedule,	1
Discipleship classes, local outreach initiatives, community events,	1
Discipleship, community life, local and global mission.	1

Continued—Table 25. Campus pastors' areas of freedom

Discipleship, pastoral care,	1
Events that could help campus growth. What parts of weekend programming work but message, communion, and offering are all same.	1
Events, logistics, staffing.	1
Every area, as long as it doesn't contradict our values or vision as an entire church.	1
Every location feels like "Epic Church" but has the feel of the community that it is in.	1
Everything between the four walls	1
Everything but life groups and services.	1
Everything going on at the campus	1
Everything outside of Sunday AM (to a reasonable degree) including in-home groups, outreach events, fellowship events, etc.	1
Everything outside of Sunday morning worship/Sunday School.	1
First Impressions	1
First Impressions Environment, facility, Wednesday Night Prayer, Leading of DT staff, outreach events, etc.	1
Freedom is each area to modify & adjust to fit the environment & culture of the area the campus is in. Create specific ministries based on demographic (i.e. college ministry)	1
Group Life, Outreach, Serving Projects	1
Groups, Student Ministries (to an extent), Presence on stage before sermon, Guest Services, Logistics in setting up and tearing down church at a junior high.	1
Groups, community projects, missions	1
How we connect to our local community is all up to me, as well as its down within the DNA and framework of our church. The physical space is adaptable based on my community drive directives. I am able to adapt the calendar of a certain level of events on our campus. Create quarterly events based on our context and community. I have direct say in the hiring and firing process on my campus. I have direct control of my staff and its development. I have direct input to the engineering/operational projects that are improvement related.	1
I can invent or adapt any support ministry as long as it aligns with our mission and vision	1
I have the freedom to invent and adapt all ministries at the campus level.	1
I'm fairly free to adapt the vision of the church to my respective campus	1
Implementation of vision - to contextualize	1
In most areas we have a lot of autonomy, but the use of finances is directed by the Leadership Council.	1

Continued—Table 25. Campus pastors' areas of freedom

In my case none. We have shared service model where we share all resources	1
In some ways, there is a great deal of freedom for the campuses to invent and implement ideas on the campus level. The major areas where this takes place are leadership training, local outreach, outreach initiatives, men and women discipleship, and community/family building. In almost every area of ministry though, there is an open ear to listen to the campus teams as to where and how they think they can and should implement ministry ideas for any ministry area at their campuses.	1
Kids and family ministry, outreach, C-groups, deacons, staff development	1
Leadership Development on our Campus Teams	1
Limited. Marketing and outreach are campus specific	1
Local Mission Projects/ Community Support & Leadership Training	1
Local Missions/Outreach events	1
Local missional partnerships in Murray County; often test or trial ministries in a local setting (for example: trying middle school gatherings on Sunday morning)	1
Local outreach in community where the campus is located	1
Local visitation ministry / otherwise other major ministry areas run parallel on all campuses- made possible by team members loyalty to the simple vision of the Great Commission.	1
Mainly Guest Services	1
Marketing (limited)	1
Membership Class called "Foundations". Facility. Staffing needs/hires.	1
Minimal	1
Ministry that is specific to our community-for example we have a big parade in one town we have a campus and that campus gets involved with it.	1
Mission to the community, neighborhoods, community groups, local leadership development	1
Missions and ministry to the local community, staffing	1
Missions, Next Generations, Worship, Discipleship,	1
Missions, outreach, worship, classes	1
Most campus decisions outside of curriculum and weekend liturgy.	1
Most everything that we want	1
Na	1
Nearly all of them. We use the same language and verbiage, but have near total freedom to adapt to our Midtown location's community personality, needs, and culture.	1
None	5

Continued—Table 25. Campus pastors' areas of freedom

Not a ton. We are pretty high central control. But we are given freedom to flex and adapt ministry models.	1
Not much	1
Online ministries	1
Open field in all areas, as long as we remain in between the "fence posts" of our Vision & Values and our Goals	1
Our core ministries and emphases are determined on a church-wide basis. We have a lot of latitude to offer ministries/classes/events that support church-wide ministries/emphases or meet a need particular to our community.	1
Our main programs are under the direction of the larger vision. We do have the freedom to create outreach programs that fit the context of our campus.	1
Outreach	2
Outreach and ministry in the community	1
Outreach, care ministry	1
Outreach, small groups, elder & deacon pipeline/assessment and appointments, weekly discipleship ministries and campus staff structure and development	1
Outreach, specific context for our location	1
Outreach, worship culture, discipleship	1
Outside of the essential DNA components I have a lot of freedom.	1
Pastoral Care; Some outreach/evangelism; site specific support such as First Impressions	1
Preaching, worship style, look / feel of facilities / specific and contextual ways to missionally engage the city, planting strategies, etc.	1
Pretty much anything pending approval. Only once have we deviated from sermon series	1
Primarily just local outreach	1
Quite a bit of freedom in selecting preaching themes; outreach events; budget development; facilities management, etc.	1
Relationships with Volunteers	1
Sermon series, leadership training, small groups, Sunday experience environment	1
Small Group and other discipleship ministries are flexible. We cannot add "programs" or "events" that reach beyond the scope of the entire church, however.	1
Small Group structure, Community Outreach, Worship Service Flow	1
Small Groups	1
Small Groups, Preaching Ministry, Mercy Ministry	1

Continued—Table 25. Campus pastors' areas of freedom

Small groups (we use A home group model while they use a traditional Sunday school model at the original campus). We also have the ability to be far more creative in service planning for Sunday mornings, and there are several programs that we do not do as we have had the luxury of maintaining a more simple strategy and model	1
Small groups are the primary vehicle for all the ministry we do. I am free to develop leaders for any type of small group, and to empower these groups to do any type of service or leadership within the campus or the community. For example, my campus has more young families than our other campuses, so we have a lot more parenting type groups.	1
Small groups, youth, random events, etc...	1
Some aspects of programming. All children's ministries are called Cross Kidz, all student services are called Merge, etc.	1
Some flexibility if it fits the DNA of FCC	1
Some outreach and guest services have more contextual freedom	1
Special events at our church campus, whether it be internal or external for the community. We do have some adaptation to our age graded ministries due to facility restrictions. Those slight changes are agreeable and seen as necessary.	1
Sunday is pretty standard & we run plays (i.e. events, classes etc.) at all campuses that we have experienced working but we have freedom to try & fail. One campus has really exceed in an after school program & other campuses are following suit for example	1
Summer outreach activities.	1
That varies from season to season. Very unclear on his one.	1
The Sunday morning preaching.	1
The entire campus ministry, from Worship to Operation	1
The implementation of individual ministries.	1
The whole ministry of our campus.	1
There is freedom within the vision framework of the church. Each campus pastor champions the need of their site & work through issues in conversation with management & executive teams.	1
These lines are still a little fuzzy. We are less than a year into a leadership structure change, so these things are still in process.	1
Tons. Our vision is to help people take next steps and stay simple. But that gives lots of permission.	1
Very little- specific outreach events might be it.	1
Vision always remains the same. Strategy is always changing.	1

Continued—Table 25. Campus pastors' areas of freedom

We always keep our vision to love Him and tell them in every area of ministry, but have freedom to create innovative ways to reach the different dynamics that make up the culture and community which surround our campus.	1
We are given considerable freedom to invent and adapt to the needs of our West Campus. We get to choose and design our own worship services, community outreach, discipleship groups, and small group curriculum.	1
We are given great freedom to innovate	1
We can adapt at our campus but stay within the church brand that has been established	1
We can only make decisions for our specific campus.	1
We have freedom to contextualize in most aspects of ministry.	1
We have freedom to expand our outreach programs, community service projects, and ministries specifically for our congregation and community.	1
We would never knowingly do anything outside the vision of our church. We're here because we believe in the vision. That said, I have never felt like we couldn't do what we needed to do locally (as an adaptation from the other campus) in order to live out our vision and serve our particular campus in the best ways we know how.	1
Wednesday night service and community outreach partnerships	1
While our vision and values remain constant, we have the freedom to adapt worship style, ministry flavor and activities	1
Worship and discipleship	1
Worship service planning, small groups ministry, local missions	1
Worship style & local outreach	1
Worship style, community group topics, limited freedom regarding sermon series	1
A bit vague question, but I get it. Answer: CP's do have a big sandbox to play in. it also depends on the social credibility of various CP's. You earn your influence.	1
All	2
All areas: 80 percent standardization, 20 percent contextualization	1
All education ministries	1
All ministries attempt to be contextual to their respective neighborhoods and community. So long as the ministry does not sidestep the church values, they are free to innovate.	1
Celebration, appreciation, community, service projects, types of life groups	1
Community Events, pastoral care	1
Community ministry, outreach, events, discipleship, etc.	1
Community outreach	1

Continued—Table 25. Campus pastors' areas of freedom

Community service	1
Community-building events, local impact	1
Discipleship/equipping classes, local and international mission	1
Everything falls within the vision of the church.	1
Local missions and local community building among body	1
Local outreaches, tutoring, discipleship classes	1
Mainly weekend activities except the worship	1
Many	1
Ministries, strategies, events, programs	1
Mission points	1
More central decisions than not	1
N/A	1
None	3
Only local contextual issues, such as local mission endeavors	1
Outlets for mission engagement, hospitality and assimilation to some extent	1
Outreach to the surrounding neighbors	1
Outreach, students	1
Overall pastoral care and follow up	1
Programming and outreach	1
Small groups	1
Style of music, interior design, community service projects, special events and celebrations	1
We have 80 percent standardization, 20 percent contextualization as a rule of thumb	1
We have freedom to create within framework of greater vision.	1
Weddings, funerals, counseling, outreach events	1
Worship arts, 'city specific' missional efforts, MOST of the time it's more of a question of, 'do we have the resources.' We have the freedom (in some cases) just not always the resources to accomplish what we need to do.	1
Total	195

Missing = 48

Table 26. Categories of campus pastor freedom (summary of table 26)

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Mission	40	18.7
Everything (at campus level, but under umbrella vision)	25	11.7
All	24	11.2
Events	23	10.8
Small Groups	21	9.8
Discipleship	16	7.5
Worship Services/Culture	13	6.1
Mercy	12	5.6
Staffing	8	3.7
Leadership Development	7	3.3
Preaching/Sermon Series	6	2.8
Facilities	6	2.8
Children	5	2.3
Students	5	2.3
Logistics	2	.93
Trial Ministries (programs)	1	.48
Total	214	100.00

Table 27. Areas of “no” freedom³¹

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Worship Services	10	41.7
Vision	7	29.1
Life Bible Studies/Curriculum	4	16.7
Facilities & Personnel	2	8.3
Finances	1	4.2
Total	24	100.00

³¹While Question 12 was asked in the affirmative, a number of the respondents provided explicit answers in the negative. While table 27 analyzes the affirmative responses, table 28 analyzes only the negative answers.

Question 17 asked campus pastors to describe their church’s teaching model. Fourteen of the respondents for question 17 wrote in “other” responses. In these responses, they added specific details regarding their church’s teaching model, yet each of these responses aligned directly with the options provided in the original question. Following the calculation of the “other” responses, the results are as follows: “Combination of live preaching and video” (38.6 percent), “Live preaching at all campuses” (32.9 percent), Rotating teaching team (5.8 percent), and “Video-venue at all campuses” (22.7 percent).

The data reveals that the most prevalent teaching model in multisite churches is a combination of live preaching and video (38.6 percent). Live preaching at all campuses is the second most common teaching model (32.9 percent). Less than one-fourth of multisite churches reported they utilize the video-venue at all campuses (22.7 percent). The least common teaching model is a rotating teaching team at only 5.8 percent.

Table 28. Multisite church teaching models
Q17: Which of the following best describes your church’s teaching model?

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
A combination of live preaching and video	73	35.3
Live preaching at all campuses	67	32.4
Video-venue at all campuses	44	21.3
Other	14	6.8
Rotating teaching team	9	4.3
Total	207	100.00
Missing = 50		
Our lead pastor travels and broadcasts from each venue	1	
We rotate teaching pastors for one Sunday every 6-8 weeks	1	
We have a teaching team	1	
Video (not live feed), rotating preaching team (SP does Lion’s share), occasional live at other (non-main) campus	1	

Continued—Table 28. Multisite church teaching models

Satellite in the mornings and video in the evening	1
Live teaching at original campus, video teaching at other 2 campuses	1
Mostly Video, 6-7 live weekends a year	1
We also have a teaching team that splits the pulpit 50/50	1
We have live teaching at one campus with a rotating teaching team. The message is live streamed to all other campuses.	1
All in person, but future video venues are on the horizon	1
Live at one campus (same campus every week), broadcasted to 5 others	1
Live at the main campus and video at the other	1
Two week rotation between two different teachers	1
At main campus, there is always a live preacher. At the multi-site, 6 times this year we have had alive presence, other is video venue. The live preaching is comprised of a teaching team. However, lead pastor still speaks majority of time.	1
Total	14

Tables 28-29 summarize the results from question 18 related to campus pastor preaching frequency. While table 28 interprets the initial data from the survey, table 30 consolidates the “other” responses into the data. In table 29, the categories of “quarterly,” “monthly,” and “weekly” remained, but an additional 9 categories were created based upon the “other” responses.

As indicated in table 29, the highest percentage of campus pastors preaches on a weekly basis (28.9 percent). Nearly one-fourth (24.6 percent) of campus pastors preach on a quarterly basis. 14.2 percent of campus pastors preach monthly. Including other data provided in table 31, 47.4 percent of campus pastors preach at least once a month. At the same time, 20.9 percent of campus pastors preach 3 times a year or less.³²

³²A few respondents indicated they have other teaching opportunities outside of the Sunday venue. One wrote, “Other opportunities all the time (Volunteer meetings, classes/bible studies, etc.).” Another campus pastor responded, “Weekly on Wednesdays.”

Table 29. Campus pastor preaching frequency
Q18: As a campus pastor, how often do you preach?

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Other	78	37.0
Weekly	60	28.4
Quarterly	49	23.2
Monthly	24	11.4
Total	211	100.0

Missing = 32

<i>Other Responses</i>	<i>Frequency</i>
10-12 times/yr.	1
10-15 times a year	2
2 times a year	1
2 to 3 times per month	1
2-3 times per month	1
2-3 times per year	2
2-4 times annually	1
4-5 yearly	1
40+ weeks a year.	1
50-60 percent of all Sundays	1
6-7 times a year	1
6-8 times a year	2
7-8 times a year, mostly Sundays where attendance it anticipated to be the lowest	1
A few times a year	1
About 50/50 depending on schedule of Senior Pastor.	1
About 70 percent I preach live, two others rotate up on occasion, & 5-6 times per yr. lead pastor by video	1
Annually	1
Associate Pastor who fills in for Campus Pastor on occasion.	1
Between monthly and quarterly - about 8/yr	1
Between quarterly and monthly.	1
Between teaching series.	1
CP's service host (we welcome, deliver a communion med and then close.)	1
Depends on series	1
Do not Preach	1
Few times a year	1
For Sundays - once in a while - special occasions.	1
Generally, 2 times a year.	1

Continued—Table 29. Campus pastor preaching frequency

However, I preach often at some of our church plants & other locations at least once a month	1
I actually lead worship and all messages are piped in from the Senior Pastor- I also lead the staff teams at the campus. The campus I serve runs between 5-600 people on campus weekly, including children	1
I fill in pulpit for Senior pastor when he is out.	1
I host our services (welcome meet and greet time 1min), a communion mediation (3min), announcements/local challenges (2min)	1
I preach every week.	1
In the weekend services, as needed 2-4 times a year. Other opportunities all the time. (Volunteer meetings, Classes/bible studies, etc.)	1
Lead Pastor takes 12 Sundays off each year. Filled with combination of staff and guest preachers.	1
Maybe once or twice a year	1
Never	4
Never, though I do teach at the campus as needed	1
Never.	1
None	2
On average I preach monthly	1
Once a year	1
Once every 5 or 6 weeks. Christmas Eve and Easter.	1
Once or twice a year	2
Once/ Twice a year	1
Roughly once every 6 weeks	1
Seldom. Not calendared	1
Sporadically-holidays Memorial Day, Labor Day	1
This is just changing, I taught 2x month as a CP, now I'm over both campus and CP's report to me - they will not teach.	1
Twice a month	1
Twice a year	1
Varies six to eight times a year	1
Very sparse at first. Last 2-3 months I have spoken four times since beginning of July 2015.	1
We have Campus Select about 5-7 times a year where I can preach if I want to.	1
When Senior Pastor is away	1
Whenever we have the chance and our senior pastor isn't preaching.	1

Continued—Table 29. Campus pastor preaching frequency

About 2 times a month	1
about 3 times a year. However I am on the teaching team, so I teach about 9 times a year.	1
About 3/5 weeks	1
As a worship leader, I have preached but on rare occasions. Maybe 3 times a year	1
Every six months	1
Never	3
None	2
Once every six weeks	1
We do not preach	1
Weekly on Wednesdays and 6 times a year on Sundays	1
Yearly	1
6 times per year	1
Total	78

Table 30. Campus pastor preaching frequency (including “other” responses)

Weekly	61	28.9
Quarterly	52	24.6
Monthly	30	14.2
Never	18	8.5
Between Monthly and quarterly (5-9 a year)	14	6.6
Biannually	11	5.2
Occasionally (Less than quarterly, few)	11	5.2
2-3 Times per month	5	2.4
Annually	4	1.9
75-100 percent	2	0.94
50/50	2	0.94
Depends on Series	1	0.47
Total	211	100.0

Missing = 32

Question 19 below sought to understand campus pastors' level of satisfaction in the number of times they preach. The results were essentially split. More than half of campus pastors responded that they aspired for more preaching opportunities (50.8 percent). 49.2 percent disagreed (at least on some level) that they had ambitions for more preaching opportunities. However, of those 94 campus pastors who responded in this way, over 1/5 of them (21.3 percent) only "*somewhat* disagreed."

Table 31. Campus pastor preaching contentment
Q19: Respond to this statement: I wish I had more preaching opportunities.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Disagree	49	25.7
Somewhat agree	38	19.9
Agree	30	15.7
Strongly agree	29	15.2
Strongly disagree	25	13.1
Somewhat disagree	20	10.5
Total	191	100.0

Table 32 below summarizes the level of involvement campus pastors have in the preaching process. Just over 25 percent of campus pastors have the freedom to choose their own texts or topics when preaching (26.7 percent). Slightly more (32.8 percent) of campus pastors do not have the freedom to choose their text or topic in preaching. 37.2 percent of respondents occasionally get to choose that which they preach. To consider the numbers from a different angle, 70 percent of campus pastors never or only on occasion have the opportunity to choose their preaching text or topic.

Table 32. Campus pastors' role in preaching process
Q20: If and when you preach as a campus pastor, which of the following best describes your role in that process? (you may choose more than one answer)

<i>Role</i>	<i>Frequency</i>	<i>Percent</i>
I collaborate with the other preachers on a regular basis in sermon preparation.	73	40.6
Typically, the preaching schedule is predetermined by the senior pastor or another leadership team, but on occasion, I have the freedom to choose a different sermon and/or sermon series than the other campuses	67	37.2
The preaching plan and texts/topics are predetermined by the senior pastor or another leadership team.	59	32.8
I choose my own preaching plan and texts/topics.	48	26.7
Total	180	100.00

Missing = 63

Question 21 below asked various questions to campus pastors related to communication, allocation of financial resources, perception issues, and congregational clarity. According to table 33, 77.5 percent of campus pastors feel as though they receive clear communication regarding the tension between control and freedom in their level of authority. Only 22.5 percent of campus pastors responded that they do not feel as though they receive clarity in this area. Similarly, the results in table 34 reveal the overwhelming majority of campus pastors feel as though they receive adequate communication regarding church-wide decisions that impact their local campus (86 percent).

Table 33. Communication of expectations to campus pastors
Q21A: Our church clearly communicates to campus pastors the expectation to implement the already determined vision versus their freedom to innovate and create new ideas and plans.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Agree	61	31.9
Strongly agree	47	24.6
Somewhat agree	40	20.9
Somewhat disagree	21	11.0
Disagree	15	7.9
Strongly disagree	7	3.7
Total	191	100.0

Missing = 52

Table 34. General communication to local campuses
Q21B: Respond to this statement: Our campus is kept up-to-date on church or ministry decisions that impact us.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Agree	66	34.2
Strongly agree	57	29.5
Somewhat agree	43	22.3
Somewhat disagree	20	10.4
Disagree	6	3.1
Strongly disagree	1	0.5
Total	193	100.0

Missing = 50

Table 35 reveals 35.9 percent of campus pastors “strongly agree” that each campus receives a fair allocation of financial resources. Overall, 82.3 percent of respondents indicated they generally agree that church finances are appropriated fairly. 17.7 percent do not feel as though their campus receives an appropriate allocation of financial resources.

Table 35. Allocation of financial resources
Q21C: Respond to this statement: Each campus gets a fair allocation of financial resources.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Strongly agree	69	35.9
Agree	68	35.4
Somewhat agree	21	10.9
Somewhat disagree	21	10.9
Disagree	7	3.6
Strongly disagree	6	3.1
Total	192	100.0

Missing = 51

When asked if their campus was valued by their multisite church as a whole, 86 percent of campus pastors responded favorably (43.5 percent “strongly” agreed). Only 13.9 percent of campus pastors do not feel as though the larger church rightly values their campus.

Table 36. Campus perception of value to the overall church
Q21D: Respond to this statement: Our campus is valued by the church as a whole.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Strongly agree	83	43.5
Agree	55	28.8
Somewhat agree	28	14.7
Somewhat disagree	14	7.3
Disagree	11	5.8
Strongly disagree	2	1.0
Total	193	101.0

Missing = 50

Table 37 indicates 61.5 percent of campus pastors have received feedback from their congregational members expressing confusion regarding their church’s leadership or decision-making structure. 38.5 percent of respondents disagreed that people at their campus had articulated confusion in this area.

Table 37. Congregational clarity on leadership structure
Q21E: Sometimes church members at my campus express confusion regarding the leadership and/or decision-making structure of our entire church.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Agree	52	27.1
Somewhat agree	51	26.6
Disagree	30	15.6
Somewhat disagree	29	15.1
Strongly agree	15	7.8
Strongly disagree	15	7.8
Total	192	100.0

Missing = 51

Table 38 reveals the majority (76.7 percent) of campus pastors, feel as though they – the campus pastor – are viewed as “the pastor” of their church (as opposed to the senior or lead pastor of the larger church). Nearly one fourth (23.3 percent) of campus pastors indicated their congregation was more likely to refer to the senior or lead pastor as “their pastor,” as opposed to the campus pastor.

Table 38. Who is the pastor?

Q21F: If members at my campus were to be asked by an outsider, “who is your pastor?”, they are more likely to give my name than the name of our church’s senior/lead pastor.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Strongly agree	64	33.2
Agree	45	23.3
Somewhat agree	39	20.2
Somewhat disagree	21	10.9
Disagree	16	8.3
Strongly disagree	8	4.1
Total	193	100.0

Missing = 50

Findings Related to Research Question 4

The fourth and final research question asked the following question, “What are the relational and organizational dynamics experienced among multisite leadership teams and the most frequent causes of frustration among campus pastors?” To this end, survey questions were related to the campus pastor’s level of contentment, his perceptions about senior leadership, his future ambitions, and general frustrations. The responses to survey questions 15-16 are found below in tables 39-46.

According to table 39, 82.4 percent of campus pastors are content in terms of the freedom and empowerment they are given to lead their campuses. Only 17.6 percent of campus pastors expressed discontentment in this area. Similarly, based upon the results from research question 15B in table 40, an overwhelming 95.6 percent of campus pastors feel as though other leaders on their church staffs respect their opinions. 50.8 percent of these indicated they “strongly” agreed that their opinions were respected. Only 4.1 percent of campus pastors perceive that other staff members do not value their opinions.

Table 39. Campus pastor contentment

Q15A: Respond to this statement: As a campus pastor, I am content in my current role in terms of the freedom and empowerment I feel to lead my respective campus.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Agree	66	34.2
Strongly agree	58	30.1
Somewhat agree	35	18.1
Somewhat disagree	15	7.8
Disagree	14	7.3
Strongly disagree	5	2.6
Total	193	100.0

Missing = 50

Table 40. Perceived respect of other staff members

Q15B: Respond to this statement: My opinions are respected by other leaders on staff at our church.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Strongly agree	98	50.8
Agree	64	33.2
Somewhat agree	23	11.9
Somewhat disagree	3	1.6
Disagree	3	1.6
Strongly disagree	2	1.0
Total	193	100.0

Missing = 50

The results found in table 41 strongly coincide and affirm the findings from table 39. Table 41 illustrates that 82.9 percent of campus pastors agree that their senior leadership understands their cultural context and empowers the campus pastor to lead his campus accordingly. Only 17.1 percent of campus pastors responded they disagreed with

the statement that their senior leadership was understanding of their cultural context and empowered them in an effective way.

Table 41. Senior leadership's empowerment of campus pastor

Q15C: Respond to this statement: Senior leadership understands the cultural context of the local area my campus is seeking to reach, and empowers me to lead my campus to that end.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Strongly agree	77	39.9
Agree	49	25.4
Somewhat agree	34	17.6
Somewhat disagree	18	9.3
Disagree	11	5.7
Strongly disagree	4	2.1
Total	193	100.0

Missing = 50

Question 15D below sought to determine the ambition of campus pastors to someday serve as lead or senior pastors. The results were primarily split. Slightly more than half of campus pastors expressed their desire to eventually serve as a senior pastor (55 percent). 17.3 percent indicated a “strong” ambition to find themselves in the role of senior pastor.

Table 42. Future aspirations of campus pastors
Q15D: Respond to this statement: I aspire to someday be a lead/senior pastor, not just of a campus, but of an entire church.

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Agree	39	20.4
Disagree	37	19.4
Strongly agree	33	17.3
Somewhat agree	33	17.3
Somewhat disagree	30	15.7
Strongly disagree	19	9.9
Total	191	100.0

Missing = 52

Question 16 asked campus pastors to identify the top 2-3 most prevalent frustrations they experience in their particular role. These individual responses can be found in appendix 13, while the summary of responses is provided below in table 43.

Table 43 summarizes the data compiled from 461 total responses in appendix 13. The results indicate the highest frequency of campus pastor frustrations is matters related to the level of control displayed by the central campus or leadership team (43.6 percent). This category includes specific responses related to financial control (18 responses), general concerns with central campus control/standardization vs. localization (73 responses), empowerment/desire for accountability without control (52 responses), the campus pastor's lack of decision-making ability related to matters of personnel and leadership development (32 responses), lack of freedom in the preaching/teaching ministries (17 responses), and the inability to contextualize to the extent the campus pastor deems necessary (7 responses).

Campus pastors articulated their second most common frustration related to communication between campuses and the larger multisite church (13 percent). The next three most prevalent frustrations communicated by campus pastors include the

organizational complexity of the multisite church (8.5 percent), collaboration and unity among the campuses and leadership (8.2 percent), and the campus pastor’s feeling that he and/or his respective campus was either neglected by or perceived to be inferior to other campuses (8 percent).

Table 43. Summary of campus pastor frustrations

<i>Response</i>	<i>Frequency</i>	<i>Percent</i>
Control/Freedom in relationship between “central” and local campuses	201	43.6
Communication	60	13.0
Organizational complexity and bureaucracy	39	8.5
Collaboration/Unity/Consistency Among Campuses and Leadership	38	8.2
Neglect and perceived inferiority compared to main campus and/or leadership	37	8.0
Facility/Logistics	26	5.6
Miscellaneous	21	
Overworked/lack of resources	19	4.1
Proximity to main campus	7	1.5
No Frustrations	7	1.5
Congregational Confusion and/or opposition to multisite model	6	1.3
Total	461	100.0

Evaluation of the Research Design

The purpose of this study was to determine leadership structures and dynamics in multisite churches. This quantitative study surveyed campus pastors from the largest Southern Baptist Convention (SBC) multisite churches,³³ the multisite churches on

³³Thom Rainer, “Largest Churches in the SBC: 2014 Update on Largest Churches in the Southern Baptist Convention,” accessed September 5, 2015, <http://thomrainer.com/2014/07/2014-update-largest-churches-southern-baptist-convention/>.

Outreach Magazine's 2014 "100 Fastest Growing Churches in America" list,³⁴ and multisite churches in the Acts 29 Network. The strengths and weaknesses of the research design are discussed below. The methodological approach used in this research was successful in accomplishing the research purpose and answering the research questions.

Strengths

The primary strengths of the methodology used in this dissertation relate to the sample population that was targeted, the expert panel, a large part of the survey instrument, and the distribution and administration of the survey. Each of these categories will be considered in this section.

Campus Pastors

Prior to the official launch of this study, much consideration was given as to the most effective sample population to target in the multisite field. Potential options included campus pastors, all elders, general staff members, senior leadership, and even congregational members. Ultimately, the decision was made to only survey campus pastors of multisite churches. Based upon the quick, large, and comprehensive responses provided by campus pastors, this choice of population proved to be very effective. The campus pastors surveyed appeared to be very eager to allow their voices to be heard. In less than ten days, the number of surveys needed to validate this research was received (see table 6). Additionally, a number of the participating campus pastors responded in separate emails (or in the survey) indicating their willingness to share further information if it would help the research effort.

Secondly, the decision to focus the research specifically on campus pastors in the largest Southern Baptist Convention (SBC) multisite churches, the multisite churches

³⁴"Outreach 100 Churches," *Outreach Magazine*, accessed October 16, 2014, <http://www.outreachmagazine.com/outreach-100-churches>.

on *Outreach Magazine's* 2014 “100 Fastest Growing Churches in America” list, and multisite churches in the Acts 29 Network was also effective. In the research analysis, these three groups represented eighteen diverse denominations or networks. Additionally, these three target groups yielded responses from churches of various sizes, ranging from less than 250 to more than 5,000. Finally, as the typology of leadership structures reveals, the sample population provided a wide-variety of representative leadership structures in multisite churches.

Expert Panel

Prior to distributing the survey, an expert panel worked collaboratively to solidify the survey. Those serving on the expert panel included Greg Ligon, Brian Frye, Warren Bird, Jim Tomberlin, Scott McConnell, Gregg Allison, Larry Osborne, and Chris Kouba. Each of these participants was aware of this study since its earliest stages, and had been formative and affirming in its progress. First, this panel significantly strengthened the research simply due to their unique expertise in the multisite field. After multiple rounds of the panel viewing and critiquing the survey, the final product was well balanced and comprehensive. Secondly, this panel was a huge help because each of them possesses a clear passion not only for the multisite church in general, but for the particular focus of this study. Members were eager and readily available to provide their knowledge and insight. Thus, the survey instrument was finalized and ready for distribution in a timely manner.

Survey Instrument

While a few critiques of the survey instrument will be provided later in this chapter, by and large, the survey was effective in answering the four research questions. The research data produced a typology of leadership structures in multisite churches and a number of revealing leadership dynamics. Furthermore, based upon the large and prompt response rate, the survey proved to be user-friendly in most areas. The strength

of the survey instrument can largely be credited not only to the expert panel, but also to the multisite churches that participated in the Pilot Study.

Survey Distribution and Administration

SurveyMonkey, an online company, hosted the survey and research. Furthermore, MailChimp served as the means by which the survey was distributed. MailChimp's web-based technology easily allowed for names and email addresses to be compiled and utilized. This technology ensured that campus pastors received consistent communication and as a result, lessened confusion in the research process.

The strongest aspect of the survey distribution was undoubtedly the personalized email design that was not only visibly attractive, but provided clear credibility to the research. The email page included a brilliant picture of the The Southern Baptist Theological Seminary, quotes testifying to the need of the research from well-known multisite experts (Warren Bird, Jim Tomberlin, and Larry Osborne), and a personal video from a scholarly multisite expert, Gregg Allison. Furthermore, this page containing the link to the survey included the logo from Amazon along with the researcher's commitment to send \$20 Amazon gift cards to the first 75 campus pastors who participated in the survey.

Weaknesses

No research is entirely void of areas in which I would seek to improve if I were to conduct the study a second time. One weakness in this study is the fact that I am not a pastor at a multisite church. While this situation was not explicitly stated in the email correspondence with potential respondents, it is likely that some of the respondents may have Googled my name in effort to establish credibility. While the expert panel and prestige of the academic institution at which the research was being conducted sought to establish credibility, it is possible that a higher level of participation might have occurred if the researcher was a multisite church pastor.

Survey Instrument

As noted already, by and large, the survey instrument proved to be effective in answering the research questions. However, following the analysis of the results, it was determined that there are a number of areas in which the survey questions could have been more helpful. Three particular weaknesses of the survey related to clarity, redundancy, and length.

Clarity. First, a few questions allowed for too much ambiguity in their answers. For example, question 13 sought to identify final decision-making authority in matters related to church discipline, budget approval, large financial purchases, and the hiring of new staff. Multiple options were given such as senior pastor, campus pastor, the congregation, senior or executive leadership team, etc. Unfortunately, the respondent was only given the opportunity to choose one of the options. However, the question proved not to be that simple. In other words, there were often multiple answers to the same question, yet the respondent was unable to answer accordingly. As a result, the initial question failed to take into consideration that multiple people or groups often contribute in the decision-making process in multisite churches. In the “other” responses for question 13, a few respondents articulated the need for improvement in this question. One campus pastor responded, “These questions should not be put on this code. Many of the answers had more than one response.” Another respondent indicated, “This should be a ‘check all that apply’ question. To each answer, it’s a relational outworking of the ‘executive/senior leadership team’ and the ‘elders of each campus.’”

Another example of a lack of clarity in the survey is found on question 7. Here, the question was asked, “If you have a governing board at the top of your organizational chart, who serves on this team?” Here, the researcher should have specified for the respondent to reply with the precise title/position of the “governing board” members. Some of campus pastors simply provided a general response such as “board members,” “advisory team,” or “board of directors.” The researcher assumed this

information, but this assumption was apparently not communicated clearly. Furthermore, question 7 should have provided “campus pastor” as an answer option. Four respondents indicated the answer of “campus pastor” explicitly in the “other” responses, and others provided responses that suggest the campus pastors may potentially serve on the board in their church.

Another survey question that lacked clarity was question 15. Here, respondents were asked to agree or disagree with the following statement: “My opinions are respected by other leaders on staff at our church.” Instead of simply using the word “church” in the statement, the researcher should used language such as the “larger church” or the “senior leadership.” The question was worded such that the campus pastor could have thought the question was asking the degree to which staff members respected him at his particular campus. That was not the aim of the question.

Redundancy. In a few instances, the survey questions potentially appeared redundant to the respondents. First, question 13D and question 14 were too similar. Question 13D asked respondents to indicate where final decision-making authority was found as it related to hiring new staff members. In question 14, campus pastors were given multiple options as to those areas in which they had final authority apart from the senior leadership of the church. One of the options they were given was “hiring/firing staff.” Perhaps the “firing” of staff should have remained, but including “hiring” along with this option was redundant.

Next, questions 15A and 15C were too much alike. The questions were worded as follows: Q15A: Respond to this statement: “As a campus pastor, I am content in my current role in terms of the freedom and empowerment I feel to lead my respective campus.” Q15C: “Respond to this statement: Senior leadership understands the cultural context of the local area my campus is seeking to reach, and empowers me to lead my campus to that end.” Following both statements, respondents were asked to indicate the

degree to which they agreed or disagreed. Upon analysis, the response rates were almost identical for 15A and 15C. This likely indicates the respondents did not understand the distinction the researcher was seeking to make in these two questions. In question 15C, the researcher intended to focus more on the sensitivity of the senior leadership team, not necessarily the extent to which they empower (the precise aim of question 15A). Thus, the last phrase, “and empowers me to lead my campus to that end” should have been removed from this question.

Length. Finally, while I did not receive any complaints to this end, perhaps the survey was too long. Of the 151 participating churches, 23 of those churches did not have a representative that completed the survey in its entirety. While there may be any number of variables contributing to this fact, a likely cause is the survey length. While the survey is listed at 21 questions, since some of these questions had multiple components, the actual total number of questions was 33.

CHAPTER 5

CONCLUSIONS

Following the collection and analysis of the data, the researcher articulated applicable findings as dictated by the data. These findings responded to the research purpose and questions as listed below. The leadership structures and dynamics in multisite churches were determined and assessed. The purpose of the study, general observations, recommendations for multisite practitioners, and recommendations for further research are also presented in this concluding chapter.

Research Purpose

The purpose of this study was to address the leadership dynamics and organizational complexities in multisite churches, with a particular emphasis on the relationship between campus pastors and the church's senior leadership team. The goal of this research was to first describe the leadership structures that generally exist in multisite churches. Secondly, levels of authority, freedom, and empowerment were examined across the organizational spectrum. Based upon the tension discovered between control and freedom (specifically between the senior leadership team and campus level leadership), frustrations and other relational components were analyzed.

Research Questions

The following questions guided this study:

1. How do leadership structures function in multisite churches?
2. Where does decision-making authority lie in multisite churches?
3. To what extent are campus pastors empowered to lead their respective campuses?

4. What are the relational and organizational dynamics experienced among multisite leadership teams and the most frequent causes of frustration among campus pastors?

Research Implications

What are the implications of this study for multisite church practitioners as they seek to effectively lead and structure their multisite churches? Based upon a thorough assessment of the data from this study and a review of precedent literature, eight significant observations are summarized below. Following a discussion of each observation, practical recommendations will be made for leaders in multisite churches.

1. The senior leadership in multisite churches must be keenly aware of the ongoing tension and uncertainties that likely exist in their leadership structures.
2. While there is a clear tension between control and freedom in multisite leadership structures, the general trajectory tends to be more towards control.
3. Though significant levels of frustration among campus pastors related to control and freedom exist, these frustrations are largely not debilitating to the campus pastor's contentment and the ultimate mission of the church.
4. While local campus freedom related to church finances is largely restricted, most multisite churches have a healthy and fair allocation of financial resources to all of their campuses.
5. While most multisite churches do an excellent job of communicating to their staffs, multisite churches could grow in the area of communicating to the congregation as a whole as it relates to the leadership and decision-making structures of their church.
6. While there are exceptions, most multisite churches do an effective job of making their respective campuses feel valued.
7. While campus pastors are generally content in their positions, more than half of them will likely not remain in that position long-term.
8. There seems to be a trend in multisite churches towards more live-preaching.

Need for Awareness of Tension in Multisite Leadership Structures

The initial impetus of this dissertation was the compulsion to make sense of the inevitable organizational tensions and complexities in multisite leadership structures. Following a careful analysis of the data, it became overwhelmingly clear that such a tension indeed exists in the minds of many campus pastors. Thus, senior leadership in multisite churches will be wise to recognize, embrace, and provide ongoing clarity to their subordinates related to their leadership structure's complexities.

When campus pastors were asked to describe or identify the nature of their church's organizational and decision-making structure, they often expressed difficulty in doing so. For example, question 12 asked: "What areas of ministry do you have freedom to invent and/or adapt to the needs of your local context outside of the larger vision of the church?" One campus pastor responded, "That varies from season to season. Very *unclear* on this one" (emphasis mine). Another campus pastor indicated, "These lines are still a little *fuzzy*. We are less than a year into a leadership structure change, so these things are still in process."

On question 14, campus pastors were asked, "As a campus pastor, what kind of decisions can you make for your campus apart from the approval of a higher authority?" They were then given nine options. One campus pastor replied, "The philosophy is one we are currently finding *tension* in. It's a little divided between some of us, even some of us at a specific campus."

The sixth item on the survey asked the following question, "Who is at the top of your organizational chart for the entire church?" One campus pastor replied, "Congregation, then committee and councils, but Senior Pastor *really*." The word "really" seems to imply the actual functionality of the decision-making structure is not necessarily consistent with the organizational chart "on paper."

Question 16 asked campus pastors to articulate the top 2-3 frustrations that they experience as a campus pastor. One campus pastor replied, “Matrix structure (leading 50/50 with department heads) leads to *ambiguity* on who makes final ministry decisions and who is responsible to shepherd leaders.”

Question 10 gave campus pastors the opportunity to open-endedly summarize their church’s flow chart and/or reporting structure. One campus pastor responded, “Jesus>Elder board>Team Leads>staff . . . that’s very basic. If you want to see the exact chart sometime, I’d be happy to send it to you! It’s a little *complicated* and weird and frankly, *we hardly understand it* . . . ha.”

Lastly, when asked to summarize his church’s flow chart, one campus pastor simply replied, “Too *difficult* to summarize.” These statements, combined with other data that will be summarized in this chapter, help validate the necessity of this research. Based upon the analysis of question 10 where campus pastors were asked to explain their flow chart, it is apparent that an incredible amount of diversity and complexity exists in multisite churches. While the researcher generalized these findings into 9 broad categorical structures, there are countless intricacies in multisite leadership structures that cannot be penned in this dissertation. For these reasons, senior leadership should not take for granted their subordinates’ understanding of their organizational structure. As communication and clarity increase among the church’s leadership, senior leaders should anticipate a simultaneous increase in job satisfaction and performance among those serving on their staff.

Control Generally Outweighs Freedom in Multisite Church Leadership Structures

In the current research, nearly one-fourth (22.9 percent) of campus pastors expressed a high level of freedom in terms of contextualization at their respective campus. However, even when campus pastors conveyed freedom in their roles, there often seemed to be a “but.” In those areas in which campus pastors said they had

freedom, a number of them clearly articulated a team-based/collaborative approach with senior leadership in areas of decision-making.¹ In other words, significant checks and balances with the senior leadership of the church often accompany the freedom possessed by campus pastors.

While checks, balances, and some level of control are essential in preserving the DNA and vision of the multisite church across all campuses, the general trajectory tends to be more towards control than freedom. An analysis of Question 11 (summarized in tables 23-24) indicates 76.8 percent of campus pastors agree on some level that the senior leadership team of the entire church maintains significant control over the ministries, decisions, and directions of each respective campus. Relatedly, the highest frequency of campus pastor frustrations is matters related to the level of control displayed by the central campus or leadership team (43.6 percent).² Not surprisingly, and likely linked, only 15.9 percent of campus pastors serve on the senior or executive leadership team of their church.³ Likewise, only 1.1 percent of respondents specifically indicated that campus pastors serve on their church's governing board.⁴ If the desire of senior leadership is to validate and empower the leadership of their campus pastors, they should

¹Question 14 asked campus pastors what kinds of decisions they could make for their campus apart from the approval of a higher authority. Of the 36 "other responses" for Q14, 11 of them (30.6 percent) indicated the necessity of collaboration with senior leadership prior to making decisions for their campus.

²This data is derived from the responses provided to Question 16, as summarized in table 44. This category of campus pastor frustration related to control includes specific responses related to financial control (18 responses), general concerns with central campus control/standardization versus localization (73 responses), empowerment/desire for accountability without control (52 responses), the campus pastor's lack of decision-making ability related to matters of personnel and leadership development (32 responses), lack of freedom in the preaching/teaching ministries (17 responses), and the inability to contextualize to the extent the campus pastor deems necessary (7 responses).

³This data is derived from Question 8, as summarized in table 16. Typically, these campus pastors serve as representatives from *each* of the campuses (11.8 percent) and other times only some of the campus pastors participate on the executive team (4.2 percent).

⁴This data is derived from Question 7, as summarized in table 14.

at least wrestle with the question: “Are campus pastors truly contributing to the overall direction of the church if they are not given a place at the table in the highest levels of leadership and decision-making?”

When asked to communicate their deepest frustrations with their church’s leadership structure, one campus pastor responded, “Too many check points in the decision making process.” Another campus pastor expressed the following as one of his greatest frustrations, “When making a decision at the satellite campus we have to jump through more hoops, more channels and more people than at the main campus.” Another campus pastor expressed, “Having others who are not involved in the day-to-day details of our ministry able to make veto decisions at the drop of a hat.”⁵ As will be suggested later in this chapter, senior leadership should be aware of these frustrations experienced by their campus pastors and when possible, should seek to empower them to greater degrees.

Levels of Control Are Usually Not Debilitating

While 76.8 percent of campus pastors agree that the senior leadership of their church maintains significant control over their local campus, 63.5 percent of these same campus pastors also agreed that at least on some level, their local campus leadership was able to offer “input” to the direction, vision, and affairs of the church.⁶ For example, when asked what kinds of decisions he could make for his campus apart from the approval of a higher authority, one campus pastor responded, “The Lead pastor has the FINAL say in anything at our campus, but I would say 80 percent he doesn't get involved in any of these questions. Only if something seems outside the boundaries would he

⁵This data is derived from the responses provided to Question 16, as summarized in table 44.

⁶This data is derived from the responses provided to Question 11, as summarized in tables 24-25. While the majority of campus pastors agreed that their local campus leadership was able to offer input to the overall direction and vision of the church, 36.5 percent disagreed.

intervene . . . I would say I have as much freedom as I could have, but have accountability and oversight.”⁷

Though senior leadership in multisite church exerts high levels of control, it is typically not to the altogether silencing of the campus pastor’s voice. Even when campus pastors are not given the authority to make final decisions, they are often given a venue to express their thoughts and ideas. When asked what areas of ministry he had the freedom to invent and/or adapt to the needs of his local context outside of the vision of the larger church, one campus pastor wrote,

In some ways, there is a great deal of freedom for the campuses to invent and implement ideas on the campus level. The major areas where this takes place are leadership training, local outreach, outreach initiatives, men and women discipleship, and community/family building. In almost every area of ministry though, there is an open ear to listen to the campus teams as to where and how they think they can and should implement ministry ideas for any ministry area at their campuses.⁸

Frequently, campus pastors conveyed their freedom to contextualize at the local campus level, so long as that contextualization was consistent with the vision of the larger church. In Question 12, campus pastors were asked the following question, “What areas of ministry do you have freedom to invent and/or adapt to the needs of your local context outside of the larger vision of the church?” Table 44 below provides a list of select quotes suggesting the campus pastor’s freedom to contextualize within the realm of the church’s larger vision.

⁷This quotation was taken from a response to Question 14, as summarized in table 23.

⁸This quotation was taken from Question 12, as summarized in table 26.

Table 44. Quotes related to campus pastors' freedom to contextualize within the vision of the church

<i>Quote</i>
"We have freedom to create within framework of greater vision."
"At the campus level, we have the freedom to invent or adapt within the banks of the river' determined by the larger vision of the entire church."
"Contextualization of church's vision to our particular community."
"Every area, as long as it doesn't contradict our values or vision as an entire church."
"I'm fairly free to adapt the vision of the church to my respective campus Open field in all areas, as long as we remain in between the 'fence posts' of our Vision & Values and our Goals."
"We would never knowingly do anything outside the vision of our church. We're here because we believe in the vision. That said, I have never felt like we couldn't do what we needed to do locally (as an adaptation from the other campus) in order to live out our vision and serve our particular campus in the best ways we know how."
"While our vision and values remain constant, we have the freedom to adapt worship style, ministry flavor and activities."
"How we connect to our local community is all up to me, as well as its down within the DNA and framework of our church. The physical space is adaptable based on my community drive directives. I am able to adapt the calendar of a certain level of events on our campus. Create quarterly events based on our context and community. I have direct say in the hiring and firing process on my campus. I have direct control of my staff and its development. I have direct input to the engineering/operational projects that are improvement related."
"There is freedom within the vision framework of the church. Each campus pastor champions the need of their site & work through issues in conversation with management & executive teams."

Overall, this study reveals the majority (82.4 percent) of campus pastors are content in their current role in terms of the freedom and empowerment they feel to lead their respective campuses. Only 17.6 percent of campus pastors expressed discontentment in this area.⁹ Responses to similar survey questions only confirmed these

⁹This data is derived from Question 15A, as summarized in table 40.

findings. For example, 82.9 percent of campus pastors agree that their senior leadership understands their cultural context and empowers the campus pastor to lead his campus accordingly.¹⁰ To conclude this section, while senior leadership maintains significant control in most multisite churches, campus pastors typically do not feel as though they are unnecessarily restricted in their ability to lead their respective campuses.

Financial Freedom in Multisite Churches

While local campus freedom related to church finances is largely restricted, most multisite churches have a healthy and fair allocation of financial resources to all of their campuses.¹¹ This study found that decision-making authority related to budget approval, budget changes, and large financial purchases significantly lies outside of the local campus. In 75.1 percent of multisite churches, the final decision-making authority for budget approval lies within the senior or executive level, external from local campus leadership.¹²

In spite of limited freedom in the area of financial decision-making, the majority of campus pastors feel as though their campus receives a fair allocation of

¹⁰This data is derived from Question 15C, as summarized in table 42. Furthermore, based upon the responses to Question 13, and summarized in tables 19-22, the areas in which campus pastors have the most freedom include outreach strategies (82.8 percent), receiving new members (64.6 percent), and adding new programs or ministries (49.5 percent).

¹¹According to the data derived from Question 14, as summarized in table 23, other noteworthy areas in which campus-level freedom is significantly restricted includes “changing ministry philosophy/direction” (only 8.6 percent of campus pastors have freedom in this area) and “adding new church officers” (only 15.7 percent of campus pastors have freedom in this area). Lastly, based upon the data from Question 12 and table 27, only 6.1 percent of campus pastors indicated they have final decision-making authority in the areas of “worship services/culture.”

¹²This data is derived from Question 13, as summarized in tables 19-22. On the final decision for each campus’s annual budget, only 4 percent of individual campuses have the final authority. The remaining 21 percent of multisite churches allow their entire congregation to make the final decision on the budget. In terms of budget *changes* throughout the year and large financial purchases, there lies slightly more freedom at the local campus level (14.9 percent, as compared to only 4 percent of the *final approval* of the budget), but the primary source of authority is still found among the church’s senior or executive leadership (75.6 percent). 9.5 percent of multisite churches require an overall congregational vote for large financial purchases or significant budget changes.

financial resources. Overall, 82.3 percent of respondents indicated they generally agree that church finances are appropriated fairly.

Communication in Multisite Churches

According to this study, the senior leadership in most multisite churches is doing an excellent job in the area of communication. While the tension and complexity in multisite leadership structures has already been discussed, 77.5 percent of campus pastors feel as though they receive clear communication regarding the tension between control and freedom in their level of authority. Similarly, 86 percent of campus pastors feel as though they receive adequate communication regarding church-wide decisions that impact their local campus.¹³

In particular, some campus pastors emphasized the helpfulness of regular meetings with senior leadership. As a positive example, one campus pastor wrote,

I have weekly meetings with the pastor's preaching team where the sermon is discussed, we teach very similar outlines most weeks. I am also apart of a leadership team meeting weekly that the senior pastor attends a portion of the meeting and it is led by the executive pastor. If it is a facility, finance, or calendar issue I discuss it with the executive pastor, if it is a philosophical or ministry/method question it is discussed with the senior pastor.¹⁴

Similarly, another campus pastor wrote,

I work with the Executive Pastor of Family Ministries and talk through issues with him if any arise. However, I report to the Executive Pastor of Worship at the main campus. I also have a direct line if needed to our Lead Sr. Pastor. We meet once a month for lunch. The Executive Pastors meet weekly. However, we have a Leadership Executive Meeting that meets once a month, which includes some key staff members meeting with the Executive Pastors. I attend that meeting.¹⁵

¹³This data is derived from Question 21, as summarized in table 35. While the majority of campus pastors indicated positive responses in the area of communication, according to Question 16 and appendix 13, campus pastors articulated their second most common frustration related to communication between campuses and the larger multisite church (13 percent).

¹⁴This quote is taken from a response provided to Question 8, as summarized in tables 16-17.

¹⁵Ibid.

While the staffs at multisite campuses receive clear communication, multisite churches could grow in the area of communicating to the congregation as a whole as it relates to the leadership and decision-making structures of their church. As it relates to expressing confusion regarding their church's leadership or decision-making structure, 61.5 percent of campus pastors have received feedback from their congregational members. Multisite churches must continually be mindful to communicate to their body what it means to be one church, but many campuses.

Perceived Value of Local Campuses

As it relates to the previously mentioned tension between one church and many congregations, most multisite churches do an effective job of making their respective campuses feel valued. When asked if their multisite church as a whole valued their campus, 86 percent of campus pastors responded favorably.¹⁶ The senior leadership and “main campus” in multisite churches should be commended to this end.

At the same time, some campus pastors still express frustration in this particular area. Eight percent of campus pastors indicated that he and/or his respective campus was either neglected by or perceived to be inferior to other campuses.¹⁷ While this percentage is low, for these churches, this statistic reveals significant danger for the future and health of the church. A number of quotes affirming this frustration are found in table 45 below. Table 45 reflects select answers in response to Question 16: “What are the top 2-3 frustrations you experience as a campus pastor?”

¹⁶This data is derived from Question 21D, as summarized in table 37.

¹⁷This data is derived from Question 16, as summarized in table 44.

Table 45. Quotes regarding disconnect between campuses

<i>Quotes</i>
“The main campus will still operate and completely forget about the multisite. This is a major issue in regards to how they are resourcing our ministries.”
“We are ‘out of site, out of mind.’”
“The home campus staff does not seem to have perspective of who we are, what we do, and how important it is to support us equally. At times, we can feel like the red headed stepchild and get help based on availability where the home campus needs have more of a sense of urgency.”
“The perception by the ‘main’ church that we are an experiment or temporary - not really part of the ‘real’ church.”
“Original campus members have no clue about us and our mission.”
“Lack of time and investment from the Senior Pastor.”
“Disconnect of the senior pastor and senior leadership.”

Campus Pastor Contentment and Long-Term Plans

While campus pastors are generally content in their positions, more than half of them will likely not remain in that position long-term. As previously stated, 82.4 percent of campus pastors are content in terms of the freedom and empowerment they are given to lead their campuses.¹⁸ Likely contributing to their level of contentment, most multisite churches have created a culture in which the campus pastor is well-esteemed and viewed as *the* pastor. In fact, 76.7 percent of campus pastors feel as though they – the campus pastor – are viewed as “the pastor” of their church (as opposed to the senior or lead pastor of the larger church).¹⁹ Relatedly, an overwhelming 95.6 percent of campus pastors feel as though other leaders on their church staffs respect their opinions.²⁰

¹⁸This data was derived from responses to Question 15A, as summarized in table 40.

¹⁹This data was derived from responses to Question 21F, as summarized in table 39. At the same time, it should be noted that nearly one fourth or 23.3 percent of campus pastors indicated that their congregations were more likely to refer to the senior or lead pastor as “their pastor,” as opposed to the campus pastor. Thus, some campus pastors still feel under-appreciated. When asked to indicate his

However, though current levels of campus pastor contentment are high, there are a few indications that many campus pastors may not remain content in their current role long-term. First, more than half (55 percent) of campus pastors expressed their desire to eventually serve as a senior pastor. Nearly 1/5 of them (17.3 percent) indicated a “strong” ambition to someday serve as a senior pastor.²¹ Coinciding with an aspiration towards the senior pastorate, 50.8 percent of campus pastors indicated they wanted more preaching opportunities.²² This is not surprising, as this study indicated that nearly half (45.5 percent) of campus pastors only preach 4 times or less each year.²³

From these indicators, the role of campus pastor in multisite churches could see a significant turnover in the years to come. Unless primarily video-venue multisite churches begin to empower campus pastors with more preaching opportunities, or central leadership decides to move towards a more autonomous model at the local campus level, many campus pastors may be preparing their resumes in the days to come.

Trend toward Live Preaching

According to this study, live-preaching is on the rise in multisite churches, while video-preaching is becoming less prevalent. For the more than half of campus pastors longing for more preaching opportunities, this could be good news. Prior to this study, the most recent research on preaching in multisite churches was conducted by

greatest frustrations as a campus pastor, one campus pastor wrote, “The fact that in our church culture, the campus pastor is still seen as a junior type of pastor. In my opinion, the CP is necessary for the existence of a church because it is the campus pastor who is in the lives of the people of a church, leads them, disciples them, and pastors them on a day-in-day-out basis.” Similarly, another campus pastor asserted one of his greatest frustrations was “being asked to be a ‘puppet’ for the senior and teaching pastor.”

²⁰This data was derived from responses to Question 15B, as summarized in table 41.

²¹This data was derived from responses to Question 15D, as summarized in table 43.

²²This data was derived from responses to Question 19, as summarized in table 32.

²³This data is derived from responses to Question 18, as summarized in table 30.

Leadership Network in 2014. Table 46 below summarizes the trend by comparing this study and Leadership Network's.

Table 46. Preaching Trends in multisite churches: 2014 - present

<i>Preaching Type</i>	<i>2014 Leadership Network study²⁴</i>	<i>Current Study</i>	<i>Percent Increase/ Decrease</i>
Combination of live and video preaching	28	38.6	+10.6
Live preaching at all campuses	26	32.9	+6.9
Video-venue at all campuses	27	22.7	-4.3

Recommendations for Multisite Churches

Based upon the observations above and a study of the precedent literature found in chapter two, the researcher makes six practical recommendations to the senior leadership in multisite churches. Each recommendation is listed below, and then will be discussed in greater detail.

1. Senior leadership in multisite churches must be intentional to hire campus pastors with full awareness and clarity regarding the campus pastor's gift-sets and ambitions.
2. Campus pastors and their respective campuses need to be able to mature and "differentiate."
3. Senior leaders should seek to become more involved in the lives of their campus pastors.
4. Every senior leader in a multisite church should think through 5 scenarios for his church.
5. For those campus pastors that are already gifted or show potential in preaching, senior leadership should consider allowing campus pastors more opportunities to preach.

²⁴Warren Bird, "Leadership Network/Generis Multisite Church Scorecard: Faster Growth, More New Believers and Greater Lay Participation," accessed January 3, 2015, <http://leadnet.org/available-now-the-leadership-networkgeneris-multisite-church-scorecard/>, 17-18.

6. Multisite churches should ensure that it really means something for an elder to be an elder.

Intentional Hiring and Clarity with Campus Pastors

Senior leadership in multisite churches must be intentional from day one to provide clarity regarding their church's leadership structure and the respective levels of authority that will be afforded to their campus pastors. When campus pastors were asked to describe or identify the nature of their church's organizational and decision-making structure, they often expressed difficulty in doing so.²⁵ Question 10 gave campus pastors the opportunity to open-endedly summarize their church's flow chart and/or reporting structure. One campus pastor replied in the following way,

In order of top to bottom, Lead Pastor; Exec. Pastor; Senior Leads (family pastor, worship pastor, discipleship pastor, missions pastor); Campus pastor (reports to missions pastor). Structure is clean and easy for staff at original campus. All staff pastors/directors fall under a Senior lead. At campus level it gets *unclear*.²⁶ Technically they report to me as campus pastor (we have an assoc. campus pastor over student min/worship/tech and serve teams, p/t children's minister and p/t nursery director). They report directly to me but 'dotted line' to dept. heads . . . *very confusing* at times. Structure is *not well organized doesn't clarify* central vs. local decision-making.²⁷

Surratt, Ligon, and Bird make the generalization that “campus pastors lead an entire campus, but they aren’t free to make their own decisions in the same way a solo pastor would. Their job is to spread the vision of a senior pastor, whom they may talk with in-person only about once a month.”²⁸ To say that they “lead an entire campus,” but

²⁵This is not to say that all multisite churches are currently doing a poor job in providing clarity to campus pastors. In fact, according to responses provided to Question 21, and summarized in table 34, 77.5 percent of campus pastors feel as though they receive clear communication regarding the tension between control and freedom in their level of authority. However, this means that nearly one fourth of churches are not excelling in this area. Furthermore, as more churches move toward the multisite model, this need for clarity must be a key awareness from day one.

²⁷This quote was taken from responses provided to Question 10, as summarized in appendix 12.

²⁸Geoff Surratt, Gregon Ligon, and Warren Bird, *A Multi-Site Church Road Trip: Exploring the New Normal* (Grand Rapids: Zondervan, 2009), 123.

then to say that they “are not free to make their own decisions” seems confusing not only to the reader, but in many cases, to the campus pastor himself. Complicating this lack of clarity is the unique difficulty of an often “high-level-leader” campus pastor to remain content in a position of subordination where his freedom and creativity are sometimes stifled. For example, when asked to communicate their deepest frustrations with their church’s leadership structure, one campus pastor wrote, “Being too controlled by people who have great ‘vision’ and a new idea every minute but who share none of the responsibility of actually executing any of them.”²⁹

Lack of clarity and the perception of being “too controlled” inevitably breeds conflict. Thus, organization and job-description clarity is paramount in the earliest stage of a church’s transition to multisite not only to decrease the confusion among team members, but in helping a campus pastor determine whether or not his gifts and calling are conducive to the freedoms and limitations under which he must operate.³⁰ For example, while campus pastors lead an entire campus, they do not possess the same freedom that a senior pastor would.³¹ Such a limitation is not inherently problematic, although it may quickly become so depending upon the leadership capability and aspiration of the campus pastor.³²

When conflict regarding decision-making authority exists between campus pastors and senior leadership, in some cases, making certain that the campus pastor’s

²⁹This data is derived from the responses provided to Question 16, as summarized in table 44.

³⁰While there are exceptions, according to this study, most multisite churches appear to be doing a good job of clearly communicating levels of decision-making authority to campus pastors. According to responses retrieved from Question 21B, as summarized in table 35, only 22.5 percent of campus pastors responded that they do not feel as though they receive clarity in this area.

³¹Surratt, Ligon, and Bird, *A Multi-Site Church Road Trip*, 123.

³²The challenge again is found within the balance between centralized authority and local campus autonomy. While campus pastors often desire more autonomy, the senior leadership team must be persuaded that they can give freedom in such a way that they do not feel as though they have lost a firm grip on the local campus conversation and ministry.

roles and limitations were clearly defined could have likely prevented the conflict.³³ Thus, in choosing campus pastors the foundational question that must be answered by each multisite leadership team revolves around the leadership type and skills of each particular candidate.³⁴ If a potential campus pastor is a “lead-by-teaching” type, he is going to almost certainly be dissatisfied in his role if he cannot teach and preach on a regular basis.³⁵ Regardless, even in cases where a campus pastor is given the opportunity to consistently teach,³⁶ he will likely be discontented if he is unable to choose his own preaching agenda and cast vision in doing so. For example, this study revealed that 70 percent of campus pastors never or only on occasion have the opportunity to choose their preaching text or topic.³⁷

If a leader is compelled to a visionary, teaching-driven calling that sets forth a unique direction for his particular campus (a direction that may at times deviate from the

³³Another key discussion related to job satisfaction and potential conflict with campus pastors relates to whether multisite churches hire campus pastors internally or externally. A study by Leadership Network found that 87 percent of multisite churches hire campus pastors from within. Warren Bird, “Leadership Network/Generis Multisite Church Scorecard: Faster Growth, More New Believers and Greater Lay Participation,” accessed on March 28, 2016, <http://leadnet.org/available-now-the-leadership-network-generis-multisite-church-scorecard>. The advantage of hiring a campus pastor from within is his automatic familiarity with the DNA of the church. Bringing this kind of understanding of the life, function, and structure of the church from day may lessen the likelihood of conflict related to surprises in organizational structure and employee empowerment.

³⁴Cladis writes, “The mistake many of us make in leadership is in forming teams without taking into account individual team members’ callings and burdens. How does each individual’s burden relate to and inform what a team is all about? The more that team life connects their gifts and skills to the arena of their God-given burden, the more likely you are to have built an effective team for the long haul.” George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into a Powerful Fellowship of Leaders* (San Francisco: Jossey-Bass, 1999), 98.

³⁵Larry Osborne, Senior Pastor and Teaching Pastor at North Coast Church, interview by author, teleconference, March 25, 2013. Furthermore, this study confirmed that more than half of campus pastors wished they had more preaching opportunities and more than half of campus pastors aspire to someday be a senior pastor.

³⁶Some multisite churches, such as Mars Hill Church based out of Seattle, consists of satellite campuses in which one primary teacher is streamed in to each location via video. Other models, such as Sojourn Community Church in Louisville, utilize each site’s campus pastor as the consistent “live preacher” at that particular location.

³⁷This data was derived from responses taken from Question 20, as summarized in table 34.

desired comfort level of the senior leadership team), he should probably plant a church or simply go into a traditional church in which he can serve in a senior leadership role. This is not to say that campus pastors who flourish with uniquely limited freedom in multisite churches are not often high-level leaders; it simply means their leadership type is one that allows them to have contentment in more of a subordinate position.³⁸

In a video venue, for example, the “campus pastor is expected to cast vision, touch hearts, and cover the announcements in perhaps 240 public seconds or less each weekend. That takes a special set of gifts!”³⁹ Indeed, it takes a “special set of gifts,” but more than that, it takes a certain level of humility. It takes a significant level of a campus pastor being able to remain content while functioning in a position of “authority” and leadership in which he may actually possess very little authority and freedom in leadership. Thus, senior leadership in multisite churches must be intentional to hire campus pastors with full awareness and clarity regarding the campus pastor’s gift-sets and ambitions.

Let Them Spread Their Wings and Fly

The senior leadership in multisite churches should be mindful of the need of their campus pastors and campuses to be able to mature and “differentiate.” This language of “differentiate” comes from Bowen’s Family System Theory (FST), which was influential in the researcher’s thinking on the subject of leadership structures in multisite churches. In applying the FST to multisite churches, unless a campus pastor

³⁸According to Greg Ligon, teleconference interview by author, April 18, 2013, often a campus pastor’s gifts should relate more to shepherding, as opposed to vision-casting. Furthermore, a campus pastor should have more of a “developer’s profile.” While such a leader is fulfilled by sitting in on the conversations surrounding planning and vision, they are wired and content to take the delivered vision from senior leadership and seek to implement it in their own context.

³⁹Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 124.

“differentiates” and is given the freedom to lead in a way that is uniquely mindful of his conscience, context, and gift-set, damaging conflict and disunity may occur.

While the Bowen Family Systems Theory is typically used to understand and anticipate the family process, it can also be applied to other potentially intense relationship systems, notwithstanding those frequently found in multisite leadership structures.⁴⁰ Additionally, the FST has frequently been used to help individuals manage and discern their own workplace functioning.⁴¹ The foundational concept of Bowen’s theory is the *differentiation of self*.⁴² This phrase refers to the degree to which an individual (or child, in particular) is able to integrate the innate drives between thinking and feeling, and separateness and togetherness.⁴³ Externally, differentiation involves the person’s ability to remain (or develop into) a unique individual and achieve independence

⁴⁰As this study revealed, multisite churches are often characterized by a perplexing matrix-style of leadership that reflects numerous leadership teams across multiple locations. Organizational lines may not be direct or easily interpreted, potentially leading to confusion among leaders. As a result, intense and sometimes cumbersome relationships are likely to ensue, especially between the senior leadership and campus pastors, even if the tension remains unspoken as it sometimes does.

⁴¹Megan F. Chambers, “Nothing is as Practical as a Good Theory: Bowen Theory and the Workplace—A Personal Application,” *Australian & New Zealand Journal of Family Therapy* 30, no. 4 (2009): 235.

⁴²Bowen’s theory was birthed out of the rigorous study of family relationships. In fact, the FST is widely considered to be the most thoughtful and thorough set of ideas created in the realm of family therapy. In particular, the essence of Bowen’s studies investigates a child’s ability to differentiate himself, both emotionally and physically, from his family of origin. Bowen argues the family, as a system, will suffer from instability unless each member of the family is well differentiated. See Richard Charles, “Is There Any Empirical Support for Bowen’s Concepts of Differentiation of Self, Triangulation, and Fusion?” *American Journal of Family Therapy* 29, no. 4 (2001): 279-81. On the other hand, once each person moves toward individuality and maturity, they are able to better contribute to the family system and function well in a culture of mutual interdependence. See Roberta Gilbert, *The Eight Concepts of Bowen Theory: A New Way of Thinking about the Individual and the Group* (Falls Church, VA: Leading Systems, 2004), 33. Gilbert adds, “in relationships, the more separate the selves, (the more out of the fusions) the better the relationships operate, and the better people feel more of the time” (34). Additionally, he suggests that those relational systems with a lower scale of differentiation have higher levels of anxiety more of the time and are ultimately less comfortable with their members as autonomous individuals. Since the unit requires so much emotionally out of the other members, “they have little left over with which to cope with the rest of life’s challenges or to make a contribution of their own” (36-37).

⁴³Helen Eracieous, “Marriage and Family Therapy: A Practice-oriented Approach,” *Psychologist* 25, no. 2 (2012): 42.

while still maintaining a legitimate connection with other family or organizational members. It also describes one's ability to resist the tendency to behave in a way that is necessarily compelled by emotion and/or relationship processes.⁴⁴ In the case of the multisite church, for example, a campus pastor's level of differentiation could be determined in part by his leadership that is not strictly driven by the handed down instruction of the senior leadership team, but one that is formulated creatively by the campus pastor himself.

In short, according to FST, children have the increasing need over time to grow, mature, display creativity, and capitalize on their unique gift sets. As a child progresses into their teenage years, for example, more freedom is deserved and necessary. By the time a teenager reaches young adulthood and approaches their late teens and early twenties, in most cases their mother or father are not waiting by their doorstep late in the evening for them to return home from a social outing with friends or a significant other. Such an occurrence could display mistrust, dysfunctional dependency, and even increased anxiety.⁴⁵

Like children, teenagers, and young adults, local congregations and campus pastors of multisite churches will only be healthy to the degree that they are given freedom from the "mother campus" to differentiate, "spread their wings, and fly."⁴⁶

⁴⁴Ibid., 43.

⁴⁵Gilbert, *The Eight Concepts of Bowen Theory*, 37.

⁴⁶Ibid. Gilbert adds that those individuals with higher levels of differentiation "have more life energy to deal with life's challenges, reach goals, and create their own nuclear unit, relatively free of anxiety." In other words, with increased differentiation, the campus pastor should prove to be more productive in the utilization of his gifts, and the overall church should naturally become a more peaceful environment. See Murray Bowen, *Family Therapy in Clinical Practice* (New York: Jason Aronson, 1985), 473. Bowen suggests the opposite of the pseudo-self is the "basic self." Further, "The basic self is a definite quality illustrated by such 'I position' stances as: 'These are my beliefs and convictions. This is what I am and who I am and what I will do, or not do.'" Clearly, the dangers and difficulties of this statement can be perceived in the Christian context. After all, especially in a plurality of pastors, one understands that each pastor functions cooperatively and humbly alongside his fellow pastors. Thus, Bowen's statement, when taken out of context, may appear contrary to the biblical mindset. However, again, Bowen argues ultimately that the differentiation of self, though explained above in a way that

However, this study indicated that 76.8 percent of campus pastors agree on some level that the senior leadership team of the entire church maintains significant control over the ministries, decisions, and directions of each respective campus.⁴⁷ It appears as though in many cases, campuses and their respective leadership are not being allowed to experience this increased freedom from the “main/parent campus” over time.⁴⁸

Certainly in the early years of both the campus pastor and the congregation as a whole, the senior leadership team must maintain careful control to ensure the healthy duplication of the appropriate DNA. After all, if a campus is given the autonomy to entirely go in their own direction theologically and philosophically, then one of the primary purposes and advantages of multisite is compromised. However, as campus leadership and their respective congregations mature over time, they must be granted the ability to “act like adults,” so long as they do not concede the mission and core convictions of the larger church.⁴⁹ When this does not happen, there are number of impending conflicts that could arise.

For example, one problem could be the compromised creativity and conscience of the campus pastors. A potential danger of the multisite model is that in some cases it

appears to belittle the importance of Christian community and interdependency, actually motivates and assists the person in contributing more significantly to the team, thus improving team relationships and healthy contact among team members.

⁴⁷This data is derived from responses taken from Question 11, as summarized in table 25.

⁴⁸This is true even though according to the responses provided to Question 15A, as summarized in table 40, the majority (82.4 percent) of campus pastors are currently content with the level of empowerment they have been given to lead their respective campuses. However, according to the FST, it is highly unlikely that this level of contentment will continue over time as the campus pastor and his respective campus mature and gain increased longevity.

⁴⁹Rich Plass and Jim Cofield, interview by author, St. Albany, IN, February 10, 2014. It is beyond the scope of this dissertation to discuss the exact nature of provide explicit examples of the freedoms and limitations that should exist as a local congregation matures and differentiates. For the purpose of this dissertation, the general statement is simply being made that multisite leadership teams need to consider seriously allowing individualization in both its campus pastors and their respective congregations.

may inadvertently quench the unique giftedness, charisma, and leadership capabilities of the campus pastor. In those structures where campus pastors are unable to maximize their ministerial creativity and innovation, both they and their congregations may suffer from discontentment. At least to some significant degree, a campus pastor must feel he has the ability to cast a vision that is uniquely *his*. There may even be instances in which a campus pastor feels as though he has to “lie to his congregation,” and thus compromise his conscience, in that he is primarily communicating another man’s vision that may or may not be conducive or best for his particular people.⁵⁰

The inability of a campus pastor to communicate his own vision can lead to insecurities that ultimately compel him to abandon or cease to develop his individuality. In some cases, this intentional limiting of one’s individuality functions to preserve or maintain acceptance from the larger organizational system – in this case, the central leadership team.⁵¹ However, fundamental to one’s differentiation is his ability to creatively think, plan, and reason apart from the emotional obligations obtained in meaningful relationships – such as those relationships with the senior leadership in the multisite church. Wilie asserts, “a differentiated individual is far more secure about his identity, free to engage in close relationships as well as to pursue meaningful goals, and more likely to achieve success in every aspect of life.”⁵² The campus pastor who is afforded the opportunity to strategically and legitimately lead his congregation with limited strings attached - so long as he remains theologically and philosophically

⁵⁰Campus Pastor A, teleconference interview by author, January 16, 2014. Of course, in significant moral, ethical, or theological matters, one can assume the campus pastor would not “lie” in order to appease or cooperate with those above him in leadership. Rather, in the context of the interview, the statement provided above refers to the more general culture in which a campus pastor feels as though his innovative hands are tied and he is ultimately bound to the ideas and vision of another.

⁵¹M. S. Wilie, “Family Therapy’s Neglected Prophet: A Profile of Murray Bowen,” in *The Evolving Therapist* (New York: Guilford, 1991), 221. Campus pastors rightly feel a sense of loyalty to those with whom they serve, and they dread the thought of appearing to be divisive or rogue.

⁵²Wilie, “Family Therapy’s Neglected Prophet,” 221.

consistent with the broader church – will be a happier, more productive pastor whose relationships with the other church leaders will be strengthened.

If a church desires to function as a multisite church in which high-caliber campus pastors are utilized, these campus pastors must simply be given the freedom to lead in a way that is fulfilling to them. They must be allowed to cast their own vision that is sympathetic to their unique context and calling. They must be able to shepherd their people uniquely, recognizing that the needs of a different campus miles down the road may differ considerably from the needs of the members that attend their campus. In short, campus pastors must be given the ability and opportunity to experience what Bowen refers to as differentiation.⁵³

Especially in the cases where the campus pastors are high-level leaders⁵⁴ they have a significant need to feel as though their voice can be heard and that their input and expertise is readily welcomed.⁵⁵ Thus, an increase in decentralization may be a key factor in the success of multisite church leadership teams. The evidence of differentiation in a campus pastor is that he is able to think and plan at a high level for his particular campus. Then, his maturity in individualization compels him to desire to share his wisdom and knowledge with his fellow team members. When each campus pastor is empowered to speak freely, openly, and intelligently in key meetings with senior leaders, not only does he feel valued, but also the entire team is sharpened and challenged.⁵⁶

⁵³Gilbert, *The Eight Concepts of Bowen Theory*, 38.

⁵⁴The reference to “high-level leaders” suggests that if a campus pastor were not on staff at a multisite church, he would have the ability to serve as a Lead or Senior Pastor at another church. In some cases, perhaps he has already previously served in a lead role. As this study indicated, more than half of campus pastors aspire to someday serve as a Senior Pastor.

⁵⁵Campus Pastor B, interview by author, Louisville, KY, December 16, 2013.

⁵⁶James Kouzes and Barry Posner, *The Leadership Challenge: How to Make Extraordinary Things Happen in Organizations* (San Francisco: Jossey-Bass, 2012), 34. Kouzes and Posner state, “Empowering others is essentially the process of turning followers into leaders themselves. The process of building and enhancing power is facilitated when people work on tasks that are critical to the organization’s success, when they exercise discretion and autonomy in their efforts, when their accomplishments are

At the same time, the campus pastors must be able to uniquely separate themselves from their family of origin (the senior leadership team) in such a way that they realize, embrace, and fully utilize their unique gifting and talents. However, they must do so in a way that remains intimately connected to the leadership team. Their involvement in a plural form of leadership embraces the need to mutually serve, challenge, and encourage the other leaders. When each campus pastor is set free to lead in his own unique context, the meetings where all of the pastors come together will only serve to strengthen and better the overall team and church.⁵⁷

Senior Leadership Involvement

Senior leaders should seek to create less distance between them and their subordinates and become more involved in the lives of their campus pastors. An overemphasized hierarchy makes the senior leader “ready prey for miscommunication and distancing from the real functions of the organization.”⁵⁸ Not only must campus pastors be “brought to the table” and included in key decision-making, but the senior leader or leaders of the multisite church must make an intentional effort to spend ample time with campus pastors for the sole purpose of allowing them to share their stories,

visible and recognized by others, and when they are well connected to other people of influence and support” (ibid.).

⁵⁷I am not suggesting that the proposed model is without its flaws. First, by definition, the multisite church must work diligently to ensure that each of its campuses rightly embody the DNA and core conviction of the church as a whole. If a campus pastor is given the freedom suggested above, certainly he could abuse such freedom and deviate from the central mission of the church. Furthermore, the proposed model could lead to the establishment of campuses that look *very* different from one another, thus compromising the consistency of the “brand” that seems to be a value of the multisite church in general. In other words, it is typically the expectation in a multisite church that when you visit any number of its campuses “you know what you are getting.” This must continue to be the case theologically and convictionally, but the leadership teams must be willing to be comfortable with the fact that campuses could vary significantly in second-level or tertiary issues such as worship style, sermon series selection (so long as a commitment to Christ-centered exposition is not compromised, for example), frequency of the Lord’s Supper and baptisms, particularities of children’s and student ministries, etc.

⁵⁸Kenneth O. Gangel and Samuel L. Canine, *Communication and Conflict Management in Churches and Christian Organizations* (Eugene, OR: Wipf & Stock Publishers, 2002), 19.

vision, and in some cases – concerns. According to this study, some multisite churches are already excelling in this area.⁵⁹

However, other multisite churches could grow in this area of communication between senior leadership and campus pastors.⁶⁰ As one campus pastor indicated, a number of other campus staff members, including some campus pastors, were altogether frustrated with the church’s leadership structure. Unfortunately, the senior leader appeared to be utterly oblivious to what was happening on the “ground level.”⁶¹

Additionally, senior leadership should model and encourage the sharing of frustrations among the church’s leadership. When given the opportunity to share their top 2-3 frustrations as campus pastors, respondents in this study were quite long-winded, to say the least (see appendix 13). Yet perhaps even more important than the actual frustrations themselves is the church’s and its leaders’ ability and willingness to embrace and work through the conflict that will inevitably arise from such frustrations. In those cases where conflict seems to be on the surface, it can be the tendency of individuals and leaders to create a form of emotional distancing that seeks to stay in the familial or organizational relationship, but works diligently at suppressing any differences to emerge that could enhance or reveal the conflict. Richardson insists, “Attempting to keep the level of disruption low can sap the vitality of a relationship.”⁶²

The hesitation of many campus pastors to openly share their frustrations and concerns is rooted in the fact that they do not want to be divisive.⁶³ In other cases, they

⁵⁹See tables 16-17.

⁶⁰According to responses given to Question 16, as summarized in table 44, 13 percent of campus pastors indicated issues related to “communication” were one of the top frustrations.

⁶¹Campus Pastor A, teleconference interview by author, January 16, 2014.

⁶²Ronald W. Richardson, *Creating a Healthier Church: Family Systems Theory, Leadership, and Congregational Life* (Minneapolis: Fortress Press, 1996), 107.

⁶³Campus Pastor A (anonymous), interview by author, teleconference, January 16, 2014.

simply fear the judgment or displeasure of the central leadership team.⁶⁴ Either way, a legitimate concern for multisite leadership teams is what Gangel calls “gunnysacking” or “dumptrucking.” Here, one will “hide gripes, keep count of grievances, hold grudges, and suppress smaller conflicts until he or she empties all these items at once on his or her opponent.”⁶⁵ This usually ends poorly; thus, the earlier a tension is confronted, the more likely it can be adequately managed.⁶⁶ If indeed a campus pastor is frustrated because of his perceived inability to display the level of leadership he believes he is gifted to display, he must feel the freedom and necessity of clearly communicating this to his leadership team. This kind of transparency must be modeled and encouraged by the senior leadership. They must create a safe environment where vulnerability is not frowned upon, but the norm.

Five Essential Considerations for Senior Leaders

As this study has affirmed, the tension between control and freedom is inevitable in multisite churches. Both senior leadership and campus-level leadership must humbly collaborate to work through these complexities. This researcher holds to the view that generally speaking, senior leadership should seek to empower their campus pastors at a higher level. Whatever level of authority and freedom that the senior leader thinks should be given to his campus pastors, he should probably give more. However, in some cases, this simply cannot or will not happen. Especially in churches where the senior leadership is unable or unwilling to grant additional freedom to campus pastors, the senior leader should potentially consider the following five options.

⁶⁴Jim Van Yperen, *Making Peace: A Guide to Overcoming Church Conflict* (Chicago: Moody Publishers, 2002), 114.

⁶⁵Gangel and Canine, *Communication and Conflict Management in Churches and Christian Organizations*, 247.

⁶⁶*Ibid.*

First, the senior leader should seek to grow in humility. As the campus pastors under him are individualizing and maturing, the senior leadership must keep pace and grow in meekness and his ability to let other men have a demonstrated spot at the table. The evidence of the senior leader's personal emotional development is his increased willingness to embrace the thoughts and considerations of his leadership team, including those men under him. Again, as Bowen's theory suggests, the differentiation of all members only serves to enhance the strength of the family unit.⁶⁷

A second option for the senior leader who is unable or unwilling to allow campus pastors to differentiate is to simply realize that he may be better equipped to serve as a large-church pastor, but not necessarily a multisite church pastor. Some charismatic, high-level leaders are not wired to lead multisite churches. While much can be said about the importance of choosing the right campus pastor, not enough has been said concerning a careful analysis to ensure that the senior leader in one whose personality and leadership type is conducive to the unique requirements of the multisite model. Essentially, a senior leader must be one who allows those men under him to spread their wings and fly. This requires a sincere humility on the part of the senior leader.⁶⁸

Related and thirdly, another option would be to change the overall campus pastor model so that those filling this key positions are viewed as mere "facilitators," not "pastors."⁶⁹ For example, the decision could be made to be more intentional in hiring

⁶⁷In T. J. Addington, *High Impact Church Boards: How to Develop Healthy, Intentional, and Empowered Church Leaders* (Colorado Springs: NavPress, 2010), 32. Addington states that mature leaders choose to subordinate their egos to the will of the group and never undermine decisions of the team. Lafasto adds, "Once team members identify a controlling pattern of behavior on part of the leader, it becomes difficult for the leader to overcome the stigma" (116-17).

⁶⁸Rich Plass and Jim Cofield, CrossPoint Ministries, interview by author, St. Albany, IN, February 10, 2014. Plass and Cofield meet and consult with senior pastors across the country, many of whom pastor multisite churches.

⁶⁹Many multisite churches already use this kind of language.

second-tier type leaders, or those men who do not aspire to be “lead” pastors in the fullest sense of the term. This may, in some cases, open a multisite church up to consider the video venue. In other cases, it simply becomes the intentional effort in the hiring process to only hire campus pastors who understand their authority and freedom will be significantly limited. For those campus pastors who are willing to embrace a continual position of subordination and decreased vision casting and leadership, much of the conflict can be evaded.

At the same time, it must be noted that as campus pastors grow and mature, their willingness to serve in a position that allows less leadership could wane over time. For example, a 28-year old pastor could be very content to serve as a campus pastor for a season as he develops and hones his leadership skills and preaching abilities. However, after he has served in this position for five years and has gained more confidence and ability, he may then be in a position in which he needs to move on to another church where he can function in a senior role.

A fourth consideration for the senior leader who struggles to truly empower campus pastors to lead is to ultimately develop the plan to see the campuses become autonomous churches. Once the congregation is self-sustaining, ties can be cut and the campus pastor and his congregation can move forward in their own direction apart from the fear of compromising the vision or desires of the senior leadership team. In this model, the campus pastor position essentially becomes a training ground to launch new churches.⁷⁰

⁷⁰To see a multisite church that is working through this model of releasing campuses into autonomous churches, consider the Village Church model at “Campus Transitions: Vision, Rationale and Responses,” *The Village Church*, accessed August 20, 2014, http://www.thevillagechurch.net/mediafiles/uploaded/c/0e2769955_1389036487_campus-transitions-document.pdf. Also see Josh Patterson, “Leveraging the Multi-site Church Approach as a Long-Term Church Planting Strategy at The Village Church in Dallas-Fort Worth,” (D.Min. project, The Southern Baptist Theological Seminary, 2014).

In the multisite church he leads, Cordeiro suggests,

Our goal for satellites is not necessarily to add locations. It is to develop new leaders. It is to age these emerging leaders into their own teaching, where one day we can release them as stand-alone churches. When young leaders go out with this model, they have time to build relationships, develop teams, think about evangelism projects, do community outreach, and build leaders.⁷¹

Similarly, Ed Stetzer makes the following recommendation:

Obviously, not everyone does multisite the same way. Some have had success with a large central campus and smaller satellite campuses. I get that there are different ways to do it, and they can be good, but I want to suggest one way I'd like to see become more common-- regional multisites that are leadership development engines, sending out planter pastors and campus pastors (depending on the gifting and call of the pastor) to start churches or sites that reach lost people and develop more such leaders. Obviously, much of this is about leaders—we need the multiplication of leaders. I want more sites, but I also want more preachers and teachers. There is no question that it is harder to develop a Tim Keller than it is to add a new site, so we must be intentional about a strategy to achieve both.⁷²

A fifth and final consideration for senior pastors is to simply recognize the unique teaching and leadership gift that perhaps his campus pastor has and send him out to plant a church. As Greear notes, “As you plant new campuses, you will notice some who begin to demonstrate the gift set to lead independent churches. This seems to be how the Jerusalem church operated. They noticed leaders emerging in the ministry who had the capacity to plant churches and they sent them out.”⁷³

More Preaching Opportunities and Freedom for Campus Pastors

For those campus pastors that are already gifted or show potential, senior leadership should consider allowing campus pastors more opportunities to preach. According to this study, more than half of campus pastors responded that they aspired for

⁷¹Surratt, Ligon, and Bird, *A Multi-Site Church Roadtrip*, 37.

⁷²Stetzer, “Multisite Evolution.”

⁷³Greear, “A Pastor Defends His Multi-Site Church.”

more preaching opportunities.⁷⁴ Nearly half (45.5 percent) of campus pastors in this study indicated that they preach 4 times or less each year.⁷⁵

Larry Osborne speaks of those pastors and leaders best described as the “lead-by-teaching” type.⁷⁶ These men are often high-level leaders whose leadership style and vision is driven primarily by the spoken word, most notably in sermons. If a pastor’s opportunity to lead is largely dependent upon the time he has to teach and preach to his congregation each Sunday, then his ability to differentiate is largely dependent upon the freedom with which he is able to speak. Certainly in the video-venue, this problem is in many ways insurmountable for a lead-by-teaching pastor.⁷⁷ However, even in the “live preacher” model where the pastor is able to preach on most weeks, often he is still told what text he must preach on any given weekend. This study indicated that 70 percent of campus pastors never or only on occasion have the opportunity to choose their preaching text or topic.⁷⁸ Certainly there are advantages to each campus preaching the same text each week for the sake of unity in mission and thought.⁷⁹

Yet regardless of the ample benefits of this model, many pastors will feel that in order to be sensitive to their unique context, they need the ability to choose their own

⁷⁴This data was derived from responses provided in Question 19, as summarized in table 32.

⁷⁵This data is derived from responses to Question 18, as summarized in table 30-31.

⁷⁶Larry Osborne, interview by author, teleconference, March 25, 2013.

⁷⁷It is difficult to imagine how a “lead-by-teaching” pastor could ever be satisfied or content in the video venue. Those multisite churches that exhibit the video venue should very carefully choose their campus pastors and make sure that these men are strong leaders—but not men who primarily lead by teaching and preaching. It is not necessarily to say that they are “second tier” leaders, although in many cases they may be. They may in fact be top-level leaders, but they are simply leaders of a different type than a typical Lead Pastor.

⁷⁸This data is derived from the responses provided to Question 20, as summarized in table 33.

⁷⁹Allison is right to point out the health and benefit of multiple pastors collaborating each week over a particular text. Certainly, combined study, along with the sharing of ideas and illustrations is instrumental in developing each preacher and his sermon. See Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 314.

texts on an occasional, or even regular basis. For example, a particular campus may be in a season where a number of its members have lost their jobs, are financially unstable, and filled with anxiety. Thus, the campus pastor might feel a tremendous burden to preach a sermon series on Jesus' teaching dealing with anxiety. However, if the larger multisite church is in a 25-week series expositing the book of Luke, the local campus pastor may feel as though he is unable to adequately address the needs of his particular people at that specific time. Especially in larger churches where the senior leadership team may not know on an intimate level the people in the various congregations, only the campus pastor and his respective elders have an accurate reading on the pulse of their congregation and those teachings that would be most suitable and appropriate at that time.⁸⁰

Meaningful Eldership

In chapter one of this dissertation, we briefly considered the infamous case of Mars Hill Church, formerly a multisite church. After a series of controversies and conflicts, Mars Hill Church, as we knew it, ceased to exist. As stories developed, some of the specific concerns at Mars Hill were related directly to Mars Hill's organizational and leadership structure. In particular, it was reported that this multisite church's polity delegitimized the decision-making authority of many of its elders (including campus pastors).⁸¹

A multisite church that was at one-time thriving with fifteen campuses

⁸⁰The importance of a campus pastor being mindful and able to serve in light of his particular context is seen not only in light of the weekly sermon. Additionally, context should be taken into consideration in regards to children's and student's ministries. For example, if the larger multisite church does not see student ministry as one of its main emphases, and yet one of its campuses attracts a number of families with teenage children, this could cause significant issues. The same contextual concerns must be examined in light of worship styles and the financial practices of the campus based upon the income of their people.

⁸¹For a summary of the conflict related to the authority of elders in the Mars Hill Church structure, see p.13 of this dissertation.

representing over 13,000 attendees disintegrated from within. According to Kensrue, a former elder at the church, many of the problems of Mars Hill Church could have been avoided if the church's elders had actually been empowered to lead. He writes, "If your pastors had a voice and a vote, do you not think that the last year would have looked a bit different? Do you not think they would have done something [presumably to prevent the massive problems now facing Mars Hill]?"⁸²

For both functional and biblical reasons, multisite churches should ensure that it really means something for an elder to be an elder. As Stabbert argues, "It is concluded after examining all the passages which mention local church leadership on the pastoral level, that the New Testament presents a united teaching on this subject [plurality] and that it is on the side of plurality."⁸³ The New Testament data seems to clearly teach that each church should be led by a plurality of pastors/elders.⁸⁴ Each elder is likewise called to exercise oversight over the flock of God (1 Peter 5:1-2, Acts 20:28). Thus, elders can only rightly obey the Word of God when they are empowered to truly function as elders by displaying true leadership and authority, not merely bearing the name of elder.

In the multisite church, this is a unique challenge as elders are necessarily spread out over a number of geographic campuses. However, in addition to allowing elders to have real authority in their local congregations, if multisite churches legitimately intend to remain as "one church," they must commit to all elders – at least in some way – being empowered to lead and have authority at the larger church level. If all

⁸²Ibid.

⁸³Bruce Stabbert, *The Team Concept: Paul's Church Leadership Pattern or Ours?* (Tacoma, WA: Hegg, 1982), 25-26.

⁸⁴In the New Testament, the terms "elder," "overseer," "bishop," and "pastor" are synonymous, and one sees evidence of these words being used interchangeably. Surprisingly, the word "pastor" is used only one time in Eph 4:11. Regardless, in this dissertation, while the term "pastor" is used most frequently, it is important to note that it is also right to say that a church should be led by a plurality of *elders* in the same way that it can be said a church is to be led by a plurality of *pastors*.

elders are not given an authentic voice to the direction of the entire church, then why call them elders?

The same argument should be made for campus pastors. In particular for those multisite churches who give them the name of campus “pastors,” why should they not be given the rightful, biblical authority that comes along with the title of pastor? Thus, this researcher recommends a leadership structure in which campus pastors are not only empowered to lead at their local campuses, but a structure in which they are allowed to lead in regards to the whole church. If the senior leadership of multisite churches truly aspires for their church to remain as one, in spite of multiple locations, then each congregation should have representation at the central leadership table. Certainly, this should include the chief leaders of each local campus, the campus pastors. Perhaps the most clear way to affirm and empower campus pastors to know that they are not merely facilitators or the “face of the place” at their local campuses, is to give them a real voice in the larger church. If they are qualified to bear the name of “pastor” at their local congregation, are they not qualified to function as a *real* pastor to their whole church? A very effective way to make multiple campuses truly feel as though they are “one church” is to bring the leadership together as “one” governing body.

In this research project, a clear example of a healthy, elder-led multisite church that gave rightful representation to all campus pastors is articulated in the following words,

[The church] is elder led and elder governed. We have a Lead Pastor for the entire church that serves as a lead elder among equal elders. Each congregation (campus) has a Lead Pastor that serves alongside of a congregational eldership team. The Lead Pastor is one member of the ‘Support Team’ (‘Senior Leadership Team’). This team consists of the Lead Pastors of each congregation (campus), the Lead Pastor for [the church] as a whole, and certain leaders that have support leadership for the church as a whole. Every elder in the church is also a ‘congregational elder’ but not all ‘congregational elders’ make up the ‘Support Team.’ Congregational elders report to all of the elders in their congregation; since each congregation has a lead pastor, the congregational lead pastor serves as the leader among equals. Each lead pastor ‘reports’ to the other members of the ‘support team.’ There is a real sense in which each elder in our church ‘reports to’ any other elder in the church. But not all elders in the church share the exact same load or responsibility for [the church] as a

whole. Some elders are uniquely gifted to oversee a specific congregation while others are uniquely gifted to serve and support the church as a whole.⁸⁵

This recommended model is displayed in Figure 11 below.

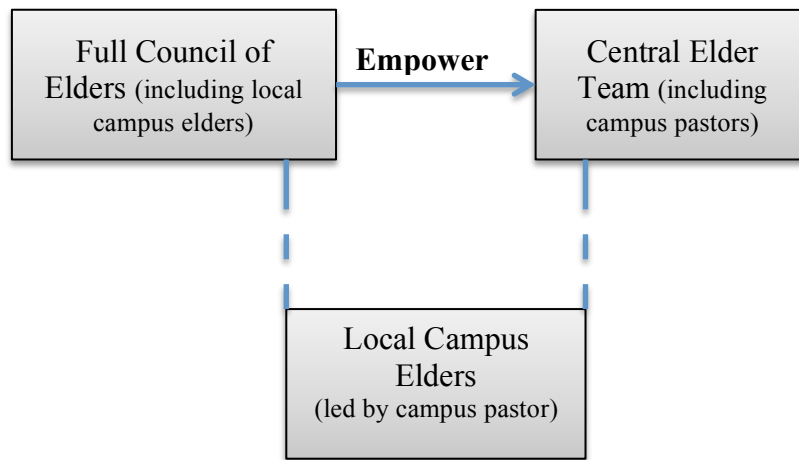


Figure 11. Elder led globally and locally/equal campus representation/campus pastor Tier 1

Research Limitations

There were a few limitations to this research study. First, because this is the first study to intentionally investigate leadership structures in multisite churches, the data needs to gain further validation in future studies through repeated studies and larger sample sizes.

Second this study did not give opportunity for respondents to provide an ecclesiology of their understanding of terms such as “elder” and “pastor.” The researcher’s conclusions are based upon the researcher’s definition and biblical understanding of these terms. Thus, if the participants and researcher would have had a

⁸⁵This quote was taken from responses provided to Question 10, as summarized in appendix 12.

consistent, working dictionary of these key terms related to biblical church leadership, the implications and conclusions of the research could have been altered.

Finally, the sample only included campus pastors of multisite churches. The views of other key leaders in multisite churches may be similar or differ from the campus pastors based on their perspective and role within the church.

Further Research

There are four specific ways in which further research could be conducted on the subject of leadership structures and dynamics in multisite churches. First, further qualitative research should be done that chooses exemplary churches from each of the nine leadership structures provided in the typology. Case studies of each of these churches could take a more in-depth, personal examination of the inner-workings of each of the represented leadership structures. The case studies could include, but not be limited to, face-to-face interviews with key pastoral staff, collecting data from the church website, sermons or lectures providing insight into the church's multisite model, attending leadership team meetings (when permissible), requesting copies of church governance documents, staff handbooks, and job descriptions. On-site visits could offer a unique opportunity to evaluate the attitudes, behaviors, and perceptions of multisite leadership team members, including the senior leadership.

A second area of further research could be a similar quantitative study only of multisite churches with four or more campuses. Multisite experts concur that the complexity of leadership structures uniquely increases when a church adds its fourth campus. However, the current study more broadly examined multisite churches with two or more geographic campuses. A study that focused only on multisite churches with four or more campuses could uniquely benefit similar multisite churches with a more succinct and narrow analysis of leadership structures for similar churches.

Third, a quantitative or mixed methods study could be conducted that focused solely on the congregational members in multisite churches. One question on the survey used in this study allowed campus pastors to speak to the perceptions of their congregational members. Here, it was learned that while the staffs at multisite campuses receive clear communication, multisite churches could grow in the area of communicating to the congregation as a whole as it relates to the leadership and decision-making structures of their church. Table 37 indicated 61.5 percent of campus pastors have received feedback from their congregational members expressing confusion regarding their church's leadership or decision-making structure. Thus, a fascinating study would be to examine the attitudes and perceptions of congregational members on the multisite church, philosophy, and structure as a whole. This could include variables such as preaching, the use of video, leadership representation, financial allocation among the campuses, and other key elements in the multisite church.

Finally, a very important area of further research could be an intense study of both the campus pastors *and* the senior pastors in multisite churches. What is the senior leader's perception of "how things are going" versus the campus pastors' perceptions? Do the senior pastors truly have an understanding of the thoughts and opinions of their campus pastors and local campus leadership? What kind of senior leader is best suited to lead a multisite church? What personality traits among senior leaders make it more challenging for him to lead a multisite church? These questions and more of certainly worthy of further research and could be an invaluable addition to the field of multisite research.

APPENDIX 1

INITIAL EMAIL WITH SURVEY TO CAMPUS PASTORS

Email Heading: Ph.D. Dissertation Research: Campus Pastors & Multisite Leadership

Leadership Structures & Dynamics in Multisite Churches
Video Promo from Dr. Gregg Allison

"Campus pastors have become one of the most sought-after roles in the church today, yet there is so little information about how campus pastors function on a multisite church staff. Campus pastors, your voice needs to be heard! This is your chance. This research will play a crucial role in helping multisite churches move towards more healthy leadership structures." – Jim Tomberlin, Founder of Multisite Solutions, author of *125 Tips for Multisite Churches*, co-author of *Better Together: Making Church Mergers Work*

"Please take a few minutes to participate in this survey. It's well designed and will contribute significantly to understanding how multisite churches work. That knowledge, in turn, will come back to help you!" – Dr. Warren Bird, nation's leading researcher of multisite, co-author *Multisite Church Revolution*, *Multisite Church Roadtrip*.

"This research is crucial for a better understanding of healthy leadership structures in multisite churches. I highly encourage you to take a few minutes to fill out this survey." - Larry Osborne, Pastor and Author, North Coast Church, Vista, CA

If you are one of the first 75 people to fill out this survey, you will receive a \$20 gift card to Amazon within 48 hours. The survey will take you no more than 10-15 minutes to complete.

Once the results are analyzed, everyone who completes this survey will receive a free copy of the findings.

Complete this 10-15 minute survey by clicking here:
<https://www.surveymonkey.com/r/BFZD9FC>

You can be assured of the absolute confidential nature of this study. All survey information will remain completely anonymous. If you have any questions, please contact Jamus Edwards via email at jamusedwards@gmail.com.

APPENDIX 2

SECOND EMAIL TO CAMPUS PASTORS

Email Heading: Ph.D. Multisite Research: Take 15-minute survey and receive a gift card to Amazon.

Leadership Structures & Dynamics in Multisite Churches
Video Promo from Dr. Gregg Allison

Dear Pastor,

About ten days ago, you received an email from me asking you to participate in a multisite leadership structure survey designed to understand and serve multisite churches around the country. I know how incredibly busy you must be, but would you please be willing to take just 10 minutes or less to fill out this survey?

If so, I will send you a \$20 gift card to Amazon within 48 hours.

If you are willing, you can fill out the survey at:
<https://www.surveymonkey.com/r/BFZD9FC>

If you would like additional information on this research or have any questions, please contact me at jamusedwards@gmail.com.

Thank you so much!

Jamus Edwards

APPENDIX 3

MULTISITE LEADERSHIP STRUCTURE SURVEY

The research in which you are about to participate is designed to identify leadership structures in multisite churches. This survey is being conducted by Jamus Edwards for purposes of dissertation research. In this survey, you will be asked to answer questions related to your church's organizational structure, decision-making authority, and roles of campus pastors and central leadership teams. The specific source of the information you provide will be held strictly confidential. At no time will your name be reported or your name/church identified with your responses. Participate in this study is totally voluntary, and you are free to withdraw from the study at any time. By your completion of this survey, you are giving informed consent for the use of your responses in this research.

1. Church/Name:_____ City/Town:_____ State:_____
2. Please list your denominational or network affiliation/s? (you may choose more than one)

3. How many people (including children) regularly attend your weekend gatherings at all geographic campuses?
A. 100-250
B. 250-800
C. 800-2000
D. 2000-5000
E. 5000+
4. How many geographic campuses represent your multisite church, including the original campus?
A. 2
B. 3
C. 4
D. 5
E. 6+
F. We are not multisite.
5. Does your church have plans to release your campus/es to become independent churches at some point?
A. Yes.
B. Maybe/unsure
C. No

6. Who is at the top of the organizational chart for the entire church?
- A. Senior Pastor
 - B. Senior Leadership Team
 - C. Governing Board
 - D. Other (please explain) _____
7. If you have a Governing Board at the top of your organizational chart, who serves on this team? (check all that apply)
- A. We do not have a governing board.
 - B. Elders
 - C. Deacons
 - D. Trustees
 - E. Senior Pastor
 - F. Executive Pastor/s
 - G. Other paid staff
 - H. Multisite Director
 - I. Other: _____
8. If you have an executive or senior leadership team, who serves on this team? (check all that apply)
- A. Senior Pastor/s
 - B. Executive Pastor/s
 - C. Multisite Director
 - D. Campus pastor/site minister/campus coordinator/lead pastor for that campus
 - E. Other: _____
 - F. We do not have an executive or senior leadership team.
9. As a campus pastor, to whom do you report?
- A. Senior Pastor
 - B. Executive Pastor/s
 - C. Senior Leadership Team
 - D. Multisite Director
 - E. Governing Board
 - F. Other: _____
 - G. I am not a campus pastor/site minister/campus coordinator/lead pastor for my campus.
10. Please summarize your church's flow chart and/or reporting structure.
- _____
- _____
- _____
11. Respond to this statement:
The senior leadership team of the entire church maintains significant control over the ministries, decisions, and direction of each respective campus.
- | | | | | | |
|-------------------|----------|-------------------|----------------|-------|----------------|
| 1 | 2 | 3 | 4 | 5 | 6 |
| strongly disagree | disagree | somewhat disagree | somewhat agree | agree | strongly agree |

The leadership teams of the various campuses have considerable input to the overall direction, vision, and affairs of the entire church (not just their respective campus).

1 2 3 4 5 6
 strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

12. What areas of ministry do you have freedom to invent and/or adapt to the needs of your local context outside of the larger vision of the entire church?
13. Who makes the *final decision* in each of the following instances?

Cases of church discipline at your campus?

- A) Congregation of each particular campus
- B) Congregation of entire church
- C) Executive/Senior Leadership Team of entire church
- D) Governing Board
- E) Senior/Lead Pastor of entire church
- F) Campus pastor/site minister/campus coordinator/lead pastor for that campus
- G) Other: _____

Final budget approval for your campus

- A) Congregation of each particular campus
- B) Congregation of entire church
- C) Executive/Senior Leadership Team of entire church
- D) Governing Board
- E) Senior/Lead Pastor of entire church
- F) Campus pastor/site minister/campus coordinator/lead pastor for that campus
- G) Other: _____

Budget changes or large financial purchases for your campus

- A. Congregation of your campus
- B. Congregation of entire church
- C. Executive/Senior Leadership Team of entire church
- D. Governing Board
- E. Senior/Lead Pastor of entire church
- F. Campus pastor/site minister/campus coordinator/lead pastor for your campus
- G. Other: _____

Hiring of new staff members at your campus

- A) Congregation of each particular campus
- B) Congregation of entire church
- C) Executive/Senior Leadership Team of entire church
- D) Governing Board
- E) Senior/Lead Pastor of entire church
- F) Campus pastor/site minister/campus coordinator/lead pastor for that campus
- G) Other: _____

14. As a campus pastor, what kind of decisions can you make for your campus **apart** from the approval of a higher authority? (you may choose more than one answer)

- A. Hiring/firing staff
- B. Adding new church officers (elders, pastors, deacons, etc.)
- C. Adding new programs/ministries
- D. Changing ministry philosophy/direction
- E. Outreach strategies
- F. Receiving new members
- G. Other: _____

15. Respond to this statement:

As a campus pastor, I am content in my current role in terms of the freedom and empowerment I feel to lead my respective campus.

1	2	3	4	5	6
strongly disagree	disagree	somewhat disagree	somewhat agree	agree	strongly agree

My opinions are respected by other leaders on staff at our church.

1	2	3	4	5	6
strongly disagree	disagree	somewhat disagree	somewhat agree	agree	strongly agree

Senior leadership understands the cultural context of the local area my campus is seeking to reach, and empowers me to lead my campus to that end.

1	2	3	4	5	6
strongly disagree	disagree	somewhat disagree	somewhat agree	agree	strongly agree

I aspire to someday be a lead/senior pastor, not just of a campus, but of an entire church.

1	2	3	4	5	6
strongly disagree	disagree	somewhat disagree	somewhat agree	agree	strongly agree

16. What are the top 2-3 frustrations you experience as a campus pastor?

17. Which of the following best describes your church's teaching model?

- A. Video-venue
- B. Live preaching at all campuses
- C. Combination of live preaching and video
- D. Rotating teaching team
- E. Other: _____

18. As a campus pastor, how often do you preach?

- A. weekly
- B. monthly
- C. quarterly
- D. other: _____

19. Respond to this statement: I wish I had more preaching opportunities.

1 2 3 4 5 6
strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

20. If and when you preach as a campus pastor, which of the following best describes your role in that process? (you may choose more than one answer)

- A. I choose my own preaching plan and texts/topics.
- B. The preaching plan and texts/topics are predetermined by the senior pastor or another leadership team.
- C. Typically, the preaching schedule is predetermined by the senior pastor or another leadership team, but on occasion, I have the freedom to choose a different sermon and/or sermon series than the other campuses.
- D. I collaborate with the other preachers on a regular basis in sermon preparation.

21. Respond to this statement:

Our church clearly communicates to prospective campus pastors the expectation to implement the already determined vision **versus** their freedom to innovate and create new ideas and plans.

1 2 3 4 5 6
strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

Our campus is kept up-to-date on church or ministry decisions that impact us.

1 2 3 4 5 6
strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

Each campus gets a fair allocation of financial resources.

1 2 3 4 5 6
strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

Our campus is valued by the church as a whole.

1 2 3 4 5 6
strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

Sometimes church members at my campus express confusion regarding the leadership and/or decision-making structure of our entire church.

1 2 3 4 5 6
strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

If members at my campus were to be asked by an outsider, “who is your pastor?”, they are more likely to give my name than the name of our church’s senior/lead pastor.

1 2 3 4 5 6
strongly disagree disagree somewhat disagree somewhat agree agree strongly agree

APPENDIX 4

THANK YOU EMAIL

Dear Pastor,

You are awesome! Thank you so much for your active participation in helping us learn more about leadership structures and dynamics in multisite churches.

Over the next few weeks, winners will be drawn for multiple \$50 Amazon gift cards. If your name is drawn, you will receive an email from Amazon indicating you have a new gift card. Hopefully, your name will be drawn!

If you would like an executive summary of this study, please contact me at the address below.

If you would like any additional information on this research or have any questions, please contact me at jamusedwards@gmail.com.

Thank you!

Jamus Edwards

APPENDIX 5

LIST OF PARTICIPATING CHURCHES IN SURVEY

<i>Number</i>	<i>Name of Church</i>	<i>Number of Campus Pastor Responses</i>
1	12Stone Church	1
2	2 42 Community Church	1
3	3Circle Church-Midtown	1
4	Anastasia Baptist Church	1
5	Apex Community Church	2
6	Austin Stone Community Church	4
7	Bannockburn Baptist Church	1
8	Bayside Church	1
9	Bayside Community Church	1
10	Bell Shoals Baptist Church	2
11	Bellevue Baptist Church	1
12	Beltway Park Church	1
13	Biltmore Baptist Church	2
14	Bon Air Baptist Church	2
15	Brentwood Baptist Church	3
16	Calvary Baptist Church	1
17	Calvary East Lake	1
18	Cedar Creek Church	1

19	Celebration Church	4
20	Central Baptist Church	1
21	Chets Creek Church	2
22	Christ Fellowship Miami	1
23	Christ's Church of the Valley	5
24	Church at Fort Sill	2
25	Church by the Glades	1
26	Clear Creek Community Church	2
27	Colonial Hills Church	1
28	Community Life Church	2
29	Cornerstone Church - Bamberg Campus	1
30	Cornerstone Church of Ames/Boone Canoe	1
31	Cottonwood Creek Baptist Church	1
32	Cross Church	6
33	Cross Church/North Richland Hills Baptist Church	1
34	Cross Point Bellevue	1
35	CrossLife Church	1
36	CrossPointe Church Orlando	1
37	CrossPointe Church Georgia	2
38	Crosscurrent Church	1
39	Crossroads Church	1
40	Daystar Church	3
41	Destination Church	1

42	Eagle Brook Church	5
43	Eagle's Landing FBC/Eagle's Landing at Griffin	1
44	Elevation Church	2
45	Embrace Church	2
46	Epic Church	2
47	Experience Life Church	1
48	Faith Church	1
49	Faith Promise Church	1
50	Family Church	3
51	Fellowship Community Church	2
52	Fellowship Memphis	2
53	Fellowship of the Parks	1
54	Fielder Church	1
55	First Baptist Kenner	1
56	First Baptist Hurst	1
57	First Baptist Rogers	1
58	First Baptist Simpsonville	3
59	First Baptist West Monroe	1
60	First Baptist Wichita	1
61	First Baptist Church Windermere	1
62	Forest Park Baptist Church	3
63	Franklin Heights Baptist	1
64	Frontline Church	3
65	Gateway Church	1

66	Grace Church - Florida	3
67	Grace Church - South Carolina	3
68	Grace Family Church	1
69	Graystone Church	2
70	Harris Creek Baptist Church	3
71	Hermitage Hills Baptist Church, Rayon City Campus	1
72	Hibernia Baptist Church	2
73	Hickory Grove Baptist Church	1
74	Hilldale Baptist Church	2
75	Hope Fellowship	2
76	Houston's First Baptist Church	2
77	Istrouma Baptist Church	1
78	Karis Church	1
79	Kerith Community Church	1
80	Lake Pointe Church	1
81	Lenexa Baptist Church	2
82	Liberty Baptist Church - Harbour View	1
83	LifePoint Church Smyrna	1
84	LifePoint Church Ohio	2
85	LifeSpring Church Midtown	1
86	Lindsay Lane East	1
87	Living Hope	1
88	Long Hollow Baptist Church	1
89	Logos Community	1

90	Macedonia Baptist Church	1
91	Mandarin Baptist Church of Los Angeles	1
92	Mariners Church	2
93	Mercy Hill Church- Lake Country	1
94	Metairie Church	1
95	Mobberly Baptist Church - Marshall Campus	1
96	Mountain Christian Church	2
97	New Hope Church	1
98	NewSpring Church	1
99	Next Level Church Florida	1
100	Next Level Church New Hampshire	1
101	North Coast Church	1
102	North Monroe Baptist Church	1
103	One Harbor Church	1
104	Parkway Church	2
105	Parkway Fellowship	1
106	Pinelake Church	1
107	Porter Memorial Baptist Church	1
108	Powhatan Community Church	2
109	Prestonwood Baptist Church	1
110	Real Life Christian Church	2
111	Real Life Church	2
112	Redeemer Church	3

113	Redemption Church Gateway	1
114	Resurrection Baptist Church	1
115	River Pointe Church	1
116	River Valley Church	3
117	Rock Bridge CC	1
118	Rock City Church	1
119	Saddleback Church	2
120	Sandals Church	2
121	Savannah Christian	1
122	Shepherd Church West Valley	1
123	Shiloh Metropolitan Baptist Church	2
124	Sojourn Community Church	4
125	South Tampa Fellowship	2
126	Stonegate Fellowship Church	4
127	Stuart Heights Baptist	1
128	Summit Church Florida	2
129	Summit Church North Carolina	6
130	Sunrise Church	3
131	The Creek Church	1
132	The Crossing	1
133	The Heights Baptist Church	1
134	The Journey	2
135	The Village Church	1
136	TheChurch.at	2
137	Thomas Road Baptist Church	1

138	Thompson Station Church	1
139	Valley Creek Church	1
140	Venture Church	1
141	Vintage Church	2
142	Voices of Faith East	1
143	Watermark Community Church	1
144	Waters Edge Church	3
145	Westside Church	1
146	Willowbrook Baptist	1
147	Woodstock Church	3
148	no name	1
149	no name	1
150	no name	1
151	no name	1
Total	`	243

APPENDIX 6

CAMPUS PASTOR QUOTES REGARDING MATRIX LEADERSHIP STRUCTURE

- “Campus Pastors report directly to the Senior Pastor. Staff members at the campuses have a direct report to the campus pastor and a learning role under their counterpart at the main campus.”¹
- “Campus Pastor and Exec. Pastor and W&A Pastor report to Lead Pastor. Everyone else reports to one of those people. Lead Pastor accountable to Ministry Leadership Team. Campus Pastor oversees all staff at his campus. Language - sometimes I oversee a "person", but (for example) our W&A Pastor oversees a ‘process’ that person implements. Thus W&A Pastor and I have to communicate well.”
- “Authority Runs down and Influence runs across ministry teams. Campus Pastors report to the executive and senior pastor. Campus staff reports to either the campus pastor or the campus executive pastor. Central staff report to executive pastor. Executive pastor reports to senior pastor. Ministry teams collaborate across campuses to share ideas and best practices.”
- “Campus pastors report directly to the Executive Pastor, Campus staff pastors directly report to Campus Pastor but receive vision and direction from their ‘Central Lead.’ The Central Lead would be the Head Kids pastor or Youth pastor.”
- “Each lead pastor ‘reports’ to the other members of the ‘support team.’ There is a real sense in which each elder in our church ‘reports to’ any other elder in the church.”
- “I report to executive pastor as well as senior pastor but directly to EP. Any staff on my campus has dual supervision under the ministry director at our main campus and I.”

¹Each of these quotes are taken from the responses to Question 10, as displayed in appendix 12.

APPENDIX 7

POTENTIAL FOLLOW-UP CAMPUS PASTOR INTERVIEW QUESTIONS

How does your leadership structure work? Who makes decisions?

What are the most common frustrations that you experience?

Do you feel as though you are able to “spread your wings and fly” as a leader?

What role or influence do you feel like you have in the *overall* mission and direction of your church?

Do campus pastors feel as though they are unnecessarily restricted in the freedom they are able to display in leading their campuses?

Do you ever feel like there is “too much red tape” before a decision can be made?

Are you on the senior leadership team? Do you feel like you should be? What advantages would there be if you *were* on the senior leadership team? What are the advantages of you *not* being on the senior leadership team?

Whose vision do you feel like you are communicating for your church: yours or senior leadership’s?

Have you ever felt as though you were “communicating another man’s vision?”

Do you feel like a “lead pastor,” or do you feel like (insert senior pastor’s name) is *really* the lead pastor?

What is (insert senior pastor’s name) single greatest attribute or leadership quality?

What is his greatest weakness in leadership?

Do you ever feel like you might be more content if you were to go plant your own church or take over another existing church as the Senior Pastor?

How much freedom do you feel you have in choosing your sermon topics/series, etc.?

What is an example of something you wanted to do, but were unable to do because of your limited authority? (ex: has the senior leadership team ever hit the brakes on an idea, ministry, or hire you wanted to make?)

Does your local church feel like an independent church, or simply a “location” or “part” of a larger church?

What concerns have been expressed to you from congregational members regarding your church’s model?

What single aspect of your church’s model is probably the most confusing to the everyday church member?

If you could change one thing in your church’s model, what would it be?

APPENDIX 8

POTENTIAL FOLLOW-UP LEAD/SENIOR PASTOR INTERVIEW QUESTIONS

How does your leadership structure work? Is there a flow chart?
Where does decision-making authority lie?
What do you view as your primary role/s?
Do you have what is considered to be a “main campus” or church?
What does the communication look like on a regular basis between the various leadership teams (senior leadership team, each eldership)?
What role or influence do area church pastors have in the overall mission and direction of your church?
In what sense do all of the elders from all of the churches work and shepherd together?
Does the everyday elder feel as though he has any say into the overall direction of your church?
What are examples of decisions that area pastors and their respective elderships would **not** have the freedom to make apart from the approval of the senior leadership team?
When would the senior leadership team “hit the brakes” on local church leadership?
 Who makes decisions regarding membership in each church?
 Who makes decisions regarding budgeting and the spending of money at each local church? How does the budget work?
 Tithes and offerings are collected at each church each Sunday. What happens to that money; how is it dispersed?
 Campus A wants to purchase a new \$15,000 sound board. How would they go about doing this?

Who makes decisions regarding church discipline, and what does that process look like?
How are new leaders developed and installed?
Who has the authority to hire and fire staff, and what is that process?

What are the non-negotiables that each area church most hold on to?
What is the balance between allowing each church to contextualize and still maintaining the necessary DNA of the larger church?
How is the senior leader viewed by the typical congregational member? Is he seen as their pastor, or is the area church pastor seen as their pastor? In their mind, who has more authority and influence in their lives and church (senior leader or area lead pastor)?
What things do you do to try to cultivate trust among elders and staff?

What have you given up in this model?

What is the most difficult aspect of this model for you, personally?

What decisions do you feel like you must always hold on to (or at least play a significant role in)? In other words, what are you *not* willing to “give up?”

How content do you think your campus pastors are? Do you think your lead pastors feel as though they have a legitimate “place at the table” in terms of the overall mission and vision of your church? What do you think they would change regarding the leadership structure?

What is your greatest fear regarding your church and its future?

What things do you do to try to cultivate trust among elders and staff?

What are the advantages to this model over typical multisite models?

What are the potential weaknesses of this model?

What happens if you die tomorrow?

APPENDIX 9

EXCURSUS ON TRINITARIAN IMPLICATIONS OF SHARED LEADERSHIP

Not only is leadership to be shared among multiple pastors, but this plural model should also exemplify “parity.” Specifically referring to this kind of leadership among pastors, Strauch adds this is “a collective form of leadership in which each elder shares equally the position, authority, and responsibility for the office.” Alexander Strauch, *Biblical Eldership: An Urgent Call To Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth Publishers, 1995), 39. In other words, each pastor should be considered equal in value and essence. Of course, this tenant can be derived from the very heart of the Triune God in an understanding of the ontological nature of the Trinity. As Grudem points out, “We cannot say, for example, that the Father is more powerful or wiser than the Son, or that the Father and Son are wiser than the Holy Spirit, or that the Father existed before the Son and Holy Spirit existed, for to say anything like that would be to deny the full deity of all three members of the Trinity.” Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 1994), 248. Frame reminds us on p.694 that while all three persons of the Trinity are equal in value, “This is not to say that the three persons play identical rolesGenerally, the distinctive roles of the divine persons are as follows: the Father plans, the Son executes, and the Spirit applies.” In the same way, among a plurality of pastors, this shared leadership should reflect equality in value and yet distinction in roles. In fact, in order for pastoral leadership to be well-balanced and to adequately address the diverse spiritual needs of the congregation, this differentiation in specific ministerial-focus is necessary. No single pastor is gifted in every area related to pastoral ministry. Every pastor has strengths and weaknesses. Strauch observes, “Most

pastors are not multitalented leaders, nor are they well suited to singularly lead a congregation effectively. They have personality flaws and talent deficiencies that cause them and the congregation considerable vexation. When placed in a council of qualified pastors, however, a pastor's strengths make important contributions to the church and his weaknesses are covered by the strengths of others" (p.41-42). It must be stated at this point that the comparison between the Triune God and a plurality of pastors is limited in some ways, and is thus not a perfect one-to-one analogy. For example, while the above example suggests that every pastor has strengths and weaknesses, this statement clearly does not apply to the persons of the Trinity, wherein no weaknesses or shortcomings exist in any of its members. Thus, relationships between pastors in the plural model cannot exactly replicate the Trinity (any more than we could argue that since human beings are made in the image of God, we likewise represent God in every way). Instead, the overarching point is that each member of the Triune God seems to take upon unique roles in God's work, with each Person focusing more on certain tasks than others.¹ It is natural and wise that the same principle should be true among a plurality of pastors. Other inconsistencies in the proposed analogy are as follows: First, unlike in a plurality of elders, one member of the Trinity cannot be more wise or effective than another. Second, a plurality of elders, unlike the Trinity, is not limited to three persons. Third, while one elder may serve as the "first among equals," it is not for the purpose of that leader receiving "glory" in the same way that the Father receives supreme glory among the Godhead (1 Cor. 15:22). Fourth, among the Godhead, unlike a plurality of elders, there is no need for accountability or fear of burnout. Fifth, elders are dispensable; members of the Trinity are indispensable. Finally, a plurality of elders may experience conflict; it is impossible for conflict to exist among the perfect unity of the Triune God. Later in this dissertation, the principle of "first among equals" will be briefly discussed as a common theme among plural forms of leadership. Here, while each pastor may possess equal authority, they are not necessarily equal in terms of influence and role. Similarly, within

the Trinity, a few texts that seem to teach some type of distinction in ordering are 1 Corinthians 15:28 and 1 Corinthians 11:3. In the later text, Paul states, “But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.” Ware insists on p.138 that among the fundamental implications of the Trinity is the fact that it embraces, practices, and endorses rightful authority-submission relationships. For a thorough treatment of the nature of eternal submission within the Godhead, see Millard J. Erickson, *Who’s Tampering with the Trinity?: An Assessment of the Subordination Debate* (Grand Rapids, MI: Kregel Academic & Professional, 2009). Allison notes that Hippolytus and Gregory of Nyssa also affirm some type of ordering within the Triune God. Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine* (Grand Rapids, MI: Zondervan, 2011), 234, 239. In spite of the strong connection Ware sees, this similarity does not substantiate an argument for absolute submission in the plural model of pastors anymore than it does within the Godhead. In other words, the implication is not that the other elders always submit to the leading pastor, or “first among equals.” Zscheile notes on 53 that within the Godhead, there is still the clear emphasis on “otherness,” and a mutual serving and honoring of the other persons in recognition of the equality in value and being. For example, on 251-252 of *Historical Theology*, Allison states, “Though the Son is generated and sent by the Father, which makes the Son dependent on the Father, at the same time the Father cannot be the Father without the Son, which makes the Father dependent on the Son. Thus, there is reciprocity between the persons of the Godhead.” Like the relationships among the Godhead, the relationships in a plurality of pastors in no way threaten or compromise the value of the other. Though there can be a legitimate distinction in terms of roles and even influence, this distinction in no way must imply division. Rather, it only magnifies the beauty and glory of the resulting unity, even in spite of diversity.

APPENDIX 10

BENEFITS OF A PLURALITY OF PASTORS

Even when a “lead pastor” is recognized or the “first among equals” principle is in practice, this senior leader must work in conjunction with a group of other qualified pastors who help lead and sustain many of the responsibilities in the church. In cases where a matter does not necessitate involving the entire membership of the church, as opposed to a decision being made by one single pastor, it would be made collectively by all of the pastors. Who then, makes the decisions in this model – the congregation or the pastors? In *9 Marks of a Healthy Church*, p.226, Dever perhaps offers the most helpful summary of this model by pointing out the three spheres of authority in these type churches. He includes the absolute headship of Jesus Christ, and then the authority of the pastors in leading, teaching, praying, and shepherding. Finally, he includes the authority of the congregation when it comes to matters of church discipline, voting on its officers, a final approval of the church budget, and other related items. In Allison’s *Sojourners and Strangers*, p.294, he refers to this model as “elder-led congregationalism.” Additionally, there are multiple benefits to a church leadership structure in which authority and responsibility is shared among a plurality of pastors. First, it helps lead to a more balanced ministry. No single pastor is gifted in every area related to pastoral ministry. In spite of this conventional wisdom, many churches that choose the single pastor model, whether they admit it or not, are operating under the assumption that their pastor can effectively serve as a jack-of-all-trades. This line of thinking might be called the “shotgun” approach; that is, the pastor finds himself spread very thin in a wide variety of ministry-related activities – many of which could more effectively be performed by

someone else. The problem with a single pastor having to bear so many ministries in the church is not only that he may find himself working on tasks where he is not overtly gifted—but even more than this—he has less time to devote to those ministries where he is most likely to thrive and be successful. However, when a pastor shares the burdens of the ministry with other qualified men, this frees him up to focus on those areas in which he is most gifted. As opposed to the “shotgun” approach, this can be referred to as the “rifle” approach. In other words, in the plural model, each pastor has the unique opportunity to focus primarily on a particular area of ministry, allowing the gifts of the other pastors to complement his own, thus producing greater success in ministry. Harry Reeder, *From Embers to a Flame: How God Can Revitalize Your Church* (Phillipsburg, NJ: P&R Publishing, 2008), 159. Secondly, this model of shared leadership among a plurality of pastors adds pastoral wisdom and humility. No single man is all-knowing. Pastors are only wise to seek the counsel of other men, in particular, those to whom God has also given a shepherd’s heart. Similarly, when a pastor serves alongside other qualified men, the fact that decisions are often being made collectively seems to innately promote an environment of humility among the leadership. No single man is making every decision. As a result, no single man can take all the credit for the successes of his church. This can be uniquely helpful for the Lead Pastor, who is generally more recognized as the “face of the church” simply because he is typically the primary preaching pastor and is seen the most by the congregation. However, by serving with a plurality of pastors, when referring to the leadership of the church, the Lead Pastor is able to effectively use “we” language as opposed to “I” language. Not only is this beneficial for the pastor’s ego, but it helps in effort to prevent the body from becoming overly dependent on one single man. Thirdly, the “lead pastor” is less likely to “burnout” if he has other men faithfully serving alongside of him. Fourth, this model of shared leadership adds necessary accountability among the church’s pastoral leadership. Every pastor has blind spots and what C. S. Lewis refers to as a “fatal flaw.” Quoted in p. 42

Strauch, *Biblical Eldership*. Pastors need other men who are intimately involved in their lives on a regular basis that can keep close watch on their souls and who have real authority to speak into their lives. Fifth, this model increases the pastoral team's confidence and likelihood for success in major decisions. When a pastor is able to stand in front of his people, not alone, but alongside his fellow pastors, and say, "This is not my decision, but our decision," the benefits are abundant. In this case, the "us vs. him" mindset is more easily diminished. Dever and Alexander, *The Deliberate Church*, 134 argue, "Under the single pastor/multiple deacon model, the pastor often takes the brunt of the criticism alone. Tough decisions can be misperceived, motives can be misconstrued, and before too long the pastor becomes the target of all the critical remarks because he is the one who is perceived to be making all the decisions and casting all the final votes – and under this model, he often is. With a plurality of elders, however, leadership is shared with a body of non-staff elders who have been recognized and affirmed by the congregation. This provision alleviates the pastor from bearing all the criticism, because now leadership and decision making responsibility are shared among the group. Other men can now stand in the gap with the pastor, and they can take both responsibility and criticism together." Sixth, this model of shared leadership among a plurality of pastors encourages "lay persons" in the church. It is important to note that the argument for a plurality of pastors does not mean that each pastor must be a paid, staff pastor. In fact, the beauty of this model is that it rightly allows more qualified men to serve as pastors who would not otherwise have the opportunity – men who work "secular" jobs and do not feel a call to full-time vocational ministry.

APPENDIX 11

NEW TESTAMENT PASSAGES THAT REFERENCE CHURCH LEADERS IN THE PLURAL

<i>Reference</i>	<i>Text</i>
Rom 16:7	They are outstanding among the <i>apostles</i> . . .
1 Cor 4:9	For it seems to me that God has put us <i>apostles</i> on display . . .
1 Cor 9:5	. . . as do the other <i>apostles</i> . . .
1 Cor 12:28	. . . first of all <i>apostles</i> , second <i>prophets</i> , third <i>teachers</i> . . .
1 Cor 12:29	Are all <i>apostles</i> ? Are all <i>prophets</i> ? Are all <i>teachers</i> ?
1 Cor 15:9	For I am the least of the <i>apostles</i> . . .
2 Cor 11:5	I do not think I am in the least inferior to those “super- <i>apostles</i> .”
2 Cor 12:11	. . . for I am not in the least inferior to the “super- <i>apostles</i> ”. . .
Gal 1:17	I did not go up to Jerusalem to see those who were <i>apostles</i> . . .
Gal 1:19	I saw none of the other <i>apostles</i> . . .
Eph 2:20	. . . built on the foundation of the <i>apostles</i> and <i>prophets</i> . . .
Eph 3:5	. . . revealed by the Spirit to God’s holy <i>apostles</i> and <i>prophets</i> . . .
Eph 4:11	. . . the <i>apostles</i> , the <i>prophets</i> , the <i>evangelists</i> , the <i>pastors</i> and <i>teachers</i> . . .
Phil 1:1	. . . together with the <i>overseers</i> and <i>deacons</i> . . .
1 Thess 2:6	. . . even though as <i>apostles</i> of Christ we could . . .
1 Tim 5:17	The <i>elders</i> who direct the affairs of the church . . .
2 Tim 4:3	. . . they will gather around them a great number of <i>teachers</i> . . .
Titus 1:5	. . . appoint <i>elders</i> in every town . . .
Heb 5:12	. . . though by this time you ought to be <i>teachers</i> . . .

James 5:14	. . . Let them call the <i>elders</i> of the church to pray over them . . .
1 Pet 5:1	To the <i>elders</i> among you, I appeal . . .
1 Pet 5:2	Be <i>shepherds</i> of God's flock that is under your care . . .
2 Pet 2:1	. . . just as there will be false <i>teachers</i> among you.
2 Pet 2:3	In their greed these <i>teachers</i> will exploit you . . .
2 Pet 3:2	. . . by our Lord and Savior through your <i>apostles</i> .
Jude 1:12	. . . <i>shepherds</i> who feed only themselves.
Jude 1:17	. . . remember what the <i>apostles</i> of our Lord Jesus Christ foretold.

APPENDIX 12

ORGANIZATIONAL FLOW CHART: RESPONSES TO SURVEY QUESTION 10

Q10: Please summarize your church's flow chart and/or reporting structure.

<i>Response</i>	<i>Frequency</i>
Our senior pastor lead to the entire organization. We have global structure over key ministry areas such as children's, students, groups. All campus pastors report to our executive pastor. All campus level staff splits responsibility between the campus pastor in the global pastor of their respective ministry area.	1
(1) DLT (Directional Leadership Team) & Elder Board(2) CLT (Central Leadership Team) Campus Pastors, XP, SP, and Departmental Heads (Youth Pastor, etc.) (3) Campus Teams/Pastors	1
(1) The senior pastor is the head (2) The senior pastor oversees the pastoral staff which takes care of the day to day operations and ministries of the church (3) The Unified Deacon board helps the senior pastor to fulfill the vision/mission of the church (4) The church council is the legal representative of the church which oversees financial and legal matters. (5) The Congregation elects the church council members and votes for staff hiring as well.	1
1-Lead Pastor 2-Senior Associate Pastors 3-Campus Pastors	1
1. Elders - Senior Pastor - Catalyst Team 2. Administrative Team - Multi-Site Director 3. Campus Pastors - Ministry Champions - Accounting Office - Human Resources Department 4. Ministry Staff	1

Continued—Appendix 12. Organizational flow chart

1. Lead Pastor 2. Campus Pastor - Executive Pastor - Worship Pastor - Family Pastor 3. Ministry Directors 4. Coordinators 5. Leaders 6. Volunteers	1
1. Senior Pastor 2. Lead team (including Senior, Executive, Discipleship 3. Next Generation, Worship, Missions Pastors) 4. Campus pastors and other Ministry leaders 5. Admins and interns within specific ministries	1
1. Senior Pastor 2. Assoc. Pastor of Admin 2. Assoc. Pastor of Discipleship 2. Assoc. Pastor of Pastoral Care 3. Missions/Church Planting Pastor 4. Campus Pastor	1
2 Lead Pastors, one over leadership and the other over vision. All the Lead/campus pastors and the director of operations report to the Lead Pastor of Ministry leadership. The 2 lead Pastors of the church are on the executive board of elders who have governing responsibilities over the entire movement.	1
3 Co-Pastors (founding pastors) 2 campus pastors all other ministry heads	1
7 Elders (one of which is Sr. Pastor) are governing authority of the church. Senior Staff (Sr. Pastor and 2 Campus Pastors) are responsible for day-to-day operations of the church. Campus Pastors direct report to Sr. Pastor. Sr. Pastor is accountable to Elders.	1
All campus pastors answer to executive pastor. Executive pastor answers to senior pastor. A	1
All elders are pastors and vice-versa Lead Pastor "1st among equals Elder Board Campus Pastors	1
All my direction comes from our Executive Pastor, who oversee all our ministry operation.	1
All staff reports to the Associate Pastor directly and he reports to the Senior Pastor.	1
Area Leaders make up the senior leadership team. All other ministry staff report up through them.	1
As the campus pastor I report directly to our senior pastor. As far as information needed, my assistant sends all necessary info to his assistant.	1
At Pastors, Executive Staff, Pastors, Staff	1

Continued—Appendix 12. Organizational flow chart

Authority Runs down and Influence runs across ministry teams. Campus Pastors report to the executive and senior pastor. Campus staff reports to either the campus pastor or the campus executive pastor. Central staff report to executive pastor. Executive pastor reports to senior pastor. Ministry teams collaborate across campuses to share ideas and best practices.	1
Before we move to more decentralized leadership, we have a team approach to leadership for each campus instead of a singular campus pastor. Campus leadership includes some of our Executive Team as well as key ministers for each campus. Education ministry areas (Kids, Youth, College) are still overarching positions for both campuses.	1
Better to discuss on phone rather than trying to write that out.	1
Board Sr. Pastor Exec Pastor Executive team (mentioned above) - each have many direct reports under them. Campus pastors report to Exec Dir. of Min Growth	1
Campus Pastor and Exec. Pastor and W&A Pastor report to Lead Pastor. Everyone else reports to one of those people. Lead Pastor accountable to Ministry Leadership Team. Campus Pastor oversees all staff at his campus. Language - sometimes I oversee a "person", but (for example) our W&A Pastor oversees a "process" that person implements. Thus W&A Pastor and I have to communicate well.	1
Campus Pastor reports to Associate Pastor, who serves on the Executive Staff, which reports to the Senior Pastor.	1
Campus Pastor reports to Multisite Executive Director, who reports to Exec Pastor who reports to sr. pastor	1
Campus Pastors report directly to the Senior Pastor. Staff members at the campuses have a direct report to the campus pastor and a learning role under their counterpart at the main campus.	1
Campus Pastors serve along with a management team that comprises central support. Campus Pastors report to executive team comprised of 2 Exec. Pastors and Sr. pastor	1
Campus pastors report directly to the Executive Pastor, Campus staff pastors directly report to Campus Pastor but receive vision and direction from their "Central Lead." The Central Lead would be the Head Kids pastor or Youth pastor.	1
Campus pastors report to Senior Pastor who reports to Board of Elders.	1
Campus pastors report to the senior leadership team. Campus teams report to the campus pastor	1

Continued—Appendix 12. Organizational flow chart

Campus staff and Teams report to Campus Pastor, Campus Pastor report to Senior Pastor	1
Campus staff report to Campus Pastor who report to Executive Multi-site Director; Central staff report to Central Department Leaders who report to Executive Central Directors; the Executive Team oversees operations of the church and is accountable to the church board.	1
Campus staff reports to Campus Pastor. Campus pastors report to Senior pastor	1
Campus to Executive to Lead to governing board	1
Can send you detailed file	1
Central Support Team - Sr. Leadership, Finances, Missions Campus specific staff - campus pastor, music pastor, family ministries pastor/staff (all report directly to campus pastor)	1
Central elder board. On that board serve the lead pastors for each of our campuses. The administrative pastor also serves on the board.	1
Church Body Trustees Senior Pastor Executive Pastor Senior Leadership Team (Campus Pastors, Discipleship, etc.) Associate Full and Part Time Pastors	1
Currently restructuring	1
Department leaders and campus pastor report to Senior pastor	1
Directional Elders/Executive Team Central Ministry Team/Campus Pastors Staff	1
Directly to the Senior Pastor	1
Directors Ministers Managers Support staff CP report to Senior pastor and Exec. Our staff on multi site has 2 reports: myself, and their area at central location	1
Each congregation (we don't use the word "campus") is led by a team of local elders and a Lead Pastor, who preaches and provides visionary leadership for that congregation. Each congregational Lead Pastor is part of a "Leadership Team" that also includes a CFO, pastor emeritus, and a Lead Pastor (Tyler Johnson) who is a first among equals for all of Redemption. Tyler does NOT lead a congregation, but rather provides pastoral and visionary leadership for all the Lead Pastors and for Redemption as a whole. You might also be helped by this post: http://www.faithfulandfruitful.com/multi-congregational-church-model-works/ Or these: http://www.faithfulandfruitful.com/multi-site-church/	1

Continued—Appendix 12. Organizational flow chart

Each dept. has a executive pastor over it and we make up exec team meeting with Senior pastor each week. Example... Senior pastor exec team reports to. Admin pastor, support staff reports to. Ed pastor, youth children and outreach report to him music pastor, creative dept. reprints to him and campus pastor and those part time or full time report to him.	1
Each of the staff members at the campus level report to the campus pastor. The campus pastor reports to the Executive Pastor. The Executive Pastor reports to the Senior Team.	1
Elder Board (Including Senior Pastor) > Senior Pastor > Executive Pastor/Multi-site Director > Campus Pastor(s) > Campus Staff	1
Elder Board-Senior Pastor-Campus Pastor	1
Elders Leadership / Executive Team Central Staff - Campus Staff	1
Elders Senior Pastor Executive Pastor Executive Leadership Team Staff pastors	1
Elders Senior Pastor Multisite Pastor & Leader of Campus Pastors (both are currently campus pastors) Campus Pastors Ministry Silos over worship, discipleship, kids/students, celebrate recovery, financial, benevolence, tech Worship, Kids/Students, Discipleship AA & Part-time Interns	1
Elders (staff & non-staff team) are the spiritual authority of the church. Management teams oversee the staff & ministry. Vision team to handle/process future projects. Supervisory team of department heads of each ministry Department to handle staff. Central team to handle/process central responsibilities/projects across campuses. Local team to handle/process/implement responsibilities & projects for local ministry across campuses.	1
Elders (w/Sr. Pastor) - Pastoral Management Team (includes M/S director) - Campus Pastor	1
Elders (which includes our lead/founding pastor) - outpost pastors and other pastors - staff - residents - support staff	1
Elders - senior management team - ministry leaders and staff - other ministry leaders (lay)	1
Elders – Sr. pastor - exec pastor - department heads/campus pastors - department pastors/ campus dept. pastors	1
Elders oversee all church functions in plurality. Each lead pastor serves as a member of the elder team. Elder teams consist of paid pastors as well as lay elders. All decisions are made on the elder team in consensus	1
Executive Director and Executive a Pastor report to Lead Pastor. Executive team and ministry directors report to Executives. Additional staff reports to executive team and ministry directors.	1

Continued—Appendix 12. Organizational flow chart

Executive Pastor coordinates all reporting and annual reviews to Elder board	1
Executive Pastoral Staff oversee all ministries of the church, central support staff report to an executive pastor supervisor and campus pastors report to a separate executive pastor. Both central support pastors and campus pastors have staff under their supervisor	1
Executive Team: Sr. Pastor, Ops/Ministry Services Pastor, Ministry Environments Pastor, Next Step Pastor, Multisite Pastor Central Team: Executive Team, Operations, Programming/Worship, Families, Serve, Grow, Campus Pastors, Missions Campus Team: CP, Worship, Kid City, Students, Grow/Serve/Assoc., Admin, Facilities	1
Executive elders -> Central Elders -> congregational elders -> congregations (campus) ministry team.	1
Executive elders are main decision makers though campus pastors are lead pastors at their particular campus. Decisions are made through relational conversations rather than voting or top-down delegations.	1
Executive leadership team consists of 6 people. Campus pastor report to a person - campus executive director - on that team. Then all campus pastors oversee their individual campus staff teams.	1
Frontline is elder led and elder governed. We have a Lead Pastor for the entire church that serves as a lead elder among equal elders. Each congregation (campus) has a Lead Pastor that serves alongside of a congregational eldership team. The Lead Pastor is one member of the "Support Team" (Senior Leadership Team". This team consists of the Lead Pastors of each congregation (campus), the Lead Pastor for Frontline as a whole, and certain leaders that have support leadership for the church as a whole. Every elder in the church is also a "congregational elder" but not all "congregational elders" make up the "Support Team". Congregational elders report to all of the elders in their congregation; since each congregation has a lead pastor, the congregational lead pastor serves as the leader among equals. Each lead pastor "reports" to the other members of the "support team". There is a real sense in which each elder in our church "reports to" any other elder in the church. But not all elders in the church share the exact same load or responsibility for Frontline as a whole. Some elders are uniquely gifted to oversee a specific congregation while others are uniquely gifted to serve and support the church as a whole.	1
Governing board --> Director of Campuses --> CPs --> Campus Teams	1

Continued—Appendix 12. Organizational flow chart

Hard lines to Area Leaders, dotted lines to campuses. Our staff is organized under our "Mountain Walk" - Love God, Love People, Serve the World. Our Senior Pastor is also an Elder. Our senior staff leadership team is called Area Leaders Huddle - 8 people: SP, XP, "CFO", discipleship/education guy who is also over Student Ministry, Children's Ministry gal, Love God gal (Worship Arts, Welcome), Love People guy (Groups, Men's, Women's, Couples, Young Adults) who is also campus pastor, Serve the World guy ("Global" outreach) who is also campus pastor	1
I directly report to the executive pastor who is also the multi site director. The staff at my campus directly reports to me. Central staff that supports the campuses has ministry leaders that also directly report to executive pastor.	1
I have weekly meetings with the pastor's preaching team where the sermon is discussed, we teach very similar outlines most weeks. I am also apart of a leadership team meeting weekly that the senior pastor attends a portion of the meeting and it is led by the executive pastor. If it is a facility, finance, or calendar issue I discuss it with the executive pastor, if it is a philosophical or ministry/method question it is discussed with the senior pastor. We have a lot of freedom in many ways, but do have some restrictions. It does help that I had been on staff at the original campus for 18 years, and have attended the church since its conception when I was 11 years old. I've know the pastor for 26 years.	1
I report directly to the executive pastor who reports to the elders and the senior pastor. I have staff that answers to me and our campus has elders that report to central elders.	1
I report to executive pastor as well as senior pastor but directly to EP. Any staff on my campus has dual supervision under the ministry director at our main campus and I.	1
I report to one person and meet once a month with Senior Pastor and all Campus Pastors	1
I report to the senior pastor & executive leadership team made up of key staff. The West Campus has part time staff over preschool, children, youth, worship, and we are hiring a part time adult ministry director. All these individuals and our lay lead team report to me, the campus pastor.	1
I simply report to Senior Pastor. He reports info to Deacons.	1

Continued—Appendix 12. Organizational flow chart

In order of top to bottom Lead Pastor Exec Pastor Sr. Leads (family pastor, worship pastor, discipleship pastor, missions pastor) Campus pastor (reports to missions pastor) Structure is clean and easy for staff at original campus. All staff pastors/directors Eric fall under a Sr. lead) At campus level it gets unclear. Technically they report to me as campus pastor (we have an assoc. campus pastor over student min/worship/tech and serve teams, p/t children's minister and p/t nursery director). They report directly to me but "dotted line" to dept. heads...very confusing at times Structure is not well organized doesn't clarify central vs. local decision making	1
It's a matrix. Directors/ministers report to area coordinators and campus pastor. Area coordinator for philosophy and vision, campus pastor for people and logistics. The executive staff all reports to the senior pastor.	1
Jesus>Elder board>Team Leads>staff ... that's very basic. If you want to see the exact Chart sometime, I'd be happy to send it to you! It's a little complicated and weird and frankly, we hardly understand it... ha	1
Lead Pastor Executive leadership team Campus pastors Campus ministry leaders The campus pastors and global ministry leaders work together in a matrix to give leadership to the campus specific ministry leaders	1
Lead Pastor (monthly meetings with Leadership Advisory Team, "elders") – Lead Team (comprised of XP's over ministry areas) – Staff – Volunteers	1
Lead Pastor – Directional Team – Campus Pastors – Church Staff – Campus Core Team – Campus Team Leaders – Volunteers – Congregants.	1
Lead Pastor – Executive Team – Staff	1
Lead Pastor -> Executive Team (Directors) -> Campus Pastor's -> Managers -> Volunteers	1
Lead Pastor and Trustees Lead Staff	1
Lead Pastor oversees Executive Pastor who oversees Multi Site, Ministry, Operations, HR, Finance, and programming directors who over see their direct reports.	1
Lead Pastor Â» Executive Team (6-8 other pastors/ministry directors) Â» Campus Pastors Â» campus ministry leaders	1
Lead Pastor, Executive Pastors, the following departments reports to Executive Pastors, (we have 3 Executive Pastors on Staff) Experience Department, Business Department, Next Gen Department, Connections Department	1
Lead Team – Central Team – Campus Pastors – Campus Staff	1

Continued—Appendix 12. Organizational flow chart

Lead congregation pastors report to lead pastor for direction but also central leadership (directors and other congregation lead pastors) for accountability and continuity	1
Lead pastor > Senior Leadership Team > Vision Team which includes senior leadership plus major department heads and campus pastors.	1
Lead, Exec, Exec team, Teams/Ministry Heads. All advised by a board.	1
Lead/Senior Pastor > Executive Pastor/Multi-site Director > Campus Pastor	1
Leadership Council (Governance Reps) Executive Team (Management of Church's Daily Affairs) Campus Pastors	1
Leadership council provides governance policies to full council of elders. Full council delegates day-to-day operations to executive elder team. Multi site director oversees campus pastors and global ministry directors. Campus pastors oversee their local ministry staff.	1
Local campus staff reports to campus pastor, campus pastor reports to Exec team.	1
Matrix organization. Central staff and campus staff. Also have some direct lines of reporting.	1
Members to Deacons, Deacons to Campus Pastor/Lay Elders, Lay Elders to Campus Pastor, Campus Pastors to Senior Pastor	1
Ministry teams report to ministry leaders who in turn report to the executive pastor who reports to the lead pastor	1
Most ministerial staff reports to our Associate Pastor. As a campus pastor I report to the multisite pastor who reports to the associate.	1
Most ministry staff (sans admins and support staff) have two reports; a campus direct report and a Central department dotted line report. Campus report keeps accountability for day-to-day operations. Central/Department reports gives directives and vision for ministry to be implemented at a campus level.	1
Moving downward: Elders- 5 men/2 of which are staff elders. Leadership Team- 5 pastors 1. Campus Pastors- reporting to LT Campus Staff- reporting to CP's 2. Central Staff- reporting to LT Central Staff serve as advisors and resource for CP's and campus staff.	1
My church staff reports to me as campus pastor and I report to the senior pastor but we also have a management team that we collaborate with.	1
Our Senior Pastor is at the head. Underneath him is the Executive Team, which oversees each of the major areas (Administration, Adults, Family Ministries, and Development). Campus pastors report to the Executive Pastor of Development.	1

Continued—Appendix 12. Organizational flow chart

Our Sr. Pastor gives his Ex. Pastor responsibility to direct our Ministerial Staff (approx. 18). We have a Church Planting Team made up of the Ex. Pastor, Missions Pastor, and 2 Campus Pastors (I am one of the campus pastors and also the Church Planting Strategist.)	1
Our reporting structure is weekly meetings and accountability to policy, procedure, roles, planning, debrief, etc.	1
Our satellite campus is 2 1/2 yrs. old. We just moved to the model where the satellite campus staff coordinates with their counterparts at the main-campus or the original campus. These are primarily the age-graded staff. They also directly report to the Executive Pastor of Family Ministries. I as the campus pastor also coordinate my team at the satellite campus. We have our own staff mtg. and I manage and coordinate their day-to-day activities and ministries. I work with the Executive Pastor of Family Ministries and talk through issues with him if any arise. However, I report to the Executive Pastor of Worship at the main campus. I also have a direct line if needed to our Lead Sr. Pastor. We meet once a month for lunch. The Executive Pastors meet weekly. However, we have a Leadership Executive Meeting that meets once a month, which includes some key staff members meeting with the Executive Pastors. I attend that meeting.	1
Our senior pastor is in charge, we report directly to him... In the day-to-day operations we have an executive pastor and church planting pastor to aid in the process.	1
Our senior pastor is the player coach. All 9 pastors serve equally and report to him.	1
Pastor Leadership Team Planning Team (campus pastors and ministry division heads)	1
Pastor led with senior staff made up of ministry area directors (main campus) and lead campus pastors from 3 campus sites.	1
Pastor led with senior team. CP's serve on senior team.	1
Pastor/Staff lead model. Campus pastor has ultimate authority from the senior pastor for all decision making. Some centralized resources and staff assist & resource campuses. Multi site administrator (director) serves as the lead for all church wide staff and assists the senior and campus pastors with finances, facilities and HR.	1
Pretty much all communication goes through our executive pastor to our senior pastor	1
Report to Multisite Exec Pastor with dotted line to Exec Pastor and Senior Pastor	1

Continued—Appendix 12. Organizational flow chart

Senior Leadership Team includes Senior Pastor, Exec Pastor, Missions Pastor, Gathering (Worship) Pastor. Campus Pastors report to Gathering Pastor.	1
Senior Pastor Campus Pastor Central Support Leaders	1
Senior Pastor Executive Pastor Campus Pastors Ministry Directors	1
Senior Pastor Executive Pastor Leadership Team Ministry Team Support Staff	1
Senior Pastor Executive Pastors Elders Staff	1
Senior Pastor Executive pastor Senior Team (Group Life Pastor, Administrative Pastor, Weekend Pastor) Family Pastor/Campus pastor Staff	1
Senior Pastor (Personnel Team, Stewardship Team, Nominating Team) Executive Pastor Ministerial Staff	1
Senior Pastor - Associate Pastors - Campus Pastors - respective ministers at campuses	1
Senior Pastor - Campus Pastors and Ministry Champions - Campus Specific Ministries	1
Senior Pastor - Exec pastor - staff Pastors/ campus pastors. Then support pastor	1
Senior Pastor - Executive Pastor - Weekend Experiences Pastor, Finance Director, Communications Director, Reach Pastor and Guide Pastor all make up the Senior Staff. Under them are all Campus Pastors and Directors.	1
Senior Pastor - Executive Team - each member of the Ex team oversees an area and the chart continues to flow down from there	1
Senior Pastor - overall leader I lead all of our campus pastors	1
Senior Pastor > Senior Team > Campus Pastor / Central Support Team > Area Pastors > Associate Pastors / Directors	1
Senior Pastor Led Elder Governed Staff & Volunteer Run	1
Senior Pastor and Elder run church...flowing to executive branch...flowing to leadership staff...flowing to age group pastors which campus pastors are part of.	1
Senior Pastor at Top, Campus Pastors report to him.	1
Senior Pastor directly over in authority to Campus Pastor(s)	1

Continued—Appendix 12. Organizational flow chart

Senior Pastor has a Strategic Leadership Team that consists of 5 or 6 pastors/ministers. Campus Pastors and the Multisite Ministry are part of the Missions and Operations Team and under the leadership of the Missions and Operations Pastor. All campus staff members report to the Campus Pastors and they are influenced by the Main Campus Ministries (Worship, Children, Students, etc.)	1
Senior Pastor is over all other pastors.	1
Senior Pastor leads Executive Team / executive team leads all other ministry areas. Two campus pastors are on the executive team in addition to the executive pastor, minister of education and the Senior Pastor	1
Senior Pastor leads our network of churches in vision casting. Campus Pastors are accountable to the Executive Pastor. Lead Pastors cast vision for their campuses and lead their staff.	1
Senior Pastor to Directors and Campus Pastors --- Campus Pastors over Campus Managers, and Directors over Ministry Managers and Specialists	1
Senior Pastor to Executive/Teaching Pastor to Campus Pastors	1
Senior Pastor, Senior Executive Pastor, Executive Pastor of Ministries, Campus Pastor	1
Senior Pastor- Exec - Campus Pastor	1
Senior Pastor- Executive Pastors- Campus Pastors	1
Senior Pastor-Executive Pastor-Campus Pastor	1
Senior Pastor. Executive Pastor. Campus Pastor	1
Senior Staff Pastors, Ministry Leaders, Support Staff,	1
Senior and Exec Pastor report to Trustees, associate XP reports to XP, some dept. heads at main campus report to XP/ others to assoc. XP, campus pastors report to assoc. XP.	1
Senior pastor at the top with Associate Lead Pastor overseeing the Pastoral care below Senior Pastor. The Executive Pastor is the other direct report to the senior pastor with an Advisory team of lay leaders that provide input but not decisions. Under the Executive pastor on the org chart are the following ministry area directors: Discipleship pastor, Multisite/Missions Pastor, Worship Pastor, Support team/Facilities Director.	1
Senior pastor is our main leader, under him we have a Director of Ministries, and under the DM are all the Campus Pastors	1

Continued—Appendix 12. Organizational flow chart

Senior pastor is the boss. Executive pastor is the #2 and all campus Pastors and executive staff are directly supervised by him. Any satellite campus staff is dual supervised.	1
Senior pastor leads the church under guidance from advisory team. A senior management team of pastors runs day-to-day operation and decision-making.	1
Senior pastor, executive pastor, Multisite director	1
Senior pastor, executive pastor, executive director, campus pastors.	1
Senior staff reports to exec. pastor of main campus. Campus staff reports to campus pastor.	1
Senior, exec pastor, then campus pastors and worship pastor. Preschool, children, students, adult life groups, and other staff report directly to some central staff and campus pastors.	1
Sr. Pastor CLT (Core Leadership Team) Area Coordinators Campus Staff	1
Sr. Pastor and directional elders at top, next executive team, next campus pastors and ministry heads, next associate campus pastors, other	1
Sr. Pastor to campus pastor and all campus staff report to the campus pastor.	1
Sr. Pastor and Executive Pastor lead key areas through others and directly	1
Sr. Pastor and then our 3 Executive Pastors; From there we have a developmental team that supports all campuses Campus Specific staff that are all direct reports to the Campus Pastor. Campus Pastor is a direct report to one of the Executive Pastors	1
Staff Led with and outside Advisory Team and an Internal Lead Team.	1
The Campus Pastors regularly meet with the Executive Pastor for training/information. Occasionally the Senior Pastor will offer ministry training as well.	1
The Elder Board oversees the entire church followed by our Senior Pastor who oversees the Executive Pastor, Operations Pastor and Worship Pastor. The Executive Pastor oversees the Campus Pastors as well as other Associate and Administrative Pastors and Directors. The other Pastors oversee the rest of the support staff.	1
The Elders are the spiritual leadership team of our church. Our Lead Pastor, Executive Pastor, and Associate Pastor are on the Elder Team. The staff carries out the ministries of the church under the leadership of a Lead Pastor. Campus Pastors are responsible for leading their campuses, directing campus staff, and casting vision within the campus.	1

Continued—Appendix 12. Organizational flow chart

The SP leads the entire church with three XP's under him. Each XP oversees multiple general ministry areas. CP's lead the teams at each site. We have a Development Team, which creates content that we then execute.	1
The Senior Pastor leads the staff with the Administrative Pastor being the "go to guy" for daily issues such as budget and calendar needs. The Senior Pastor sets the tone and agenda for ministry and gives direct leadership to the pastoral staff in fulfilling the church's mission and vision. Deacons are active ministry partners with the pastoral staff.	1
The best way to describe it (its changed over the years) Senior Pastor oversees Missions and Missions Pastor, lead pastor over all church Executive Pastor oversees ministries (Kids, Youth, Groups, Adults, and other ministries) Operations Pastor oversees IT, Finances, Facilities, and Communications	1
The board sets policy, general oversight. The Lead Team made of campus pastors/exec pastor does day-to-day operations.	1
The campus pastor reports to the executive leadership team.	1
The campus pastors report to the lead pastor. We also have a music guy that oversees the music ministry that also reports to our lead pastor. At each campus, the leaders primarily report to the campus pastor	1
The church is governed by the directional eldership team, which is chosen from the full council of elders, and always includes the Sr Pastor and exec pastor. The other elders function as pastors and provide oversight at the particular sites where they function. Elders at each site report to the site pastor, and site pastors report to the senior pastor.	1
The senior pastor is the first among equals. He leads a senior team including the senior associate pastor of ministries (oversees the pastoral staff), the senior associate pastor of administration (oversees budgets, committees, and facilities), and the North Campus Pastor. All ministries of the North Campus report to the North Campus Pastor who reports to the senior associate pastor of ministries. All ministries of the Main Campus report to the senior associate pastor of ministries.	1
The senior pastor is the top of the flow chart of authority. The next level of authority may be the associate pastors, but the deacon board and an assortment of committees seem to trump that authority in all practical scenarios but ultimately large decisions are still voted on by the whole congregation.	1

Continued—Appendix 12. Organizational flow chart

There are four members of the executive staff - senior pastor, executive pastor, business administrator, and campus pastor. Campus staff reports to campus pastor, who in turn reports to executive pastor. Minister staff at main campus reports to executive pastor. Support staff and maintenance staff report to the business administrator. Business admin reports to executive pastor. Exec pastor reports to senior pastor.	1
Too difficult to summarize	1
Very flat. Senior Pastor has 6 assistant pastors reporting to him.	1
We are broken down into ministry teams with each team having a team leader. That team leader serves on the senior staff team along with our senior pastor. We additionally have regular staff meetings that insure not only do our individual teams maintain continuity, but the teams are aware of all that is going on with the rest of the ministry teams and the church as a whole.	1
We are elder led, with at least a plus one lay majority at each campus. Our campus elders meet and make decisions. If need be, we report to elder chair of central campus. If he approves, we move forward. If he disapproves or thinks further discussion is necessary, the topic will be brought to the table at our next central elders meeting.	1
We are led by our senior pastor who is kept accountable by a board, we have a leadership team made of pastors and execs that lead the staff teams	1
We are still developing this but I report primarily to our lead pastor and finances go through executive pastor.	1
We call it a matrix. As a campus pastor my direct report is to the executive pastor. The Sr. Pastor calls the plays and with the help of Multi campus Directors I lead in executing the play for the Chatsworth campus.	1
We have 3 lead pastors. We have a lead pastor of teaching, an executive lead pastor and a lead pastor of strategy. Together, all the ministries report to one of these men. There is an executive team that is made up of these three men plus five others whose title say what they do: executive pastor of weekend ministries, CFO, director of missions finance, executive pastor of discipleship and executive pastor of campuses. The campus pastors report to the executive pastor of campuses. The central ministry leaders report to the executive pastor of discipleship ministries.	1

Continued—Appendix 12. Organizational flow chart

We have a Directing Elder Team made up currently of 4 Elders from the staff and 2 non-staff. This team sets the direction for the church. We then have congregational elders (campus pastors, worship pastors, children and youth pastors) who then carry out that vision and direction to be implemented at the specific congregations.	1
We have a Lead Pastor, who oversees the entire organization. We have a team of Directors, our Leadership Team, which oversees each ministry and the direction of the church. This team handles all things big picture. Our central staff is strong- it develops material for the campuses to then “distribute.” Campus Pastors have 3-4 staff who raise up leaders, train, counsel, execute Sundays, and make church happen, baby!	1
We have a Senior Pastor & Executive Pastor who are accountable to a board of trustees. Campus Pastors are accountable to regional directors who are accountable to the Executive Pastor. The Executive Pastor is accountable to the Senior Pastor and Board of Trustees. We have “Dotted-Lines” who provide resources to the campus pastors and campus ministry directors. The “Dotted Lines” are accountable to the Executive Pastor.	1
We have a senior leadership team consisting of 3 pastors. The campus pastors report to the executive pastor. The ministry leaders report to their campus pastor & the ministry leaders at the main campus have relational leadership influence across the campuses.	1
We have a senior pastor, executive staff team which the campus pastor is a part of	1
We have a staff lead executive team of 4 with Sr. Pastor, Executive Pastor, Multi-site Pastor, Next Steps/Discipleship Pastor. We also have a 9 person volunteer elder board with representation from executive team. We say staff lead, elder protected as the elder team prayers thru staff initiatives.	1
We have a three-tiered top level. Senior leadership team (tactical ministry decisions), Trustees (major financial decisions and budget accountability), overseers (oversee senior pastor and provide accountability to him and the church as a whole). Reporting to the senior leadership team are ministry directors (i.e. children’s, worship, guest services) and campus pastors. Reporting to the campus pastors and ministry directors are volunteer (mostly) coordinators who oversee departments at a particular campus (i.e. worship coordinator at campus 1, early childhood coordinator at campus 2). Reporting to these coordinators are coaches who are responsible for a specific team with the broad departments and then leaders who are responsible for specific weeks within the broader team.	1

Continued—Appendix 12. Organizational flow chart

We utilize a matrix organizational chart. Each campus pastor works shoulder to shoulder with different department heads (Connections Director, Children's Ministry Director, Worship Pastor, Small Groups Pastor, etc...) to equip and pastor volunteer leaders and teams for key ministries. Campus Pastors report to an Associate Pastor (part of our Lead Staff), who then communicates with our Lead Pastor on the health of each campus.	1
With the exception of those in age-graded ministry roles who report to a Discipleship Pastor, all other pastors report to the Senior Pastor. Each campus ministry staff person reports to the campus pastor, or Senior Pastor at our original campus.	1
Congregation trustees senior pastor/executive pastor	1
Elders Lead pastor Mgt. Team Campus teams	1
Elders then senior pastor then executive pastor then senior management team	1
Elders>executive leadership team>supervising pastors or ministers>directors>ministry assistants>support & operations	1
Lead pastor - exec pastor - campus pastors/area pastors - department leads/ campus coaches - weekend captains over volunteers	1
Location pastors report to multi-site director, who reports to the lead pastor.	1
Support staff, ministry leaders, campus pastor, exec pastor, lead pastor.	1
Three pastors: senior, admin, missions pastors make key decision with input from church leadership teams (formerly called committees)	1
We have 3 co-pastors at the top, 2 campus pastors report to those 3 guys, all ministry areas report directly to senior pastors. Campus pastors have influence over lower staff, but don't carry any formal authority over them.	1
We have directing Elders who lead Summit as a whole and have a voice into the Directional elders from each campus. The congregational elders are also have a voice into the Directional Elders direction etc.	1
Total	198

Missing = 45

APPENDIX 13

CAMPUS PASTOR FRUSTRATIONS: RESPONSES TO SURVEY QUESTION 16

Q16: What are the top 2-3 frustrations you experience as a campus pastor?

<i>First Frustration Mentioned</i>	<i>Frequency</i>
A lack of communication with our lead pastor	1
Although we're growing in this area, we still lack clarity in regards to the financial breakdown between campuses. E.G. If our campus grows in attendance and giving, that growth doesn't necessarily come back to our campus.	1
At a church our size, getting approval for different things can be time consuming.	1
Balance of central ministries and campus ministries	1
Being allocated so much for budget regardless of what our offerings are.	1
Being held accountable for things you don't have the authority to drive	1
Being treated as inferior because campus is smaller than Original campus	1
Both campuses buying into the 1 church 2 location strategy	1
Budgeting	1
Calendar approval or disapproval of events	1
Central Campus Control	1
Central decisions made without local input	1
Central objectives that don't fit my campus	1
Collaborative effort	1
Communication	5
Communication Breakdowns	1
Communication Issues from our central office at times	1
Communication across campuses	1
Communication between campuses	1
Communication challenges, lack of communication between original campus and multisite campus	1
Communication church wide	1
Communication from our "main" campus	1
Communication hurdles	1
Communication with other campuses	1
Complexity of decision-making.	1

Continued—Appendix 13. Campus pastor frustrations (first frustration)

Congregation members who want/expect things totally different than the sending campus.	1
Congregational votes that effect my campus are conducted by the entire congregation	1
Consistency	1
Consistent staff structure from campus to campus	1
Consistent struggle to remain one church.	1
Contextualization	1
Contextualizing vision and values for local campus	1
Coordination of decision making, in areas like staffing.	1
Dealing with practical issues like set-up/tear down in a school as opposed to being able to really focus on pastoring people well.	1
Deciding which campus gets new staff hires	1
Differences in ministry philosophy with Senior Leaders	1
Disconnect between campuses regarding church wide events	1
Don't always have the final say	1
Ego checks on the regular	1
Email Busywork	1
Getting people from main campus to commit and follow through with those commitments.	1
Global communication	1
Governing board members lack of involvement at campus	1
Having others who are not involved in the day to day details of our ministry able to make veto decisions at the drop of a hat	1
I am a manager, not a leader	1
I have no qualms nor complaints.	1
I would like the ministers on my campus to report to me.	1
I would like to be part of the discussion of some decisions.	1
I'm not a campus pastor, I'm a campus manager.	1
I'm not allowed to set the vision for the satellite campus.	1
If I let it ... the speed at which we are currently making changes to the development team process that are handed down to the local campus.	1
Inability to add staff when needed	1
Inequitable budgeting. The disparity in spending is embarrassing	1
Information flow from the policy makers is sometimes slow.	1
Interaction between the central leadership and the local leadership	1
Isolation from Main Campus Staff	1
It takes awhile to get things from marketing because they are so backed up and working with every campus.	1
It's great!	1

Continued—Appendix 13. Campus pastor frustrations (first frustration)

Juggling ministry at the campus while facilitating central support ministry needs/ requirements	1
Lack of Control	1
Lack of Resources	1
Lack of budget control	1
Lack of buy in from key lay leaders	1
Lack of communication	1
Lack of communication (idea sharing) from other campuses	1
Lack of communication from Main Campus	1
Lack of communication, direction, & overall leadership	1
Lack of direct communication	1
Lack of empowerment	1
Lack of expectation setting/boundaries	1
Lack of full buy-in for multi-site of ministerial staff	1
Lack of guidance and direction from senior pastor toward overall vision	1
Lack of inclusion in direction of the church	1
Lack of individuality	1
Lack of influence our campus has in making decisions	1
Lack of initial resources for campus	1
Lack of input	1
Lack of meaningful communication	1
Lack of permanent space (includes lack of Commons/Lobby on Sundays , lack of other 6 days space)	1
Lack of preaching	1
Lack of teaching opportunities	1
Lack of time and investment from the Senior Pastor	1
Lack of unified vision and mission	1
Lack of vol.	1
Lag in communication at times	1
Leading my campus through a central support structure	1
Limitations in my leadership	1
Limited authority	1
Limited decision making	1
Limited freedom regarding sermon series	1
Limited time	1
Main campus not focusing on how things communicate out to other campus	1
Main campus not fully "buying in" to our campus.	1
Main campus staff do not understand the context or culture of the satellite campus	1

Continued—Appendix 13. Campus pastor frustrations (first frustration)

Maintaining consistency between campuses in spite of the differences	1
Managing the necessary tension between Central Services and Campus Leadership	1
Matrix structure (leading 50/50 with department heads) leads to ambiguity on who makes final ministry decisions and who is responsible to shepherd leaders	1
More responsibility than authority	1
Multi site collaboration	1
Multi-site is hard b/c you can miss working along side other staff & worshipping w/ friends who leave your campus to launch new one	1
My staff being pulled away from our campus for unscheduled meetings	1
Navigating church-wide initiatives amidst campus initiatives	1
Need for additional Awana and Connection Group space	1
No freedom to lead	1
None. Content with our purpose, philosophy of ministry and ministry strategies.,	1
Not being able to teach more regularly.	1
Not being included in vision/mission of entire church	1
Not feeling in the loop on other things in the church	1
Not having clear directives or understanding expectations of executive leadership (what are the dials on the dashboard that I need to be tracking? where should I focus attention in the next 6 months?)	1
Not having supervisory authority over campus staff	1
Not having the freedom to have more authority to lead.	1
Not more over site of my budget	1
Opportunity to preach Are few	1
Original campus members have no clue about us and our mission	1
Our main campus understanding that we are one church	1
Our mother church doesn't support us financially but they restrict our finances	1
Our organizational structure	1
People Problems	1
People serving	1
Personnel	1
Portable church	1
Proximity to Main Campus	1
Resistance to change by congregation	1
Responsibility to make things happen, but don't have the authority to make it happen.	1
Same as any lead / senior pastor of any church. That's really more my role.	1

Continued—Appendix 13. Campus pastor frustrations (first frustration)

Seems to be an out of sight out of mind mentality at times. One campus can always seem to be afterthought.	1
Share space with another Anastasia congregation (Spanish)	1
Slow moving ship (still transitioning to truly a multisite church vs 1 church with other campuses)	1
Slow speed of decision making from leadership	1
Slower approval process on things vs a single campus church	1
Slower process	1
Some strategies are original campus driven	1
Sometimes I think we expect our Campus Pastors to function at the leadership level of our Senior Pastor.	1
Space, facility needs that growth demands	1
Speed of decisions	1
Teaching Time	1
Teams centrally not aware of the struggles we face having a campus outside of our central area in Charlotte NC.	1
Tension between developmental team and campus team	1
Tensions between central and campus staff	1
The home campus staff do not seem to have perspective of who we are, what we do, and how important it is to support us equally. At times, we can feel like the red headed stepchild and get help based on availability where the home campus needs have more of a sense of urgency.	1
The lengthy process of approval for significant requests.	1
The perception by the “main” church that we are an experiment or temporary - not really part of the 'real' church.	1
The specific needs of our particular campus being understood and valued at the same level as we see the need to value them	1
The tension regarding who can and cannot attend this campus rather than the main campus.	1
The travel to a different campus for weekly meetings	1
There is none at this time	1
Timeliness of reporting	1
To gain strength as one church, the campuses have to relinquish sole control. In most cases this is an added benefit, however, there are times it can be a burden to you own campus.	1
Top challenges - leadership development	1
Video teaching	1
Volunteers	1
Waiting on Lay Elders to decide things	1

Continued—Appendix 13. Campus pastor frustrations (first frustration)

What is the 3-5 year vision of the campus, What happens post 5 years in relation to building location, remaining a satellite or becoming a plant, etc.	1
When I identify a facility need and I can't get the approval to change it.	1
When central ministries think they run what happens on the campus and act as if the campus pastors report to them.	1
When new best practices/materials are developed at our first campus and we learn about them much later and by accident.	1
When our site makes more money, most of it goes towards central support, and not back into building the site	1
Who to hire	1
Area culture	1
Building a staff team early on in launch of this campus	1
Central departments that have policies/rules that do not work well for our campus because of size, scale and locality	1
Communication	1
Communication and role clarity among the campus staff	1
Communication challenges among campuses	1
Complexity of 5 campuses sometimes breeds lack of clarity	1
Consumeristic congregants (mere attendance, not serving)	1
Each campus congregation cant fully appreciate the context of the other campuses	1
Financial limitations	1
Identity as a campus of our original campus	1
Kids' space	1
Lack of ability to choose sermon topics	1
Lack of communication between campuses	1
Limited staff	1
N/A	1
No empowerment	1
Organizational alignment	1
Projects sometime take longer to get rolling than it would it would if we were autonomous, but we might not have the \$ to do those projects if we were	1
Staffing size right now, we need another staff member	1
Standardization of financials and personnel (one box doesn't fit all)	1
Standardization vs. localization (which come first)	1
Timely internal communication	1
Working with an all volunteer staff	1
Total	186

Missing = 57

Continued—Appendix 13. Campus pastor frustrations (second frustration)

Q16: What are the top 2-3 frustrations you experience as a campus pastor?

<i>Second Frustarion Mentioned</i>	<i>Frequency</i>
"Slow" decision making of a matrix system	1
A lack of support/empowerment for me to lead at my campus	1
Amount of time traveling to central campus	1
As a small campus we are forgotten	1
At times, I wish our entire movement was more unified around particular initiatives	1
Autonomy from senior pastor	1
Balancing local context and continuity of all church vision	1
Be treated differently above congregation from the start	1
Being forgotten in decisions	1
Being held responsible for what I no control	1
Being too controlled by people who have great "vision" and a new idea every minute but who share none of the responsibility of actually executing any of them	1
Broadcasting campus Staff entitlement	1
Campus attention (upgrade, branding)	1
Central staff location	1
Central support to campus level	1
Central vs. Campus Tensions	1
Challenges with communication from central to the campus	1
Changing culture	1
Church not doing a good job at creating an overall unity of all the campuses as one church.	1
Clarity	1
Clarity of authority lines and influence lines across campuses	1
Clarity of vision	1
Committee members from another campus making decisions that effect my campus	1
Communication with other ministries	1
Communication	1
Communication across campuses	1
Communication across campuses	1
Communication between departments.	1

Continued—Appendix 13. Campus pastor frustrations (second frustration)

Communication breakdown. This is something that is always needing improvement when you have three congregations.	1
Communication to the campuses and campus pastors isn't always dealt with well. Who needs to be a part of which meeting and what decisions can be difficult at times.	1
Complexity	1
Confusion/lack of clarification on role of deacons/volunteer leaders at each campus	1
Congregation members who want/expect things exactly the same as the sending campus	1
Constant representation and defense of what's happening with colleagues who never see the other campuses at work	1
Coordinating with other teams	1
DNA duplication	1
Dated policies and procedures	1
Decision making processes are not inclusive of second campus	1
Decisions made centrally by executive team w/out considering the impact on individual campus. This is improving	1
Delegation	1
Difficulty in building momentum at main campus due to lack of awareness of the details of what happens at the smaller campus	1
Disproportionate resources from main campus	1
Distance between campus creates silo	1
Don't always have complete freedom	1
Facilities	1
Finding out how to live as a campus pastor and small groups director relative to geographical pulls	1
Freedom for full contextualization	1
Global decisions without input from the campuses	1
Guest speakers on video	1
Hiring / paying of certain roles that have traditionally been volunteer roles in our model.	1
How slow the process can be to get approval for items we need locally. As a lot of request must be made through our central teams in CLT NC while we are in Roanoke VA.	1
I am currently serving as campus pastor and adult pastor.	1
I do not preach as frequently as I would prefer.	1
I feel like the central campus often fails to communicate to the campuses very well on events and initiatives in time	1

Continued—Appendix 13. Campus pastor frustrations (second frustration)

I give suggestions but am not apart of the decisions making when it comes to the overall church	1
I would like to be the final one to decide on staffing needs.	1
I would like to feel more ownership over what we're doing.	1
Inability to tailor my campus to my particular city and demographic	1
Inconsistent and confusing language used at original campus	1
Inherent comparisons between campuses.	1
Keeping the DNA but struggling with identity - because it's a totally different makeup	1
Lack of Student Ministry presence	1
Lack of attention from larger staff	1
Lack of direction in regards to roles between campuses and central staff . . . who has the final say	1
Lack of input into non spiritual decisions	1
Lack of paid support staff at the campus level	1
Lack of real creative freedom.	1
Lack of resources	1
Lack of support from senior leadership to make the changes to accurately engage the culture	1
Lack of vision casting opportunities	1
Lack of voice in overall direction for church	1
Lack of youth ministry ownership	1
Leadership Development	1
Limited freedom regarding financial decisions	1
Limited time to teach and lead	1
Little tweaks to how ministry is run at the satellite campus, are BIG issues to main campus staff if we aren't doing everything exactly the same.	1
Lots of red tape	1
Main campus not understanding that our new campus only has one full time staff	1
Managing the complexity that comes with a large organizational structure	1
Managing time between senior leadership expectations and local campus needs	1
Minimal meetings but little intrusions!	1
Ministering at a different location I feel isolated and out of the loop from the main body	1
Misunderstanding of Campus Context	1

Continued—Appendix 13. Campus pastor frustrations (second frustration)

Necessity to always run decisions by another group outside the local campus	1
No preaching	1
Not being a part of Senior Leadership	1
Not being heard as a voice for the campus	1
Not enough Volunteers	1
Not having a larger voice in the overall direction of the entire church.	1
Not having a more influential voice for the church as a whole	1
Not having a system in place on many levels that promote multiplication	1
Not having full time staff at our campus to lead ministries.	1
Not having outside signage to catch people's eyes	1
Not recognized as in charge	1
Over crowded personal and church schedule	1
Parking	1
Part time vs. Full time hires	1
People going to the main campus because programming is "better"	1
Policy inflexibility in smaller church setting	1
Poor communication at original campus of what is happening at all campuses	1
Portable church challenges (we meet in a high school)	1
Portable church issues, (Sunday only model)	1
Preaching the basic outline of the senior pastor at the originating campus	1
Pressure to closely mirror other campuses	1
Proximity of campuses	1
Resource flow to campuses.	1
Sending campus leaders confuse uniformity with unity	1
Senior Pastor heavy led church.	1
Sermon Series & Message Planning	1
Slow Adapters (mainly staff at other campuses slowly or not at all coming on board with the vision/direction)	1
Smaller campuses less important	1
Specific ministry concerns for our area must still align with the entire church.	1
Spending Money	1
Staff not wanting to align to overall vision	1
Staff who serve across campuses give priority to main campus	1
Still a young model which occasionally lacks clarity on key issues	1
Streaming technology for messages	1
Structure of the staff between our Main campus and satellite campus	1
Tension between standardization across campuses and contextualization	1

Continued—Appendix 13. Campus pastor frustrations (second frustration)

The challenge of implementing mega church strategies in a small church culture.	1
The challenge of jumping in and out of my silo	1
The challenges in figuring out how to do ministry without having a permanent location.	1
The idea that there is a "main" campus	1
The lack of clarity regarding when this campus may become an autonomous campus.	1
The sermon series is centrally controlled, so I can shape it, but I am boxed into the overall direction	1
The slow nature of change stemming from lack of autonomy	1
The thin margin of discretionary time, due to the amount of work required	1
There is a lot of sideways work that has to be done - not necessarily seeking permission or approval, but keeping everyone at all levels informed with what we're doing so as to not offend anyone or step on anyone's toes. To summarize: I feel like I need to talk to way too many people if I want to change anything at my campus.	1
Too many check points in the decision making process	1
Too much money taken up by central staff/budgets	1
Top challenges - diversity of those who come	1
Unclear roles.. Who does what	1
Uniqueness of our campus (urban vs. rural) possess challenges in terms of deciding on ministries	1
We have been expected to pay our way 100 percent from day one. This makes it a little difficult to do everything with excellence. We need a couple more staff members to be excellent in everything	1
We say we are a 'network' of house churches. I don't always feel like we are thinking like a network. i.e. how staff roles correspond to multiple campuses (or if they even should..) With that there seems to be a HUGE gap in leadership development. I think we are very ineffective at training leaders 'within' the Church, identifying growth within individual staff and encouraging them in other areas of leadership.	1
When I am asked to do something but not given the authority to actually make changes that would be necessary to do what I am asked to do.	1
When a philosophical or strategic decision is made from central representatives that I don't agree with but need to implement	1
When we are expected to adopt a new practice/process/material without input regarding if or how it will function at our campus (which is 9 years "younger" and 1800 people smaller)	1

Continued—Appendix 13. Campus pastor frustrations (second frustration)

With a staff as large as ours, sometimes it takes a long time to build consensus.	1
With the church very spread out, communication can be an issue.	1
Working within the confines of second class citizenship	1
Balancing your campus needs with overall what is best for all campuses	1
Being the champion, not only of your campus, but also the one church model. It	1
Campus size	1
Coaching/training new staff at the campus to understand importance of implementing 80 percent standardization of ministries	1
Constant shifts in the org chart	1
Cumbersome event planning & coordination for all church events	1
desire to see more diversity in pastoral leadership	1
Lack of ability to select leaders at my campus	1
Lack of involvement from primary campus leaders	1
Lack of ownership on who makes final decisions that don't need to be made by executive team--- (also relates to tensions between development team and campus team	1
Localization vs. standardization (which come first)	1
Multiple voices (dotted lines)	1
Need for approval	1
No systematic leadership development for Staff/volunteers	1
Not preaching/teaching as much	1
Occasional petty jealousy on the part of some leaders at other campuses	1
Overall space and parking	1
Slow decision making	1
Sometimes feel isolated	1
Space issues	1
Staff with double direct reports	1
Stress that global church commitments put on our staff and campus	1
Support from main campus	1
Too many people speaking into our church	1
Volunteer help	1
We are portable at all campuses so set up and breakdown.	1
Wearing multiple ministry hats	1
What to buy (large purchases)	1
Total	169

Missing = 74

Continued—Appendix 13. Campus pastor frustrations (third frustration)

Q16: What are the top 2-3 frustrations you experience as a campus pastor?

<i>Third Frustration Mentioned</i>	<i>Frequency</i>
Ability to preach live more often	1
At times, Central Ministries Departments don't understand the implementations of their ideas "on the ground."	1
Budget	1
Church wide staff located at original campus seeing themselves as employees of original campus and not church wide.	1
Clarity of relationship	1
Communication and budgeting priorities between home campus and local campus	1
Communication between departments/campuses/lead staff can be unclear	1
Communication is confusing and complicated	1
Communication is not effective to include campus	1
Contextualization	1
Customizing ministry to local areas.	1
Deciding how large a barrier a video venue actually is	1
Decisions that are made without taking our campus into account.	1
Disagreements on future or present strategies	1
Discerning between Church-wide vs church specific	1
Disconnect of the senior pastor and senior leadership	1
Efforts to gather all campuses for programs and events at original campus.	1
Expecting satellite campus to have same services provided that the main campus has but with much smaller staff	1
Feeling undervalued for contributions	1
Growing my location	1
Growth Projections	1
I always tell guys who are starting out as a campus pastor, "You'll be continually jolted with the shock that you are not the senior pastor." Ha!	1
I am unable to change (very) small philosophical disagreements with the church	1
I have way more positives than negatives!	1
Identifying and acting on campus specific needs	1
Inability to make changes as desired.	1
Invite Culture is difficult to reproduce amongst members who have been here a long time.	1
Isolation	1

Continued—Appendix 13. Campus pastor frustrations (third frustration)

It seems so small, but I hate the term campus and campus pastor. It denotes that the work we are doing is transient, because in my context, a campus is someplace where you spend four years and then move on. We are a church, not a campus. Most people at our campus would call it their church, not their campus.	1
Lack of budget autonomy	1
Lack of communication as to what each campus is doing to support the overall church vision	1
Lack of defined leadership on things	1
Lack of diversity relative to other campuses and relative to our town	1
Lack of freedom to use budget how best serves my campus	1
Lack of time to develop relationships at local campus due to travel/meeting expectations	1
Lack of trust	1
Lack of understanding of multisite philosophy from some "church wide staff"	1
Large amount of meetings we are required to attend	1
Last minute changes that don't always get communicated	1
Latitude; freedom.	1
Leading staff that I did not hire	1
Limited ability to alter discipleship/group strategy	1
Limited freedom regarding outreach and future direction of my (and my fellow campus elder's) campus	1
Low staff salaries and the low experience level of the staff that brings about	1
Ministry philosophy	1
Moving from a large staff to a small one, its really quiet and you can feel isolated and alone. Sometimes it feels like it all is on my shoulders and no one is here to help. #4. We also have to do a lot of small things that isn't expected of other staff -- unlocking/locking, laundry, some cleaning and lawn care at times, general maintenance, IT. It's basically us. We get help from Finance Department, from Creative Department sometimes, from facilities some times, but not always.	1
Na	1
Need for Volunteers	1
Not being able to create new ministries	1
No one at the original campus understands what it's like to be at a multi-site.	1
Not being Leadership staff	1
Not enough time in the day	1
Not feeling the church knows your needs of the campus	1

Continued—Appendix 13. Campus pastor frustrations (third frustration)

Not having a location that we have access to during the week	1
Not having clear boundaries about who makes what decision when main campus committees are involved.	1
Not meeting w/ other CP's regularly	1
Overly restrictive processes. It may work for other campuses, but my campus has twice the people and twice the services...	1
Potential rivalry among congregation-over popularity	1
Refusal of leadership to admit current reality	1
Representation	1
Senior leadership micromanagement	1
Short staff at my campus	1
Slow process of funding new positions or hires as dictated by quick growth	1
Slower process	1
Slowness of response from original church	1
Some micromanaging of details of the campus by senior pastor/inconsistency of what details he cares about.	1
Staff needs	1
Streamlining communication needs.	1
Teamwork from other campuses	1
The constrictions of maintaining the main campus' vision, mission and purpose rather than creating a new identity for the campus' unique context and leadership.	1
The fact that in our church culture, the campus pastor is still seen as a junior type of pastor. In my opinion, the CP necessary for the existence of a church because it is the campus pastor who is in the lives of the people of a church, leads them, disciples them, and pastors them on a day in day out basis.	1
The main campus will still operate and completely forget about the multisite. This is a major issue in regards to how they are resourcing our ministries.	1
The needs that we have	1
Things that get imposed into a worship service such as a video that I may or may not deem relevant	1
Time with senior pastor	1
Too much to do, not enough time.	1
Transporting Sunday materials to my location	1
Unclear vision for the future of our campus/congregation	1
Unclear vision from the top	1
Unfulfilled promises to my campus regarding similar experience in campus structure.	1

Continued—Appendix 13. Campus pastor frustrations (third frustration)

Volunteer Leadership	1
Waiting in line for building, program, staffing upgrades	1
We are "out of site, out of mind".	1
We don't have a solid leadership pipeline in place to support the further expansion of campuses.	1
Wearing too many hats and having a shortage of staff to take our campus to the next level.	1
When making a decision at the satellite campus we have to jump through more hoops, more channels and more people than at the main campus.	1
When to bridge the campuses and when not to	1
At times working between the main campus and the site campus	1
Being asked to be a "puppet" for the senior and teaching pastor	1
Budget issues	1
Clear communication down	1
Communication with MCD	1
Compensation of my team	1
Competing agendas	1
Hiring/firing situations	1
Home campus is main focus	1
Last minute message prep by lead pastor	1
Loneliness	1
Minimal staff leading to exhaustion	1
Old building maintenance	1
Scalability doesn't always apply to each campus (size and scope)	1
Staffing	1
Sustainability of being portable	1
There is little ability to speak into the 'overall' direction of the network.	1
Very limited time on stage (no one's fault - spacing issues)	1
When leaders only approach ministries with one campus in mind	1
Total	106

Missing = 137

APPENDIX 14

CASE STUDY

Common Ground Christian Church (CGCC) identifies itself as “a network of area churches in the Indianapolis area who each have a dedicated area pastor and leadership team.”¹ While CGCC does not officially identify as “multisite,” they largely function as a multisite church. However, perhaps the reason Common Ground does not pointedly identify itself as multisite is due to the fact that while its model in many ways represents that which one would expect in a multisite church, it is in other ways very unique and atypical from the traditional multisite church. In particular, CGCC’s model views the role of the campus pastor in a way that is consistent with the arguments previously made in this article.² In fact, fundamental to Common Ground’s model is the desire and commitment to empowering and equipping each local church³ and its particular leadership to lead with a high level of freedom.

This case study included a two-day visit to Common Ground Community Church. During these two days, the author interviewed the senior leader, the central leadership team, the area church pastors, multiple elders, and a few congregational members who served in no official leadership roles. The report will provide a brief

¹Common Ground Community Church, “Area Churches,” accessed 24 June 2014, <http://www.cground.org/areachurches/>.

²In CGCC’s model, those church leaders that would typically be referred to as “campus pastors” are identified as “area church pastors.”

³Whereas many multisite churches would refer to each of their locations for worship as “sites” or “campuses,” CGCC simply refers to them as “churches.”

overview of CGCC's model, an analysis of the various rounds of interviews, and recommendations for improvement.

Overview of Model

Jeff Krajewski, along with nearly two hundred people, were sent out from Traders Point Christian Church in Indianapolis to plant CGCC in 2001. For several years, the church existed in a traditional model and grew at a rate of approximately one hundred people each year. Primarily due to space limitations, the church's leadership decided to move to a traditional multisite model.⁴ Then, in 2013, CGCC transitioned into its current model that consists of three churches that function cooperatively as a network of churches.⁵ Each area church lives out its mission as close "relationally and geographically to the people as possible."⁶ Each congregation is approximately 200-300 in attendance and has a vision to start new churches in their respective geographic areas.⁷

According to the church's website, the area churches are "strategically small." This better enables them to maintain close and intimate relationships, one of the church's core values. Krajewski asserts a smaller church allows the members to "fit into congregational life" and particularize their unique calling and gift from God. However, while the vision of CGCC does not strongly emphasize growing "large" area churches, the churches can in many ways operate as though they are sizeable churches due to their shared resource center. Here, the network of churches shares their finances and

⁴Additionally, Krajewski added CGCC made the transition because while their Sunday gatherings were "dynamic," they lacked in discipleship as they grew. The church's leadership did not simply want to "manage people, but disciple them." The desire was to produce a model that was both intimate and missional.

⁵Jeff Krajewski, interview by author, June 23, 2014. On paper, CGCC is "one" church. However, they function as three separate churches.

⁶Common Ground Community Church, "Area Churches," accessed June 24, 2014, <http://www.cground.org/areachurches/>.

⁷Ibid.

collectively work together for the advancement of the Gospel.⁸ Centralized services are kept as “lean as possible” so as to allow the HUB⁹ to best resource and help each local church live out its mission. For example, the shared resources among the churches allow each church to be very involved in church planting and international missions in a way that they would likely not be otherwise. Krajewski states that by being a part of CGCC, “You are part of a movement that can impact a city and a world in a way that a small congregation normally could not.”¹⁰ Additionally, each local church is no longer faced with financial worries during a tough season, for example, because they are able to rely upon and receive report from the other churches.

Leadership at CGCC

Structure. Common Ground consists of a number of leadership teams. A team of elders and an area pastor leads each area church. The conversation at CGCC is one that seems to be pushing more and more authority to the local church level. Ultimately, there are no network-wide decisions made apart from the input of each church’s leadership team. In addition to the elder team at each church, CGCC has a “network elder team” that consists of one elder from each church, Krajewski, and the Executive Pastor. This team seeks to obtain a fair representation from each church and to serve as the voice of the entire network. It serves as a sounding board and “temperature

⁸Krajewski admits there are aspects of Common Ground that are similar to a denomination. However, he argues that denominations are in error when they over-resource their headquarters and under-resource their churches. At Common Ground, the goal is to have a lean central leadership, or headquarters, in order to invest the majority of resources into the local churches. The central leadership team at CGCC seeks to decrease in terms of personnel and authority so that their churches may increase in available resources and freedom.

⁹The HUB is a team of five people—lead pastor, executive pastor, and three key leaders—who respectively oversee missions, spiritual formation, and worship. This team is designed to both direct and support local church leadership. The HUB is committed to not only resourcing each church but to ensuring the appropriate alignment across all churches.

¹⁰Jeff Krajewski, interview by author, June 23, 2014.

meeting” as the local elder from each church is able to share his church’s needs and concerns with the two senior leaders. This team is not a decision-making team, but more of a venue for information-transfer.¹¹

Additionally, there is an Administrative Team who oversees all of the church’s finances. This team consists of lay-people (non-elders) from each church, plus Krajewski and the Executive Pastor. While any significant financial decisions are ultimately a collaborative discussion amongst all leadership teams, the Administrative Team must approve any final decisions.

As was already noted, the HUB (consisting of Krajewski, the Executive Pastor, and three key leaders that respectively oversee missions, spiritual formation, and worship) serves as another vital leadership team that focuses on resourcing the churches and maintaining network alignment. Traditionally, the HUB has been a team that possessed a considerable amount of decision-making authority. However, a consistent theme from both HUB team members as well as senior leadership is that the HUB is seeking to give away an increasing amount of its authority.¹² A strong desire seems to be present to see larger amounts of freedom and authority transferred to the local church level – all while ensuring healthy alignment among the churches that is consistent with the church’s DNA. If an area church begins to deviate from the core values or philosophy of the network, the HUB “hits the brakes.”

¹¹The Network Elder team meets four to six times a year. Examples of particular items this team would meet to discuss include significant theological or philosophical related issues that would greatly impact the whole church. For example, recently the Network Elders of Common Ground have been in conversations related to changing the church’s position on women in leadership.

¹²The movement toward the giving away of authority is one which follows the leadership of Krajewski, whose ministry has been largely characterized over the past two years of a radical delegation in which he has stepped further and further “behind the scenes” and sought to empower other leaders.

Leadership Principles and Values. Like many multisite churches, CGCC experiences the unique tension between “alignment” and freedom in their leadership teams.¹³ The appropriate distribution of decision-making authority is an ongoing conversation at Common Ground. Interestingly, the word “authority” is not one that is used often at CGCC. In fact, one member of the HUB team stated that the leadership of CGCC did not really think in terms of “authority,” but argued that with “less road signs there will be less accidents.” In other words, a freer environment of leadership that is not overly directive allows other organizational members (area church pastors, for example) to be more grateful for the church. In theory, as a result, this appreciation of freedom causes them to be wise and careful in their leadership so as to not deviate from the church’s mission and philosophy. The general consensus from the HUB and senior leadership was that while the church is both interdependent and independent, they seek to lean more towards independence. To use the language of HUB team members, they seek to “support” more than they do “direct.”

Instead of a classic top-down approach in leadership, a heavy emphasis is placed on decentralization and the commitment to having a number of people and teams speak into the majority of the church’s significant decisions. As a result, decisions are often made very slowly because the leadership is perfectly content to move at the “pace of relationships.” Thus, collaboration is essential and deeply celebrated in the leadership structure of CGCC. Senior leadership recognizes efficiency is compromised with a slow, relationally-driven approach that seeks collaboration and unity. However, they are content to “pay this price” as relationships are valued as preeminent over the speed of the process.

¹³The word “alignment” is one frequently used by the leadership of CGCC in order to communicate the degree to which all area churches share a common DNA, mission, and core values. Examples provided of non-negotiable areas to which each church must remain constant include the gospel, “relationship” as the primary vehicle for kingdom advancement, namely, house churches, mission as the final goal, and the necessity of equipping the saints for the work of the ministry.

Additionally, the collaboration esteemed at CGCC is not merely formal communication for the sake of preserving a relational value. Instead, team discussions are driven by the necessity of vulnerable transparency. In the words of Krajewski, the desire is “ruthless honesty in the context of grace.” In other words, self-disclosure is readily encouraged and even required among team members. Krajewski, in particular, “forces awkwardness.” He insists that all team members be given the opportunity to legitimately share their insight, concerns, and frustrations. The goal is that each team member feels as though he or she has a genuine spot at the table.

Empowerment. Perhaps the greatest strength of Common Ground’s model is their unwavering commitment to the empowerment of their area pastors. In fact, it is this quality that uniquely sets Common Ground apart from a number of typical multisite churches. Krajewski is deeply persuaded that each church should be primarily led by their respective area pastor, and not the senior leader. If an area church pastor needs counsel or clarification on a significant issue—such as the church’s view on the importance of house churches—they would call upon Krajewski. His role would be to cast vision to the area pastor in this case and to help them clearly see the DNA desired to characterize all of Common Ground. However, at the end of the day, Krajewski’s ambition is that each church and their leadership team rely upon their area pastor, and not Krajewski.¹⁴ An evidence of this is the fact that Krajewski voluntarily stepped down from being an actual elder at any of the local churches. He feared that the area pastors’ leadership would be compromised among the other elders if Krajewski remained on the team. In fact, Krajewski argues he believes the reason God allowed the Apostle Paul to be kept in prison is because if he would have been able to return to the churches, things

¹⁴As it relates to church membership, for example, each local eldership is fully in charge of this process and does need the approval of the larger leadership team of the network.

would have went “bad.” Paul’s absence allowed Timothy to take ownership and lead in a way that perhaps he would not have been able to had Paul been there.

For Common Ground, the goal is that each area church and their pastor would feel tremendous freedom to fulfill their mission in a way that is unique to their particular context. There is no pressure for each church to imitate or simply do things the way the other churches are doing them. Arguably one of the most distinct ways that area pastors are empowered in Common Ground’s model is through their preaching. Each area pastor preaches the majority of the time at his church. Not only does he get to preach the majority of the time, but 80 percent of the time, he has tremendous freedom in choosing that which he preaches. Unlike some multisite churches, each church is not required to preach the same sermon series and the same texts each week.¹⁵ This allows each area pastor to preach sermons that are especially mindful of his particular context and those things that his people most need to hear at a given time (which may be very different from what the other churches need to hear at that time).¹⁶

After asking multiple key leaders examples of decisions that area pastors and their respective elderships would *not* be able to make on their own, the perpetual theme related to the area of finances. Because the three churches ultimately share a budget, there must be significant communication and harmony before a church is allowed to make noteworthy purchases. For example, one of the churches is currently thinking through the need to purchase a building. Senior leadership might “push back” in the event that the church was seeking to purchase a building that was not in a location that

¹⁵The exception is the approximate 20 percent of the time in which the area pastors will work together to decide what they want to preach across all three churches.

¹⁶For example, church A may have just experienced a trial in which 30 percent of their members lost their jobs at the same factory. It is likely that the area pastor will preach sermons during that season specifically aimed at encouraging his people during a time of loss, doubt, fear, and insecurity. However, the other area churches may very well be thriving in terms of their member’s personal lives and such a sermon series would not be nearly as applicable during that time.

was most strategic and in unison with the overall mission of Common Ground. However, when pressed on this issue, Krajewski indicated that in the event that the local church leadership felt very strongly that God had clearly called them to make this purchase, he would want them to have the freedom to do so. Generally speaking, Krajewski expressed that each church has freedom to work through their own portion of the larger budget, so long as they stayed within the amount with which they were initially given to work.¹⁷

Ultimately, while the “why” is that which senior leadership wants to hold most closely, the “how” is given a great deal of flexibility among the churches and their leadership. So long as the core values of the church are being lived out, Krajewski encourages each church to “get there” (to the living out of the core values) however they see best.¹⁸ There is a huge emphasis on contextualization and the particularization of the mission of Christ for each church and its area. In summary, Krajewski affirmed that the values of CGCC were relationship and mission. In order for these values to be the most effectively expressed in each church’s unique context, the senior leadership had to give up much of their authority.

Lead Pastor

The great majority of that which has been said thus far regarding CGCC can be directly traced to the unique leadership perspective and approach of the lead pastor, Jeff Krajewski. In fact, in terms of the presence of empowerment throughout the organization, one team member said Krajewski “holds power lightly; therefore, everyone

¹⁷However, it should be noted that in a later interview with area pastors, a key point of frustration was their perception that they did *not* have the financial freedom that Krajewski indicated he desired them to have. One area pastor gave the example of a time recently when he desired to purchase banners to hang in their sanctuary, yet this decision was put to a halt by the HUB.

¹⁸For example, the living out of community in “house churches” is a core value of CGCC. While Krajewski sees house churches as a “container,” it is not deemed as “sacred.” He would be fine with each church even naming “house churches” differently, so long as they “get to relationships.” He desires that all three churches explore what it looks like for them to uniquely be the people of God in their area.

models him and also holds power lightly.” Additionally, it was stated that he was humbly committed to “not being *the* man.”

As the founder of Common Ground, Krajewski views his primary role as the “keeper of the way.” He reminds CGCC of its purpose and continually seeks to reinforce its values. He does this primarily through the coaching and mentoring of the area church pastors and their leadership teams.¹⁹ He views his role and gifting as more apostolic in nature, and one that primarily seeks to equip other leaders for the work of the ministry.²⁰ Unlike the past, Krajewski has given up a large percentage of the preaching opportunities. He is not “in front of the people” nearly to the degree as the area church pastors. Multiple team members told stories of how a number of newer attendees to Common Ground do not even know who Krajewski is.

Needless to say, Krajewski has “given up” a lot. When asked what he had “given up” in order for this model to function, he listed “fame, fortune, and a lot of things that make pastoring fun.” When asked what he would *not* be willing to give up, he replied, “nothing.” He admitted that it has been a challenge for him, and that it is difficult to give up so much organizational authority when you were “the guy” for fifteen years. However, he graciously and humbly chooses to “walk with his head down,” to use the language of another key leader. When pushed on whether or not he had given up too much authority, Krajewski continually defended the conviction that he sought to lead a church in which he was not irreplaceable, and a church that would carry on with or without him. He spoke time and again of the necessity of letting other men lead, as he removed himself from the primary platform. Krajewski is determined to lead a church

¹⁹Krajewski meets with the area pastors together as a group on a weekly basis. He also meets with the HUB on a weekly basis and then meets with both groups together every other week.

²⁰Krajewski stated that the essence of CGCC’s model was birthed out of his ongoing meditation of Eph 4 where Paul lists various church leaders and indicates that they exist to “equip the saints for the work of the ministry.”

that does not hinge upon his personality. In his own words, Krajewski is “loved, cherished, and needed, but not necessary.”

At the same time, Krajewski would argue that while he has given up authority in many ways, he has not given up his influence. He states, “People who won’t give up organizational authority believe they don’t have any influence outside of that.” Krajewski asserts, however, that you can have tremendous influence without authority, and he even argues that his influence has *increased* since he has taken more of a back seat position. In order for this to happen, he had to work diligently to cultivate a deep amount of trust over years of time. Because other key leaders learned to love and trust Krajewski over time, they now continue to look to him and humbly seek his counsel even in though he does not require it.

A key element that led Krajewski and the leadership to transition into their current model was the awareness of Krajewski’s own weaknesses and blind spots. He realized that “the church he built wasn’t perfect.” As a result, CGCC brought in three high-level leaders as area pastors that were able to speak critically and constructively into the flaws of Common Ground. Krajewski’s humble admission of his own weaknesses has invited a healthier model of shared leadership that seeks to allow other men to complement Krajewski in those areas where he lacked excellence.

In spite of Krajewski’s humble approach that has seemingly placed Common Ground’s founding and senior leader in a place of obscurity (at least based upon the perception of many church members), his greatest concern for CGCC’s model moving forward is its potential to become top-heavy. He is fearful that HUB team members would hold on too closely to the need to “feel important” and might be hesitant to give up the authority necessary for each church to healthily contextualize. In other words, he fears the network itself could become the primary thing the leadership seeks to perpetuate, at the expense of the area churches. Finally, he would be displeased at the thought of the church growing to the point where its relational intimacy was diminished.

Perceptions from the Leadership Teams

Following an extensive interview with Krajewski, very similar questions were asked to the HUB and the area church pastors. While a number of answers were consistent across all three realms of leadership, there were other areas where there appeared to be confusion or varied interpretations of the current conditions and practices of Common Ground.

Area Church Pastors. By and large, the area pastors of Common Ground embrace the church's model of leadership and see its unique benefits compared to other multisite churches. For example, one of the pastors had planted a church previously and knew what it was like to "be on his own." Thus, having the support of the network was incredibly encouraging. At the same time, he felt as though Common Ground's model is the best of both worlds because not only does it provide the collective support of the network, but also it intentionally empowers its pastors to lead with freedom and creativity.

Another area pastor stated the example that his primary gift was in shepherding, and that he was weak in casting vision and leading his church on mission on a broader level. Thus, CGCC's model allows him to thrive as a shepherd, but the network complements his weaknesses in vision by providing leadership and resourcing his local church for the global mission of God. In this model, many of the processes and administrative-related duties are taken care of through the network as a whole, thus freeing up each pastor to focus almost exclusively on his particular church.

In spite of the general affirmation of the model, there were a number of frustrations expressed by the area pastors.²¹ They will be broken down into three large

²¹I am fully persuaded that the frustrations expressed by the area pastors of Common Ground will be similar to the frustrations expressed by campus pastors at most multisite churches. However, given the incredible amount of freedom that each area pastor has at Common Ground, only for them still to express frustrations, indicates the greater challenge that most multisite churches are going to have (who in many cases give far *less* freedom) in terms of ensuring the contentment of their campus pastors long-term.

categories. The first frustration can best be summarized as a perceived lack of clarity and communication. For example, the pastors agreed that it was often confusing who or what team is actually responsible for making any number of decisions. Where does decision-making authority lie? In many cases, the area pastors are not sure. One pastor expressed his concern that he did not know “when he was crossing the line” and when he was not (in terms of his display of freedom in leadership). Another pastor indicated that he was still not entirely sure what the actual DNA of the church was and how it was to be best expressed in his context. In some cases, it appeared as though the area pastors had as many questions as they did answers.²² Regardless, even the most critical of the three area pastors indicated that he was content in his role 75 percent of the time.

Another frustration of the area pastors is that they unanimously agreed that the systems in place at Common Ground were “too collaborative” and slow. In essence, there are too many decision-making teams. Even the most optimistic of all of the pastors indicated the “constant need for relational consensus” was a perpetual “rub” for him. Another pastor indicated that the long process for being able to receive budget and spending approvals, for example, is “going to drain him,” as he expressed the concern that on occasion it could take up to six months to receive final approval for a relatively small item. Additionally, one pastor shared a story of a time in which he felt his church needed to hire a part-time staff member. However, after more than one meeting with the Administrative Team and receiving “homework” regarding research on the matter, his desired hire was still put on “pause” in the end. The implication was this pastor felt strongly that he should have had the authority to make this hire apart from not only such

²²Another example was provided as to a lack of clarity and communication regarding an usher who collected money at one of the churches who had no idea how the money was dispersed among the churches. He wrongly thought that each church was able to “keep” an amount of money that was contingent upon how many people attended their particular church. Granted, it seems as though the responsibility for communicating this detail might rest upon the area pastor, but in this case, he seemed to feel as though this example was indicative of a larger communication problem across the church as a whole.

a lengthy process, but perhaps even apart from the final authority of an another leadership team. In a different case, one of the pastors spoke of his church's efforts to begin raising capital funds. However, he felt it to be "clunky" to have to continually go through the Administrative Team and that his church should have the ability to form their own team to primarily lead the campaign and establish its parameters.

When pressed upon these matters and the particular frustrations, it seemed evident that Krajewski was not the primary recipient of frustration. Generally, the frustrations are aimed at the unnecessarily long and "clunky" processes as a whole, and in some cases, with the executive pastor. Generally speaking, the area pastors do not believe that the HUB is giving up their authority to the degree that the HUB claims they are. It was suggested that perhaps HUB team members sense their job may becoming increasingly unnecessary; therefore, they are holding on more tightly to their remaining authority.

A third main area of concern articulated by the area pastors relates to Common Ground's practices regarding the spending of money by each church. Succinctly, the area pastors want more freedom to spend money apart from so many perceived collaborative efforts. When suggested that one senior leader indicated the area pastors did have a great deal of financial freedom, one area pastor quickly replied, "No way; there's not freedom financially." By and large, the pastors feel as though they have very limited input on how money should be spent. Two of the three area pastors spoke very clearly that they felt the area pastors should be on the Administrative Team. One pastor even said that his ability to stay at Common Ground long term would be largely dependent on whether or not he was given more freedom in decision-making, primarily in the area of finances. However, another pastor said he would rather have less independence with money, just so he did not have to worry about it.

A final frustration is the pastors sometimes feel as though they have to promote the network at the expense of casting vision for their own church. As one pastor said the

vision casting for *his* church should be his “lead foot,” not vision-casting for the network as a whole. All of the pastors agreed that there had been times in which they had to use “Sunday morning time” to promote the network - time in which they felt they should have been motivating their attendees towards the mission of their own local church.

The HUB. By and large, the HUB interviewed in a way that was optimistic – more so than the area pastors. They spoke very highly of Krajewski and commented on his ability to “provide generous spaces” to other leaders and even suggested that he is no longer the “primary voice” of the church. While none of them feel as though they *have* to go to Jeff for any number of decisions, they naturally desire to do so because of the great sense of trust and respect for him that has been developed. The HUB felt empowered and seemed to be content with their level of influence, although they admitted they were seeking to give an increasing amount of it away.²³

When asked what they perceived the primary frustrations of the area pastors to be, the HUB team members answered these questions very similarly to the area pastors themselves. In other words, the HUB seems to have a fairly decent grasp on the thoughts and attitudes of the area pastors. If there were any discrepancy, it would be that the HUB felt as though they had given away more authority than the area pastors felt they had given away. Regardless, the HUB stated they, like the area pastors, saw a need for more clear and frequent communication between them and the area pastors to ensure that everyone remains on the same page.

In a discussion on the role of Krajewski and what would happen to CGCC if he were to die tomorrow, HUB team members expressed a deep love for him and indicated

²³However, one HUB member did indicate some sense of frustration when this person had tried to push through a particular agenda that would involve all of the churches. Perhaps, unlike in the past, there was not the level of receptivity that had been hoped for, primarily due to the fact that the area churches were so focused on their own particular mission. In other words, this HUB team member felt as though there were times when the collective efforts of the network were somewhat compromised at the expense of the contextual freedom given to each area church.

that while they would carry on as a church, the “timing would be really bad.” They seemed to perceive that because the model is still early in its conception, Jeff’s vision is still needed to help solidify the direction of the church and the outworkings of the model. While they concluded that Krajewski’s skills could be replaced, his longevity and ultimate value to the organization could not be replaced. However, as one team member said, Jeff’s leaving (in the event that were to happen for any number of reasons) would be similar to the ascension of Jesus. Though Jesus left, He remained with His church through the sending of His Spirit. The point was, Krajewski has done an outstanding job of equipping and empowering leaders under him; therefore, his leadership and vision would live on through these men.

Remaining Concerns

In addition to the above-mentioned leadership teams, three elders (two of which serve on the Network Elder team) as well as two non-staff congregational members were interviewed.²⁴ Between the two interviews, there are four primary areas of concerns that will be highlighted.

Senior Leadership. In particular with the two congregational members that were interviewed, the greatest concern with the current status of CGCC is the transition that Krajewski has made.²⁵ Essentially, they feel as though Krajewski’s humility and drastic stepping away from the limelight has hurt the church. A particular example lies within the significantly less preaching load that he now carries. In the words of one member, “Jeff may be the best preacher in the Midwest, but we rarely get to hear him preach any more.” The Network Elders also expressed this same concern. One of the

²⁴The non-staff congregational members were a husband and wife. The husband formerly served as the worship pastor of Common Ground for eight years.

²⁵A few of the area pastors expressed this concern as well.

elders admitted he had been “asking himself the question lately,” if Jeff had given up too much too quickly, especially in terms of preaching. Additionally, they all admitted that quite often, congregational members – in particular those that had been at Common Ground for years – would express some level of frustration that Krajewski was not preaching any more than he was.

Not only was his lack of preaching a concern, but it was also expressed that the nature of his preaching has changed and has in many ways “lost its prophetic edge.” Both congregational members and a few of the area pastors mentioned this. The area pastors felt as though Krajewski had “backed off” in preaching with the conviction and intensity that he once did. They feel he has done so out of fear of undermining the authority of the area pastors. For example, they think Krajewski might assume that if he preaches too boldly, it could be perceived by the congregants that he was in some way minimizing the effectiveness of the area pastors. While the area pastors deeply appreciate the way that they have been empowered, they agreed that Krajewski is overly concerned with undermining their authority.

Ultimately, one team member asserted that Krajewski has “humbled himself to a fault.” The interviewed church members are convinced that Krajewski has “passed off the baton too early.” While they understand the fear of being like a typical mega-church that is often driven by a single personality, they feel as though Common Ground (and Krajewski in particular) has over-corrected “to the detriment of the whole body.” In many ways, they feel CGCC has lost its voice and vision. The voice of the church has been overly diffused, and Krajewski has in many ways “surrendered his voice” to the point where “there is no voice.” They suggested Jeff “feels guilty” to think and dream about other incredible things that he could be doing. He has been “so afraid of pride and power” that he has lost a sense of his liveliness and as a result, the church has done the same. When asked if he could say anything to Krajewski, one church member said he

would say, “Let go of this person you’re trying to be. You’re losing the freedom of who God wants you to be. You’re chained down.”

Lack of Clarity on Mission and Vision. Across the board in all interviews, a recurring theme was Common Ground’s lack of clarity and communication in a number of areas. The church members that were interviewed indicated they felt as though the core values and mission of CGCC were no longer clear.²⁶ If they are being communicated, it was assumed they were only being communicated to a small group of leaders, leaving many congregational members in the dark. As one church member said, seven years ago, if a person were to be asked what Common Ground was known for, the answer would have been preaching, worship, and small groups. Now, if the question were asked, no one would know the answer. One member indicated the church seems to be “just kind of existing” with a lack of steam and real visionary drive. Additionally, the Network Elders indicated they felt the forum had been lost in which the vision of CGCC was adequately communicated. The “precious” times that key leaders spend together are spent too much on administration and not enough on vision.

Not only in terms of mission and vision, but a lack of communication and clarity in areas of organizational structure was a concern. The Network Elders indicated they assume one of the greatest frustrations of the area pastors is a lack of clarity on authority and chains of command. To whom do the area pastors report? Where does authority really lie?²⁷ In general, the Network Elders affirmed, as did a number of other key leaders, that a lack of communication is a problem across the board.

²⁶One example that was given was that of house churches, and the fact that while at one point in the life of Common Ground they seemed to be fundamental, they no longer received the attention and emphasis that proved to the congregation they are as valuable as they once were. Another example provided related to the church’s emphasis on mission. It was perceived that the value of mission had been compromised in the name of staffing.

²⁷In spite of the lack of clarity regarding line of authority, the Network Elders were clear that they desire to see their area pastors empowered. It appears as though Krajewski and the other leaders have effectively infused the elder teams with this conviction.

Whose Money? As has been previously discussed, a concern Network Elders have heard on numerous occasions relates to the church's finances. For example, a question that a church member once asked was, "Is this money for *our* church or the network?" One of the Network Elders spoke strongly that he did not feel Common Ground's model was "financially efficient." He seemed to have been a proponent of having multiple services in one location. When asked a question related to church finances, the three elders that were interviewed all lacked clarity and understanding. It seems likely that if this is true in the case of Network Elders, it is likely true of the majority of congregational members.

Student Ministry. Another strong concern presented by the Network Elders was the lack of emphasis being placed on the student ministry at Common Ground. In fact, when asked why they think attendance is down, they indicated a lack of excellent student ministries as a primary factor. One elder attested, "Dozens of families have left for youth reasons."

Conclusions and Recommendations

Overall, the author's experience with the leadership teams of Common Ground was incredibly enjoyable. Each and every person interviewed was kind, gracious, and seemed to truly love their church. Additionally, there are certainly a number of very clear strengths to CGCC's unique model. While some of these strengths may also be present in other multisite models, there are two in particular that appear to make CGCC a minority among multisite churches.

Strengths. The first area for which Common Ground should be applauded is simply its commitment to the empowerment of each area pastor and his respective church. It is unmistakably clear that the entire leadership of CGCC is deeply vested in the notion that pastors should be given the authority to freely lead their congregations.

Additionally, each church is strongly encouraged to particularize the Gospel and mission to their context. While general alignment to the church's DNA is necessary, the leadership largely appears to lean towards valuing independence and empowerment over control and boundaries. While the area pastors certainly expressed what appeared to be valid concerns, by and large, they appear to be functioning in their gift sets and content in the role to which God has called them at Common Ground.

Secondly, Common Ground is unique and to be commended for its founder and senior leader, Krajewski's, earnest desire to lead a church without being known as "the man." His humility and willingness to in many cases be "unknown" is unprecedented among high-level, successful church leaders. He clearly loves Common Ground and its potential future far more than he loves his own glory and reputation. While Krajewski admitted this transition has not been easy, he is clearly leading Common Ground with a deep conviction that his approach is that which is best for the church long-term. His vision is one of one hundred years, not three years. He has humbly created space for other leaders to step into the equation and provide honest, critical feedback. In fact, the very fact that this paper is being written is at the permission and encouragement of Krajewski himself. He intentionally removed himself from each of the interviews with other leaders so as to best encourage them to be honest and critical. His goal is not to be recognized or praised; his goal is to grow and be sharpened as a leader and a church. Krajewski does not simply talk about shared leadership; he lives it out. The very fact that if Krajewski died tomorrow, Common Ground would be able to faithfully carry on, is an incredible testimony to his leadership.

Recommendations. Following extensive interviews with the majority of Common Ground's leadership, five general recommendations will be made. The first recommendation is to strongly consider consolidating the HUB and the Administrative Team. While the shared leadership model of CGCC is in many ways a strength, it has

also become an apparent weakness in the sense that there appear to be too many teams. As a result, many leaders seem to be confused and frustrated. It is the author's recommendation that this newly consolidated, central leadership team should consist of Krajewski, the executive pastor, and the three area pastors.²⁸ This team would operate under and alongside the authority of the larger elder team from all of the churches, but would be uniquely empowered by the other elders to make the majority of the everyday decisions for the church. This team would take careful notes and email an official copy to all of the elders following each of their meetings to keep them informed and updated. In the event that the other elders had an overwhelming concern with the direction the team was leading, they would be able to hit the brakes until both groups could meet together to discuss the concerned items at greater length.

This consolidation would make three improvements. First, it would allow for increased empowerment for the area pastors in those places where they are currently frustrated – primarily in regards to money. Ultimately, the case is to be made that since pastors are to biblically serve as the “overseers” of their congregations, they should likewise serve as the primary overseers to the church's finances. The pastors should be the church's chief financial officers. This in no way implies they should not seek counsel from other Godly and intelligent business people in the church; it simply means that at the end of the day the pastors should feel the freedom to shepherd their churches in all areas, including financially.

Secondly, this consolidation would expedite the general decision-making processes at CGCC and would eliminate the seemingly dreadfully slow pace that is currently frustrating the area pastors. Again, this is not a recommendation that these five men make every decision with no checks and balances. The elders from each area church

²⁸A potential recommended name for this team is the “Directional Team.”

still serve alongside this team and have the ability to speak into their decisions. This model simply encourages a more pure form of an elder-led church, which seems to be the clear model in the Scriptures.

Thirdly, this model would decrease a few of the inconsistencies in Common Ground's current model. For example, this would eliminate the bizarre model in which an area pastor has total freedom to preach anything that he wants on a Sunday morning (and authoritatively lead his church in doing so), and yet at the same time he cannot purchase a few banners to hang in his worship center.

Certainly this recommendation is not without its potential problems. For example, what happens to the former HUB team members? The recommendation would be that so long as the budget allows, they keep their jobs. While they should be empowered to lead in their respective area of ministry emphasis, they should operate under clear submission to the elders and central leadership team. Their vision and leadership should come from the pastors and elders, not visa versa.

The second primary area of recommendation would be to provide a potentially renewed and more clear articulation of Common Ground's mission, vision, and core values to both leaders and congregational members. In the interviews, there was simply too much confusion and lack of clarity in this area for CGCC to effectively move forward as a church. There are three possible suggestions to assist in this effort. The first would be to create frequent venues to gather all of CGCC's leaders in the same room (primarily the pastors and elders) for the purpose of allowing Krajewski to cast vision and remind them of the mission. Secondly, Krajewski could consider preaching a 4-6 week sermon series at each of the church's reminding them of Common Ground's mission and vision. Thirdly, it is recommended that the leadership find more ways to get all three churches together on a more regular basis. This might come in the form of a quarterly worship, prayer, and celebration night in which members from all churches come together. Perhaps the Lord's Supper could be observed at this time as well. If there are no current

formal business meetings in which members are educated on the church's financial status, and other related items, this should be considered as well. The point is that the leadership must take strides to ensure that everyone at Common Ground remains on the same page. The understanding of CGCC's mission, vision, and practices should not be assumed apart from frequent and clear communication, primarily from the church's senior leader.

The third general recommendation is the development of new documents that clearly articulate roles and authority. While the organic nature of leadership at Common Ground is in many ways a strength, it appears as though a clearer chain of command and boundaries – even if they are limited and not overly restrictive – would serve the leadership well. In particular, it would be recommended that the senior leadership work very closely with all leaders in the rewriting and updating of each staff member's and church leader's job descriptions. This would almost certainly eliminate a significant amount of the confusion and lack of clarity expressed among a number of leaders.

Fourthly, it is recommended that CGCC's leadership take considerable time (potentially studying other multisite church's practices) to rework its budget and financial processes so as to provide greater clarity to both leaders and members. In all interviews, concerns and questions related to the budget were a recurring theme.

Finally, it is strongly recommended that Krajewski's role be rethought and clarified. The author's fear is that while Krajewski's humility and example is commendable, noteworthy, and rare, he has potentially "given away too much too early." The concern is not simply for the church, but for Krajewski as an individual. Common Ground's leadership must go to great measures to ensure that its senior leader is functioning primarily in those areas in which he is most gifted and passionate.

There are a few ways in which this might take place. First, it would be helpful to bring together all of Common Ground's key leaders for the specific purpose of having an honest dialogue about Krajewski's role. With him in the room, each leader should be able to share openly and critically, if necessary. If a unifying theme as to his primary

giftedness and calling were prevalent, this would be most helpful in shaping his future at CGCC. Secondly, following this meeting and with prayerful consideration of the feedback provided by the other leaders, Krajewski should be afforded at least a one month sabbatical in which he retreats to seek the face of God in regard to his role at Common Ground. Third, his job description should then be rewritten and clearly articulated to all church leaders in light of steps number one and two.

The author's personal inclination is that Krajewski's newly clarified role should be one that sees him focused primarily on preaching and casting vision. Across the board, these were identified as his two greatest gifts. The recommendation is not being made that Common Ground transition to a video-venue in which Krajewski preaches every sermon. Neither is the recommendation being made that Common Ground eliminates its area church approach and consolidates back to one church. Either of these approaches would drastically compromise the current beauty of CGCC's empowering model. However, it is a consideration that Krajewski could go back to serving as the primary preacher at the Midtown campus. This would allow the current Midtown pastor to continue focusing on shepherding and pastoral care, which are clearly his greatest gifts. In this case, Krajewski could still preach at the other churches at least quarterly. Again, however, this is not to suggest that preaching is the only way to communicate vision, although it is perhaps the best way. Instead, per previous recommendations, there are other venues that can be created in which Krajewski can communicate vision to all of the churches.

In conclusion, these five recommendations are only made in the utmost humility and apart from a spirit of criticism. It is openly stated that the author could be majorly in error in each of these recommendations. However, based upon prayer and the limited amount of time spent in interviews, these five recommendations appear to be consistent with the perceived strengths and weaknesses of Common Ground Christian Church.

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ABSTRACT

LEADERSHIP STRUCTURES AND DYNAMICS IN MULTISITE CHURCHES: A MIXED METHODS STUDY

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In spite of the multisite phenomenon's apparent "success" and effectiveness in fulfilling the Great Commission, there are looming variables related to leadership structures and organizational complexities that have not been adequately addressed. Perhaps the most significant question in need of further research in the multisite field is simply determining where final decision-making authority is found. Does such authority lie at the campus level, or at the larger church level? For example, what decisions can and cannot a campus pastor make apart from the approval of the senior leadership team?

The longevity of the multisite movement will ultimately be determined by the presence of healthy leadership structures that learn the tedious balance between control and freedom. The senior leadership team has the arduous task of being closely enough involved in the operations of each campus to ensure that campuses rightly embody the DNA of the overall church. Yet at the same time, this senior leadership team must empower and legitimize campus leadership in such a way that they do not feel unnecessarily restricted and compromised of their unique calling and giftedness. Such perceptions on behalf of campus leadership can lead to mistrust, conflict, and the ultimate deterrence of the mission of the church.

This quantitative study addresses the leadership dynamics and organizational complexities in multisite churches, with a particular emphasis on the relationship between

campus pastors and the church's senior leadership team. Chapter 1 introduces the research problem and its practical significance. It also defines the research questions while indicating the study's limitations. The examination of the precedent literature in chapter 2 underscores the biblical and theological foundations of this topic, such as the clear examples of shared leadership structures seen in the New Testament. Additionally, this chapter details the contemporary research regarding multisite structures in general, and leadership structures in particular. Chapter 3 presents the research design, defines the population, establishes the selection criteria, and outlines the instrumentation. Chapter 4 analyzes the findings, while chapter 5 presents the researcher's conclusions. The study's ultimate aim is to stimulate meaningful dialogue among multisite churches, and to strengthen multisite churches' leadership structures so as to better ensure biblical fidelity, health, unity, and longevity.

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PUBLICATIONS

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ORGANIZATIONS

International Leadership Association (ILA)

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