INTERGENERATIONAL DISCIPLESHIP

FOR LEADERSHIP DEVELOPMENT:

A MIXED-METHODS STUDY

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A Thesis

Presented to

the Faculty of

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by

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APPROVAL SHEET

INTERGENERATIONAL DISCIPLESHIP

FOR LEADERSHIP DEVELOPMENT:

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Date _____

To Carrie Beth,

My Rock, My Joy.

To Samuel Cole,

My Little Man.

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LIST OF ABBREVIATIONS

ESV English Standard Version

PMCQ Pastoral Management Competencies Questionnaire

SBC Southern Baptist Convention

SLPI Student Leadership Practices Inventory

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PREFACE

C. S. Lewis wrote about the beauty of companions in *The Four Loves* when he said, "In a perfect Friendship this Appreciative love is, I think, often so great and so firmly based that each member of the circle feels, in his secret heart, humbled before the rest. Sometimes he wonders what he is doing there among his betters. He is lucky beyond desert to be in such company. Especially when the whole group is together; each bringing out all that is best, wisest, or funniest in all the others."

To say that I have been richly blessed along this journey would be a tremendous understatement. I must thank my colleagues in cohort 4, without whose encouragement, text messages, e-mails, and constant contact I might have abandoned this pursuit early on. From our first time meeting at field essays to our first day on campus never being so scared of theological anthropology to our entire group walking into comps together, God has graciously used every single one of them in different ways.

I must also thank my editing team of Dr. Julia Bickley and Amy Ward. Their feedback was always timely and helpful. I thank them for enduring my harried drafts written late in the evening. I would also like to thank Betsy Fredrick for all her work in the style and formatting of this project, her work was invaluable.

I would like to thank my parents for instilling in me from an early age the joy of reading and for pushing me to always give my best in school. My dad's sacrifices to make sure that Sarah, Melissa, and I could always be in the best schools and have more opportunities have always stayed with me. Mom, I miss you still every day.

I cannot begin to thank Westside Baptist Church enough for allowing me the time to give to this endeavor. Many have been tremendous encouragers through this

program. Glynn Orr took me under his wing as my Paul to teach me what a pastor is. Matt Ellis has picked that up and carried me along as a brother and a friend. I also want to thank my students for allowing me to use them as guinea pigs for leadership development. May God continue to use them greatly!

I want to thank my committee, Dr. Brian Richardson and Dr. Anthony Foster, for their enduring patience and commitment to helping me complete this project. I am blessed to count each of them as a friend, even before this process began. Thanks also to Dr. Michael Wilder for meeting me for coffee and hearing out my scattered ideas, only to give me the boost of confidence for my topic.

Samuel has been my motivation for wanting to finish this work as quickly as I could. I cannot believe how quickly he has grown up, and I look forward to seeing the man of God he becomes. You are nothing but a joy to me, and I promise when this is all over you and Daddy are going to really have some fun!

To Carrie Beth, my rock and my biggest fan, I could not have succeeded without her. She is my best friend and apart from salvation the greatest evidence of God's grace I have seen. I thank her for all her sacrifices for our family, for putting up with my grouchiness, for always having coffee ready, and for the countless nights she kept Sam so I could write. I cannot wait for many more years with her.

To Jesus Christ, I am indeed a debtor to Your grace that saved an agnostic critic of Christians at 16 and turned him into a bondservant whose life is lived for the kingdom of God. Let thy goodness like a fetter bind my wandering heart to Thee.

<div align="right">Scott Michael Douglas</div>

Murray, Kentucky

December 2013

CHAPTER 1

INTRODUCTION TO THE RESEARCH PROBLEM

The apostle Paul wrote to his understudy Timothy, "And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also" (2 Tim 2:2).[1] The intent was to develop a legacy of leadership development in which each consecutive generation passed the mantle of leadership to the next. The Bible emphasizes a transmission of the faith as part of the responsibility of spiritual leadership in order to continue a faithful legacy (cf. Jude 3, Deut 6, Ps 78, Titus 2). The question becomes, are older, more experienced pastors taking on the responsibility of shepherding and discipling the young men on their staff? Scott Thomas puts the paradigm of legacy transmission forth in the book *Gospel Coach*. Thomas sees the need for ministry leaders to have a coach to lead them as they mature, and also to coach other, likely younger, ministry leaders. For Thomas, gospel coaching is

> a relationship based process of communicating the message of the gospel from a coach to a disciple-leader projected through the three aspects of a person's life: the persona, spiritual, and missional. The outcome of this process is a Spirit-filled disciple who worships God with every area of his life, has his identity in Christ, is truly united in gospel community, and is on a mission to the the people of all nations. And this happens *through* a shepherding process in which a person is known, fed, led, and protected by their gospel coach.[2]

The discussion of leadership development of younger pastors in the Southern

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[1]Unless otherwise noted, all Scripture references are from the English Standard Version.

[2]Scott Thomas and Tom Wood, *Gospel Coach: Shepherding Leaders to Glorify God* (Grand Rapids: Zondervan, 2012), 36-37. Scott Thomas served as the President of the Acts 29 church-planting network and developed the Gospel Coach Training and Certification system. His model is built on years of experience coaching hundreds of pastors and ministry leaders.

Baptist Convention (SBC) will become even more necessary in the coming years as the

Boomer generation transitions into retirement and Millennial leaders begin to assume

first chair leadership positions. The local church can provide the necessary ministry

training for Millennial associate pastors to gain the valuable experience necessary for

pastoral leadership. The influence of the relationship, especially as the lead pastor sees

himself as the catalyst for leader development, is invaluable for the younger associate

pastor.[3] Bonem and Patterson say this about second chair leaders:

> The most valuable second chair leaders develop a deep-and-wide perspective that
> extends throughout the organization. They become knowledgeable of the key
> aspects of all ministry areas. They do so without being unduly intrusive and without
> damaging relationships with their peers. They seek this knowledge to improve the
> organization's overall effectiveness. In fact, their greatest contribution is in seeing
> the connections between silos and finding solutions that cross organizational
> boundaries.[4]

Presentation of the Research Problem

The life of an associate pastor being discipled by a lead pastor to assume a lead

pastor role is characterized by the associate's development as an effective minister

through the leadership development of the associate pastor, and the learning of specific

ministry competencies. The dynamic of the relationship between the lead pastor and the

associate pastor was emphasized in this study because of its importance to the

development of the associate pastor.

The discipling or mentoring relationship between an experienced pastor and an

emerging leader has been shown to have lasting benefits. Thomas O'Daniel found that

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[3]Beverly Alimo-Metcalfe, "360 Degree Feedback and Leadership Development," *International Journal of Selection and Assessment* 6 (January 1998): 37. Alimo-Metcalfe notes that in many previous studies the importance of the self-perception of the leader was the greatest predictor of leadership effectiveness. Her view, then, is that this is an essential element to focus on for developing leaders who will then develop other leaders.

[4]Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dream* (San Francisco: Jossey Bass, 2005), 1236-38, Kindle.

many young pastors drew so much from their relationship with their mentor that it became one of their primary reasons for staying in pastoral ministry[5], with 99 percent of respondents crediting mentoring for having a significant effect on their ministerial effectiveness.[6] Gregory Belcher noted that the relationship also has the potential to elicit a higher level of ministry effectiveness in an informal mentoring/discipling relationship.[7] Douglas Muir found that a mentoring relationship allowed for the younger leader to discover his own identity as a leader.[8]

The most significant concern of this research was to analyze how well lead pastors in the SBC are equipping younger leaders in the church for the work of pastoral ministry through the perceived development of specific competencies in the associate. This study was also concerned with the perceptions of competency importance for pastoral ministry and its relationship to the generations of the ministry team. It was also designed to highlight the best practices used by those churches that are shown to excel in leadership development and their guiding principles in those practices. The local church and the relationship between an older pastor and a younger associate provide an opportunity to leave a lasting legacy of leadership. In *Protégé*, Steve Saccone introduces the connection between older and emerging leaders:

> Young leaders (both in age and in experience) throw themselves into the game of life with all the passion and raw talent in the world, and at times none of the personal development necessary to succeed in the right way, and for the long haul. On the other end of the spectrum, there are more experienced leaders who are pulled

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[5]Thomas O'Daniel, "A Relationship Analysis Between Mentoring and Leadership Development within the United Pentecostal Church International" (Ed.D. diss., The Southern Baptist Theological Seminary, 2005), 180.

[6]Ibid., 80.

[7]Gregory Belcher, "The Relationship of Mentoring to Ministerial Effectiveness among Pastors of the Southern Baptist Convention" (Ed.D. diss., The Southern Baptist Theological Seminary, 2002), 73.

[8]Douglas Muir, "Leader Identity Through Mentoring: A Case Study" (Ed.D. diss., Northern Illinois University, 2011), 65.

by a million important things soaking up their limited time and energy. They are gifted with competence and experience, yet often don't intentionally execute the responsibility to help teach, equip, and guide those who are seeking to follow in their footsteps.[9]

The research problem was explored by looking at pairs on a ministry team, a lead pastor and an associate pastor. The associate pastors were men age 31 or below, and the lead pastors were men older than 31. Each pastor participated in a battery of two online surveys, one designed to explore the leadership development of the associate pastor, and the second to explore the necessary competencies for pastoral ministry. Additional interviews were conducted with five ministry teams which displayed a high level of associate pastor leadership development through the Student Leadership Practices Inventory (SLPI) instrument. These interviews were designed to examine the practical application of the lead pastor investing in the associate pastor to develop him as a leader.

This study used two instruments to explore the issue of associate pastor development. The primary instrument was the SLPI, which measured the associate pastor's perceived development as a leader. This was correlated with the lead pastor's SLPI score, which was his perception of the associate pastor's leadership development. The Pastoral Management Competencies Questionnaire was used to determine the most essential pastoral competencies as perceived by lead pastors and associate pastors, and if there were any age difference in what was seen as "most essential" for pastoral ministry. The primary statistical analyses were correlation and ANOVA.

Current Status of the Research Problem

A comparison of the 2008 and 2012 compensation study conducted by LifeWay Christian Resources displays some alarming trends as it relates to the senior pastor profile in the Southern Baptist Convention. Table 1 displays the findings of the compensation

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[9]Steve Saccone, *Protege: Developing Your Next Generation of Church Leaders* (Downers Grove, IL: InterVarsity, 2012), 21.

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studies based on the age of the senior pastor.[10] In short, from 2008 to 2012, the survey

showed that the number of Southern Baptist Convention senior pastors over 56 (and

reasonably within the last years of their ministry based on a retirement age of 65) grew

proportionately to the survey respondents (28.9 percent to 34.5 percent), and the proportion

of younger pastors (those under age 35)[11] changed from 13.1 percent to 10.7 percent.[12]

Table 1. Age of senior pastor, full-time and bi-vocational from
2008 and 2012 LifeWay compensation studies

	2008 (n = 4743)	2012 (n = 4387)
< 25 years	28 (0.6%)	11 (0.3%)
26-35 years	593 (12.5%)	457 (10.4%)
36-45 years	1,143 (24.1%)	952 (21.7%)
46-55 years	1,609 (33.9%)	1450 (33.1%)
56-65 years	1,053 (22.2%)	1142 (26.0%)
> 66 years	317 (6.7%)	375 (8.5%)

The concern is that there is a potential leadership gap in SBC churches when

the older pastors transition into retirement without a replenishing number of lead pastors

to replace them. Brodie Johnson, in a small study of select churches, found that there

was a marked absence of effective leadership in churches, especially as it related to the

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[10]"2008 LifeWay Christian Resources Compensation Study,"
http://www.compstudy.lifeway.com (accessed October 8, 2011); "2012 LifeWay
Christian Resources Compensation Study," http://www.compstudy.lifeway.com
(accessed December 7, 2012).

[11]The researcher acknowledges that the delimitations of the current study make
the distinction of older and younger pastors at age 31, but still recognizes the value of the
LifeWay findings for understanding the demographics of senior pastors in the SBC. The
delimitation in this study is rooted in the literature base of generational research, which
builds a consensus of the Millennial generation starting in the late 1970s or early 1980s.

[12]"2008 LifeWay Christian Resources Compensation Study"; "2012 LifeWay
Christian Resources Compensation Study."

idea of leadership transmission and development of new leaders.[13] New leaders will

likely come from those who are younger, many of whom are currently serving in

associate pastor positions in churches.[14] These second chair positions are often a training

ground for leaders who aspire to first chair positions.[15]

The question arises: Are these emerging leaders being prepared now for the

responsibilities that await them when they step into first chair positions of leadership in

SBC churches? The role of the theological seminary for ministry formation tends to align

more with the academic and cognitive aspects of ministry formation and preparation,

while the local church is primarily the training ground for the development of ministerial

competencies. In that regard, the relationship the associate pastor has with his

experienced lead pastor will provide a substantial base for the associate's leadership

development as a pastor.[16] Robert Turner states, "The prominence of this philosophy of

leadership development is so pronounced . . . that it has led this researcher to understand

that the entire continuum of leadership development is through the philosophical and

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[13]Brodie Johnson, "The Perceived Leadership Crisis within the Baptist Church: An Exploratory Empirical Investigation of Selected Churches in Memphis, Tennessee" (Ph.D. diss., Capella University, 2007), 62. Johnson's work was with National Baptist Convention churches, rather than Southern Baptist as this study will be, however, his findings demonstrate the possibility that the issue of ineffective leadership may be more widespread than his small sample. His exploratory study on leadership leaves open the need for more exploration of this subject.

[14]In this study, the term "associate pastor" is used loosely to describe a position of ministry leadership within a local church that is not a senior or lead pastor. The position includes, but not limited to, positions in youth ministry, music, education, children's ministry, or pastoral interns.

[15]The terms "first chair" and "second chair" come from Mike Bonem and Roger Patterson, *Leading from the Second Chair* (San Francisco: Jossey-Bass, 2005). The first chair is the primary leader in the organization and the second chair is any secondary leader who directly reports to the first chair.

[16]Robert Turner, "Leadership Development Process of Select House Church Networks in North America: A Multi-Case Study" (Ph.D. diss., The Southern Baptist Theological Seminary, 2011), 166.

practical conduit of relationships."[17] Through this period of preparation for the associate

pastors, there is a means of ensuring a sufficient base of competent leaders for SBC

churches when the Baby Boomer generation transitions to retirement. However, in a

culture that is hyper-paced and focused on competition, developing upcoming talent is

often overlooked to the detriment of the organization, even within the church.[18]

The research problem presents itself as a major concern for SBC churches

because of the looming generational gap in terms of pastoral leadership. The central issue

in this study is for the health and effectiveness of the local church. While other studies

have demonstrated the effectiveness of a mentoring relationship, the role of competencies

in leadership development, the differences between generations in the workplace, and

elements of mentoring for leadership development outside the SBC, this particular line of

inquiry has not been explored. This study adds value to the precedent literature by

providing an analysis of the leadership development of young ministers in the SBC and

the implications of multiple generations on a church pastoral staff.

Delimitations

The current study was delimited along the following parameters:

1.   The participants in the study were churches affiliated with the Southern Baptist
      Convention.

2.   The lead pastor was born in or before 1981.

3.   The associate pastor was born in 1982 or later.[19]

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[17]Ibid.

[18]Thomas DeLong, John Gabarro, and Robert Lees, "Why Mentoring Matters in a Hypercompetitive World," *Harvard Business Review* 86 (January 2008): 115-16.

[19]This date is selected as the separation point because of the generational separation proposed by Strauss and Howe. They see 1982 as the beginning of the "Millennial" generation. The generation names are not used as divisions in this study, but will instead focus on age brackets to separate the categories of lead pastors. William Strauss and Neil Howe, *Generations: The History of America's Future, 1584 to 2069* (New York: Morrow, 1991), 8.

4. There must be a minimum of two paid ministerial staff, including the senior pastor.

5. The associate surveyed must have served with the lead pastor a minimum of one year.[20]

6. Only male associate pastors were surveyed.[21]

Definitions

In this study, the following terminology will be used, and this section is an effort to add clarity to their use in this study:

Baby Boomers. The Baby Boomer, or Boomer generation, is the generation born between the years 1943 and 1960.[22]

Competencies. Competencies are defined as "the combination of knowledge, skills, abilities, and attitudes necessary to perform a particular task in a given context.[23]

Discipleship. "Discipleship is a voluntary relationship of a follower, or disciple, under the leadership of a master with a threefold goal of becoming more like Christ, a servant, and having a heart for the nations."[24] The disciple follows the master and the goal of the discipleship relationship is for the disciple to replicate his experience

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[20]Jay Conger, "The Brave New World of Leadership Training," *Organizational Dynamics* 22 (1993): 46-58. One year is assumed to be the minimum needed to become familiar with the organizational culture as a new employee and acclimate to the needs and expectations within the organization.

[21]Only male associate pastors were surveyed in keeping with the *Baptist Faith & Message 2000*, which states the position that pastoral leadership is reserved for qualified men. The researcher did not seek gender bias, but sought to gather data from associate pastors who *could* one day become lead pastors in SBC churches. The researcher also recognized that some SBC churches do have and allow for women to occupy positions of pastoral leadership, but sought to stay within the parameters of the *Baptist Faith & Message* and the preponderance of SBC churches.

[22]William Strauss and Neil Howe, *Generations: The History of America's Future, 1584 to 2069* (New York: Morrow, 1991), 8.

[23]Andrew Gonczi, "Competency-based learning," in *Understanding Learning at Work*, ed. D. Boud and J. Garrick (New York: Routledge, 1999), 183.

[24]Michael Wilkins, "Discipleship," in *Baker's Evangelical Dictionary of Biblical Theology*, ed. Walter Elwell (Grand Rapids: Baker, 1996).

in a new relationship as a master. Examples from Scripture include Moses and Joshua, Jesus and the Twelve, and Paul and Timothy.[25]

Generation X. This generation, according to Strauss and Howe, is born within the years of 1961 and 1981.[26]

Leadership development. Leadership development can be defined as "expanding the collective capacity of organizational members to engage effectively in leadership roles and processes."[27]

Leadership Practices Inventory. The Leadership Practices Inventory (LPI) is a measurement of leadership practices designed by James Kouzes and Barry Posner, centered on their five exemplary practices of leadership (Challenging the Process, Inspiring a Shared Vision, Enabling Others to Act, Modeling the Way, and Encouraging the Heart). It is a thirty-item questionnaire on a Likert scale, with six statements for each of the five leadership practices.[28] A student version of the LPI is available, which will be used in this study. The Student LPI is specifically designed for younger, emerging leaders.[29]

Mentoring.[30] Mentoring is defined as a six-fold process that involves "relationship building and information sharing, a facilitative and the confrontative focus that encourages reflection and alternate thinking, modeling and the prompting of a vision

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[25]Ibid.

[26]Strauss and Howe, *Generations*, 8.

[27]David Day, "Leadership Development: A Review in Context," *Leadership Quarterly* 11 (2001): 582.

[28]Barry Posner and James Kouzes "Development and Validation of the Leadership Practices Inventory," *Educational and Psychological Measurement* 48 (1988): 485-86. The LPI has an internal reliability range of 0.77 to 0.90, with a test-retest reliability of 0.94.

[29]Barry Posner, "A Leadership Development Instrument for Students: Updated," *Journal of College Student Development* 45 (July/August 2004): 443.

[30]Mentoring is listed in the terminology because of its prevalence in leadership literature for what this study would describe as discipleship.

so that the protégé begins to take initiative for independent growth and learning."[31]

Millennials. Strauss and Howe identify this generation born from 1982 onward, though this generation is often referred to by various terms in the literature as Gen-Y, Mosaics, and the Digital Generation.[32]

Pastoral Management Competencies Questionnaire. The Pastoral Management Competencies Questionnaire (PMCQ) is a fifty-item questionnaire of randomly assigned pastoral competencies on a six-point Likert scale designed by Stephen Boersma for his 1988 doctoral dissertation. It is designed to measure the perceived importance of pastoral management competencies.[33]

Silent generation. The Silent generation is the generation born between the years 1925 and 1942.[34]

Southern Baptist Convention. The Southern Baptist Convention (SBC) is an organization of more than 45,000 churches in the United States and refers to both the denomination and its annual meeting. The SBC churches are bonded by a voluntary affiliation and affirmation of a basic set of doctrines called the Baptist Faith and Message.[35]

Research Question

The current study focused primarily on the following research question as the line of inquiry: what is the relationship, if any, between the associate pastor's self-

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[31]Norman Cohen, *Mentoring and Adult Learners: A Guide for Educators and Trainers* (Malabar, FL: Krieger, 1995), 15.

[32]Strauss and Howe, *Generations*, 335. It should be noted that the 1991 publication date of *Generations* precludes an accurate estimate of the end of the age range for this generation.

[33]Boersma, "Managerial Competencies," 7.

[34]Strauss and Howe, *Generations*, 279.

[35]Southern Baptist Convention, http://www.sbc.net (accessed August 29, 2011).

perceived leadership development and the lead pastor's perceived leadership development of the associate pastor?

Procedural Overview

The current research study was a sequential mixed-methods study, with the quantitative portion administered first and the qualitative portion after the initial collection and analysis of the data. The quantitative portion was an online survey, accessed through a link provided by the researcher, and the qualitative portion was a structured interview with a randomly sampled group of ministry teams that displayed a significantly SLPI score for the associate pastor. The use of a sequential mixed-methods research model considered both aspects separately, but the qualitative portion was considered a follow-up and expansion on the quantitative portion rather than a separate concept in the study. The advantage is that the study may bring a deeper understanding of the research interest as the study evolves due to the relatedness of the questions in both sections.[36]

Mixed-methods research can be defined as "research in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study of program of inquiry."[37] A mixed-methods approach was used because it is an investigative system that answers with both narrative and numerical forms of information, stemming from a paradigm of pragmatism that rejects the "either-or" incompatibility in assessment of research, and acknowledges the role of the researcher's value in interpreting results.[38]

The researcher initially contacted every association in the SBC, as easily

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[36]Charles Teddlie and Abbas Tashakkori, *Foundations of Mixed Methods Research* (Thousand Oaks, CA: Sage, 2008), 26.

[37]Abbas Tashakkori and John Creswell, "The New Era of Mixed Methods," *Journal of Mixed Methods Research* 1 (2007): 4.

[38]Teddlie and Tashakkori, *Foundations of Mixed-Methods Research*, 6-7.

accessible contact information for each association was available on the SBC website, rather than a random sampling of associations.[39] The emails were sent to the Director of Missions. Following an initial period of two weeks to allow survey respondents to participate, the researcher contacted every SBC association again using contact information from each state convention website.[40] The associational contact was asked to forward the email on to churches that meet the delimitations for participating in the study. Following another period of three weeks to allow for responses, the researcher made contact with LifeWay Christian Resources for a listing of all multi-staff churches in the SBC. This listing yielded 8,290 possible contacts. The researcher sent electronic communication or made personal phone calls to each church on the list to invite the pastor and an associate to participate.

Included in the email was a cover letter from the dissertation committee chairperson for this study, Brian Richardson, an introductory letter with instructions from the researcher, a letter from Sam Rainer,[41] and directions for the lead pastor and associate pastor to take the online surveys (see appendix 1).

Each respondent was asked to give their church name, but the researcher was be clear to note that all information given would be kept in strict confidence, and no answers would be shared with any other party, including the ministry teams from the

[39]As of December 21, 2012, a total of 1,164 associations were listed on the SBC website, Southern Baptist Convention, "State Conventions and Local Associations," http://www.sbc.net/stateconvassoc.asp (accessed December 21, 2012).

[40]It was noticed by the researcher that the information on the SBC website did not have, in many cases, the most updated information. The researcher made an assumption that the state conventions would have a more accurate resource of contact information for local associations. In total, the 42 state conventions yielded approximately 1,100 contacts for the researcher to contact via e-mail.

[41]Sam Rainer serves as the lead pastor of Stevens Street Baptist in Cookeville, TN, is a church consultant with the Rainer Group, and writes regularly for *Outreach* and other ministry publications.

churches, who were instructed to take the study apart from one another.[42] Appropriate

statistical measures were performed in order to answer the research questions for this

study, and are discussed in chapter 4.

Lead pastors and associate pastors were directed to an online survey portal set

up by the researcher to participate in the quantitative study. The participants would

complete the SLPI and the PMCQ in their entirety. The data was organized in a

Microsoft Excel spreadsheet. Statistical analysis was completed in conjunction with a

statistician from the University of Louisville.[43]

Following the statistical analysis, ministry teams that displayed a significant

level of the perceived leadership development of the associate pastor were randomly

sampled for a follow-up interview as the qualitative section of this study. Interviews

were conducted either over the phone or over Skype.

With the data from the quantitative portion of the study and the insights from

the interview process, the goal of this research study was to provide insights that SBC

churches can apply in their individual contexts to facilitate the leadership development of

young ministers. Chapter 5 gives practical application for lead pastors, especially those

who may be much older than their associate pastors, to help develop these young men for

pastoral leadership and effective ministry.

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[42]Taking this precaution is necessary in order to limit the Hawthorne Effect, which is the negative impact on social science research caused by the participant's knowledge of being studied, either by the researcher or another party. The concern in this study is due to the associate pastor rating the leadership development effectiveness of his immediate supervisor. For more on the Hawthorne Effect, see John Adair, "The Hawthorne Effect: A Reconsideration of the Methodological Artifact," *Journal of Applied Psychology* 69 (1984): 334.

[43]The contact from the University of Louisville is Dr. Becky Patterson, who serves as the Director of the Office of Institutional Research. She has extensive experience as a consultant for doctoral research both at the University of Louisville and for outside research interests.

Research Purpose

The purpose of this sequential, mixed methods study was to analyze the perceived leadership development of a younger associate pastor in a discipleship relationship with his older lead pastor. The life of an associate pastor being discipled by a lead pastor to assume his role one day is characterized by the associate's development as an effective minister through the leadership development of the associate pastor and through the learning of specific ministry competencies.

Instrumentation for this study was the Pastoral Management Competencies Questionnaire (PMCQ) to determine the perceived importance of pastoral competencies, the Student Leadership Practices Inventory (SLPI), and a qualitative research interview.[44] Based on the data gathered from the SLPI and PMCQ surveys in an online delivery format, follow-up interviews were conducted with pastoral teams that displayed effective leadership development for the purpose of determining their effective principles and practices. The interview process was a phenomenological study, which sought to gather in-depth analysis of a particular group within the sample for this study.[45] The phenomenological study of the ministry teams through an interview allowed for the researcher to collect information about the ministry teams *as they actually are*, rather than through the manipulation of certain variables.

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[44]Nigel King, "The Qualitative Research Interview," *Qualitative Methods in Organizational Research: A Practical Guide*, ed. Catherine Cassell and Gillian Symon (Thousand Oaks, CA: Sage, 1994), 14-16. King describes the goal of the qualitative research interview as seeing the research topic from the perspective of the interviewee. These interviews follow some structure but focus on asking open-ended questions. Often this model of interview is conducted following an initial quantitative study (which is the case in this study), where the interview may seek to clarify or illustrate the meaning of the quantitative findings.

[45]John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (Thousand Oaks, CA: Sage, 1998), 122.

CHAPTER 2

REVIEW OF PRECEDENT LITERATURE

Jesus says in Luke 6:40, "He who is fully trained will be like his teacher."

Leadership development is the process of becoming like those who have come before,

carrying on the legacy of pastoral ministry. Associate pastors currently serving in the

church have the opportunity to learn through experience. The lead pastor, in turn, can

model for them what it is to be an effective pastor. This chapter will survey a biblical

perspective on leadership development with examples and exegesis of relevant texts,

mentoring as leadership development and as discipleship in church ministry, competencies

and leadership development, and discipleship and generational differences.

Biblical Perspective on Leadership Development

Throughout the course of Scripture, leaders are developed through a relationship

with a younger apprentice and an older mentor who functions as a "father in the faith" (1

Tim 1:2). The idea of bringing the younger and older together is connected to the idea of

mentoring, which is a relationship designed to produce a mature disciple who can then

replicate the process by establishing a cycle of leadership development.[1] The core of

mentoring is the process of discipleship; the taking of a younger protégé and developing

him into a replicating and maturing disciple.[2] Though there are numerous accounts of

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[1]The process of mentoring and replicating is described by Luberta McDonald, "So What Is Mentoring?" *Journal of Christian Nursing* 21 (Fall 2004): 28. In her introduction she describes mentoring as "passing yourself on to others," which encompassed not only the professional skills necessary to be a successful nurse but also the personal development necessary to become a more mature disciple of Christ.

[2]Paul Stanley and Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 38.

leadership development in Scripture, this section focuses on Paul and his development of Timothy and Titus, and the ministry of Jesus and the twelve disciples.

Paul and Timothy/Titus

Timothy, a disciple of Paul, is mentioned in Acts 16 as a believer who comes to Paul and becomes a companion for his missionary journey after Paul is sent ahead. Later, when Paul writes 2 Corinthians, Timothy is considered a beloved laborer and spiritual child. This adoptive element, for Lawless, shows the importance of the relationship in leadership development for Paul in his relationship with Timothy.[3] There is, through the limited reference to Timothy (twenty six times in the New Testament), a progression in Paul's affection and trust of Timothy as a disciple, culminating in Paul's viewing Timothy as an equal in the pastoral epistles that bear his name. Over the course of their time together, Paul commends Timothy to other churches as an authority, names him as a co-author, and implores him to carry on the task of planting and leading churches to Christ.[4] Allen contends that Paul took on men like Timothy "to act as his assistants and ministers that they might receive from him deeper lessons of Christian doctrine and practice than they could learn at home."[5]

Titus is first mentioned canonically in 2 Corinthians, where he is introduced as a traveling companion of Paul and a co-laborer in the work of the gospel. It is unclear where he was from, though in Galatians 2:3 Titus is shown to be a Greek by birth as he is uncircumcised. Outside of the canonical letter under his name, Titus is only mentioned

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[3]Chuck Lawless, "Paul and Leadership Development," in *Paul's Missionary Methods*, ed. Robert Plummer and John Mark Terry (Downers Grove, IL: InterVarsity, 2012), 228-29.

[4]Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver, BC: Regent College Publishing, 2005), 186.

[5]Roland Allen, *Missionary Methods: St. Paul's or Ours?* (Grand Rapids: Eerdmans, 1962), 110.

by name eleven times in the New Testament, with many of those found in 2 Corinthians. He is a trusted companion of Paul, and when he is named in 2 Timothy 4, he has left Paul, but under different circumstances than the departure of Demas. The limited evidence from the New Testament shows that Titus accompanied Paul and was part of his ministry team, and at some point, he left to lead on his own after receiving instruction from Paul in the book of Titus. Even though he had released Titus to serve, Paul was still a faithful teacher and friend, and guided Titus through difficulties within the church.[6]

In Titus 2:7-8, it seems that Paul is giving specific instructions to Titus, as his disciple, on how to model himself as an example in his teaching and conduct. These instructions are general enough that they have application for all young men. In Titus' case, the mentor in his life is Paul, who set himself out as an example to follow in 1 Corinthians 11:1 when he instructs the church to "imitate me as I imitate Christ." The implication is that Titus' life and teaching should be reflected in the men he mentors, just as Paul mentored him and gave him an example to follow. His teaching should be sound, in accordance with the apostolic tradition given to him by Paul.[7]

Jesus and the Twelve Disciples

The leadership ministry of Jesus could best be described as an apprenticeship rather than a formal approach to leadership development.[8] In contrast to the classrooms

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[6]Williams, *The Potter's Rib*, 186.

[7]George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids: William B. Eerdmans, 1999), 312.

[8]For Gary Moon, the illustration of the apprentice-master relationship as found in trade guilds is more akin to discipleship. It encompasses the centrality of the apprentice doing life with the master as he grew in modeling the master. The apprenticeship model "centers on the immersion of the apprentice in the culture of the master, experientially learning to do what he did through hands-on training." Gary W. Moon, *Apprenticeship with Jesus: Learning to Live Like the Master* (Grand Rapids: Baker, 2009), 23-24. The master was to instruct the apprentice in all facets of the trade so that the apprentice could later become a master and have apprentices of his own.

found in prominent Masters of Business Administration programs, the classroom for Jesus and the early disciples took place along the dusty roads and towns of Judea. The development of the disciples from their initial calling to their commissioning and sending into the world takes place over a period of three years of close fellowship with Jesus. This theme of apprenticeship as discipleship is picked up by Turner who relayed the concept of apprenticeship to the development of house church leaders. He found that the apprenticeship model was an effective model for developing younger, emerging leaders in the context of a relationship with an older and more experienced leader.[9] This invitation to follow Jesus is the unique nature of his leadership development: it was less about a list of tasks to accomplish, but instead a development of the person by learning from the example and life of Jesus as his mentor, and then carrying on the mission of Jesus after the Ascension. Gene Wilkes captures the essence that this "mission continues when people are captured by it, equipped to do it, and 'teamed' to carry it on."[10] Ultimately, the complexity of the task and the scale of the process makes the development of leaders through an apprenticeship paradigm a lengthy process. Reese and Loane write, "Discipleship and Christian leadership development are inextricably linked and together make a slow and deep work."[11]

In Mark 1:17-19, Jesus calls the disciples from their daily tasks. Contextually, this passage is found in the early stages of Jesus' ministry, after He has faced the temptation in the wilderness. He began preaching the coming of the kingdom in Mark 1:14-15, and this passage is part of Jesus' ministry as an itinerant preacher, as He calls

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[9]Robert Turner, "Leadership Development Process of Select House Church Networks in North America: A Multi-Case Study" (Ph.D. diss., The Southern Baptist Theological Seminary, 2011), 133.

[10]Gene Wilkes, *Jesus on Leadership* (Nashville: LifeWay, 1998), 213.

[11]Randy D. Reese and Robert Loane, *Deep Mentoring: Guiding Others on Their Leadership Journey* (Downers Grove, IL: InterVarsity, 2012), 222.

the disciples to follow after Him. At this point, the disciples are not experienced and are new to Jesus' itinerate teaching ministry. In Mark 4:10-13, 24-25, Jesus instructs the disciples through parables and truths of the kingdom, using a more dialogical approach to teaching (as opposed to one-way communication), but there is still close supervision despite the disciples playing a more significant role in their own leadership development, complete with a fuller understanding of the mission to which they have been called.[12] The text commonly known as the Great Commission serves as a sort of graduation for the disciples in their development as leaders under the mentorship of Jesus. Now they have received all the instruction they need from Jesus, and have spent the better part of three years with Him. Responsibility, decision-making, and accountability are given to the disciples to accomplish their task. The mentoring relationship between Jesus and the disciples has come to an end, and they continue this replication of leadership development as the church expands in Acts.

These biblical examples provide a model for leadership development taking place, as the leader significantly invests in the one being developed. There is no formal curriculum that the senior leader guides the younger leader through, as much of the learning process occurs during the course of ordinary life. The same is true for pastoral ministry and leadership development. An associate pastor will learn more from the practice of ministry and "on the job training" and observing the leadership of his experienced lead pastor.[13] This concept of leadership development begins to look more

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[12]Ken Blanchard and Phil Hodges, *Servant Leader: Transforming Your Heart, Head, Hands, and Habits* (Nashville: Thomas Nelson, 2003), 69-80. *Servant Leader* is an interpretation of Jesus' leadership development through the lens of situational leadership with the disciples. This situational model recognizes the influence of the leader in the development of the subordinate, which would eventually lead to the follower assuming full autonomy and responsibility for himself. The argument is that Jesus and the disciples serve as the example of this, and the progression through Mark is the narrative of Jesus leading the disciples from a very strict directive approach to one where He fully delegates His authority and task to the disciples after the Ascension in Acts 1.

[13]Nghia Van Nguyen, "Leadership Skill Development in Theological Seminary: Crucial Factors in Creating Effective Local Church Leadership" (Ed.D. diss.,

like an apprenticeship, in which the master takes the apprentice through many years of development in order to learn a craft.

These first two sections focused on a broad survey of leadership development examples in the Bible. The next section will focus on two passages from Paul's Pastoral Epistles connected to leadership development, particularly in the context of pastoral ministry.

Ephesians 4:11-16

In Ephesians 4:11-16, Paul describes the function of pastoral leadership in the church and how the church responds to the leadership of pastors. The goal for leadership in the church is not to do the work of the ministry on their own, but to equip the saints in the congregation for the work of the ministry. Equipping is how the mentoring relationship works between a mentor and a protégé: the mentor works to release the protégé to a point where he is able to work independently of the mentor.[14] It is the work of the leadership of the church to take the congregation to maturity through a progression of growth from immaturity to maturity in their faith. Pastors who are seen as successful, in this sense, function in a more transformational style of leadership than in a contingent-based style.[15]

The idea of equipping in the vein of Ephesians 4 is a less formal example than

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Pepperdine University, 2008), 66. The findings of Nguyen's study were primarily that theological seminaries were inadequate in their preparation of ministry students for leadership. Thus, what ministry students and young ministers learn about leadership will occur outside the realm of the theological seminary. The assumption from this study is that leadership development will happen in the local church, while maintaining the necessity for the formal preparation of ministry students in the seminary.

[14]There are links in ministry leadership development in a Situational Leadership model, as there is the progression from dictation to delegation, the S1 to S4 quadrants (Dictation, Coaching, Supporting, and Delegation). Brad Thompson, "Using Situational Leadership in Ministry," *Church Administration* 42 (Fall 2001): 32-33.

[15]James Bray, "Transformational and Transactional Church Leadership Perspectives of Pastors and Parishioners" (Ph.D. diss., University of Rhode Island, 1991), 53. Bray found that pastors who were seen as successful demonstrated a high level of transformational leadership as they developed and enthused those under their leadership.

what is seen in Titus 2, and in the lives of Paul, Timothy, and Titus. Though the passage refers to the official pastoral office of the church, it provides a less formal prescription for the role. Instead, it prescribes a mentoring relationship, because the goal of the relationship dynamic is maturity for the follower. There are also goals for the followers doing the work of the ministry and the building up of the church. The building up of the church implies replication and growth, which is an essential component of mentoring as a leadership model.[16] A mentor who invests his life in the building of a protégé sees success in the protégé taking on a disciple of his own and replicating the cycle of leadership.

The prescribed means of growth in this passage is through teaching. For Paul, orthodoxy is central to the Christian life as the vehicle for right living and right worship. In Ephesians 4:11-16, a commitment to orthodoxy is evident in Paul's warning against following false doctrines that can infiltrate the church. He uses the illustration of a ship being tossed around by the waves during a storm to explain the effects of false doctrine in the church, and the chaos that ensues.[17] But this is more than just false teaching; false leaders/teachers are also at work and inhibit the congregation from being able to follow God from a proper understanding of the gospel.[18] Instead of godly leadership that mentors a follower and builds maturity, false leaders work to instill a cycle of disorder and perpetuate immaturity in believers. As each generation seeks to replicate itself through a process of discipleship towards maturity, the continued emphasis must be placed on holding to orthodoxy in doctrine and teaching.

Maturity in the life of the believer displays itself through a life that adheres to

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[16]Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Nashville: Thomas Nelson, 1990), 255.

[17]William Hendriksen, *Galatians-Philemon*, New Testament Commentary (Grand Rapids: Baker, 2002), 201.

[18]Andrew T. Lincoln, *Galatians-Philemon*, Word Biblical Commentary, vol. 42 (Nashville: Thomas Nelson, 1990), 258.

the truth and practices integrity.[19] In essence, Christ is the model and ambition of any

mentoring effort, seeking to lead the follower to conformity with Christ as opposed to a

series of goals or standard objectives. It is in this vein of conformity to Christ that

Nguyen proposes that the development of younger pastors focus on the sharpening of

character and virtue, which he states is the emphasis of Paul in this passage.[20] Pazmio

and Jones echo this where they declare that theological seminaries are "revisiting their

priorities and reconceptualizing theological education as the formation of character and

virtues in relation to the mentoring of students."[21] This falls on the responsibility of the

mentor pastor who is charged with the task of equipping the saints, and he must first and

foremost be a model of these habits of virtue and character.[22] Mentoring for the purpose

of developing a cycle of leadership sees this as the purpose, and labors to draw the

follower to a deeper and fuller relationship and identity with Christ. Butler and Herman

found that pastors who were effective in their service displayed a high level of

shepherding and change-agent ability.[23] These ministers were seen to be developing a

leadership cycle rather than an isolated ministry focus.

Second Timothy 2:2

As part of Paul's pastoral admonition to Timothy as his spiritual legacy, Paul

implores him in this passage to pass on the foundational truths that Paul taught as part of

his ministry. This truth is alluded to in 2 Timothy 1:13 when Paul writes, "Follow the

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[19]Hendriksen, *Galatians-Philemon*, 202.

[20]VanThanh Nguyen, "'Equipping the Saints' (Eph. 4:12): Implications for Theological Education," *New Theology Review* 24 (November 2011): 81.

[21]Jeffrey Jones and Robert Pazmino, "Finding a New Way: A Call to Reconceptualize Theological Education," *Congregations* 34 (Spring 2008): 17.

[22]Ibid.

[23]D. Martin Butler and Robert Herman, "Effective Ministerial Leadership," *Nonprofit Management and Leadership* 9 (Spring 1999): 236.

pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus." Paul's intent is to begin a process of intergenerational discipleship, where the truth of the gospel is handed down to the next generation. Hoehl describes Paul's approach to leadership development and mentoring along two prongs: empowerment and deployment.[24] This is in the vein of Deuteronomy 6, Psalm 78:6, and Jude 3, which all speak to the promotion of spiritual truth to the coming generations. A. T. Robertson's *Word Pictures of the New Testament* describes the transmission as "Paul taught Timothy who will teach others who will teach still others, an endless chain of teacher-training."[25] Guthrie picks up the idea of teacher-training when he notes that the word for "entrust" is the same that appears in 1 Timothy 1:18 for "the committal of the charge to Timothy," in Acts 14:23 as Paul and Barnabas appoint elders over the church, and in Acts 20:32 with Paul appointing elders over the church at Ephesus and committing them to the Lord.[26] The transmission of the treasure of Christian truth is not a matter to be handled lightly, but is instead to be a careful process that requires mutual commitment from both the one passing the truth on, and the one receiving it, to rightly divide the word of truth (2 Tim 2:15).

Paul's legacy with Timothy is pastoral in nature though, rather than familial. For Paul, the greatest concern is ensuring that the transmission of orthodoxy continues

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[24]Stacy Hoehl, "The Mentoring Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of this Relationship to Contemporary Leadership Challenges," *Journal of Biblical Perspectives in Leadership* 3 (2011): 36-41. Empowerment is the admonition from Paul to Timothy, and the encouragement to hold fast to the faith. Deployment is seen in Paul's commissioning of Timothy to go to the church at Ephesus. This leadership development strategy seeks to give Timothy the tools (competencies) he will need, and the opportunity to exercise those competencies in a practical setting.

[25]A. T. Robertson, " 2 Timothy 2:2," *Word Pictures of the New Testament* http://www.biblestudytools.com/commentaries/robertsons-word-pictures/ (accessed August 16, 2012).

[26]Guthrie, *The Pastoral Epistles*, 156.

through faithful pastors, who will then be able to teach those who come after them. Lea and Griffin write in the New American Commentary,

> Paul wanted Timothy to pass gospel truths to reliable men. These trustworthy men could keep the home front secure against heresy. . . . They had to "be able and competent in turn to pass on to others this treasure by their ability and willingness to teach." The specific people Paul had in mind probably were the elders of 1 Tim 3:1-7 and 5:17-22.[27]

The preceding passages demonstrate the foundational role for pastors in the leadership development of others, in particular as it relates to passing on a legacy of spiritual leadership in the church. For the experienced lead pastor, these passages provide a biblical foundation for him to invest in a younger pastor, much as Paul did with Timothy, and disciple him to be a mature pastor. These passages also emphasize the necessity of the personal development of the younger pastor's character as well as his competencies for pastoral ministry.

Mentoring as Leadership Development and Discipleship

A mentor can also be defined as someone who is "older, more experienced, and higher in organizational or professional rank.[28]" The word "mentor" originates in Homer's *Odyssey* as the character that Odysseus places in charge of his son Telemachus to develop him in his academic and social responsibilities, as Odysseus fights in the Trojan War. Guild masters in the medieval period not only trained their apprentices in the skill of their profession, but also directly influenced their personal, religious, and social habits.[29] For these masters, the apprenticeship was seen as more than job training;

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[27]Hayne P. Griffin and Thomas Lea, *1, 2 Timothy, Titus*, The New American Commentary, vol. 34 (Nashville: Holman, 1992), 200.

[28]William E. Rosenbach and Robert L. Taylor, *Contemporary Issues in Leadership*, 6th ed. (Boulder, CO: Westview, 2006), 186.

[29]James G. Clawson, "Is Mentoring Necessary?" *Training and Development Journal* 39 (April 1985): 36.

they were shaping the whole person entrusted to their leadership. Zalzenik notes this model of apprenticeship as being invaluable to upcoming leaders in their personal development as a crucial element in the potential leader's development process: "People who form important one-to-one apprenticeship relationships often are able to accelerate and intensify their development."[30] The concept of mentoring coming from these historical practices is often used in companies to develop young managers and highly regarded prospects into future executives. The young and rising executives are those who will be able to steer the organization forward after the current generation of leadership moves on. The need for developing competent new leadership is essential because of the aging of current leadership and changes in the leadership climate, which facilitate the need for competent young leaders.[31] DeLong believes mentoring is essential even in a hyper-competitive world that values speed and efficiency because the lasting impact of the personal investment cannot be produced quickly, and professional service firms cannot continue to lose their best executives.[32] Bicego found that mentoring in a particular organization led to the increase of a learning culture and also a culture that valued developing leaders through mentoring.[33]

Mentors can often provide a stabilizing influence in the young protégé's life, which can help in life transitions, including assuming new leadership positions.[34]

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[30]Abraham Zalzenik, "Managers and Leaders: Are They Different?" *Harvard Business Review* 82 (January 2004): 80.

[31]Laura Cross, "Leadership Competency Development for Executive-Level Positions at Vancouver Island Health Authority" (M.A. thesis, Royal Roads University, 2011), 1-2.

[32]Thomas DeLong, John Gabarro, and Robert Lees, "Why Mentoring Matters in a Hyper-Competitive World," *Harvard Business Review* 86 (January 2008): 115.

[33]Michele Bicego, "Mentoring: Bridging the Gap between Learning and Leadership Development" (M.A. thesis, Royal Roads University, 2006), 83.

[34]Daryl Smith, "Mentoring: The Opportunity to Leave a Legacy," in *Preparing for Ministry: A Practical Guide to Theological Field Education*, ed. George Hillman (Grand Rapids: Kregel, 2008), 112-13.

Mentorship is explained by Elmore as the empowerment of another by a mentor sharing wisdom and resources.[35] However, the exact role and qualities of the mentor and mentoring relationship are often difficult to identify fully because of the flexibility and adaptability of the term.[36]

The idea of leadership development is the "incremental influence" of a young leader as he/she progresses in an organization.[37] Mentoring is more than a professional development or a knowledge transfer, it is centered in the relationship that exists between the mentor and the protégé.[38] Mentoring by design is a process that allows for reproduction of the cycle so that it creates a process of continual leadership development, as predecessors work to give their successors the opportunity to grow as a leader.[39] This relationship then, is at the core of what it means to lead and to develop upcoming leaders.[40]

The mentoring relationship can be broken down into four distinct but fluid stages that occur over the process of the relationship and show how it changes as the

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[35]Tim Elmore, *Lifegiving Mentors: A Guide for Investing Your Life in Others* (Duluth, GA: Growing Leaders, 2009), 2.

[36]Joe Lund, "Successful Faculty Mentoring Relationships at Evangelical Christian Colleges," *Christian Higher Education* 6 (2007): 378.

[37]Donald Campbell, Gregory Dardis, and Kathleen Campbell, "Enhancing Incremental Influence: A Focused Approach to Leadership Development," *Journal of Leadership and Organizational Studies* 10 (2003): 29. The authors make the argument that developing leaders involves the process of enabling the developing leader to learn and develop the particular skills (competencies) necessary for leadership in the organization.

[38]Eugene Anderson and Anne Shannon, "Toward a Conceptualization of Mentoring," *Journal of Teacher Education* 39 (January-February 1988): 41.

[39]Eliza Collins and Patricia Scott, "Everyone Who Makes it has a Mentor," *Harvard Business Review* 56 (July-August 1978): 89.

[40]Joyce Fletcher, "The Relational Practice of Leadership," *Advancing Relational Leadership Research: A Dialogue among Perspectives* (Charlotte, NC: Information Age, 2012): 85.

protégé develops a sense of maturity and competency apart from the mentor.[41] These

stages are

1. Initiation: the relationship begins in the initial six months to a year.

2. Cultivation: the relationship blossoms to its maximum function over a period of up
    to several years.

3. Separation: the relationship begins the process of shifting from mentor-protégé to a
    peer emphasis.

4. Redefinition: the barriers of mentorship are removed and the protégé is no longer in
    need of the mentor's direct supervision.[42]

Mentoring for developing leaders is part of John Adair's principles for

leadership development. He connects mentoring with the model of apprenticeship where

"an apprentice then, is a learner of a craft. . . . If you look carefully at the careers of

outstanding leaders in any field, you usually find they learnt most about leadership not

from courses or books but by serving with a master-leader."[43] His premise is that

mentors within the organization are able to provide a unique perspective to the

developing executive that an external consultant or other party cannot provide—leaders

should be developed not only from within but also by people within the organization.[44]

The key, for Adair, is in the *relationship* that exists between the leader and subordinate.[45]

For younger leaders, mentoring is a holistic approach to developing their

personal, corporate, and social lives. Professionally, mentoring is a way of introducing

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[41]Roger Clinton also acknowledges four stages in mentoring, but his definitions are slightly different. He sees the stages as 1) attraction, 2) relationship, 3) responsiveness, and 4) accountability. Roger Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs: NavPress, 1993), 6.

[42]Douglas K. Muir, "Leader Identity Development Through Mentoring: A Case Study" (Ed.D. diss., Northern Illinois University, 2011), 33-34.

[43]John Adair, *How to Grow Leaders: The Seven Key Principles for Effective Leadership Development* (Philadelphia: Kogan Page, 2005), 1696, Kindle.

[44]Ibid., 1719.

[45]Ibid., 1720.

and acclimating a young leader to an organizational culture and the technical issues the

young leader may encounter.[46] Protégés were more impacted by the social support of the

mentor rather than the career support, and trust is fostered through met expectations in both

career and social support.[47] The mentor becomes more than a career guide in an effective

relationship, as the successful mentor is involved in the life of the protégé. Retention was

also found by Pyeatt to be influenced by mentors who were involved early in the career

of ministers.[48] Along with retention is job success, which Marrs found was negatively

impacted by a lack of a mentoring relationship with the immediate supervisor.[49] Mentoring

early in one's career provides value for young leaders as they come into higher levels of

leadership, in particular as they develop through experiences and formal training.[50]

Ultimately, the development of others for leadership can be a personally rewarding

experience that strengthens the mentor's own leadership competency and perceptions of

their influence, particularly in pastoral leadership and developing ministry leaders.[51]

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[46]Valerie Stead, "Mentoring: A Model for Leadership Development?" *International Journal of Training and Development* 9 (September 2005): 3-4.

[47]Angela Young and Pamela Perrewé, "What Did You Expect? An Examination of Career-Related Support and Social Support among Mentors and Protégés," *Journal of Management* 26 (2000): 622.

[48]Murl Pyeatt, "The Relationship between Mentoring and Retention in Ministry" (Ph.D. diss., The Ohio State University, 2006), 98.

[49]Ronald Marrs, "Understanding the Lived Experience of Novice Youth Ministers in the Evangelical Protestant Tradition" (Ph.D. diss., Talbot School of Theology, 2012), 213-14. Marrs' study on novice youth ministers and their relationship with the senior pastor shows the relationship dynamic between a senior pastor and the church ministry staff. While Marrs was unable to fully note a positive relationship between mentoring and ministry success, he was able to note the negative relationship. Eight of the ten novice youth ministers who received no mentoring support failed to thrive in their role.

[50]Torrence Sparkman, "Understanding the Leadership Development Experiences of Executive Church Denomination Leaders: A Phenomenological Approach" (Ph.D. diss., University of Illinois, 2012), 143.

[51]Robert McKenna, Paul Yost, and Tanya Boyd, "Leadership Development and Clergy: Understanding the Events and Lessons that Shape Pastoral Leaders," *Journal of Psychology and Theology* 35 (2007): 185.

James Clawson, writing for the journal *Training and Development*, sought to direct the protégé to "focus more from the intellectual, interpersonal, and career management behavior of their immediate supervisors."[52] For Clawson, the importance of the mentoring relationship was not what the mentor could teach the protégé, but what the protégé could glean from the example of the mentor. This can be done by focusing on existing supervisor-employee relationships rather than trying to identify mentoring relationships.[53] Clawson's findings showed that developing future leaders happens as those future leaders serve and learn from the current leadership. The relevance to this study is that existing relationships between lead pastors and associate pastors will be analyzed for leadership development, without creating new relationships just for the study.

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Mentoring and Christian Ministry

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The term "mentoring" is used predominantly in secular and business models of leadership development. However, the unique nature of Christian ministry permits a different perspective on this term. In the history of the church, there have been many examples of pastoral mentors, such as Augustine, John Newton, and Dietrich Bonhoeffer.[54] Para-church ministries such as the Navigators and Campus Crusade for Christ advocate one-on-one mentoring as their training ministry for younger leaders.[55] Wilkins' definition of discipleship is helpful in making the connection between mentoring and discipleship. He defines discipleship as "a voluntary relationship of a follower, or disciple, under the leadership of a master with a threefold goal of becoming more like Christ, a servant, and

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[52]Clawson, "Is Mentoring Necessary?" 39.

[53]Ibid., 38.

[54]Williams, *The Potter's Rib*, 189.

[55]Bill Hull, *The Complete Book of Discipleship: On Being and Making Followers of Christ* (Colorado Springs: NavPress, 2009), 18.

having a heart for the nations."[56]

        This understanding of discipleship holds the primacy of an intentional relationship in common with the concept of mentoring from the secular and business model. But even within the relational context of a mentoring relationship there is also a need for an exchange of knowledge from the mentor to the protégé. It is more than cognitive knowledge, but also pertains to the attitude of the protégé as well as his/her mindset.[57] Knowledge impartation calls for "the whole corpus of consciousness . . . it involves the whole person, as mind and body; emotion, cognition, and physicality together create what is known."[58] This approach of mentoring allows for the comprehensive development of the protégé for pastoral ministry effectiveness, rather than the accumulation of knowledge for sake of knowledge.

        There is also a competency issue at work in discipleship, and an intentional focus on developing the leader rather than simply meeting with that person. Bobb Biehl makes this assertion when he says that developing leaders is based on two things: making sure the leaders being developed have clear, realistic, and measurable priorities, and that the leader is there to help the younger pastor accomplish those priorities.[59] The definition by Wilkins is much in line with what is held about mentoring, though with some distinctions which are unique to pastoral ministry. Hybels argues that leaders are at their best when they are intentionally investing in emerging leaders, and that leaders learn best

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    [56]Michael Wilkins, "Discipleship," in *Baker's Evangelical Dictionary of Biblical Theology*, ed. Walter Elwell (Grand Rapids: Baker, 1996), 1897.

    [57]Alton Chua and Pelham Lessing, "A Biblical Model of Mentoring with a Knowledge Management Perspective," *Conspectus* 15 (2013): 87.

    [58]Claire McInerney, "Knowledge Management and the Dynamic Nature of Knowledge," *Journal of the American Society for Information Science and Technology* 53 (2002): 1012.

    [59]Bobb Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (Nashville: Broadman & Holman, 1996), 146.

when they are learning from other leaders.[60] Beh noted this as well as he surveyed

seasoned leaders and emerging leaders: those who were most effective were those who

were not only intentional about selecting emerging leaders to mentor but also sought to

give the emerging leaders opportunities to learn from their experiences in leadership.[61]

Belcher examined the relationship between mentoring and ministerial

effectiveness of SBC pastors. He surveyed 143 pastors across a variety of church size,

ministry experience, and mentoring circumstances. He found that 83 percent of pastors

surveyed had experienced some form of mentoring in their ministry career, whether

singular or in a group context.[62] His research showed a positive correlation for SBC

pastors who had a previous mentoring relationship with their ministry effectiveness,

namely that their relationship was seen to be helpful in their ministry effectiveness. For

those pastors, the mentoring relationship was moderately or very helpful, and the work

showed a significant difference between those scores and those of pastors who did not

find their mentoring relationship helpful for developing as a pastor.[63] Hemby found that

church interns who were mentored by their leaders were more prepared for communicating,

established greater credibility as a leader, and had opportunities to serve under supervision

and to develop the interns personally in their character, encouragement, and calling.[64]

O'Daniel also examined the relationship between mentoring and leadership

[60]Bill Hybels, *Courageous Leadership* (Grand Rapids: Zondervan, 2002), 122, 132.

[61]Soo Yeong Beh, "Leadership Development in the Local Church" (D.Min. project, Asbury Theological Seminary, 2012), 95.

[62]Gregory Belcher, "The Relationship of Mentoring Effectiveness among Pastors of the Southern Baptist Convention" (Ed.D. diss., The Southern Baptist Theological Seminary, 2002), 69.

[63]Ibid., 75-76.

[64]Samuel Hemby, "Enhancing Leader Credibility in Church Leadership Trainees: Effective Mentoring Practices" (Ph.D. diss., Regent University, 2007), 124-30.

development, but within the context of the United Pentecostal Church International. His

work included 87 respondents to his survey and focused on five elements of a successful

mentoring relationship: teaching, sponsoring, encouraging, counseling, and befriending.[65]

O'Daniel found that many of the pastors surveyed cited their spiritual mentor as the main

reason for continuing in the ministry, and that those mentors had fundamentally shaped

their understanding of pastoral ministry and their skills as a leader.[66]

Muir found that a discipling relationship for the formation of a younger leader

can be a unique opportunity for that leader to discover his identity. Three major

conclusions were reached from the case study: the leaders discovered their particular

leadership identity, their formation occurred through critical learning moments which

involved difficult decisions and action plans taken by the younger leader, and the leaders

became more aware of themselves.[67] His findings demonstrate the effectiveness of the

discipling relationship as it connects to leadership development within the church. The

program sought to develop the candidate's beliefs, competencies, and effectiveness in a

collaborative leadership environment.[68]

McKenna, Yost, and Boyd sought to connect relationships with the leadership

development of pastors. Their research included interviewing 100 pastors from a variety

of denominations and church membership sizes. They found that 30 percent of the key

leadership lessons that shape pastoral leaders came in the context of relationships, with

two key areas in that context being "Developing Other Leaders" and "Directing and

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[65]Thomas O'Daniel, "A Relationship Analysis between Mentoring and Leadership Development within the United Pentecostal Church International" (Ed.D. diss., The Southern Baptist Theological Seminary, 2005), 61.

[66]Ibid., 79-80.

[67]Muir, "Leader Identity Development," 65-77.

[68]Ibid., 47.

Motivating Others."[69] Relationships are also part of the three-dimensional mentoring model proposed by Matthew Floding. The mentoring team works in coordination with the skills necessary for pastoral leadership and the duties of pastoral ministry to foster the leadership development of the intern.[70] One distinction Floding makes from others regarding mentoring is the concept of group mentoring for leadership development. He proposes that the group approach brings a greater experience and perspective to the intern than if he has a single mentor.

      This dynamic of the relationship is important for the development of the younger pastor. This benefit extends not only to the professional development but also to the personal, as the mentor most prominently functions as a role model for the protégé.[71] Saccone writes in the book *Protégé* that the personal nature of the relationship is essential, rather than growth from DVDs or conferences.[72] Within these relationships, Saccone writes that the key areas for leadership development for younger pastors are character and spiritual depth, relational leadership, missional formation, transformative communication, and entrepreneurial leadership.[73] The experience the mentor brings to the discipling relationship, along with the intimacy afforded to the relationship by both pastors' calling and ambition, becomes the laboratory in which the protégé may grow in terms of both professional and personal growth. Saccone sees all mentoring as discipleship, as the lead pastor grows in his own development.[74]

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[69]McKenna, Yost, and Boyd, "Leadership Development and Clergy," 183.

[70]Matthew Floding, "Fostering a Mentoring Environment," *Reflective Practice: Formation and Supervision in Ministry* 32 (2012): 279.

[71]Hemby, "Enhancing Leader Credibility," 123.

[72]Steve Saccone, *Protégé* (Downers Grove, IL: InterVarsity, 2012), 15.

[73]Ibid., 27.

[74]Ibid., 239-41.

For McCready, part of the task of pastoral leadership is to ensure a healthy and successful transfer of leadership to a younger leader.[75] In the end, he found that the best cases of leadership succession happened when the lead pastor was able to invest in, mentor, and empower the successor.[76] The lead pastor assumed the primary role of preparing the younger successor, which is the ultimate goal for the effective pastoral ministry.[77] The idea of succession and future development of younger leadership is imperative for ensuring the success of the future pastoral ministry. Dolphus Weary makes this point clear when he says, "Every ministry that wants to survive must pass on the vision to the second generation. These are the apprentices who will succeed the current leadership."[78]

Scott Thomas and Tom Wood take this relationship dynamic and put it in the context of coaching with their book, *Gospel Coach*. Gospel coaching, for Thomas and Wood, is synonymous with mentoring and discipling. The process seeks to build up the personal and professional capacities of the pastor. They define gospel coaching as

> a means to glorifying God through Spirit filled, cross-centered relationships that produce gospel-centered identity in Christ, worship, unity with a community of believers, and mission to people of all nations. It is an intentional relationship for working out the implications of the gospel in a person's life.[79]

The core of coaching is discipleship, which is the process of guiding a believer to increasing faithfulness to Jesus. For Thomas and Wood, the process of coaching other

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[75]Robert McCready, "Relay Succession in the Senior Pastorate: A Multiple Case Study Method" (Ph.D. diss., The Southern Baptist Theological Seminary, 2011), 12.

[76]Ibid., 144. McCready lays out the implication that the best practice of pastoral succession is for the succession process to be the time that the successor is prepared for the pastoral ministry task. As seen from Thomas and Wood, and Saccone, the connection between intentional preparation and long-term pastoral success depends on the influence of the older, more experienced lead pastor.

[77]Ibid., 139.

[78]Dolphus Weary, "The Intimidating Mantle of Leadership," in *Elijah's Mantle*, ed. Diane Proctor Reeder (Grand Rapids: Kregel, 2013), 37.

[79]Scott Thomas and Tom Wood, *Gospel Coach: Shepherding Leaders to Glorify God* (Grand Rapids: Zondervan, 2012), 36.

pastors is essential to the process of leadership development in churches. Their model tends to be with pastors of other churches, but they do emphasize the dynamic of leadership development within a particular church, among the pastoral staff. This is accomplished as the leader practices shepherd leadership, which includes providing an example to those he coaches, developing relationships, and initiating acts of service for those he is leading.[80] The idea of coaching for leadership development is grounded in the transformational goal of the coach, who is seeking to develop the client by mentoring, offering guidance, and giving developmental assignments.[81]

Competencies and Leadership Development

Several passages of Scripture outline the competencies and qualifications for pastoral ministry. First Timothy 3:1-7 and Titus 1:5-9 focus on who the pastor is to be in terms of moral character, faith, and family, and also specific tasks that the pastor is to be able to do, namely managing his household well, being able to teach, and giving good instruction (1 Tim 5:17; 2 Tim 2:15; Jas 3:1; Acts 20:20). The pastor should also be disciplined in his life financially and before other people, and should hold firm to the Scripture (Jude 1:3). Ephesians 4:11 commands pastors to be equippers of the saints for the work of ministry, carrying with it an instructional element (the ability to teach coherently), a shepherding element (to feed and care for the flock (Heb 13:17; 1 Thess 2:8; 1 Pet 5:2)), and an administrative element (to give oversight and to rule well within the church (Matt 20:25-26; Heb 13:17; 1 Pet 5:3). Finally, 1 Timothy 4:12-16 is Paul's admonition to Timothy as a young pastor to set the example in speech, love, faith, conduct, and purity, to be a minister of the Word (preaching, reading, and teaching Scripture), and to shepherd the flock of God well.

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[80]Ibid., 114.

[81]Shanta Harper, "The Leader-Coach: A Model of Multi-Style Leadership," *Journal of Practical Consulting* 4 (2012): 26.

The work of a pastor involves much more than his task of preaching and teaching. The issue then becomes ordering and categorizing the necessary competencies and skills required to be an effective pastor. McSwain offers a list of pastoral competencies necessary for congregational leadership that includes dreaming, caring, proclaiming, organizing, resourcing, mending church conflict, evaluating, and celebrating.[82] Nauss proposes that the observable actions and skills of a pastor serve as primary indicators of a pastor's effectiveness in ministry.[83] More of these competencies for effective pastoral ministry can be found through research that surveyed the key competencies for pastoral ministry as perceived by pastors, seminary professors, and laypersons.[84]

If these competencies can be learned, then there must be a means of understanding the growth in those competencies. Engstrom makes the argument that the development of leadership skills is judged by performance (in terms of results), but that this includes satisfaction, sustained enthusiasm by followers, the depth of loyalty, and the attitudes manifested.[85] Hillman noted that there was a significant relationship between students in a theological seminary who were actively involved in church ministry and their leadership competencies.[86] Lombardo and Echinger, who maintain that experience

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[82]Larry McSwain, *The Calling of Congregational Leadership: Being, Knowing, and Doing Ministry* (Atlanta: Chalice, 2013), 104.

[83]Allen Nauss, "Problems in Measuring Ministerial Effectiveness," *Journal for the Scientific Study of Religion* 11 (June 1972): 143-44.

[84]David Barnett, "A Comparative Analysis of Critical Competencies of the Assessment of Ministry Effectiveness" (Ed.D. diss., The Southern Baptist Theological Seminary, 2003), 173-74. Barnett found that there was some great inconsistency within a theological seminary's faculty about the ranking and perception of ministerial competencies. This study underscores the complexity of this issue and serves to show that there is not one single comprehensive list of necessary pastoral competencies, even within one particular institution.

[85]Ted Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 126.

[86]George Hillman, "Leadership Practices and Current Ministry Experiences of Masters-Level Seminary Students," *Christian Higher Education* 5 (2006): 153.

is the best laboratory for learning leadership competencies, reinforce this: in particular along the lines of key work, other people, hardships, and continuing education.[87]

Competencies for Pastoral Ministry

John Aukerman categorized pastoral competencies into three distinct areas: attitude, knowledge, and skill.[88] In the knowledge category, Aukerman found the following to be necessary pastoral competencies: people skills, knowing people, knowing and understanding the biblical content, discipleship, exegesis and interpretation of biblical passages, worship, self-knowledge, understanding the key theological distinctions of the Church of God, preaching, leadership, church history, and conflict management.[89] In the attitude category, he found love for God, personal belief in the gospel, being filled with the Holy Spirit, knowing and discerning a call to ministry, love of people, morality, integrity, strong faith, and caring as necessary pastoral competencies.[90] For the skill category of competencies, Aukerman found interpretation, exegesis, being an example to others of the Christian life, being evangelistic, learning, leadership, building relationships, listening, conflict management, teaching, caring, preaching, speaking, and planning to be necessary actions for a pastor.[91]

Stephen Boersma surveyed the literature base on ministerial competencies and through the use of a Delphi panel he developed a list of 56 unique ministerial competencies for implementation in his study. He surveyed 482 pastors, laypersons, and seminary

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[87]Michael M. Lombardo and Robert W. Eichinger, *The Leadership Machine* (Minneapolis: Lominger), 1246, Kindle

[88]John Aukerman, "Competencies Needed for Effective Ministry by Beginning Pastors in Church of God Congregations in the United States" (Ed.D. diss., Ball State University, 1991), 142-43.

[89]Ibid., 142.

[90]Ibid., 142-43.

[91]Ibid., 143.

professors from a variety of denominations, which had a reliability of .94.[92] His work

found three distinct sections for pastoral ministry competencies: pathfinding, which he

saw as the strategic, operational, planning, and vision casting competencies; interpersonal

skills, which were the skills necessary for the pastor in his relationships with church

members; and implementing/decision-making, which he saw as the staffing, direction,

and controlling competencies necessary for a pastor.[93] Boersma noted some significant

differences between the pastoral competencies necessary for ministry from pastors and

seminary professors, but no significant differences between pastors and laypersons and

seminary professors and laypersons.[94] Boersma found that seminary professors gave

higher regard to staff involvement in the mission and ministry of the church, developing

and maintaining staffing, planning, and delegating authority, creating an open environment,

building and maintaining staff morale, and developing and using evaluation standards.

Laypersons focused on the competencies of budget planning and executing, and

modification of staff positions. Pastors tended to focus more on the competency of

developing and implementing a clear organizational chart. Overall, Boersma identified

10 competencies as significant for pastoral ministry across the three spectrums of input:

building and maintaining staff morale, time management, change, involvement of others,

defining the qualifications for leadership positions, creating an environment of open

communication within the church and among the staff, harmony, creating and executing

activities to reach the goals, leadership training of others, conflict management, and to

recruit and train new leaders.[95]

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[92]Stephen Boersma, "Managerial Competencies for Church Administrators as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (Ph.D. diss., Oregon State University, 1988), 57.

[93]Ibid., 106.

[94]Ibid., 108.

[95]Ibid., 93.

Woodruff continued Boersma's research by utilizing the Pastoral Management Competencies Questionnaire to look at the leadership competencies necessary for the associate role of executive pastor in a church. He found that among associate pastors in this executive role, Boersma's categories were ranked from Interpersonal Skills, Directing, Controlling, Staffing, Operational Pathfinding, and Strategic Pathfinding.[96] In essence, Woodruff found that executive pastors were more focused on the daily operations than on the long-range, visionary aspects of the church. He noted that building morale, giving daily direction, and time management were the three highest rated competencies.[97] As opposed to the visionary/pathfinding objectives valued by senior pastors, it was demonstrated by Woodruff that executive pastors gave more time and valued different competencies. This incongruence of leadership competencies lends itself to difficulties establishing a leader-developing culture within the church staff.

Barbara Hopwood focused exclusively on the perceptions of seminary faculty at Trinity Evangelical Divinity School concerning the pastoral competencies the faculty perceived were most essential in church ministry. She identified three major categories: Cognitive competencies, Character competencies, and Behavioral competencies.[98] Her work identified 43 pastoral competencies that the faculty at Trinity felt were, at a minimum, essential for pastoral ministry. The major cognitive competencies were knowledge of biblical content, exegesis, critical thinking, theological proficiency, church history, and knowing/applying the biblical languages.[99] The major character competencies

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[96]Timothy Woodruff, "Executive Pastors' Perception of Leadership and Management Competencies Needed for Local Church Administration" (Ed.D. diss., The Southern Baptist Theological Seminary, 2004), 117.

[97]Ibid., 120.

[98]Barbara Hopwood, "Faculty Perceptions of Pastoral Competencies and the Task of the Seminary: A Study at One Theological School" (Ed.D. diss., Trinity Evangelical Divinity School, 1993), 51-59.

[99]Ibid., 51.

were personal holiness, applying the spiritual disciplines, loving people, personal integrity, and self-knowledge.[100] The major behavioral competency was to have a "theocentric biblical ministry" that was firmly based on the authority and implementation of Scripture and biblical principles, with the worship of and glory of God at the center of the ministry focus.[101] Overall, she was able to identify the 11 most significant competencies for pastoral ministry, which were personal holiness, practicing the spiritual disciplines, having love and compassion for others, humility, having a theocentric biblical ministry, personal integrity, knowledge and familiarity with the biblical content, having a strong family commitment, self-knowledge, practicing pastoral guidance, and affirming God's influence in his life.[102]

Henry Schorr worked with a research base of 76 seminary professors and 79 senior pastors to identify the necessary competencies for doing the work of a senior pastor. Through a repeated survey process, Schorr narrowed the list of necessary competencies to 15 for the final stage of the research process. He found a correlation of 0.65 between seminary professor perceptions and senior pastor perceptions, but this moderately weak correlation does not yield a significant finding to show a difference between their perceptions, as Hopwood and Boersma's work did.[103] Schorr identified the highest competencies perceived to be most essential for effective pastoral ministry from pastors: knowledge of Scriptures, personal discipleship, and knowledge of doctrine.[104] The lowest competencies perceived by pastors were loving people, being evangelistic, and

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[100]Ibid., 55.

[101]Ibid., 59.

[102]Ibid., 62.

[103]Henry Schorr, "Senior Pastor Needs for Preparatory and Continuing Professional Education as Perceived by Seminary Professors and Senior Pastors" (Ed.D. diss., Northern Illinois University, 1984), 234.

[104]Ibid., 133.

management.[105] On the other hand, seminary professors rated loving people, knowledge of Scriptures, communication ability, and personal discipleship as their highest perceived competencies necessary for pastoral ministry.[106] The lowest scores from professors were being evangelistic, ability to counsel, discerning the assurance of a calling, and management.[107]

Flahardy, in his dissertation, developed a list of pastoral competencies from precedent literature, which he then used to assess the essential competencies for ministry as perceived by senior pastors, laypersons, and church staff members. He found that senior pastors most highly valued vision and motivating as essential competencies, and placed a low value on delegation and managing change.[108] Church staff members affirmed the most important competencies senior pastors valued, as they were mirrored; however, staff members gave less value to managing projects and managing change.[109] He notes that the devaluation of managing change is problematic for an organization, especially a church, which Flahardy asserts must make adjustments necessary for being on mission.[110]

Overall, the research demonstrates that the majority of pastoral competencies fall under three categories: competencies of knowledge, competencies of character, and competencies of action. Knowledge competencies include the pastor's understanding of the Bible, a knowledge of church history and the important tenets of theology for the pastor's context (i.e., denomination), and hermeneutical skill to interpret the Bible.

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[105]Ibid.

[106]Ibid., 235.

[107]Ibid.

[108]Brian Flahardy, "Essential Leadership Competencies of Professional Ministerial Staff as Identified by Senior Pastors, Staff Members, and Church Lay Leaders" (Ed.D. diss., The Southern Baptist Theological Seminary, 2007), 119.

[109]Ibid., 130-31.

[110]Ibid., 136.

Character competencies include the pastor's ability to love people, to have personal integrity and moral purity, and to be assured in his calling. Action competencies include managing the staff, being able to preach and teach, counseling, and conflict management. This growth in competencies enables a pastor to be more effective as a shepherd-leader in the church, and is an effective form of leadership development. Powell's finding was that a relationship does exist between a minister's competency strengths and overall satisfaction/performance.[111]

These studies provide the background for understanding the importance of particular competencies for ministry, but do not ultimately address the issue of either the transference of these competencies through a discipling relationship or to account for generational differences in what are perceived as the most necessary competencies.

Competencies and Leadership Development

Kouzes and Posner define leadership, in their book *The Leadership Challenge*, as "an observable set of skills and abilities."[112] These skills can also be learned, strengthened, honed, and enhanced by anyone who has the motivation to do so and the desire to continually practice these skills and receive feedback from a coach who serves as a role model. Kouzes and Posner identify leadership development as something that happens through the practice of and growth in certain skills. Lee reinforces this where he outlines the necessary skills to be learned in order to be considered a professional, which

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[111]Stephen Powell, "The Relationship between Administrative and Managerial Competencies and Ministry Satisfaction of Executive Pastors" (Ph.D. diss., The Southern Baptist Theological Seminary, 2008), 188. Powell's correlation for this relationship was 0.21, so while there was a relationship established it was not deemed to be statistically significant. His assessment on p. 188 was also that while competency could be connected to ministry satisfaction, its predictive ability would be limited. Though he did not find a statistically significant relationship, his work is meaningful because of his connection of skill and satisfaction in ministry.

[112]James Kouzes and Barry Posner, *The Leadership Challenge*, 4th ed. (San Francisco: Jossey-Bass, 2002), 388.

included education, experiential training, performance, training, and ethics.[113] This means that for a pastor, his growth as a leader comes through the practice of the ministry competencies necessary to fulfill the task under the supervision of a mentor-pastor who can offer correction and feedback. Leadership, in their paradigm, can be learned through the process of putting together a list of necessary behaviors and skills, and also through cultivating relationships within the organization. A list of five identifiable practices is given for leaders (model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart) to demonstrate their position on leadership: it can be learned and contains certain practices that can be observed and measured. Shaw found that, of the competencies most seen as predictive of effective leadership, there was a large emphasis on personal integrity/ethics on the part of the prospective leader.[114]

Written by the staff at The Master's College and Seminary on pastoral ministry, Irvin Busenitz contributed a chapter on training in *Rediscovering Pastoral Ministry: Shaping Pastoral Ministry with Biblical Mandates*. He states,

> Specifically, training for ministry demands the pursuit of at least three phases of training in Paul's exhortation to Timothy in 1 Timothy 4:12-16, godly character, biblical knowledge, and ministry skills. Before one can serve officially in pastoral role he must obtain a certain level of development in each with an ongoing zeal for further growth.[115]

The competencies necessary for growth in pastoral ministry can be measured against a

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[113]Jongmin Lee, "Competency-Based Leadership Development for Emerging Christian Camp Leaders in North American Christian Camping" (Ed.D. diss., Biola University, 2011), 220. Lee specifically looked at Christian camp directors, but his conclusions and applications imply that this model of competency development along these lines could be applied to a broader spectrum of leadership development needs.

[114]Scott Shaw, "Leadership Development and the Characteristics/Traits of Ethical and Effective Leaders: The Delphi Technique" (Ph.D. diss., Capella University, 2008), 82. Personal integrity/ethics was shown by the Delphi process to be the second-highest rated predictor of leadership effectiveness.

[115]Irvin Busenitz, "Training for Pastoral Ministry," in *Rediscovering Pastoral Ministry: Shaping Pastoral Ministry with Biblical Mandates*, ed. John MacArthur (Nashville: Thomas Nelson, 1995), 118.

previous marker to determine the pastor's development. By identifying where a pastor stands in his abilities, it is possible to identify how much a pastor has grown and developed as an effective minister. Busenitz identifies areas for growth and development in godly character, which includes the pastor's moral life, his home life, maturity, and good reputation in the church and community. In biblical knowledge, he identifies the pastor's linguistic faculty and theological framework as areas that can be grown and developed in the perspective pastor. Regarding ministry skills, he states that "effective preparation goes beyond the classroom to include on-the-job training."[116] For Busenitz, the prepared pastor is one who thoroughly pursues godly character and the rigors of comprehensive biblical and theological studies, and also learns to lead with conviction, teach with authority, preach with passion, and shepherd with care. Each of these competencies can be learned by a pastor who commits to the pursuit of these under the guidance of a mentor who can shepherd the young man to maturity in his faith and ministry.

Robert Clinton defines mentoring as "the acquisition of skills that aid a leader in accomplishing ministry . . . including group skills, relational skills, organizational skills, and word skills."[117] For Clinton, these skills are visible and identifiable, not something abstract that cannot be observed and measured. Leaders who grow in their ability to lead will do so with a certain notice of objective criteria increasing in their lives. These observable skills are acquired as leadership development by a process of cultivating, using, and combining spiritual gifts with the end goal of ministry maturity and greater effectiveness. The process begins with ministry experience, which leads to the discovery of spiritual gifts, which leads to an increased use of the gift, a greater effectiveness of that gift, the discovery of other gifts, the identification of the gift-mix, the development of a gift-cluster, and the convergence of these gift clusters to the whole of the pastor's

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[116]Ibid., 128.

[117]Clinton, *The Making of a Leader*, 88-89.

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ministry.[118] For Clinton, leadership development is active through the regular work of the ministry rather than passive and received in a classroom. It occurs as the pastor does the work of ministry, and is then refined and grows as a leader. Coaching and feedback come from an experienced and veteran leader in the young pastor's life.

Leadership development is demonstrated to happen in the process of experience and active learning within the church. Young pastors learn how to be more effective ministers through the actual "doing" of ministry rather than the receiving of information or the classroom experience. Holesapple found in his dissertation that many pastors desire and value the importance of intentionally developing leaders, but this was not shown to be a consistent practice.[119] Kouzes and Posner demonstrate that leadership is a set of skills and abilities that can be learned by anyone who is determined to do so, and that this comes about through a process of feedback and evaluation. Busenitz and Clinton demonstrate that pastoral leadership growth is an active process through the practice of ministry tasks that can be measured objectively against a previous standard.

The connection between pastoral competencies and leadership development in the local church is that the particular competencies necessary for pastoral ministry can be learned and cultivated in a young pastor whom, through the practice of ministry and the coaching and supervision of an experienced mentor, grows to maturity in his pastoral effectiveness. These competencies cover the ranges of knowledge, action, and character, and the young pastor can grow and develop in each of these areas through the active learning process of church ministry, which functions as a leadership development practice.

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[118]Ibid., 91.

[119]James Holesapple, "A Study of the Correlation between Pastoral Theology of Discipleship and Selected Practices in the Local Church" (Ed.D. diss., The Southern Baptist Theological Seminary, 2005), 128-29.

Discipleship and Generational Differences

In chapter 1, the 2010 and 2012 compensation studies conducted by LifeWay
Christian Resources were referenced, which showed that a significant number of pastors
in the SBC were in the final years of their ministry.[120] These statistics were reflective of
a greater trend in the United States: in 2011 the first of the Baby Boomer generation
reached 65 years of age, and was eligible for retirement. The compensation study revealed
that a significant number of SBC pastors will be leaving active ministry soon, and there is
a great need to fill those leadership roles. Because the Millennial generation is the largest
generation by population since the Baby Boomers, it can be inferred that Millennials will
fill many leadership roles. But in 2011, when the Baby Boomers began to retire, the
oldest Millennial would have been twenty-nine years old. The process of discipleship for
leadership development is that the Millennials serving in churches have the opportunity
to be prepared for pastoral ministry by their experienced, older lead pastor. Within this
context, Coates proposes that the key to engaging younger pastors is to shift the
discipleship/educational focus from content-centered to learner-centered, focusing on the
unique needs and learning style of the younger minister.[121] However, there are
significant differences in the generations that contribute to the relationship dynamic, and
these dynamics are an essential part of the discipleship process.

The first and second chair dynamics present themselves at this point. Bonem
and Patterson define the second chair as "a person in a subordinate role whose influence
with others adds value throughout the organization."[122] This description fits the role of

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[120]The 2010 survey found that 27 percent of SBC pastors were over age 56,
and that only 13 percent were under the age of 35. The 2012 survey found that 34.5
percent of SBC pastors were over age 56, and only 10.7 percent were under age 35.
"2010 LifeWay Christian Resources Compensation Study,"
http://www.compstudy.lifeway.com (accessed October 8, 2011).

[121]Julie Coates, *Generational Learning Styles* (River Falls, WI: Learning
Resources Network, 2007), 130-31.

[122]Mike Bonem and Roger Patterson, *Leading from the Second Chair: Serving
Your Church, Fulfilling Your Role, and Realizing Your Dream* (San Francisco: Jossey

the associate pastor, who fulfills a specific role within certain ministries in the church

under the leadership of the lead pastor. The lead pastor has the opportunity to expand the

leadership base in the church through the development of the associate pastor, which

Bonem and Patterson believe is one of the key issues in the American church.[123] The need

is there for expanding the leadership base of churches, which has both short-term and long-

term benefits for the kingdom by providing a competent base of leaders for churches.

Despite the perception that there would be significant differences in how

generations would view themselves, Davis found that there was no statistically significant

difference in the leadership metaphors (military, athletics, arts, and industry) used by

older and younger pastors to identify their ministry.[124] There were, however, differences

in how the generations viewed the purposes of the church and issues of polity within the

congregation.[125]

Baby Boomers

The generation known as the Baby Boomers is the generation born between the

years 1943 and 1960.[126] Literature varies on the exact beginning and end dates for this

generation, but it typically begins in the mid-1940s at the end of World War II and extends

into the late 1950s or early 1960s. There were an estimated 76 million live births during

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Bass, 2005), 148, Kindle

[123]Ibid., 229.

[124]Scott Davis, "A Comparative Analysis of Younger and Older Pastors' Perception of Leadership" (Ed.D. diss., The Southern Baptist Theological Seminary, 2006), 156.

[125]Ibid., 158-61. Younger pastors tended to more overwhelmingly see themselves as teacher-equippers and preferred a plural elder model of polity, while the older pastors tended to see themselves more as shepherds and prefer a more corporate board system of polity with committees and teams. These differences are highlighted to show the worldview differences between the generations.

[126]William Strauss and Neil Howe, *Generations: The History of America's Future, 1584 to 2069* (New York: Morrow, 1991), 8.

this generation.[127] Among Baby Boomers, 85 percent graduated from high school and almost 25 percent graduated from college, almost 63 percent of Boomers had children, Boomers accounted for almost 31 percent of the entire population of the United States, and in 1988 a survey showed that 51 percent of Boomers claimed to be "born again" with 41 percent claiming to attend church services every week.[128]

Leith Anderson notes that Boomers are the generation that feels most at home in churches with lots of activity across multiple needs and special groups designed to meet a wide array of people in their circumstances. He states that "baby boomers want to be challenged, and many of them will be attracted to such a church. . . . They like the idea of high expectations even if they don't personally comply."[129] One observation made by Zemke, Raines, and Fliipczak is that Boomers have "pursued their own personal gratification, uncompromisingly, and often at a high price to themselves and others."[130]

Leadership among Boomers has been characterized as being contradictory. The Boomers have affirmed the need for collegial, team-oriented leadership, but in practice, many direct reports have found that their Boomer supervisors functionally operated with the command-and-control supervisory model of their predecessors.[131] For churches, this contradiction would come as Boomer lead pastors would promote a team approach to leadership in the church, but in practice would find the lead pastor bearing the majority of the responsibility.

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[127]Ron Zemke, Claire Raines, and Bob Filipczak, *Generations at Work: Managing the Clash of Veterans, Boomers, Xers, and Nexters in Your Workplace* (New York: Amacom, 2000), 64.

[128]Leith Anderson, *Dying for Change* (Minneapolis: Bethany House, 1990), 77-78, 89.

[129]Ibid., 85-87.

[130]Zemke, Raines, and Filipczak, *Generations*, 67.

[131]Ibid., 79.

Generation-X

Strauss and Howe delimit Generation-X as born from the years 1961 to 1981,[132] though some have determined other years for this period.[133] There are other names in the literature as well to describe this generation, such as 13ers,[134] Busters, and Gen-X. Zemke, Raines, and Filipczak note that this generation could simply be called "invisible or lost" because of their notoriety for what they are not rather than what they are.[135] They also note the relatively low number of births in this generation, identifying Generation-X as the birthing recession following the baby boom after World War II.[136]

Losyk notes that Generation-X tends to have a more negative view of the world. He writes that "their gloomy view of the world has been shaped by numerous negative events, such as the Persian Gulf war, escalating crime, AIDS, the nuclear threat, and pollution."[137] Generation-X also reacted against the seeming exploitation of their parents in the workplace by instead seeking to be more independent and more flexible in their career goals, not seeking lifetime employment but instead seeking employment that met their personal and immediate needs.[138] The desire to achieve a healthy life outside of

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[132]Strauss and Howe, *Generations*, 8.

[133]The Population Reference Bureau lists this generation from 1965 to 1982. Rainer organizes this generation from 1965 to 1979. Population Reference Bureau, "20th-Century U.S. Generations," http://www.prb.org/Publications/PopulationBulletins/2009/20thcenturyusgenerations.aspx (accessed September 10, 2011).

[134]13ers were called such because they were the thirteenth generation from the ratification of the Constitution. Zemke, Raines, and Filipczak, *Generations at Work*, 96.

[135]Ibid., 93.

[136]Ibid., 94. Zemke, Raines, and Filipczak note that there were only 51 million births in their categorization of the generation from 1960 to 1980. The lowest point was in 1976 where they note only 3.2 million babies were born in the United States.

[137]Bob Losyk, "Generation X: What They Think and What They Plan to Do," *The Futurist* 31 (March-April 1997): 40.

[138]Jim Krug, "Understanding Generation X," *Journal of Management and Engineering* 14 (November-December 1998): 18.

work has led to Generation-X receiving the label of being "slackers" by previous generations.

This cynicism of Generation-X as a generation of disloyal, arrogant slackers is tempered with the research that shows Generation-X to be a hard-working generation. But for Generation-X, the shift began to move from keeping up with work hours to management by objective, which recognized the work-life balance many Generation-X and later Millennial members would seek. Generation-X is also the first generation to have exposure to technology from an early age, so for many of them, the use of new technology and processes is welcome, rather than maintaining procedures that are inefficient or out of date.[139] Because Generation-X leaders seek change and are more accepting of it, the perception has been made that they are disloyal. This carries over to the church, where the spirituality of Generation-X has often been characterized as individualistic and non-sectarian, focusing on the individual faith of the Christian Generation-X member rather than his place in the church body.[140]

Generation-X leaders also respond well to mentoring and coaching from their superiors. As a generation, they are very open to learning from the wisdom and experience of those who are older than they are. The emphasis for Generation-X is the relationship with the experienced mentor, not the company itself.[141] The major distinction between this generation and the later Millennials is that Generation-X tends to be more pessimistic, while Millennials are much more optimistic about not only their career prospects, but also their ability to influence change in both the organization and around the world.[142] The

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[139]Sarah Simoneaux and Chris Stroud, "Bridging the Generation Gaps in the Retirement Savings Workplace," *Journal of Pension Benefits* 17 (Winter 2010): 67.

[140]Lauren Winner, "A Return to Tradition? Gen X Revisited," *Christian Century* 117, no. 31 (2000): 1146.

[141]Krug, "Understanding Generation X," 19.

[142]Zemke, Raines, and Filipczak, *Generations at Work*, 144-45.

opportunities for Generation-X to invest in Millennials are great, however, Generation-X may not recognize this because of their need for personal independence and their "over-protection of personal time," which could interfere with the opportunity to leave a lasting influence with a younger pastor.[143]

Millennials

Millennials (born between 1982 and 2000) are very distinct from previous generations in several areas, most notably in how they communicate (through computers/cell phones, rather than letters and face-to-face), shop (on-line over brick and mortar retail stores), search for information (Google and Wikipedia over encyclopedias and card catalogs), and how they socialize (Facebook rather than the front porch).[144] Millennials also tend to gravitate to group activities and are fascinated by new technology and its usefulness.[145] Millennials have a unique perception of themselves, largely due to their limited exposure to difficulty and the drive seen in their Boomer parents to succeed. However, these Millennials are a unique generation in that they "represent a sharp break from the traits associated with Generation-X."[146] Millennials are presented as a generation completely unlike the ones before them, which poses unique challenges for older lead pastors seeking to build a relationship with the Millennial associate pastor on his staff, particularly as he seeks to build the pastoral leadership competencies in that younger pastor.

For Millennials, work is important (they do desire for their job to be fulfilling

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[143]Elizabeth Dilley-Gonzalez, "To Wear or Not to Wear: Questions for Gen-X Ministers," *Congregations* 1 (Winter 2005): 37.

[144]Mary Wisniewski, "Leadership and Millennials," *Journal of Leadership and Education* 9 (Winter 2010): 54.

[145]Kelli McErlean, "Keeping Up with the Millennials," *The Mentor* 11 (January 2009): 1.

[146]Strauss and Howe, *Generations*, 44-45.

work)[147] but not central to their life, instead seeking a work-life balance. Another important thing for Millennials is relationships, especially with a boss/mentor, from whom they can receive coaching, help navigate career paths, and give clear feedback.[148] In chapter 2 of *The Millennials*, Thom Rainer and Jess Rainer lay out several characteristics about the Millennials: they are educated, not religious, want a connected family (tied to the work-life balance), diverse (some research shows that Caucasians are a minority group now), optimistic about the future, not workaholics (compared to their Boomer predecessors), desire a mentor, and communicate very differently.[149] These distinctions mark the Millennials as more focused on their legacy outside of their vocation rather than in it, as was observed in the preceding generations.

Wilson and Gerber summarize their findings on Millennials by identifying some overarching characteristics of the generation. They identified Millennials as special, sheltered, confident, team-oriented, achieving, pressured, and conventional.[150] In their summary, Millennials are a complicated generation that demonstrates much potential for global impact, but are part of the lasting impact of their parents' generation that sought to overprotect them. Wilson and Gerber also recognize the emergence of Millennials to leadership positions, as they note that Millennials will soon be moving into colleague status with their professors.[151] For lead pastors, the realization is imminent that the rising Millennial associate pastors will soon be assuming those first chair positions of leadership.

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[147]Jeanne Meister and Karie Willyerd, "Mentoring Millennials," *Harvard Business Review* 88 (May 2010): 1.

[148]Ibid., 3.

[149]Thom Rainer and Jess Rainer, *The Millennials* (Nashville: B & H, 2011), 28-47.

[150]Michael Wilson and Leslie E. Gerber, "How Generational Theory Can Improve Teaching: Strategies for Working with the 'Millennials,'" *Currents in Teaching and Learning* 1 (Fall 2008): 30-33.

[151]Ibid., 40.

It is then imperative to ensure that those who step into leadership roles are adequately prepared for the task. As Wilson and Gerber also point out, it is the responsibility of the previous generation to ensure the coming one is prepared for the task.[152]

Popular literature and empirical research indicate that three Millennial preferences are likely to be especially significant for workplace interaction and the development of work relationships. First, Millennials expect close relationships and frequent feedback from supervisors. Second, they expect open communication from their supervisors and managers, even about matters usually reserved for more senior employees. Third, Millennials prefer to work in teams, in part because they perceive group-based work to be more fun, but also because they prefer to avoid risk.[153]

Connecting Generations for
Leadership Development

Formality is not necessary for the younger Millennial pastor; the dyadic relationship of discipleship can happen over coffee and be just as effective.[154] The issue that matters most in discipleship, and in particular for Millennials, is for the relationship to be genuine. The discipling relationship between the older lead pastor and the Millennial should take on a discipleship approach, seeing holistic, spiritual, and ministerial growth as the approach.[155] This contrasts with the "work first" mentality found in many Baby Boomers, as Millennials tend to desire personal growth as much as professional. Tom

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[152]Ibid., 38.

[153]Karen Myers and Kamyab Sadaghiani, "Millennials in the Workplace," *Journal of Business and Psychology* (2010): 229.

[154]For an excellent description of a mentoring process from a pastoral perspective, see Rick Lowry, "Mentoring that Produces Mentors," *Leadership Journal* (July 2003), http://www.christianitytoday.com/le/2003/summer/5.42.html (accessed August 25, 2011).

[155]Donald Corry, "Organic Ministry: Early Church Practice of Mentoring and Mission" (Th.M. thesis, McMaster Divinity College, 2008), 67.

Carroll notes that this model of cross-generational learning has great implications for the organization by combining the enthusiasm and optimism of the younger employee with the seasoned experience of the older or retiring coach.[156]

The older lead pastor is able to bring a wealth of experience and skills to the table to develop the Millennial associate pastor and his leadership competencies. To that end, the lead pastor should know his own strengths and weaknesses, so that the weaknesses do not compromise the mentoring process and the strengths of the lead pastor can be accented to pass on to the associate pastor. In essence, there is a need for both parties to embrace humility and a servant-focused attitude towards leadership development. Douglas states, "Servant leadership development is more than a method or coaching behavior, it is the shaping of the heart, mind, and will of the leader to a more full obedience to God."[157]

While there is not a "one size fits all" approach to mentoring, some principles can be applied, but ultimately the wisdom and leading of the lead pastor will determine the course of the discipleship process. However, effective leadership programs for Millennials should emphasize the development of the following skills: effective communication (speaking and writing), dealing with persons of the opposite gender and with persons from other backgrounds and cultures, listening, being open to others' ideas, valuing the input of others, collaboration, managing others, motivating others, building trust, technological competence, critical thinking, analysis, goal setting and self-motivation, and time management.[158] Ultimately, the goal in connecting the generations is to bring together the mix of experience from the older pastor and the enthusiasm and desire to learn of the Millennial associate pastor.

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[156]Tom Carroll, "The Next Generation of Leading Teams," *Kappan* 91 (2009): 8-9.

[157]Scott Douglas, "Servant Leadership as a Leadership Development Paradigm on a Church Pastoral Staff," *Canyon Journal of Interdisciplinary Studies* 2 (2012): 36.

[158]Wisniewski, "Leadership and Millennials," 63-64.

Davis' work on the perceptions of leadership among older and younger pastors demonstrates that while there was little difference in the metaphor used to describe their leadership,[159] there was a significant difference in how younger and older pastors viewed priorities in ministry.[160] The younger pastors found that preaching/teaching was a higher priority than the older generation of pastors, who placed a higher emphasis on pastoral care and visitation than did the younger pastors. The implications for this study are that younger and older pastors may have different values on what are the most necessary competencies for pastoral ministry, and that this may have an effect on the development of certain competencies in the younger associate pastor.

Summary of Precedent Literature

The precedent literature demonstrates the importance of mentoring as a leadership development paradigm and how this can develop the leadership competencies of younger associate pastors. There are also some generational trends that must be accounted for as ministry teams work together. Previous studies completed in the field of leadership development, though valuable to this study, leave a gap in the literature base that this study seeks to fill.

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[159]Davis, "A Comparative Analysis," 103-04.

[160]Ibid., 110-12.

CHAPTER 3

RESEARCH METHODOLOGY

The local church continues to be the platform for leadership development in pastoral ministry through the personal discipleship relationship that can develop between a lead pastor and associate pastor. That relationship between the lead pastor and those under his leadership is the emphasis of 2 Timothy 2:2, where Paul states, "And what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also." The wisdom from a previous generation is also emphasized in Psalm 145:4: "One generation shall commend your works to another, and shall declare your mighty acts," and in Titus 2:1-8, when older generations are called to set the example and "teach what is good" to the younger generation. Scripture mandates a transmission of the faith from one generation to another and for leaders to multiply themselves for the cause of the kingdom in the service of the local church. The question arises: are older, more experienced lead pastors in Southern Baptist Convention churches effectively discipling their younger associate pastors for leadership development?

Research Design Overview

The primary research question guiding this study was: what is the relationship, if any, between the associate pastor's self-perceived leadership development and the lead pastor's perceived leadership development of the associate pastor? The working hypothesis of this study was that the development of associate pastors as ministry leaders was related to the age of the lead pastor. As demonstrated in chapter 2, there are significant differences in the generations, especially with the Millennial generation. The

researcher believed that older lead pastors (Baby Boomer generation) were less likely to be engaged in a discipling relationship than their younger (Generation-X) counterparts.

The research design used a sequential mixed-methods approach in order to accomplish the research purpose. Mixed-methods research is "research in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single program of inquiry."[1] Mixed-methods research seeks to use both narrative and numerical information rather than rely on one exclusive, either-or paradigm of information.[2] This is the advantage of mixed-methods research: a multitude of perspectives can be brought together in order to develop a full and complete picture of the research interest. In a sequential mixed-methods study, the sections are treated separately and in sequential order. For this study, the quantitative section was conducted first, and the qualitative section was completed as a follow-up to the quantitative section. Mixed-methods research is preferable for this study because leadership development can be an abstract concept and the work of pastoral ministry can be both subjective and highly personal. Therefore, it is necessary to engage the objective through the measurement of the perceived leadership development measures using specific ministry competencies as the basis for leadership development, and the subjective through the qualitative interview process. The quantitative and qualitative aspects of this research design complemented one another by presenting a complete perspective of leadership development in the local church.

Electronic communication and delivery of the survey instruments were used because of the speed in this form of communication, the ease of sending and receiving data, as well as the cost-effectiveness this form of communication provides. The researcher used

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[1]Abbas Tashakkori and John Creswell, "The New Era of Mixed Methods," *Journal of Mixed Methods Research* 1 (2007): 4.

[2]Charles Teddlie and Abbas Tashakkori, *Foundations of Mixed-Methods Research* (Thousand Oaks, CA: Sage, 2009), 6-7.

the SBC website, which has a full listing of all local associations in the SBC, to retrieve appropriate contact information of the local associations. All associations with an email address provided were contacted by the researcher, with instructions to the associational Director of Missions or other appropriate contact to work with church relations, to forward the information on to all churches that satisfy the delimitations of this study. By contacting a large number of associations in the SBC (at time of contact there were 1,164 associations), the researcher hoped to be able to build a statistically significant sample without introducing any sampling bias that may happen through the selection of local associations. The online survey delivery instructed each participant to take the survey in private, so as to establish as much confidentiality as possible. The researcher followed up on the initial contact through the SBC website by using the 42 state convention websites in order to retrieve contact information for each association to counter the many undelivered e-mails sent during the initial contact, as well as the low response to the survey invitation. The final way that data was collected was through direct contact of churches through emailing the pastor or office administration or through personal phone calls. The pool for this direct contact was acquired through LifeWay Christian Resources who provided the researcher with 8,290 contacts of multi-staff churches.

Demographic data was collected from both the lead pastor and associate pastor. The demographic data was incorporated into the research questions as appropriate, and used to develop a profile of the research study respondents. The demographic data collected included age, education, tenure at the current church, overall ministry tenure, church size, state, employment status (full-time, or part-time), current ministry staff position description, and whether or not the associate pastor desires to become a lead pastor. The demographic section of the study also asked for the church name of the participant, but were instructed in the survey that this data is for collection and organizational purposes only and would not be published, shared, or otherwise disclosed

at any point. All of the data collected would remain confidential, names of participants or churches would not be published, and the demographics and contact information would not be shared with any outside contacts for any reason.

The quantitative portion of this study used the Student Leadership Practices Inventory (SLPI) to determine the associate pastor's perceived leadership development, and the pastor's perception of the associate pastor's leadership development, along the five key areas as determined by Kouzes and Posner and explained in their book *The Leadership Challenge*. The student version of the LPI is one of the few leadership development instruments created for younger, emerging leaders.[3] Also, the Pastoral Management Competencies Questionnaire (PMCQ), developed by Stephen Boersma in his 1988 dissertation, was administered to the lead pastor and associate pastor. The instrument measured the perceptions of the lead pastor and associate pastor on necessary pastoral competencies for ministry, and allowed for each to give, in rank-order, their perception of the most important pastoral competencies. This second instrument was used primarily for the researcher to discern if there were age-dependent differences in necessary pastoral competencies between lead pastors and associate pastors.

The qualitative portion of the study involved a structured open-ended interview, which the researcher conducted with the lead pastor and the associate pastor.[4] The researcher conducted five interviews for this study. The interviews each took

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[3]Barry Posner, "Psychometric Properties of the Student Leadership Practices Inventory," http://www.studentleadershipchallenge.com/Resource/ research-student-lpi.aspx (accessed December 10, 2012). On page 3, the demographics of the study validation sample do allow for leaders to be between ages 18-30 (approximately 70 percent of the respondents fall into this age grouping), with the majority under 24 years old. Because of the development, emphasis of the Student LPI and its validation emphasis on younger leaders, it is appropriate for use in this study.

[4]Daniel W. Turner, "Qualitative Interview Design: A Practical Guide for Novice Investigators," *The Qualitative Report* 15, no. 3 (2010): 756.

approximately one hour to complete. Selection for the interview was from a random sampling following the statistical analysis of the data from the quantitative portion of the study of church ministry teams that demonstrate a significant level of perceived leadership development for the associate pastor. The aim of the interview was to establish key principles and practices in the discipleship relationship that could be transferrable to other ministry contexts.

Population

The population for this study was all churches in the Southern Baptist Convention. As of November 2011, there were 45,727 SBC churches.[5]

Sample

From the population of all SBC churches, a sample was obtained through two avenues: the contact of every association in the SBC requesting the association to forward the invitation to qualifying churches per the delimitations, and the direct contact of churches by the researcher from a pool of churches provided by LifeWay Christian Resources. The sample consisted of all churches that responded to the survey instruments in their entirety.[6] From these two avenues of contact, a sample of 99 churches (198 participants) was obtained for data analysis.

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[5]Paula Hancock, SBC Executive Committee, e-mail message to author, November 30, 2011.

[6]Because each instrument needed to be completed in its entirety in order for the survey findings to be valuable, the researcher was unable to use surveys that were not completed in their entirety. Partial responses were discarded after the researcher contacted those who did not fully complete the survey to ask them to re-take it. Completed surveys also necessitated a pastoral team to complete the survey. The research is based on the team dynamic, so it required *both* the senior pastor and the associate pastor to complete the survey. In cases where one party did not complete the survey, the researcher contacted the ministry team to ask the other party to participate, and in cases where only one from the church participated, that data had to be discarded.

Delimitations

The current study was delimited along the following parameters:

1. The participants in the study were churches affiliated with the Southern Baptist Convention.

2. The lead pastor was born in or before 1981.

3. The associate pastor was born in 1982 or later.[7]

4. There must be a minimum of two paid ministerial staff, including the senior pastor.

5. The associate surveyed must have served with the lead pastor a minimum of one year.[8]

6. Only male associate pastors were surveyed.[9]

Limitations of Generalization

The study was limited in its ability to generalize in the following ways:

1. Churches which were not members of the Southern Baptist Convention.

2. Churches with a Millennial as lead pastor.

3. Churches with one paid staff member.

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[7]This date is selected as the separation point because of the generational separation proposed by Strauss and Howe that sees 1982 as the beginning of the "Millennial" generation. The generation names are not used as divisions in this study, but will instead focus on age brackets to separate the categories of lead pastors. William Strauss and Neil Howe, *Generations: The History of America's Future, 1584 to 2069* (New York: Morrow, 1991), 8.

[8]Jay Conger, "The Brave New World of Leadership Training," *Organizational Dynamics* 22 (1993): 46-58. One year is assumed to be the minimum needed to become familiar with the organizational culture as a new employee and acclimate to the needs and expectations within the organization.

[9]Only male associate pastors were surveyed in keeping with the *Baptist Faith & Message 2000,* which states the position that pastoral leadership is reserved for qualified men. The researcher did not seek gender bias, but sought to gather data from associate pastors who *could* one day become lead pastors in SBC churches. The researcher also recognized that some SBC churches do have and allow for women to occupy positions of pastoral leadership, but sought to stay within the parameters of the *Baptist Faith & Message* and the preponderance of SBC churches.

Research Instrumentation

The research design required three instruments to be used in order to gather the appropriate data. The first was the Student Leadership Practices Inventory (SLPI), developed by James Kouzes and Barry Posner, and licensed through Pfeiffer. The second was the Pastoral Management Competencies Questionnaire (PMCQ), which was developed by Stephen Boersma for his 1988 dissertation at Oregon State University, "Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers."[10] The third was a structured, open-ended interview designed by the researcher and validated through a modified Delphi process.

The Leadership Practices Inventory is a thirty-item questionnaire designed by Kouzes and Posner as a complement to their book *The Leadership Challenge*, designed to measure the leadership practices along their five key leadership practices (Challenging the Process, Inspiring a Shared Vision, Enabling Others to Act, Modeling the Way, and Encouraging the Heart).[11] The student version of the LPI is one of the few leadership development instruments geared particularly for younger emerging leaders.[12] The internal reliability of the LPI ranged from 0.77 to 0.90, with the LPI-Self ranging from 0.70 to 0.84 and the LPI-Other ranging from 0.81 to 0.91, and the instrument had a test-retest value of 0.94.[13] The LPI is useful to determine the effectiveness of a leader based on his/her leadership behaviors, which displayed a significant level of findings.[14] The

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[10]Stephen Boersma, "Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers" (Ph.D. diss., Oregon State University, 1988).

[11]Barry Posner and James Kouzes, "Development and Validation of the Leadership Practices Inventory," *Educational and Psychological Measurement* 48 (1988): 484-97.

[12]Posner, "Psychometric Properties."

[13]Posner and Kouzes, "Development and Validation," 487.

[14]Ibid., 494. The leadership practices model explained that nearly 55 percent of the variance around subordinates' assessments of their leaders' effectiveness. They also found that the LPI had prescriptive validity in determining managerial effectiveness

Student LPI was tested with reliability coefficients ranging from 0.68 to 0.86, with a leader effectiveness internal reliability of 0.84.[15] It was developed through an extensive case study at a large university with a sample of students chosen for a nationally known leadership development program, which included structured-interviews from *The Leadership Challenge*.[16] Following a pilot test with the student senate at a small college, the instrument was edited for clarity with feedback from participants.[17]

The SLPI was given to fifty-seven female students preparing for ministry and found that it was an effective means of measuring leadership preparedness for emerging leaders, with a Cronbach's alpha of 0.89.[18] It has also been used in a study to examine the relationship between a leader's self-perception and the perception of the subordinates, and found that leaders had a tendency to over-estimate their own leadership effectiveness in their relationship with their subordinates, but that the most effective leaders had a more accurate self-perception of their leadership effectiveness.[19] The SLPI has also been used to look at the leadership of collegiate resident advisors, fraternity and sorority chapter presidents, and orientation advisors.[20] The SLPI has also been suggested by Zagorsek, Stough, and Jaklic as being more helpful for training and development of leaders than for

through a discriminant function. It was able to correctly classify 92.62 percent of known cases, which was significant to the $p < 0.001$ level.

[15]Posner, "Psychometric Properties," 3-14.

[16]James M. Kouzes and Barry Z. Posner, *The Student Leadership Practices Inventory (LPI), The Facilitator's Guide* (San Francisco: Jossey-Bass, 2006), 62, Kindle.

[17]Ibid., 78.

[18]Johns and Watson, "Leadership Development of Women Preparing for Ministry," *Journal of Research on Christian Education* 15 (2006): 121.

[19]Tessie Herbst and Pieter Conradie, "Leadership Effectiveness in Higher Education: Managerial Self-Perceptions versus Perceptions of Others," *South African Journal of Journal of Industrial Psychology* 37 (2011): 11.

[20]Kouzes and Posner, *Student Leadership Practices Inventory*, 78-95.

identifying strong leaders (though they do conclude the SLPI can serve well to identify poor leaders).[21] The researcher contacted John Wiley and Sons, the proprietor of the SLPI, and permission was granted to use the instrument in this study (see Appendix 3).

The PMCQ was developed by Boersma for his dissertation work on examining

the extent to which ministers, church lay leaders, and seminary faculty within conservative evangelical circles were congruent in their perceptions to those managerial competencies necessary for ministers to promote administrative oversight in the local church.[22]

The PMCQ is a fifty-item questionnaire used to determine the perceived importance of each competency for effective pastoral ministry. His research divided the list of competencies into three main areas: pathfinding, interpersonal, and implementation/ decision-making skills.[23] Boersma developed his instrument from an extensive literature review to identify pertinent ministry competencies, which was then subjected to a Delphi panel for clarification and revision. Ultimately, the Delphi panel resulted in a list of fifty pastoral competencies, which were then rated on a six-point Likert scale.[24] Boersma's study demonstrated a reliability of 0.94 (n=482), thus it was a reliable instrument to measure perceptions of pastoral competency importance.[25]

Competencies were measured because of the definition of leadership development as presented in chapter 1. The competencies identified by Boersma also come from previous dissertation work on essential ministerial competencies (Hopwood, Schorr, and Purcell), as well as the Association for Theological Schools studies on

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[21]Hugo Zagorsek, Stanley Stough, and Marko Jaklic, "Analysis of the Reliability of the Leadership Practices Inventory in the Item Response Theory Framework," *International Journal of Selection and Assessment* 14 (June 2006): 13.

[22]Boersma, "Managerial Competencies for Church Administration," 13.

[23]Ibid., 106.

[24]Ibid., 56-57.

[25]Ibid., 57, 62.

ministry competencies, which were referenced by the previous works. The rationale for the use of Boersma's instrument was that it provided a way of objectively analyzing particular ministry skills that previous studies have found to be essential to effective pastoral ministry. Boersma was contacted by the researcher by phone and he consented to the use of his dissertation instrument for this study.

The interview questions were developed by the researcher from precedent literature on leadership development and generational differences in the workplace. At first, there were a total of 16 questions in the interview: 4 on professional leadership development of the associate pastor, 4 on personal development of the associate pastor, 4 on generational differences between the ministry staff, and 4 related to the legacy of the discipleship relationship. The rationale for using an interview format was to enable the researcher to gain a complete perspective of the relationship dynamic between the lead pastor and the associate pastor that cannot be captured in a survey format. It also allowed further investigation into the phenomenology of the discipleship relationship as the interview brought insight into the daily operation of the ministry team dynamic and its effect on the development of the associate pastor as a leader.

The interview protocol was submitted to an expert panel of seven experienced local church pastors for evaluation.[26] The criteria of evaluation was to establish the clarity of the interview, to remove redundancy in questions, and to determine appropriateness to the task of gathering a phenomenological view of the relationship dynamic between the lead pastor and associate pastor. Each participant in the panel was

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[26]Chitu Okoli and Suzanne Pawlowski, "The Delphi Method as a Research Tool: An Example, Design Considerations, and Applications," *Information and Management* 42 (2004): 18. The Delphi panel of experienced pastors will consist of men who satisfy the study delimitations for lead pastor, and who have been in vocational pastoral ministry for a minimum of 10 years. The panel will consist of lead pastors from Kentucky and Tennessee, in connection with the access of the researcher. The average ministry tenure is 24 years, and 3 participating pastors have more than 40 years of vocational ministry experience.

asked to give their overall assessment of the interview instrument with any corrections, improvements, or other areas of concern for the researcher to consider. The use of an expert panel was beneficial because it typically has a higher response rate, incorporates a unique knowledge not commonly held because of its need for expert judgment, permits a process for working with questions of high uncertainty and speculation, and provides for richer data because of the multiple iterations and the revision of responses.[27] The experts received the interview, made their corrections and suggestions, returned it to the researcher, and were then sent the modified version of the interview. The researcher then finalized the interview protocol following the second round of corrections and revisions. The final interview format was reduced to 14 questions and the order was amended to allow for a flow of conversation in the interview format.

The interview then was field-tested on two lead pastors and their associate pastors for clarity and reliability. These ministry teams satisfied the study delimitations for participation as listed in chapter 1, but by participating in the field test disqualified themselves from the actual study participation. The field-test also allowed the researcher the opportunity to begin to catalog responses for analysis during the research study, and to gain insight into conducting the interview in-person or through a video-conference format.

The data from the interview was subjected to analysis using the grounded hermeneutic editing approach. This approach is rooted in the editing tradition, which is explained by Miller and Crabtree: "Because the interpreter enters the text much like an editor searching for meaningful segments, cutting, pasting, and rearranging until the reduced summary reveals a helpful interpretation. The interpreter enters the text naively, without a template."[28] The grounded hermeneutic editing approach was preferable

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[27]Ibid., 19-20.

[28]William Miller and Benjamin Crabtree, "Clinical Research," in *Doing Qualitative Research*, 2nd ed., ed. William Miller and Benjamin Crabtree (Thousand

because it addresses practical concerns of the research participants, aims to describe and uncover significant background understandings and practices, and can produce a cohesive interpretive account of the research participants' everyday practices.[29] This approach is rooted in grounded theory, in that it

> seeks to illuminate social, cultural, historic, economic, linguistic, and other background aspects that frame and make comprehensible human practices and events; second it is grounded in the everyday practices of individuals in ongoing human affairs; and third, it employs the constant comparative method of analysis as well as other aspects of grounded theory.[30]

Research Procedures

After this study was approved by the Research and Ethics Committee at The Southern Baptist Theological Seminary, the first step of this research was to make contact with the organizations or individuals who own the rights to the instrumentation for this study: Stephen Boersma (PMCQ), and John Wiley and Sons (SLPI). The researcher secured permission from each to use their instrument.[31]

For the purpose of this entire study, the researcher created a dedicated e-mail address, which was connected to the online survey delivery portal, to handle all communication with the participating churches and associations, and to organize the contact information of participating churches. This e-mail address was used throughout the duration of this study to provide communication between the researcher, participants, and contacts for distributing the survey.[32]

Oaks, CA: Sage, 2002), 21-23.

[29]Richard Addison, "A Grounded Hermeneutic Approach," in *Doing Qualitative Research*, 161.

[30]Ibid., 149.

[31]The permission letter from Boersma is in appendix 2, from Wiley & Sons in appendix 3, and from Mind Garden in appendix 4.

[32]Following the completion of the study, the e-mail address was deactivated.

To engender greater probability of responses, an incentive of a gift card ($5) to Amazon was offered to every tenth respondent, and an Amazon Kindle e-reader device was offered to one randomly chosen survey participant. Both the email to the church ministry teams and the online survey were certain to note that the results from this study would be anonymous, and that each participating church would receive an aggregate summary of the study's findings along with application points derived from the interviews to consider when developing young leaders in the church. Only the researcher would have access to the raw data, which included the identity of the survey participants and their church information. This information was held in highest confidentiality and not be published or used in any way in the study, and not be distributed by the researcher to any third party under any circumstance. All versions and backups of the study and its data were kept in the researcher's possession or in digital storage that only the researcher can access.

A survey was set up through an online survey delivery portal (SurveyMonkey.com) in order to collect the data necessary for this study. Each of the rights-holders to the instruments had given permission for the researcher to use online delivery to distribute the instruments, rather than using paper and mailing out the surveys. The original order and wording of each instrument was preserved in the online survey in order to maintain the integrity of the instruments as they were originally designed.[33] The researcher also created a survey to collect contact information to establish the church's identification, demographic information of the lead pastor and associate pastor, and the responses to the three quantitative surveys. The researcher established the online survey to not allow partial responses, to ensure that surveys were completed in their entirety.[34]

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[33]Keeping the instrumentation in its original form was also a condition of usage of the instruments from the proprietors.

[34]There were many responders who did not fully complete the survey, for example as participants did not submit the survey, or by closing out their Internet browser before finishing the survey. As part of the ethics committee protocol, no participant could be forced into completing the survey if they chose not to.

The online survey delivery portal allowed for URL links to be created in order to direct participants to the survey. The researcher included these links with specific instructions in the email packet to associational leaders for distribution to qualifying churches.

The next step in this study was to contact the local associations in the SBC for access to churches that met the study delimitations. The SBC website provides a listing of all associations, along with links to engage in electronic communication through email for many of the associations.[35] The emails were sent on a blank carbon copy format to protect the messages from being labeled as spam and to protect the study participants from having their identity revealed in the body of the email. The email was directed to the associational Director of Missions or other appropriate contact for church relations (or the associational secretary or ministry assistant). The Director of Missions or other contact was asked to forward the email message and study packet attachment to all the churches in the association with more than one paid ministerial staff member and a lead pastor born on or before 1981.[36] The researcher worked under the assumption that local associations and Directors of Missions have access to the churches that fit the delimitations and have an established relationship with those churches to ensure a greater likelihood of survey response.

By making such a large number of contacts at one time, the researcher was optimistic that with such a large contact, securing 381 participating churches would be likely. The letter attached in the email contained a date that served as the cutoff for the quantitative portion of the study, one month from the send date. In each case, the Director of Missions or the office manager was contacted with the survey invitation in Appendix 1 of this study.

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[35]Southern Baptist Convention, "State Conventions and Local Associations, http://www.sbc.net/stateconvassoc.asp (accessed December 21, 2012).

[36]At the time of this research project being written, the youngest pastors eligible for this study would be 30 years old.

The first round of surveys were sent out on February 25, 2013 to all

associations on the SBC website with a pertinent e-mail address. The researcher noted

that there were many undeliverable messages and returned messages from invalid

addresses.[37] After a period of time, the researcher noticed that the response rate was very

low, and made preparations for a second round of e-mails. The e-mails were staggered by

two weeks to allow ample time for the Director of Missions or other associational contact

to forward the invitation to qualifying churches. On March 11, 2013, a second round of

e-mails were sent out. For this round of e-mails to contact churches, the researcher

gathered contact information from each of the 42 state conventions in the SBC.[38] The

state conventions either provided the contact information on their website or provided the

information to the researcher through directly contacting the state convention for

assistance. These two rounds of e-mails to all 1,164 associations within the convention

yielded a lower response than the researcher had expected. Of the contacts made, the

researcher was able to secure thirty complete, usable survey response pairings.[39]

Following the two rounds of contact, approximately 60 usable surveys were

returned, 30 senior pastors and 30 associate pastors. For the study to be valid, a minimum

response of 381 participating churches was necessary. The researcher contacted churches

which only had one staff member fill out a survey, or if the survey was abandoned before

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[37]The researcher noted that the contact information on the SBC website was likely dated and therefore did not accurately reflect the most recent contact information for associational contacts and DOMs. Many times the researcher received responses that the associations had merged, closed, or were looking for new leadership reflecting the economic downturn and the decrease in Cooperative Program giving in SBC churches.

[38]On this round of contacting associations, the researcher made an assumption that the state conventions would have more accurate contact information for the associations. It resulted in fewer rejected emails and undelivered messages from the associational contact information.

[39]There were 110 senior pastors who attempted the survey, 72 who completed, and in the end 30 could be used for the study. There were 70 associate pastors who attempted the survey, 56 who completed it, and 30 that could be used.

completion. For most, the participant was not aware of the age parameters for the associate

pastor and the church did not have a qualifying minister. One participant refused because

of the researcher's limitation of the study to associate pastors who were men.

The researcher contacted Becky S. Patterson, who served as the study's

statistical consultant, to inquire about using LifeWay Christian Resources to establish a

sampling pool of qualifying churches to participate in the study. Patterson felt that the

use of a sampling pool, provided that churches who had already participated in the study

were disqualified from being considered in the sample, would not jeopardize the integrity

of the study.[40]

Following her approval of the proposed change and the approval of the

dissertation supervision committee, the researcher made contact with LifeWay Christian

Resources to secure a contact list of churches in the SBC with multiple staff members.

On June 10, 2013, the researcher received the contact information for the qualifying

churches in the SBC via a Microsoft Excel spreadsheet, which contained 8,290 potential

churches to contact. From June 10 until August 8, 2013, the researcher made direct

contact with the churches on the spreadsheet. The initial effort was to contact churches in

groups of 1,000. After a week of allowing responses to come in, the researcher contacted

the next group of 1,000. The response rate in these groups of 1,000 was so low that the

researcher sought, and received permission from the supervising committee to contact all

the remaining churches provided by LifeWay.[41] The researcher contacted churches

directly through e-mail addresses provided on their church website. If the church did not

have contact information on a website, a phone call was made to establish contact with

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[40]Becky S. Patterson, University of Louisville, e-mail message to author, April 17, 2013.

[41]LifeWay Christian Resources provided a list of 8,290 contacts for the researcher to consider contacting. The estimate of contacts made was around 7,500, through phone calls, e-mails, or messaging through social media.

the pastor. On August 16, 2013, the survey was closed by the researcher after a final week of allowing for responses to come in.

Because of the size of the population (45,727 churches), a sample size of 381 usable, completed responses (762 participants, 381 lead pastors and 381 associate pastors) was required in order to establish statistical significance.[42] Unfortunately, only 99 usable responses (198 participants, 99 lead pastors and 99 associate pastors) could be secured with the study methodology in place.

The data collected from the online survey was organized and analyzed in a Microsoft Excel spreadsheet with consultation from Patterson. Only surveys that were completed in their entirety would be considered for this study. Incomplete surveys were discarded from the study data. The connection between the instrumentation required that only fully completed surveys were used in order to develop a complete picture of leadership development within SBC church staffs. Within the delivery portal of the survey instrument, the researcher created the questions to require an answer before continuation.[43] This ensured that the submitted surveys were complete. In instances that a survey was not completed by the participant, or when only one member of the pastoral team participated in the survey, the researcher made contact with the participant to pursue a completed survey.[44]

A statistician from the University of Louisville in Louisville, Kentucky, was

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[42]A "Sample Size Calculator" was used to establish this figure based on a population size of 45,727, a confidence interval of 5, and a confidence level of 95 percent. Creative Research Systems, "Same Size Calculator," http://www.surveysystem.com/sscalc.htm# (accessed October 10, 2011).

[43]This step was taken to ensure that only completed surveys were received by the researcher, and to promote a higher probability of the respondents completing the entire quantitative study by not allowing questions to be skipped or ignored. Participants could choose to withdraw from the study by simply closing out their Internet browser.

[44]The researcher found that in many cases, the participants withdrew after beginning the survey and realizing that they were not qualified to participate, or by accidently closed their browser.

contacted for assistance in the statistical analysis of the research data.[45] Demographic

data is reported in tables 2 through 12 in the beginning of chapter 4, and includes age,

education, ministry tenure, leadership style of the lead pastor, church size, church

location, and if the associate pastor desires to be a lead pastor.

The analysis of the data from the three quantitative instruments was completed

with Microsoft Excel and consisted primarily of Pearson r correlation and one-way

ANOVA statistics. The interview that followed the quantitative data collection was

analyzed with a grounded hermeneutic approach and sought to primarily identify key

principles and practices in the daily life of ministry leaders along four major categories,

which are listed in Appendix 6. Chapter 4 includes a descriptive analysis of the findings.

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[45]Becky Patterson served as the statistical consultant for this study. Patterson serves as the Director for Institutional Research and Planning. She has served as a consultant for many dissertations within the University of Louisville and as an outside consultant for other researchers.

CHAPTER 4

ANALYSIS OF FINDINGS

Data from the quantitative surveys and the qualitative research interviews was collected and analyzed to determine the leadership development from a discipleship relationship on a church ministry staff between an older lead pastor and a Millennial associate. Utilizing a sequential mixed-methods study with paper and pen surveys, a web-based survey, and structured personal interviews, data was collected from a random selection of qualifying churches in the Southern Baptist Convention.

The following sections explain the protocol that was followed to evaluate the data collected from this research. This data was collected through a sequential mixed-methods research design using Internet-based surveys and personal interviews, and was collected from participating pastoral leadership teams from Southern Baptist churches.

Compilation Protocol

Data from the Student Leadership Practices Inventory (SLPI) and the Pastoral Management Competencies Questionnaire (PMCQ) was gathered using an Internet-based survey collection service. The protocol for data compilation required descriptive population statistics. A spreadsheet in Microsoft Excel was used to organize the survey responses for the purpose of demographic and statistical analysis. Data was analyzed with the appropriate statistical tests (paired t-test, Pearson r, and one-way ANOVA). For the qualitative portion of this study, interviews were recorded and transcribed, then coded and analyzed along the lines of inquiry of the research questions by using the grounded hermeneutic editing process of engaging the text of the interview transcript. Addison

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describes the grounded hermeneutic editing approach involving both an *en vivo* coding process as well as a thorough and meticulous process of reading, editing, summarizing, and engaging the text to determine the interpretation.[1]

Demographics and Sample Data

The Internet-based survey instrument began with a collection of demographic data that was used to compile a profile of the study, organize the findings, and answer research question 1. The survey was anonymous, with the raw data known only by the researcher. The leadership development of the associate pastor was measured through the SLPI, and the analysis of pastoral competencies was measured through the PMCQ. The names of the church and the survey participants were not collected or published with these demographics. The following tables represent the demographic information collected in this research study.

Table 2 displayed the response rate for this study. Of the 594 participants who attempted to take the online survey, only 495 actually completed the survey. From there further analysis was completed to ensure that ministry teams were present in the survey. The researcher found that in many cases only one ministry team member took the survey, the age parameters were not met (older associate pastors, for example), or in many cases that the survey was only partially completed. The study necessitated completed surveys, and so these incomplete participants or instances where only one minister took the survey had to be discarded from consideration. As a result, 99 ministry pairs (198 responses) were considered valid for this study. This yielded a response rate of 0.33.

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[1]Richard Addison, "A Grounded Hermeneutic Approach," in *Doing Qualitative Research*, 2nd ed., ed. William Miller and Benjamin Crabtree (Thousand Oaks, CA: Sage, 2002), 161.

Table 2. Response rate

Survey Attempts – Lead Pastor	Survey Completed – Lead Pastor	Survey Attempts – Associate Pastor	Survey Completed – Associate Pastor	Usable Ministry Team Pairs
390	318	204	177	99

In Table 3, the age of associate pastors is displayed. The average age for associate pastors was 27.69 years, with a standard deviation of 2.89 years. In Table 4, the age of lead pastors is displayed. The average age for lead pastors was 50.45 years, with a standard deviation of 9.65 years.

Table 3. Distribution by age (associate pastor)

Age (Associate Pastor)	Response Rate
18-20	2
21-23	7
24-26	24
27-28	22
29-31	44
Total	99

Table 4. Distribution by age (lead pastor)

Age (Lead Pastor)	Response Rate
31-35	12
36-40	7
41-45	8
46-50	13
51-60	49
61+	10
Total	99

In Table 5, the size of the church (as reported on the church's most recent "Annual Church Profile") is displayed. The average church size in this study was 774.86

members, with a standard deviation of 971.91 members. The extremely large standard

deviation reflects a wide range of church size in this study (the range was 34 to 5,312

members). This reflects the variety of church size within the SBC as well, though this

study had a large number of 1,001+ member churches relative to the sample size (n=20,

20.2 percent of the sample).

Table 5. Church size

Church Size	Response Rate
< 100	5
101-200	13
201-400	25
401-500	15
501-1000	21
> 1001	20
Total	99

Table 6 displays the current church tenure for the lead pastor and the associate

pastor. The average current tenure for an associate pastor was 2.89 years, with a standard

deviation of 2.14 years (the range was 1 year to 11 years). The average current tenure for

a lead pastor was 9.7 years, with a standard deviation of 7.41 years (the range was 1 year

to 35 years).

Table 6. Current church tenure

Current Tenure	Associate Pastor	Lead Pastor
1-2 Years	52	16
3-5 Years	36	19
6-7 Years	6	14
8-10 Years	4	16
11-15 Years	1	12
16-20 Years	0	13
21+ Years	0	9
Total	99	99

Table 7 displays the overall ministry tenure for the lead pastor and the associate pastor. The average overall ministry tenure for lead pastors was 24.52 years, with a standard deviation of 10.83 years (range of 6 years to 47 years). The average overall ministry tenure for associate pastors was 5.43 years, with a standard deviation of 3.24 years (range of 1 year to 14 years).

Table 7. Overall ministry tenure

Overall Tenure	Associate Pastor	Lead Pastor
1-2 Years	25	0
3-5 Years	25	1
6-10 Years	46	18
11-15 Years	3	6
16-20 Years	0	12
21-25 Years	0	10
25+ Years	0	52
Total	99	99

Table 8 displays the education level of the lead pastor and the associate pastor. The question asked participants to identify their highest level of education *completed*. Associate pastors were mostly seminary or college graduates. A total of 40 had graduated college (40.4 percent), and 41 had graduated seminary (41.4 percent). There were 13 associate pastors who only had a high school diploma (13.1 percent), three who had a doctorate (3.22 percent), and two identified as "other" (2.15 percent). Lead pastors, on the other hand, tended to be more educated than their associate pastors. Among lead pastors, 50 had completed a doctoral education (50.5 percent), and 39 had completed seminary (39.4 percent). Of lead pastors, two only had a high school diploma (2.15 percent), and seven only had a college degree (6.45 percent), while one lead pastor described himself as "Other" (1.07 percent).

Table 8. Education level

Education Level	Associate Pastor	Lead Pastor
High School	13	2
College	40	7
Seminary	41	39
Doctoral	3	50
Other	2	1
Total	99	99

Table 9 displays the current ministry staff description of the associate pastor. The most popular designation was that of "Youth/Family Ministry" with 47.5 percent of respondents. Children's Ministry accounted for 3.03 percent of responses, Music Ministry with 13.1 percent, Education with 7.1 percent, and Administration/Executive with 5.1 percent. The category of "Combination/Other" accounted for 24.2 percent of responses.

Table 9. Current ministry staff position description—associate pastor

Description	Response Rate
Children's Ministry	3
Youth/Family Ministry	47
Music Ministry	13
Education	7
Administration/Executive	5
Combination/Other	24
Total	99

Table 10 displays the sample by state location. A total of 25 states were represented in this study, along with one church from a military installation overseas. The most popular states for participation were Texas (n = 16), Kentucky (n=11), and Georgia (n=9). The rest of the participating states ranged from 1 to 5 participants. The

states of Alaska, Arkansas, Connecticut, Delaware, Hawaii, Idaho, Indiana, Maine, Massachusetts, Minnesota, Montana, Nevada, New Hampshire, New Jersey, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, West Virginia, Wisconsin, and Wyoming were not represented in this study.

Table 10. Location of church

State	Response Rate
Alabama	6
Arizona	1
California	1
Colorado	2
Florida	4
Georgia	9
Iowa	2
Illinois	4
Kansas	1
Kentucky	11
Louisiana	4
Maryland	1
Michigan	1
Missouri	6
Mississippi	4
North Carolina	5
Nebraska	1
New York	1
Oklahoma	3
South Carolina	4
Tennessee	5
Texas	15
Virginia	4
Washington	3
US Military	1
Total	99

Table 11 displays the employment status of both the lead pastor and associate pastor. Volunteer ministers were precluded from this study to focus on those who were serving in ministry as vocation. Full-time ministers accounted for 89.4 percent of those who participated (n=177, 80 associate pastors, 97 lead pastors). Part-time or bi-vocational ministers accounted for 10.6 percent of those who participated (n = 21, 19 associate pastors, two lead pastors). Among associate pastors, 19.2 percent were bi-vocational, as opposed to 2.02 percent of lead pastors.

Table 11. Employment status

Status	Associate Pastor	Lead Pastor	Total
Part-Time/Bi-vocational	19	2	21
Full-Time	80	97	177
Total	99	99	198

Table 12 displays whether or not the associate pastor has a desire to become a lead pastor. Associate pastors who answered yes accounted for 34.3 percent of responses, those who said no accounted for 22.2 percent, and those who were undecided accounted for 43.4 percent of responses.

Table 12. Associate pastor desiring to be a lead pastor

Yes	34
Not Sure/Undecided	43
No	22
Total	99

A chi-square analysis of Table 12 yielded a significant finding, with a $X^2 = 6.727$ with df = 2, yielding a p-value of 0.0346. This shows that among associate pastors, it was unclear whether or not they aspired to be a lead pastor, as the p-value is less than the standard amount of 0.05. Some conclusions and application will be given to this in chapter 5.

Table 13. Chi-square analysis of career expectations

Response	Observed	Expected	Total
Yes	34	33	67
No	22	33	55
Not Sure	43	33	76
Total	99	99	198
$X^2 = 6.727$	df = 2	$p = 0.0346$	

Summary of Findings

The primary research question of this study was, what was the relationship, if any, between the associate pastor's self-perceived leadership development and the lead pastor's perceived leadership development of the associate pastor?

SLPI Findings

Table 14 is the associate pastor's self-perception of his leadership development. Each of the five practices outlined in the SLPI is presented with its mean score and standard deviation. The Pearson-r correlation coefficient for the associate pastor's self-perceived leadership development and the lead pastor's perceived leadership development of the associate pastor is $r = 0.02$. There exists a very weak, positive relationship between the lead pastor's perception of the associate's leadership development and what the associate pastor self-perceives for his leadership development. In ranking the scores and comparing where associate pastors rated their perceived leadership development and their lead pastor's perception of the associate pastor's leadership development, the average distance between the two ratings was 13.81 points with a standard deviation of +/- 10.77 points. The ranking position of the total SLPI scores had an average difference of 28.97 places.[2] The variance for the lead pastor's total score on the SLPI for his perception of

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[2]In other words, if an associate pastor's self-perception of his leadership development resulted in a score than was in the 50th position on a ranking of the scores in this sample, the lead pastor could have him anywhere from 21st to 79th position on the ranking. The standard deviation for these rank-order differences was 21.63, demonstrating that the scores had little consistency.

the lead pastor's leadership development was 215.25, and the variance for the associate

pastor's self-perception of his leadership development was 108.74. This should be

expected given the low correlation relationship between the two variables.

Table 14. Associate pastor self-perception of leadership development

Practice 1	Modeling Way - Self	Modeling Way -Self s
Score	3.90	0.47
Practice 2	Inspire Shared Vision - Self	Inspire Shared Vision - Self s
Score	3.98	0.52
Practice 3	Challenge Process - Self	Challenge Process - Self s
Score	3.91	0.53
Practice 4	Enable Others- Self	Enable Others - Self s
Score	4.13	0.45
Practice 5	Encourage Heart - Self	Encourage Heart - Self s
Score	3.86	0.55
SLPI Total	SLPI Self	SLPI Self s
	118.66	11.86

Table 15 is the lead pastor's perception of the leadership development of the

associate pastor. Each of the five practices outlined in the SLPI is presented with its

mean score and standard deviation. The lead pastor is considered the "Other" in the

SLPI, and the associate pastor is considered the "Self" in the assessment.

Table 15. Lead pastor perception of associate pastor's leadership development

Practice 1	Modeling Way – Other	Modeling Way –Other s
Score	4.15	0.57
Practice 2	Inspire Shared Vision – Other	Inspire Shared Vision - Other s
Score	4.12	0.61
Practice 3	Challenge Process – Other	Challenge Process - Other s
Score	3.97	0.66
Practice 4	Enable Others- Other	Enable Others - Other s
Score	4.25	0.54
Practice 5	Encourage Heart - Other	Encourage Heart – Other s
Score	4.25	0.54
SLPI Total	SLPI Other	SLPI Other s
50	122.77	15.79

Table 16 is a comparison between the SLPI scores as the associate pastor's answer to the demographic question, "Do you aspire to one day become a lead pastor?" No significant correlations were found between the two scores on the SLPI instrument. Of note, the variance among associate pastors who were certain they desired to be a lead pastor was much lower than the variances for the other two categories. Table 17 is a representation of the two-way ANOVA, which did not yield any significant findings on the comparison of SLPI scores and career expectations.

Table 16. Comparison between SLPI scores and career expectations

	SLPI Self mean	SLPI Other mean	Variance	Pearson r	T-test
Yes	121.29	123.24	141.9	0.011	0.506
Not Sure/Undecided	117.21	120.49	223.94	0.158	0.279
No	117.41	126.50	231.95	-0.226	0.077

Table 17. Two-way ANOVA of SLPI scores and career expectations

Source	SS	df	MS	F	P
Rows	530.41	2	265.21	1.36	0.2591
Columns	836.61	1	836.61	4.31	0.0392
R x C	367.71	2	183.86	0.95	0.3886
Error	37311.86	192	194.33		
Total	39046.59	197			

When considering the generational categories of lead pastors, Baby Boomers rated their associate pastor's leadership development slightly lower than their Generation-X counterparts. This is represented in Table 18 (Generation-X), and Table 19 (Baby Boomer). Baby Boomers (n = 50) had an overall mean of 124.28 with a standard deviation of 16.07, and a variance of 258.16. Generation-X (n = 49) lead pastors had an overall mean of 121.22 with a standard deviation of 15.51, and a variance of 240.59. A two-tailed t-test of the means yielded a value of 0.34, which is greater than the threshold of 0.05 for statistical significance.

Correlation values between the five leadership practices as perceived by the associate pastor and lead pastor were: -0.005 for Modeling the Way, 0.06 for Inspiring a Shared Vision, 0.14 for Challenging the Process, 0.08 for Enabling Others, and 0.14 for Encouraging the Heart. As with the total SLPI score, there is a weak, insignificant relationship between the lead pastor's perception and the associate pastor's perception of the associate pastor's leadership development, except for Modeling the Way, which had a very weak and insignificant negative correlation.

A one-way ANOVA analysis on the means of the SLPI Total for Associate Pastors, Baby-Boomer Lead Pastors, and Generation-X lead pastors yielded F (2, 195) = 2.77, p = 0.065. The p value was greater than the accepted threshold of 0.05, so this data was statistically insignificant. A Tukey post-hoc test yielded a significant finding at the P < 0.01 level between Millennial associate pastors and Generation-X lead pastors. For the Modeling the Way category, the one-way ANOVA analysis yielded F (2, 195) = 7.06, p = 0.001. A Tukey post-hoc test yielded a significant finding at the 0.05 level between Millennial associate pastors and Baby Boomer lead pastors. For Inspiring a Shared Vision, the one-way ANOVA analysis yielded F (2, 195) = 2.26, p = 0.11. A Tukey post-hoc test yielded a significant finding at the P < 0.01 level for the relationship between Millennial associate pastors and Generation-X lead pastors, but non-significant findings

for Millennial associate pastors and Baby Boomer lead pastors. For Challenging the Process, a one-way ANOVA analysis yielded $F (2, 195) = 0.73$, $p = 0.48$. A Tukey post-hoc test yielded a significant finding between Millennial associate pastors and Generation-X lead pastors at the 0.05 level, but non-significant findings with Baby Boomer lead pastors. For Enable Others to Act, a one-way ANOVA yielded $F (2, 195) = 12.82$, $p = < 0.001$. A Tukey post-hoc test yielded significant findings at the < 0.01 level for both Generation-X and Baby Boomer lead pastors. For Encourage the Heart, a one-way ANOVA yielded $F (2, 195) = 1.73$, $p = 0.18$. A Tukey post-hoc test yielded a significant finding between Millennial lead pastors and Generation-X lead pastors at the 0.05 level. For Encourage the Heart, a one-way ANOVA yielded $F (2, 195) = 12.82$, $p = <0.0001$. A Tukey post-hoc test yielded significant findings at the $P < 0.01$ level for Millennial associate pastors and both Generation-X and Baby Boomer lead pastors.

Table 18. Gen-X lead pastor perception of associate pastor's leadership development

Practice 1	Modeling Way – Other	Modeling Way –Other s
Score	4.23	0.54
Practice 2	Inspire Shared Vision – Other	Inspire Shared Vision - Other s
Score	4.19	0.58
Practice 3	Challenge Process – Other	Challenge Process - Other s
Score	4.03	0.66
Practice 4	Enable Others- Other	Enable Others - Other s
Score	4.28	0.55
Practice 5	Encourage Heart - Other	Encourage Heart – Other s
Score	4.28	0.55
SLPI Total	SLPI Other	SLPI Other s
N = 49	124.35	15.92

Table 19. Baby Boomer lead pastor perception of
associate pastor's leadership development

Practice 1	Modeling Way – Other	Modeling Way –Other s
Score	4.08	0.60
Practice 2	Inspire Shared Vision – Other	Inspire Shared Vision - Other s
Score	4.05	0.63
Practice 3	Challenge Process – Other	Challenge Process - Other s
Score	3.91	0.65
Practice 4	Enable Others- Other	Enable Others - Other s
Score	4.23	0.54
Practice 5	Encourage Heart - Other	Encourage Heart – Other s
Score	4.23	0.54
SLPI Total	SLPI Other	SLPI Other s
N = 50	121.22	15.67

PMCQ Findings

The researcher also sought to look at the ranking and perceptions of pastoral competencies as presented in the PMCQ instrument. Table 20 is the ranking of the top ten pastoral competencies as perceived by the associate pastor, with the mean score of each competency. Table 21 is the ranking of the top ten pastoral competencies as perceived by the lead pastor, with the mean score of each competency provided.

A Pearson-*r* correlation of 0.894 was observed by the researcher looking at all lead pastor responses and all associate pastor responses (n =99), demonstrating a strong relationship between the perceptions of necessary pastoral competencies between lead pastors and associate pastors. However, a two-tailed t-test of 0.62 was observed, which is greater than the threshold of 0.05, therefore the findings of the PMCQ are statistically insignificant.

Table 20. Associate pastor and necessary competencies

Rank	Competency	Score
1	Build and maintain staff morale (espirit de corps)	5.19
2	Plan and initiate change (when needed) effectively and so as to minimize alienating members of the congregation	5.13
3	Involve the existing staff and lay leadership in the process of developing a mission or purpose statement	5.06
4	Develop and keep up-to-date a mission or purpose statement that identifies the reason for the existence of the church (e.g. develop and articulate a vision or "scenario" for the future)	4.94
4	Make decisions and give clear, concise direction to the work of paid/volunteer staff	4.94
6	Participate with the governing body of the church in defining individual qualifications required for each staff and leadership position	4.90
7	Work to create harmony of all activities to facilitate achieving goals and objectives	4.77
8	Develop and administer a leadership training program designed to provide an ever- increasing number of potential leaders	4.75
8	Understand and use knowledge of power and authority effectively	4.75
8	Create an environment where independent thought is encouraged and occasional failure accepted	4.75

Table 21. Lead pastor and necessary competencies

Rank	Competency	Score
1	Build and maintain staff morale (espirt de corps)	5.36
2	Plan and initiate change (when needed) effectively and so as to minimize alienating members of the congregation	5.11
3	Assist in recruiting, selecting, training, and developing staff, lay leadership, board and committee members, and volunteers	5.05
4	Budget the allocation or resources, both financial and otherwise, required to support approved programs	4.97
5	Work to create harmony of all activities to facilitate achieving goals and objectives	4.91
6	Create an environment where independent thought is encouraged and occasional failure accepted	4.88
7	Plan and use time effectively in setting priorities for the workload	4.84
7	Make decisions and give clear, concise direction to the work of paid/volunteer staff	4.84
8	Understand and apply skills of conflict management to resolve differences and encourage independent thought	4.83
10	Involve the existing staff and lay leadership in the process	4.83

	of developing a mission or purpose statement	

Table 22 is the top ten pastoral competencies as perceived by Baby Boomer lead pastors.[3] Table 23 is the top ten pastoral competencies as perceived by Generation-X lead pastors.[4] The correlation between the associate pastor's perception of necessary pastoral competencies and the Generation-X lead pastors was 0.897, showing a strong correlation between the two perceptions of pastoral competencies. However, the two-tailed t-test yielded a value of 0.9369, making the relationship statistically insignificant. The correlation between the associate pastor's perception of necessary pastoral competencies and the Baby Boomer's perceptions was 0.8719, showing a strong correlation. However, a two-tailed t-test yielded a value of 0.34, making the relationship statistically insignificant.

A one-way ANOVA was used to test for differences in the perception of necessary pastoral competencies among the three generational categories (Millennial, Generation-X, and Baby Boomer). The perceptions of necessary pastoral competencies along the Strategic Pathfinding category were significant, $F(2, 189) = 3.19$, $p = 0.04$. Tukey post-hoc comparisons of the three groups indicate that there was a significant finding between the Millennials and Baby-Boomer lead pastors. For the Operational Pathway category, $F(2, 189) = 1.11$, $p = 0.33$. The Tukey post-hoc comparison yielded a significant finding between Millennial associate pastors and Baby Boomer lead pastors at the 0.05 level. For the Interpersonal Skills category, $F(2, 189) = 0.18$, $p = 0.84$. The Tukey post-hoc comparison yielded a significant finding at the 0.05 level between the Millennial associate pastors and the Baby Boomer lead pastors. For the Staffing category,

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[3]For the purposes of this table, the Baby Boomer age bracket was determined by using the definition in chapter 1 in terminology (1943-1960), ages 53 to 70.

[4]For the purposes of this table, the Generation-X age bracket was determined by using the definition in chapter 1 in terminology (1961-1981), ages 32 to 52.

a one-way ANOVA yielded F (2, 189) = 0.2, p = 0.82. The Tukey post-hoc comparison

yielded a significant finding at the 0.05 level between the Millennial associate pastor and

the Baby Boomer lead pastor. For the Directing category, a one-way ANOVA yielded F

(2, 189) = 0.31, p = 0.73. The Tukey post-hoc comparison yielded a significant finding at

the 0.05 level between Millennial associate pastors and Baby Boomer lead pastors. For

the Controlling category, a one-way ANOVA yielded F (2, 189) = 1.27, p = 0.28. The

Tukey post-hoc comparison yielded a significant result at the 0.05 level between the

Millennial associate pastors and the Baby Boomer lead pastors.

Table 22. Lead pastor and necessary competencies (Baby Boomer)

Rank	Competency	Score
1	Build and maintain staff morale (espirt de corps)	5.37
2	Plan and initiate change (when needed) effectively and so as to minimize alienating members of the congregation	5.12
3	Assist in recruiting, selecting, training, and developing staff, lay leadership, board and committee members, and volunteers	4.96
4	Involve the existing staff and lay leadership in the process of developing a mission or purpose statement	4.94
4	Understand and apply skills of conflict management to resolve differences and encourage independent thought	4.94
6	Budget the allocation or resources, both financial and otherwise, required to support approved programs	4.92
6	Work to create harmony of all activities to facilitate achieving goals and objectives	4.92
8	Create an environment where independent thought is encouraged and occasional failure accepted	4.86
9	Plan and use time effectively in setting priorities for the workload	4.82
10	Make decisions and give clear, concise direction to the work of paid/volunteer staff	4.80
10	Participate with the governing body of the church in defining individual qualifications required for each staff and leadership position	4.80

Table 23. Lead pastor and necessary competencies (Generation X)

Rank	Competency	Score
1	Build and maintain staff morale (espirit de corps)	5.38
2	Assist in recruiting, selecting, training, and developing staff, lay leadership, board and committee members, and volunteers.	5.15
3	Plan and initiate change (when needed) effectively and so as to minimize alienating members of the congregation.	5.10
4	Budget the allocation or resources, both financial and otherwise, required to support approved programs.	5.02
5	Make decisions and give clear, concise direction to the work of paid/volunteer staff.	4.89
5	Work to create harmony of all activities to facilitate achieving goals and objectives.	4.89
5	Create an environment where independent thought is encouraged and occasional failure accepted.	4.89
8	Plan and use time effectively in setting priorities for the workload.	4.87
9	Participate with the governing body of the church in defining individual qualifications required for each staff and leadership position.	4.83
10	Adjust plans and take corrective action to put activities or programs back on target when required.	4.81

Evaluation of the Research Design

The purpose of this research study was to analyze the relationship between a younger associate pastor's self-perception of his leadership development and his older lead pastor's perception of the associate pastor's leadership development. The primary instrument was the Student Leadership Practices Inventory, which was designed as a research tool for gauging leadership in students. The Pastoral Management Competencies Questionnaire was also included in this chapter to display that there are generational differences between older and younger pastors in which pastoral competencies are most important for effective ministry.

This study was marked by several strengths and weaknesses. In terms of strengths, the study used reliable instrumentation to analyze the perceived leadership

development of associate pastors. The SLPI instrument has long been used for developing/emerging leaders, and has precedent for ministry preparation. Boersma's inventory of pastoral competencies also has been proven a reliable tool for understanding perceptions of necessary pastoral competencies. Another strength of this study was the delivery method of the survey invitations. Though it did not yield a significant sample, the relative cost to distribute was very low and thus could be replicated at a significant cost advantage over mailing survey invitations.

A major weakness of this study was a comprehensive, single instrument to measure particular skills and the influence the lead pastor had in the development of the associate pastor along those particular competencies. An instrument like this would provide a single tool for researchers to look at the development of associate pastors along individual and grouped competencies. Another major weakness of this study was the lack of a usable sample. Though the researcher made every effort to secure 381 participating churches, it did not happen. Further clarification and explanation will be made in chapter 5 to improve on the research design for future studies.

CHAPTER 5

CONCLUSIONS

This study sought to examine the perceived leadership development of Millennial associate pastors in Southern Baptist Convention (SBC) churches as they are discipled by their older lead pastor. This chapter will give conclusions for this research study, bring out principles and practices from the follow-up interviews with a sampling of churches, and provide recommendations for practice. From the quantitative data analysis, a few significant findings could be observed from the relatively small sample size (n = 99). The following are conclusions inferred from the significant findings in the data.

Summary of Major Findings

Table 13 in chapter 4 shows the findings of career expectations of associate pastors. The *p* value for this table is 0.0346, thus the table yielded a significant finding. In essence, the conclusion for this data is that it is likely that many young ministers serving in SBC churches are unsure of their future career plans, most notably if they aspire to eventually become a lead pastor. While not a majority, more associate pastors were unsure than those who were confident they desired to be a lead pastor. Implications for this will be discussed later in this chapter.

In the overall total SLPI, the significant finding of a relationship at the 0.01 level between Millennial associate pastors and Generation-X (age 33 to 52 in this study). There was no significant relationship between the Millennial associate pastor and the Baby Boomer (age 53 to 68 in this study). A conclusion to draw from this is that there is a similarity in perspective for leadership development between these two generations, which yielded a similar perception of the associate's leadership development. These

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findings seem to suggest that the Generation-X lead pastors are more attuned to their associate pastor and where he is as a developing leader. Table 22 lays out the five exemplary practices in the Student Leadership Practices, with a description of each practice and how it is applied.[1]

Table 24. Five exemplary practices

Model the Way	Leaders establish principles concerning the way people (constituents, peers, colleagues, and customers alike) should be treated and the way goals should be pursued. They create standards of excellence and then set an example for others to follow. Because the prospect of complex change can overwhelm people and stifle action, they set interim goals so that people can achieve small wins as they work toward larger objectives. They unravel bureaucracy when it impedes action; they put up signposts when people are unsure of where to go or how to get there; and they create opportunities for victory.
Inspiring a Shared Vision	Leaders passionately believe that they can make a difference. They envision the future, creating an ideal and unique image of what the organization can become. Through their magnetism and quiet persuasion, leaders enlist others in their dreams. They breathe life into their visions and get people to see exciting possibilities for the future.
Challenging the Process	Leaders search for opportunities to change the status quo. They look for innovative ways to improve the organization. In doing so, they experiment and take risks. And because leaders know that risk taking involves mistakes and failures, they accept the inevitable disappointments as learning opportunities.
Enable Others to Act	Leaders foster collaboration and build spirited teams. They actively involve others. Leaders understand that mutual respect is what sustains extraordinary efforts; they strive to create an atmosphere of trust and human dignity. They strengthen others, making each person feel capable and powerful.
Encourage the Heart	Accomplishing extraordinary things in organizations is hard work. To keep hope and determination alive, leaders recognize contributions that individuals make. In every winning team, the members need to share in the rewards of their efforts, so leaders celebrate accomplishments. They make people feel like heroes

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[1]The Leadership Challenge, "The Five Practices of Exemplary Leadership Model," http://www.leadershipchallenge.com/About-section-Our-Approach.aspx (accessed September 2, 2013).

When looking at the sub-categories in the SLPI, there were some significant findings. In the Modeling the Way category, the relationship was significant at the 0.001 level, with significant findings for Baby Boomer lead pastors. The older generation seems to be on the same page as the associate pastors as it relates to these objectives, as they set goals and establish standards. In the Inspiring a Shared Vision, a significant finding at the < 0.01 level was found for the relationship between Millennial associate pastors and Generation-X lead pastors. Again, it seems that these two generations seem to be along the same perspective as to visionary leadership rather than a results-based approach. In Challenging the Process, again Millennial associate pastors yielded significant relationships between their perception and the Generation-X lead pastors. An innovative process seems to be in line with the generational profile of Generation-X described in chapter 2. For Enable Others to Act, a significant relationship was found between Millennial associate pastors and both Generation-X and Baby Boomer lead pastors. For Encourage the Heart, a significant relationship was found between Millennial associate pastors and Generation-X lead pastors at the 0.05 level. Overall, these sub-categories demonstrate that Generation-X lead pastors tend to be on similar perspective with their associate's leadership development. This also shows that, in some ways, there are more generational similarities with Millennials and Baby Boomers than would be anecdotally assumed. It also seems that Millennials do have more in common with Generation-X in terms of leadership development perception. These intergenerational partnerships show that it is possible for different age-groups to come together behind a common goal, and the SLPI instrument with its five categories of exemplary leadership practices provide a tangible and practical way for leaders to be developed on a church staff. Further implications for application will be discussed.

The overall lack of conclusive findings in the quantitative analysis, though disappointing, can be attributed to a number of factors. The first is the lack of a significant sample size. The goal of this study was to use a sample of 381 ministry team

pairs, and the quantitative analysis yielded 99 usable teams. The second is the tremendous variance in the self-perceived leadership development of the associate pastors and the other-perceived leadership development as provided by the lead pastor. The inference from this is two-fold: either the lead pastor and associate pastor are on different perspectives, or they do not know each other as well as they thought. As will be demonstrated below in the interviews, with one anomaly as an exception, the ministry teams demonstrated a significant friendship and personal relationship with one another in circumstances where there was a high level of perceived leadership development.

Follow-Up Interviews

The interview process was developed from a modified Delphi process with the use of an expert panel of pastoral ministry leaders and field-testing to assist the researcher in developing the interview. Selection for participation in the interview was difficult to develop. Ranking the total scores of the SLPI for the associate pastor and lead pastor resulted in a mean difference of 28.97 positions, with a standard deviation of 21.63. In other words, there was a great disparity between how lead pastors perceived their associate pastor's leadership development and how the associate pastor self-perceived his leadership development. Of the 99 responses, 48 rated their associate lower than the associate had perceived himself (with an average rank difference of 28.97, range from 1 to 98, and an average score difference of 13.81 with a standard deviation of 10.77). In order to develop a pool of interview candidates, the criterion of contacting churches that had *both* the lead pastor and associate pastor ranking above the median position (46) was developed. Had there been more congruency between the associate pastors and lead pastors (only 23 ranked within ten positions of each other), a more critical method could have been developed. This criterion allowed for the researcher to make contact with churches who, on the whole, had a very high level of leadership development perceived on the church staff. Of the 24 churches contacted, 5 agreed to participate within the researcher's time frame, 3 more agreed but not within the timeframe, 3 declined to

participate further, and 13 failed to respond. The transcripts of the 5 interviews in their entirety are in Appendix 6.

There were four main categories for the questions in the interview protocol, which are also listed in Appendix 4. These are: The competency growth of the associate pastor, the dynamics of the discipling relationship, the balance of personal and professional elements in the relationship, and the generational differences between the lead and associate pastors.

**The Competency Growth
of the Associate Pastor**

The associate pastor's growth as an effective minister was a goal for all of the lead pastors who were interviewed, but one dynamic stood out from Interview 3 (a mega-church in Louisiana). In that church, there was a concerted effort by the lead pastor to screen the associate pastor before he came on staff, to vet out any character or competency issues that would be a distraction later. This preemptive intentionality led to a very apparent high level of trust and freedom for the lead pastor to give the associate more responsibility in the church.

Another trend observed in the interviews was that lead pastors were willing to share the pulpit and give their associate pastors opportunities to minister outside their specialty (for most in a youth/student ministry). All the lead pastors stated that they allowed the associate to fill in the preaching role in their absence (and some even if the lead pastor was not out of town), and two were intentional in the creation of contemporary worship venues allowing the associate pastor a more central and visible leadership role. Almost all the lead pastors allowed their associate to take an active role in the overall ministry of the church, to participate in the long-term, strategic aims of the church, and to carry out the pastoral care and administrative aspects of the ministry. Each of the associate pastors specified that he desired to one day become a lead pastor, and many of the lead pastors said this motivated them to work with their associate pastor to prepare them for

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the lead pastor role by seeing what that position experiences on a regular basis.

Because of the high level of competency and trust the lead pastors had in their associate pastors, there was a lot of freedom and flexibility for the associate to lead their particular area. This led to most of the lead pastors to entrust their associate pastor to give an honest self-assessment of themselves for their performance assessment. The lead pastors were highly engaged with their associate pastors, but allowed them the opportunity to self-diagnose areas of concern and improvement in their ministry before the lead pastor gave his input. Most of the lead pastors specified that they did not recognize many glaring weaknesses in their associate pastor. This should be expected, given that the interviews were conducted with high-performing ministry teams.

Specific goals were not addressed by any of the ministry teams at the beginning of the associate pastor's tenure at the church, except in Interview 5. There were discussions of goals, but only one church made a focused effort to write out goals and performance appraisals on a yearly basis.

Each team was asked to give their most important pastoral competencies for effective pastoral ministry. Overall, most of the teams mentioned the importance of relationships, communication, a deepening personal devotional life, and time-management as important ministry competencies.

**The Dynamics of the Discipling
Relationship**

Apart from the one anomaly in the interviews, the personal friendship between the lead pastor and associate pastor was apparent in the interviews. The ministry teams demonstrated a concern for one another, even beyond the ministry context. One ministry team made an effort to fish together on a regular basis, and others made a point to communicate regularly through e-mail and social media, or by regularly getting lunch to spend time outside the office. One older pastor made the comment that "I see him in a lot of ways more like a son than anything else," which fits the description Paul has for

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Timothy in the Pastoral Epistles.

The relationships were also very informal with regard to the discipling relationship, happening on a more ad-hoc basis in the church office. The lead pastor was accessible to the associate pastor, with four of the teams going so far as to describe the office having an "open door policy." This informality did not remove an intentional effort by the lead pastor to develop the associate pastor. Only one church did a formal evaluation process, but in the other cases (apart from the anomaly in Interview 2), the lead pastor seemed to have a comprehensive understanding of what their associate pastor was doing and how he fit in the overall church vision.

The lead pastors in the interviews all noted that their leadership style was not one that micro-managed the associate pastor. Words such as "equip," "empower," "enable," and "encourage" were used to describe the lead pastor's role in the relationship. One pastor noted that his style of leadership was, in a lot of ways, similar to the process of Situational Leadership, where the leader takes a more active role early in the follower's development but later moves to a position of delegation. Many of the lead pastors viewed themselves as mentors in their associate pastor's life, which again should be expected given the high level of perceived leadership development on these ministry teams.

The Balance of Personal and Professional
Elements in the Relationship

All of the respondents made it very clear that in their staff structure, family was not to be sacrificed on the altar of ministry. Each lead pastor said they he encouraged his associate to make sure that things were taken care of at home first. All of them were clear that flexibility for family commitments was key. One went so far as to say he works to intentionally model that before his staff before expecting them to do likewise. Three of the associate pastors stated that they were part-time at their church, and with that came a lesser expectation to always be available because of balancing other jobs, school, and family. Two churches included family commitments and family health

in their performance appraisal, and part of the associate pastor's job performance depended on how he was leading his family.

Character was also a major concern for the lead pastors, and the lead pastors encouraged this in their associates by the practice of spiritual disciplines (Bible reading, prayer, fellowship). The phrase, "above reproach" was frequently used by the lead pastors to describe their goal for the associate. Also, there were protections built into the office and staff culture to help protect character, such as not meeting alone with a woman or for that matter giving a ride to a teen girl or other potentially compromising situation. One church, Interview 3 in Louisiana, made it very clear that their hiring process was extensive to avoid any potential character pitfalls. The lead pastor used cased studies, from his experience in ministry contexts, to work through possible scenarios the associate pastor may find himself in during his ministry career. Again, the lead pastors exhibited a great trust in their associate, but this trust factor was not enough to warrant a lackadaisical approach to character.

The Generational Differences between
the Lead Pastor and Associate Pastor

Most of the ministry teams stated that they believed their generation had some effect on how they viewed the role of a pastor, with two of the lead pastors stating that during their younger years church growth and building projects were the marks of an effective ministry. They also noticed that with the associate pastors were more concerned with the health and purity of the church, emphasize the task of preaching, and were influenced by the mega church conference-speaker success stories. In Interview 1, the lead pastor noted how over the years he had changed to a desire to see more heart change, which he noted was difficult to measure, but it was still a goal. One lead pastor stated that expectations were something he wanted to work on with his associate, and taught him to embrace the phrase "one person at a time." Patience was something that the older pastors noted they had to work on with their associate pastors. One associate pastor, from church

3, stated that he believed it was "more important to spend time learning from the guys who have done it before, made the mistakes, learned from them, and can teach us how to avoid them." The associate pastors also stated that they appreciated the wisdom and experience their older colleagues had and worked to incorporate this wisdom into their ministry. Another lead pastor made the point, "I try to remember where I was when I was 30 and starting out, and how different things were then, and it keeps me from being aloof from what is on their mind."

Overall, the perception of bringing together mixed generations on the staff was regarded as a very positive experience. The lead pastors said that the younger families attending their churches and the younger pastors on the staff caused them to have to stretch outside what they were comfortable with. One lead pastor credited his younger staff with his ability to still be able to relate to younger generations. Within the staff meetings, sometimes there would be some clash as a result of generational expectations, but all the ministry teams had a very transparent and free culture to allow for discussion on ministry. Most of the associate pastors served as their lead pastor's technology coach, teaching them about social media and what other trends were being used by churches digitally. The lead pastors also recognized their limitations in understanding the Millennial culture, and in cases where a contemporary worship venue was launched, delegated the primary leadership to their associate pastor. The lead pastors still maintained a presence and occasionally preached, but they recognized the potential of their younger associate pastor to make a lasting impact.

Contribution to Precedent Literature

This study offers several contributions to the precedent literature base. In one respect, the limited sample size of this study precludes many definitive conclusions from being established. However, the study did demonstrate that the SLPI instrument does provide a way of measuring perceived leadership development through the 360 analysis

between the lead pastor and associate pastor. This lends support to the perception that a mentoring/discipling relationship with an older leader can provide a stabilizing factor in the younger leader's life, which affects the current organization and future opportunities for the younger leader.[2] Busenitz upheld this support structure when he stated that effective pastoral ministry is learned beyond the job training, and extends into the development of the whole person under the careful leadership of a mentoring older pastor.[3]

This study also contributed a significant finding that there are generational connections with perceptions of pastoral competencies, in particular the finding that Millennials had a similar perspective of necessary competencies with the older Baby Boomer generation. As Davis found, older and younger pastors may have different perceptions of the most important aspects of pastoral ministry, and this can affect the dynamics of the relationship as they play out in daily interaction.[4] The weight from the precedent literature lends that these different perceptions can lead to a disconnect in values, which in turn causes the Millennial associate pastor and the older lead pastor to not prioritize or implement a discipling relationship for the Millennial's growth. This ran counter to the ultimate conclusion of the SLPI analysis, which found a greater similarity between Millennial associate pastors and Generation-X lead pastors. Carroll gives the implication for this relationship, that the enthusiasm and optimism of younger employees

[2]Daryl Smith, "Mentoring: The Opportunity to Leave a Legacy," in *Preparing for Ministry: A Practical Guide to Theological Field Education*, ed. George Hillman (Grand Rapids: Kegel, 2008), 112-13. Joyce Fletcher, "The Relational Practice of Leadership," *Advancing Relational Leadership Research: A Dialogue among Perspectives* (Charlotte, NC: Information Age, 2012): 85.

[3]Irvin Busenitz, "Training for Pastoral Ministry," in *Rediscovering Pastoral Ministry: Shaping Pastoral Ministry with Biblical Mandates*, ed. John MacArthur (Nashville: Thomas Nelson, 1995), 128.

[4]Scott Davis, "A Comparative Analysis of Younger and Older Pastors' Perception of Leadership" (Ed.D. diss., The Southern Baptist Theological Seminary, 2006), 103-04.

can be mixed with the seasoned experience of the older coach to provide an effective

venue for leadership development.[5]

The bulk of the significant contributions of this study come from the interviews

conducted with the successful ministry teams. In those interviews, it was shown that the

most effective ministry teams for leadership development take an active role in the

associate pastor's development, are committed to the development of personal character

and professional competencies, and are committed to delegating additional responsibilities

to the high-performing associates. As Adair noted, this model of apprentice-based

leadership development can provide a very effective form, in that the relationship that

forms between the two parties is the key to the successful development of the younger

leader.[6] Holesapple affirms what was observed in the quantitative data and reinforced in

the qualitative analysis: pastors desire and value the intentional development of leaders

but do not put it into practice.[7]

With a larger sample size, future studies could potentially have a much greater

impact on the precedent literature. Another area of future contribution could come from

the development of an instrument specifically designed for the associate pastor to take that

measures his perception of his lead pastor's impact on particular ministry competencies.[8]

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[5]Tom Carroll, "The Next Generation of Leading Teams," *Kappan* 91 (2009): 8-9.

[6]John Adair, *How to Grow Leaders: The Seven Key Principles for Effective Leadership Development* (Philadelphia: Kogan Page, 2005), 1696, Kindle.

[7]James Holesappe, "A Study of the Correlation between Pastoral Theology of Discipleship and Selected Practices in the Local Church" (Ed.D. diss., The Southern Baptist Theological Seminary, 2005), 128-29. The data in this study seemed to reveal an incongruency between what pastors desire to develop in other leaders, and what is actually practiced as the pastor develops those under his leadership. The variance in scores, the differences in ratings, and the lack of any relationship between lead pastor observation and associate pastor perception demonstrated that effective leadership development, though a desire for pastors, is not a major priority or regular practice.

[8]Aukerman, Boersma, Hopwood, Schorr, and others have developed lists of necessary pastoral competencies as determined by seminary faculty, pastors, or church members. However, all of these ranked perceived importance, rather than the progression

As Kouzes and Posner propose, leadership skills can be learned, strengthened, honed, and enhanced by anyone who has the desire to continually practice these skills and receive feedback from a coach who serves as a role model.[9] An instrument that would measure specifically what would be of most importance for an associate pastor functioning in a church setting would allow a more precise analysis of leadership development in Christian ministry.

A final approach to develop future studies would be the specific targeting of a demographic through a conference or other gathering of ministry leaders rather than relying on third parties to adequately communicate the study needs. Many of the e-mails the researcher sent were never answered or acted upon, which proved to be a very inefficient way of gathering data.

Overall, this study adds to the corpus of literature on leadership development by looking at observable leadership skills in the SLPI instrument, though the quantitative analysis demonstrates (by the variance of the scores) that lead pastors and their associate pastors are not communicating on the same perspective with regard to the associate pastor's leadership development. This study also adds to the corpus of literature on pastoral competencies by exploring the relationship between mixed generations and perceptions of necessary competencies.

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Recommendations for Practice

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Recommendations for practice from this study are largely directed to the implementation within the local church. The same categories for developing the interview questions will be used to develop recommendations for practice of this study.

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in growth from a beginning point to an ending point in an employment/ministry setting.

[9]James Kouzes, and Barry Posner, *The Leadership Challenge*, 4th ed. (San Francisco: Jossey-Bass, 2002), 388.

The Competency Growth
of the Associate Pastor

The first recommendation for the competency growth of the associate pastor is to regularly practice self and other assessments of the associate pastor's growth. This can be done in the form of a performance appraisal, a quarterly meeting, or some other form of regular communication about the associate pastor's strengths, weaknesses, and areas of improvement. Within these assessments, a specific course of action needs to be laid out, where the associate pastor is clear on what will be expected of him to improve in particular competency areas. These assessments should be completed at regular intervals and seek to produce a well-rounded and fully capable minister in the associate pastor. This assessment can be formal, such as a survey on pastoral skills, or be more open-ended and allow for the lead pastor and associate pastor to shape the discussion of what is most important for effective pastoral ministry.

Another recommendation for practice is for the lead pastor to assess the associate pastor's long-term career goals. Many of the associate pastors who participated in this study did not know if they aspired to become a lead pastor in the future. This provides an opportunity for the lead pastor to help the associate discern his long-term calling and the unique gift set given by God. Should the associate pastor desire to one day become a lead pastor, the lead pastor should give as many opportunities as possible for the associate pastor to hone the skills a lead pastor needs, to observe what the lead pastor does on a daily basis, and to participate in church-wide decisions that do not directly affect the associate pastor's ministry responsibility.

The Dynamics of the Discipling
Relationship

It is inescapable to say that the most important dynamic of the relationship is to actually have one: to take the time to get to know one another on both a personal and professional level. The highly successful ministry teams very obviously had a solid friendship outside of the office, whereas many of the study participants appeared to not

know one another well.

Another recommendation for practice is to lay out the terms and expectations of the discipling relationship. Informality does not necessarily mean that there is a laissez-faire approach to the relationship. The lead pastor should sit down with the associate pastor and ask for what specific goals and objectives he would like to see as a result of the lead pastor's investment in his life. This intentionality can take on the form of blocking time. In one of the field test churches, the lead pastor regularly blocks off time for each of his associate staff to sit down with him and work on ministry goals, personal character, and church-wide objectives. This time needs to be regular, and in many ways it needs to be a protected time for the associate pastor and the lead pastor to dialogue, whether in the office, over lunch, or any other context.

The Balance of Personal and Professional
Elements in the Relationship

In this category, family and character are the two most significant areas of application. The personal side of ministry is different from many other professions because of the double-sided standard of teaching *and* lifestyle reflected in the Pastoral Epistles and James. Following are suggestions for pastoral teams to begin to develop a healthy approach to personal and professional balance in the lives of staff ministers.

For family, the ministry team needs to lay out the expectations for ensuring a healthy balance between work and home. The lead pastor needs to assume primary leadership in this by first modeling it to the staff, and second by teaching or coaching the associate pastors to be better husbands and fathers. Developing a team-based ministry staff can help to ensure that each minister has the freedom, if necessary, to take care of urgent matters at home knowing that the ministry expectations will be met. To this end, ministry staff needs to be cross-trained in how to do each other's jobs in case an emergency comes up that requires the pastor's attention. For example, the ability to set up a Wednesday night youth group if the youth pastor is away, or for other people in the

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church to be prepared to lead worship if the worship pastor is unable to be there.

For character, specific actions can be taken to ensure that the ministry team is "above reproach." One of those ways is the installation of monitoring software on all church computers, such as Covenant Eyes, to protect the integrity of the ministry team. Another application point is the development of a clear policy regarding the counseling of women by male ministry staff members, to ensure that under no circumstances an unmarried couple are behind a closed door unseen. Something as simple as installing a window with adjustable blinds provides a necessary blessing to the pastoral team, and to those who seek their counsel.

The staff can also be regularly encouraged to take advantage of vacation time and if the church provides, a sabbatical for the pastor's personal and family refreshment and rest. The lead pastor again needs to model this, and not be a workaholic who sacrifices his family and health for the ministry. These personal elements allow for the pastor to take adequate care of himself and his family, in order that he is more effective when he is serving in ministry. A regular assessment of the pastor's personal, family, and marital health should be done as often as the competency assessment.

**Generational Differences between the
Lead Pastor and Associate Pastor**

Younger associate pastors have a duty to honor those who have come before them, and to give them their proper place of wisdom and respect. Associate pastors, no matter how brilliant or gifted, do not have the years of experience that comes from decades in vocational ministry. Associate pastors must be willing to learn from, take correction from, and receive feedback from their older lead pastor. At the same time, lead pastors need to recognize that their Millennial associate pastor will one day occupy a position of influence in a church, and should see to it that he is prepared.

Also, lead pastors should seek to build a team around them that is very diverse. Some of the very successful ministry teams noted that they valued the diversity among

their church staff, and how it opened up avenues for discussion for ministry vision and strategic emphasis. It did, at times, lead to disagreement, but the lead pastor created an environment where open discussion was not only accepted but welcomed.

APPENDIX 1

E-MAIL PACKET FOR CHURCHES

This appendix contains the email that was sent to the Associational Director of Missions or appropriate contact to forward to churches that met the study delimitations. Included were the introductory letter from the chair of this dissertation committee, Dr. Brian C. Richardson; a letter from Sam Rainer, a pastor and church consultant; an introductory letter from the researcher; and instructions for the ministry team.

Dr. Brian C. Richardson
Basil Manly Professor of Leadership & Church Ministry
The Southern Baptist Theological Seminary
Louisville, Kentucky
(502) 897-4693

Director of Missions:

Dear Sir:

I have the privilege of being the committee chair for Scott Douglas on his Ph.D. dissertation at Southern Seminary.

Scott's research is on the leadership development of associate pastors in Southern Baptist churches. I believe this research is of great value because he is seeking to examine whether or not we have an able corps of young men to assume leadership position in our local churches when the older generations begin to move into retirement.

His work cannot be done alone, and that is where you come in. As a Director of Missions you have unique access to the churches in your area. Would you be willing to join Scott in his work and help develop a legacy of future leadership in our churches?

Thank you for your time and may God bless you in your work for the Kingdom!

If you have any questions you may contact me through The Southern Baptist Theological Seminary.

Dr. Brian C. Richardson, Ph.D.
Basil Manly Professor of Leadership & Church Ministry

Dr. Brian C. Richardson
Basil Manly Professor of Leadership & Church Ministry
The Southern Baptist Theological Seminary
Louisville, Kentucky
(502) 897-4693

Pastors and Associate Pastors:

Dear Sir:

I have the privilege of being the committee chair for Scott Douglas on his Ph.D. dissertation at Southern Seminary.

Scott's research is on the leadership development of associate pastors in Southern Baptist churches. I believe this research is of great value because he is seeking to examine whether or not we have an able corps of young men to assume leadership position in our local churches when the older generations begin to move into retirement.

His work cannot be done alone, and that is where you come in. As a pastor or associate pastor, would you be willing to participate in Scott's study? Your participation will be a valuable contribution to his research.

Thank you for your time and may God bless you in your work for the Kingdom!

If you have any questions you may contact me through The Southern Baptist Theological Seminary.

Dr. Brian C. Richardson, Ph.D.
Basil Manly Professor of Leadership & Church Ministry

Stevens Street
Baptist Church

Church Leader:

Do you want to help Millennials lead the church in a God-honoring way for the next generation of believers? My purpose in writing is to recommend you participate in the research of Scott Douglas. Scott is a Ph.D. candidate at Southern Seminary in Louisville, KY. He is studying the discipling relationship between lead pastors and Millennial associate pastors, and he needs your help. I believe his research will help improve the leadership capabilities of the next generation.

I consider Scott a friend, and I can vouch for his integrity and commitment to God's Word. He loves Jesus. He follows the guidance of the Holy Spirit, and he submits to the will of the Father. He has the heart of a servant, and he is an experienced researcher and pastor. I realize you probably receive many requests such as this one. This research, however, will help solve part of the issue involving the transition of leadership from one generation to the next. I hope you are able to make the time to participate in this study.

Sincerely,

Sam S. Rainer III
Senior Pastor

Scott Douglas
The Southern Baptist Theological Seminary
Murray Kentucky
scottdouglasresearch@gmail.com

Dear Brother in Christ,

My name is Scott Douglas and I am a Ph.D. candidate at Southern Seminary in Louisville, Kentucky. My dissertation work is on the leadership development of younger associate pastors in SBC churches as they are discipled by their lead pastor.

I am contacting you because you hold a unique position in the Southern Baptist Convention. You have access to the local churches because of your work with them and have an intimate and unique knowledge of these churches. Directors of Missions perhaps know the churches in their area better than anyone else in the Convention. I am asking you, utilizing your position, to partner with me in my research. Would you consider forwarding this on to the churches in your association which meet the following parameters:

1. The lead pastor is *at least* **31 years old**.
2. There is more than 1 paid staff member in addition to the pastor.
3. There is an associate pastor (youth minister, children's minister, education, etc.) who is *both* under 31 and male.

I would ask that you consider doing this, and if you so desire I would be glad to share my study findings with you following the completion of my work. All data and results will be kept confidential to protect the integrity of the study, and all findings reported will be aggregate from the entire study. If you would like, please respond to my email address scottdouglasresearch@gmail.com and I would be glad to include a summary of my findings with some practical application of what I find.

Sincerely,

Scott Douglas

Scott Douglas
The Southern Baptist Theological Seminary
Murray Kentucky
scottdouglasresearch@gmail.com

Dear Pastor and Associate Pastor,

My name is Scott Douglas and I am a Ph.D. candidate at Southern Seminary in Louisville, Kentucky. My dissertation work is on the leadership development of younger associate pastors in SBC churches as they are discipled by their lead pastor.

In receiving this you have been invited to participate in this study, which I would ask you to consider doing. It will not cost you anything except an hour of your time to complete the surveys online. Links to the surveys are provided below for your convenience.

I would like for the senior/lead pastor to take this survey:
https://www.surveymonkey.com/s/DouglasLeadPastor.
In this you will take three surveys and provide demographic information for the study.

I would like for the associate pastor to take this survey:
https://www.surveymonkey.com/s/DouglasAssociatePastor.
In this you will take three surveys and provide demographic information for the study.

You will be asked to give your church's name and state, but any and all responses received in this study will be held in the strictest confidence. No one but myself will have access to your responses, and I will not share them with any outside source. The only way that data will be reported will be in aggregate forms.

To encourage you to participate, I am offering a $5 Amazon gift card to every 10th participant, and one response will win a Kindle e-reader device.

If you would like to receive a summary of my findings and some practical ways to apply the research findings, please write to me at scottdouglasresearch@gmail.com and I will be glad to send you that when my study is complete.

Thank you very much for your willingness to be a part of this study and I pray God continues to bless both you and your ministry!

Sincerely,

Scott Douglas

APPENDIX 2

PASTORAL MANAGEMENT COMPETENCIES
QUESTIONNAIRE

This appendix contains the permission letter from Dr. Stephen Boersma allowing the researcher to use his instrument in this study. It also contains the actual text of the Pastoral Management Competencies Questionnaire.

December 9, 2012

Dr. Boersma,

I spoke to you on the phone several weeks ago about the possibility of using your instrument, the Pastoral Management Competencies Questionnaire (PMCQ) as part of my doctoral dissertation research.

I intend to use your instrument in its original form, will make no changes to the language, content, or categorization. Should any significant findings about pastoral competencies emerge, I will contact you by email to discuss those findings.

This letter shows your permission for the use of your instrument for this study. Thank you again for allowing me to use your instrument in my research.

God bless!

Scott Douglas
803 Doran Road
Murray KY 42071
(270) 873-7400

<u>Stephen A. Boersma</u>   <u>December 10, 2012</u>
Dr. Stephen Boersma   Date

Comments:

I would be very interested in seeing the results of your study.
Blessings,

PASTORAL MANAGEMENT COMPETENCIES
QUESTIONNAIRE

Purpose:
The purpose of this questionnaire is to seek your assistance in providing information which will contribute to the training of candidates for pastoral ministry. This study is particularly concerned with the competencies or skills considered necessary for ministers to provide effective administrative oversight in the local church.

Instructions
This questionnaire contains statements of managerial competencies for church pastors. You are asked to indicate the <u>level of importance</u> you attach to each of these competency items. In other words, how important do you feel it is for the pastor of a church to possess the ability or competency?

Do not take too much time thinking about any particular item. There are no right or wrong answers. I am particularly concerned with how you feel about the managerial competencies needed by church pastors. PLEASE DO NOT LEAVE ANY ITEM BLANK.

The following key should be used for your choices:
1.0 Very little importance – You consider this item to be relatively insignificant to the effectiveness of a church pastor in his managerial role.
2.0 Somewhat important – You consider this item of minimal significance to the effectiveness of a pastor.
3.0 Important – You feel this item is of notable value to the pastor's effectiveness, but not of major importance.
4.0 Very important – You feel this competency is of major importance of the effectiveness of a pastor as manager.
5.0 Considerably Important – You feel that without this competency a pastor would be significantly handicapped in effectiveness.
6.0 Extremely Important – A pastor could not function in any effective way whatsoever in the role of manager without this competency.

For each item below, enter the number which <u>best</u> represents your feeling of the importance of that item to church pastors. Please use the attached blank response sheet for answering these questions.

How important do you feel it is for a minister to be able to?

1. Participate with the governing body of the church in defining individual qualifications required for each staff and leadership position.

2. Group activities to facilitate communication, decision-making, and problem solving while providing for the ongoing tasks of the church.

3. Apply policies, procedures, and rules to all personnel uniformly.

4. Involve the existing staff and lay leadership in the process of developing a mission or purpose statement.

5. Plan and initiate change (when needed) effectively and so as to minimize alienating members of the congregation.

6. Harmonize the personal goals of individuals with the goals of the church.

7. Make decisions and give clear, concise direction to the work of paid/volunteer staff.

8. Maintain an evaluation program that provides ongoing, continuous feedback on all major areas of activity throughout the church.

9. Adjust plans and take corrective action to put activities or programs back on target when required.

10. Modify the organizational plan to take into account available staff and volunteers.

11. Develop and maintain a church-wide organizational chart that depicts line and staff authority relationships, responsibilities, and promotes communication among the church staff, boards, committees, and general congregation.

12. Help other staff and lay leaders develop and write specific activities or actions, including setting target dates, time frames, and criteria for evaluation.

13. Identify issues and/or situations, both within the church and the community, that could potentially threaten the church's ability to accomplish its stated goals or objectives.

14. Budget the allocation or resources, both financial and otherwise, required to support approved programs.

15. Develop and maintain a staffing plan that is based upon the church's goals and objectives.

16. Assist in recruiting, selecting, training, and developing staff, lay leadership, board and committee members, and volunteers.

17. Plan and use time effectively in setting priorities for the workload.

18. Plan and implement a "needs" assessment analysis with the congregation to identify the strengths and weaknesses of the church.

19. Develop and set policies and procedures in line with the church's stated mission and plans meet the needs of the church.

20. Develop with staff and lay leaders a statement of values that identify the important constraints on the planning process.

21. Develop and administer a leadership training program designed to provide an ever-increasing number of potential leaders.

22. Identify and prioritize, in an orderly fashion, key activities or programs to help bring about effective accomplishment of the stated goals/objectives.

23. Have a thorough knowledge of the skills of the planning process and the ability to use it to assess the planning needs of the church.

24. Develop a reporting system to monitor the implementation of the plan.

25. Develop and maintain an organizational plan/structure to fit the church's strategic plan, goals, and objectives.

26. Develop and set individual performance standards for members of the staff.

27. Determine what, when, and how critical data should be gathered to monitor overall progress towards the church's goals and objectives.

28. Delegate authority and responsibility to the lowest competent operational level among the staff and lay leaders in a manner that assures their ability to accomplish the results expected of them.

29. Make use of well-planned information system to communicate with staff and leadership.

30. Use knowledge and skills of leadership techniques in managing the activities of the staff.

31. Work to create harmony of all activities to facilitate achieving goals and objectives.

32. Develop and/or maintain specific, written job descriptions for paid staff and leadership positions to meet the changing needs of the church.

33. Design or modify individual positions to fit capabilities and/or motivation of the existing staff.

34. Develop and keep up-to-date a philosophy statement which supports his/her position on ministry and the role the pastor is in the local church.

35. Develop and keep up-to-date a mission or purpose statement that identifies the reason for the existence of the church (eg. develop and articulate a vision or "scenario" for the future).

36. Apply knowledge of appropriate communication techniques in directing both staff and congregation towards achievement of personal and group goals and objectives.

37. Develop and keep up-to-date written, measurable statements of goals/objectives, both short and long-range, that translate into action the "mission" of the church.

38. Plan staff and membership development activities, including orientation.

39. Participate in continuing education programs to broaden personal understanding and abilities in such areas as: motivation, communication, encouragement, and evaluation.

40. Develop and maintain a human resource plan that identifies the skills and talents of the church membership to match competencies and talents of individuals to the needs of the church.

41. Understand and use knowledge of power and authority effectively.

42. Develop and practice group leadership skills with boards, committees, and other groups within the church.

43. Understand and apply skills of conflict management to resolve differences and encourage independent thought.

44. Create an environment where independent thought is encouraged and occasional failure accepted.

45. Build and maintain staff morale (*espirit de corps*).

46. Develop and use evaluation standards that are accurate, suitable, objective, flexible, economical, and mirror the organizational pattern of the church.

47. Involve staff and lay leadership in the development of performance standard.

48. Apply standards of evaluation in monitoring activities that are consistent with the church's mission, philosophy, objectives, and management plan.

49. Make use of techniques such as Management by Objectives as part of the control or evaluation program.

50. Conduct consistent staff evaluations which effectively tie rewards (praise, remuneration, and discipline) to performance and counsel staff and leadership on means to improve performance.

Boersma's categories for interpreting the items in this questionnaire are as follows:

Factor 1: Pathfinding
        Sub-factor 1a – Strategic Pathfinding: 13, 15, 18, 19, 20, 22, 23, 34, 35, 37
        Sub-factor 1b – Operational Pathfinding: 11, 12, 21, 24, 25, 26, 27, 29, 32, 38, 40, 48, 49, 50

Factor 2: Interpersonal Skills: 28, 30, 31, 33, 36, 39, 41, 42, 43, 44, 45, 46, 47

Factor 3: Implementing and Decision-Making
        Sub-factor 3a – Staffing: 1, 4, 10, 16,
        Sub-factor 3b – Directing: 2, 3, 5, 6, 7, 17
        Sub-factor 3c – Controlling: 8, 9, 14

APPENDIX 3

LEADERSHIP PRACTICES INVENTORY

This appendix contains the Student Leadership Practices Inventory. John Wiley & Sons, Inc. owns the copyright rights. What follows is what they allow to be reproduced in print. Only three questions from each instrument, the Student Leadership Practices Inventory: Self, and the Student Leadership Practices Inventory: Other.

This appendix also contains the approval letter from Wiley, consenting for this instrument to be used in this study.

WILEY

January 8, 2013

Scott Douglas
803 Doran Road
Murray, KY 42071

Dear Scott Douglas:

Thank you for your request for permission to use the StudentLeadership Practices Inventory (the "Work") Self and/or Observer Instruments in an online survey setting such as Survey Monkey. We have received your payment for this use.

The Use: You may place the SLPI questions into a password-protected online survey setting and may collect data based on those questions.

1. Permission is granted for this Use, however, no rights are granted to use any content that appears in the Work with credit to another source.
2. Credit to the Work will appear as follows: *The Student Leadership Practices Inventory, 2nd Edition* by James M. Kouzes and Barry Z. Posner. Copyright © 2006 by John Wiley & Sons, Inc. All rights reserved. Reprinted by permission of John Wiley & Sons, Inc.
3. Payment for this Use is $100, and has been received.
4. This license is nontransferable. The license shall automatically terminate if you fail to exercise the rights hereunder to use the Work for the specified term, or comply with the terms herein.
5. You agree to supply us with a copy of your research results, and any papers you write based on this research when your project is completed.

Sincerely,

Debbie Notkin
Legal Department
dnotkin@wiley.com

Student Leadership Practices Inventory: Other

1. Sets a personal example of what he or she expects from other people.

2. Looks ahead and communicates about what he or she believes will affect us in the future.

3. Looks around for ways to develop and challenge his or her skills and abilities.

Student Leadership Practices Inventory: Self

1. I set a personal example of what I expect from other people.

2. I look ahead and communicate about what I believe will affect us in the future.

3. I look around for ways to develop and challenge my skills and abilities.

APPENDIX 4

VALIDATION OF INTERVIEW PROTOCOL

In order to validate the interview protocol for this study, the researcher began by compiling a list of questions derived from the precedent literature along four main lines of inquiry:

1. The competency growth of the associate pastor.
2. The dynamics of the discipling relationship.
3. The balance of personal and professional elements in the relationship.
4. The generational differences between the lead and associate pastors.

A total of sixteen questions were compiled by the researcher and sent to an expert panel for evaluation. The process undertaken to develop the interview protocol followed a modified Delphi approach. Seven men served as the panel of experts who had extensive experience in local church ministry. Three in the panel had over 40 years of experience each, and the average length of pastoral ministry experience on the panel was almost 24 years each. The panel was contacted by the researcher via e-mail and were instructed to read the questions for clarity, appropriateness, if they felt the questions related to the lead and associate pastor relationship, and were asked to make any edits, redactions, expansions, or other changes to the questions.

After compiling the panel's first set of responses, the researcher was able to eliminate two of the questions and amended the order of the questions per one expert's request in order to facilitate more fruitful discussions. Other comments included wording changes, adjustments of how questions were asked, and clarification as to whom the question would be asked.

The questions were edited by the researcher to reflect the changes suggested by the expert panel, and were sent back to the experts for more consideration. Again, the

experts were asked to make any revisions they felt were necessary and to consider the clarity and appropriateness of the questions.

Following the second round of expert input and revisions to the interview, the researcher sought out two pastoral ministry teams for field tests. The field test participants were disqualified from participating in the actual research project, but still met the criteria for inclusion. The purposes of the field test was to establish the categories for coding to be used in the actual study, to allow for the interviewees to offer feedback on the protocol, to draw some preliminary conclusions and analysis, and for the researcher to practice conducting the interview. The field test of the interview allowed for the researcher to develop the coding matrix based on themes and key words for each of the interview questions. The final interview questions are also included in this appendix.

The men who served on the expert panel were: Kenneth Puckett, retired pastor from Paducah, Kentucky; Glynn Orr, retired pastor from Murray, Kentucky; Sam Rainer, senior pastor at Stevens Street Baptist in Cookeville, Tennessee; Brad Burns, senior pastor at Elm Grove Baptist in Murray, Kentucky; Scott Davis, senior pastor at Northside Baptist Church in Rock Hill, South Carolina; Bruce Hodge, retired pastor from Huntsville, Alabama; and Matt Johnson, lead pastor at Journey Church in Murray, Kentucky.

The field test participants were Drew Hopkins and Matt Johnson, student pastor and lead pastor at The Journey Church in Murray, Kentucky; and Chris Brown and Jonathan Bennett, senior pastor and student pastor at Salvisa Baptist Church in Salvisa, Kentucky.

1. Describe in detail how your leadership style has affected your discipling relationship.

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

3. Did your relationship extend beyond the context of the church office? How did that help to strengthen the discipling relationship?

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development.

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills and how did you help work through those weaknesses?

6. What are the most important competencies for effective pastoral ministry in your experience?

7. Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

8. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationships?

9. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff?

12. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

13. How have you, as an associate pastor, been able to lead your lead pastor?

Interview 1: Matt Johnson, and Drew Hopkins. The Journey Church, Murray KY

Scott: This is just an interview of your leadership and his life about your leading him even though he's your boss. The first thing I have to do is get your permission that it's OK to proceed with this, and if you feel like at any time the questions are too intense or too personal, raise your hand and we'll stop.

Matt & Drew: Yeah we're fine. That's no problem.

1. Describe in detail how your leadership style has affected your discipling relationship.

S: The first question is, Matt, describe in detail how your leadership style has affected your discipling relationship with Drew.

M: Well, I would go back to my leadership style was impacted by how I was led in different environments when I was Drew's age. I've had some positive experiences and not so positive experiences. And out of that I've made some decisions that I wanted as best I could, when I had an opportunity to lead people who were in their 20s, of what I want to do. All that to say, my leadership style is in general let's give an invitation to them to lead. Let's entrust them with responsibility and empower them with the task of doing some things. Let's expose them to other great leaders they can learn from, let's let them when there are obstacles figure out what those are and how to navigate roadblocks, rather than solve it all for them. I would say it's very relational in nature. We don't have any structure or a curriculum to work through. Let me give you an opportunity to lead, let me encourage you in some things you're doing well, and give you good feedback where you need feedback, and let you learn some things on your own. Failure is not fatal at all. It's OK to learn on the fly.

S: So if you were to use a word to describe your leadership style, coach would be preferable over manager?

M: Yeah, I don't feel like a manager, more like a coach.

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

S: What do you do as the lead pastor to encourage Drew to maintain a healthy balance between work & home?

M: Well, I don't know how well he does at that. However, what we try to do is encourage the team to have finish lines. It's different since Drew isn't married, I was the same when I was single, I'd work all hours of day and night. I talk to the guys about the importance of finish lines, daily, weekly, and yearly. By that I mean I tell them to pick a time every day to shut it down, pack it up, and go home. And when you're home, you're home. I'm not asking you to work at home, be there and be fully there. Every week you need to have a finish line, here we normally do that on Thursday. Take Friday and Saturday and get away from things. I actually think we're healthier and more productive as a staff when we're doing that, and more creative as a staff.

3. Did your relationship extend beyond the context of the church office? How did that helped to strengthen the discipling relationship?

S: Describe the context of your relationship outside the church office, and how has that

helped your leadership in his life?

D: I guess the main way we connect outside the work environment is with our life teams. Just, that it makes me a lot more comfortable around him to have that. I mean, yes, he's my boss. It makes someone in authority in your life more approachable. We hang out on life team, we talk about life.

M: We don't talk about work.

D: We cut up, we enjoy our time together.

S: Does it feel like it gives you Matt more credibility to get into Drew's life?

M: Yeah, probably. That's something that we both fell into. I don't think Drew wanted to be in the same group at first. It's nice to see and interact with him. We're obviously in different life stages.

D: We're not getting together to play video games or anything like that.

M: Exactly, and years ago when I was single I'd have done that. Now with a wife and kids, it doesn't happen.

D: It's not the same as hanging out, but we on the staff all like to text each other. It might be a joke or something funny we see, or to encourage each other. The little things like that, it goes a long way.

S: Does that outside come back into the office?

M: I'm not sure I'd consider our work environment to be a business-only place. We certainly value fun. There are definite friendships at work too.

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development?

S: The big emphasis I'm looking at in my study is the idea that leadership can be learned. There's skills, abilities, etc. that can go into that. Describe in detail some ways that you've enabled Drew to grow in those skills, abilities, and competencies.

M: Drew, feel free to weigh in here. You might have perspective I don't. I go back to earlier, when we hired Drew we knew we had someone who was highly talented but no experience. The learning curve was huge. Our philosophy was though, let's come alongside him and support him. Let's coach him, model some things to help him learn how to do some things. And then let him go and try. I think people learn best on a "need to know" basis. So, Drew and I did some book stuff and would talk about things. But he wasn't on a "need to know" basis yet, so not sure how applicable it was then. Two years later it all changed. From my perspective one of the most valuable things I do for him is that I have a block of time on Thursday to meet with me, talk about challenges, and talk about what's going on. I try not to solve his problems but to walk through the issues.

D: I'll think back a lot of times to 2 years ago to a conversation we had about that same issue. It's very valuable. I'd say the biggest thing was giving me opportunity to do things outside my comfort zone. That's been the biggest way you've helped me progress as a leader in skills and talents. Such as, speaking on Sunday mornings. Not my cup of tea, but doing that has helped me to prepare better, basic tricks on speaking better, not getting sidetracked. On the leadership side of things, I was completely inexperienced, so this job

in itself was a chance. We're all very transparent, there's a lot of freedom to make mistakes here. Leading a team of volunteers has been great. I've gotten asked to host at the Marshall campus here in a couple weeks, set up the offering, welcome, lead out the service - try that out and stepping into that role.

M: The way I view leadership development is a conversation, not a curriculum. So, because of that, I'm constantly trying to say "where are you at, what are the challenges you're facing, and let's figure out how to solve them." We evaluate like crazy, so that is part of the conversation. Let's talk about how to do it, do it, and then talk about it. Here's some stuff that went great, here's what was a train wreck. But Drew's got confidence now, and didn't before, to go out and do something and if it's a train wreck that it's OK and we'll get through it. I just don't want him or any of the staff to be bored. I think it's important to constantly give them opportunities and challenges.

S: Do you feel that that's been the best way to learn "ministry stuff," to just go out there and not be afraid to fail?

D: Yeah, and knowing that if I mess up or something falls through, it's not that big a deal. It's just a way of learning. All of us are a safety net for each other to avoid any kind of major mistake. None of us let each other totally drop the ball.

M: If we see a train wreck coming, we all jump on.

D: Knowing you can mess up but not be on your own is great. We all mess up, we're all transparent. I've worked places where my boss never made a mistake, and it was on a different tier. To be able to work in a place where failure and inadequacy are OK at times, it's great.

M: If I could articulate our process, it's an old John Maxwell thing. It's this: I'm going to do and you watch, then I'll do and you help, then I'll let you do and I'll help, then you're going to do and I'll watch. And after each time we're going to debrief. Once you're comfortable, you're on your own. We're not looking for protection, just for people to have the opportunity to grow and learn.

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills and how did you help work through those weaknesses?

S: What are some things you've done to identify his weaknesses and what have you done about them?

M: On a skill side, I think we identified your weaknesses by letting you do things. And then from there we discovered your strengths and weaknesses. There were some things I knew would be weaknesses for him, but if he didn't know it and recognize it then it wouldn't really matter. He had to discover that first. He was 23 when he started, he had no clue what his strengths and weaknesses were. I wanted him to jump in, try things, and then we'd debrief and he will begin to develop patterns to realize his strengths and weaknesses. We've told him from the beginning we're here to help, and he'll call us in to surround him and work on the weakness.

S: Did you assume sole responsibility Matt or did you bring in a collaborative process?

M: Early on I was his direct report. Jarrod has become his supervisor directly. Still, to this day it's a collaborative process. We do everything in teams. He may have issues in student ministry and he's never doing it in isolation. He's bringing in his leaders for

something, which is how his weaknesses get compensated. It's not uncommon for any of us to say "hey can I have 30 minutes of your time?" and throw a piece of paper on the wall and start brainstorming to figure it out.

D: And we always come up with a better solution in collaboration.

M: That kind of behavior is staff-wide too, nothing happens in isolation.

S: Next two questions are lists and won't need to be validated.

6. What are the most important competencies for effective pastoral ministry in your experience?

S: Since this is a list, it doesn't necessarily need to be validated. So if you're both okay moving on, we can do that?

M & D: Sure thing.

7. Would you say that your discipling/mentoring relationships is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationships.

S: Would you say that your discipling relationship is formal or informal?

Both: Definitely informal.

D: I can't think of anything we do formally, other than paychecks.

S: And you have that time on Thursday, and that time is always blocked?

M: He has access then, but he also knows he has access anytime on a professional level with his ministry. We also read through books as a staff, and we're always working together on things. We're helping each other grow within our group. It's a lot of conversations.

8. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationship?

S: What specific goals, if any, did you have when you started on this goal of developing Drew?

D: Yeah, I sorta had a goal. I'm not sure if this specific or measurable. But I wanted to define success as if I were to run across students 10 years from now who'd been part of our student ministry that they were more fully devoted followers of Christ. That was my overall goal. On a yearly and monthly basis, my personal goals change. I had to become more organized, how to prepare, and I'm still learning. Really just the idea of discipline, like any job.

M: I had one goal when I hired him, to do what I can to help him reach his full potential, and to accomplish the dreams that God has given him. That's all I'm trying to do. Obviously there's things that have to get done. But I don't know where God is going to take him ultimately. I want to make sure I can help him grow and develop, whatever that next step may be - in student ministry, taking the next step up, being a campus pastor, or going into an entirely different setting. I want to do what I can to invest in him to make sure he's prepared. That's my goal.

D: That's how we treat volunteers, I reflect that to them. If we don't do that investment, then it makes it feel like they're being used. I know that these guys will help me, even if I go far away.

M: I would hope that one day our staff guys would say "that is the best organization I have ever worked for in my life." I'm not saying we're there by any stretch, but I'd hope that it would be such a good experience and that we care about them and that they think it was amazing.

S: Was it church-specific goals or was there a lot of it that said "let's invest in this guy while we have him"? Not that you want to use him or get out of him, but to really pour into him?

M: We may have formally talked about that, but not sure.

D: I know you've always helped me, and in particular make sure that my character is in check. Which is not job-related, that's personal. We are in a profession where character does matter too.

M: This is what we try to do for each other. Even if he is knocking it out of the park on the professional side, but he's struggling on the personal side, we'll have the hard conversation. Because, it's in his best interest to do that.

S: Are you reading my questions? That is literally what I have next on my list!

D: No, we can't see that far away.

9. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

S: You talked about how important character is in ministry, and when you read the list of what a pastor is in Scripture there's very little skill, it's character (family, integrity). So what have you done to develop his character outside of those skills?

M: We do personal progress interviews every 6 months. The personal progress interview is designed to be a conversation. We're not rating on a scale of 1-10, it's an open ended questions where we have a conversation back and forth. We'll talk about struggles, successes, and more. Part of it is we're not focusing on the professional side, we're always coming back to the character/personal side. Because we're not a business-associate environment, it's all part of everyday conversation. We're open to one another about our lives. We're not hiding any of that stuff from one another. It opens us up to talk about a lot more than you would in a normal work environment.

D: Even if we're not having those conversations, they will still help me stay in check to make sure I have someone in my life who'll come alongside me. They'll ask about time with friends, life teams, and such.

M: We do have some things like basic character requirements that we hold people to, and we're very clear on those. It's not that we want perfection, but we want certain practices in our staff that we're going to facilitate and keep the character on track.

S: Do you use any resources or is it stuff you've put together?

M: No it's stuff we've put together. In a nutshell, what we ask people in our church to do

which are best for their personal spiritual growth, we'd say the same is important for our staff. We ask people to give and be generous, so we ask our staff to be the same. I look at that and we have a conversation about that. Also to serve, and be in a life team, give your time. Those basic things are where we're putting ourselves for accountability, belonging, and care.

D: But you did ask about resources, and we had read a book, *The Advantage*, by Pat Lencioni.

M: Yes, that would be formal. We sat down as a staff and looked for aspirational values, permission to play values (non-negotiables we have to see in people).

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

S: The next one is on marriage and family, so since you're not married Drew you get a pass here.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff.

S: What has your perception been overall of bringing together mixed generations on the church staff? Drew you're 27, and Matt you're 37, and Matt your dad is 62.

M: Jarrod is 37 and Jordan is 27.

S: That's a big mix, how's it been to bring together 3 different generations under one generation?

M: It's not a problem for us, but in large part because we're very particular about who we hire. And the reason is because everyone on our staff is focused on the same mission, buys into the same values, and are all moving to the same goal. That doesn't means that there hasn't been a gap. The thing we have to look at is communication style. That's where we have to have conversations. We've learned what not to do because of what it conveys. I can do things that send a message to him that I don't intend, and vice versa. But because we all have open conversations, it all eventually comes out. We all try to get on the same page. One of the things we say a lot is that we value trust over suspicion. That's a value here. That means whenever there's a gap between expectation and performance, we fill that with trust. We don't assume the worst and assume they intended to hurt or blow me off. Until they prove me otherwise, I'm going to give them benefit. We don't want to unintentionally send the wrong message, but when we have I feel like we're getting better about clearing that up through communication. There's a trust level there that opens up conversation.

D: I don't think that part is generational, I'd say it's personality.

12. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

S: How does your generational outlook shape your understanding of what a pastor is to be and do? If you have had differences, how's that been handled?

D: I always grew up with the idea of a pastor as one who just speaks and goes to visit people. Not sure if that's generation or the church I grew up in. Coming here though, once I got behind the scenes, I saw so much more. It's a huge issue. I'd say here the

biggest emphasis is on leadership development.

S: When I've had conversations with older pastors, from perhaps our parents' generation, that was their expectation. The pastor preached, visited the hospital, and did home visits. The idea of leadership development or office hours probably starts with your generation Matt. Even with all those similarities, has there ever been a difficulty or conflict with that?

D: I wouldn't say it was conflict, but I do know I had no idea what I was getting myself into when I first started. As a director of student ministries, I wasn't sure what all that would entail. It's one thing to see it on a job description, but it's another once you get into it. For me the biggest thing wasn't the teaching/preaching side of things, it's the building of a team who can do it themselves - who'll do it better than you could.

13. How have you, as an associate pastor, been able to lead your lead pastor?

S: How have you, as the younger associate, been able to lead Matt?

D: The first thing that pops into my head is that I prepared him to have a child. He's had to repeat himself more and be so patient with me as I walked into this organization.

M: I wanted to add to that. You've helped me to lead into fun. I'm not sure he's really aware of focused on leading up. He doesn't have a system to lead up. But what I've tried to do is recognize that I'm not as fired up or intentional about his student ministry. What I have that is most influential is the platform, when I can say something and push the church to bring teenagers. By doing that it gives him credibility. Another thing is that I realize I'm already at a point at 10 years older than him where I'm beyond the "cool" factor. Which means, if I'm not listening to him and his generation and giving him opportunities, then we can fall into tradition in our "non-traditional" ways. If we're doing church the same way now in 3 years, we're in big trouble. We've avoided that trap by having a constant influx of 20-somethings who're pushing the envelope. We're giving them chances to lead, listening to them. He doesn't know that he's leading up, but I'm always picking his brain. I'm learning from him all the time, even if he's not intentionally teaching or trying to lead up. I want him in certain meetings to fit into the vision. We met the other day to ask about who we're not reaching in our community, but because Drew wasn't able to be there we didn't have that conversation. We need him in those meetings, because he brings something none of us do. He has a lot of influence.

S: Is that what you'd say about Drew, since he doesn't have the official or formal platform, that he has a lot of influence on the other leadership?

M: Absolutely, I would say that I'm trying to give him the influence I have. That's why I let him speak on Sundays, or in other instances of revamping I'm going to be right beside him giving him a voice and supporting him publicly.

Interview #2: Chris Brown and Jonathan Bennett, Salvisa Baptist, Salvisa Kentucky.

Scott: This is just an interview of your leadership and his life about your leading him even though he's your boss. The first thing I have to do is get your permission that it's OK to proceed with this, and if you feel like at any time the questions are too intense or too personal, let me know and we'll stop.

Chris & Jonathan: I'm sure it'll be ok, I'm willing to do this.

1. Describe in detail how your leadership style has affected your discipling relationship.

C: I'd say at the beginning it was a lot more aggressive, if I can use that word, than it would be now. I was much more directive with Jonathan, much more an effort of telling what I expected and what I wanted from him. Over the last year though, it's been much more relaxed. We've been together on staff for about 2 years, so we've had a chance to grow together and work through a lot. But I'd say my style has changed a lot since he got here. It's a lot less supervisory than it had been. A lot of it in the beginning was repetitive, I had to explain things a lot to him. But that's gotten a lot better.

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

C: To be honest, we keep pretty strict office hours here. I expect the staff, especially Jonathan, to put in 40 hours a week, not counting hours spent in the worship service. My expectation is for him to do his job in that time frame. I have a lot of informal expectations, never really have written them out specifically, but I want him to get the job done. We've had some discussions when it hasn't been done, and he knows that's an expectation of me as his pastor.

3. Did your relationship extend beyond the context of the church office? How did that help strengthen the discipling relationship?

C: We try to run every day together, though to be honest it's been so hot and humid lately that's been difficult to do every day. It gives us a great opportunity, with no one else around, to really talk about opportunities for Jonathan to have room for improvement or for ways to work on weaknesses. We communicate over Facebook too, but mostly on there we're sending each other funny stuff.

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development.

J: You know, we use a lot of the existing church schedule. What I mean by that is that Chris gives me a lot of push towards goals and objectives within the existing system. He encourages me to try new things, especially things outside my comfort zone. There's a progressive approach there, where new things or uncomfortable things are done with a lessening of his direct involvement. I think one line in my job description sums it up best: "other duties as assigned by the lead pastor." Mostly my role in the church is the administrative function of things, in order to free up Chris to prepare sermons, do vision-

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casting, and make pastoral visits. I know that's not my biggest strength, but by doing so much of it I'm able to learn things that I need for later as a lead pastor.

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills, and how did you help work through those weaknesses?

C: I really try to let him figure it out himself before I ever get involved in the discussion. We sit down and I allow him to have an honest self-assessment, and really think about it himself. Most of the time, he figures it out himself, which is great. Then I'll talk about what he should have done in that circumstance. These provide coaching opportunities for me to work directly with him in particular instances. Another thing I like to do is walk him through case studies from churches I've previously served in to illustrate instances of failure that I don't want him to repeat.

S: How often do you bring out the case studies? As needed or periodically?

C: They're ad-hoc, as I see things come up that I don't want him to repeat.

6. What are the most important competencies for effective pastoral ministry in your experience?

C: I would say first off an effective pastor has to be a good administrator. He has to be good at planning. If you fail you plan, you plan to fail is the saying I often use. I think the reason a lot of pastors are ineffective is because they have no ability to manage their time or order their life. You have to be effective at managing time because there's no one looking over my shoulder to see if I'm writing my sermons or if I'm spending all day in the office daydreaming. In contrast but also in line with that is that a pastor needs to have enough flexibility to sense the leadership of the Holy Spirit. These two need to be in balance to be effective, because many pastors struggle with really knowing what the Holy Spirit is desiring to do. A third very important skill is the ability to detach and not take things personally. Just because someone is mad doesn't mean that you did something wrong, they're mad and you happen to be the target. You don't need to take that personally, and most pastors do, because I've observed most are people pleasers.

J: I'd add to that list that an effective minister needs to prioritize a personal walk with Jesus. I know that's not a "skill" necessarily but without that there's really no life to a pastor's ministry. Another thing I'd add is that a pastor needs to balance idealism with reality. It's not helpful to be overly idealistic, I know I was when I came in here and it was a struggle at first because Chris sought to work to establish the purity of the church, which involved church discipline and other things. So that caused me to really look at things with a new sense of realism.

7. Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

J: I'd say it's very informal, we really don't maintain any kind of schedule or curriculum. A lot of what we do is ad-hoc, as we see things come up. We just try to take advantage of the time we have to work on things.

C: A word I'd use is intentional. I don't want to waste any time, but I don't want to just meet for the sake of meeting.

8. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationship?

C: I didn't really have any specific goals, just do the job description.

J: It was a scary setup at first. I'd come from a smaller church without a lot of need for numbers and analysis. Here there's such a greater emphasis on that. I'll be honest, it's not my strength. But I know that I need to do things, learn things, that I'm not comfortable with now so that I can succeed with them later.

9. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

C: I really wanted to stretch his comfort zone, and get him out of what he was really feeling safe in. I wanted to really push him to answer pointed questions, sometimes even having a "come to Jesus" talk with him. The standard I wanted to set for him was the example of "above reproach." There was an instance where he wanted to double-use a sermon, and asked me what I thought about that. We talked about it at length and he realized that, even if it wasn't wrong, it may not have qualified as "above reproach."

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

J: It's really caused me to value my family more. At my previous church I was bi-vocational, so I was able to do my sermon prep in the morning, work all day in a job that didn't require a lot of thought or effort mentally, so I was able to do a lot more prep during the day. It really didn't cost me much family time. That's not been the case here, so it's caused me to be more intentional in investing in my wife and kids. It was a rough adjustment for sure, especially that first year, learning to adapt to new circumstances.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff?

C: To be honest, we're not that far apart in age to really say we're distinct generationally. I'm 35 and he's 31, so we're pretty close in age.

12. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

C: I grew up in a time in the SBC where it was very moderate, and those moderate churches were the ones held up as the example. In them there wasn't much emphasis on preaching, more emphasis on building structures and church growth. Now for Jonathan, I'd say that's flipped and his generation is more influenced that preaching is the primary task.

J: I'd say it isn't so much generations as it is upbringing. I grew up in an Assemblies of God family, got saved in an SBC church as a teenager, got plugged in to a Reformed Presbyterian church, and ultimately went to seminary at Southern. It was there that I fell into Baptist convictions for the first time.

13. How have you, as an associate pastor, been able to lead your lead pastor?

J: I'm not sure there's ever been a time I've really led him necessarily. There's been some funny exchanges over understanding technology or things like that, but nothing like real leading. I know there have been times he has let his guard down and been very vulnerable with me, and I was able to speak into his life, give encouragement, and work with him through some things.

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S: Guys, thank you both for all your time, and your help in this. I really appreciate you all taking time to talk with me. This is going to be a huge help!

Categories for Analysis

1. Describe in detail how your leadership style has affected your discipling relationship.

- Previous Experiences

- Feedback

- Coaching vs. Management

- Relational vs. Transactional

- Participatory vs. Authoritarian

- Conversation vs. Curriculum

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

- Boundaries – Time, Personal, Relationships

- Down time/Vacation

- Regular expectations

3. Did your relationship extend beyond the context of the church office? How did that help to strengthen the discipling relationship?

- Small groups

- Approachability

- Open communication

- Balance between work & fun

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development?

- Learning curve

- Freedom to fail & succeed

- Comfort zone

- Feedback/Evaluation

- Accountability & Teamwork

- Process

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills, and how did you help work through those weaknesses?

- Trial & Error

- Practice & Observation

- Clear lines of communication & supervision

- Community vs. Isolation

6. What are the most important competencies for effective pastoral ministry in your experience?

8. Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

- Formal circumstances vs. Informal circumstances

- Time commitments

- Access/Availability of leadership

9. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationship?

- Personal goals

- Professional goals

- Long-term vision

10. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

- Accountability

- Clear expectations

- Transparency

11. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

12. Explain what your perception has been overall of bringing together mixed generations on a church staff.

- Hiring practices
- Communication
- Alignment

13. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

- Expectations vs. Reality
- Perceptions from laity
- Perceptions from ministry staff

14. How have you, as an associate pastor, been able to lead your lead pastor?

- Influence vs. Formal leadership
- Perception from younger generation
- Credibility of associate pastor

APPENDIX 5

DEMOGRAPHICS FOR QUANTITATIVE STUDY

This appendix is the demographics section of the quantitative survey. It was delivered through an online survey platform.

1. What is your age?

2. What is the highest level of education you have completed?
    a. High School
    b. College Graduate
    c. Seminary Graduate
    d. Doctoral
    e. Other

3. How many years have you been at your current church?

4. How many years have you served in vocational ministry?

5. What is the size of your church's active membership, as reported on your most recent Annual Church Profile?

6. What state is your church located?

7. What is your employment status currently?
    a. Part-Time/Bi-vocational
    b. Full-Time

8. How would you describe your current associate role?
    a. Children's Minister
    b. Youth/Family Minister
    c. Music Minister
    d. Education Minister
    e. Administration/Executive Minister
    f. Combination/Other

9. Do you have a desire to one day become a lead pastor?
    a. Yes
    b. No
    c. Not Sure/Undecided

APPENDIX 6

TRANSCRIPTS FROM PASTORAL INTERVIEWS

This appendix contains the full text from the interviews conducted as part of the qualitative section of this study. The conversations were recorded and transcribed by the researcher. This appendix contains only the raw data, not the researcher's handwritten notes or comments on the interviews.

Interview 1 – Church of 300 in Texas, 57-year-old lead pastor and 31-year-old associate pastor. Conducted by phone on August 28, 2013.

1. Describe in detail how your leadership style has affected your discipling relationship.

I would definitely see myself as a mentor and disciple-maker of the employees under my supervision. My goal is to empower and equip them, not to do their job for them. I really see a lot of what I do to be based on developing their skills by using regular checkpoints and meeting with them to go over where they are where they hope to go. Depending on how long they have been with me and how competent I feel they are, the meetings take on a different tone. For a couple I have who are very new, we meet weekly and it's a much more structured process. I've got another guy, he's been here 30 years, I don't really do much with him. He's got it. I really feel like my style is similar to Situational Leadership, with a lot of management by objectives.

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

We build all of our associate positions to be part-time. I expect our associate to maintain about 20 hours a week, but if he can keep it closer to 10 that's great. We try to guard their hours very intentionally, and don't expect them to sacrifice their family's health. Part of our checklist we work through includes questions about home, how the marriage is, how he's doing leading and serving his wife and kids, that sort of thing. We really do try to be sensitive to balance.

3. Did your relationship extend beyond the context of the church office? How did that help to strengthen the discipling relationship?

To be honest our relationship hasn't extended much beyond the office context, a lot of it is due to our busy schedules, his desire to balance church, his other work, home, and school. But I'd say our relationship is very personal because we operate in such a small church setting.

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development.

We really view him as an associate pastor, more than just a "youth minister," because that's part of who he is and how he's gifted and skilled. We give him a lot of freedom and authority to determine the vision, direction, and strategy of the student ministry. All of that is done in conjunction with the church's overall vision and strategy, but we really give a lot of freedom there. I try to empower him as much as possible to minister outside the youth ministry as well. He does a lot of pastoral care visits, especially with families. He also gets a lot of preaching opportunities. I preach about 40 times a year, and the rest of the time, even if I'm in the seats that Sunday, I let him preach. It's really helped him grow.

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills and how did you help work through those weaknesses?

I really try to use management by objectives to help shape how we understand his weaknesses. We look for a lot of wins and opportunities for him to succeed. To be

honest, we trust him, so a lot of it is done through self-assessments. The way we do our evaluations is I let the rest of the staff do an honest self-assessment, and then I come alongside and offer my insights.

6. What are the most important competencies for effective pastoral ministry in your experience?

LP: **For me the top of the list has to be a commitment to developing relationships. You cannot be an effective minister without knowing the flock. It has to be an intentional work to develop those relationships, to be involved in peoples' lives, and to make it a point to minister to them. I'd say time management is an important skill, there's only so many hours to accomplish what you need to. There's also a flexibility in ministry that's necessary to succeed. Not everything goes as we'd like for it to!**

AP: **I think the most important competencies are humility and conviction. Humility is best expressed in the ability to stop and listen (humility). Conviction is best expressed in a heart for preaching expositionally, relying upon the full counsel of God's word as inerrant and authoritative (conviction).**

7. Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

It's a very informal relationship. He barely keeps any office hours, his office is so small it's enough room for a small desk and chair for him to do his quiet time if necessary. Most of what he does is outside the office, so our relationship is largely driven by text, calls, email and social media.

8. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationships?

My primary goal was based around his: to develop what he needed to do what God had called him to do. In the beginning we didn't know what that was, but as he's been here and been through school, he's realized he wants to teach and be a bi-vocational pastor, so a lot of what we're doing is focused on that. He's in school for his doctorate, and he's learning how to be a pastor while here.

9. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

I really try to encourage his time in the Word, in prayer, in study. We put a lot of emphasis on fellowship so we're around other believers. Not just among the staff but also as we fellowship with other people in the church. We have built into our structure and our DNA a lot of accountability to help with protecting his integrity. He doesn't meet with a girl in the student ministry without his wife, and he's not to meet with a woman alone under any circumstance. We want to protect him and keep him above reproach.

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

My wife and I have been able to share concerns together with pastors and leaders and the church. We have been able to discuss important life and ministry decisions with leaders and gain much wisdom from their biblical insight.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff?

It's been a great experience with us. We merged with a church in our area who'd been struggling, and they were a much older congregation. It's brought an energy to the church and has helped us develop a solid team. We're really able to do a lot more because we have some older folks who have lived life to help give a new dynamic.

12. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

I grew up thinking the goals of church were more nickels and more noses, but as I've gotten older I've noticed that there's a lot more than that. We're really promoting heart change, which is hard to measure but what we're shooting for.

13. How have you, as an associate pastor, been able to lead your lead pastor?

I have often suggested books, sermons and other resources for my pastor (and other leaders) to consider. He has always graciously accepted the suggestions and often followed up on those. I have also been able to lead my pastor through the numerous opportunities I have had to preach, and my pastor as often given me feedback on how he was challenged by the sermon.

Interview 2 – Church of 450 in Kentucky, 50-year-old lead pastor and a 31-year-old associate pastor. Conducted over e-mail because of scheduling issues, August 28, 2013.

1. Describe in detail how your leadership style has affected your discipling relationship.

We have little interaction outside of church time. We text and e-mail as I have no extra time, I am a school Principal and also operate a horse/beef cattle farm. Justin was hired as the contact person for day to day activities ,as I am tied up at school. He was given the job description and pretty much turned loose. That's my leadership style at school as well: communicate expectations, delegate duties, facilitate resources, manage problems and answer questions when they arise. But honestly the Deacons monitor his progress and how well he is doing at meeting their expectations. This is not a good situation for training or developing a young preacher, as that is why he was hired in the first place, in that I had no time to do all that was needed.

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

He is totally in control of his time, as far as I know the Deacons have not given him a set schedule. It was talked about giving him a schedule or requiring a time on task report to fill out and give to the Deacons. I do not think they have done that so I assume he is meeting the needs of the church and community but unless I hear complaints I really do not know his daily routine. He has a wife and 2 foster children but I do not know their social life schedule. If he is meeting the expectations of the Deacons in what he was hired on to do, I don't think he will have a problem with spending family time. The Deacon's developed assigned his duties: all types of visits, sick at home , hospital, new contacts, out of church members, Nursing Home . All the daily activities overseeing the other BBC ministries Like: WMU, VBS, SS, Youth, RA, GA, Mission Friends and NOAH club were also shared with him at hire. Organizing youth outings and events both social and discipleship was also part of what they want from him. He is called Associate Pastor/ Minister of Youth with the duties weighted more toward the AP role.

3. Did your relationship extend beyond the context of the church office? How did that help to strengthen the discipling relationship?

No, he came from out of state and is 25-30 years younger than me. We do not travel the same social circles. We see each other at church activities and the church sponsored social type events. I do Raceway ministry on Saturdays and that takes me out of town March – Nov.

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development.

He attends Seminary and he is assigned the association activities and is to represent us in the pastor spot on all BBC association business. They have monthly meetings and several events during the day where he could work with the Director of Missions and other experienced church pastors in out 21 church association.

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills and how did you help work through those weaknesses?

Honestly we do not have enough time for me to mentor him. He is organized and has not asked me for help in the projects he does. The only hindrance I see for Justin is his comfort level to meet, mix and get to know the community but that could be my fault as I have not been able to take him and introduce him to people and groups. Because of my schedule I do not have time to take him and show him around events and organizations like a good mentor would. I do my church ministry as I do my other two jobs but cannot take him with me as I do them on the way to and fro. His effectiveness in evangelism and church visitation/outreach is going to depend on how much he mixes with the public . He has been in Rockcastle long enough to make friends and build relationships but there again I do not know if that is happening because I have no time to spend with him.**

6. What are the most important competencies for effective pastoral ministry in your experience?

You must care about the success of the church, its peoples' growth, its morality effect on your community. Most importantly you must live GODLY before them to win the lost to Christ. Churches / Ministers must get to know people, see their needs and try to meet that. People especially new people to the church need time and instruction to help them get committed to GOD and church.

7. Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

Informal at best or non-existent might be more accurate because of the time I have to spare.

8. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationships?

Have not had discussion, the Deacons had given him expectations on hire and he had stated these were skills he already had when he came to us. We hired him to meet the needs of an absent pastor not really to develop him into a leader, that's unfortunate for him as he could have benefited from having someone older to train him. Justin has actually been employed by churches as long as I have . I have only been in Ministry about 10 years and know little about it myself.

9. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

To be honest, I have really failed him as a mentor. We barely have time outside for personal conversations.

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

I have been really no help at all.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff?

BBC does a good job of all age groups working together on ministry projects. I have been a youth leader before and work with 600 teens daily. I do not think age is an issue in Justin and my relationship. He is very mature and serious and I do not feel he has trouble relating to older people at all.

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12. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

I do not think my age/ generation has set ministry expectations for me. I base my efforts on needs in the church and opportunities to reach the lost. I have no seminary training and have no knowledge of pastor expectations outside of what I see in front of me in my Church and community. Very unique situation at BBC, I am the lead/Sr pastor but receive no salary, so the expectations placed on me are different than most. I do all I can where I can and the rest was done by volunteers until Justin arrived . Justin and the janitor are all the paid staff we have at BBC. I think of the Deacons are his governing body in areas of does he meet their expectations of ministry or not. They were the ones who came up with BBC needing and associate pastor to fulfill the traditional responsibilities that I could not. I am not sure there is good constant communication there either because I am not sure of his relationship/ fellowship with the Deacons. He and I have little talk about his duties unless someone has asked for something specific and I cannot be available to do it.

13. How have you, as an associate pastor, been able to lead your lead pastor?

To be honest, I've not really had much chance to lead him because of how little time we're really able to spend together.

Interview 3 – Church of 4800 in Louisiana, lead pastor is 62, and associate pastor is 31. Conducted over FaceTime on August 29, 2013.

1. Describe in detail how your leadership style has affected your discipling relationship.

I would say my leadership style is much more conducive to him observing, to use the phrase a lot more of what I do is caught than taught for him. As far as what I've done to involve him, he's part of as many meetings and other opportunities as possible so he can see what goes on. When we did our most recent building project, he was in on a lot of the meetings, planning, and strategy to learn from it. I keep myself and my office door totally open for him so he can ask any questions he might have.

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

We start by not having a time clock, I expect the job to be done and I can tell if it's not by the fruit of what I see in his ministry areas. We really try to build a lot of relationships with the staff, so he's not on an island by himself. We're here for each other and try to maintain a lot of comfort on the staff. I see myself as a good reader of character, and I wouldn't have brought him in if he'd not been top notch. We really tried to help get him acclimated to the area and make sure that for him, his family was a top priority.

3. Did your relationship extend beyond the context of the church office? How did that help to strengthen the discipling relationship?

I guess we spend a good amount of time outside the office together. We try to fish together as often as we can, to keep it relaxed. I like to go to camp every summer with him so he and the youth can see the other side of their pastor. It's really fun and keeps me on my toes. I'd say we have a great friendship with each other, even if we have a lot of years between us.

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development.

Part of our most recent building project was to create a north campus, which we have turned into a much more contemporary venue for worship. With that, I knew I wasn't gifted or right for that sort of thing, so I've enabled him to really step in there and primarily preach there. I might come in once a month or so, but by and large that's his thing. He fills the main pulpit for me when I'm away or out of town. I let him sit in on a lot of meetings and give him a lot of freedom to have input with a variety of our ministry teams. A lot of what I'm trying to do is give him as many options as possible to see life from my perspective.

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills and how did you help work through those weaknesses?

I don't say this to say he's perfect or that there aren't areas for him to work on, but I've not noticed a lot of weaknesses in his life. We wouldn't have brought him on board if we thought there was a lot to improve on. I would say probably the biggest thing we've had to work on is his patience, teaching him to really build consensus before moving on anything rather than just barreling on through. We don't do staff

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evaluations, our personnel team really trusts the staff, they get yearly raises anyway so why do evaluations if we know things are going really well? I'd say patience is really the only thing, and that's been very minor to work through.

6. What are the most important competencies for effective pastoral ministry in your experience?

AP: I'd say it's a growing relationship with the Lord, it's hard to push and lead people in a direction where you're not going yourself. Also I'd say it's important to be able to articulate the faith and theology and such to the audience you have. Whether it's youth, children, or adults you really need to be able to communicate well. It's also important to have that balance between work and home too.

LP: You have to be able to communicate from the pulpit, you have to have a consistent walk with the Lord. I tell people to walk slowly through the crowd. I've prayed with people before a service who were going through some big stuff. They had no clue what I preached on that day, but they always remembered I took a couple minutes to pray for them. You can't ever get to a place where you're too busy or too big for that. I think a pastor needs to be transparent, they have to know who you are when you preach. And lastly, I'd say all of it is built on being relational, being the type of person who can build relationships with other people.

7. Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

It's a very informal process for sure. We take our entire staff through some leadership principles and some leadership training, take advantage of having an annual staff retreat, and work specifically on the younger and more inexperienced to get them up to speed. But as far as any set pattern, no not really. We do lunch, we talk, we pop into each other's offices.

8. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationships?

LP: I really wanted to see growth, especially in our youth ministry. We're right by the largest middle and high schools in the area, so I knew we had a lot of room for growth. What started with 30 has grown to what, 400 last night?

AP: I really feel like my goals changed quickly after I got here. I came from a secondary role in a student ministry from a megachurch, so when I got here and became "the guy," it took some adjusting as to what my goals were.

9. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

His character was very strong when he got here, he was very mature for his age. I think he had a very solid grounding and had a really good perspective. I teach him often and really encourage him to be very intentional, to respond rather than react to people, and to work as hard as possible to be above reproach.

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

We try to be flexible as much as possible with office hours. I try to keep things flexible and give a lot of freedom for him to spend time with his family as he needs.

Your family is not something to be sacrificed for the sake of ministry. You really need to guard your family and protect them and your time with them.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff?

LP: It's been a challenge, it's kept me on my toes. I certainly think it's great, because we really try to encourage diversity, both in our church staff and what we see in the congregation. I've really learned how important it is to relate with younger generations, and I credit my staff with that.

AP: It's valuable so much to be in the older crowd as well. I think diversity is a really good thing. We do see some generational clash in our meetings, and sometimes it doesn't always seem like we're on the same page always. But that's a good thing, we're able to disagree and have the freedom to. And because of that, our team comes out much stronger and more unified.

12. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

AP: I've learned so much from the older guys, I really don't pay much attention to what's being done by younger pastors. They have a lot to offer but I feel like it's much more important to spend time learning from the guys who've done it before, made the mistakes, learned from them, and can teach us how to avoid them.

LP: I'll be honest, I'm blown away by technology. That's why we're in his office on his computer. I'm trying, but you won't see me preaching with my iPad. I don't know what I'd do if it went blank on me up there. I try to remember where I was when I was 30 and starting out, and how different things were then, and it keeps me from being aloof from what's on their mind.

13. How have you, as an associate pastor, been able to lead your lead pastor?

The biggest thing I do for him, because he doesn't have the time, is to stay up on what's going on in terms of culture shifts and church trends. I stay on Twitter, see what could be coming up at the SBC this year, and that sort of thing. It really helps keep him on top of things without taking so much of his time.

Interview 4 – Church of 650 in Texas. Lead pastor is 50, associate pastor is 31. Conducted by phone on August 29, 2013.

1.   Describe in detail how your leadership style has affected your discipling relationship.

It's definitely not a controlling relationship over every little aspect, like a micro-manager. I try to give him a lot of freedom but am always available for help when it's needed. We keep a pretty open-door policy, our offices are really close to one another, so it makes communication easier. I let him have input on church-wide things as much as possible. I like to think we have a very participatory system here, rather than where it's me telling him everything to do.

2.   Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

Yeah, great question. Family is always a priority. He also has another job and is in school too, so I recognize that his time is very valuable. That's the benefit of being part-time, we don't have the expectation for him to always be available and always give up his family time for the ministry. In a lot of ways it's helped. He's able to invest in his family and spend time with them while we still have an expectation for his work here to be done. To be honest, I would rather have him fresh and at his best when he's here than for him to be burned out.

3.   Did your relationship extend beyond the context of the church office? How did that help to strengthen the discipling relationship?

AP: He lets me bring my daughter over to his house to take advantage of their pool, which is a great way for us to spend time together when I have her every other weekend. Outside of the church office, I'd say one of our best ways of spending time together is getting lunch every week, that's a great time for us to talk and for us to both get away and be ourselves. He helps out a lot with VBS and other church events through the year too, so we're able to see him outside the pulpit there.

4.   Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development.

AP: He's always given me opportunities to do things that are more in line with what a senior pastor would do. One example pretty recently is that we had a long-time church member who was really sick. We knew he was going to die, he'd had a bad stroke. Our pastor had a vacation scheduled and he went ahead on it because we thought we'd have time before this guy died. Well, what happens? They're out of town two days and can't get back and the guy dies. I got to be the one to lead the memorial service and help the family in those first few days. We've also got a contemporary church service he gives a lot of freedom for me in to preach and lead, and I fill the pulpit for him when he's out of town.

5.   In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills and how did you help work through those weaknesses?

The good thing is, he takes criticism really well. So I feel like he's given me a lot of freedom to talk with him about things that we see that he needs to work on. He doesn't get his feelings hurt very easily, which is great. He didn't grow up in church so there's a lot, in terms of church culture and expectations, that he wasn't familiar

with. We've had to work through a lot of that, what he was supposed to do as a minister and what people expected of him.

6. What are the most important competencies for effective pastoral ministry in your experience?

AP: I would say the ability to listen well, to hear first and speak second, is huge. Also, you have to be loving and compassionate to those you're serving with, they have to know that you really and genuinely care for them, and that it's not just a front. Presence is huge too, to really make yourself available and intentional about spending time with people and investing in them.

7. Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

It's very informal, we have office chat every now and then but most of the time we only ever get together as it's necessary rather than a always scheduled.

8. What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationships?

AP: I know I told the search committee and the pastor at the very beginning that I wanted to represent Christ well before the students, to be available and accessible for them, and to be a resource for them as they navigate life. As far as any formal, written goals when I started, no.

9. What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

I try to be very transparent with him, and expect that of him as well. I share a lot with him from my years of experience and from my background. We work through case studies that come up as needed, especially with any personal issues or family issues that I might have dealt with before. He has let me be very open in his life if I see any red flags.

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

AP: He gives me a lot of flexibility to invest in my daughter. Unfortunately, because her mom and I are divorced, I only get her a couple times a month. So when I have her, he's given me all the freedom to make her a priority and spend as much time with her as I can. He always wants me to make sure that I have those priorities settled at home.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff?

We really haven't had any issues with bringing together different generations. Both of us are very easy-going, so there's not been a lot of friction between us. We have a lot of similar views on things. One thing that is different is that he doesn't like to sit on the "platform chairs" where I usually sit during church services if he's the one preaching. That's a little thing I know, but that is one thing I've noticed he doesn't do that I do.

12. How does your generation shape your understanding of what a pastor is to be and

do? How did you handle differences that arose?

AP: Like he said, there really haven't been many differences that we've noticed that have come up.

13. How have you, as an associate pastor, been able to lead your lead pastor?

AP: I'm hard pressed to think of anything like that, or any time that I've been able to do that for him?

Interview 5 – Church of 500 in North Carolina. Lead pastor is 58, associate pastor is 29. Conducted by phone on August 29, 2013.

1. Describe in detail how your leadership style has affected your discipling relationship.

I think you always have to tailor it to the person you're working with. Part of my life before God called me to ministry was that I worked in Human Resources for the corporate world. So I learned from that the importance of working in different styles of leadership that best help the growth and progress of the person you're leading. So for everyone on the staff, it's different. But I try to work along their strengths and who they are rather than expect them to be just like me.

2. Describe what you do as a lead pastor to encourage your associate to maintain a healthy balance between work and home.

I realize I have to model that before them, that I can't expect him to be the kind of husband and father he's supposed to be if I'm not doing it either. We as a church and especially on our ministry team always emphasize the importance of family health. Those priorities at home are a big deal, and we want our guys to know that their family always comes first.

AP: Yeah I'd say that we have a very open form of communication about that. I never have to worry about how he'll respond if I tell him that I need a little time to focus on something with my family. It's really freeing.

3. Did your relationship extend beyond the context of the church office? How did that help to strengthen the discipling relationship?

Well, I'm quite a bit older than him so I definitely wouldn't say we "hang out." I see him in a lot of ways more like a son than anything else, so that changes the way we work on our relationship outside the church office. We recognize that leadership training is systematic, so it means that it happens inside the office, outside the office, and throughout everyday life to learn to be a better minister and leader.

4. Describe in detail some ways that you have given your associate pastor opportunities to grow in terms of ministry competency/skill development.

AP: He's really given me the reins to do things, rather than just sit back and watch and not ever have an active role. He gives constant feedback on things, especially as we take on new initiatives and ministries in the church. He gives a lot of training, especially early on, and then lets us go.

LP: I'd echo that and add that it is a sacrifice of time to communicate and develop them. To be honest, it's faster and easier for me to just do it. But I know that the long-term benefit outweighs the short-term cost of time and energy.

5. In dealing with the associate pastor's *professional* leadership competencies/skills, what are some things you have done to identify weaknesses in his ministry skills and how did you help work through those weaknesses?

Yeah our weaknesses show up in the feedback from others, and we work through that through self-assessments. I've found that they can pick up their weaknesses really well. So we work through those and allow them to develop a growth plan. We always look back at things after they're over, nothing ever goes without being

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evaluated and critiqued. There is a consistent theme of feedback and evaluation here on our staff, for everything.

6.   What are the most important competencies for effective pastoral ministry in your experience?

I think an effective minister has to demonstrate the love of God in his life. If that ever wanes, or becomes less than his top priority, this can quickly turn into a "job," and that's when the burnout and frustration can take over. I'd say you have to also have a vision for ministry, and know where you're going. All of that flows from your personal walk with God, but what I've seen is that a lot of pastors don't really know where they're going or how to get there.

7.   Would you say that your discipling/mentoring relationship is formal or informal? Why? Describe the setting and context of your discipling/mentoring relationship.

AP: It's very informal, we do a lot of things based on circumstances. We pass by each other several times a day in the hallways and around the office area. We have a weekly staff meeting on Mondays, so that's the time that we get together in a more formal sense.

LP: We take all of our staff through the book, *Jesus on Leadership*, as a way of developing our entire team as leaders. I'd say that's the most formal part of what we do.

8.   What specific goals, if any, did both of you have as you began the process of developing a discipling/mentoring relationships?

We work through a yearly performance evaluation with goals both for their personal lives and their professional lives. There are a variety of things that get measured. For example, he has missions in his area of oversight, so one of his goals was to organize, develop, and lead two mission trips this year for the church. We then take on these goals and objectives and work through any areas of deficiency.

9.   What have you as a lead pastor done to develop your associate's character outside of ministry competencies/skills?

AP: We have an honest discussion regularly about what's going on. He really emphasizes the importance of prayer and regular time in the Word. We really try to work on transparency in our lives so that we're not hiding in any areas of sin.

10. Describe how the associate pastor has been able to strengthen his marriage and family through the discipling/mentoring relationship.

AP: It's definitely a priority, I don't feel like I've got to sacrifice ministry for my family or my family for the ministry. We try to keep a good balance, and he does a good job encouraging me to maintain those family priorities. It's even written into my performance appraisal every year.

11. Explain what your perception has been overall of bringing together mixed generations on a church staff?

With my background in Human Resources, I've come to realize that change is good. The industry I worked in was one that saw constant changes in how things were done. We try to bring together people in different stages of life to help reach,

engage, and equip the different generations. God has given every single one of us experiences to shape us in very particular ways.

AP: I agree, I want people different from me around me. It's not valuable to just have the same voices everywhere.

12. How does your generation shape your understanding of what a pastor is to be and do? How did you handle differences that arose?

Yeah, I think the younger crowd really sees the megachurch success stories and thinks "that's what I need to be, right now!" and they become in effect church CEOs who don't know how to lead people. They think their calling is in the pulpit to stand up, tell people what to do, and that those people will just follow everything they say. Instead of that, we really want to emphasize what I think is most effective: one person at a time

13. How have you, as an associate pastor, been able to lead your lead pastor?

AP: It's hard to really think of a time that that's happened, I'm sure it has but I'm drawing a blank right now what that could have been? Maybe with technology, but he's pretty good with that? That's a good question.

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ABSTRACT

INTERGENERATIONAL DISCIPLESHIP
FOR LEADERSHIP DEVELOPMENT:
A MIXED-METHODS STUDY

Scott Michael Douglas, Ed.D.
The Southern Baptist Theological Seminary, 2013
Chair: Dr. Brian C. Richardson

The purpose of this study was to examine the leadership development of Millennial associate pastors in the Southern Baptist Convention by exploring the discipling relationship the associate has with the lead pastor. A sequential, mixed-methods line of inquiry was used in this study. The quantitative part utilized an online survey for the lead pastor and associate pastor. The online survey contained demographic questions, a thirty-item questionnaire about the associate pastor's leadership development along the Five Exemplary Practices of Kouzes and Posner, and a fifty-item questionnaire on necessary pastoral competencies. Following the quantitative analysis, five interviews were conducted with churches that displayed a high level of perceived leadership development.

A significant sample size was not reached in this study, with $n = 99$ participating church ministry teams in the study. Despite this, several conclusions were reached. Most notably, Millennial associate pastors and Generation-X lead pastors had a significant relationship with regard to the associate pastor's perceived leadership development, but that Millennial associate pastors and Baby Boomer lead pastors shared more in common in terms of necessary pastoral competencies. The follow-up interviews explored four lines of inquiry: the competency development of the associate pastor, the dynamics of the discipling relationship, the balance between personal and professional aspects, and the generational differences on the church staff. One interview that was conducted was an anomaly, but the other four interviews shared many similar qualities.

The lead pastor and associate pastors shared a strong friendship, they were committed to not only ministry success but also to the pursuit of Christlikeness, there was an intentionality on the part of the lead pastor to allow the associate opportunities to serve outside their specific ministry area, and the informality of the relationship did not diminish the intentionality the lead pastor had for the growth of his associate pastor.

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