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Article

A Personal Ministry Philosophy—One Key To Effective Leadership

by
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Abstract

God shapes a leader over a lifetime. Three types of shaping have been identified in leadership emergence theory—the integrated explanation of how a leader develops over a lifetime. God shapes character, which is called Spiritual formation. God shapes ministerial ability, that is the giftedness and skills a leader needs to influence followers. This shaping is called ministerial formation. And finally God shapes a leader strategically. Strategic formation refers to God’s shaping of a leader concerning overall direction in life and ministry. Ministry philosophy, while dealing with spiritual formation and ministerial formation a bit, primarily deals with strategic formation.

God builds into leaders values—leadership values. These values, while implicit at first, eventually become more explicit and form the foundational drive for leadership. It is this process of identifying values and seeing them become an integrated part of one’s leadership which comprise ministry philosophy. This paper is a beginning exploration of ministry philosophy.

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A Personal Ministry Philosophy — One Key To Effective Leadership

The Scope of the Paper

Eleven years of comparative study of leaders and their development over a lifetime has resulted in identification of several major leadership lessons.¹ One of those, though simply stated, contains much that needs explaining.

EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A DYNAMIC MINISTRY PHILOSOPHY.²

It is this statement, which will be unpacked in this position paper. Three important notions of it include *effective leaders and productivity over a life-time*, *the notion of dynamic*, and the idea of *ministry philosophy*. This paper will describe some characteristics of effective leaders who are *productive* over a lifetime. It will identify the three basal factors, which force the *dynamic concept*. One would normally think that a ministry philosophy would be constant over a life-time. And that is partly true. There is an island of constant values in a sea of changing and expanding notions as one develops. An overview diagram reflecting the notion of core values and specific values will be suggested. It will develop some basic thinking as to the nature of values. It will group *ministry philosophy ideas* under three important variables, which relate to development over a lifetime. It will suggest patterns of how ministry philosophy develops over a *life-time* including the notion of uniqueness of a ministry philosophy because it is tied to developmental aspects of a person. And finally it will issue the following challenge to leaders who want to be effective.

¹In fact, seven important ones include: (1) Effective leaders maintain a learning posture throughout life. (2) Effective leaders value spiritual authority as a primary power base. (3) Effective leaders recognize leadership selection and development as a priority function. (4) Effective leaders who are productive over a lifetime have a dynamic ministry philosophy. (5) Effective leaders evince a growing awareness of their sense of destiny. (6) Effective leaders increasingly perceive their ministry in terms of a lifetime perspective. (7) Effective leaders perceive relational empowerment as important in their own and their followers lives.

²My thinking which has developed as I have done more and more case studies of leader's lives and have tried to understand the processing that shaped them was first stimulated by D. Allen's special research project on ministry philosophy which was an in-depth case study of Charles Simeon (Allen 1988) done for an advanced leadership emergence theory class at Fuller Theological Seminary. The focus variable arose from his work. Wiersbe's article (Wiersbe 1982) helped delineate the notion of core values from specific values. From these works and from comparisons with other historical case studies I have tentatively identified the following theoretical relations which form the backbone of the paper. The three basal Christian leadership factors (Scriptures, giftedness, situation) will result in a ministry philosophy, which is dynamic. That ministry philosophy can in turn be traced to the interplay of three complex ministry philosophy variables derived from leadership emergence theory: **BLEND** (an integration of past and present leadership values—both of these are the result of God's shaping processes), **FOCUS** (destiny processing, convergence, giftedness, ministry structure insights, and ultimate contribution) and **ARTICULATION** (the movement from implicit to explicit organization of leadership values into a strategy for ministry which has the ministry philosophy focus as its driving force).

The Challenge

LEADERS MUST DEVELOP A MINISTRY PHILOSOPHY WHICH SIMULTANEOUSLY HONORS BIBLICAL LEADERSHIP VALUES, EMBRACES THE CHALLENGES OF THE TIMES IN WHICH THEY LIVE, AND FITS THEIR UNIQUE GIFTEDNESS AND PERSONAL DEVELOPMENT IF THEY EXPECT TO BE PRODUCTIVE OVER A WHOLE LIFE TIME.

I. Introduction

Analogies

Ministry philosophy refers to ideas, values, and principles whether implicit or explicit which a leader uses as guidelines for decision-making, for exercising influence, and for evaluating his/her ministry. By implicit I mean not actually recognized openly but part of the perceptive set of the leader. By explicit I mean openly recognized, identified and articulated. For any given leader a ministry philosophy is unique. All leaders act, think, and make decisions, which are based on this underlying related set of guidelines. Sometimes we can get a feel for an abstract concept by comparing it to things we know. Let me do that. Some analogies that have helped me think about ministry philosophy include the notion of a road map, a recipe, a game plan, a sewing or knitting pattern, or a skeleton.

In terms of an analogy a ministry philosophy serves a leader like a road map serves a person going from point A to point B. A road map gives the overall perspective. At critical points in the journey, the overall perspective that the map gives allows reasonable choices to be made as to detailed routes to travel upon. Knowing where you are going, a relatively explicit notion, helps provide focus along the way as you travel. Ministry philosophy gives focus to a leader's ministry. Like a road map it allows a strategic evaluation of where we are at a given point in our lives and how much we still have to go and the best ways to get there from where we are. In short, it gives a *strategic evaluative component* to our ministry.

A ministry philosophy is like a recipe. There are a lot of things involved in cooking something. There are the ingredients, the way we mix them together, the timing involved, and the way we use the stove as well as the amount of heat needed. Sometimes when we are cooking something familiar we automatically go through these items hardly thinking. We just know what we are doing. We gather all the ingredients and put them together in the right amounts and just do it. That is like parts of our ministry philosophy, which are implicit. At other times, we do not trust our memory but get out the old recipe book and follow the instructions. We are thankful for the detailed list of ingredients and the instructions that tell us how to blend things together and what temperature to cook at, etc. That is like the explicit parts of our ministry philosophy. Where would we be without recipes. A cook will have many recipes. Each has its special time and use. So too our ministry philosophy will have all kinds of standards that we use in given situations to help us evaluate our given situation. In short, like a recipe, a ministry philosophy gives us *tactical operating instructions* and guidelines.

A ministry philosophy is like a game plan. My favorite pro football team is the Miami Dolphins. For several years we lived in the Miami area and came to appreciate the Dolphin organization. I especially admired Coach Shula. One thing you can say about Coach Shula, he always had a game plan. Knowing full well the strengths and weaknesses of his team and the strengths and weaknesses of the opponent's team, the weather conditions, the condition of the playing field, the momentum and a bunch of other factors at the time of a given game, Coach Shula would come up with a game plan. The actual play of the game did not always strictly follow the game plan but that plan was there to guide the major decisions that would be made. Coach Shula would sometimes alter the game plan to fit a changing situation. But there was something he was working from which guided his thoughts and actions. And Coach Shula has the second highest number of wins of any pro football coach in history. And if he continues another two or three seasons he will become first. Ministry philosophy is like a game plan in that both are articulations of what we want to do. They are well thought out ideas of what we want to accomplish and how we plan to go about it. They set the direction for where we are going. Like a game plan, our ministry philosophies give us a *tactical goal focus*. It helps us accomplish intermediate goals that over a lifetime will add up eventually to a strategic accomplishment.

In the West Indies where I did ministry I was often amazed at how the women or men tailors sewed. They would simply take your measure, sometimes by eye, sometimes by actual measurements and then sew without any written pattern whatever it was you wanted. Their basic skills were in place. They had in their mind where they were going and they just did it. My own wife religiously gets out the written patterns you can buy. The cloth is laid out against the pattern parts and cut. Then sewed together as the pattern dictates.

My mother-in-law knits all the time. Her fingers fly. She picks up the description of what to do every now and then, reads it and then changes the number of strokes or adds some new color of yarn. It always looks complicated to me. But in the end out comes a beautiful sweater or other knitted garment or item. Ministry philosophy is like a pattern. There are intricate factors that are woven together over a lifetime to make up the tapestry of our lives and ministry. Ministry philosophy is the *weaving together of a number of important factors*. The overall pattern is a mixture of the divine and human. God is in it. We too are responsible. This complicated mixture results in a lifetime of service, which is pleasing to the Lord as we discover the pattern.

Back in eighth grade science we had to study the human skeleton and learn some of the more important bones by name. We saw a model of a skeleton. We could feel our own ribs. This tangible test helped us assume that the skeleton model was right and we believed that we had a similar structure. I broke my leg in the eighth grade playing football. For six weeks I was in bed with a cast all the way to my hip. I was well aware of how important a skeleton is to the overall functioning of the body. A ministry philosophy is like a skeleton. It gives the structure which underlies how we work out our ministry. It holds our ministry together. We need muscles, skin, and a hundred other fleshly things that fit around our skeleton. But we cannot get along without that framework which supports us. So too, with a ministry philosophy. It is the framework that supports our leadership efforts. It provides the *integrated component* of an entire life of ministry.

Productive

Note again the major premise of this paper.

EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A DYNAMIC MINISTRY PHILOSOPHY.

What do we mean by productive or effective leaders? In short, we mean lives that count for Christ. Moses in reflecting back on the shortness of life in one of the great Psalms³ prayed that he might know how to use time wisely so that life counted. He prayed also that his life work would be established. There is a sense of leaving behind something worthwhile. Well what do lives that count for Christ look like? Various writers on leadership theory will put forth different ways of assessing productivity as leaders. Each will have his or her own criteria. My comparative studies, of leaders, has resulted in six things I look for to determine an effective Christian leader who was productive. They begin well, continue well, and finish well. There are the ups and downs, of course, along the way. But in the end there are things about them, which are similar. In short, they finish well. Table 1 lists some descriptive characteristics of those who finish well.

Table 1. Six Characteristics Of Productive Leaders Who Finish Well

1. They Maintain A Personal Vibrant Relationship With God Right Up To The End.
2. They Maintain A Learning Posture And Can Learn From Various Kinds Of Sources—Life Especially.
3. They Evidence Christ Likeness In Character.
4. Truth Is Lived Out In Their Lives So That Convictions And Promises Of God Are Seen To Be Real.
5. They Leave Behind One Or More Ultimate Contributions.⁴

³I am referring to Psalm 90 verses 12 and 14. I realize that the headings are not necessarily inspired and that perhaps Moses didn't write this Psalm. But after studying his life it sure seems reasonable that Moses would come to these kind of conclusions. So I happily attribute this Psalm to him. Changing the authorship does not take away from its beauty and wisdom and advice to leaders.

⁴In a separate research study derived from a comparative study of 40 missionary leaders who were considered by colleagues and historians as productive leaders I defined the concept of an ultimate contribution as a lasting legacy of a Christian worker for which he/she is remembered and which furthers the cause of Christianity by one or more of the following: setting standards for life and ministry, impacting lives by enfolded them in God's Kingdom or developing them once in the kingdom, serving as a stimulus for change which betters the world, leaving behind an organization, institution, or movement that can serve as a channel for God to work through, or the discovery of ideas, communication of them, or promotion of them so that they further God's work. Thirteen categories were identified. SAINT, STYLISTIC

6. They Walk With A Growing Awareness Of A Sense Of Destiny And See Some Or All Of It Fulfilled.

So then, though many measures may be used to describe productive lives I will use the above, which focus both on beingness and doingness. Productive leaders over a lifetime are certain kinds of leaders in character and being as well as those who accomplish things.

Notion of Dynamic

What do I mean by dynamic when I include it in the premise statement?

EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A DYNAMIC MINISTRY PHILOSOPHY.

By dynamic I mean changing. I am actually suggesting that a leader's ministry philosophy changes over a lifetime. Three basal factors define the dynamic quality of a ministry philosophy of a Christian leader: the Scriptures, giftedness, and leadership situation.

Christian leaders view the Scriptures as foundational to their understanding of God, His purposes, and what He is wanting to accomplish. Over a lifetime a Christian leader will continue to study and use the Scriptures. As life is experienced, the leader will see things in the Scriptures that were not previously seen. That is, there is a growing awareness of what the Scriptures are saying. Life gives new perspectives with which to view this important source of information for leadership. So that, while there are core values derived from the Scriptures that will not change over a lifetime, there is much that will change as new truth is grasped. So then, as God opens us up to the Scriptures we are continually adding to a core of truth, which builds on our past understanding and influences our present understanding of who we are, what we are about, and how we are going about it so as to fit in with the divine shaping of our lives and ministries.

Each Christian leader is unique. As a Christian leader develops over a lifetime there is a growing understanding of giftedness and personality. My case studies have shown that in terms of giftedness leaders are a complex bundle of natural abilities, acquired skills and spiritual gifts.⁵ Over a lifetime there is a developmental movement to mature a leader so that the three elements work synergistically. At any given moment in a leader's life, he or she, has an understanding of who he or she is. A person's ministry philosophy will directly be related to this understanding of giftedness. This understanding may be implicit and not readily articulated. Even so, there will be a drifting toward ministry, which utilizes this implicit giftedness.⁶ Or the understanding may be explicit in which there is proactive movement toward a ministry philosophy flowing from this understanding. Since ministry philosophy is so integrated with giftedness and giftedness is developmental it follows then that ministry philosophy will be dynamic—that is, changing.

In leadership theory there are three basal factors that apply to leadership in any cultural situation.⁷ They are high level generic factors. In all leadership, no matter where it takes place, there are leaders,

PRACTITIONER, FAMILY, MENTOR, PUBLIC RHETORICIAN, PIONEER, CRUSADER, ARTIST, FOUNDER, STABILIZER, RESEARCHER, WRITER, PROMOTER. For details of these types of contributions see Clinton paper, 1990, *The Ultimate Contribution—A Life that Counts*. See also, ch 6 Leaving A Legacy in **Strategic Concepts—That Clarify a Focused Life**.

⁵In leadership emergence theory this is called the giftedness set. Usually over a life time one of the three elements (natural abilities, acquired skills, or spiritual gifts) dominates the leader. We call this the focal element of the life. This focal element is also affected by personality factors though it is not clear exactly how.

⁶We have identified four giftedness patterns: a drift pattern, a like-attracts-like pattern, a forced role/ gift enabling pattern, and a standard development pattern (9 stages). In the first three of the patterns there is only an implicit understanding of giftedness. In the fourth from stages 3 on there can be a deliberate proactive movement toward effective use of giftedness, a more explicit understanding.

⁷In a doctoral tutorial done in 1986 I surveyed the paradigmatic development of leadership theory from the mid 1840s to the present. I identified 5 paradigmatic eras. From that overview I developed a categorization of leadership into a tree diagram having three major branches: leadership basal elements (the what of leadership), leadership influence means (the how of leadership), and leadership value bases (the

followers, and situations. We have already mentioned that leaders change over a lifetime as they discover who they are. But it is also true that for most leadership there is a series of ministry assignments over a lifetime. That is, it is rare for a leader to face an unchanging core of followers and situations over a lifetime. Followers change. Leadership situations change. Some followers and some situations change more drastically and more rapidly in some cultures than others. But every leader will either gradually or radically face situations that are different. Values will have to be learned which fit the situation. Now there are a number of processes through which God will shape leaders to fit these new situations.⁸ These changing situations we face will force us to add new elements to our ministry philosophy as we adapt what we have used in the past.

Let me reiterate. There is a core of unchanging values that come from Biblical underpinnings that fit all leaders. These stem from servant leader assumptions and stewardship assumptions that apply to all leaders. To these are added values we learn through processing in life. In addition, we learn more about who we are, our giftedness, as we develop over life. This too will make our philosophy dynamic, that is, changing. The changes may be gradual over a lifetime so that they are hardly perceived. Our leadership situations will change including maturity levels of our followers. This will often force us to modify our past proven ministry philosophy. Frequently, from a combination of the effect of discovery of giftedness and new leadership situations we will discover new ways of delivering our ministry more effectively to followers.⁹ The impetus from these three factors, a growing understanding of Scriptures, a continuing discovery of who we are in terms of giftedness, and the processing that happens to us as we face leadership situations will force us to develop a growing core of principles, values, and guidelines that will affect our leadership behavior, our decision making, our ways of influencing, and our understanding of the value and effectiveness of our ministry.

Constant And Changing

I have used picture language, an island amidst a sea of waves to describe the idea that a ministry philosophy has firm constant values which do not change but are added to, modified, or clarified as we develop over life. Ministry philosophy will include some Biblical values that are relatively constant (we will have a growing appreciation for, a better understanding of them over time, and more of a buy in) such as those depicted in the New Testament *Servant Leadership Model* or the New Testament *Stewardship Model*. These two general New Testament Philosophy models are what we call value driven models. They are values that all Christian leaders will gradually learn and use. It will also involve Biblical values that are tied more to the uniqueness of the person such as those flowing from the New Testament *Harvest Model* or the New Testament *Shepherd Model*. These are gift driven models that have values that will become increasingly a part of those who have gifts, which focus around one or the other of the models.¹⁰

why of leadership). The basal elements I am using here (leader, follower, and situations) are further broken down into sub-categories, which detail these main categories. See Appendix A which gives this tree diagram with its details.

⁸In leadership emergence theory as a leader develops he or she will face a number of situations, events, people, pressures and the like which God will use to shape the leader. These processes are grouped under categories, which we delineate as the *ordinary* cluster, the *pressure* cluster, the *challenge* cluster, and the *spiritual insights* cluster. Each of these in turn has identifiable processes. All of this has to do with the individual leader, his or her followers and the given leadership situation. See Clinton's **Leadership Emergence Theory** for detailed explanation. See Appendix B, which contains a tree diagram giving the individual process items listed under each of these clusters.

⁹This is a special process identified in leadership emergence theory. It refers to those discoveries about ways of organizing one's ministry effectiveness in terms of values learned and giftedness. The discoveries usually hinge around five categories: ministry delivery units, training delivery systems, communication approaches, organizational structures, affirmation structures. I will talk more about this when I delineate the major variables of a ministry philosophy. Let it suffice that the point given here is that our ministry philosophies will be dynamic as we learn more about how to have ministry flow out of our being effectively to others we are influencing.

¹⁰The phrase *value driven model* means that the model contains values that are required of all Christian leaders because the New Testament enjoins them upon leaders who are to serve God and contribute to the Kingdom. The phrase *gift driven* means that people with the appropriate gifts will agree with and

Prime Directives

I am a trekkie. I am always fascinated by the way the Star Trek writers loosely use the Prime Directive (non-interference in the normal cultural development of a society). But the notion of a prime directive is instructive. On that TV program it is the one "almost absolute" generalization in a host of relative values. I have some almost prime directives, that is, pre-suppositional assumptions that affect how I view ministry philosophy. I have been hinting at them throughout this introduction. They are more than just presuppositions, though, since they arise in part from my qualitative approach to researching leadership. That approach, called grounded theory,¹¹ uses observation and comparison to derive theory and then uses more observation and comparison to modify and clarify the theory. My use of that theory has led me to identify some generalizations that I hold to this point in time. Briefly stated they are:

1. Ministry philosophy will include Biblical values that are *relatively constant*, Biblical values that are tied to the *uniqueness of the individual*, and experiential values that are *learned* in a developmental way from our leadership experience.
2. Ministry philosophy values, when identified (that is, the leader moves from an implicit understanding to a more explicit understanding) become a springboard to more effective application of them in life.¹²
3. Ministry philosophy probably can never be identified absolutely for a given individual. Because ministry philosophy values are so closely aligned to world view values and thus operate at deep level as well as surface level structures in our understanding and practice, it is probably the case that ministry philosophy is so complex that we will not be able to actually explicitly identify or define our ministry philosophy values. There will be overlap between core values and specific values. There will be inconsistency between what we state as values and our implementation means for using them in ministry. At this point identification of ministry philosophy is as much an art as a science.
4. Yet, the process of trying to identify our ministry philosophy will be invaluable in itself apart from the actual findings, which will also be valuable even if they are not absolutely certain. We will discover in the process more of who we are, who we are becoming in God's shaping process, and have a greater sense of His operating in our lives to accomplish His purposes.

I am continuing to identify these pre-suppositional-like axioms, which influence my present understanding of ministry philosophy.

Transitional Review

Its time for a brief review of where we are in the paper. We have been discussing the statement,

1 EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A 2 DYNAMIC
MINISTRY PHILOSOPHY.

appropriate the values of the model that most aptly fits their giftedness. There are some gifts, which uniquely fit the Harvest Model and there are some gifts which uniquely fit the Shepherd model. There are some gifts, which overlap the two models. People with Harvest Model gifts will buy into harvest values, which will dominate their ministries. People with Shepherd Model gifts will buy into shepherd values, which will also affect their ministries. People containing some of both (rarer individuals) will embrace some values from both models. These notions will be explained further in the next section of the paper, which outlines a diagram that relates Biblical input, giftedness, and values learned in life.

¹¹See my PhD thesis, **Leadership Development Theory**, which describes and applies that research method originally chronicled by Glaser and Strauss.

¹²This assumption is certainly subject to questioning based upon personality types. As it is not yet clear that there is a relationship between giftedness and personality types so it is also not clear that some types need explicit knowledge of why they do what they do. My own feeling is that even Myers-Briggs -NFP types who seem to operate fairly powerfully without explicit frameworks to guide them would be helped, at least somewhat, by a clearer understanding of their ministry philosophy. It is more easily seen that -STJ types profit from this explicit understanding.

I have discussed what I mean by (1) effective leaders who are productive over a life time. I have also talked about what I mean by (2) dynamic. Now I want in the next three major sections to discuss ministry philosophy.

II. The Ministry Philosophy Diagram

Introduction

What do I mean by ministry philosophy when I include it in the premise statement?

EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A DYNAMIC MINISTRY PHILOSOPHY.

This section, II, will focus on a major answer to that question—the essential building blocks of ministry philosophy—leadership values. Section III will organize the process of developing a ministry philosophy by identifying three major variables under which we can group the processes of seeing a developed ministry philosophy. Section IV will suggest patterns describing how we get these over time. Finally Section V will exhort us to become proactive in developing our ministry philosophies.

This section does several things associated with the notion of leadership values, which form the basis for ministry philosophy ideas. It identifies the contextual era in which we are trying to determine ministry philosophy ideas. In terms of a leadership time-line across the Scriptures, this is seen to be the New Testament era, notably that time when the church is dominated by Gentile influence. This sets the stage for us to recognize New Testament Philosophical models. We are exercising our leadership in a New Testament era. Therefore, it is natural that we examine very closely any New Testament Ministry Philosophy models, which are suggested in the Scriptures. We identify four such models: *Stewardship*, *Servant Leader*, *Harvest*, and *Shepherd Models*.¹³ These models will carry heavy weight in our determining core values. I then relate these models to each other and other ways we get values by an overview diagram. This diagram specifies general core values and core values relating to gifted leaders. Both of these types of values range from strong guidelines to absolutes and are expected from all leaders. A third type, of values, is referred to as specific values. These are less absolute and range from guidelines to suggestions. We go on to define the notion of values and the value continuum, which allows values to be identified across a range of application to life. Finally, we identify the values of each of the four New Testament models.

Contextual Placement in Scripture

Leadership, when studied across the Scriptures falls into six eras.¹⁴ Figure 1 lists the major eras and sub-phases within those eras. It is important to recognize that looking back into a given era we must recognize the values of that era and not superimpose our knowledge and values as we look back. There is a progress of revelation concerning leadership across the Scriptures with an increasing understanding of responsibility, accountability, and standards and purposes of leadership. It is important also to recognize that important values identified in a given era usually carry on through all the other eras unless specifically abrogated by later revelation. Table 2 gives the six major eras.

Table 2. Six Leadership Eras in the Scriptures.

I. Leadership Roots—The Patriarchal Era

A. Abraham B. Isaac C. Jacob D. Joseph E. Job

II. Pre-Kingdom Leadership

A. The Desert Years B. Conquering the Land C. Conquered by the Land

¹³I am in the process of synthesizing a fifth, the Priesthood Intercessory Model, exemplified by Christ in his priestly role as seen in the book of Hebrews. But I am not certain how broadly it applies to leaders.

¹⁴Appendix C gives these Six Eras with a bit more information concerning characteristics of leadership in the eras.

III. Kingdom Leadership

A. The United Kingdom B. The Divided Kingdom C. Single Kingdom

IV. Post-Kingdom Leadership

A. The Exile Years B. The Post Exilic Years C. The Interim Years

V. New Testament Pre-Church Leadership

A. Pre-Messianic B. Messianic

VI. New Testament Church Leadership

A. The Jewish Era B. The Gentile Era

The Overview Diagram

Ministry philosophy refers to a related set of values that underlies a leader's perception and behavior in ministry. This set of leadership values influences decision-making, the exercise of leadership influence, and serves as a means for evaluating ministry and deriving satisfaction from ministry. This set of values is made up of a core of basic/ general Biblical values which will color how you read all the rest of the values depicted in the diagram.¹⁵ Then there will be a core of Biblical values representing a leader's grasp of stewardship and servant model concepts as well as applicable harvest model concepts or shepherd model concepts depending on which most apply to the giftedness of the leader. In addition, to these there are the values which are learned via processing in leadership—that is, the experiential lessons learned as one experiences leadership. Most of the learning of this set of values is unconsciousness. It is imbibed in the ebb and flow of a leader's life. Some of the learning is very conscious as when one recognizes God's challenges in the Word or through life processing.

The following diagram helps me picture how some of the factors I have described in the introduction fit together. This diagram highlights a core of values to which specific values are added. Those elements toward the bottom of the diagram are more foundational and thus core and apply more generally to all leaders. Those to the top are more specific and may apply uniquely to a given leader who holds them.

¹⁵I do not yet know how a leader arrives at these *Basic Biblical Values*. Some come from each of the components of the diagram. But they form a framework for viewing and learning values. Wiersbe's excellent article in leadership depicts 10 such basic values. These values are somehow more determinative and influential than other individual values. They are usually highly abstract, perceived as normative, and operate as absolutes for the leader. I will talk further on these *Basic Biblical Values* at the conclusion of this section. These *Basic Biblical Values* are to the individual what a common doctrinal statement is to a denomination or parachurch group.

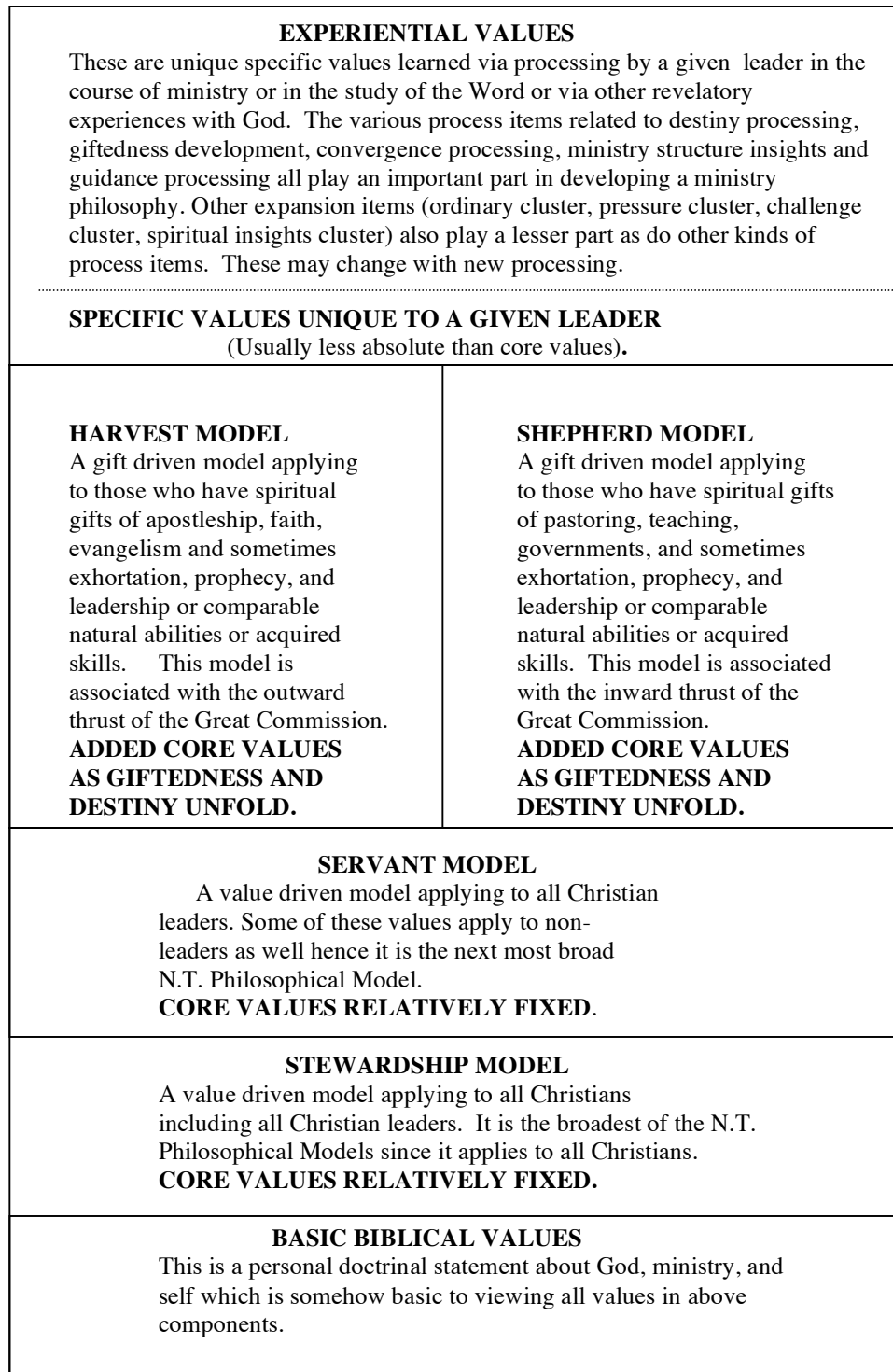


Figure 1. The Ministry Philosophy Diagram

The Notion of Values

I have been using the notion of *values* or *guidelines* or *suggestions* or even stronger language like *enjoined upon* or *absolutes*. I have said that the heart of a ministry philosophy is a set of these kind of objects. What do I mean by these sort of words? Later in this section I will be suggesting values from several models. We need to know the nature of values before we can do that.

The motivational reasons underlying a leader's thought processes and behavioral activity are important to a Christian leader. Values are those motivational assumptions, which inherently drive us as we lead. Sometimes these reasons are clearly known and can be expressed. Sometimes the reasons are not clearly identified. Sometimes the reasons lie at deep level and are not even known to be a value. It behooves a Christian leader to explore and to seek to make explicit the individual reasons and to pattern these reasons into a systematic framework. A start is the identification of values as we see them individually.

Definition A leadership value is an underlying assumption which carries the force of *may be* or *ought* or *should* or *must* and affects how a leader behaves in or perceives leadership situations.

It will probably be helpful to see some examples of leadership values in order to better perceive this basic definition. Second Corinthians is a very instructive New Testament book for illustrating Pauline leadership values. For in that book he is so personal and lets us in on his inner thinking and reasons for what he did in connection with his leadership at Corinth. He is explaining and defending his leadership behavior to that church. Table 3 lists some specific Pauline values, which help illustrate the above definition.¹⁶

Table 3. Examples of Specific Leadership Values—Pauline

| <u>Value</u> | <u>Label</u> | <u>Verse</u> | <u>Statement</u> (abstract in all caps/ parenthesis) |
|--------------|--------------|--------------|---|
| 1 | Called | 1:1 | 1a. Paul believed that his underlying authority for leadership was his divine appointment from God. 1b. (A LEADER OUGHT TO HAVE A SENSE OF A GOD-GIVEN APPOINTMENT IN ORDER TO LEAD WITH AUTHORITY.) |
| 2 | Mentoring | 1:1 | 2a. Paul believed in sponsoring leaders and potential leaders and included them so that they were identified with him in ministry. 2b. (A LEADER SHOULD CO-MINISTER WITH POTENTIAL LEADERS TO DEVELOP THEM.) |
| 3 | Sufficiency | 1:3-7 | 3a. Paul believed that his own life was a model for demonstrating the sufficiency of Christ in the trials of life. 3b. (LEADERS MUST MODEL FOR OTHERS THE TRUTHS OF CHRISTIANITY.) |

Organizing Thinking About Values—3 Helpful Continua

Three continua help me organize my thinking about values. The Specificity Continuum helps me understand the level of abstraction. The Certainty Continuum helps pinpoint how deeply the value is held by the leader. The Biblical Truth Continuum helps evaluate the value from an application standpoint for leaders in general. These continua are not necessarily exclusive. Each continuum helps us see something about a value though there is overlap between them.

Values can be very abstract or very specific. I like to think of values as fitting along a continuum from very specific to very abstract as seen in Figure 2. Core values from the Biblical models of Stewardship and Servant Leader or from the Harvest Model and Shepherd Model are usually more abstract. Experiential

¹⁶I have identified some nineteen Pauline leadership values in 2nd Corinthians. I have attempted to generalize them into higher abstract statements to see if they apply to other leaders as well (see all caps statements in parenthesis). In Table 3, I give, for just a few of these values, both the specific Pauline value and an attempt to abstract it for broader use. I list the 19 values in Appendix D. See also my paper, *Pauline Leadership Values* in the **1, 2 Corinthians—Apostolic Problematic Leadership**, one of my leadership commentaries in which I study all the rest of the Pauline epistles for values. My final list includes 62 values.

values are unique to a person and may be very specific. A value is more abstract if it uses general language and can be applied to different leaders in different situations. A value becomes more specific if it applies to a given specific kind of situation. Let me illustrate using the values given in Table 3 which are all experiential values Paul learned in ministry.

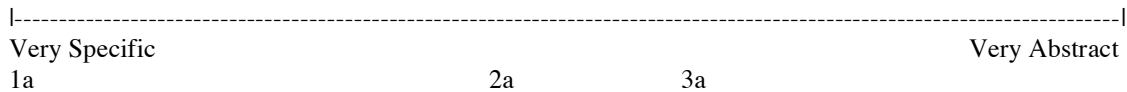


Figure 2. Specificity Continuum

In short then, the specificity continuum describes the level of ideation of the value. Very specific describes values, which are highly application oriented and use specific situational language. Very abstract refers to general language which gives an umbrella-like statement under which several application statements might fit.

Sometimes it is not the level of abstraction that is in focus for a given value. Another continuum, like the value certainty continuum, may be more helpful in assessing the value. Some values are helpful and may be used or not used as the leader sees fit. Some are obligatory and must be used. Values, which are non-moral in nature but have been proven good for a person can be used or not used. Values, which are ethical in nature and treat moral issues are usually obligatory and must be heeded whether preferred or not. The Value Certainty Continuum helps distinguish this difference of *oughtness*. Figure 3. The Value Certainty Continuum illustrates this idea.

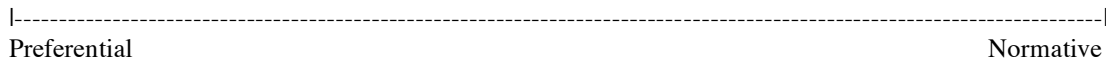


Figure 3. Value Certainty Continuum

Let me give two other statements reflecting Pauline leadership values.

- 4a Paul felt that leadership must be trained in life-contexts.
- 5a. Paul felt that openness and careful procedures must accompany handling of church finances and gifts.

Statement 4a would be toward the preferential side of the continuum. It was a preferred personal style of operation for Paul. He always had a team of people around him doing ministry with him and learning from him. But he didn't have to do that. There wasn't a sense of sin if he didn't. But statement 5a was a matter of conscience with Paul. Handling of church finances provided an opportunity for misuse or even worse for the embezzling of funds for personal use. Paul wanted to be above board in the handling of finances. It was a moral matter. Statement 5a moves toward the normative side. Paul felt obligated to be careful with money given for church use.

In drawing out truth or convictions from the Scripture, a leader can usually decide personally for himself or herself fairly readily where the value fits on the Value Certainty Continuum. That is a personal issue. It is a little more difficult to decide whether the value fits for other leaders. The Biblical Truth Continuum forces one to assess one's own personal assumptions about a value in a broader context. Must others also use the value? At what level? I use three levels of application to a broader group.

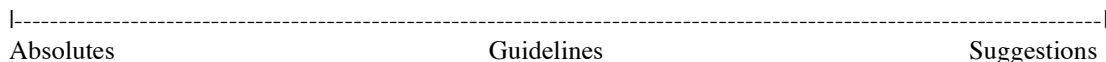


Figure 4. Biblical Truth Continuum

Absolutes are values that apply to all leaders. Frequently they have to do with ethical or moral issues. They fit across cultures and time and situations. Guidelines are values that have wide application in

Scripture but may not carry the force of must. Suggestions are values, which have worked for some in certain situations. They may be of a preferential nature.¹⁷

Core Values—STEWARDSHIP Model

In the diagram of Figure 1 by the very placement in a foundational position I am suggesting that the values associated with the *Stewardship Model* and *Servant Model* carry the force of ought or must. Though not all leaders know these values or use them, they are stressed in the New Testament era for leadership. On the three continua these values, in general, would be usually toward the abstract, toward the normative and toward the absolute. These values are the more fixed values around which a leader builds or adds to a ministry philosophy. They are the island of certainty in a sea of changing waves. The *Harvest Model* and *Shepherd Model* are also relatively fixed but they may not apply to all leaders but only to those who are gifted to use them. The experiential values learned in life will vary some will be abstract but most will be specific; some will be preferential, some will be normative; a few will be absolutes, more guidelines, and even more suggestions. Let me define each of these models and suggest values I identify with them.¹⁸

The *Stewardship Model* is a New Testament philosophical model, which applies generally to all Christians. The major teachings from which it is drawn were given to all who would be or were followers of Christ. It has wide application including Christian leaders.

Definition The stewardship model is a philosophical model, which is founded on the central thrust of several accountability passages, that is, *that a leader must give account of his/her ministry to God.*

These accountability passages include such Scriptures as,

1. The accountability parables: Matthew 20 Laborers in the Vineyard, Matthew 24 The Waiting Servants, Matthew 25 The Ten Virgins, Matthew 25 The Ten Talents, Luke 16 The Worldly Wise Steward, Luke 19 The Pounds and others.
2. The general judgment passages: Romans 14:11,12; I Corinthians 3:5-9, 12-15; II Corinthians 5:10; Philippians 2:10,11; Hebrews 9:27 and others.
3. Special Leadership Passages on responsibility/ accountability: James 3:1; Daniel 12:1-3; Hebrews 13:17.
4. Other Passages Indicating Accountability/ Rewards: I Corinthians 4:1-5, II Corinthians 4:1-6; Acts 20:17-38; I Peter 5:1-4 and others.

The basic umbrella-like value, highly abstract, more normative, and absolute is simply:

LEADERS ARE RESPONSIBLE FOR THE EFFECTS OF THEIR LEADERSHIP AND WILL ULTIMATELY GIVE ACCOUNT TO GOD FOR IT.

Some basic values more specific drawn from this generalization include:

1. Ministry challenges, tasks, and assignments ultimately come from God.
2. God holds a leader accountable for leadership influence and for growth and conduct of followers.
3. There will be an ultimate accounting of a leader to God in eternity for one's performance in leadership.
4. Leaders will receive rewards for faithfulness to their ministry in terms of abilities, skills, gifts and opportunities.
5. Leaders are expected to build upon abilities, skills, and gifts so as to maximize potential and use them for God.

¹⁷I discuss more thoroughly how to get these principles of truth from Scripture and how to determine where along the continuum they fall in a forthcoming booklet entitled **Leadership Perspectives –How To Study The Bible For Leadership Insights**. Altadena, Ca.: Barnabas Publishers. This booklet categorizes sources of leadership values in the Bible under six genre of literature. It gives guidelines for assessing the general level of applicability of a principle of truth seen in Scripture.

¹⁸While the general notions of the models are more certain, the actual statements of the values for each are open to interpretation as to wording, number of them, completeness, comprehensiveness, etc. On the whole I think they are a good starting point but I am open for help on them by experts in the various genre from which they are drawn.

6. Leaders will be uniquely gifted both as to gifts and the degree to which the gift can be used effectively.
7. Leaders will receive rewards for their productivity in terms of zealously using abilities, skills, gifts, and opportunities for God.
8. Leaders frequently must hold to higher standards than followers due to the *above reproach* and they must have on followers.

The Stewardship Model is the most general of the New Testament Philosophical models in that it applies to followers as well as leaders. Its basic notion of leadership responsibility is relatively a cross-cultural value as well. That is, most leaders in different cultures feel a sense of responsibility for their leadership and its impact.

Core Values—SERVANT LEADER Model

Whereas the Stewardship Model applies generally to all Christians, the *Servant Leader Model* applies specifically to Christian leaders.¹⁹ The *Servant Leader Model* provides a set of values that should be common to the ministry philosophy of each Christian leader. Its central thrust says in essence that a leader's main focus is to use leadership to serve followers. A leader is great whose leadership capacities are used in service vertically to God and horizontally to followers.

Definition The servant leader model is a philosophical model, which is founded on the central thrust of Jesus' teaching on the major quality of great Kingdom leaders. That is, a leader uses leadership to serve followers.

Of course, this value was demonstrated in Jesus' own ministry.

The primary passages which put forth this model were Matthew 20:20-28 and its parallel passage in Mark 10:35-45. Secondary passages which also add to the servant notion of leadership include the Parable of the Waiting Servant in Matthew 24:42-51 and Luke 12:35-40, 41-48. Other passages helpful include the Parable of the Unprofitable Servant in Luke 17:7-10 and Isaiah's suffering Servant in several passages, especially Isaiah 52:13-53:12.

The basic umbrella-like value, highly abstract, more normative, and absolute for the model as a whole is simply this:

Christian Leaders Should Lead By Serving And Serve By Leading.

Some basic values that I have identified in these passages include:

1. Leadership is exercised primarily as service, first of all to God and secondarily as service to God's people.
2. Service will require sacrifice on the leader's part.
3. Servant leadership is dominated by an imitation modeling leadership style. That is, the dominant form of influence is modeling for the followers and setting expectancies for them to do the same.
4. Abuse of authority, *Lording it over* followers in order to demonstrate one's importance, is incompatible with servant leadership.
5. A major motivational issue for servant leadership is anticipation of the Lord's return.
6. A leader ministers as a duty expected because of opportunities and gifts given. Hence, there is no expectancy or demand or coercion for remuneration--no demanding one's due.

Let me discuss further the implications of these values. A servant leader does not demand rights or expect other to see him/ her as one with special privileges and status. A servant leader, because of the priority of serving God first and followers second should not demand ministry affirmation from followers (though they may well give it and it is certainly appreciated) but instead can expect God to give ministry affirmation. All servant leaders should expect to sacrifice in their ministry. Personal desires, personal time, and personal financial security will frequently be overridden by needs of service in ministry. The

¹⁹Of course some of the servant values are taught more widely to Christians in general. But the model itself was given in response to an understanding of leadership that was drawn from secular leadership and which Christ wanted to correct.

dominant leadership style to be cultivated is imitation modeling. While there is a place for other more authoritarian styles, this style will dominate. This correlates to the major lesson on spiritual authority that is seen when comparing productive leaders, EFFECTIVE LEADERS RECOGNIZE SPIRITUAL AUTHORITY AS A PRIMARY POWER BASE. In servant leadership, spiritual authority, with its earned credibility will be the dominant element of one's power-mix. Leadership functions are performed always with a watchful spirit anticipating the Lord's return. There is a dynamic tension here. We minister with a sense of urgency but we also minister carefully and thoroughly, not hastily. Finances will not dominate decision-making with regard to acceptance of ministry.

Servanthood is an attitude and a set of values, not a specific job description, or form of organization, or leadership style.²⁰ Balance is important, for the servant leader is both servant and leader. The servant leader must maintain a dynamic tension by recognizing Butt's (1973) assertion that a *leader leads by serving and serves by leading*. It is a strong leadership style, which is sensitive to followers.

Kirkpatrick (1988) who did doctoral work on the Servant Leader model, identified eight common characteristics of Biblical leaders in the Old and New Testaments whom he considered servant leaders. While these commonalities do not give values that define what servant leadership is, they do identify broad areas of processing that can be expected and some character traits that will surface in servant leaders. These nine commonalities include: called by God, cleansed by God, commissioned by God, preserved by God, empowered by God, guided by God, humble in service, rejected by the world, triumphant in mission. The leaders he studied included: Isaiah, Jeremiah, Daniel, Ezekiel, Peter, John, Paul, Jesus.

Core Values—SHEPHERD Model

Whereas the Stewardship and Servant Leader Models focus on leaders and govern how they lead, the Shepherd and Harvest Models focus on the task to be done. Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially.

Leaders whose giftedness and calling line up with the central function of the *Shepherd Leader Model* will find that its values are enmeshed in their own unique ministry philosophy. Leaders not so gifted may or may not have experienced processing leading to these particular ministry philosophy values. Shepherd leaders tend to have a leadership style bent, which is fundamentally relational in nature.

Definition The shepherd leader model is a philosophical model, which is founded on the central thrust of Jesus' own teaching and modeling concerning the responsibilities of leadership in caring for followers as seen in the various Shepherd/ Sheep metaphors in Scripture.

Its central thrust is concern and care for the welfare of followers—that is, growth and development of the members in the Kingdom so that they know God's rule in their lives and can in turn productively impact on God's righteousness in society. This model is concerned primarily with the inward aspects of the Great Commission—*teach them to obey all that I have commanded*.

The primary passages from which this model is drawn are:

- Matthew 28:19,20, the Great Commission—its Inward Aspect,
- Matthew 9:36,37 Shepherd Aspect of the Analogy,
- Matthew 18:12 Parable of Lost Sheep,
- Luke 15:1-7 Parable of Lost Sheep,
- John 10:1-18 The Good Shepherd,
- John 21:15-17 Feed My Sheep
- I Peter 5:1-4 Peter's View of Shepherd Leadership
- Acts 20:17-38 Paul's View, Watching for the Flock

Many other passages throughout the Bible also add insights to the concept of Shepherd leader. Peter and Barnabas are significant examples of the shepherd leader in the New Testament. The basic umbrella-like value, highly abstract, more normative, and absolute for the model as a whole is simply this:

²⁰See Bennet's doctoral dissertation (1990), which expands on the whole notion of servant leadership along with other models.

SHEPHERD LEADERS SHOULD SEE AS THEIR MAJOR EMPHASIS THE CARE, PROTECTION, AND GROWTH OF THEIR FOLLOWERS.

Some basic values that I have identified in these passages include:

1. Shepherd leaders value personal kingdom growth in each follower. That is, they have a strong desire to see realization of kingdom truth in followers. They have a drive to see followers increasingly experiencing the rule of God in their lives (Matthew 28:20, John 21, Acts 20).
2. Shepherd leaders have a strong empathy with followers, which seeks to assess where they are and to help meet their needs in order to develop them toward their potential for the kingdom (Matthew 9:36,37).
3. Shepherd leaders value each follower as important to the whole body and want to keep them incorporated in the body (Acts 20:28, Luke 15:1-7, Matthew 18:12, 13).
4. Shepherd leaders value a personal relationship with followers (John 10:3, 4, 14).
5. Shepherd leaders give personal guidance to followers by setting examples—particularly in the area of kingdom values. They value the importance of imitation modeling as an influence means with followers (John 10:4, I Peter 5:1-4).
6. Shepherd leaders protect followers from deviant teaching by giving positive truth that will aid them in assessing counterfeit teaching (John 10:5, 10, 12, Acts 20:28).
7. Shepherd leaders want followers to experience abundant life in Christ (John 10:10).
8. Shepherd leaders are willing to sacrifice and know that personal desires, personal time, and personal financial security will frequently be overridden by needs of service in ministry (John 10:11).
9. Shepherd leaders are willing to persevere through persecution or hard times in order to better the condition of followers (John 10:11).
10. Shepherd leaders are open with followers exposing weaknesses and strengths and their heart with followers (John 10:14).
11. Shepherd leaders value unity in their local work and the wider work of God (John 10:16).
12. Shepherd leaders willingly take responsibility for followers (I Peter 5:2).
13. Financial gain is secondary to performing ministry in the values of a shepherd leader (I Peter 5:2).

Gift-mixes of leaders which correlate strongly with the *Shepherd Leader Model* include the various combinations of: the word gifts of pastor and teaching; the love gifts of mercy and helps and governments; the power gifts of healing and word of wisdom. The word gifts of prophecy and exhortation and leadership can operate with both *Shepherd* and *Harvest Models*.

Core Values—HARVEST Model

Whereas the *Stewardship* and *Servant Leader Models* focus on leaders and govern how they lead, the *Shepherd* and *Harvest Models* focus on the task to be done. Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. We have looked at the *Shepherd Model*, the first of the gift-driven models. Let's look at the second, the *Harvest Model*.

Each Christian leader will have a unique ministry philosophy that generally differs from others due to values God has taught experientially. But it will also differ fundamentally because of a unique giftedness. Ministry flows out of beingness. That unique giftedness will find expression that has undergirding values tied to that giftedness. Leaders whose giftedness and calling line up with the central function of the Harvest Leader Model will find that its values are enmeshed in their own unique ministry philosophy. Leaders not so gifted may or may not have experienced processing driving them to these particular ministry philosophy values. Harvest leaders tend to have a leadership style bent, which is fundamentally task oriented in nature.

Definition The harvest leader model is a philosophical model which is founded on the central thrust of Jesus' teaching which seeks to expand the Kingdom by winning new members into it as is demonstrated in the agricultural metaphors of growth in Scripture.

Its central concern is with expansion of the Kingdom so as to bring new members into the Kingdom as forcefully commanded in the outward aspect of the Great Commission—Go ye into all the world and make disciples of all people groups.

Primary passages which help us identify values of the model include:

- Matthew 28:19,20 Great Commission—Outward Aspect (See also Mark 16:15; Luke 24:46,47; John 20:21; Acts 1:8)
- Kingdom Growth Parables:
 - Matthew 13:24-30 Tares,
 - Matthew 13:31,32 Mustard Seed,
 - Mark 4:30-32 Mustard Seed,
 - Matthew 13:33-35 Leaven,
 - Luke 13:33-35 Leaven,
 - Mark 4:26-29 Mysterious Growth of Seed.
- Sending Passages:
 - Matthew 10 Sending of Disciples,
 - Luke 10:1-12 Sending of 70.

There may be other passages throughout the Bible, which also lend insights to the concept of leader. The basic umbrella-like value, highly abstract, more normative, and absolute for the *Harvest* model as a whole is simply this:

HARVEST LEADERS SHOULD SEE AS THEIR MAJOR EMPHASIS THE EXPANSION OF THE KINGDOM BY THE BRINGING IN OF THOSE OUTSIDE THE KINGDOM SO AS TO MAKE THEM VITAL MEMBERS OF THE KINGDOM.

Paul is the archetype of a harvest leader in the New Testament. But he is unusual in that he also exemplifies shepherd leadership values (probably subservient to harvest values in order to conserve the harvest). Some values seen in this model, many of which are seen in Paul's ministry include:

1. Harvest leaders have a strong concern for those outside the kingdom and want to give them a chance to hear and a choice to enter the kingdom (Great Commission Passages).
2. Harvest leaders have a strong desire to motivate followers to take the kingdom message to others (Luke 10:1-12).
3. Harvest leaders have a strong concern for power in ministry—they know the value of power to gain a hearing for the gospel of the kingdom (Matthew 28:20; Mark 16:16,17; Luke 24:49; Acts 1:8).
4. Harvest leaders are more concerned with the ultimate destiny of those outside the kingdom than the present state of those in the kingdom (Matthew 28:19 emphasis on outward not inward).
5. Harvest leaders recognize that Kingdom expansion methodologies will not always easily sift out the real from the unreal but know that ultimately there will be resolution (Matthew 13:24-30).
6. Harvest leaders by and large exercise faith. They believe God will accomplish His expansion work and hence are not afraid of small beginnings (Matthew 13:31,32; Mark 4:30-32).
7. Harvest leaders recognize the evangelistic mandate as taking priority over the cultural mandate since the cultural mandate will require large numbers before impact on a non-kingdom society can be made (Matthew 13:33-35; Luke 13:20-21).
8. Harvest leaders value receptivity testing in order to discover movements of God (Mark 4:26-29).

Again as in the statements of values with the other models these statements are open to testing, modification, clarification and addition of new ones. But they are a start.

Gift-mixes of leaders, which correlate strongly with the *Harvest Leader Model* include the various combinations of: the word gifts of apostle, faith, evangelist; the love gifts of mercy; the power gifts of

healing, miracles, word of knowledge. The word gifts of prophecy and exhortation and leadership can operate with both *Harvest* and *Shepherd Leader Models*.²¹

Summary

Thus far in this section, I have introduced the notion of the building block of a ministry philosophy—a leadership value. I have then gone on to explain a conceptual model for looking at some values. That model included several components: Basic Bible Values, Core Values Associated with Stewardship and Servant Models, Core Values associated with Servant and Harvest Models. I have not yet explained the Basic Bible Values. I have been progressing from the general to the specific. I have been talking about Core Values, which broadly fit many. Now I will go on to Specific Values. They differ from Core Values in that they may fit uniquely a given leader but not necessarily others.

Experiential Values—Specific Values Unique to Individual Leaders

We have asserted that a leadership value is an underlying assumption, which affects how a leader behaves in or perceives leadership situations. These assumptions affect our actions and perceptions. A value is a mind-set, which gives meaning to ourselves and explains why we do things or think things the way we do. It can relate to a belief. It can relate to personal ethical conduct. It can relate to personal feelings desired about situations. It can relate to ideas of what brings success or failure in ministry. It can be rooted in personality shaping. It can be rooted in heritage. It can be rooted in the processing that describes our leadership emergence. It is this processing which underlies the notion of experiential values.

Certain incidents in our lives are used by God to shape us in various ways to give us leadership values. In leadership emergence theory we label these incidents as process incidents. Process incidents are the actual occurrences from a given life of those providential events, people, circumstances, special divine intervention, inner-life lessons, and/or other like items, which God uses to develop a person by shaping leadership character, leadership skills and leadership values. A comparative study of like process incidents across many lives leads to the defining of special categories of incidents, which we label as process items. A process item is a label inductively drawn from a comparative analysis of process incidents, which categorizes incidents into groups with like properties and functions.²² Process items, when studied across lives help us recognize and even suggest the kinds of values that will arise from these life experiences.

Any process item, if it is sensed as a special intervention from God, causes serious reflection. Usually lessons are learned from this. The accumulation of these lessons over a lifetime builds up the set of values that comprise a ministry philosophy. The lessons can deal with relationship with God, character and personal ethics, practical ministry guidelines, ministry ethics, guidance, destiny and other factors suited uniquely to the individual. While all process items teach lessons that build toward strategic formation some especially force reflection on ministry philosophy in general and on focus and meaning of ministry in particular. The expansion items, a listing of 21 process items, which are experienced in the normal course of ministry relate generally to the development of ministry philosophy.²³

It is beyond the scope of this paper to define and explain the many process items that affect ministry philosophy.²⁴ But in addition to the expansion process items I must say that guidance processing, giftedness development, and destiny processing all help a leader to sense the divine intent in ministry

²¹See C. Peter Wagner's **Leading Your Church to Growth** and **Church Growth and the Whole Gospel** which espouse *Harvest Leader* values. See also Tippet's **Verdict Theology in Missionary Thought**.

²²At this point in the research in leadership emergence theory we have coded about 51 different process items varying in level of abstraction from very specific to somewhat more general descriptions. See Appendix B.

²³These include the ordinary cluster (word, literary, mentor, contextual, paradigm shift, spiritual authority discovery, ministry structure insights, ministry assignment) the pressure cluster (ministry conflict, leadership backlash, crises), the Challenge cluster (destiny revelation, faith challenge, prayer challenge, ministry challenge, influence challenge) and the spiritual insights cluster (spiritual warfare, power encounters, prayer power, gifted power, networking power).

²⁴This is done in Clinton's **Leadership Emergence Theory Manual**, which is taught in two formal courses at Fuller Theological Seminary entitled ML501 Basic Emergence Patterns and ML530 Life-Long Development.

philosophy focus. Destiny processing gives a special sense of the divine touch that inspires a leader toward some ultimate purpose in life. Christian leadership is the sense that God is directing the leader to accomplish His purposes. Guidance processing insures that a leader is moving in that destiny. Destiny processing and guidance give the macro corrections to one's focus. They are concerned with the major decisions of ministry. Giftedness development particularly addresses the uniqueness of the individual and gives a micro focus to the ministry philosophy. Its insights along with the ministry structures insights (the means for expressing this giftedness) are two of the most important of the processing elements that affect specific values.

Ministry Structure Insights

One process item, in addition to the giftedness discovery item, has significant impact on ministry philosophy. That item, the ministry structure insights process item, will be outlined so that a basis for categorizing some specific values of ministry philosophy can be seen. Leaders learn through the giftedness discovery process item more of who they are in terms of their natural abilities, acquired skills and spiritual gifts. What they learn about themselves must be fed into how they operate Clinton's **Leadership Emergence Theory** that is, how they deliver their ministry to followers. The ministry structure insight process item refers to those discoveries about the various organizational units through which ministry is channeled and the effects of those discoveries on leadership capacity. It involves the various ways of organizing one's ministry effectiveness in terms of values learned and giftedness. It may be discovery of organizational units that can best accommodate one's giftedness. It may be discovery of power in informal or formal ways and how to use that power effectively for getting ministry accomplished. It may be dynamics of organizations that allow more effective and deliberate facilitation of ministry. Ministry structure insights will normally be experienced in leadership transition, provisional ministry, and a lesser amount in competent ministry.

Successful leadership usually involves a philosophy of how the ministry is to be organized and vision for what it is to accomplish. The organization of ministry will involve structures through which ministry is facilitated. Knowledge about group dynamics, organizational dynamics, and administration of these various structures, contributes to a leader's ability to oversee a ministry. Through experience a leader will discover insights about the nature of these structures, modes of communication between them, how they are administered, and practical means of motivating people to join and participate in them. The ministry structure process item focuses on how the leader gets these God-given insights and on the expansion of leadership capacity that results. Structural insights may be culturally specific. Categorization systems for ministry structure insights vary from individual to individual. One way of organizing ministry structure insights is depicted in Table 4.²⁵

²⁵While there is perhaps a higher level generic classification system, thus far it appears that describing ministry structure insights varies from person to person and will be heavily dependent on giftedness, variety of experience, and level and type of sphere of influence. Those with higher levels of sphere of influence will probably experience more ministry structure insights. For example, Hicks (1992) in an independent study on this process item in his life used the following taxonomy: institutional insights (insights into the types of institutional structures—he gave 6), organizational units (insights into how organizations function—he gave 19), program units (insights into various aspects of programming—he gave 2), ministry units (insights into structures that facilitate ministry—he gave 5), ministry means (insights into concepts and tools that facilitate ministry—he gave 12). This was a thorough study and helped me to broaden my understanding of ministry structure insights. This process item needs much more comparative study of leaders in order to finalize its categories. See Appendix E for Hicks examples and examples from my own life which uses the taxonomy given in Table 4.

Table 4. Five Major Types of Ministry Structure Insights

1. **Ministry Delivery Units**
2. **Training Delivery Systems**
3. **Communication Approaches**
4. **Organizational Structures**
 - A. Governance
 - B. Sodality/Modality Insights
 - C. Power Structures
 - D. Institutional Insights
5. **Affirmation Structure**

Examples of Specific Values

Specific values for an individual leader almost defy categorization. They vary in terms of the specificity continuum though they frequently tend toward the very specific side. They vary along the value certainty continuum—many are preferential. They range from suggestions to guidelines on the Biblical truth continuum with an occasional absolute. Let me share some specific values taken from a leader's self-analysis of his ministry philosophy. They are categorized in terms of Teaching, Relationship, and Ministry Skills.²⁶

Table 5. Some Examples of Specific Values

Teaching

1. The teaching and preaching of God's Word must be for response.
2. Teach only one central truth in each teaching setting and drive it home.
3. Learners learn best by doing. Involve learners in the discovery process.
4. Variety is the spice of the teaching/ learning process, therefore use many methods.
5. Training needs to teach process, not just content.
6. Teach everyone in the church how to study Scriptures for themselves.

Relationships

7. Small groups are vital to Christian fellowship, mutual ministry, personal growth and assimilation into the larger church body.
8. A person's greatest strength can also be his/her greatest weakness. So when you become critical of a person's weakness, consider all the good that comes from that same quality as his/her strength.
9. Ministry is not a solo performance. I need others to make my ministry effective. Iron sharpens iron.
10. Team ministry has the asset of complementary gifts and strengths, and mutual mental and spiritual stimulation.
11. Personal accountability facilitates spiritual growth and increases response and obedience to God's Word.

Ministry Skills

12. People should be placed in areas of ministry that utilize their strengths and gifts.
13. Build the ministry on the faithful (II Timothy 2:2). You don't build a ministry on peripheral people. You don't involve the uninvolved by turning the ministry of the church over to them.
14. Theological knowledge is not sufficient for equipping for ministry. An effective leader must possess relational skills. More ministers wash out of ministry from a lack of relational skills than the inability to preach.

²⁶These are taken from Greg Holiday's D.Min self-analysis paper in a leadership emergence class at Columbia Bible College and Seminary. Obviously the spiritual gift of teaching is high on his giftedness set--note the teaching category for specific values. He is dominantly a shepherd leader--note the relational category. Note also the repeated emphases in values for developing people.

15. Make decisions on the basis of well established criteria.
16. A person must carefully decide what is worth dying for and what is not. As a rule, fundamental theological truths are; programs aren't.

Frequently, specific value statements are not readily understood by a reader not familiar with the leader. This is because the leader verbalizing them has a context in which the lesson was learned in mind when writing the statement. There is usually significant processing behind the statements. Let me give some personal specific values of my own which are heavily context laden and illustrate this notion of specific values being unique and meaningful to the leader but not necessarily so to another.

Table 6. Some Examples of Specific Values--Clinton

Teaching

1. Truth discovered by the learner sticks longer!
2. Expression deepens impression!
3. Use it or lose it!
4. Learn a little! Use it a lot!
5. Be as clear as the Bible is clear; nothing less, nothing more, nothing else.

Relational

6. Ministry has to be personal.
7. I will give as much as I can to the one who chooses to have it!
8. A person convinced against his/her will is of the same opinion still!
9. In a power conflict in an organization, the leader with higher power will usually win regardless of rightness or wrongness of the issue!

Basic Biblical Values

I have left for last the bottom element on the overview diagram of Figure 2, namely the *Basic Biblical Values* component. This is partly because I do not have a good theoretical understanding of it and partly because it is often a hybrid, that is, it draws values from all the rest of the components given in the diagram. So it is best to explain it after all the other components.

How do leaders arrive at this Biblical Set of Core values? At this point I am not sure but somehow, leaders, when asked to describe the core values which under gird their ministries come up with a few, rather than a lot. And they are values, which are usually fairly abstract and come from some overall understanding of the Bible and how it applies to their lives. I liken them to a doctrinal or confessional statement. What these kinds of documents are to a domination or parachurch organization, these *Basic Biblical Core* values are to an individual leader.

When comparing *Basic Biblical Values* from leader to leader it is seen that there are common elements of basic agreement on some but also very unique ones too. It is clear to me that these *Basic Biblical Values* are espoused values—that is they are held in theory. They may or may not be applied very well in ministry. For that reason I will later introduce a category in the articulation variable called *means*, which seeks to evaluate how a given value receives treatment in a ministry.

I will give two sets of examples of leader's *Basic Biblical Values* to illustrate what I have been saying concerning *Basic Biblical Values*. Note there is some common overlaps but there are also differences. One is written by a leader who is looking back on long years of ministry. His statements tend toward high level generic abstractions which cover a lot of territory. The other has about 10 years of ministry experience. His statements are more situationally specific. The older more experienced leader narrowed his Biblical Values down to 10 (maybe at the urging of the periodical for which he was writing who probably had length restrictions on the article); the younger leader listed 16 and specified them in two groups. I will give the first group, which is more compatible for comparison with the older leader's values. I have synthesized the first leader's statements since they were not given in this specific format but were discussed in general in paragraph-like disclosures. The second leader's Basic Biblical Values are given as they were given to me. Both are good, helpful, and suggestive.

Table 7. Examples of Wiersbe Core Values²⁷

Label for Value Simple Statement of Value (brief explanation in parenthesis)

| | |
|------------------------------|---|
| 1. Character | The foundation of a leader's ministry is character. (God's work of developing character in a leader is foundational, for effective ministry flows out of being.) |
| 2. Ministry | The nature of ministry is service. (Service will require sacrifice; service is first to the Lord and then to those we lead.) |
| 3. Motivation | The dominant motivating factor of ministry is love. (Ministry must fundamentally be motivated by love for those being ministered to and not by gain nor duty nor giftedness.) |
| 4. Sacrifice | The measure of ministry is sacrifice. (Effective ministry will require sacrifice—it will be costly to a leader in terms of finances, personal desires, and many other issues.) |
| 5. Authority and Submission | Leaders who personally know the value of submission (to the Lord and others) are those who can best exercise authority in their ministry. (A leader must first learn submission to authority; it is essential in order to exercise authority properly.) |
| 6. Ultimate Purpose | The ultimate purpose of ministry is to please God and glorify Him. (God must receive the glory in the life and work of a leader—not that leader.) |
| 7. Dynamic Balance | A leader with a balanced ministry focuses on both the Word and Prayer. (A leader must continually grow in and effectively use the basic tools of the Word and prayer.) |
| 8. Faithfulness and Capacity | Faithfulness in ministry increases capacity for ministry. (As leaders minister faithfully in what they are assigned by God, He will increase them to handle ministry at increased levels of capacity right on up to the level of potential in a leader.) |
| 9. Spirit Empowered | Ministry must be empowered by the Holy Spirit. (Even gifted leaders will recognize it is the Holy Spirit who effectively produces results in ministry.) |
| 10. Modelling | The model for Christian ministry is exemplified by Jesus Christ. (While there will probably be a number of models who influence the development of a leader it is Jesus who is the supreme model for ministry.) |

Table 8. Examples of Basic Biblical Core Values²⁸

Church and Ministry

1. All of life and ministry is to be for the glory of God (I Corinthians 10:31). "Man's chief end is to glorify God, and enjoy Him forever (The Shorter Catechism)."
2. Christ will build His church (Matthew 16:18) and He will do it in His way and in His time.
3. Every believe is gifted to serve the church, and is needed by the church (I Corinthians 12).
4. Gifts, while they are God-given abilities, require personal effort (I Timothy 4:14, II Timothy 1:6).
5. A healthy church will have a healthy balance of teaching, worship, fellowship, and service that attracts people to Christ (Acts 2:42-47).

²⁷I am not sure that Pastor Wiersbe (1980:80) would agree with the exact wording of these statements. But they do get at the heart of what he is saying in my opinion. His article on *Principles* in a 1980 issue of **Leadership** was very instructive. I recommend it to all of my students.

²⁸These are also taken from Greg Holiday's D.Min self-analysis paper in a 1991 leadership emergence class at Columbia Bible College and Seminary.

6. The church must be kept pure. Discipline must be exercised (Matthew 18:15-17).
7. Ministry is to be carried out in the power of god, not in man's strength.
8. The Word of God is priority. It is central to the ministry. It is our authority for ministry and the basis for decisions and direction. Leaders must be people of the Word (II Timothy 3:16-4:2).
9. We are to make doers of the Word (James 1:22, Matthew 28:20). Teach for response.
10. My ministry goal: Colossians 1:28-9, "And we proclaim Him, admonishing every person and teaching every person with all wisdom, that we may present every person complete in Christ. And for this purpose also I labor, striving according to His power, which mightily works within me."

At this point in my research I have not been able to categorize *Basic Bible Values* into meaningful groups. Nor can I suggest how people arrive at them. But my data base is small. As I continue to collect these kinds of values I have hope both for categorizing into meaningful groups and for suggesting how one goes about getting these statements. My end purpose in this is to encourage more leaders to be deliberate and proactive in understanding and expressing their ministry philosophies. My guess is that the older and more experienced we become the more we are able to pinpoint essentials that have made us what we are. It is then a function of wisdom gained via experience. But my hope is that younger leaders can learn vicariously through study of others ministry philosophies.

III. Three Major Variables of a Ministry Philosophy—Blend, Focus, Articulation

I am continuing to unpack the statement,

1 EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A 2 DYNAMIC
3 MINISTRY PHILOSOPHY.

I am now focusing on (3). No one is born with a ministry philosophy, which they immediately start using. Ministry philosophy develops over a life-time. In assessing how ministry philosophy develops over a lifetime it is helpful to group the basic overall process of development into three variables. These three variables—BLEND, FOCUS, and ARTICULATION are not mutually exclusive. But each touches on a specific aspect of development of a ministry philosophy.

The Blend Variable

The heart of a ministry philosophy lies in values learned in life, which affect how a leader operates. These values give meaning to ourselves and our ministry. They shape how we feel about situations. They shape our personal ethical conduct. They help us evaluate how we are doing.

We learn these values in the various processes associated with life and ministry. As we continue to learn lessons we begin to accumulate them so that there is a growing set of values. It is this growing set of values which the blend variable addresses.

Definition The blend variable of a ministry philosophy refers to the *process* and resulting *product* of accumulating values and relating these values to each other in a consistent and coherent fashion.

We have mentioned previously that certain incidents in our lives are used by God to shape us in various ways to give us leadership values. These process incidents are the actual occurrences in a given life of those providential events, people, circumstances, special divine intervention, inner-life lessons and/ or other like items which God uses to develop a person by shaping leadership character, leadership skills and leadership values. As we are shaped by these incidents we learn lessons. These lessons become the root of values. Some tell us what to do and what to avoid in our relationships with people. Some tell us who we are in terms of giftedness. Some tell us how authority is to be wielded. Some point us to what we should accomplish in ministry. Some help us understand what is happening to us and our ministry. Some help us understand what God is doing and how we relate to it. And there are many more things these values do. As we add these values to our implicit knowledge we are forming a ministry philosophy. For the most part we accumulate an implicit set of these values. We use them but we hardly know they are there unless we do serious reflection on them.

These lessons are *blended* into our thinking when they happen. We are hardly conscious of them as values, which affect our thinking. But they are. Some are more important to us (core) and some are helpful

but less important (preferential but not normative). All affect us in our further leadership. We experience similar situations and the lesson or value learned previously begins to take hold and helps us in the new situation. As we continue to accumulate lessons and values they form a *blend* of ideas, which gives us standards to operate by, guidelines for applying influence, knowledge for making decisions, and the many other things that leadership influence entails.

Leadership emergence theory has helped us understand more explicitly the lessons and values learned. By careful observation of numerous leader's lives we have been able to catalogue not only many processes (including stages in them, kinds of lessons learned) but also patterns, which integrate the shaping processes over a life time. To understand the blend variable more comprehensively one must know something of these processes and patterns. This understanding is more significant to the focus and articulation variables than to the blend variable. We will blend these lessons implicitly whether or not we do so explicitly. But explicit recognition fosters better consistency, coherency, and more proactive use of who we are.²⁹

The essence of the blend variable is values and lessons learned from shaping processes in our lives. These processes take place throughout a lifetime but increasingly apply to ministry philosophy as we transition into leadership, have our early growth in leadership, become competent in leadership, and finally find our unique situation. The basic movement is from implicit understanding of these values to explicit understanding of them as we become more effective and focused in our ministry over time.

The Focus Variable³⁰

Whereas the blend variable concentrates on the *content* of the ministry philosophy, the focus variable relates more to the *development* of it. It is axiomatic in leadership emergence theory that over a life-time God shapes a leader toward maturity in leadership character, leadership skills, and leadership values. This movement toward maturity leads to achievement uniquely fitting the individual leader. The focus variable describes the movement toward unique achievement. We are back to the notion of productivity introduced earlier. The essence of the movement is a narrowing from general efforts in our leadership toward a more specific concentrated effort, which flows from who we are and what we were created for.

Definition The focus variable refers to the narrowing process over a lifetime in which God *guides* a leader

- into understanding his/her *sense of destiny*,
- into an understanding of his/her *giftedness*,
- into *ministry compatible* with that giftedness, and
- into achieving lasting *contributions*.

From the definition it is clear that the major components of the focus variable are five:

1. a general guidance component and its accompanying processing,
2. a destiny component and its accompanying destiny processing,
3. a giftedness component and the processes which aid that discovery and development,
4. a convergence component and the processes which help a leader understand convergent factors fitting together, and
5. an achievement component including an ultimate contribution component.

²⁹In order for there to be coherency and consistency there is need for a taxonomy that will help a leader categorize leadership values. I do not yet have one as my comparative studies of ministry philosophies is in its infancy. But I will suggest some possible integrating themes later on in the application section on becoming proactive. The seven major leadership lessons may form a generic high-level natural categorization. The breakdown of categories for the ministry structure insights might form another. The arrangement of processing in terms of development phases and clusters of items might also profitably yield a meaningful categorization. The actual categorization will be more important as we define the articulation variable.

³⁰ I have done much work on the focus variable since the original publication of this paper. My latest findings on the focal variable have been captured in, **Strategic Concepts—Which Clarify a Focused Life.**

I mentioned earlier that the three ministry philosophy variables were not exclusive. The components of the focus variable all involve various significant processes. These processes are part of the value forming processes of the blend variable. But in connection with the focus variable they form a very concentrated and coherent movement that give a sense of divine direction to the leader's ministry.

Each of these five components is described in detail in leadership emergence theory. It is beyond the scope of this paper to describe them in detail but a brief overview of each will be given.

General Guidance Component

Leadership emergence theory recognizes the intervention of God in a leader's life so as to guide that leader. Sometimes the movement is subtle and hardly known. At other times the guidance is seen as God's intervention. Some of the more outwardly seen processes include:

- general sovereign acts,
- negative preparation,
- flesh act,
- divine contact,
- double confirmation,
- divine affirmation, and
- ministry affirmation.

These are not the only elements in guidance but they are the more unusual ones, which probably need clarification.³¹ Table 7 gives a brief descriptive definition for each.

Table 9. Definitions of Some Select Guidance Processes

| PROCESS | DESCRIPTION |
|------------------------|---|
| general sovereign acts | the unusual intervention of God into the normal guidance processes so that there is conviction that God is pointing to a certain direction. |
| negative preparation | the special processing which involves God's use of events, people, conflict, persecution, or experiences, all focusing on negative issues, so as to free up a person from the situation in order to enter the next phase of development with a new abandonment and revitalized interest. |
| flesh act | those instances in a leader's life where guidance is presumed and decisions are made either hastily or without proper discernment of God's choice (like where one factor may be known--but one or more factors of what, how, when are presumed). Such decisions usually involve the working out of guidance by the leader using some human manipulation or other means and which brings ramifications which later negatively affect ministry. |

³¹In my opinion most guidance in the Bible is moral not a career decision type. In the daily living of life if we follow that moral guidance we will be led into what we are to be and do. We are responsible people who must learn to choose in wise and mature ways. God fosters this. The Word of God helps us understand what mature decisions are. Our own convictions within help. We process wisdom from others in the body. And we look at life's circumstances—both opportunities and restrictions. All of these help us move in the direction of God's intended path of maturity for us leading to His achievement in our lives. But sovereign guidance refers to the unusual breaking in of God through these very normal avenues in such a way as to give us a sense of God and a conviction that we are following God.

| | |
|----------------------|--|
| divine contact | a person whom God brings in contact with a leader at a crucial moment in order to accomplish specific guidance (like provide wisdom, opportunities, resources, encouragement or confirmation, etc.). |
| double confirmation | the unusual guidance process item in which God makes clear His will by giving the guidance directly to a leader and then reinforcing it by some other person totally independent and unaware of the leader's convictions. It is the revelation to the two separate independent parties and the bringing them together for the confirmation which makes it so unusual and gives a sense of certainty. |
| divine affirmation | a special kind of sense of destiny experience in which God gives approval to a leader focusing on the leader himself/ herself, so that the leader has a renewed sense of ultimate purpose and a refreshed desire to continue serving God. |
| ministry affirmation | a special kind of destiny experience in which God gives approval to a leader in terms of some ministry assignment in particular or some ministry experience in general which results in a renewed sense of purpose for the leader. |

Sense of Destiny and Destiny Processing Component

Our comparative study of leaders who finished well repeatedly resulted in this observation, **EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A GROWING AWARENESS OF THEIR SENSE OF DESTINY**. Leaders who have lives that count have a sense of God's involvement in their lives, that is a sense of destiny.

Definition A sense of destiny is an inner conviction arising from an experience or series of experiences that God has His hand on a leader in a special way for special purposes.

Destiny processing has to do with all those process items, which God uses to reveal and strengthen this inner conviction of a sense of destiny. The destiny pattern describes a three-stage pattern of awareness in which there is a growing awareness of a sense of destiny, progress seen in that destiny, and finally culmination as the destiny is fulfilled. The three stages are called destiny preparation, destiny revelation, and destiny fulfillment. Various process items have been correlated to these stages.

In brief, Stage 1 involves God's preparatory work in bringing a growing awareness of a sense of destiny. Many of the processes that were influential in this preparation stage are not significant at the time of their happening but take on significance later on with retrospective reflection. In stage 2, the awareness moves to conviction as God gives revelation and confirmation of it. Unusual guidance processing often plays a part here. Stage 3, builds toward accomplishment of that destiny.

Giftedness Component

Ministry flows out of being. In a life time of processing leaders discover who they are in terms of personality, giftedness, and character. The giftedness component refers to this growing sense of discovery of beingness. The giftedness discovery process item refers to any significant happening, which brings about a discovery of giftedness involving the giftedness set (natural abilities, acquired skills, and spiritual gifts). The normal order of discovery includes:

1. natural abilities,
2. basic acquired skills,
3. early spiritual gift indications,
4. further acquired skills,
5. early identification of spiritual gift(s),
6. late discovery of latent natural ability,
7. identification of other spiritual gifts,
8. identification of gift-mix,
9. further acquired skills,
10. formation of gift-cluster

11. discovery of focal element of giftedness set,
12. convergence of giftedness.

The *giftedness development pattern* describes the above stages in terms of development across a time-line. The *like-attracts-like gift pattern* describes a tendency of potential leaders being intuitively attracted to leaders who have like spiritual gifts. The *giftedness drift pattern* describes the tendency of a potential leader to most naturally respond to ministry challenges either that fit prior experience or perception of natural ability or intuitively, a spiritual gift. The *gift-cluster ripening* pattern refers to the advanced stages of the giftedness development pattern in which the leader is discovering synergism in giftedness.

Convergence Component

The last major development phase in a leader's ministry time-line reflects a time of very effective ministry. It is the assumption of leadership emergence theory that God is shaping toward this development phase. Leadership emergence theory has identified a number of factors, which help a leader to understand this time, called convergence. Frequently, during the development of a leader there are times of mini-convergence, that is, when certain things fit together to give efficient ministry such as:

1. giftedness matched with ministry task,
2. giftedness matched with role,
3. giftedness matched with influence-mix,
4. giftedness matched with power-mix,
5. role matched with geographic location,
6. role matched with experience,
7. role matched with personality,
8. destiny matched with special opportunity,
9. destiny matched with experience,
10. destiny matched with geographical location.

An insightful leader notes carefully any of these mini-convergence patterns. They are indicative of guidance for future ministry. One of the more important factors not listed in the above list is the ability to deliver ministry to followers. The processing associated with this is called ministry structure insights, which has been discussed previously. Use of effective delivery systems is implied in all the factors listed above.

A comparative study of these mini-convergence times across many leaders has resulted in an identification of 5 major convergent factors and 6 minor factors. Table 10 gives the major factors. Table 11 gives the minor factors.

Table 10. Five Major Convergence Factors

| <u>Major Factor</u> | <u>Description</u> |
|---------------------------|--|
| 1. giftedness | Giftedness including natural abilities, acquired skills, and spiritual gifts has matured so that the leader operates with gift-cluster or focal element enhanced. |
| 2. Role | The role of the leader has been adapted to maximize giftedness and fit influence-mix and power-mix. |
| 3. Influence-Mix | The leader has reached appropriate capacity for influencing followers. Influence-Mix has right combination and depth (i.e. appropriate extensiveness, intensiveness, and comprehensiveness). |
| 4. Upward Dependence | The leader has a deep relationship with God and can confidently trust God for life, ministry, and channeling of God's power in giftedness. Union life is the norm. |
| 5. Ministry Philosophy | The leader has clear FOCUS in what to accomplish and how to do so. ARTICULATED values under gird ministry. |

Table 11. Six Minor Convergence Factors

| <u>Minor Factor</u> | <u>Description</u> |
|------------------------|---|
| 1. Experience | Past experience which may not have made sense now fits together to provide new insights in convergent ministry. |
| 2. Personality | Role and influence-means match the unique personality shaping of the leader. That is, they will take advantage of positive personality traits and minimize negative personality traits. |
| 3. Geography | The leader is located in a place, and with a ministry structure, which allows for influence-mix and capacity to be realized. |
| 4. Special Opportunity | God will open doors of special opportunity. His timing will be evident often. |
| 5. Prophecy | Any past processing involving a prophecy will be realized in convergence. |
| 6. Destiny | Previous destiny experiences will come to fulfillment in convergence. |

Achievement Component

I have previously mentioned the concept of the leader living a productive life. Part of that productivity includes leaving behind contributions--things achieved over a life-time of ministry for God. A special category of achievements includes the notion of ultimate contribution

| | |
|------------|---|
| Definition | An <u>ultimate contribution</u> is a lasting legacy of a Christian worker for which he/she is remembered and which furthers the cause of Christianity by one or more of the following: setting standards for life and ministry, impacting lives by enfolded them in God's Kingdom or developing them once in the kingdom, serving as a stimulus for change which betters the world, leaving behind an organization, institution, or movement that can serve as a channel for God to work through, or the discovery of ideas, communication of them, or promotion of them so as to further God's work. |
|------------|---|

I previously mentioned that a special research project identified among missionaries thirteen prime types of ultimate contributions (lasting legacies). Comparative studies of pastors and lay leaders would no doubt enlarge this set of definitions. However, they do provide a starting point. Table 12 lists these basic types of legacies and gives an over brief description of the central thrust of the contribution.

Table 12. Thirteen Prime Types of Ultimate Contributions

| <u>Category</u> | <u>Thrust of Contribution</u> |
|------------------------|--|
| SAINT | model life |
| STYLISTIC PRACTITIONER | model ministry style |
| FAMILY | leave behind a heritage; children walking with God |
| MENTOR | productive ministry with individuals |
| PUBLIC RHETORICIAN | productive ministry with large public groups |
| PIONEER | founds apostolic type works |
| CRUSADER | rights wrongs and injustices in society |
| ARTIST | creative breakthroughs |
| FOUNDER | starts new organizations |
| STABILIZER | solidifies organizations |
| RESEARCHER | develops new ideation |
| WRITER | captures new ideation for use of others |
| PROMOTER | distributes effectively new ideation |

Summary

Whereas the BLEND variable describes all processing over a life time that adds to a leader's set of values, the FOCUS variable describes specific processing which has to do with development of the ministry philosophy over time with a specific view toward narrowing the thrust of a given leader's efforts to achieve that which God has been shaping toward.

The Articulation Variable

If the BLEND variable concentrates on the *content* of the ministry philosophy and the FOCUS variable relates to the *development* of it over time, what does the ARTICULATION variable do? The third of the overlapping variables, the ARTICULATION variable stresses the *integration* of a ministry philosophy. It is this variable which puts it all together. It describes the organizing process whereby a leader begins to organize and express the ministry process. The very fact that there ought to be such a process serves as an *accountability factor*, an ideal alerting leaders to the need for moving from implicit values to explicit delineation of what they are and what they are about.

Definition The articulation variable refers to the *process* and resulting *product* of integrating the values of the blend variable, the content, and the direction provided by the focus variable, the narrowing purpose, into an explicit statement of the ministry philosophy.

Many leaders never develop this variable but simply remain operational on implicit values. A helpful start toward the integration and organization of this variable and thus bringing an integrating closure to ministry philosophy is to use an organizing framework, which includes four components. Table 13 specifies these organizing components. The blend variable develops throughout a life-time. The focus variable has increasing weight from competent ministry onward. The articulation variable develops last, in the convergence phase of unique ministry. This relationship of when the variables have more significant bearing as to time will be discussed more fully in the next section, which addresses timing of ministry philosophy.

Table 13. Organizing Framework for the Articulation Variable

1. Identification and listing of CORE values (basic Biblical values, owned values from N.T. philosophical models, and values experiential learned which are core).
2. Identification of SPECIFIC values unique to the leader (from processing analysis).
3. Analysis of MEANS, an attempt to evaluate consistency by describing how the Core and Specific values actually are presently impacting your ministry.
4. A SPECIFICATION of past, present, and future ACHIEVEMENT which flows from this ministry philosophy.

Identifying the Core

A pragmatic way of doing this would be to examine statements of core variables of numerous leaders and pick and choose those which we agree with that are our own. But most of us don't have access to core values that others have painstakingly developed. Therefore, a suggestive list of prompting questions may prove helpful. Table 14, which follows, gives such a list.

Table 14. Questions to Suggest Core Values

| <u>Category</u> | <u>Prompting Question(s)</u> |
|----------------------------|---|
| 1. God | <p>What have I learned about God that is fundamental to and affects how I operate in ministry? What kind of God do I worship?</p> <p>Examples: Ministry must be empowered by the Holy Spirit. God is going to use me prophetically to change the inner-city. God holds a leader accountable for leadership influence and for growth and conduct of followers. There will be an ultimate accounting of a leader to God in eternity for one's performance in leadership. God is near as well as far off and is a loving God who intervenes directly into my ministry displaying both His love and power.</p> |
| 2. ultimate purpose | <p>What is God's ultimate purpose and what is my own? How do they relate? How does my ministry reflect this?</p> <p>Examples: God's desire is to reconcile a lost world to Himself. Man's purpose is to bring glory to God. The ultimate purpose of ministry is to please God and glorify Him.</p> |
| 3. ministry— its nature | <p>What is ministry to me? What have I learned in general about ministry which affects how I operate today? What should motivate a leader in ministry?</p> <p>Examples: The model for Christian ministry is exemplified by Jesus Christ. The nature of ministry is service to God and people. The measure of ministry is sacrifice. Faithfulness in ministry results in increased capacity for new ministry. Authority is essential to effective leadership. Spiritual authority is primary. The dominant motivating factor of ministry is love. Leaders will receive rewards for faithfulness to their ministry in terms of abilities, skills, gifts and opportunities.</p> |
| 4. ministry— its means | <p>How do I do ministry? What roles and strategies fit me? Who am I in terms of giftedness? Which of the New Testament gift-driven models best fit me? Which values?</p> <p>Examples: My ministry goal is to build believers to maturity using a ministry of the word focusing on teaching. Modelling is a chief means for propagating Christian values. Ministry challenges, tasks, and assignments ultimately come from God.</p> |
| 5. personhood | <p>What do I believe about character? How important is beingness to ministry? How has my foundational processing shaped my personality and how does that affect my ministry?</p> <p>Examples: The foundation of a leader's ministry is character. God has uniquely created me for His purposes.</p> |
| 6. the church | <p>What do I believe about the church (parachurch)? How does it affect my ministry?</p> <p>Examples: Christ will build His church. Every believer is gifted to serve the church and is needed by the church.</p> |

Table 14. Questions to Suggest Core Values continued

| | |
|---------------------------|---|
| 7. relationship to others | How have I been shaped in my family processing? How does that affect how I relate to others? What have I learned about submission to others? Authority and how to relate to it? Examples: Reciprocal living (one another commands) delineate an ideal for the body of Christ. |
| 8. prayer | What place does prayer have in my ministry philosophy? Is it more important, less important or equally important with the ministry of the word? What is my view toward and understanding of prayer? How does this affect my ministry? Examples: If God calls you to ministry He calls you to pray for that ministry. |
| 9. the Word | How do I view the Word in my ministry? Have I learned anything about Word disciplines that affect my ministry philosophy? Examples: Since leaders are life long learners then I must be a life long learner of the Scriptures. |

Identification of the core is probably the most difficult task of the articulation process. The basic guidelines are:

1. seek to keep the number small,
2. try to generalize toward higher level abstraction, and
3. remember that anything, any attempt is better than no attempt. You can always prune, add to, or synthesize to higher levels if you have something to start with.
4. identification of core becomes clearer the farther down-the-line we are in development.

Identifying Specific Values

This is the easiest task of the articulation process. It is also the most time-consuming. Let me suggest three thematic approaches to help stimulate thinking toward categorization of specific values:

1. organize specific values in terms of process items,
2. use the ministry structures insights categories to prompt specific values,
3. use the 7 major leadership lessons to prompt your thinking.

To organize specific values around processing first develop your time-line. Across that time-line mark the critical incidents that have shaped you. Then for each development phase examine the critical incidents for processing and lessons or values that affect your ministry. Use the normal grouping of process items (see Appendix B) which include the five Foundational items, six Transitional items, five foundational ministry items, and those Expansion items associated with the Ordinary Cluster, Pressure Cluster, Challenge Cluster, Spiritual Insights Cluster.³²

One process item needs specific mention since it bears so directly upon ministry philosophy. One of the more important process items to analyze in this part of articulation is the *ministry structure insights* process item. That analysis will yield many specific values concerning how you exercise your ministry with others. Its categories include:

1. ministry delivery,
2. training,
3. communicational approaches,
4. organizational structures,
5. affirmation structures.

³²I have left out Guidance Items and Life Maturing Items since these processing categories deal more directly with the focus variable and should have been evaluated there. However, they might also yield specific values that should be noticed here.

I have mentioned previously in the general section describing experiential values more details of this important process item.³³

A collection of specific values done in this manner will not be organized in a completely integrated fashion. The important thing about specific values is to get them first; then organize them later. Even if you never organize them a listing of them will be a major step forward in deliberate use of them. You can organize these specific values around the same categories given in Table 14 for core values or you can use a natural taxonomy which evolves as you yourself try to systematize your specific values.

Identifying the Means

The Means section of articulation is an attempt to analyze and describe how you are implementing your Core Values and Specific Values in your ministry. All of us have a tendency to state values that are ideal but not real for us. There is almost always a lack of consistency between what we think are our values and what we actually practice. The procedure is relatively simple. Relate what you are doing back to what you say you believe. Describe the specific things in ministry which most nearly reflect your values. Table 15 gives 5 items of an actual Means statement.³⁴

Table 15. Actual Example of Means Statement

Below are a few of the specific means I am using to implement some of the above points of philosophy in my local church ministry. (Sample items from my present ministry situation reflecting various points of my philosophy of ministry).

1. Each gathering of the church is focused to accomplish some aspect of the desired balance of instruction, worship, fellowship and service. We don't try to do all things equally in each setting of the gathered church.
2. Scripture study is central to our ministry. Our entire week is built around one passage of Scripture.
 - A. Preview Study—On Wednesday evening in homes throughout the community, trained leaders guide small groups through an inductive study of the text that will be expounded on Sunday morning. This study is usually relational in orientation
 - B. Thematic corporate worship—The Sunday morning worship service is built around the theme of the text. The singing, sharing, prayers, etc. all lend themselves to developing the theme of the text.
 - C. Systematic exposition—Sunday morning the text is expounded. Sermon guides with fill in the blank outlines are supplied for each exposition. I systematically and textually teach through a book of the Bible. After the exposition of an O.T. book, a N.T. book is studied, etc.
 - D. Response—Following the preaching of the text and a brief coffee break, small groups are formed to discuss the Biblical principles of the text, and their application. Time is given for personal reflection, evaluation and commitment to response. The back of the sermon guide contains the questions for discussion and response.

³³Dave Hicks independent study in 1991 in conjunction with an advanced class on leadership emergence theory at Columbia Bible College is very helpful in illustrating what ministry structure insights look like. His study and my own comparative study of ministry structure insights of other leaders form the basis for an upcoming position paper on ministry structure insights, which is anticipated for 1993.

³⁴This example comes from Greg Holiday's D.Min paper done in 1991 at Columbia Bible College and Seminary in a leadership emergence theory course. It is clear that he is making a serious attempt to see if his values really are affecting his ministry.

Table 15. Actual Example of Means Statement continued

3. Training for ministry—Our Sunday evening program adds variety to our usually textual study the rest of the week. We provide adult elective education geared for maturing believers and equipping them for ministry. Courses are offered in three basic areas—Bible and Doctrine; Missions and ministry; and personal growth. A variety of teachers, employing a variety of methods, teach these courses. There is a heavy emphasis on areas of practical and systematic theology. Many courses are process (How to) oriented--how to counsel; how to study, etc.
4. The selection of leaders—To insure that spiritual men are leading the congregation we employ the following pattern:³⁵
 - A. Annually I teach on the Biblical principles of leadership. This is conducted prior to the selection of new leaders.
 - B. A list of qualifications is given to the congregation. People are instructed on the importance of prayerfully suggesting the names of spiritually qualified men.
 - C. When a name is suggested, the person making the suggestion is also asked to identify the persons gifts and where they see the person best ministering in the church.
 - D. Potential names are considered by the present leadership. Potential candidates are interviewed. Expectations are clearly spelled out (including a written job description).
 - E. Prospective leaders are invited to sit with the leaders in meetings for a period of time (6 mos.-1 yr.).
 - F. Recommendations are taken back to the congregation for confirmation.
5. Ministry placement—In order to help place people in areas where they can minister out of strength, we provide the following:
 - A. A six-week orientation class is offered to provide information on the church (e.g., history, doctrinal statement, philosophy of ministry, etc.).
 - B. A member information profile is filled out by each regular attender of the church indicating ministry experience and interest. This is entered into a church database.
 - C. Spiritual gift questionnaires (optional) are given to those attending the orientation class.
 - D. Those interviewed for membership are questioned regarding their interests in ministry placement.
 - E. Seven ongoing ministry teams working in various areas of ministry (e.g., missions, outreach, worship, education, etc.) are available for those who wish to serve.

My personal philosophy of ministry continues to develop. And, though it is dynamic and flexible, it has become more solidified over the years of ministry as it is tested over time and as my own personality, gifts, destiny, etc. are confirmed. The Biblical basis of my philosophy is at times articulated from the pulpit. Specific elements of my ministry convictions also find expression in appropriate settings, e.g., leader's meetings, leadership retreats, etc. Even the briefest glance at my philosophy of ministry indicates that the focus of my philosophy is that of a shepherd. Many lesser points could be added to the list above, but those stated are among the major convictions that form the framework for my ministry. (Holiday 1991:35-37)

I am at the earliest stages of developing how to organize and write a *means analysis*. I think Holiday's work is a good starting point which illustrates the main idea of a means statement. As the categorization of core and specific values becomes solidified I believe that a more organized means analysis will emerge.

³⁵I am reporting the means statement as it was written. I personally do not hold as strictly to the notion of male leadership as stated herein. However, this statement is a consistent outworking of specific values that make up this leader's ministry. And that consistency I applaud.

Specifying Achievement

This part of articulation captures the focus component. It will highlight destiny processing, your major contributions to date, and your anticipated ultimate contribution. All of this analysis should have been done previously as you examined the FOCUS variable. But here you are writing it down as a means of integrating the focus variable into your overall ministry philosophy. You will find that as you evaluate your contributions to date, patterns that will help you identify your anticipated ultimate contributions will be intimated. I only touched briefly on the notion of ultimate contribution in my description of the achievement component (see also Table 11. Twelve Prime Types of Ultimate Contribution). The concept of an ultimate contribution should be studied in detail.³⁶

IV. The Natural Order of Development and Other Patterns

I am ready now to unpack the statement,

1 EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A 2 DYNAMIC
3 MINISTRY PHILOSOPHY.

in terms of how (3) Ministry Philosophy develops *time-wise* over a life time.

I have already discussed what I mean by (1)effective leaders who are productive over a life time. I have also talked about what I mean by (2) dynamic. I have discussed the essential nature of (3) Ministry Philosophy which is the concept of a leadership value. I have grouped for organizational purposes (3) ministry philosophy development into 3 major variables: BLEND, FOCUS, AND ARTICULATION. Now I want to continue to work on (3) Ministry Philosophy by suggesting in this section how a person accrues a ministry philosophy over a lifetime.

The three variables occur in an on-going basically overlapping fashion in the order that they were introduced. I will correlate this order with the ministry time-line, a tool used to evaluate development of a Christian leader. Other variations of the natural order of development of the ministry philosophy will also be suggested. Finally, the timing of development of ministry philosophy will be related to the three kinds of formations that happen in the development of a Christian leader (spiritual formation, ministerial formation, and strategic formation).

The Three Discernible Stages

Ministry philosophy seems to develop in three discernible stages as a leader develops over time. There is a beginning stage, which is best described as an implicit imitation stage which I call the Osmosis stage. There is an intermediate stage where the leader begins to depart from values learned in the Osmosis stage. There is a sense of dissonance with a growing set of personal values learned and some of those imitated from the Osmosis stage. This dissonance highlights differences and points out the uniqueness of the individual. There is a growing awareness that it is alright to be different and that these new values are legitimate and form part of the leader's own beingness. Finally there is the maturity stage in which the leader formulates, uses and articulates his/her own unique ministry philosophy. Table 15 gives these three stages and some details.

³⁶In that connection I mention again the position paper which defines this notion. *The Ultimate Contribution—A Life That Counts* is available at my Web Site, BobbyClinton.com.

Table 16. Three Stages In a Developing Ministry Philosophy

| <u>Stage</u> | <u>General Description</u> | <u>Some Functions</u> |
|---------------|---|--|
| 1. OSMOSIS | Leader learns implicit philosophy experientially. | 1. Operate with implicit philosophy of sponsoring group. |
| 2. BABY STEPS | Leaders discovers explicit philosophy through own discovery | 2. Personal lessons (BLEND) ministry stimulate value 3. Questioning/ evaluation of implicit philosophy ministry. 4. Evolving of a modified philosophy; some implicit from before some explicit learned personally. |
| 3. MATURITY | Leader formulates, uses and articulates his/her own ministry philosophy. He/she passes on to others the key ideas and retrospective reflection of what ministry | 5. Develops a growing sense of uniqueness and ultimate accountability. 6. Sees need for evaluation of ministry. 7. Recognition of need for FOCUS and unique ministry. 8. Formulation of focused ministry philosophy. 9. Internalization of the philosophy. 10. ARTICULATION of the ministry philosophy which has been worked out in practice. |

The Three Stages Over Time—The Ministry Philosophy Drift Pattern

These stages can be correlated to the normal time-line describing the developmental stages of a leader. Figure 5 relates ministry philosophy to the time-line.³⁷

THE MINISTRY TIME-LINE

| Phase I Ministry Foundations | | Phase II Growth Ministry | | Phase III Unique Ministry | |
|---|---------------------------------------|---------------------------------------|--------------------------------------|---------------------------------|---------------------------|
| A. | B. | A. | B. | A. | B. |
| Sovereign Foundations (13-20 yrs) | Leadership Transition (3-6 yrs) | Provisional Ministry (5-10 yrs) | Competent Ministry (10-20 yrs) | Role Transition (3-6 yrs) | Convergence (5-15 yrs) |

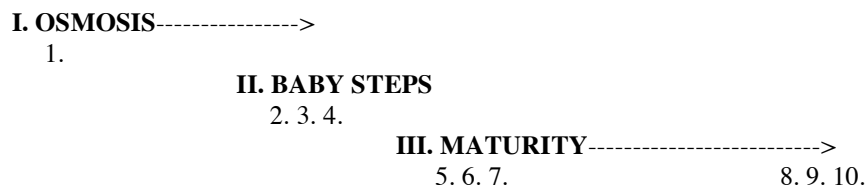


Figure 5. Ministry Philosophy Stages Related to Ministry Time-Line

This pattern is called the *ministry drift pattern* since it describes the normal way a ministry philosophy develops for most leaders—they drift or are led into it little by little. They are led in a step-by-step manner into the discovery via the normal processing that God uses to shape leaders. They are not deliberate and proactive about developing a ministry philosophy. It just happens.

³⁷This time-line is explained in detail in the **Leadership Emergence Theory** Manual. See especially Chapter 9, Overviewing the Time Variable, and Chapter 10, Generic Time-Lines.

Focal and Proactive Patterns

Two other patterns do happen. One is called the *focal pattern* and the other is called the *proactive pattern*.

The focal pattern describes a pattern which includes the drift pattern up to a point in which the leader discovers something special that focuses a more deliberate and specific ministry philosophy. That something special that is discovered is called the *focal marker*. The focal marker could be

- a destiny process item,
- a ministry structure insight, or
- other significant process item,

which moves the leader to consciously pattern a ministry around it. That focused ministry will require a deliberate use of ministry philosophy. There will be a conscious movement from implicit values to explicit values. The discovery is called a *focal marker* because it marks a time in the leader's development when the leader moves specifically in a given direction (a marker event) and because it focuses the leader toward specific achievement that is unique.

Leaders who are aware of leadership emergence theory and have an understanding of how ministry philosophy develops over a life time can be *deliberately proactive* in their use of this knowledge. This deliberateness serves to move the Baby Steps Stage to the left on the time-line and to thus also move the Maturity Stage further to the left. The net result will most likely be an early entrance into Phase III, Unique Ministry. It is one of the assumptions underlying this paper that leaders ought to have a knowledge of their ministry philosophies and that such knowledge can lead to a proactive application, the proactive pattern, that will enhance ministry and increase the probability of a good finish. The next section develops this idea in more detail.

One other time perspective may prove helpful in viewing ministry philosophy development in terms of the larger context of development as a whole. Figure 6 views ministry in terms of the shaping processes of God. Leadership emergence theory has pinpointed three major goals of the shaping processes of God. These are labeled spiritual formation, ministerial formation, and strategic formation. Spiritual formation has to do with the processes God uses to shape character and a unique beingness of the leader. It leads to leadership character. Ministerial formation has to do with development of ministry skills and knowledge which helps the leader influence. It leads to leadership skills. Strategic formation has to do directly with ministry philosophy. It is the shaping of an overall perspective, that is, the development of leadership values which will eventuate in a ministry philosophy. All of these shaping processes do affect ministry philosophy. But it is *ministerial formation*, somewhat, and *strategic formation*, in a direct fashion which deal more with ministry philosophy development. Leadership emergence theory has suggested that emphases of the shaping process change from sub-phase to sub-phase. While in real life it is hard to distinguish between these formations--often processing deals with all of them simultaneous, for theoretical purposes there is a general focus on each of the formations which differs from sub-phase to sub-phase in terms of relative importance. Figure 6 depicts this suggested prioritizing. The shifts in emphases are significant boundary markers and help a leader understand movement along the time-line.

THE MINISTRY TIME-LINE

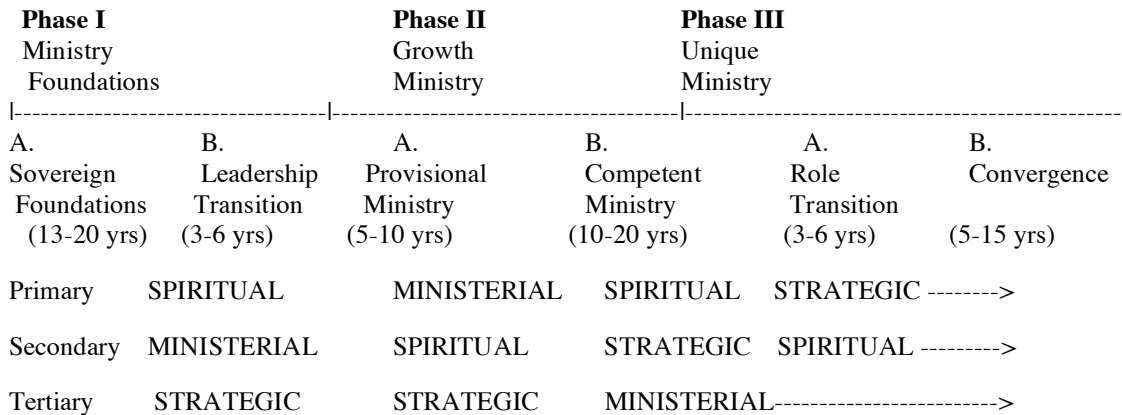


Figure 6. Ministry Philosophy And Three Formations

It is the shift of order from spiritual, strategic, and ministerial to strategic, spiritual, and ministerial-- that is, movement from Phase II to Phase III, that we think can be speeded up by a deliberate proactive pattern.

V. Becoming Proactive

At this point I have basically unpacked the statement,

EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A DYNAMIC MINISTRY PHILOSOPHY.

I have been defining a ministry philosophy. Consider the following summary definition.

- Definition A ministry philosophy is a set of implicit values
- which guides a leader's conduct and thinking in relationship to practice and understanding of his/ her ministry,
 - which increasingly focuses the leader toward a more effective and unique God-directed contribution to the kingdom, and
 - which gradually becomes explicit over a life time so as to be expressed in meaningful coherent categories understood by others.

Now I want to apply what I have defined. I want to suggest that we need to make leaders aware of ministry philosophy ideas and that such knowledge can be extremely useful in speeding up their development, making them more effective leaders, and enhancing the probability of finishing well. This section will suggest some steps that can be taken to proactively develop one's ministry philosophy.

Four Steps

The overall approach leading to proactive development and use of a ministry philosophy can be summarized by this umbrella statement:

START WHERE YOU ARE AND WORK BACKWARD, THEN FORWARD, ALWAYS IDENTIFYING AND MAKING EXPLICIT AS MUCH AS YOU CAN.

Four steps are given.

1. MOVE FROM IMPLICIT TO EXPLICIT VALUES

Do dynamic reflection to analyze the values of your ministry philosophy that have already formed. Use especially the ideas of Sections II and III which describe the essential ideas of ministry philosophy. Realize where you are on the time-line. Be realistic and do not expect a full-blown ministry philosophy if you are toward the left on the time-line. Remember a ministry philosophy develops over time. You don't have to have everything all together early on. Your reflection should especially note giftedness, destiny processing, ministry structure insights, core values, specific values, and past contributions. Where ever you can adapt your role to fit what you are learning about yourself and your ministry philosophy. Whenever you make a decision to change a ministry assignment always move toward an assignment and role which fits more of who you are becoming as suggested by your ministry philosophy.

2. DO FUTURE PERFECT THINKING³⁸ BY FOCUSING ON THE POSSIBILITIES OF THE FUTURE WITH A FULL BLOWN MINISTRY PHILOSOPHY IN PLACE.

A practical start on this involves the following four suggestions. (1) **Tentatively identify your ultimate contribution set.** (2) Get confirmation from God. (3) **Study other** people who have a similar set. (4) **Deliberately** move towards roles which focus on **your contribution set.**³⁹

3. DEVELOP A PERSONAL MISSION STATEMENT WHICH REFLECTS YOUR FINDINGS FOR STEPS 2 AND 3.

Appendix F describes the concept of a personal mission statement and gives several examples.

4. WRITE YEARLY GOALS BASED ON THE PERSONAL MISSION STATEMENT.

Theoretically as these goals are accomplished or even partly accomplished you are working out your ministry philosophy in practice.

Closure

Let me close with two observations and a challenge.

Leadership emergence theory posits that ministry flows out of being. An understanding of our beingness includes:

1. understanding something about ones personality and character,
2. knowing ones giftedness **set**,
3. seeing the Divine interventions and hence recognizing the destiny **processing** and where it is leading,
4. recognition of convergence **intimations** and their implications for roles,
5. adapting roles to fit convergence notions (rarely ever does their exist a ready made role for a leader which fits convergence),
6. knowing ones ultimate contribution **set**.

All of these things should impact upon a ministry philosophy. And we have been repeatedly stating that,

EFFECTIVE LEADERS WHO ARE PRODUCTIVE OVER A LIFE TIME HAVE A DYNAMIC MINISTRY PHILOSOPHY.

³⁸Future perfect thinking is a paradigmatic way of viewing the future as if it had already happened. Present decisions are then made with a beforemath perspective. See Davis' articles and book on Future Perfect. I anticipate doing a position paper on this in 1993 which correlates this secular leadership theory to the Biblical concept of vision, which leaders must have to influence.

³⁹Again I highly recommend the *Ultimate Contribution* paper for your serious study.

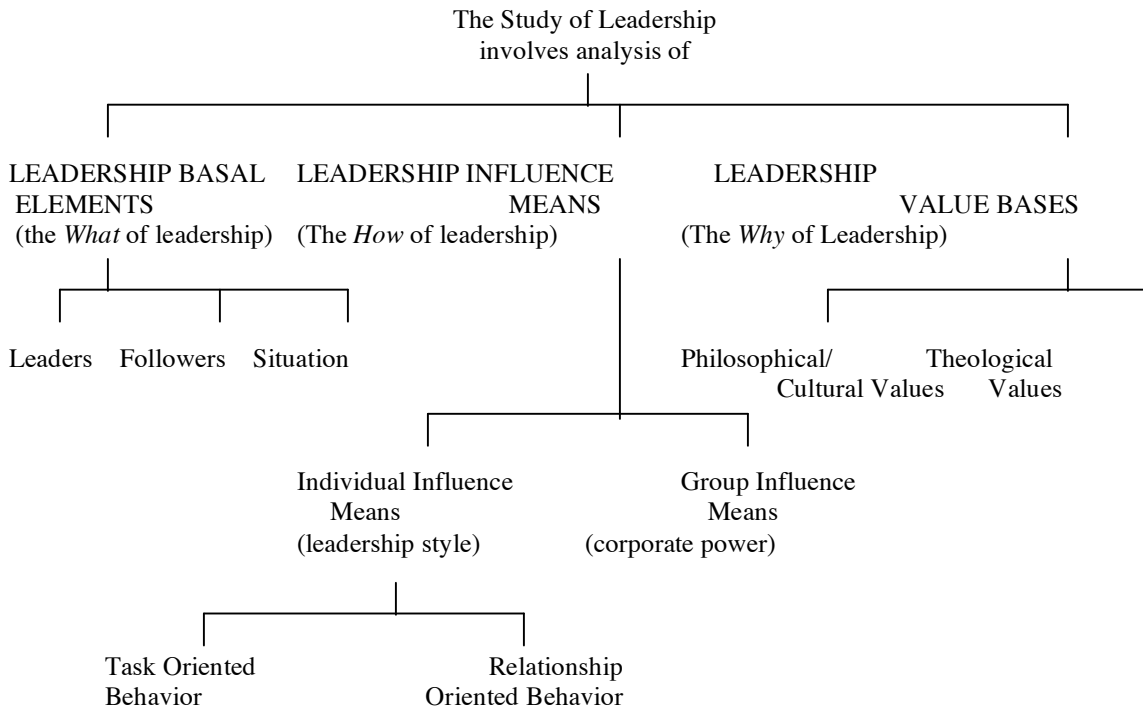
So we are back to where we began the paper. I will leave you with this final challenge.

The Challenge

LEADERS MUST DEVELOP A MINISTRY PHILOSOPHY WHICH SIMULTANEOUSLY HONORS BIBLICAL LEADERSHIP VALUES, EMBRACES THE CHALLENGES OF THE TIMES IN WHICH THEY LIVE, AND FITS THEIR UNIQUE GIFTEDNESS AND PERSONAL DEVELOPMENT IF THEY EXPECT TO BE PRODUCTIVE OVER A WHOLE LIFE TIME.

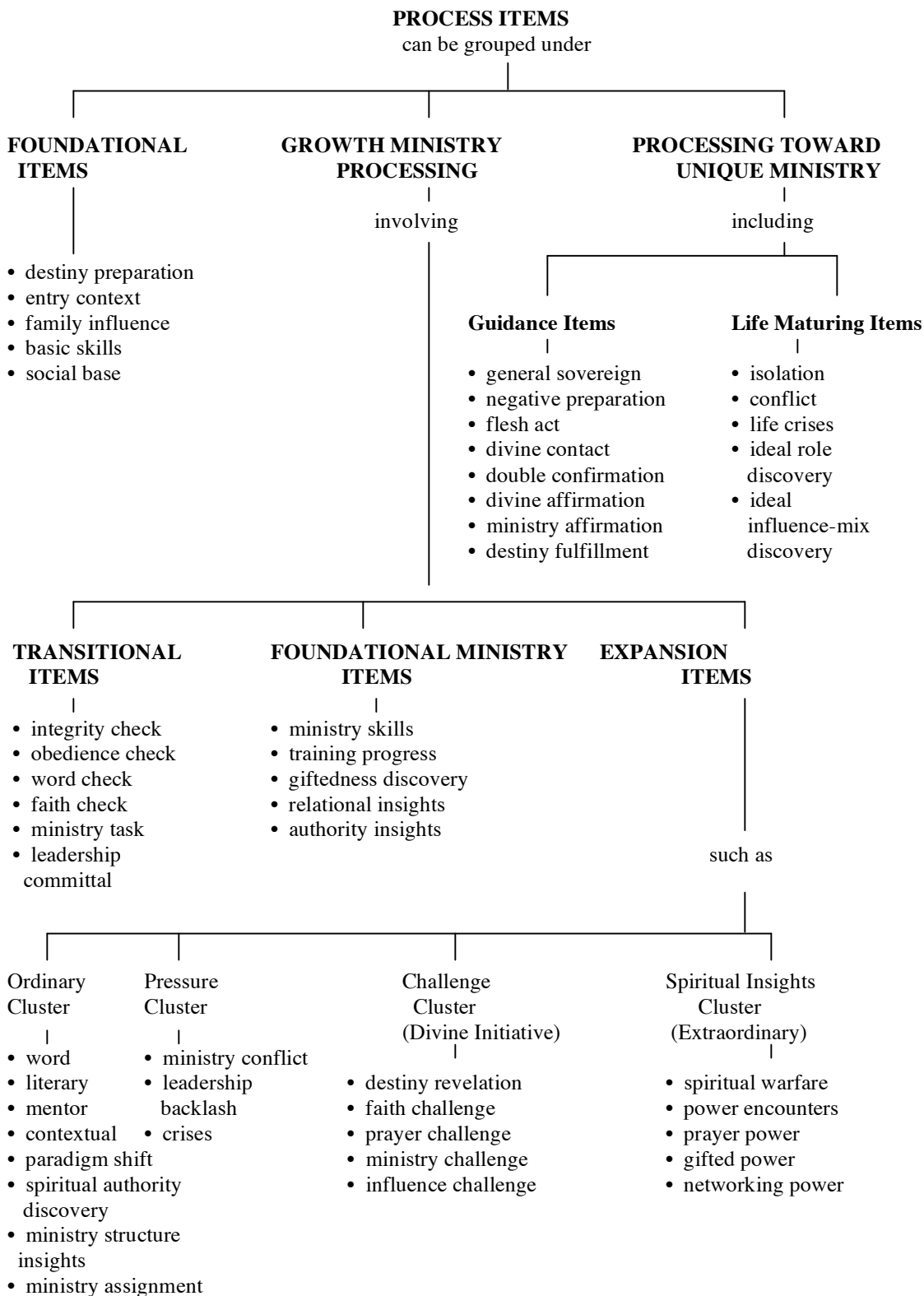
APPENDIX A. TREE DIAGRAM OF LEADER COMPONENTS

The following diagram was developed from a paradigmatic study of leadership theory in the U.S. from 1840 till 1986.



Appendix B. Fifty One Process Items Categorized to Development Phases

See the **Leadership Emergence Theory Manual** for explanation of Details of these items.



Appendix C. Six Leadership Eras With Details.**Table 1 Six Leadership Eras Outlined**

| Era | Label/ Details |
|-------------|--|
| I. | Patriarchal Era (Leadership Roots)—Family Base |
| II. | Pre-Kingdom Leadership Era—Tribal Base A. The Desert Years B. The War Years—Conquering the Land, C. The Tribal Years/ Chaotic Years/ Decentralized Years—Conquered by the Land |
| III. | Kingdom Leadership Era—Nation Based A. The United Kingdom B. The Divided Kingdom C. The Single Kingdom--Southern Kingdom Only |
| IV. | Post-Kingdom Leadership Era—Individual/ Remnant Based A. Exile--Individual Leadership Out of the Land B. Post Exilic--Leadership Back in the Land C. Interim--Between Testaments |
| V. | New Testament Pre-Church Leadership—Spiritually Based in the Land A. Pre-Messianic B. Messianic |
| VI. | New Testament Church Leadership—Decentralized Spiritually Based A. Jewish Era B. Gentile Era |

Appendix D. Nineteen Pauline Specific Leadership Values

These 19 specific leadership values were drawn from a comparative study of passages in II Corinthians. Each of the 19 were drawn from one or more contexts throughout the book. Many of the values were repeated in several contexts. They are admittedly interpretations and can be improved. I have abstracted Paul's specific statement into generalized statements that can be considered by any leader. Each of the 19 were presented in class during a spiritual formation time by teaching the passage, drawing out the value, and then giving implications of it and applications of it to the class.

| <u>Value</u> | <u>Label</u> | <u>Statement</u> |
|--------------|---|--|
| 1 | DIVINE APPOINTMENT | Leaders ought to be sure that God has appointed them to ministry situations. |
| 2 | TRAINING EMPHASIS | Leaders must be concerned about leadership selection and development. |
| 3 | PERSONAL MINISTRY | Leaders should view personal relationships as an important part of ministry. |
| 4 | SOVEREIGN MINDSET | Leaders ought to see God's hand in their circumstances as part of His plan for developing them as leaders. |
| 5 | INTEGRITY AND OPENNESS | Leaders should not be deceptive in their dealings with followers but should instead be open, honest, forthright, and frank with them. |
| 6 | ULTIMATE ACCOUNTABILITY actions. | Leaders actions must be restrained by the fact that they will ultimately give an account to God for their leadership |
| 7 | SPIRITUAL AUTHORITY-- ITS ENDS | Spiritual authority ought to be used to mature followers. |
| 8 | LOYALTY TESTING | Leaders must know the level of followership loyalty in order to wisely exercise leadership influence. |
| 9 | TRUE CREDEN- TIALS (competency and results) | A leader should be able to point to results from ministry as a recommendation of God's authority in him/ her. |
| 10 | TRUE COMPE- TENCE (its ultimate source) | A leader's ultimate confidence for ministry must not rest in his/ her own competence but in God the author of that competence. |
| 11 | TRANSFORMING MINISTRY | Follower who are increasingly being set free by the Holy Spirit and who are increasingly being transformed into Christ's image ought to be the hope and expectation of a Christian leader. |

Appendix D. Nineteen Pauline Specific Leadership Values continued

| | | |
|----|------------------------------|---|
| 12 | PROMINENCE OF CHRIST | A leader must not seek to bring attention to himself/ herself through ministry but must seek to exalt Christ as Lord. |
| 13 | SERVANT LEADERSHIP | A leader ought to see leadership as focused on serving followers in Jesus' behalf. |
| 14 | DEATH/ LIFE PARADOX | The firstfruits of Jesus resurrection life ought to be experienced in the death producing circumstances of life and ought to serve as a Hallmark of spiritual life for followers. |
| 15 | MOTIVATIONAL FORCE | Leaders should use obligation to Christ (in light of His death for believers) to motivate believers to service for Christ. |
| 16 | TRUE JUDGMENT CRITERION | Leaders should value people in terms of their relationship to God in Christ and not according to their outward success in the world (even in the religious world). |
| 17 | UNEQUALLY YOKED | Christian leadership must not be dominated by relationships with unbelievers so that non-Christian values hold sway. |
| 18 | FINANCIAL EQUALITY PRINCIPLE | Christian leadership must teach that Christian giving is a reciprocal balancing between needs and surplus. |
| 19 | FINANCIAL INTEGRITY | A Christian leader must handle finances with absolute integrity. |

Appendix E. Ministry Structure Insights

Definition The ministry structure insight process item refers to those discoveries about ways we can organize our ministry so as to effectively deliver who we are and what we have learned and thus empower followers and have effective ministry.

Two different sets of Examples of Ministry Structure Insights Will Be given.

The first set will be drawn from Hicks (1992).

I. Hicks Study of His Own Ministry Structure Insights Processing

Hicks uses the following taxonomy to organize his insights:

- A. INSTITUTIONAL INSIGHTS**—insights into the types of institutional structures.
- B. ORGANIZATIONAL UNITS**—Insights into how organizations function.
- C. PROGRAM UNITS**—Insights into various aspects group communication/ presentation units.
- D. MINISTRY UNITS**—Insights into structures that facilitate ministry.
- E. MINISTRY MEANS**—Insights into concepts and tools that facilitate ministry.

Here are several examples from each of these types. Hicks actually gives contextual information describing the situation from which the insight was drawn. For brevity purposes I will just give the concise stated insight. See his paper for detailed explanation.

- A. INSTITUTIONAL INSIGHTS**--insights into the types of institutional structures.
 1. Extra-local church structures help Christians broaden their fellowship and corporate ministry.
 2. Effective structures can help to direct the enormous potential of volunteers toward accomplishing a task.
 3. Giving significant autonomy to unique ministries within larger structures gives them room to develop.
 4. Boards provide accountability, policy, and strategic direction for organizations.
 5. Historical and legal concepts may help to interpret various aspects of a mission's identity to a particular local government.
- B. ORGANIZATIONAL UNITS**--Insights into how organizations function.
 1. Church traditions and their local manifestations are extremely diverse. If we can harness the richness of the various expressions rather than being blocked by our differences, enormous vitality for Christ's cause will be unleashed.
 2. Youth ministries can provide channels for the development of young leadership.
 3. Enlisting those who make a deeper commitment and gathering them for training and united prayer, develops a nucleus for a ministry.
 4. There is power in interdenominational unity.
 5. Restructuring existing ministries can release new life and effectiveness.
 6. Movements can be nurtured and developed by a broad-based network of like-minded individuals.
 7. A team provides a synergistic unit for ministry.
 8. Effective leadership involves inviting others to work in fellowship with us to accomplish mutually agreed on goals.
 9. Keeping decisions as close to the situations and people they effect, develops local leaders and cuts bureaucracy.
 10. Training conferences can meet a variety of needs including enfoldng new workers, developing fellowship and loyalty of older workers, and enhancing skills.
 11. As an organization grows, overall leadership must be diversified if growth and health is to be sustained.

Appendix E. Ministry Structure Insights continued**C. PROGRAM UNITS**—Insights into various aspects group communication/ presentation units.

1. Skills learned in a wide variety of activities have application in Christian leadership.
2. The disciplines learned in athletics and music have value directly and indirectly for leadership.

D. MINISTRY UNITS—Insights into structures that facilitate ministry.

1. Having the focused attention of participants, away from their normal environment, provides a conducive context for growth and making life-direction decisions.
2. The missions conference/ seminar structure provides a potent tool to promote world Christian information, to challenge, to bring about prayer and decisions.
3. Discipling and mentoring emerging leaders is a priority concern.
4. Healthy mutual edification and growth takes place more effectively in small groups than in large ones.

E. MINISTRY MEANS—Insights into concepts and tools that facilitate ministry.

1. The process of bringing together divergent elements to convey a whole message is a basic element of my leadership style.
2. Some of the principles of multilevel marketing such as enlisting, training and motivating others to distribute the product, can be baptized for use by Christian leadership.
3. Christian literature is a prime tool to edify believers and to supplement other means of evangelism.
4. To be healthy and productive the church needs catalytic agents.
5. Raising up national leadership should be one of the high priorities in the mission enterprise.
6. Ocean-going vessels provide the context for unique and multifaceted ministries in the ports of the world.
7. A business and a ministry are not the same although they may have many overlapping elements. Skills required for operating a ministry are different than those required for a business.
8. The ability to move personnel and materials rapidly to take advantage of new opportunities is of strategic importance.
9. World Prayer Cards provide a useful tool to help Christians pray for the world's unreached peoples.

Hicks actually identified 32 ministry structure insights. I have not shown all of them but have done enough to give you a picture of what they are like. Of course, you need the context, which prompted their discovery to fully understand them. See Hicks paper.

II. Clinton's Study of His Own Ministry Structure Insights Processing

I also used a five-fold taxonomy for describing ministry structure insights but they were different from Hicks taxonomy. The taxonomy I used included:

- A. Ministry Delivery Units**
- B. Training Delivery Systems**
- C. Communication Approaches**
- D. Organizational Structures**
 1. Governmental
 2. Sodality/Modality Insights
 3. Power Structures
 4. Institutional Insights
- E. Affirmation Structures**

Here are some examples from my own personal analysis. Again I omit the contextual description and give just the statement of the insight/ value.

Appendix E. Ministry Structure Insights continued**A. Ministry Delivery Units**

1. Individual one-on-one ministry is a powerful life changing means.
2. A small group of committed followers meeting regularly provides a dynamic platform for change in lives which combines some of the strengths of individual ministry with group dynamics.
3. Home bible studies provide a vehicle for low-key evangelism, an evangelistic entry structure, a structure for a second committal beyond the regular, a place for gifts to emerge at lowest levels, and a dispersal structure (church scattered).
4. House churches provide a context for inter-generational participation and for growth.

B. Training Delivery Systems

1. Individual one-on-one provides a most powerful and deliberate informal training means--especially for discipleship basics.
2. A Bible Conference provides a public non-formal training means which utilizes networking power, allows for cross-pollination, promoting importance of Bible, as well as imparting and applying the Scriptures to live.
3. An organized small group recruited for training provides a powerful means for informal training.
4. Pastors who can release mentorees to preach in the pulpit enhance rapid development of them.
5. An informal resource center like a track rack, literature rack, a book table, a library of tapes, a library of books can be used greatly for aiding informal training.
6. Decentralized formal training, such as TEE, can be used to train many including the producers of materials, the trainers, and the trainees.

C. Communication Approaches

1. Public testimony allows for outward expression of inward changes and solidifies growth, brings closure to events, challenges others, allows giftedness to operate at lowest levels, and provides one means for identifying emerging leaders.
2. When teaching, at regular intervals bring closure: use techniques like clincher phrases, clincher choruses and songs, closure prayer (committal time), testimony time.
3. Go from the whole to the parts; give integrative overview. Always place teaching in the broader context in which it can be found.
4. Design teaching to have some aspects that will hit each of the learning domains: affective, conative, cognitive, experiential.

D. Organizational Structures

1. *Governmental*
 - a. Local church boards must be able to confront and hold leaders accountable. Otherwise no one may do it and the pastor is vulnerable to falling.
 - b. Don't put young Christians on local church boards; they will see the many problems in churches and may become disillusioned.
2. *Sodality/Modality Insights*
 - a. Sodality structures can be created within modality structures, which will give release and freedom to do things that can't be done in the modality structure.
 - b. Sodality structures can be created within sodality structures again to give unusual freedom to pursue a specialized focus.
 - c. The structural time paradigm can be applied to many varied organizational types and can provide perspective and allow for life scheduling.
3. *Power Structures*
 - a. What may be correct tactically may not necessarily be correct strategically.
 - b. Small groups though good in many ways are not a panacea; in a crisis they frequently fall apart and cannot deliver up to what they promise. Accountability falls apart.

Appendix E. Ministry Structure Insights continued

- c. Obligation structures form an important part of networking power and opens doors for implementing effective ministry.

4. *Institutional Insights* (15, 16, 19, 20 - 22)

- a. Indigenous leadership is needed in institutions that operate in cultural situations.
- b. Sodalities within a sodality allows for specialized tasks like training of leadership, promotion of learning resources, etc.
- c. A broad overall view of ecclesiology in terms of structures, power, domains and functions gives perspective from which to problem solve, strategize, and the like.
- d. Structural time perspectives, are needed when analyzing any organization--church (sodality or modality) or secular: Clinton's recrudescence, Greiner's evolution/revolution, Flamholtz's productivity/finance stages, Schein's organizational culture stages, Mintzberg's organizational structural patterns, Adizes corporate life cycles.

E. Affirmation Structures

1. There need to be times of celebration where people can be affirmed publicly for sacrificial and loyal work done.
2. There need to be times of individual one-on-one appreciation of work done.
3. Reward systems need to be designed which reward the values that are espoused by the organization.
4. Dissonance between values espoused and what is rewarded de-motivates those who take values seriously.
5. Lack of affirmation structures and affirmation are one major reason for big back doors in organizations.

Appendix F. Personal Mission Statement

A personal mission statement is a popular means of capturing the essence of your ministry philosophy in terms of what you want to be and do if that ministry philosophy is carried out. Covey (1990) has done much work on this. Though written from a secular standpoint his description and steps in doing a personal mission statement are helpful.

I will define a personal mission statement, give some Biblical examples of it, then give some contemporary leader examples and finally suggest some steps for doing one.

PERSONAL MISSION STATEMENT⁴⁰

| | |
|------------|---|
| Definition | A <u>personal mission statement</u> is one or more paragraph-like group of sentences which contain two basic elements: The first is what you want to be—what character strengths you want to have, what qualities you want to develop and the second is what you want to do—what you want to accomplish, what contributions you want to make. These two basic elements can be interwoven in the statement—but both will be reflected there. The expressions of this being and doing can be in terms of specific values learned in life and/or through the Scriptures. |
| Comment | This statement should capture your destiny processing, be compatible with your giftedness develop, and be an integrating statement for which to interpret your major values. That is, for any major value you can point to the statement and show how the statement reflects it either directly or indirectly. |
| Comment | Frequently, a mission statement will be written up in terms of roles that are to be lived out. |

Biblical Descriptions of Mission Statements

JESUS

Luke 4:18 The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind to release the oppressed, to proclaim the year of the Lord's favor.

Paul

Acts 9:15 This is a chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel. I will show him how much he must suffer for my name.

Acts 22:14 The God of our Father has chosen you to know his will and to see the Righteous one and to hear words from His mouth. You will be a witness to all men of what you have seen and heard.

Acts 26:16...I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. I will rescue you from your own people and from the gentiles. I am sending you to them to open their eyes and turn them from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.

⁴⁰ I have since superseded this notion of *Personal Mission Statement* and now use *Personal Life Mandate*, which is defined more carefully in **Strategic Concepts—That Clarify a Focused Life**. Personal Life Mandate is defined in terms of 4 items which are easier to describe than the unclear concepts of the *Personal Mission Statement*.

Appendix F. Personal Mission Statement continuedContemporary Example 1

My Personal Mission is to live an exemplary life that counts for Christ . . .

- by centering my life in union with Christ and hence developing a spirituality flowing from Him;
- by modeling a teaching lifestyle embodying this spirituality;
- by modeling a teaching lifestyle that flows from my giftedness (personal impact) and destiny and moves toward convergence; and
- by enabling development of quality Christian Leadership at highest levels of organizations, institutions, and churches so that these leaders finish well.

The primary roles through which this will be done is SYLISTIC PRACTITIONER and MENTOR.

Secondary roles which promote these two include SAINT, RESEARCHER, and WRITER.

Contemporary Example 2—Wife

Examples 2 and 3 are a husband/ wife team who are co-ministering together. Both of these write in terms of a general mission statement and roles through which this mission will be worked out. Both Clinton's idea of ultimate contribution and Covey's idea of roles are reflected in this personal mission statement.

My mission in life is to:

Glorify God by *loving* and *enjoying* Him forever...celebrating life in Jesus now and in eternity, and living a life that *inspires*, *encourages* and *empowers* others to expect great things of God and to attempt great things in His power.

I will focus my life's energies toward this end through these roles:

Child of God/ Individual—I will give first priority to knowing God and growing in a relationship of intimate, celebrative love with the one True God though Jesus His son. I will conscientiously develop and enjoy my God-given creativity, using it for my benefit and the benefit of others.

Partner to my husband—I will love my husband as myself with work and courage, seeking to inspire, encourage and empower his life of faith. I will labor with him as a faithful partner in the work God calls us to.

Family Member/Friend—I want to live with integrity and compassion toward my family seeking to inspire faith in Jesus wherever possible. I will build deep, accountable, lasting friendships that have long-term positive impact on my life and the lives of my friends.

Ultimate Contributions—role/achievements: Creative/ Heroic Leader

Stylist—I will live a lifestyle of faith worth emulating. I will live out those values that I ascribe to, including: devotion to Jesus, personal integrity and courage, joy, generosity and hospitality, partnership and equality in marriage, and praise-worthy female leadership. I will be a leader that puts herself on the line for her followers, taking the lead in areas of risk and challenge. I will seek to develop these values/traits in others.

Mentor—I will give my life to developing, inspiring, encouraging, and empowering both my peers and younger leaders to live a life worthy of the Gospel and to develop to their full potential as Christian leaders. I will seek mentoring from others in order to better steward my own development.

Promoter—I will maintain a learning posture throughout life, learning and then disseminating true, helpful perspectives to those I come in contact with. I will give away what God gives me.

Appendix F. Personal Mission Statement continued

Stabilizer/ Pioneer—I will seek to build and lead Christian fellowships/ organizations into more effective instruments for the outworking of God's will on earth. Specifically, I will seek to empower whatever group I am leading to fulfill both the Great Commandments and the Great commission, challenging them to take God at His word.

Key Words: HONESTY, HUMOR, COURAGE, JOY, FAITH, INSPIRATION, RISK

Contemporary Example 3—Husband

My personal vision statement—to glorify God by trusting Him and enjoying Him one day at a time unto eternity. I will multiply my joy by influencing others to join with me in this purpose.

These Values/ Priorities Shape How I Accomplish this Mission:

- a) **Christian Hedonism:** I will exercise and exhort others to the obedience of faith, banking all my hopes and efforts on the promises of Scripture, recognizing that exercising faith and keeping one's heart happy in God is the first objective of every Christian and the only sure path to finishing well.
- b) **Seeking Convergence:** I will seek to develop in spiritual, ministerial and strategic formations towards convergence. For example, I will live out my unique gift-mix, pursuing life roles, which maximize opportunity to realize this potential.
- c) **Learning Posture/ PC:** I will give attention and priority to lifelong learning, shifting paradigms, and growing in healthy flexibility. I will revise my life mission periodically—values and roles.
- d) **Partnership with My Wife:**
I will develop a marriage with my wife, which involves friendship, partnership, romance, and co-ministry. With my wife, I will encourage women in ministry and couples in co-ministry.
- e) **Role of the Holy Spirit:** I will honor the Holy Spirit as the presence of God on earth. The Spirit is the leader, worker, consoler, and guide of my life and ministry. A key application of this principle is giving first place to the ministry of intercession.
- f) **Radical Jesus:** I will seek to live out the pattern of ministry that Jesus modeled and taught (e.g. joy, generosity, and hospitality). I will love others with work and courage. I will not shrink back from radical truth and mercy regarding myself or others.
- g) **Utilitarian Approach:** I will seek and encourage strategies and methods of ministry which work in the real world—church growth theory, behavioral science insights, etc. I will attempt to recognize the new wine skins God is creating to accomplish his purposes. I want to help maximize world evangelization.

I will seek to live out this mission through these roles:

Child of God

Because God has sent his spirit to live in me, I am growing in union with God as God's beloved son. I am freed thereby to become fully human as God empowers me to love, feel, trust, and risk with myself and others. I am becoming younger and softer in heart as well as more courageous.

Husband to My wife

I will love her with work and courage, enjoy her as lover and friend, and partner with her in our common holy calling.

Appendix F. Personal Mission Statement continued**Family/Friend**

I will live with integrity and compassion in my relationships with family members and friends. I will seek to build a network of Aristotelian peer friendship, which will have long-term impact on our lives for the Kingdom.

Stylist

I will live a model of life and ministry worthy of emulation. The core of this model is my set of life values/principles.

Mentor

Along with my wife, I will give my life to develop, inspire, guide, and empower younger people in ministry. I will especially seek to foster the emergence of sodalic leaders who are drawn to my stylist approach. I will seek mentors in my own life who can empower me and foster my development.

Team Leader

I will seek ministry roles where I can call a group of people to a common vision, shape the organizational culture, and develop them in the process of accomplishing the specific task. I will seek to build and lead Christian fellowships/ organizations for the task of word evangelization.

Promoter/ Networker

I will seek to promote/ network people, resources, and perspectives for the sake of inspiring vision and hope and increasing effectiveness in people and organizations. I will operate as a resource linker rather than solution giver. I will network with source people to stay abreast of innovations.

Key words: FAITH, HONEST, RECEPTIVE, INSPIRATION, CELEBRATION JESUS, INTERCESSION, DEVELOPMENT, EYES TOWARD HEAVEN.

Contemporary Example 4—Single Woman Christian Worker

Notice this example has written in it many specific values, which flow from her understanding of a Biblical lifestyle for her. It too writes the mission statement primarily in terms of roles (ultimate contribution set).

1. I am a child of God: **SAINT**

My highest priority is to love and know God and be loved and known by God. I seek a deepening and growing relationship with God.

- I am committed to a lifestyle of prayer, scripture study and obedience to God's Word, worship and community.
- My security and well-being is found in God who loves me, knows me and made me.
- I find freedom in neediness: confessing sin, receiving forgiveness and a lifestyle of repentance,
- Freedom comes through vulnerability and intimacy with God.
- I will enjoy God's creation, rest and health.
- I seek to hear God, trust God and have faith and not live by sight.

2. I want to be like Jesus in character and lifestyle: **STYLIST**

I seek to let God redeem me and change me and develop me so that I would be more like Him.

- I want a lifestyle of godly character that shows personal integrity, faithfulness, honesty, love, self control, generosity and hospitality, wisdom and humility, whole heartedness, contentment and flexibility.
- I want a lifestyle that postures receiving from God and others in healing, learning and developing the mind of Christ.
- I want a lifestyle that is non-cluttered and non-addictive.

Appendix F. Personal Mission Statement continued

3. I am a **SISTER** in God's family.

Dependent on God, I am interdependent and seek deep, healthy and growing partnerships and friendships with men and women and people of all ages. I seek to live a lifestyle of love and acceptance.

- I will acknowledge wrong and weakness and be free to make mistakes.
- I am committed to forgiveness and reconciliation, working through conflict with mercy, forgiveness and love.
- I will speak in direct communication of the truth in love.

4. I am a **CHANGE AGENT** in God's kingdom.

I am committed to His values and purposes, choosing to depend on God and His power to make a difference in the world. I seek to bring Jesus and His light to darkness, want to be persevering and joyful in suffering and desire to be humble, acknowledging God as the source of my ministry.

- **HEALER/ COUNSELOR:** I seek to bring God's wholeness and healing to others by His love, mercy, compassion and power.
- **PEACEMAKER:** I seek to bring God's peace and reconciliation to others that they would be reconciled to God, self, and others.
- **EMPOWERING THE POOR AND POWERLESS:** I seek to bring God's power and hope to those who are poor, downtrodden, oppressed emotionally, physically and spiritually.
- I will be **MENTOR, NETWORKER, and PROMOTER** in this mission that God has given me.

Appendix G. Other Samples of Ministry Philosophy Values

Frequently, when people study historical characters all of the significant processing leading to specific values are not available to them. For example, they can not always determine giftedness nor ministry structure insights. Usually historical biographers will highlight destiny processing. Frequently, they will focus on Biblical convictions. So that when students try to determine ministry philosophy values it is a conglomeration of Biblical Core, Servant or Harvest values, and some specific values. But usually it does contain the more important values that empowered the leaders. The following listing of values for Selwyn, Simeon, and Taylor are just such mixes of values. Still they are helpful for they pinpoint essential issues that affect leadership. Three historical studies and one contemporary of ministry philosophy values will be given.

George Augustus Selwyn

Noel W. Derbyshire's paper, The Ministry Philosophy of George Augustus Selwyn (1809-1878), First Bishop of New Zealand, forms the research base for these values.

Bio-Sketch

George Augustus Selwyn was born on 5 April 1809 in Hampstead, London into a family of position and privilege. His father, William Selwyn QC was a noted constitutional lawyer who later advised Prince Albert on the constitution and laws of his adopted country. His mother, Laetitia, was from a distinguished Essex family. He was the third of six children in the family.

His schooling was typical British for a person of his standing: Ealing, Eton, and St. John's College, Cambridge. His old boy network derived from this schooling included W.E. Gladstone, H. J. C. Harper, C.J. Abraham, E. Hobhouse, J. C. Patteson, Sir William Martin. All of these made their mark in 19th century England.

Selwyn read classics and mathematics. His BA was in 1831 and his MA in 1834. Part time teaching and tutoring provided means for a while as he began to move toward an ordination track. This eventually led to an appointment as the Bishop of New Zealand. His ministry in this role lasted from 1842-1868. His major accomplishments (Derbyshire 7) include:

1. His prodigious journeys by land and sea all over New Zealand—one tour covered 2,300 miles, one-third of it on foot, the rest by ship, horseback, boat and canoe,
2. His efforts converting the Church from a group of missionaries among the Maori race into a Church that ministered also to a growing settler community,
3. His establishment of missionary work in the islands of Melanesia, which involved him in ten missionary journeys in 11 years,
4. His work in establishing a constitutional framework for a church to be governed by a synodical structure of bishops, clergy and laity, and the creation of several dioceses,
5. His establishment of St. John's College, Auckland as a base for mission, comprising a theological college, several schools and hospital, serving Europeans, Maori and Pacific Islanders,
6. His work among the Maori people, severely affected by the disastrous New Zealand land wars in the 1860s,
7. His concern for the building up of indigenous ministries among the Maori and Melanesian peoples.

The last portion of his life was spent in the English bishopric of Lichfield. This ministry was also distinguished and influential in England.

Selwyn's Ministry Philosophy

Derbyshire condenses Selwyn's ministry philosophy into 11 core statements. These are in the form of statements of intent. Derbyshire then goes on in the bulk of the paper to unpack each of these statements by illustrating from life incidents that portray the value in practice. To understand in more depth each of these values one must read the detailed account. But again the statements, as they are, are suggestive and helpful. Derbyshire records the following 11 statements (1991: 9).

Appendix G. Other Samples of Ministry Philosophy Values continued

Selwyn's ministry philosophy can be expressed in the following key statements:

1. To be obedient to God's will and to seek new challenges,
2. To use my God-given gifts of energy and physical strength for the extension of the Kingdom,
3. To use every moment of the day in furtherance of God's will,
4. To be resolute, courageous and fearless in all my dealings with others irrespective of status and position,
5. To use my intellectual gifts to develop my mind and to encourage others in the same way,
6. To be compassionate and zealous in my pastoral work and to support those committed to my care and especially to build up the weak and faint-hearted,
7. To build up the Church as an instrument of God's Kingdom and not merely as an instrument of man's enthusiasm and individual predilection,
8. To share authority and responsibility with all sections of the Church--bishops, clergy and laity--and to encourage others in their vocation.
9. To encourage in the Church the building up of an indigenous ministry so that the Church may be rooted in the culture in which it exists,
10. To use every opportunity within the structures of society to advance God's purpose and to extend the Church's influence,
11. To urge the Church to do everything to pursue its missionary calling.

Charles Simeon

The notes on ministry philosophy are condensed from Allen's paper (1988) on Simeon. Occasionally reference is made to MacDonald's oral chapel presentations on Simeon given at Fuller Theological Seminary.

Bio-Sketch

Charles Simeon was born September 27, 1759. His conversion experience culminated on April 4, 1779. He was ordained a deacon in the Church of England 3 years later, on May 22, 1782. he was appointed minister at Holy Trinity Church November 9, 1782 and ordained a priest September 28, 1783. He died November 13, 1836.

On the one hand, England during Simeon's early life was a nation of perversion, debauchery, and immorality. Excessive cruelty to humans and animals was common. Poverty was widespread. Gambling and alcohol abuse were national past-times. The Church of England was theologically dry and lacking in committed pastoral leadership. On the other hand, revival was emerging in 1729 with the formation of the Holy Club. Whitefield and Wesley were evangelizing via mass meetings in 1739. By 1790, the Methodist movement was full-blown. Evangelical leaders were also emerging, slowly, with the church of England. Charles Simeon was one of these committed, converted, impassioned evangelical leaders who arose to buffet the moral decadence and spiritual decline of his day.

He ministered in one church in a university setting for more than forty years. He was particularly adept at mentoring university students. Many of his mentorees went on to become full time ministers of the Gospel and helped fuel the fire of revival in England.

Specific Values**General**

1. Simeon believed that God's creation existed for man's enjoyment.
He thus held and taught the following balanced view toward it. There are but two lessons for the Christian to learn: the one is, to enjoy God in everything; the other is, to enjoy everything in God. (Allen 1988:3).

Appendix G. Other Samples of Ministry Philosophy Values continued

2. Simeon believed in the necessity of personal examination for revealing weaknesses of character. He thus taught ministers and emerging leaders first of all to examine themselves by reminding them that there was always the danger while cultivating the vineyard of the Lord, of not sufficiently attending to our own vineyard.
3. Simeon rigorously applied the spiritual discipline of secrecy to his own life. In his private notebook he wrote out twice over in large letters, Talk not about myself.
4. Simeon believed in and encouraged the discipline of Christian fellowship. Simeon was deprived of Christian fellowship early in his walk with Christ. He learned, therefore, the value of Christian companionship, dialogue, shared prayer, and encouragement. He counseled his people to give and receive fellowship.
5. Simeon was very careful about what he said about people, believing that unkind criticism and verbal hostility were unworthy of a Christian minister. He said in his competent ministry years that the longer he lived the more he felt the importance of adhering to rule which he had established years ago: (1) to hear as little as possible what is to the prejudice of others. (2) to believe nothing of the kind till I am absolutely forced to it. (3) never to drink into the spirit of one who circulates an ill report. (4) Always to moderate, as far as he could, the unkindness which is expressed towards others. (5) Always to believe, that if the other side were heard, a very different account would be given of the matter.
6. Conversion for Simeon was radical and this conditioned him to see conversion as the foundation for the Christian's life in Christ.
7. He believed in the importance of personal use of spiritual disciplines. Personal devotions in Bible study and prayer were a priority for Simeon. He believed that shepherding began in intercession and that his teaching ministry should flow out of his own extended times in Biblical study. His practice was to commit the first four ours of each to these disciplines (4 a.m. riser).

Vision

8. Simeon's vision was fourfold: (1) to proclaim the majesty and splendor of Christ, (2) to challenge people to acceptance of and consistent commitment to the Lordship of Christ, (3) to challenge believers to personal integrity, character, and holiness, and (4) to challenge believer to do the work of the ministry. In his motivation of people toward fulfillment of this vision, Simeon relied heavily on the service of worship and the proclamation of the Word of God.

Worship Values

9. Worship has the priority over preaching and should be the focus of the entire service.
10. Worship should spring from the heart.
11. Worship should be supplemented with pastoral care and personal relationships. He believed in getting to know his people and paid attention to individuals. He taught those involved in ministry to serve their people as gently as a mother among her family. He believed that practical relief and spiritual comfort went hand-in-hand.
12. The preacher is God's messenger who should preach nothing but the Word of God and let the Word speak as it was intended to speak.
13. The public presentation of the word should focus on the meaning and application of the text and should resound with thus saith the lord.
14. The presentation should be geared to the audience. Simeon urged preachers to ask: not what can I teach my people, but what can my people hear?
15. The leader should pray for the people.

Leadership Selection and Training

16. Simeon mentored using coaching, teaching, counseling, spiritual guide, sponsor, and contemporary roles of mentoring with young men and prepared them for the ministry. One of Simeon's greatest contributions to the Church was the large number of young men that he disciplined and equipped for ministry. As soon as he was convinced that a young ordinand had a true potential and was fully committed to Christ, there was nothing he would not do for him. He longed to provide in his own person what he himself had so grievously missed when he was in their position, a wise, experienced,

Appendix G. Other Samples of Ministry Philosophy Values continued

and kindly person to whom to turn for advice and encouragement. So he made himself as accessible to them as he possibly could.

17. Simeon looked for character with conviction in emerging leaders.
18. He believed in releasing ministry and allowing his church members to minister. He extended his own ministry through others in his parish. He organized the laity into pastoral care groups and visitation teams.

Summary

Allen summarizes the specific values under several ministerial topic headings as follows:

| <u>The minister's</u> | <u>Explanation</u> |
|-----------------------|--|
| 1. Foundation | Conversion and call |
| 2. Authority | the Word of God |
| 3. Power Base | relationship with Jesus, prayer, and Bible study |
| 4. Motivation | concern for souls |
| 5. Message | Jesus, and Him crucified |
| 6. Manner | a gentle firmness, a positive approach |
| 7. Task | salvation of souls |
| 8. Model | Paul: all things to all people |
| 9. Service | Spiritual and physical compassion |
| 10. Rejuvenation | Walk with God; fellowship; exercise |
| 11. Stance | Never give up the fight. |
| 12. Tools | the sermon and worship, small groups, the laity, mentorees |
| 13. Marketplace | pulpit, pew, parlor, and lane |

Allen evaluates Simeon's ministry philosophy in terms of the ministry philosophy challenge.

The Challenge

LEADERS MUST DEVELOP A MINISTRY PHILOSOPHY WHICH SIMULTANEOUSLY HONORS BIBLICAL LEADERSHIP VALUES, EMBRACES THE CHALLENGES OF THE TIMES IN WHICH THEY LIVE, AND FITS THEIR UNIQUE GIFTEDNESS AND PERSONAL DEVELOPMENT IF THEY EXPECT TO BE PRODUCTIVE OVER A WHOLE LIFE TIME.

I quote Allen directly.

Charles Simeon's ministry philosophy honored biblical values. He was motivated by the Great Commission of Matthew 28:18. he seemed to have a firm grasp of the call to equipping in Ephesians 4:12ff. Like, Jesus, his was very much a servant approach to leadership. His ministry also reflected the concern of the early Christians for social compassion, and it was based upon the belief that God does speak to people.

His ministry philosophy embraced the challenge of his times. He was able to see and meet the need for more leaders in the Church of England who were called, converted, and trained for ministry. He modeled for and influenced people toward personal integrity and character. He responded to the need for worldwide evangelism, social concern, and biblical literacy.

His ministry philosophy fit his unique giftedness and personal development. His tendency to be a loner freed him from the demands of married life and allowed him to devote his energies to ministry, Bible study, and prayer. His giftedness as in leadership allowed him as a preacher and teacher enabled him to build up believers in their faith and to teach young ordinands how to preach. His gift for evangelism brought many people to Christ. His giftedness for equipping and releasing people in ministry allowed him to make a vital contribution to the life of the Church of England. (Allen 1988:7,8)

Appendix G. Other Samples of Ministry Philosophy Values continued**J. Hudson Taylor**

These notes are summarized from a study on J. Hudson Taylor which was a collaboration of Dave Hicks and Dan Bacon.

Bio-Sketch

Hudson Taylor was the founder of the China Inland Mission. He was born in 1832 and died in 1905. In 1854 he left for China. He saw the need for moving inland to take the Gospel to the many who would never hear in the Port Cities. He established the China Inland Mission in 1860. It was one of the first "faith missions." That is, it did not have a denomination behind it. Its members trusted God to bring in their finances. The years from 1875 were years of expansion. The years from 1885 to 1905 saw Taylor's role expand to that of missionary statesman.

Core Values

Hicks summarizes Taylor's ministry under nine major categories:

- I. Vision
- II. Faith
- III. Faithfulness
- IV. Prayer
- V. Guidance
- VI. Recruitment
- VII. Sacrifice
- VIII. Commitment
- IX. Leadership

Under these he suggests values that were Hudson Taylor's. Frequently Hicks will identify a value by simply giving a well-known quote from Hudson Taylor.

I. Vision

1. There are three stages to any work of God: first impossible, then difficult, and then done.

II. Faith

1. God's work done in God's way, will never lack God's supply.
2. There is a living God who has spoken in His Word. He means what He has said, and will do all that He has promised.
3. It is not great faith that we need, but faith in a great God.
4. All God's giants have been weak men, who did great things for God because they reckoned on His being with them.
5. God is willing to give us all we need. He does not equip for life service all at once... and whatever the sufficiency of Christ is for us, there is the same sufficiency in Him for our converts.

III. Faithfulness

1. A little thing is a little thing, but faithfulness in a little thing is a big thing.
2. If we are faithful in little things we shall gain experience and strength that will be helpful to us in the more serious trials of life.

IV. Prayer

1. How important to learn before leaving England to move men, through God, by prayer alone.
2. Prayer is preeminently practical.
3. If we get less prayerful about funds, we shall soon get sorely tried about funds.
4. I do want you to realize this principle of working with God and asking Him for everything. If the work is at the command of God, then we can go to Him in full confidence...
5. It is not lost time to wait upon God.

6. We must get on a higher plane of thought altogether, and of prayer, if we are to walk worthy of God and deal in any sensible way with the world's crying needs.

V. Guidance

1. It is first prayer, then common sense, and childlike trust all the way through.
2. Learn to love your Bible. God cannot lie, he cannot mislead you, He cannot fail.

VI. Recruitment

1. In the study of that Divine Word I learned that, to obtain successful laborers, not elaborate appeals for help, but, first, earnest prayer to God to thrust forth laborers, and second, the deepening of the spiritual life of the church, so that men should be unable to stay at home, were what was needed.
2. Let us go to the right quarter for our missionaries. Not to the plough or to the anvil, not to the university or forum, but to the great Head of the Church.
3. We desire men who believe in eternity and live for it.

VII. Sacrifice

1. Is anything of value in Christ's service which costs little?
2. What we give up for Christ we gain, and what we keep back is our loss.
3. The Cross does not get comfortable but it bears sweet fruit.

VIII. Commitment

1. The Great Commission is not an option to be considered, but a Command to obey.
2. If I had a thousand lives China should claim every one. No, not China, but Christ.
3. It was no vain nor unintelligent act when, knowing this land, its people and its climate, I laid my wife and children with myself on the altar for this service.
4. Let there be no reservation. Give yourself up wholly and fully to Him whose you are and whom you wish to serve in this work, and there can be no disappointment.
5. Let us in everything not sinful become Chinese that we may by all means save some.
6. The only person wanted here are those who will rejoice to work--really to labour, not to dream their lives away; to deny themselves; to suffer in order to save.

IX. Leadership

1. The principle of godly rule is a most important one, for it equally affects us all. It is this--the seeking to help, not to lord; to keep from wrong paths and lead into right paths, for the glory of God and the good of those guided, not for the gratification of the ruler. Such rule always leads the ruler to the Cross, and saves the ruled at the cost of the ruler.
2. It is not our mistakes but our refusing to correct them when discovered that will prove baneful.
3. I have often thought that God made me little in order that He might show what a great God He is.
4. It is not hard for a little man to try to be great; but it is very hard for a great man to try to be little.

Contemporary Example—Hicks

None of the above examples articulates a ministry philosophy in the way we have described it in this paper. All are helpful in that they expose us to important values. What is needed is an ability to generalize from a number of specific values to a very few generic ones that capture the higher level essence of them. The following example (quoted as written in Hicks 1992) narrows many specific values learned into five high level purpose statements--which I identify as core statements.

The following five points outline the parameters of my philosophy of ministry. I have illustrated these propositions with quotations from personal prayer letters.

Appendix G. Other Samples of Ministry Philosophy Values continued**Parameter 1. THE GLORY OF GOD**Statement of Core Value:

In everything I do, I desire that God, not I, be glorified. This means that at its very core, my ministry is an outflow of my identification and walk with God. Relationship with Him is life's highest priority and greatest privilege. Therefore worship is the most important expression of my life.

Parameter 2. DEMONSTRATIONS OF THE GOSPEL

Quote 1. God is clearly showing us that to have any measure of effectiveness in sharing the good news of abundant, eternal life in Jesus Christ, our lives must be a verification of the message we would communicate. October 1967, Belgium

Quote 2. One of the deepest intentions of our live is that it might be a continual tangible proof of God's existence in the twentieth century. October 1971, Bombay.

Statement and Discussion of Core Value.

Relationships are the most important thing in the world. Because glorifying the Infinite-Personal God is the starting point of my philosophy of ministry, the integrity of my relationships with family, co-workers and other fellow believers is the platform upon which all other ministry is built. As Robertson McQuilkin has written, "When God is first then all the responsibilities He gives us are also first."

- A. I desire our marriage to be a continually more in-focus picture of 'Christ and the Church' with us equally supporting each other's unique but complementary and overlapping ministries.
- B. I desire our home to be a genuine expression of Christ at work in the midst of imperfect but growing people.
- C. I want to live a compassionate life-style which frees resources of all kinds for those who need them.

Quote 3. The experience of India pushes far out beyond the conscious level. We're still trying to grasp the implications of seeing such tremendous, unbelievable, physical need. On top of this, the spiritual need (which is always a million times greater than the physical) defies the grasp of the human mind. For the massive problems of India, there is only one answer--the power and purpose of the living God. If there is one place in India where the forces of need and opportunity move unrestrained, it is Calcutta." (1969)

3. TEAMWORK

I see great strength in a team ministry. I want to function as part of a team of men and women who are committed to the Lord and to one another.

Quote 4. There is no one I can single out and say, "This is the one whom I have made what he is today." I know that Cathy and I have been a factor God has used in the lives of many Indians just as He has used them to make us more like Christ. God is at work, not primarily through programs, buildings, institutions but in fellowship—God's children relating to one another for spiritual growth and action. (Ephesians 4;15-16) Goa, India November 1975

- A. I desire to recruit and motivate team members to a vision; the vision of glorifying and worshipping God, the vision of completing the commission Christ gave his church, and the vision of living godly lives. Micah 6:8.
- B. I want to help all team members grow and develop to the extent of their potential. I especially seek to identify those with leadership capacity so that I can assist their development.
- C. A primary means of developing others is by trusting them after sufficient instruction and delegating with sufficient authority to succeed or fail.

Appendix G. Other Samples of Ministry Philosophy Values continued

4. ACCOUNTABILITY

I am accountable to God and the church for the capacity, influence, co-workers, opportunities and other resources He gives me. I desire to live in submission to the authority God places over me and exercise the authority He gives me in a godly way.

5. MANNER

I desire to exercise all ministry as a servant. I want to lead by serving and serve by leading. Among other things this means:

- A. I don't wish others to see me as one with special privileges and status.
- B. I accept sacrifice as fundamental to Christ-like ministry. Personal desires, personal time, and personal financial security will frequently be overridden by needs of service to and for others.
- C. I desire spiritual authority to be my dominant mode of exercising power.
- D. I use that which has been freely given to me as I minister; therefore, I will not serve with a primary motivation to be remunerated.
- E. I minister expecting the Lord's soon return and craving His words, "Well done, good and faithful servant."

Quote 5. A conviction that Christ is returning soon, and sharing His love in the places it is least known must be our own personal priority." Bombay, 1971

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