

Murmurings in a New Landscape: Exploring Biblical Models of Collaborative Leadership for the First Multi-site Campus of the Faith Community Church of Hopkinton in Massachusetts

By

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**Murmurings in a New Landscape: Exploring Biblical Models of Collaborative
Leadership for the First Multi-site Campus of the Faith Community Church of
Hopkinton in Massachusetts**

I declare that the above thesis is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.



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Dedication

I dedicate this work to four people.

To Ingrid Botsis (B.Sc. Physical Therapy), my wife, who models the type of leadership presented in this work every day as a professional, parent and partner.

To Kevin Botsis, my son, who leads those around him with compassion and strength.

To Connor Botsis, my son, who leads others with joy and service.

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Abstract

Leadership continually evolves. Therefore, leadership theories should adapt too. This research explores the biblical models of Deborah, Paul, and Jesus to find a theory of leadership application for the Faith Community Church of Hopkinton's current context. A study of each biblical character reveals collaborative and emergent principles that can be used to develop a new approach to leadership development. These principles are adapted into a lay focused leadership development programme for the Faith Community Church of Hopkinton, a non-denominational church in Massachusetts, USA (www.faithma.org).

A new leadership theory is presented including a new definition of leadership within the collaborative and emergent philosophies, a leadership cycle for applying leadership skills to the context of the leader, a leadership pipeline for the people of the Faith Community Church of Hopkinton and leadership toolboxes containing relevant leadership skills. These components are presented in a leadership matrix, as a framework for leadership training and development.

While the focus of this research is on the Faith Community Church of Hopkinton, the leadership principles discovered could find application beyond this church community, in other faith communities, as well as other leadership environments such as business or government.

Isifinqo

Ubuholi buhlala buguquka. Ngakho-ke, imibono yobuholi kufanele ivumelane nayo. Lolu cwaningo luhlola amamodeli aseBhayibhelini kaDeborah, uPawulu, noJesu ukuze kutholwe ithiyori yokusetshenziswa kobuholi kumongo wamanje we-Faith Community Church yase-Hopkinton. Ukucwaninga komlingiswa ngamunye weBhayibheli kuveza izimiso zokubambisana nezivelayo ezingasetshenziswa ukuthuthukisa indlela entsha yokuthuthukisa ubuholi. Le migomo iguqulwa ibe wuhlelo lokuthuthukisa ubuholi obugxile ku-Faith Community Church yase-Hopkinton, isonto elingelona ihlelo e-Massachusetts, e-USA (www.faithma.org).

Kwethulwa ithiyori entsha yobuholi, ehlanganisa incazelo entsha yobuholi phakathi kwamafilosofi okusebenzisana navelayo, umjikelezo wobuholi bokusebenzisa amakhono obuholi kumongo womholi, ukulandelana kobuholi babantu beFaith Community Church yase-Hopkinton, nobuholi. amabhokisi amathuluzi aqukethe amakhono afanele obuholi. Lezi zingxenye zethulwa kumetriksi yobuholi, njengohlaka lokuqeqeshwa nokuthuthukiswa kobuholi.

Nakuba lolu cwaningo lugxile ku-Faith Community Church yase-Hopkinton, izimiso zobuholi ezitholiwe zingathola ukusebenza ngale kwalo mphakathi wesonto kweminye imiphakathi yezenkolo, kanye nezinye izindawo zobuholi ezifana nebhizinisi noma uhulumeni.

Opsomming

Leierskap is voortdurend aan die ontwikkel. Derhalwe moet leierskapteorieë ook aanpas. Hierdie navorsing ondersoek die Bybelse modelle van Debora, Paulus en Jesus om 'n teorie oor leierskaptoepassing vir die Faith Community Church of Hopkinton se huidige konteks te vind. 'n Studie van elk van die Bybelse karakters toon samewerkende en opkomende beginsels wat gebruik kan word om 'n nuwe benadering tot leierskapontwikkeling te ontplooi. Hierdie beginsels is aangepas in 'n leierskap-ontwikkelingsprogram vir leke van die Faith Community Church of Hopkinton, 'n niekerklike kerk in Massachusetts, V.S.A. (www.faithma.org).

'n Nuwe leierskapteorie word voorgelê, insluitende 'n nuwe definisie van leierskap binne die samewerkende en opkomende filosofieë, 'n leierskapsiklus om leierskapvaardighede binne die konteks van 'n leier toe te pas, 'n leierskappyplyn vir die mense van Faith Community Church of Hopkinton, en leierskapinstrumente wat die relevante leierskapvaardighede insluit. Hierdie komponente word binne 'n leierskapmatriks, as 'n raamwerk vir leierskap-opleiding en -ontwikkeling aangebied.

Hoewel die fokus van die navorsing op die Faith Community Church of Hopkinton gerig is, kan die leierskapbeginsels wat bloot gelê is, verder as hierdie kerkgemeenskap binne ander geloofsgemeenskappe asook ander leierskap-omgewings soos die sakewêreld of die regering toegepas word.

Key Terms

Leadership, emergence, collaboration, lay, clergy, church, religious, leadership skills, leadership development, leadership training, investment, observation, agility, empowerment, discipline, grit, love, discipleship.

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1. Introduction

1.1. Title of Research

Murmurings in a New Landscape: Exploring Biblical Models of Collaborative Leadership for the First Multi-site Campus of the Faith Community Church of Hopkinton in Massachusetts.

1.2. Introduction

The organized religious environment in Massachusetts (MA) is showing remarkable decline. A poll conducted by the Pew Research Center in 2014 shows that MA ties with New Hampshire as the most irreligious state in the USA. While many MA residents identify themselves as Christian (58%), the other 42% identify as not Christian. Of that 42%, the largest demographic, Unaffiliated, stands at 33% (32% self-describe as Agnostic, Atheist or Nothing in particular, 1% as not knowing their affiliation). The Unaffiliated category has grown by 16% since the last poll in 2007, according to the Pew Research Center's Religious Landscape study (Pew Research Center 2015).

The beliefs of people in MA have also changed. The group who selected "Belief in God: absolutely certain" has shrunk by 20% while the group who selected "Do not believe in God" has grown by 10%. At the same time, the group who believe in religion as "very important" has shrunk by 7%, and the group who believe that religion is "not important" has grown by 9%. Attendance patterns have also changed: 45% of adults report seldom or never attending a religious service (a growth of 12% from 2007). Similarly, changes in frequency of prayer have been noted with more people reporting they seldom or never pray (40% in 2014 as opposed to 30% in 2007) (Cooperman, Smith et al., 2017: 4-5, 15-17).

These changing patterns mean that the leadership role of the pastor in MA has changed as well. In the past, a pastor may have been a respected leader in the community, sought out for wisdom on a variety of topics. Now, a pastor is viewed as simply one of many voices, considered by some as irrelevant or out of touch, with deep cynicism (especially because of the Catholic child abuse scandal), or with benign indifference. Some continue to view pastors as influential, but this is often restricted to areas of religion and pastoral counseling. The pastor as *the* visionary leader who is meant to be the authority on matters of life is no longer tenable in MA. For a pastor to be

successful in growing a healthy church, *a new leadership model needs to be discovered and implemented*. The pastor as someone who develops lay leaders, and collaborates as one voice among many voices, is one way forward in this new landscape. In addition to the adjusted role of the pastor, there are new opportunities for the pastoral aspects of leadership inside and outside the church. The role of lay leaders in their community, through non-profits, corporations, para-church organizations, and impromptu works also play a role in growing a healthy church.

Amid this changing environment, the Faith Community Church of Hopkinton will be launching its first multi-site campus. This church, located in Hopkinton, MA, seeks to continue its long history with a multi-site approach, one of the newest mechanisms for church growth and planting. Whereas a typical church plant involves funding and launching a new church from an existing church, with each church retaining its autonomy and existence as a separate entity, a multi-site model is different: it is one church, with one leadership board and one budget. In the Faith Community's case, the elected elder board will serve both campuses, operating under one budget. Preaching will be live but will cover the same topics and themes. Service projects will be diverse, with some involving church-wide participation, while others location-specific participation.

I will be the campus pastor for this new site. The desire is for the church to grow, thrive and be healthy on both campuses that are situated in Massachusetts, a state that, as the above statistics indicate, is not only growing further away from its strong Christian history, but also views pastoral leadership and pastoral leadership skills differently as indicated above. Since I will be both the object and subject of the research I will engage in self-reflection through journaling, dialogue and coaching to capture a greater sense of the journey.

The focus question for this dissertation is: what are the key leadership dynamics, training and programs that are required for this campus to become a healthy, growing church?

1.3. The Field of Study

The field of study is situated in Theological Ethics, with special emphasis on the theology of Christian (Lay) Leadership, centered on the biblical extrapolations of the archetypal leadership of Deborah in Judges 4-5 (in the Old Testament), and Practical (Pastoral) Theology. The biblical principles of the leadership of Deborah in Judges 4-5 and Paul in the book of Acts are applied to

the creation of a collaborative leadership model appropriate to the formation of lay leaders for the first multi-site campus of Faith Community Church of Hopkinton in MA.

1.4. Background

The Faith Community Church of Hopkinton is 298 years old. Founded in 1724, it began as a Congregational church in MA. It grew as the town expanded but began to decline in its third century. By 1960, it had become a small, struggling New England church. The congregation hired a new pastor based on the assumption that he would be their last one. Instead, this pastor built the church into a thriving community. It grew under a very specific style of visionary leadership that was rooted in the authority of the pastor. Upon his retirement in 2003, the church's youth pastor, who continues in the lead pastor role to this day, operating in a similar style of leadership, succeeded him. For the next five years the church continued to grow, reaching an attendance of 800 adults but unable to break through that ceiling. To this day, adult attendance hovers around 600-800. Various strategies have been developed to break through the 800 ceiling, including campaigns, evangelism training, new worship styles, alternative service times, seeker-service focuses, and social media and translation options.

Guided by the vision of the current lead pastor, the new strategy to become a multi-site church has been developed. The vision is to launch at least five new sites in the next fifteen years. The first site, which I lead, opened on April 21st, 2019. This specific multi-site model is like the franchise model in existing denominations that show higher levels of control in a central idea or plan and limited autonomy at the local branch. At the Faith Community of Hopkinton, the central idea is contained within the vision, mission, and ministry model of the church as contained in Appendix B. Local expression is created through campus-specific programs and events, local care, and community engagement. The vision of the Faith Community Church of Hopkinton is to bring hope by building vibrant churches who share Christ's love in remarkable ways throughout Metrowest and beyond (Appendix B). The mission is to love radically, live generously and watch Jesus do the extraordinary (Appendix B). The ministry model is captured in four phrases: encounter Christ in worship, grow in relationship with others, serve the world on mission and live generously (Appendix B). Contained within each of these phrases is the visible expression of the church (e.g., weekly worship services, prayer, and Bible study in small groups, giving, serving and corporate prayer within the church, personal and corporate outreach in community service and loving relationships). These concepts, ideals and programs form the

centralized plan for all campuses. Each campus may express these plans differently based on staffing and the community's needs and demographics (e.g., live preaching instead of video preaching, specialized small groups based on demographics and community needs (e.g., young adult finance group, empty nester group), and community events relevant to the community (e.g., serving in a local non-profit, meeting a local school need). The first site will launch with one full-time campus pastor and two part-time directors (worship and family ministry). The lead team will include five lay leaders, each with a specific role (small groups, outreach, finance, and administration - the only one with two lay leaders).

According to its by-laws (Appendix A), the Faith Community Church of Hopkinton is an elder-led, staff-run church structure. The elders are the leaders of the church, creating vision, management, and oversight at the highest level. Voted annually into office by the congregation, they serve a limited term of office: one year for a maximum of four one-year terms after which a one-year leave is required with subsequent terms following the same rules as the first term. The lead pastor is a voting member of the board of elders and a layperson is the chairperson (Appendix A).

Lay leaders, therefore, serve at the highest level of the organization. Paid staff members, who are ordained clergy and non-ordained full-time and part-time ministry workers, run the church programs and ministries. They oversee a range of programs and ministries, with some paid staff overseeing other paid staff, and all programs including volunteers at some level. The church is focused on leadership development, and the staff work towards implementing this development throughout the organization. As one of the ordained staff members, I have been involved in those discussions, programs, and development for the last ten years; however, church work and ministry remain rooted in the leadership of paid staff with lay leaders looking to paid staff for direction, permission, and financial budgeting among other criteria. As we launch this new campus, the need and dependence on lay leadership will increase. Budget constraints, the MA culture (described in the Introduction) and my own perspective on leadership require a different approach to cultivate a healthy, growing campus of the Faith Community Church. There is a need for greater inclusion, development, and empowerment of lay leaders.

For a model of collaborative leadership, a pastor who develops lay leaders is key to the process. Because churches are volunteer-dependent organizations, lay leadership is their lifeblood. Lay leaders live and move through society in ways and places that pastors cannot go or are not

welcome. A pastor who can develop lay leaders and be developed by them to bring the light and love of Christ with them will be a benefit to the growth of the church. If those lay leaders and the pastor work collaboratively both inside and outside the church, they will experience greater success and growth in Massachusetts. Churches need lay leaders who are empowered to create and execute ministry, direct funds, and influence policy, program and preaching. This implies the participation of lay leaders at all levels of influence within churches. Greater success and growth mean the church can encourage lay leaders in their work beyond the walls of the church (both professional and volunteer) in the wider community. This level of support will allow the work of the church to be multifaceted and create broader impact. This is a goal in the new campus.

This researcher is of the opinion that the religious climate of the Book of Judges shares many similarities with the religious world of MA. Existing as a new people within already existing people groups, the Israelites seek to make sense of their national identity and its expression of faith. The recurrent theme of a people drifting from God, being controlled by foreign powers, the rise of a judge or leader for vindication and a time of peace are common throughout the book. In the middle of this recurrent theme of Judges, Deborah emerges as a leader and judge confronting her specific challenge. This research shows her style and model of leadership is helpful for this new campus and for the campus pastor. For this reason, the thesis explores the Deborah biblical model of collaborative leadership and discerns how the principles of this model of leadership are used to develop the collaborative leadership needed for the first multi-site campus of the Faith Community Church of Hopkinton in MA.

Similarly, the religious climate of the early church in the book of Acts, shows parallels to the religious world of MA. A new movement of religion, commonly called Followers of the Way, brought influence, change and impact to their world. They attempted to make sense of their identity in a changing culture where past religious practices were no longer relevant. The new leaders of the movement needed to work with others and find a way to grow and be healthy, especially as so many new people from different worldviews entered the movement. Paul emerges as a leader for this new movement and confronts the specific challenges he faces. This researcher is of the opinion that Paul's style and model of leadership is helpful for this new campus and for the campus pastor. For this reason, the thesis explores the Paul biblical model of collaborative leadership and discerns how the principles of this model of leadership are used to develop the collaborative leadership needed for the first multi-site campus of the Faith Community Church of Hopkinton in MA.

1.5. Problem Statement

Considering the most recent trends in the Faith Community Church of Hopkinton MA (the last eighteen months), a decline in attendance becomes apparent (see pp. 128-129 Table 5.1 Metrics, years 2016-2019). While this decline agrees with the findings of the Pew Research Center's (2015) study *Religious Landscape Study* it differs in its rate with the decline higher than the study's averages. There are two primary reasons shared by Pastor Michael Laurence during the June 2018 annual meeting: one is that people are moving out of state and the second is a disagreement with the recasting of the vision and the focus on the guest in the preaching style (Mullins, 2018:1). I believe their disagreement with the vision is a disagreement with the leadership style, even though some of those who left have begun attending churches with the same leadership style. This leadership style is much like the transformation leadership style. Leaders cast vision, painting a picture of a better future. They call people to follow them, provide examples and set the pace for change. They lead from the front in word and example. They are admired and noticed for their ability to bring change. They inspire people to be different. But these leaders also fail. They are human, and their frailty is seen either through appropriate vulnerability or inappropriate sinful failure. Eventually, the followers of these leaders find something they do not like in the leader, and it causes a separation. Typically, the movement lasts if the leader is approved by their followers and has the energy and desire to lead.

With the declining attendance at the current campus in Hopkinton (in a state with a declining affiliation to Christianity), the reason for launching a new campus is to create opportunities for vibrant and healthy campuses that are not weighed down by the baggage of tradition. The intention is for the new campuses to create new cultures and ideas that, although they may not be welcome at an existing church, are deemed necessities for a new church. The problem is that the old style of leadership is no longer feasible, and a new form of leadership will have to be established. The old style of leadership which classes the pastor as the visionary leader bringing transformative change through casting vision, recruiting volunteers, challenging the status quo, expressing passion, and leading the charge is not a tenable model anymore. Instead, a new approach is needed. This researcher is of the opinion that a collaborative model of leadership with strong lay involvement is a possible way forward. Not only is the leadership style collaborative and includes lay leaders, but it also of necessity caters to vulnerability, leadership failure, community reconciliation, and renewal. The proposed leadership model and program

engages in efforts to prepare people for leadership, provides guidance in appropriate vulnerability and support, and guides in moments of failure and leadership challenge while engaging the community in this process.

The problem is: how does a small, committed core group develop a strong body of lay leaders who collaborate effectively to assist in the creation of a new healthy, vibrant campus? How do the leaders go about attracting people, who are no longer affiliated with religion, to the vision and mission of Christianity? How do leaders increase church attendance?

1.6. Purpose, Aim, Goals

Part of the solution to these questions is the creation of a new collaborative model of leadership especially focused on lay leadership development. How to create such a model is the problem this study addresses.

This thesis creates a new, collaborative model and style of Christian leadership that addresses the problems encountered by the Faith Community Church of Hopkinton in MA and is in service of its first multi-site campus.

The aim of the research explores the leadership portrayed in the Book of Judges and the Book of Acts, the emergent leadership of Deborah and Paul, relevant to the needs and vision of a multi-site campus, gleaning principles of Deborah's and Paul's leadership and applying them to the leadership needs of the Faith Community Church of Hopkinton's first multi-site campus. The goal of the first campus is to create a model multi-site campus that operates with a collaborative model of leadership with strong participation of lay leaders who take active ministerial responsibility with the resident pastor. This collaborative model would serve as an incentive and example for further multi-site extensions.

Our goals are multifaceted: the building of a strong core of lay leaders to launch the campus; a lay leadership program to find, recruit, train and launch lay leaders for ministry within the campus and in their work in the world; growth within the campus to be healthy and vibrant; and finally, the launching of another campus from our campus as a sign of accomplishment.

1.7. Research Methodology

My research methodology is theoretical, based on the Book of Judges (specifically chapters 4 and 5); Paul's work in Acts; Christian lay leadership (specifically lay leadership development); and emergent behavior (specifically in people groups). I conduct research through literature available in libraries, archives, online sites and surveys and polls. Out of this research, I learnt from past models that were successful and unsuccessful, evaluate current models for their effectiveness and build a new collaborative model for the future of the campus described above. I tested this model in the ongoing work of the new campus and reported on its impact in the time of writing the thesis. As I am part of the subject and object of the research, I engaged in self-reflection through journaling, dialogue, and coaching. Lessons learned from these activities are included throughout the research.

1.8. Literature Review (Sorted by Research Categories)

1.8.1. Studies of Leadership Practice of Deborah in Judges 4-5 and Paul in Acts and Galatians

Bakon, S., 2006. *Deborah: Judge, Prophetess, Poet*.

Bakon explores Judges as a focus on decentralized leadership, where Deborah emerges as a leader. Her leadership, skill and celebration speak to collaboration and practicality, placing Deborah as one of only three women named as true prophets in Scripture. This places this resource as central to gaining understanding of Deborah's leadership and style for my work.

Block, D.I., 1994. *Deborah among the Judges: The Perspective of the Hebrew Historian*.

Block views Judges "as a prophetic work lamenting the Canaanization of Israelite society" (1994:231). Deborah's saving role is downplayed while she is presented in an overwhelming positive light. This places her squarely as a prophet, according to Block, and focuses the attention on Yahweh as deliverer. Christianity in Massachusetts is undergoing a change as discussed in the introduction. This makes Block's book ideal for the role of the church in the current climate.

Block, D.I., 1999. *Judges, Ruth*.

Block writes for the New American Commentary, focusing on theological exegesis. Block's commentary asks tough questions about Deborah's authenticity as a judge,

posing challenges to the theory of her as a leader and judge. She is presented as God's gracious alternative to the male leadership more frequently portrayed in Judges.

Butler, T.C., 2009. *Judges*.

Butler's commentary on Judges allows for analysis of textual, linguistic, structural, and theological evidence. He views Judges as a riddle, presenting each judge's story as a crisis in leadership. The crises for Deborah are many and varied, leading to a unique approach to resolving the leadership crises she faces.

Fernando, A., 1998. *Acts*.

Fernando's commentary opens the book of Acts and its relevance to our research. It specifically looks at the work of the growing church and how what worked in the early church times is still applicable to our work today.

Slater, Jennifer O.P., 2012. *Christian identity characteristics in Paul's letter to the members of the Jesus movement in Galatians: creating diastatic unity in a diastatic divergent South African society*.

Slater's exploration into the inclusive nature of Pauline Christianity reveals societal contexts and leadership practices like that of Deborah but in a New Testament, and therefore Christian, context. Similar collaborative leadership styles will emerge for our research.

Younger, K.L., Jr., 2002. *Judges and Ruth*.

Younger's commentary on Judges explores a more contemporary look at Judges, with a specific viewpoint relevant to the Massachusetts mindset, a mindset opposed to judgment, sin and redemption. Dr. Younger argues Judges' relevance to today's culture precisely because of the fallibility of the judges and their work. This helps us explore Deborah in a fresh way, acknowledging her shortcomings while extolling her virtues.

1.8.2. Emergent Behavior and Emergent Leadership

Bonabeu, Eric & Dessalles, Jean-Louis & Grumbach, Alain., 1995. *Characterizing emergent phenomena (1): A critical review*

This article provides some basic understanding of emergent behavior. It explores emergent phenomena in a variety of systems, giving a framework for discussion of leadership as an emergent phenomenon.

Bodley, J.H., 2011. *Cultural anthropology: tribes, states, and the global system*.

Bodley presents a study on various cultural systems. The specific section on Mesopotamian society, leadership, and city-state rulers lends insight into the emergence of leadership around the time of Deborah.

Cucker, F. and Smale, S., 2007. *Emergent Behavior in Flocks*. *IEEE Transactions on Automatic Control, Automatic Control, IEEE Transactions on, IEEE Trans. Automat. Contr.*

This article gives mathematical analysis of the emergent behavior in flocks of birds. It provides an indicator to leadership influence and collaboration that may be reproducible in human groupings.

Miller, B.D., 2011. *Cultural anthropology*.

Miller provides insight into the development of cultural systems within people groups. The section on power, politics and social order shows how societies and cultures develop systems of leadership and social control.

Van Belle, H., 2014. *Definitions of Emergence*.

A summary of emergent definitions compiled by Van Belle. It is helpful in creating a framework for the discussion on emergence and leadership as emergent behavior.

1.8.3. Collaborative Leadership

Archer, D. and Cameron, A., 2009. *Collaborative leadership: how to succeed in an interconnected world*.

Archer and Cameron were among the first to write about collaborative leadership in the business world. They explore important ideas about when, where, and how to collaborate and the boundaries of collaboration.

Archer, D., Cameron, A. and Ebrary, I., 2013. *Collaborative leadership: building relationships, handling conflict, sharing control*.

Archer, Cameron and Ebrary provide case studies and interviews of leaders in the business world facing the need for collaborative leadership. They explore global dynamics on local organizations and the ever-increasing influence of social networks on staff, customers, and organizations. The book provides a foundation for collaborative leadership learning.

Cladis, G., 1999. *Leading the team-based church: how pastors and church staffs can grow together into a powerful fellowship of leaders*.

Collaborative leadership means working in teams with people. Cladis' book provides a basis for exploring how to develop teams in church work. He was the executive pastor

for the Faith Community Church of Hopkinton, so his influence was already present in the makeup of the church and influenced the lay leadership programs developed at the new campus. His book, and personal guidance, formed a large part of the creation of a collaborative model that brings people into leadership roles, developed them in those roles and helped them mentor others into leaders too.

Johns, M.D., 2002. *Called to lead: a handbook for lay leaders*.

Johns provides a handbook for working with lay leaders, exploring leadership principles such as conflict resolution, recruitment, and communication. This helps create a lay leadership development program and is a guide in developing a collaborative leadership program.

McDermott, I. and Hall, L.M., 2016. *The collaborative leader: the ultimate leadership challenge*.

McDermott and Hall dive into the practical aspects of collaborative leadership, especially the specifics of who the collaborative leader is – the leader’s call, self-leading skill, and ability to enjoy the others even when the work is serious. The section on how to lead collaboratively informs our program. Finally, the section on collaborative leadership highlights the pitfalls in the process of executing collaborative leadership work.

Nash, S., Nash, P. and Pimlott, J., 2011. *Skills for Collaborative Ministry*.

Nash, Nash, and Pimlott dive into the mechanics of working with others on teams, looking at practical skills related to leading collaboratively. They not only look at the practical skills but explore the theory and theology behind each skill and how it aids a person towards spiritual and biblical maturity. The book contains exercises that may be beneficial or adaptable for our context.

Scroggins, C., 2017. *How to lead when you're not in charge: leveraging influence when you lack authority*.

Scroggins deals with a common problem within a collaborative model: leading without authority. Scroggins explores issues of self-leadership, leading up and influencing without authority. There are some practical chapters on how to develop these skills too.

1.8.4. The Faith Community Church of Hopkinton History

Annual Meeting Minutes

Annual meeting minutes make available current trends and information about the history and present condition of the Faith Community Church of Hopkinton, providing insight into the multi-site choices and movements of the congregation.

Annual Reports

Annual reports provide a detailed history of ministries, progress, and achievements of the recent past. They show the goals and programs that were attempted and their relative success or failure.

1.8.5. Massachusetts Demographics and Current Trends

Pew Research Center, Religious Landscape Study.

Available: <http://www.pewforum.org/religious-landscape-study/state/massachusetts/> [September 21, 2018].

“Pew Research Center is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping the world. We conduct public opinion polling, demographic research, content analysis and other data-driven social science research. We do not take policy positions” (Pew Research Center, 2022). Their reports on religion are extremely informative for our focus in Massachusetts.

Cooperman, A., Smith, G.A. and Cornibert, S.S., 2017. *10 demographic trends shaping the U.S. and the world in 2017*. ACI Information Group.

This report utilizes the extensive data compiled in 2014 by the Pew Research Center. It reveals the religious trends in America and provides insight into the same trends in Massachusetts.

Morin, R., Alper, B.A., Smith, G.A., Cooperman, A. and Schiller, A., 2018. *The Religious Typology: A new way to categorize Americans by religion*. Pew Research Center.

This latest report reveals a new Pew Research Center analysis that “looks at beliefs and behaviors that cut across many denominations – important traits that unite people of different faiths, or that divide people who have the same religious affiliation – producing a new and revealing classification, or typology, of religion in America. The new typology sorts Americans into seven groups based on the religious and spiritual beliefs they share, how actively they practice their faith, the value they place on their religion, and the other sources of meaning and fulfillment in their lives” (Morin, Alper, Smith, Cooperman, and Schiller:5)

1.8.6. Christian Lay Leadership Theory

Cole, N., and Leadership Network, 2010. *Church 3.0: upgrades for the future of the church.*

A key book for organic and house church concepts, specifically as churches grow and need to add organizational levels such as leadership into their thinking. A core book covering twenty years of practical experience of house church work.

Gibbs, E., 2005. *LeadershipNext: changing leaders in a changing culture.*

Gibbs provides insights into leading in the current culture. Gibbs investigates team dynamics and what is healthy and what is not healthy. He further explores how to find and grow new leaders. This provides a resource for leaders serving in church communities and other parachurch organizations. The work of developing lay leadership training in this new culture benefits from Gibbs' insights.

Harrison, C. and Proquest, 2018. *Leadership theory and research: a critical approach to new and existing paradigms.*

Harrison provides an overview of leadership literature, emerging paradigms, and new approaches. The book presents a unified theory on leadership, which informs and affects our collaborative leadership model.

Western, S. and EBSCO Publishing, 2008. *Leadership: a critical text.*

Western presents a critique of leadership theories, especially the view of the individual leader out front. The author develops an alternative idea of distributed leadership in which several agents in an organization influence its direction. This would be collaborative and emergent and is foundational to this thesis.

1.8.7. Christian Lay Leadership Programs, Training, Execution and Evaluation

Berger, L.A. and Berger, D.R., 2004. *The talent management handbook: creating organizational excellence by identifying, developing, and promoting your best people.*

The Talent Management Handbook presents a comprehensive overview of discovering a person's talents, connecting those talents in teams, and promoting people through the process. It is a handbook for building a leadership program.

Charan, R., Drotter, S.J. and Noel, J.L., 2011. *The leadership pipeline: how to build the leadership powered company.*

The authors present the key movements in leadership development and how a person needs to change their leadership style, their task focuses and their key activities to be

successful. This is critical to building a successful and succession-based leadership program.

Cumberland, N., 2015. *Leading teams in a week*.

Cumberland presents tactical approaches to leading all sorts of teams. It helps leaders manage a team through various stages including building cultures, job descriptions and goals, amongst others.

Roe, K., 2014. *Leadership: practice and perspectives*.

Roe provides the practical application of leadership theories using case studies. Each case study provides insight into the development of a lay leadership program, helping leaders avoid errors and develop excellent and effective teams.

1.9. Chapter Outlines

Chapter 1: Introduction

Outline of the research and thesis, the focus of the research, some background and context to the research.

Chapter 2: A Biblical Foundation to Leadership: Deborah and Paul

Exegetical study of Deborah in Judges 4 and 5 and the Early Church development through Paul in the Book of Acts. I explored Deborah as a leader and judge within the people of Israel and Paul as a leader within the Early Church. Principles for leadership emerged that I applied to lay leadership development. I discerned which principles are transferable to the Framingham campus of the Faith Community Church.

Chapter 3: Emergent Behavior and Emergent Leadership

I researched emergent behavior of large people groups and examined the role of leadership within those people groups. I show leadership to be an emergent behavior, adaptable to its context. Principles of emergent leadership are combined with principles discovered in the Deborah and Paul study and applied to the Framingham campus of the Faith Community Church of Hopkinton.

Chapter 4: Christian Lay Leadership Theory and Practices

I researched Christian lay leadership theories and practices, evaluating best and worst methods of collaborative leadership models suitable for our context. I explored the feasibility of these models and their challenges and opportunities for the campus. I incorporated principles and practices into our developing theory and applied them to the Framingham campus of the Faith Community Church of Hopkinton.

Chapter 5: The History and Current Context of the Faith Community Church of Hopkinton Pertaining to Leadership

I explored the history of the Faith Community Church of Hopkinton and its current context. I analyzed Massachusetts demographics, exploring trends, opportunities, and obstacles to the work of lay leadership development. As part of this analysis, I explain the current lay leadership program for Faith Community Church of Hopkinton and provide a rationale for change for its Framingham campus.

Chapter 6: A Proposed Collaborative Christian Lay Leadership Model for the First Campus of the Faith Community Church of Hopkinton

Using the principles discovered, I developed a collaborative Christian lay leadership program for the Framingham campus of the Faith Community Church of Hopkinton, including training and requirements of lay leaders and program execution and evaluation.

Chapter 7: The Leadership Development Training Plan

The implementation of the proposed leadership development model is presented in a leadership development training plan. This will be the operational plan of leadership development training for the staff and volunteers of the Faith Community Church of Hopkinton, including the Framingham Campus. The training plan presents the training modules, the training methodology, a variety of benefits to the church community and some recommendations for implementation.

Chapter 8: Conclusion

A summary of the research, including recommendations for creating collaborative leadership programs in other churches, based on the model used in the first campus of the Faith Community Church of Hopkinton.

1.10. Limitations to the Research

I limited my research to concepts and principles that helped me develop a Christian collaborative lay leadership program. While exploring business, church, biblical and theological concepts, the focus is on what helps create that program successfully. Although there may be application to business and social models, the focus is on the varied skills needed to develop lay people into effective collaborative leaders for the growth and health of a church community. However, the way in which these lay leaders use those skills in their work and volunteer life outside the church will directly and indirectly impact the growth and health of the church. So, while I limited myself to the work needed to develop a church lay leadership development program, I monitor its effects outside the church sphere too.

1.11. Conclusion

It is the opinion of the researcher that one of the core reasons for the success of a local church campus in Massachusetts is a strong Christian collaborative lay leadership program. It is the hope that, together with the staff and volunteers of the Faith Community Church of Hopkinton, a new leadership development program will be developed, and the first campus will grow and future campuses will emerge for a stronger church and reign of God in Massachusetts.

2. A Biblical Foundation to Leadership: Deborah and Paul

2.1. Introduction

When it comes to the concept of “biblical leadership,” there are many models. There is, however, not one biblical foundation to leadership, but rather various approaches. This is evident in editorial works such as Benjamin Forrest and Chet Roden’s (2017) book *Biblical Leadership: Theology for the Everyday Leader*. There is no shortage of literature on biblical leadership, judging from the volume and availability on various databases and search engines.

This chapter focuses on the leadership of Deborah and Paul within the nation of Israel and the Early Church respectively. Each person presents us with models of leadership that are relevant to our context today and especially relevant to the work of the Faith Community Church of Hopkinton. As stated in chapter 1 (p. 6), the decline in attendance at The Faith Community Church of Hopkinton is partly due to ineffectiveness of the existing leadership style. A new style of leadership is needed, one that provides for a collaborative approach amidst transitional times. Deborah and Paul are those types of leaders: collaborative leaders overseeing times of change and crisis. They emerge as leaders in contrast to the leadership styles of their day – Deborah as a woman and Paul as a previous opponent of the church who was recruited by Barnabas and selected by the Spirit. This research considers them as ideal biblical characters to guide the search for relevant biblical leadership models for the creation of a collaborative lay leadership development model for the Faith Community Church of Hopkinton’s first campus. There are other biblical leaders who could have been chosen for collaborative leadership (Moses, the appointing of the Seven in Acts 6), but the selection of Deborah and Paul provides the most suitable fit for the context of the Faith Community Church of Hopkinton.

2.2. Judges: An Overview

The Book of Judges presents a wonderful study in the variety and forms of leadership. Each judge provides different insights and understandings of leadership, both the good and the bad. Regarding the purpose of Judges, multiple commentators, such as Younger (2002); Block (1994 and 1999); Bakon (2006) and Osborne (2013) allude to the inclusion of these judges as prophetic messengers portraying the consequences of obedience or disobedience to God. Block (1999:58) describes it as “...a prophetic book, not a political tractate. It represents a call to return to the

God of the covenant, whom the people have abandoned in favor of the virile and exciting fertility gods of the land. The theme of the book is the Canaanization of Israelite society during the period of settlement'. Similarly, Younger (2002:23) argues that "the book of Judges has a coherent message concerning the consequences of disobedience to God with the resultant moral degeneration that characterized the history of this period." Michael Smith's (2017:93) article in *Biblical Leadership: Theology for the Everyday Leader* (2017) echoes this assertion:

The book of Judges is unique in its construction. It is a book that is symmetrically arranged and gives evidence that it was written by one author who carefully placed each of the stories in a specific order to communicate his prophetic message to Israel...the first introduction (1:1-2:5) is a focus on the military compromises of the nation, as they failed to drive out the remaining Canaanites. The second introduction (2:6-3:5) is a focus on the religious and moral compromises leading to cycles of idolatry, servitude to a conquering nation and the gracious response from God to raise up judges to free them.

Block (1999:58) argues further that the book is "an appeal to the covenant people to abandon all forms of paganism and return to Yahweh. In so doing the narrator also offers his readers a profound commentary on the grace of God. Left to their own devices the Israelites would surely have destroyed themselves. Only by the repeated gracious intervention of God do they emerge from the dark pre-monarchic period as a separate people and nation."

Each commentator finds that the core purpose of the book is to reveal a slow degradation and degeneration of the nation of Israel from the rise of Joshua to the request for a king. In support of that premise, the character of the judges is shown to be metaphorical of the same collapse the nation is facing. Younger (2002:36) points this out when he discusses the cycles of judges: "the 'cycles' themselves in 3:6-16:31 (often considered part of the so-called Deuteronomistic framework) are arranged in such a way as to point to this decline in the character of the judges as illustrative of the chaos of the time."

The conclusion that is often drawn is that the judges' slow character decline shows a move away from a preferred ideal judge towards a compromised leader and finally a surrender to a request for an earthly king. Othniel is presented as the ideal judge, with each successive cycle being a lesser version or distorted version of that ideal. Drawing from the conclusions of Block and Younger, Smith (2017:95) says,

God reached into the nation at successive points to provide a deliverer, but the deliverer/judge was also an example of how far Israel had descended into the cycle. The stories move from the first judge, Othniel, as a good example in creating a family by taking a wife who is linked to the faith of the past in her father Caleb, to the last judge, Samson, who completely failed to create a godly marriage, much less a godly legacy, ending his life in suicide.

Each of the commentators above point to the work of God as the prime judge and savior of his people. Smith (2017:94) points out “that God was to be considered the one real and true leader (and king of the nation; see 1 Sam 8:7), however, it is seen in that the actual title ‘the Judge’ is only applied to one Person in the book: to God.” Younger (2002:22) agrees, “The ultimate ‘judge’ (*šōpēt*) is Yahweh (11:27). He is the One who gives the people into the hands of their oppressors; he is the One who raises up deliverers (i.e., the judges) for them; he is the One who brings his Spirit upon the deliverers and equips them for their tasks (3:10; 6:34; 11:29; 14:6, 19; 15:14).” Block (1999:23) draws the same conclusion about God: “The source of the judges’ authority and power was Yahweh. The purpose of their appointment was not judicial but soteriological. Accordingly, the use of the verb *yāša’* suggests that the main body of the book, if not the whole book, should be called the ‘Book of Saviors/Deliverers.’ Indeed, the designation *mōšā’a’*, ‘deliverer, liberator,’ is specifically applied to several judges, though elsewhere Yahweh is also presented as the deliverer.”

These conclusions lead to an exploration of the judges as failed leadership examples and a lesson for us to learn from what they did to avoid making the same errors. Smith (2017:93) makes this conclusion, as he views the leadership of the judges as representative of the common culture, which should therefore be avoided: “Leadership comes out of the common culture, where man (sic) becomes like the one he worships.”

This research argues differently. While we find agreement that each judge faces obstacles or limitations from a believed ideal, the goal of the Book of Judges is to point us to THE Judge and his ability to work within any leadership system and through any leadership style. Each judge presents different leadership styles and abilities. Othniel presents a believed ideal template, but the reality of the nation of Israel, and the reality of leadership in all settings, is that the ideal is seldom the reality. There are always obstacles, setbacks, complications, and failures—whether internal or external. Each successive judge after Othniel presents increasing obstacles or

limitations to God being able to work to save his people. In each setting God works through or despite the obstacle or limitation to achieve God's purposes. Smith (2017:99-100) hints at this same idea: "Shamgar is evidence that God is not limited to conventional means and methods for saving his people. God will impartially use leaders who demonstrate that they have a commitment to God's program, regardless of their ethnic background."

Despite the obstacles, and the ongoing decline of faith in the nation, God, as the Judge, saves his people. He works through the judge—despite, because of, or through the obstacles, styles, and abilities—and brings deliverance. It is here that this research from Smith and others. Modeling his approach on the structure breakdown of Judges by Jay G. Williams, Smith (2017:100) sees the first three judges as presenting an ideal: "Quadrant 1 presents courageous men who are effective military leaders, used by God to accomplish the desired end of saving Israel from those who dominated them. When men act within their leadership roles as assigned by God, God gives success. Their life stories, however, show that their success arose out of their obedience to God."

This conclusion leads Smith to continually evaluate future judges as failures against the ideal. Specifically related to the Deborah narrative, Smith (2017:100-102) draws the following conclusions:

Deborah does not function in the story as one of the judges, but rather as an introducer to the judge...In the story of Barak, Deborah, and Jael demonstrate God's choices in some areas of human leadership. The first area of Israel's leadership downfall is in the area of weak men lacking faith in God and his promises. Rather than trusting God's direct word to him through Deborah, Barak hesitated and put his faith in the messenger rather than in the Sender of the message. Numerous items in the story show that men of the time were falling away from God as the focus of their faith and worship. The men are weak, this God uses the women who have a heart for his plan for Israel...When men lapse spiritually...God then turns to women, and they receive the honor men would have received.

In contrast to Smith, this research sees Deborah as the judge, not a messenger. The failure of men to be the leaders is an obstacle presented by the author of Judges to show that God can work in any setting to overcome any obstacle. Deborah's womanhood is posed as an obstacle by the author, and this obstacle is met with the success of God using women throughout the story

to achieve God's ends. It is a mistake to apply the ideal setting of Othniel as the only leadership model for Judges, or the only leadership model for God's leaders today. Instead, the ability of God to work in any leadership model should provide hope for us to look at all models and learn from them. As shall be shown, Deborah works collaboratively in a patriarchal setting to achieve the goal of saving Israel. God is the true Judge, who saves Israel, working within the chosen judge, Deborah, and uses her supposed obstacle (womanhood) to achieve his victory.

This provides hope. No matter the failures, leadership styles, abilities, character deficiencies, and regardless of the environment within which people lead, God can work through, in and for them. Their role is to learn. They need to learn what their character is. They need to learn about their leadership style or the style of their leader. They need to learn about their environment and the leadership style best suited for that environment. They need to learn these things so that they can lead as best they can and allow God to work in, through and for them for the purposes God has determined.

With this in mind, a detailed exploration of Deborah, her leadership styles, obstacles and how God works within her and through her to bring deliverance to his people is now possible.

2.3. Deborah

Deborah presents an intriguing archetype of leadership as a judge in the sense that she presents a critical obstacle to God saving God's people: she is a woman in a patriarchal society. As a woman amid a patriarchal setting, she needs to lead differently than those around her. She faces opposition for being a woman, which she expresses in her description of lack of honor for Barak (Judges 4:9 "Certainly I will go with you," said Deborah. "But because of the course you are taking, the honor will not be yours, for the LORD will deliver Sisera into the hands of a woman"). Due to this critical obstacle and given the opposition she faces, Deborah develops a different type of leadership, not based on warrior prowess, or physical strength or leadership control. She reveals another archetype.

Deborah presents an emergent, collaborative archetype. God saves the people through Deborah working collaboratively with Barak and through Jael. They all work at different levels of knowledge in collaboration with God too. She presents a collaborative leadership archetype that emerges out of the environment and situation in which Israel finds itself.

Her leadership is emergent. The author of Judges introduces us to Deborah as a prophet already judging in the nation (Judges 4:4). She holds court in the southern part of the kingdom, close enough to Jerusalem to evoke the expression of “going up.” She is already a judge when we meet her. She has “emerged” out of the current situation, which the author of Judges describes in verses one through four. The prophetic movement is not at its height as known during the reign of kings, but she is called a prophet, and described as judging, even to the point of having a court that people approach to have her make decisions. The role of judges in leading the nation is emergent; it appears because of a specific size and is not present in any form in the individual units of the nation (families, clans and tribes don’t have judges—although they do have leaders). The Judge system develops out of the growth of the nation to a size larger than a specific city, unlike the king system of the time in which kings were often city rulers). The nation of Israel, larger than one city and developed on a tribal system, sees this leadership style known as judges appear. As will be shown in chapter 3, this is the very definition of emergent behavior. Behavior, in this case a specific type of leadership, not previously present, emerges in the life of the nation.

Deborah’s leadership is collaborative. The coming crisis of the conquering army is brought to her attention. She knows the obstacles she faces as a woman in a patriarchal setting to lead an army into battle and defeat the opposing forces. She displays great leadership in collaborating with Barak and the supporting tribes in securing a victory. She works with them in solving the current crisis.

She engages in wise leadership actions that reveal principles we can incorporate into our setting to develop a similar emergent, collaborative leadership style.

2.4. Deborah’s Leadership Actions

2.4.1. Contextual Knowledge (Judges 4:4-6)

Deborah shows extensive contextual knowledge of the situation. She is already leading (Judges 9:4 – “Now Deborah...was leading Israel at that time”) , hearing the disputes of the people who come to her (Judges 9:5 – “the Israelites went up to her to have their disputes decided”). She is made aware of the crisis in the north through this regular action of leading the people. She sends for Barak, calling him to lead the army to battle and victory (Judges 9:6 – “She sent for

Barak...and said to him, ‘...Go, take with you ten thousand men...and lead them up to Mount Tabor’”). She knows the situation, the numbers of people available to form an army, the place to meet for battle, the composition of the opposition force. She also knows the cultural context of her situation, thus calling for a man to lead the army rather than going herself. She knows the load bearing weight of change her culture can hold and the tension of securing a victory for the nation.

2.4.2. Responsive to Feedback (Judges 4:5, 8-9)

Deborah is responsive to the feedback she receives, as the people “go up have their disputes decided” (Judges 4:5) she hears reports about the invading army. She responds with a plan. Then the feedback is a challenge to her plan as Barak responds with “...if you don’t go with me, I won’t go” (Judges 4:8). She responds to the feedback with additional solutions – “certainly I will go with you” (Judges 4:9), and a warning of the implications of that change – “the honor will not be yours” (Judges 4:9). She listens, plans, implements, listens, and adapts accordingly.

2.4.3. Honesty in Feedback (Judges 4:9)

Deborah listens to feedback but also provides her own feedback. She is honest in her assessment of the changes, providing truth and clarity to Barak about the changes that are to be made – “but because of the course you are taking, the honor will not be yours” (Judges 4:9). She does not tailor the feedback to diminish or change the impact it will have. She speaks the truth, clearly, directly, and boldly.

2.4.4. Inclusion of Others (Judges 4:6-7)

This is one of her greatest leadership strengths. She calls on Barak – “she sent for Barak son of Abinoam from Kedesh” (Judges 4:6). Knowing her situation, she does not push ahead regardless, but works with others to achieve a desired result. Even when the initial response of the person she calls on is negative, she continues to work on including Barak in the solution – “go take with you ten thousand men...and lead them...I will lead Sisera...and give him into your hands” (Judges 4:6-7). In one sense, she shows a coaching and development skill in guiding Barak. She works to include Barak to achieve a victory over the current crisis.

2.4.5. Decisiveness (Judges 4:6-7, 9, 14)

Deborah does not shrink back from deciding. Collaboration can be viewed by some as lacking in decisiveness. Deborah does not show any such lack. She is decisive – “She sent for Barak...and said to him...‘Go, take with you...’” (Judges 4:6). She develops a plan based on what she has heard about the attack of Sisera. She calls on Barak, details the plan, and tells him to act on it – “Go, take...and lead...I will lead them...and give him into your hands” (Judges 4:6-7). When he presents feedback, she incorporates that feedback and makes new decisions – “certainly I will go with you” (Judges 4:9). Later, with news of Sisera’s movements revealed, she calls Barak into action to go into battle – “Go! This is the day the Lord has given Sisera into your hands” (Judges 5:14).

2.4.6. Courage in Action (Judges 4:9; 5:7)

Deborah is courageous. She initially calls on Barak to lead the army and it would seem she will stay in her current location as the prophet and leader. Barak calls on her to come with him. She courageously agrees and goes with him into battle – “certainly I will go with you” (Judges 4:9). She is present at the summoning of troops, present at the reception of movement reports and it would seem she is present in the battle based on the song reports – “villages in Israel would not fight; they held back until I, Deborah, arose” (Judges 5:7).

2.4.7. Celebration in Victory (Judges 5:1)

Deborah celebrates the victory in song– “On that day Deborah and Barak...sang this song” (Judges 5:1). This is sometimes overlooked as a leadership skill. The ability to celebrate with others creates momentum and enthusiasm. It captures the moment and can become a galvanizing experience in the future life of the organization. Deborah takes the moment of victory and captures it in a song detailing the actions of the victors, the participants, the conquered and the non-participants.

2.4.8. Affirmation of Others (Judges 5:13-15, 24-27)

In her song, Deborah affirms the actions of others – “The remnant of the nobles came down; the people of the LORD came down to me against the mighty. Some came from Ephraim, whose

roots were in Amalek; Benjamin was with the people who followed you. From Makir captains came down, from Zebulun those who bear a commander's staff. The princes of Issachar were with Deborah; yes, Issachar was with Barak, sent under his command into the valley" (Judges 5:13-15). She praises the actions of the tribes that participated, highlighting their actions with knowledge and beauty. She takes three verses with building poetic power to detail the heroic actions of Jael – "most blessed of women be Jael...she gave him...her hand reached out...she struck...she crushed...she shattered" (Judges 5:24-26). She praises all those who took part in the battle and the victory, not allowing cultural difference, tribal difference, or even ethnic difference to change that affirmation.

2.4.9. Adaptation to the Situation (Judges 4:17-22, 5:24-27)

The actions of Jael in securing the victory leave Deborah with a tough choice. Does she ignore the result, claim the result as her own, or adapt to the situation? She chooses to adapt to the situation by praising Jael for her unforeseen and unplanned role – "most blessed of women be Jael" (Judges 5:24). This is a great element of her collaboration. In one action, she affirms the actions of a foreigner and non-combatant, and adapts the means of victory to include the actions of that foreigner. Her flexibility and affirmation show a high level of adaptive skill.

2.4.10. Summary of Deborah's Leadership

Deborah presents an emergent, collaborative archetype of leadership. Despite the perceived weakness of being a woman, God uses her leadership, and the involvement of many women at key moments, throughout the account. Deborah displays significant leadership skills. She is wise, not only knowing the context in which she leads, but also knowing how to use that knowledge to lead well. She listens well to the feedback of others but shows courage in sharing her own insights. She does not shy away from tough decisions or the inclusion of others in the work. When the time for action comes, she steps forward with resolution and commitment. She also knows when to pause, celebrating with and affirming others. Furthermore, she shows an adaptability to the changing scenarios. She exhibits a wide range of leadership skills for us to employ. In addition, this view that Judges reveals God as the only Judge working through human agents that present real or perceived limitations to a supposed ideal provides encouragement for us in our modern-day context. God can work through our limitations. From the above

characteristics Deborah shows us how to work as an emergent, collaborative leader in our new world.

2.5. Acts: An Overview

The Book of Acts contains some of the earliest accounts of the growth of the Early Church. Polhill (1992:23, 26) claims that most scholars and commentaries hold to Lukan authorship, who views Luke, a doctor and amateur historian, as a traveling companion of Paul. He says: “Scholars of all persuasions are in agreement that the third Gospel and the Book of Acts are by the same author. There are always a few dissenting voices on any issue, and some would argue for separate authorship of the two volumes. The evidence is decidedly against them. Not only is there the unanimous voice of the tradition from Irenaeus on, but the internal evidence of the two books points to their common authorship...Traditional Lukan authorship is assumed throughout this commentary.” Fernando (1998:21) agrees stating: “The external evidence available for the authorship of Acts, gleaned from the writings of the church in the first few centuries, is unanimous that the author was Luke”

When it comes to exploring Acts for transferable leadership principles, we encounter a hermeneutic problem. The problem relates to the reliability of Acts as a historical document, which lends itself to the authenticity of the accounts and their applicability to the work of leaders today. Ajith Fernando (1998:22-23) aptly describes this challenge in the opening section of The NIV Application Commentary on Acts:

We have comparatively longer discussions on historical issues than would be expected in a commentary of this type. This is because the pluralistic mood that is prevalent today, with its radically new understanding of the gospel as being on equal footing with other ideologies, can be sustained by “Christians” only if they deny the historical reliability of the New Testament records.

Marshall (1980:35) notes something similar by asserting: “we have seen some of the theological interests which are apparent in the composition of Acts. Their presence has led an increasing number of scholars to question the historical value of Acts.” This questioning of the historicity of Acts has in antiquity led some to disregard the Book of Acts as relevant for today. Some viewed it as a political book attempting to paint a rose-tinted picture of the Early Church struggles. Marshall (1980:35) explains, “In the nineteenth century the so-called Tübingen school

of criticism regarded Acts as a late attempt to varnish over the conflict between Peter and Paul which (it was alleged) had dominated the early years of the church; Acts presented a picture of smooth compromise and glossed over the harsh realities of the conflict.”

Marshall (1980:37) goes on to state that the specific attempts of the Tübingen school reflected the broader view of “*historical scepticism* associated with form-criticism and redaction-criticism.” This line of reasoning would dispel with Acts as reliable. However, Marshall (1980:35) presents a solid rebuttal to this view. He cites the “major work of Anglo-American scholarship on Acts in the early twentieth century, *The Beginnings of Christianity*.” He (1980:35) goes on:

The contributors to this work came from various schools of thought and most certainly displayed no blind adulation towards Luke; on the contrary, they estimated his work by the standards of liberal scholarship and in general recognized Acts as a historical work of considerable value. This verdict was endorsed in the post-war commentaries by F. F. Bruce and C. S. C. Williams.

Marshall (1980:36) does not end there but argues that the ongoing form-criticism of E. Harnack and H. Conzelmann effectively left Luke’s historicity in tatters: “The result was that Luke’s historical accuracy was apparently torn in shreds; the narrative was claimed to have little basis in tradition, to be full of historical inconsistencies and improbabilities, and to be basically the product of the fertile mind of a historical novelist with little or no concern for such tiresome things as facts.”

Despite this view, Marshall (1980:52) still argues for the value of Acts for today. He sees within Luke a theologian who focuses on mission, writes with a pastoral concern, addresses racial discrimination, stresses the place of the Spirit, and sees God as the director of the church. Its value is not in its historicity, but in its theology.

Ajith Fernando’s (1998:22-26) commentary presents three approaches to Acts as a historical document. Marshall’s view fits into Fernando’s first approach: Acts is about theology, not history. Fernando’s second approach considers Acts as both history and theology. The final approach views Acts as a book of drama and adventure. This final approach is strongly critiqued by Marshall as not valid. Fernando (1998:23) follows the second approach and says: “I wish for my readers to sense that the book of Acts is rooted in concrete history, as I believe that influences the way we approach the study and application of the truths contained in Scripture.”

The challenge of the historicity of Acts leads some to disqualify Acts as a book worth interpreting and applying to our lives today. However, both Marshall, who sees Acts as more theology than history, and Fernando, who sees it as theology and history, see Acts as having value for today.

Marshall's view is summarized above (see p. 26). Fernando (1998:31) argues in the following way:

We said that Luke had both a theological aim and a historical one in writing Acts, and that the events he chose to stress were chosen because of the value they had in presenting truths he wanted to communicate. Our task is to find those truths and to see what abiding principles we can glean from them that we can apply to our thoughts, lives, and ministries today.

Fernando (1998:31) goes on to discuss three approaches to discovering those abiding principles. The first approach uses allegorizing, a means of exploring the book for spiritual parallels and deeper meanings in the text. This allows for a greater level of reading into the text more than what the author may have meant. So, Fernando (1998:39) offers a second approach, searching for explicit principles: "Others suggest that unless a narrative passage explicitly teaches a principle to follow, we should not use it in a normative way. Gordon Fee helpfully distinguishes between concluding from a passage that "we must do this," when we should be saying that "we may do this." Fernando (1998:39) finds some agreement with Fee's distinction but believes we can go further: "However, out of the belief that "all Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (2 Tim. 3:16), I believe we can go beyond this general approach to glean normative truth from the narratives of Acts even if a specific proposition is missing". Fernando's (1998:39) final approach is to view some passages as inspirational examples:

Sometimes what we have in narrative passages are examples to inspire us. Hebrews 11 uses Old Testament figures as inspiring examples of persevering faith for us to follow. Paul specifically asked the readers of his letters to follow his example (1 Cor. 4:6; 11:1; Phil. 3:17). For example, "Take note of those who live according to the pattern we gave you" (Phil. 3:17). Acts is the place from which to receive that pattern. We believe that through the lives and ministries of the apostles, God acted in ways that reveal his will and his ways to humanity.

Fernando (1998:39-40) warns that this approach has its limits and could lead to unacceptable conclusions:

We must, of course, be cautious about how we use this principle. We must carefully distinguish principles that are normative and those that are specific to certain situations and therefore not applicable to all situations. Take, for example, Gamaliel's advice to leave the Christians alone because if Christianity is not of God, it will fail; and if it is of God, the Jewish leaders cannot stop it (Acts 5:38–39). God certainly used this advice to the advantage of the church, but it is not a principle always to be followed. ...Or again: Klein, Blomberg and Hubbard point to the different models of church government and organization found in Acts. They show how “Congregationalists, Presbyterians, and Episcopalians all legitimately point to passages in Acts to support their views of church structure and leadership.” This should tell us that different styles of leadership and structure are acceptable within the body of Christ and that we should look for the most appropriate one that does not break biblical principles. In doing this, we will look for models as practiced in the Early Church and recorded in Acts that suit our particular situation. In other words, we must be careful about how we apply the narratives of Acts. One important key is to look for Luke's purpose for including an event in Acts. If we find a theme given special attention in Acts, then we may be able to find a pattern emerging that can give us normative principles. For this reason, we will sometimes go into greater depth in the “Bridging Contexts” sections in order to establish the normativeness of a principle. We will refer to other incidents and statements in Acts, and perhaps elsewhere in Scripture, to substantiate that normativeness.

This lengthy sidebar into the history and theology of Acts leads to this conclusion: Acts is relevant today as a book about leadership. Whether using Marshall's approach concerning theology, or Fernando's approach of history and theology, or even the consideration of drama and adventure, the Book of Acts provides transferable principles for leaders today.

2.5.1. Acts and Leadership

Viewing Acts as theology means discovering leadership principles that are transferable to today that do not distort or break sound theology. Viewing Acts as history and theology means discovering leadership principles based on theological approaches finding leadership principles practiced in historical settings with real world implications and learnings. Viewing Acts as drama

and adventure means discovering leadership principles that Luke deemed important to note for his reader.

Even if these accounts are written from the form-criticism's glorified view or "best case scenario," they can be principles important for today. Here is a modern-day example of what is meant. Some of the most popular leadership books today in the corporate, civil, non-profit, and church world are the collection of leadership books written by Patrick Lencioni. Each book is written as a parable, a fictitious story detailing the leadership principles he will later detail and explain. The drama and adventure of his parables fuel the reader's desire to keep reading. While reading the parable, the reader discovers they are learning. Two of his most seminal works, *Death by Meeting* (2004) and *Five Dysfunctions of a Team* (2002), have taught readers more about leadership through the parables than through the principles he later highlights. His books are not historical, or theological, but they are foundational works on leadership.

Acts can be viewed as all three: theology, history, drama, and adventure. The Book of Acts is a phenomenal book, capturing the beginnings of the Early Church, the leaders and their challenges, the decisions they made, and in some cases, the results of those decisions. It presents theology in the making, a historical perspective of the Early Church as well as the drama and adventure of the accounts. By exploring these accounts, one can learn from them, discover transferable principles and apply them to today. As Fernando (1998:40) says, "One important key is to look for Luke's purpose for including an event in Acts. If we find a theme given special attention in Acts, then we may be able to find a pattern emerging that can give us normative principles." Our search in Acts is for leadership principles that apply to us today, and where discovered, acceptance and implementation of normative principles. As even Fernando (1998:40) says in his example of church leadership cited above, the variety of church leadership styles and structures "...should tell us that different styles of leadership and structure are acceptable within the body of Christ and that we should look for the most appropriate one that does not break biblical principles. In doing this, we will look for models as practiced in the Early Church and recorded in Acts that suit our particular situation."

Since different styles of leadership are acceptable, we can search for the most appropriate. The approach followed here to the Book of Acts involved reading through the entire book and listing observed leadership actions by Early Church leaders. A compilation of the leadership actions and associated verses are contained in Table 2.1: Leadership Actions in Acts.

Leadership Action	References in Acts
Waiting/Listening	1:4; 13:2-3; 16:6-10
Anointing of power/call/touch of Holy Spirit	1:8; 4:31, 7:55; 8:15-17, 29, 39; 9:17, 31; 10:2, 13:9, 52; 16:26, 34
Prayer	1:14; 2:42; 3:1; 4:24-31; 6:4, 8:15; 9:11, 40; 10:9; 12:5, 12; 13:2-3; 14:23; 16:13, 16, 25 , 20:36; 21:5; 22:17; 28:8
Preaching or visible guidance in confusion	2:14; 5:21; 13; 14:1, 7, 25; 16:31-32 ; 17:22-31; 20:7, 17-35; 22:1-21; 26:1-32; 28:17-30
A challenge and call to commitment	2:38; 16:31
Commitment to unity	2:44; 4:32; 16:15
Courage to act	3:4, 6, 12, 19; 4:8; 14:20; 16:1-5
Conviction	4:3, 9-21; 16:15, 25, 32-34
Perseverance, diligence, commitment	5:1-10; 14:3, 16:25 ; 18:9-11
Persecution	5:17-20, 22-41; 11:2-3; 12:1-3; 13:45-51; 14:2, 5, 19; 16:16-40 ; 17:5-9, 13; 18:12-17; 19:9, 23-41; 20:3, 23; 21:10-11, 27-40; 22:22-29; 23:1-25:27
Conflict resolution	6:1-7; 15:1-21; 16:15-16
Responding to false accusations	6:8-15; 16:19-21
Faithful to the vision	8:4-8, 25, 40; 10, 11; 16:25
Inclusion of new leadership	9:11-19; 16:1-5
Culture building through visible demonstrations	Laying on of hands - 6:6; 8:17-19; 9:12, 17; 13:3 19:1-7 Baptism - 2:41; 8:12-13, 36-38; 9:18; 16:33 , 18:8;

	19:1-7 Communion - 2:42, 20:7 Healing and miracles - 16:18, 26-24 ; 19:11-20; 20:7-12
Awareness of the work and move of God	Waiting for Spirit - Acts 1-2, 16:25 Healing and miracles (throughout the book), Persecution - 6-8, 16:19-24 Acceptance of Paul - 9 Acceptance of gentiles – chapters 10, 15, <u>16</u> . Vision of Macedonia - 16:6-10 Paul’s journey to Rome - 27
Humility	14:15; 16:23-24
Encouragement	14:21-21; 15:36-41; 16:40 ; 18:23; 20:1-2; 17-35; 21:20; 28:15
Succession	14:23; 16:1-5 ; 18:2, 18-19, 24-26
Feedback	14:27; 15:3-4; 16:4-5 ; 21:17-19
Strategic	16:11-15 ; 17:2, 10, 17; 18:4, 19; 19:8

Table 2.1: Leadership Actions in Acts

The focus here is on the leadership work of Paul in Acts. Joseph Hellerman’s chapter in *Biblical Leadership: Theology for the Everyday Leader* titled *Power in the Service of Others: Leadership in Pauline Theology* (2017:408-422) focuses on two core chapters about Paul’s leadership: the description of Jesus in the hymn recorded in Philippians 2 and the leadership of Paul during the beginnings of the church in Philippi recorded in Acts 16. A further review of the leadership actions in Table 2.1 considering Hellerman’s chapter as cited above is revealing. It shows that Paul performs almost all the leadership actions reflected in Acts 16 alone (see references in bold in Table 2.1). It has become a pivotal chapter to capture the leadership actions of Paul in one specific scenario, comparable to our study of Deborah above.

2.6. Paul

Paul presents an emergent, collaborative leader archetype. The Early Church developed through the leadership of the apostles and early believers (Acts 1-2). The church continues to grow through the persecution of Paul, known at the time as Saul (Acts 8:1-3). The Church developed further through the active leadership of Peter and Paul. The Early Church expanded first with Jews, then into the Gentile world, and the Book of Acts ends with Paul heading to Rome (Acts 27) and a desire in Paul to spread the gospel to Spain (Romans 15:24).

His leadership is emergent. Paul enters the scene as a coat watcher in the stoning of Stephen (Acts 7:58). In Acts 7 Saul is introduced as a potential opponent to the gospel and becomes an opponent in the following chapters. He grew in opposition to the gospel (Acts 8:1-9:1) until his dramatic conversion on the road to Damascus (Acts 9:1-22). During this conversion, God reveals to Ananias the plan of God for Paul's life: "But the Lord said to Ananias, 'Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel. I will show him how much he must suffer for my name.'" (Acts 9:15-16).

Paul emerges as the leader for the next stage of growth for the church. The original apostles settled in Jerusalem (Acts 8:1). Some scattered believers went into Judea and Samaria (Acts 8:1). But early converts from Pentecost (Acts 2:10) had returned to their homes with their new faith and started communities in these towns (Acts 18:2).¹ The church grew through these earliest

¹ The introduction of Priscilla and Aquila shows the growth of the church in Rome, without Paul's influence. While it is debated as to whether Priscilla and Aquila were believers before meeting Paul, their reason for leaving Italy has been attributed to a dispute amongst Jewish people over Christ. As a result, Claudius expelled Jews from Rome, causing the church in Rome to become gentile overnight. Polhill (1992:382-383) describes this event well:

Luke only mentioned as an incidental detail that the couple had recently come from Rome because the emperor Claudius had expelled the Jews from the city. The detail is very important for Pauline chronology. Luke probably referred to the same incident the Roman historian Suetonius mentioned in his *Life of Claudius* (25.4). According to Suetonius, Claudius expelled all the Jews because of a tumult instigated by 'Chrestus.' The later church historian Orosius dated this event during the ninth year of Claudius, i.e., between Jan. 25, 49 and Jan. 24, 50. If Orosius's date can be trusted, this sets a certain date for Paul's arrival in Corinth. Since Aquila and Priscilla preceded him there, it is not likely Paul would have arrived in Corinth before the middle of a.d. 49. The reference in Suetonius is significant for other reasons as well. Likely, his attributing the tumult among the Jews to 'Chrestus' resulted from his confusion over the name 'Christus,' the Latin for Christ. This is evidence that Christianity had already reached Rome by a.d. 50. How would it have done so? Here is the perfect example before us—by Christians like Priscilla and Aquila traveling the routes of trade and commerce and carrying their faith wherever they went. Priscilla and Aquila likely were Christians already when they left Rome. The Jewish Christians would have been seen as ringleaders in the Jewish unrest over 'Chrestus' and would have received the brunt of Claudius's edict.

Polhill views Priscilla and Aquila as Christians, but some do not. Fernando (1998:491) confirms this disagreement, but holds to the same view about Priscilla and Aquila:

converts, but now he was calling Paul to lead the church to grow in greater ways in the Gentile world.

2.7. Emergent or Called Leadership?

The nature of Paul emerging as a leader begs a question. Did Paul emerge as a leader, or was he called by God to lead? Was Paul's leadership a result of emergent behavior or was his leadership the result of only God's call through Jesus? "Saul, Saul, why do you persecute me?" (Acts 9:4)? It can be argued that Paul's call was the catalyst to the emergent behavior that began. This behavior developed characteristics of a new form of leadership that became known as apostolic leadership. This leadership type modeled itself after Jesus Christ. Historically, leadership had followed the culture of its time (family leaders, clans, tribes, judges, kings, priests, and prophets). Now, these leaders of the church held none of those cultural titles, or they did not carry much weight in the culture of their time. Their family, clan and tribe titles meant little in the Gentile world. They were not judges or kings. Jesus had set himself up in opposition to the existing priesthood and did not commission them as prophets. They believed they were chosen people, called by Jesus, and sent to do his work. They were messengers of the good news of Jesus Christ. Freedman (1992:309) asserts that the writers of the New Testament selected this term because it carried the connotation of the purpose for which they were called—to share the message of Jesus: "The original adjective *apostolos* is attested only infrequently in Greek literature, referring to an envoy or a bearer of a message in a general sense (e.g., Herodotus 1.21; Plato, *Ep.* 7.346a)...Christianity, therefore, appears to have picked a secular term and made it into a specific office and title."

Rengstorf (1964:408) agrees: "The most that can be said is that the word denotes the quality of being sent...Thus its later Christian usage was an innovation to Gk. ears or to those familiar with Gk.; this is shown by the fact that the Latins did not translate it but took it over as a loan word into ecclesiastical Latin (*apostolos*)."

In Corinth Paul, without his companions Silas and Timothy, was blessed with the acquaintance of Aquila and Priscilla, who had recently been expelled from Rome along with other Jews (v. 2). We cannot be sure whether this husband and wife were already Christians, though most scholars have assumed they were, especially since Paul went to live with them.

Regardless of Priscilla's and Aquila's faith beginning, the name of Christ had spread to Rome ahead of Paul. Believers had come to Rome and the church had grown. In the midst of this growth, Paul emerges as the chosen leader of God to continue the growth of the church.

The new leadership style known as “apostle” emerged with the growth of Christianity. They were known as people “who had been with Jesus” (Acts 1:21-22; 4:13). The term began to be applied to those who had witnessed the life, death, and resurrection of Jesus. It spread to include those called by Jesus and sent with the message (Paul and possibly James the leader of the Jerusalem church). This new leadership concept had a new leadership style: based on shepherding and serving.² These leaders were called to be shepherds and servants. They were not to lord it over their followers but instead to give themselves up for their followers (Matthew 20:25; 1 Peter 5:3; Philippians 2:5-11). This concept so challenged the worldview that it caused Paul to make leadership decisions that were counterintuitive to his day. He accepted persecution, suffering, trials, and hardships for the sake of the message he had to share.

The concept of the apostle as a called shepherd and servant can be seen specifically in Acts 16. Paul begins by asking Timothy to accept circumcision so that the message can be accepted by Jews. Later in the chapter, he endures beatings and imprisonment for the sake of the gospel and the new believers in Philippi. Joseph Hellerman (2017:409) points to this specific incident as an example of the shepherd-servant leadership style at work by asking a simple question: “Why did Paul and Silas not reveal their citizen status to the magistrates at the outset and save themselves the beatings and imprisonment?”. In response Hellerman (2017:409) says, “The answer to this question leads us to the very heart of Paul’s understanding of servant leadership.” He (2017:412) later concludes that “the answer is found in Paul’s determination to use power and authority, in whatever form, not to protect himself or to further his own agenda, but, rather, in the service of the gospel, for the eternal good of his fellow human beings.”

The leadership concept of calling others to be shepherds and servants was modeled by Jesus. He called the Twelve (Luke 6:13-16), he called Paul (Acts 9:4-5, 15) and they led the Early Church. At first, they hid in fear (John 20:19), but then they emerged as leaders, at Pentecost, spilling out into the streets in a more literal emergence, and sharing the good news. The leadership style took root in the Early Church, in opposition to the culture of the day. The larger the church grew, the

² Robert Wayne Stacey (2017:305), in *Biblical Leadership: Theology for the Everyday Leader*, does an excellent job of summarizing the New Testament terms for “lead” and “leader” following linguistic groupings and semantic domains. After analysis Stacey and contributors conclude: “Our investigation of leadership language in the New Testament has revealed that the Greek words that can legitimately be translated as ‘leader’ or ‘leadership’ in the New Testament concept-sense do not appear to have any clear connection to the semantic fields associated with ‘control’ or ‘the exercise of power and authority’” (Stacey 2017:303). Instead, they believe these words point to a different semantic field. “In the New Testament, leadership as *guiding* is normative. A leader is a ‘guide,’ a ‘shepherd,’ a ‘helper,’ a ‘coach’ to use the more contemporary metaphor” (2017:305 - emphasis is Stacey’s).

more this leadership style was tested, but it continued to be dominant consistently through the leadership of Peter, John, James, then Paul, Barnabas, Silas, Timothy and beyond. The call of Paul and the Twelve into leadership was the catalyst of the emergent behavior of shepherd-servant leadership that categorized the Early Church. Paul is an emergent leader archetype.

His leadership is also collaborative. The focus on Paul in so much study today causes people to think he was a solo leader forging ahead of everyone else, the solo hero taking on the apostles in Jerusalem, standing up to Peter, enduring hardship, persecution, and trials for the sake of the gospel. We forget that he worked in teams. More than working in teams, a team-based approach seemed to be at the center of his understanding of leadership. His leadership default was to work in teams. Joseph Hellerman (2017:424) writes in Forrest and Roden's editorial work that "Paul's practice...was deeply relational...Team ministry characterizes Luke's portrayal of Paul's journeys throughout the book of Acts". As Hellerman (2017:424) shows, Barnabas recruited Paul to come and lead in Antioch (Acts 11:26); they traveled to Jerusalem together at least twice (Acts 11:27-30; 15:2). In Antioch, we see a team ministry approach. "Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul" (Acts 13:1). When Paul and Barnabas return from Jerusalem in Acts 15, they bring back with them Judas and Silas. Hellerman (2017:424) continues, "What is striking, in this regard, is how seldom Paul functions as the sole subject of the narrative and how often, in contrast, Luke describes the ministry as a collaborative effort." This collaborative effort continued in Paul's missionary journeys after his fallout with Barnabas. He ministered with Silas (Acts 15:36-40), Timothy (Acts 16:1-3), Luke (Acts 16:10), Priscilla and Aquila (Acts 18:1-3); Timothy and Erastus (Acts 19:22); Gaius and Aristarchus (Acts 19:29); while Paul's return trip to Jerusalem in Acts 20 involved a bevy of people. "He was accompanied by Sopater, son of Pyrrhus from Berea, Aristarchus and Secundus from Thessalonica, Gaius from Derbe, Timothy also, and Tychicus and Trophimus from the province of Asia" (Acts 20:4). Paul was no lone ranger, but rather we find he worked extensively in teams, drawing on a collaborative approach. He shared missionary journeys, teaching, critical work, leadership responsibility, even succession plans. Hellerman (2017:424-427) shows that Paul was collaborative in his leadership.

2.8 Paul's Leadership Actions

As noted above, most of the leadership actions recorded by all the leaders in Acts are displayed by Paul in the account of Paul (and the team with him) arriving in Philippi (Acts 16). These actions are noted in Table 2.1; however, they have been grouped and summarized below in overarching themes.

2.8.1. Courage and Conviction (Acts 16:1-5; 15-40)

Paul and the team with him show immense courage in their effort to share the Gospel. Paul (and, by implication Silas, who was with him on the journey) arrive in Lystra. Paul recruits Timothy, whose heritage leaves a possible barrier to share the faith. Paul circumcises Timothy to avoid a conflict with the local Jews (Acts 16:3). Their courage put their bodies on the line, here more specifically for Timothy but throughout the chapter too. Paul and Silas are later beaten with rods, flogged and thrown in jail (Acts 16:19, 22-23), showing the level of their conviction and courage. They bear up under false accusations (Acts 16:20), persevere through hardship (Acts 16:22-23), and remain steadfastly committed to the unity of the church. They report to the churches the decisions of the apostles and elders in Jerusalem faithfully (Acts 16:4-5), but then maintain unity by being persuaded by Lydia to go to her home in Philippi and there found a church (Acts 16:15). At the end of the chapter their courage and conviction are seen in presenting the jailor with a clear call to trust in Jesus (Acts 16:31), and even further as they reject a quick release but demand justice for their unjust persecution (Acts 16:37). Once released, they do not rush away but instead remain in the city and encourage the believers for longer than expected (Acts 16:40).

2.8.2. Conflict Resolution (Act 16:3, 15-16, 31-32)

A further extension of their courage and conviction is seen in their commitment to resolving conflict. They report back to the churches the decisions of the apostles and elders in Jerusalem. Their report is delivered well and any tensions between the new churches and the Jerusalem church are resolved. The churches “were strengthened in the faith and grew daily in numbers” (Acts 16:5). Later, a potential conflict with Lydia overstaying at her home is resolved amicably and they go to stay at her home. They return to her home after their imprisonment, showing that all conflict, real or imagined, has been resolved.

2.8.3. Humility (Acts 16:1-5, 23-28)

Unlike today, in Paul's time humility was not considered a leadership virtue. John Dickson (2011:85) reveals this in his work *Humilitas: A Lost Key to Life, Love and Leadership* when he states: "So far I have been talking as though humility were universally admired, as if the aesthetics of virtue, *aretē* have always and everywhere been attached to the practice of forging (sic) status and deploying resources for others beyond yourself. They haven't. And the ancient Greeks are a case in point."³ He (2011:86) goes on to say that in Mediterranean societies "Honour was universally regarded as the ultimate asset for human beings and shame the ultimate deficit." However, Dickson (2011:99) shows how "the modern Western fondness for humility almost certainly derives from the peculiar impact on Europe of the Judeo-Christian worldview." Specifically, Dickson (2011:105) highlights the role of the life and death of Jesus in shaping humility as a virtue when he says: "Interestingly, what established humility as a virtue in Western culture was not Jesus' persona exactly, or even his teaching, but rather his execution – or, more correctly, his followers' attempts to come to grips with his execution." He (2011:112) concludes with the thought, "while we don't need to follow Christ to appreciate humility or to be humble, it is unlikely that any of us would aspire to this virtue were it not for the historical impact of his crucifixion on art, literature, ethics, law and philosophy."

Despite humility not being seen as a virtue in Paul's time, he and his team show it abundantly. They show humility in the shared leadership at the start of the chapter, which is a foundation of Paul's style as we discussed above. They show humility by submitting to the punishment of the magistrates (discussed more fully above). They show humility while in the humiliation of prison. They show humility by not fleeing when the earthquake opens the door. They show humility by protecting the jailor's life and the lives of those in prison with them. They show humility because, as Hellerman (2017:414) suggests, this was at the heart of Paul's understanding of leadership: "Paul's understanding of the humiliation and exaltation of Christ, as outlined in Philippians 2:6-11, is at the very heart of his philosophy of ministry as an apostle and church planter."

³ Dickson (2011:24) defines humility "as the noble choice to forgo your status, deploy your resources or use your influence for the good of others before yourself." He goes on to explain it in depth and its development through history to become a virtue of leadership.

2.8.4. Leadership Development (Acts 16:1-15, 40)

We have already discussed how Paul is a collaborative leader. This chapter in Acts 16 reveals just how fully he lived it out. It begins with Paul and Silas traveling together – “but Paul chose Silas and left...came to Derbe and then to Lystra...” (Acts 15:40-16:1). They soon recruit Timothy – “Paul wanted to take him along on the journey, so he circumcised him” (Acts 16:3). After being blocked by the Holy Spirit’s leading – “Paul and his companions traveled...having been kept by the Holy Spirit from preaching the word in the province of Asia” (Acts 16:6), the writing of Acts changes from third person to first person – “So they passed by Mysia and went down to Troas. During the night Paul had a vision...After Paul had seen the vision, we got ready at once...” (Acts 16:8-10). Scholars agree that Luke joined the group at this time (Fernando 1998:443; Howard 1980:280; Polhill 1992:346). Before moving forward though, Paul shares the vision with the team (collaborating over what the vision meant and how they might respond) – “After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them” (Acts 16:10). Once in Philippi, a new convert (Lydia) quickly becomes part of the core leadership team, hosting the church in her home (Acts 16:15, 40). Two households come to faith in the city the household of Lydia (Acts 16:15) and the jailor’s household (Acts 16:33), and the account ends with Paul and Silas (and possibly Timothy and Luke) encouraging the brothers and sisters in Lydia’s home before leaving (Acts 16:40). They arrived at a city that had no synagogue and no believers. They leave with brothers and sisters in place in an established meeting place and rhythm. They engaged in leadership recruitment, development, succession planning, encouragement, and delegation.

2.8.5. Feedback (Acts 16:4-7, 15)

The early section of this chapter sees Paul and Silas reporting back to the churches already established about an earlier decision from the Jerusalem apostles and elders. This is feedback in operation, as “they delivered the decisions reached by the apostles (Acts 16:4). They were sent with a message and are now relaying back the decision. They are effective in communicating this feedback, and, of course, the decision was favorable, so the churches “were strengthened in the faith and grew daily in numbers” (Acts 16:5). They also received feedback to which they responded well - feedback from Lydia, who persuaded them to come to her home (Acts 16:15), and much harder feedback from the Holy Spirit who “kept (them) from preaching the word in

the province of Asia” (Acts 16:6) and then “would not allow them to” (Acts 16:7) enter Bithynia. The ability to give and receive feedback is a critical leadership skill.

2.8.6. Waiting/Listening (Acts 16:6-10, 13-16, 25, 31-32, 40)

Paul and his team show a level of waiting and listening that reveals a depth of leadership awareness that helps them succeed over opposition and persecution. When prevented by the Spirit on two occasions, they wait until God directs them. Paul has a vision and relays this vision to the team. They listen and are all persuaded to follow this vision. Beyond this waiting and listening, they maintain an awareness of the work of God. They respond to the vision but also to what God was already doing in Lydia. They go further in being aware of God working in the jailor, answering his potentially secular question about being saved with a fuller religious sense. Polhill (1992:355) suggests that the question was not secular at all, but intended as a religious inquiry by stating that: “It has often been argued that his question, ‘What must I do to be saved?’, was intended in the secular sense of the word ‘salvation,’ that he was asking how his life should be spared. But his life had already been spared. No one had escaped. More likely he asked about his salvation in the full religious sense.” Lydia’s response to being saved is to open her home, persuading them to stay here. The jailor’s response to being saved is to wash their wounds and feed them. Both exhibit joyful hospitality. Beyond this awareness, Paul and his team spend many parts of the chapter in prayer — praying about where to go next, looking for a place of prayer, regularly going to the place of prayer, praying through the night in jail and then praying as they leave. Prayer is a form of waiting and listening too as Foster (1998:39) describes when discussing intercessory prayer: “Listening to the Lord is the first thing, the second thing, and the third thing necessary for successful intercessions...Listening to God is the necessary prelude to intercession.”

2.8.7. Dynamic Strategy (Acts 16:6-10, 13-15)

Paul and his team are strategic in their leadership and work. They test the waters after the first prevention of the Holy Spirit. At the second blockage, they pray and wait. Paul’s vision leads them to Philippi. In Philippi, Paul attempts to follow his usual custom of teaching in the local synagogue. There isn’t one, so they search for a place of prayer to make their first inroads into the community. They are successful, so they use their new base to continue the work in the city. Ajith Fernando (1998:447-448) lists four strategic moves of Paul:

He started in Philippi, a key city, which accords with his pattern of going to key cities. Four principles of evangelism merit special mention. (1) In Philippi Paul looked for what church planters sometimes refer to as a bridgehead... (2) ... Paul took the initiative to go to the people and began to converse with them... (3) ... It is the conversion of all the members of a social unit (a household). While this is not the only way people come to Christ, it is a common way in the Scriptures and in the history of the church. (4) The final principle derives from Paul's refusal to leave the prison without an apology from the magistrates (v. 37), in order to maintain the public standing of the church and to protect it from further harassment.

Paul did not just operate loosely without a plan. He followed an effective and thought-through strategy in his leadership. He adjusted that plan to the specific context: when no synagogue existed, he searched for a place of prayer and then for a person who was responsive (Fernando 1998:443; Polhill 1992:348). His strategy was dynamic, not languid, fluid and not rigid.

2.8.8. Culture Building (Acts 16:1-10, 13, 15-16, 18-40)

Paul built culture wherever he went. The culture flowed from his personal practice, personal convictions, and personal experience. It was informed from his collaborative efforts and opponents' persecution. He developed this culture with clear activities, practices, and skills. Hellerman (2017:412) shows how he built culture through visible demonstrations—regular prayer (Acts 16:16, 25); baptism (Acts 16:15, 33); healings and miracles (Acts 16:9, 18); enduring persecution (Acts 16:19-34); protecting his fellow human beings and furthering the gospel (Acts 16:20-21, 35-40); encouraging the new community (Acts 16:40) and according to his usual practice, leaving or developing leaders in the place he was leaving (Acts 16:40). Paul was a master culture builder, literally putting his body on the line in the effort to build this new community called the church.

2.8.9. Summary of Paul's Leadership

Paul presents an emergent, collaborative archetype of leadership. God uses his leadership to further the emergence of a new type of leadership based on Jesus's model as a servant-shepherd leader. Paul takes on the title "apostle"; an adopted title that captured the emerging leadership of the Early Church as people who had witnessed the life, death and resurrection of Jesus and were

sent as messengers of this good news. Further, Paul works with a collaborative framework in his ministry philosophy. He works with multiple people in teams as he starts, encourages, and visits churches in his ministry. He displays important leadership skills throughout this time. He demonstrates most of these during the formation of the Philippian church in Acts 16. He works with courage and conviction as he leads the church into Macedonia and the start of the church in Philippi (Acts 16:15, 22-23, 34-35, 40). He resolves conflict, even heading it off before it causes damage. He portrays humility, based on his very understanding of Jesus. Paul works on leadership development collaboratively, including raising new leaders in his team, making decisions with them, delegating important tasks to the team, and allowing them the space and authority to lead according to the same model he uses. We find an essential element of his leadership skill is reliance on feedback and the hard task of waiting and listening to God and others. From these experiences he develops a dynamic strategy of work that adapts to the contexts and situations he faces. Paul goes further in engaging in culture building activities, which is another important leadership skill. The result of these leadership skills in Acts 16 is the formation of a community that becomes a church in partnership with Paul throughout his remaining ministry time. The Philippian church was in partnership with Paul in teaching, ministry, generosity, encouragement, and support. Paul presents a wide array of leadership skills for us to employ in our modern-day context. Paul shows us how to work as an emergent, collaborative leader in our new world.

2.9. Transferable Leadership Principles

After examining the lists for Deborah and Paul an initial list of transferable leadership principles can be compiled for the Framingham Campus of the Faith Community Church and used later when a fitting model of leadership is formulated.

2.9.1. Grit

The first principle observed that is common to Deborah and Paul is grit. Effective leaders have grit. Grit captures the essence of courage and conviction, a deep level of which was shown by both Deborah and Paul. Leaders who have grit know their convictions and values. They know the non-negotiables of their life and these non-negotiables guide them. In other words, they know their core convictions (often expressed through personal mission and values). To develop grit, leaders need to do the hard work of discovering their personal missions and passions;

unearth the values and virtues that matter to them and process their situations against that framework. Grit is a term capturing both tangible leadership skills such as vision and values and intangible skills such as conviction and courage.

2.9.2. Vigilance

The second principle observed that is common to Deborah and Paul is vigilance. Good leaders have vigilance. Vigilance captures the essence of Deborah's contextual knowledge, Paul's waiting and listening. The vigilance principle incorporates their awareness about the work of God and the movement of the Spirit. It includes more than just awareness. It implies looking actively for new emerging trends in leadership, the organization, the culture, or the environment. The vigilance principle requires the skill of receiving and giving feedback. Vigilance is an active skill that requires several actions and leadership skills such as lifelong learning, accessibility, feedback, awareness, listening and responding.

2.9.3. Inclusiveness

The third principle observed that is common to Deborah and Paul is inclusiveness. Wise leaders are inclusive. Inclusiveness captures the work of Deborah and Paul that was integral to their success. Deborah included others in her work to overcome Jabin and Sisera (Judges 4:6-7; 5:24-27). Paul worked with ministry partners as he entered Philippi (Acts 16:3, 6, 13, 25, 40). Neither leaders operated on their own but were part of a team of collaboration. They included others in their work. The inclusiveness principle looks to include others in the work proactively and recognize the contribution of others retrospectively. Inclusive is a term encompassing leadership skills such as collaboration, coaching, feedback, delegation, and recruitment.

2.9.4. Agility

The fourth principle observed that is common to Deborah and Paul is agility. Attentive leaders are agile. Agility captures the work of Deborah and Paul as they work to deal with the internal attributes of people. They exemplify deep emotional intelligence and the ability to use that intelligence to motivate, encourage and inspire people. Deborah shows this in calling for Barak to lead and then to respond to Barak's reluctance to go without her (Judges 4:6-9) and later when she burst into song in celebration (Judges 5:1). Paul shows this agility in circumcising Timothy

(Acts 16:3), delivering feedback to the churches (Acts 16:4-5), responding to Lydia (Acts 16:14-15), the slave girl (Acts 16:18), the jailor (Acts 16:28-33) and the attempts of the magistrates to release them quietly (Acts 16:36). An agile body knows how to respond to ever-changing situations and circumstances. Similarly, an agile leader knows how to respond to the ever-changing landscape of emotions. An agile leader learns about emotional intelligence, understanding not only their own emotional makeup, but also the emotions experienced by those in the team with them and those who follow them. Beyond knowing about emotional intelligence, they need to know how to use that knowledge wisely. Agility understands and recognizes the current emotions present, but also looks to how decisions and actions will impact people's emotional responses later. The agility principle incorporates leadership skills such as affirmation, celebration, culture building, feedback, and strategy.

2.9.5. Decisiveness

The fifth principle observed that is common to Deborah and Paul is decisiveness. Clear-sighted leaders are decisive. Decisiveness captures the work of Deborah and Paul in moving forward to success. They make decisions when they need to, or they empower others to make decisions as leaders. Decisiveness is not a principle requiring the leader to make all the decisions. It is a principle calling on leaders to press for decisions when decisions need to be made. It is a principle calling on leaders to empower the right people to make decisions. The decisiveness principle incorporates the leadership principles and the associated skills of grit, vigilance, inclusiveness, and agility. In addition, the decisiveness principle employs the leadership skills of decision making, evaluation, clarity, and communication.

2.9.6. Flexibility

The sixth principle observed that is common to Deborah and Paul is flexibility. Productive leaders need to be flexible. Flexibility captures the ability of Deborah and Paul to make changes to their plans and strategies; to adjust to new information or a situation they find. Deborah calls for Barak to go, but he refuses to go without her (Judges 4:9), and later she responds to the movement of the armies and calls on Barak to act quickly (Judges 4:14). She further shows flexibility in identifying the role of Jael in the victory (Judges 5:24-27). Paul shows flexibility in adjusting his methods with Timothy's inclusion in the team and circumcision (Acts 16:3), responding to the resistance of the Holy Spirit (Acts 16:6-7), the change in strategy when there is

no synagogue (Acts 16:13), and their arrest and imprisonment (Acts 16:25, 29-31). A flexible body can bend, stretch, twist, or fold its frame to work in differing constraints or environments. A flexible leader can take their leadership frame, their core, and bend, stretch, twist, or fold it to adapt to the differing constraints or environments they might face. The flexibility principle incorporates the leadership principles and associated skills of grit, vigilance, inclusiveness, agility, and decisiveness. In addition, the flexibility principle utilizes skills such as paradox, complexity, resolution, and engagement.

2.9.7. Investment

The seventh principle observe that is common to Deborah and Paul is investment. Visionary leaders invest in the future. Investment captures the work of Deborah and Paul to create a legacy beyond their leadership spans. They lead in such a way that they build a movement greater than themselves. Deborah's efforts to affirm others, capture the story in song and have her account captured in Judges 4 and 5 points to this investment. She builds culture, in small ways as she leads through the battle, but in a larger way as one who judges before and after the battle. Paul's efforts to build culture through corporate practices such as baptism, prayer, recruiting new leaders, appointing elders, enduring persecution, and encouraging the new communities through repeat visits, letter writing and reminders of the past point to his investment. The investment principle is about the work of a leader to create momentum beyond their leadership span. A leader who invests into the future is concerned with the movement first and their role second. Their work is not in maintaining a leadership position but in finding ways for the ethos of the movement to expand beyond their direct influence. The investment principle fuses the leadership principles and associated skills of grit, vigilance, inclusiveness, agility, decisiveness, and flexibility. It goes deeper by also using the leadership skills of coaching, mentoring, directing, succession planning and leadership development.

2.10. Conclusion

This chapter explored a model of biblical leadership that also lays a foundation for emergent leadership. The goal was not to find THE biblical foundation, but to explore what biblical foundation for leadership is evident in the life and work of Deborah and Paul. Both display an emergent, collaborative leadership archetype. They emerge as leaders based on the size and need of the movement they oversee. Their leadership is different than expected and provides a model

for us if we find ourselves in similar situations. Deborah reveals that God leads despite the perceived obstacles of her being a woman. She provides specific applications of transferable principles for us to follow. Paul reveals that God leads into a new area of influence, the world of the non-Jew. The obstacles of different cultures and worldviews are overcome through specific applications of transferable principles.

This research has discovered those transferable principles common to both Deborah and Paul. Their emergent, collaborative archetype consists of seven principles for a biblical foundation for leadership. These seven principles guide emergent, collaborative leaders. Leaders have grit, are vigilant, inclusive, agile, decisive, flexible and invest for the future.

To develop the framework further, a deeper exploration of these two archetype descriptions is needed. What is emergent and collaborative leadership and how do these subjects inform, adapt, add, or detract from the discovered principles?

3. Emergent Behavior and Emergent Leadership

3.1. Introduction

This chapter will concentrate on the concept of “emergent leadership” and will rely on the work of Steven Johnson who, at the beginning of this millennium (2001), published a book to capture the phenomena around “swarms, ant colonies, neighborhoods...crowds and groups - and the intelligence those groups can possess, given the right circumstances” (Johnson 2001:9). In part, it was his attempt to respond to a growing area of study in self-organization. Johnson (2001:20-21) describes the growth of this field of study as moving into a new phase by describing the preceding phases - the first phase of studies in self-organization attempted to “understand the forces of self-organization. In the second phase, certain sectors of the scientific community began to see self-organization as a problem that transcended local disciplines and set out to solve that problem (2001:20). However, Johnson (2002:21) claims that in the third phase: “We stopped analyzing...and started creating it. We began building self-organizing systems into our software applications, our video games, our art, our music.” Johnson wrote this book to explore this new phase. His focus was to look at a wide array of unrelated fields and show that they exhibited the same type of behavior, following the same broad principles. He called it *Emergence*.

This new phase has impacted leadership theory with the growth of new models like pragmatic leadership (Lovelace et al. 2019; Mumford et al. 2008 and Mumford and Van Doorn 2001) and systems leadership approaches (Lichtenstein and Plowman 2009; Senge, Hamilton, Kania 2015). Pragmatic approaches still focus on the formal leader as the central leadership component. Lovelace et al. (2019:98) description of pragmatic leaders utilizing “...a problem-solving approach that aims to intellectually stimulate followers through effective communication appeals” shows the central focus on pragmatic leaders as leadership. Similarly, Mumford and Van Doorn (2001:282) describe pragmatic leaders as successful when they are “...capable of identifying and solving significant organizational problems using an analysis of organizational requirements and constraints, along with wisdom and perspective taking, to craft viable solutions likely to work within the organizational context.” In contrast, systems approaches begin to look at the leadership within the system itself, independent from them “crafting viable solutions. Senge, Hamilton and Kania (2015:30) shows this when “system leaders cultivate the conditions wherein collective wisdom emerges over time through the ripening process that gradually brings about new ways of thinking, acting and being.”

This chapter will explore the church as a self-organizing concept and system. It will investigate the idea of emergence, emergent behavior, and emergent leadership including the development of systems leadership models. It will explore the elements and criteria required for building the church as a bottom-up system. It will endeavor to show that the church follows many of the same conditions that have been ascribed to other emergent systems, and as such is emergent. It will explore the low-level rules that govern the church, will ascertain whether leaders in the church are an emergent phenomenon and unearth the principles of leadership for self-organizing systems. It will explore principles of leadership and add them to our growing framework that will be applied to the Framingham Campus of the Faith Community Church of Hopkinton.

3.2. What is Emergence?

Defining emergence is as complex as the subject matter itself. Johnson (2001:18) defines emergence as the behavior of complex adaptive systems derived from low-level rules rather than high level control:

In the simplest terms, they (*these complex adaptive systems*) solve problems by drawing on masses of relatively stupid elements, rather than a single, intelligent “executive branch.” They are bottom-up systems, not top-down. They get their smarts from below. In a more technical language, they are complex adaptive systems that display emergent behavior. In these systems, agents residing on one scale start producing behavior that lies one scale above them: ants create colonies; urbanites create neighborhoods; simple pattern-recognition software learns how to recommend new books. The movement from low-level rules to higher-level sophistication is what we call emergence (*italics my addition*).

Hubert Van Belle (2014:1-6) provided six pages of definitions of emergence in an unpublished article titled *Definitions of Emergence*. “Generally, emergence is defined by saying ‘the whole is greater than the sum of the parts.’” (2014:1) Later, Van Belle (2014:1) uses Lucas’s metaphor of a car as an example of emergence:

What is emergence? The appearance of a property or feature not previously observed as a functional characteristic of the system. Generally, higher level properties are regarded as emergent. An automobile is an emergent property of its interconnected parts. That property disappears if the parts are disassembled and just placed in a heap (Chris Lucas 1997:8-9).

Osmundson and Huynh (2008:1559) in their research titled *Emergent Behavior in System of Systems* explore a variety of definitions for emergent behavior. They conclude that a “common theme of these definitions is that emergent behavior is the result of complex interactions” (2008:1559). They also conclude that “the definitions disagree, however, on where the emergent behavior is understandable and, to some degree, predictable” (2008:1559). They choose to focus their research on emergent behavior cases that can be analyzed. Their definition of emergent behavior can be summarized as the complex results of interactions between simpler elements in a system that emerges, often without the ability to predict, but potentially with the ability to analyze.

VanderBok and Van Dyke Parunak (1997:2) discuss emergent behavior in distributed control systems during their presentation at the ISA-Tech '97 conference in Anaheim, CA. They (1997:2) define emergence as when the distributed control system “...produces system behavior that is more complex than the behavior of the individual components. We call such behavior ‘emergent behavior’ because it emerges from the interactions within the overall system, often in ways not intended by the original designers.”

For our purposes we will define emergence as the resulting phenomena when bottom-up systems with a significant mass of individual agents, following low-level rules, self-organize into complex systems that adapt. The resultant phenomena or behavior of this higher sophistication is called emergence. Simplified, emergence is the resulting phenomena of self-organizing, complex, adaptive systems.

3.3. Emergence and Leadership in the Church

Emergence is the resulting phenomena of self-organizing, complex, adaptive systems. As such, the growth and development of the early nation of Israel is emergent. God brings the people to the Promised Land and sets them in place with “low-level” rules. God gives the nation rules for daily, weekly, monthly, and annual living, rules for interaction with neighboring nations and each other. He does not enforce obedience to these rules but allows the nation to choose how to follow explaining the impact of their choices. Deuteronomy 30:15-20 is an example of the setting out of these low-level rules:

See, I set before you today life and prosperity, death, and destruction. For I command you today to love the Lord your God, to walk in obedience to him, and to keep his commands, decrees, and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess. But if your heart turns away and you are not obedient, and if you are drawn away to bow down to other gods and worship them, I declare to you this day that you will certainly be destroyed. You will not live long in the land you are crossing the Jordan to enter and possess. This day I call the heavens and the earth as witnesses against you that I have set before you life and death, blessings, and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life, and he will give you many years in the land he swore to give to your fathers, Abraham, Isaac, and Jacob.

The Israelites self-organized, interacted and adapted. Higher sophistication emerged in the form of tribal arrangements and leadership structures—judges, an emergent phenomenon of leadership to deal with specific instances in the wider nation or in a specific area. The early nation of Israel follows these “low-level” rules, but higher sophistication emerges. The low-level rules were to love the Lord your God, walk in obedience to him, keep his commands, decrees, and laws (Deuteronomy 30:15-20). The priests were set in place to guide people in their obedience, understanding and observance of these laws and worship criteria. The emergence of judges is not stipulated as a means of governing the people of Israel in Deuteronomy 30. They emerged as the people settled in the land and various disputes or struggles were experienced. Sometimes the judges were called out by God for a purpose, sometimes they were already in place and then were called by God to serve. As such, the judge system of governance is an emergent phenomenon.

Likewise, the growth and development of the Early Church is emergent. Jesus institutes one “low-level” rule to direct the behavior and interactions of the individuals who are following him. His “low-level” rule is to “love each other as I have loved you” (John 15:12). After his resurrection he provides other low-level rules: “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,²⁰ and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age” (Matthew 28:19-20). Jesus does not enforce these commands, but leaves people with a choice to follow or not, to act on them or not. The early followers self-organize, interact,

and adapt. Higher sophistication emerges in the form of organized gatherings and groups, known as churches, and a variety of leadership structures (apostles, pastors, teachers, elders, deacons, shepherds, etc.).

The leadership that resulted in the Early Church is the rise of a swath of leaders fulfilling different roles and functions. In the anthology *Biblical Leadership: Theology for the Everyday Leader* (Forrest, Roden, 2017) Robert Wayne Stacey contributes a chapter on words for leadership in the New Testament. Stacey (2017:306-309) finds forty-five words in the Greek that form a basis of leadership in the New Testament. In his analysis of those words, he uses Nida and Louw's 7 semantic domains to describe the actions of the leader (2017:297-298). In the same anthology (2017), A. Boyd Luter and Nicholas Dodson (2017:342-343) describe the emergence of leadership:

Just as the "apostles" emerged as leaders from the group of Jesus' "disciples," so leaders emerged from Jesus' "disciples" in Acts, now known collectively as his "church." The following passages in Acts describe that emergence.

Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, 'It would not be right for us [i.e., the apostles] to give up preaching about God to handle financial matters (lit. "serve [diakoneo] tables"). Therefore, Brothers, select from among you seven men of good reputation, full of the Spirit and wisdom whom we can appoint to this duty (Acts 6:1-3).

The Early Church followed these "low-level" rules, and higher sophistication, leadership structures and levels emerged.

There are many similarities between the early nation of Israel, the Early Church, and Johnson's study of ant colonies, slime mold simulations, brain, city, and software development. Each involves the implementation of low-level rules. Ants and slime mold cells follow pheromone trails, neurons follow DNA coding, cities follow sidewalk and neighbor interactions, software follow coding rules, the nation of Israel follows the commandments, the Early Church follows the new commandment. Each also sees higher levels of sophistication emerge - ants create colonies, slime mold cells create clusters, cities create neighborhoods, software codes create programs, the nation of Israel created tribes with elders and judges, the Early Church created

groups and gatherings with multifaceted leaders. Each follows the same systems in their development: “a mix of negative and positive feedback, structured randomness, neighbor interactions, and decentralized control” (Johnson 2001:154). The early nation of Israel and the Early Church are both examples of emergence.

It is our tendency as human beings to seek out influencers, people who create the observed phenomena we are seeing. In fact, we find it hard to not see influencers. Johnson (2001:14) comments on this as the early challenge in observation of slime mold formations. Slime mold is a naturally occurring substance. On sunny and dry days, you might find it as a reddish orange amoeba-like mass in a forest as you are walking. If you took the time to observe it as a larger mass over time you would find that the larger mass creeps, ever so slowly, along the ground, feeding on whatever it can find. Return to the same spot on a wetter or cooler day and you will not find the slime mold at all. This isn't because it wandered off or was destroyed. The slime mold has responded to the environment around it and the available food supply. Johnson (2001:13) explains, “When the environment is less hospitable, the slime mold acts as a single organism; when the weather turns cooler and the mold enjoys a large food supply, ‘it’ becomes a ‘they.’ The slime mold oscillates between being a single creature and a swarm.”

Scientists have been able to replicate the formation in controlled tests but have been confounded for centuries about why it does this. People assumed the formation of these clusters was the result of influencers or pacemakers (Johnson 2001:14). But no one could find them. They assumed they didn't have enough data or lacked the sophistication to see the pacemakers. This continued until two scientists, Evelyn Fox Keller and Lee Segel tried an approach based on an essay written by Alan Turing on “morphogenesis.” Instead of searching for pacemakers, Keller and Segel asked themselves, “What if the community of slime mold cells were organizing themselves?” (Johnson 2001:15). This new theory led them to an amazing discovery published in a 1969 paper. Their discovery was that individual slime mold cells, “based on its own local assessment of the general conditions” (Johnson 2001:15) might form clusters or single organisms (called aggregation) “all without a pacemaker cell calling the shots” (Johnson 2001:15). As a result of this paper, “slime mold aggregation is now recognized as a classic case study in bottom-up behavior” (Johnson 2001:15) or emergence.

The same challenge early biologists faced with slime mold is the challenge faced in leadership development in the Church. People continue to look for influencers or pacemakers to grow,

change, impact, develop or change the Church. They go to conferences, seminars, and webinars to learn from successful pastors and leaders, explore business models of successful growing companies and hire consultants to teach us to be better leaders as part of this search for influencers. But what if the church is more like slime mold? What if it adapts and changes based on local interactions to general conditions rather than the influence of pacemakers? What if there is no need for pacemakers or leaders for this sort of emergent behavior? What if leadership itself is an emergent behavior? This would have significant impacts on our leadership development model. Instead of designing a leadership development model focused on developing pacemakers to shape and grow the Early Church, leadership itself would become a sign of growth and development. Instead of trying to find THE leadership model required to grow the church, leadership development would now seek to recognize and find the emergent leadership models that are succeeding in their current environment. Going further, leadership development would seek to create a “bottom-up” environment focused on the low-level rules and allowing for self-organization, interaction, and adaptation.

Top-down and bottom-up systems relate to two styles of operating in a variety of systems from biology to technology to management. The styles relate to where the direction, influence, and authority flow from and towards. Top-down systems move from the complex, higher or top of the system towards the lower, simpler, and individualized pieces. Bottom-up systems move from the individual, simpler or lower parts of the system towards the complex, higher, top of the system. As Johnson (2001:18) showed in defining emergence, problems are solved “by drawing on masses of relatively stupid elements, rather than a single, intelligent ‘executive branch’.” They are bottom-up systems, not top-down.” Through these interactions, adaptation occurs and new forms of higher sophistication, or complex systems emerge. Modern day churches tend towards top-down operations even though the Early Church was a bottom-up system. The Faith Community Church of Hopkinton needs to regain that bottom-up operational approach. It is already embedded in its DNA of church operations. It already has the low-level rules and the ability for a mass of interactions that will allow this bottom-up development. However, its current operations tend to overlay and overburden those low-level rules. As it regains the bottom-up operations it needs to reaffirm the low-level rules of the church.

Jesus tells the Church what its low-level rules are. Jesus summarizes the focus of the laws of the nation of Israel as a new commandment: “Love each other” and “Love one another” (John 13:34, 35; 15:12,17). He places himself as the barometer for the measurement of obedience to

that commandment: “as I have loved you” (John 13:34; 15:12). He leaves the beginnings of his ‘church’, a few disciples, with a commission: go into the world, make disciples, baptize them, and teach them to obey (Matthew 28:19-20). These five low-level rules: love, go, make disciples, baptize, and teach to obey guide us in our interactions. These low-level rules are our ant commands, our slime mold directions, our city streets ordinances, our DNA. We have the rules, now we need to live them out and observe the environment they create.

3.4. Creating A Bottom-Up Environment

Go to the ant, you sluggard;
consider its ways and be wise!
It has no commander,
no overseer or ruler,
yet it stores its provisions in summer
and gathers its food at harvest. (Proverbs 6:6-8)

The proverb author was clearly wise, as science, once again, demonstrates and bears witness to the wisdom of God. Considering the emergent behavior of ants and ant colonies in Deborah Gordon’s ant colonies at Stanford’s Gilbert Biological Sciences Department, Johnson (2001:77-79) shares five principles for creating a bottom-up environment:

If you’re building a system designed to learn from the ground level, a system where macro-intelligence and adaptability derive from local knowledge, there are five fundamental principles you need to follow. Gordon’s harvester ants showcase all of them at work: more is different... ignorance is useful... encourage random encounters... Look for patterns in the signs... pay attention to your neighbors.

“More is different” (Johnson 2001:77-78) is a principle related to two components of bottom-up environment creation. The first component is the requirement of a sufficient mass of individual elements interacting for the emergence of higher levels of sophistication. Few interactions do not provide sufficient data of the global needs. The second component is the requirement to observe the entire system and not just individual interactions isolated from the whole. Watching a few individual interactions alone will not give us a feel for the communal whole (Johnson, 2001:78).

“Ignorance is useful,” (Johnson 2001:78) as a principle of bottom-up environment creation, focuses on the individual elements in emergent behavior. It is better for the individual elements to be simple in design and operation rather than overly complicated. Further, it is better for the individual elements to be ignorant of the global state of the system. For example, computer chips operate in the simple language of ones and zeroes and are ignorant of the larger computer system. Likewise, ants operate with a simple language of pheromone trails, and are themselves relatively ignorant of the entire ant colony. This allows the individual elements to operate without meddling in the global system. “Having individual agents capable of directly assessing the overall state of the system can be a real liability in swarm logic” (Johnson, 2001:78).

“Encourage random encounters” (Johnson 2001:78-79) is a principle of bottom-up environment creation that releases individual interactions to explore a given space “without any predefined orders” (2001:78) These interactions are haphazard and arbitrary “but because there are so many individuals in the system, those encounters eventually allow the individuals to gauge and alter the macro state of the system itself” (2001:78-79). This allows ant colonies to find new food, slime mold to assist food supply, computers to find faster pathways and brains to determine neural pathways without direct control.

“Look for patterns in the signs” (Johnson 2001:79) is a principle of bottom-up environment creations related to awareness of emerging trends in data collected through individual interactions. For example, individual ants assess each interaction by smelling pheromones. While an individual interaction might be meaningless, dozens and dozens of interactions allow for pattern recognition. In each space an individual ant may discover a high amount of food foragers and a low amount of nest builders. As a result, this ant might change its work to adjust for the low amount of nest builders. “This knack for pattern detection allows meta-information to circulate through the colony mind: signs about signs” (Johnson, 2001:79).

“Pay attention to your neighbors” (Johnson 2001:79) is a principle of bottom-up environment creation related to pattern recognition. For random encounters to be meaningful, and for patterns to emerge, the individual elements must pay attention to each other when they encounter each other. Colonies grow and thrive over time because of these interactions. As each interaction occurs, the information is captured, evaluated, assessed and the individual adapts accordingly. The essential part of this process is noticing the interaction and responding to the learned information. “You can restate it as ‘Local information can lead to global wisdom’”

(Johnson 2001:79). Johnson (2001:84-86) uses embryo development to describe this. The human body is made up of individual cells. Each cell contains within it the DNA code for the entire body. However, cells of a specific type only read the DNA code for their type. How did each cell decide what type it would be? The answer is that they learned from their neighbors. As each cell divides, collectives emerge: the start of an arm, the wall of the heart, liver cells, gray matter of the brain, etc. “Cells self-organized into more complicated structures by learning from their neighbors...This is the secret of self-assembly: cell collectives emerge because each cell looks to its neighbors for cues about how to behave” (Johnson, 2001:84-86).

How is the first campus of the Faith Community Church of Hopkinton to create a bottom-up environment for it to continue to grow towards the vision Jesus has of it in Matthew 16:18? It begins with freeing the individual elements of the church organism, that is believers, to interact with each other and the wider environment (the world) to build sufficient data from these interactions so it might learn. It continues with doing its best to observe the global church beyond a few individual interactions. This is scalable. At a single church level, it means observing the many individual people interactions within a local church, rather than listening to the loudest interactions only. It means observing the interactions of as many of those individuals as individuals, but also of those individuals in clusters (committees, groups, ministries, and teams). For multi-site churches the observation of individuals grows to the next level to observe clusters and then campuses. For denominations, it means observing individuals, clusters, campuses, churches, and regions. For the global church, it means observing individuals, clusters, campuses, churches, regions, denominations, and global trends and statistics. It also means observing these over the span of time (years), not months or weeks. That is what it means to follow the “more is different” principle.

For the creation of these bottom-up environments, the individual requirements need to be as simple as possible. Church methodology tends to be overly complex, creating integrated systems of commitments, actions, beliefs, and outcomes. These methodologies require too much of the individual participant: attend services, join a group, serve on a team, become a member, give, find a passion, serve in your community, read your Bible, pray, practice deeper disciplines, invite your friends and more. Instead of allowing for a “stupid ant” mindset, we turn these individual participants into overloaded ants, weighed down by the complexity of our systems and unable to function. The result is an individual person who works ever harder, but achieves less and less, eventually burns out and finds themselves isolated and empty. The command to love each other

as Christ loved us is simplicity itself. We are to love each other, no more and no less. In addition, we are not left to our own devices, but are given a model to follow. While acting on that command in accordance with the model of Jesus does require significant work and creates a myriad of applications, there is no mystery in the simplicity of the command: love. The other principles provide a framework to evaluate how we are loving others as we look to our neighbors and discover patterns in the signs. The key aspect in creating these bottom-up environments is to work to be ignorant, or in other words, seek simplicity in the “low-level” rules.

The command of Jesus to go is the very essence of encouraging random encounters. Jesus never designed the church to be isolated and separate. He told the church to go. The church, as people, are made to encounter others and environments around them and to obey the low-level rule of loving each other as Jesus loved them. The more they do this, the more they will learn as they, seemingly arbitrarily and haphazardly, run into other people. As they create bottom-up environments they need to release individual people to go, and then learn from their experiences. In this way, the random encounters will create a mass of interactions that lead to patterns, if they are able to pay attention.

The final two principles, looking for patterns in the signs and paying attention to our neighbors, go together. As the bottom-up environment comes into existence, as the church, that is the people, watches the individuals interact with others and their environment, they begin to look for patterns in the interactions. They encourage individuals to pay attention to those interactions, to learn from their neighbors, to learn from and provide feedback. Johnson (2001:137-139) speaks at length about the need for positive and negative feedback in emergent systems: positive feedback propels systems forward helping them grow and develop while negative feedback keeps systems in check, providing regulation. Listening to feedback, both positive and negative, is essential to help a bottom-up environment self-organize, interact, and adapt. It takes a mass of low-level interactions and forms them into higher levels of sophistication. In other words, we see emergence. Similarly, the person who can create these bottom-up systems that self-organize, interact, and adapt is an emergent leader.

3.5. The Need for Leaders

Bottom-up systems create fear within many leaders today. The need, perhaps desire is a better word, for control by leaders has infiltrated even our definitions of leadership. Leaders bring

change. Leaders make the difference. Organizations can only grow as far as the leader grows. These statements are all generic promotional fodder of leadership development programs. They form the basis of much leadership development these days. The discovery of emergence, the study of it to the point that we now create bottom systems has led the conversation naturally towards managing, controlling, and overseeing emergence and emergent behavior. Pragmatic leadership models are one such attempt to find other "...useful models for describing incidents of exceptional leadership" (Mumford, Van Doorn 2001:281). But pragmatic leadership models don't go far enough and continue to focus on the formal leader as the central pacemaker for leadership (see p. 47). Latest research has begun to explore leadership as part of or a result of the system.

Pruteanu (2012:1) poses this as his research problem in his journal article *Mastering Emergent Behavior in Large Scale Networks*: "The research problem that we see arising is finding a means to harness the uncontrollable emergent behavior exhibited by mobile large-scale networks." In other words, they seek to gain control of the uncontrollable. Osmundson and Huynh (2008:1565) come to a similar conclusion in *Emergent Behavior in System of Systems*: "The importance of systems of systems in today's global endeavors requires that systems engineers develop methods for analyzing emergent behavior, in order to predict favorable and unfavorable consequences and in order to architect SoS (systems of systems) to better assure desired results." Burns and Griffin (2011:1) propose this as a solution in their paper *Predictability as an Emergent Behaviour*: "In this paper we illustrate the benefits that are possible if components are designed to exhibit independent random behaviour...Here we wish to explore an alternative framework in which components with more random behaviour are combined so that predictability (where it is needed) emerges."

The above views see the need for leaders to reassert themselves in areas of control. Pruteanu (2012:2) poses top-down management as a viable approach when the emergent system gets large enough:

A lot of the research initiatives for the case of distributed systems follow a bottom-up approach to explore potential benefits of various node interactions. While this is feasible for small systems, given the exponential increase of connected devices that networks of the future will be constituted of, the opposite top-down approach is emerging as a viable solution. We chose to explore this design path. Some related work presented in Section 1 is already considering the network as an ensemble that behaves coherently. This shift in

paradigm is no longer trying to obtain complex behavior of the system by programming individual devices and hope that the interaction will lead to the desired behavior. Instead, the top-down approach is considering the network as a single device (entity) that has to be programmed to perform different functionalities. Through local interaction the nodes exchange information and compute (update) the system state according to global specifications.

The focus of reasserting control is to try and manage emergence to avoid unwanted or unpredicted negative behavior and instead foster and promote wanted behavior or unwanted and unpredicted positive behavior. The above views look at only one approach—regain top-down control. There are other strategies to explore that may be more beneficial.

VanderBok and Van Dyke Parunak (1997:6) provide more comprehensive and alternate solutions to managing undesirable emergent behavior. They discuss a variety of strategies for dealing with undesirable behavior that emerges in distributed control systems. Their approaches help us in emergent work in other areas.

3.5.1. Top-down Approaches

3.5.1.1. Conquer and Destroy

VanderBok and Van Dyke Parunak (1997:6) first approach is to destroy the very system generating the emergent phenomena. In other words, get rid of the bottom-up system. “The most direct approach is to eliminate the nonlinearity in the system that generates this behavior. Usually, this approach is not feasible” (1997:6). This would be a conquer and destroy approach.

3.5.1.2. Recentralization

Another approach of VanderBok and Van Dyke Parunak (1997:6), which they call a classical approach, is “to lock all the details of the plant’s operation under a centralized control algorithm.” In other words, regain top-down control. This approach is costly and economically not viable for most companies as the benefits of decentralized systems far outweigh the centralized control benefit (1997:6). In fact, Burns and Griffin (2011:1) openly state that “unfortunately this approach of obtaining predictability as an emergent property of the code’s

execution cannot be delivered by today's hard way.” So, the classical approach is less beneficial, more costly, and may not even be possible with existing hardware in some markets.

3.5.1.3. Bureaucracy

A third, also classical approach, of VanderBok and Van Dyke Parunak (1997:6) “is to damp out any variation in the system by limiting performance well below the optimal level.” The struggle with this approach is the gains in control create significant losses in efficiency of the system. Decisions, actions, and executions are much slower, causing the system managed in this way to be less competitive in industry markets (1997:6). This is what most bureaucracy’s face.

3.5.1.4. Shepherding

A fourth and final approach of VanderBok and Van Dyke Parunak (1997:6) is to empower local agents with rules to “monitor their environment and take local action to damp undesirable forms of emergent behavior.” VanderBok and Van Dyke Parunak (1997:6-7) provide examples of this “inter-agent coordination” but end with this requirement: “Agent-based control schemes require careful tuning to ensure that they alleviate the undesirable emergent behavior and do not cause other problems of their own.” This approach provides mechanisms for agents within the system to shepherd each other and the system.

3.5.2. Emergent Leadership

Unlike what might be assumed, emergent systems require leadership. However, leadership is not imposed from the outside. Instead, it emerges from within as a higher level of sophistication in the system. When agents within the system can oversee and manage away from undesirable behavior patterns towards desirable behavior patterns, the system adapts further and grows stronger. This is leadership of the system, or what Lichtenstein and Plowman (2009:618) call “leadership of emergence”. They (2009:628) describe the challenge of emergent leadership of the future: “Top managers help in the emergence of new ideas, projects, and ventures – we simply do not yet know the right role and degree of influence that formal leaders do and perhaps should have in enacting a leadership of emergence.”

It seems counter-intuitive to talk about emergent leaders overseeing bottom-up systems. That is only true if we think of leaders as those who control and dictate behavior, in other words, operating from a top-down position. However, emergent leaders do not control or dictate, they do not operate top-down. Rather, they observe, interact, and participate as individuals, but also have a global view. They do not try to control outcomes, but search for the outcomes that are successful. They witness the outcomes because they are unforeseen and unexpected. This is the essence of emergence as described by Hubert Belle (2014:1) when quoting Chris Lucas' definition of emergence: "The appearance of a property or feature not previously observed as a functional characteristic of the system." It is at the core of Senge, Hamilton and Kania's paper titled *The Dawn of System Leadership* (2015). They (2015:30) describe system leaders as those who "...work to create the space where people living with the problem can come together to tell the truth, think more deeply about what is really happening, explore options beyond popular thinking, and search for higher leverage changes through progressive cycles of action and reflection and learning over time...system leaders cultivate the conditions wherein collective wisdom emerges over time through the ripening process that gradually brings about new ways of thinking, acting, and being."

If top-down is our only definition of leadership, then we would be right to ask, "Is there really a need for leaders in emergent systems?" If the church is emergent, then do we need leaders at all? However, if we view leaders as the consolidators of these interactions, the retainers of our feedback loops, the receptors of our patterns, and the witnesses of our adaptations, then they become important. They remind us of the low-level rules, they pass on the information and patterns, they become parts of the system, catalytic parts at times. Adherence to the low-level rules is critical for the bottom-up environment to come into existence, to self-organize, interact, and adapt. Johnson (2001:181) elaborates:

This emphasis on rules might seem like the antithesis of the open-ended, organic systems we've examined over the preceding chapters, but nothing could be further from the truth. Emergent systems too are rule governed systems: the capacity for learning and growth and experimentation derives from their adherence to low-level rules...emergent behaviors, like games, are all about living within the boundaries defined by rules, but also using a space to create something greater than the sum of its parts.

Business models have attempted to implement these types of environments and this type of leadership. Johnson (2001:223-224) talks about the changing role of leadership within this work:

A number of companies, concentrated mostly in the high-tech industry, have experimented with neural-net-like organizational structures, breaking up the traditional system of insular and hierarchical departments and building a more cellular, distributed network of small units usually about a dozen people in size. Units can assemble into larger clusters if they need to, and those clusters have the power to set their own objectives. The role of traditional senior management grows less important in these models - less concerned with establishing a direction for the company, and more involved with encouraging the clusters that generate the best ideas... there's even a management theory journal devoted to these developing models. It is called, appropriately enough, *Emergence*.

As Johnson highlights, the traditional leader model grows less important in previously held leadership virtues: vision casting, goal setting, etc. Instead, they become very important in new leadership virtues: awareness, feedback, encouragement, and adaptation. Leaders are still needed, but their role has changed. Lichtenstein and Plowman (2009:618) describe this change in focus as they present the leadership of emergence:

We base our framework on complexity science, which provides new methodological and conceptual tools for explaining how complex adaptive systems like organizations emerge and evolve (Anderson, 1999). In particular, Complex Adaptive Systems Theory – CAST is a framework for explaining the emergence of system-level order that arises through the interactions of the system’s interdependent components (agents). The CAST view suggests that rather than being “in” someone, leadership – understood as the capacity to influence others – can be enacted within every interaction between members. In this sense, complexity’s focus for leadership is literally the space between individuals. (Lichtenstein and Uhl-Bien et al. 2007:5), a kind of “meso” unit of analysis that reflects the network of interactions between formal levels. The CAST view thus presents leadership as more than “coaching” or “service,” each of which still assume that a person is doing the leading. Instead it is the system as a whole that instantiates emergence. Emergence in this sense occurs through the interactions across a group of agents – individual members and managers, networks, and organizations – rather than only through the behaviors of a formal manager.

For the church, the vision is the same: it is the command and work of Jesus, “I will build my church” (Matthew 16:18). Our work and rules are clear: “love each other,” “go, make

disciples...baptize...teach to obey” (Matthew 28:19-20). Leaders in the church are an emergent phenomenon sent to witness the work of the individual interactions and encourage those clusters (individuals, groups, campuses, and churches) generating the best ideas.

3.6. Principles of Leadership

There are several leadership principles we can transfer to our leadership development concept. Some of these principles may be like principles we've already discovered, but emergence and emergent leadership provide a deeper and more comprehensive context for them. The principles of leadership discovered are as follows: obedience, empowerment, promotion, awareness, feedback, observation, and encouragement.

3.6.1. Obedience

Obedience is the principle related to the activity of individual elements in emergent behavior that follow low-level rules for given environments. For ants, slime mold cells or brain neurons each individual element follows or obeys low-level rules. If emergent leadership concepts are to be applied to leadership development it begins with each individual element, including the leader, obeying the low-level rules. For church leaders, or all people who are believers, this means loving each other as Jesus has loved them going into the world, making disciples, baptizing them, and teaching them. Before an attempt is made to build a leadership development system, it is necessary to have as many interactions as possible of individual elements following the low-level rules. As this happens exponentially, higher sophistication will emerge and with that, leaders will emerge too.

3.6.2. Empowerment

Critical to the success of emergent behavior is the empowerment of individual elements to have autonomy. In fact, emergent research reveals that there is no need for pacemakers (that is leaders) to determine the behavior or the interactions between these individual elements. Instead, individual elements are released to interact with each other and the system to develop on its own. For brand new bottom-up systems this can be a cultural value, rather than a management action, implemented from the beginning to guide the system. When the system is being built from the ground up, empowerment becomes how it is done. For systems and organizations that are trying

to transition to a bottom-up environment, empowerment becomes a required action of all leaders who press autonomy down to the lowest level of interaction they can. This will be a very hard principle to put into place in organizations or systems that have been top-down systems. It requires each leader at the top of their respective domains to relinquish control, surrender results and hand over decision making to these individual elements. It will feel like a loss, and dangerous, for a time. However, if there is sufficient tenacity, and courage to face the long road towards transition, greater results will emerge.

3.6.3. Promotion

As part of empowerment, the strength of the system and each individual element, including leaders, depends on everyone's ability to promote local, individual interactions. Consider the building bottom-up systems concept of “more is different.” The more interactions between individual elements that can occur the sooner higher sophistication emerges. This requires a system where we hold individual interaction as a priority and promote it constantly. Promotion of individual elements goes beyond mere communication or vision casting of this principle. It is a principle of behavior where the system itself, the individuals within it and any leaders, create environments, programs and activities that rely on and require individual interactions. Like empowerment, promotion of individual interaction can be a value for new bottom-up systems. In the same way, promotion of individual interactions needs to be a required action for top-down systems that want to transition to bottom-up environments.

3.6.4. Awareness

In addition to the principle of promoting individual interactions, the “more is different” concept applies to the principle of leadership called awareness. Not only is there a need to have a sufficient mass of individual interactions, but there is also a need to have an awareness of the entire system as advocated by emergent theory (Osmundson and Huynh 2008:1565; Burns and Griffin 2011:1; Johnson (2001:181, 223-224). Leaders will need to develop awareness of the entire system within which they are working. This requires continual education in the selected field. For leaders in the church this brings a new perspective or purpose to reading, education, conferences, consulting, and ongoing education. Instead of reading books, attending conferences, hiring coaches, or taking courses to learn new tactics for church growth, or better ways to develop transformational skills, ongoing education of this type is to learn more about the

environment and development of the Church. Awareness here means developing an understanding of the emerging patterns and successful clusters that make up the organism known as the Church. Awareness puts “more is different” and “look for patterns in the signs” together Johnson (2001:79, 223-224). This will impact the type of conferences, books, courses, or coaches the leader will engage with in their development of awareness.

3.6.5. Observation

While awareness relates to the specific work of ongoing education, observation is the principle related to distilling the information in observing the specific patterns that emerge. Observation is the ability to recognize patterns and determine which patterns are successful, or will be, and which ones are not, or won't be. Success in the observation principle requires the ability to distill large amounts of information, evaluate them, discover successful patterns, and implement them in new areas. Depending on the psychological makeup of the leader, this skill may require periods of silence, solitude, prayer, and reflection. It may also require teamwork, discussion, large group, small group, and one-on-one interactions. Regardless of the way this skill is actualized, the leader who would be successful in bottom-up systems will need to implement the principle of observation.

3.6.6. Feedback

Critical to the success of bottom-up systems is the role of feedback. A successful leader in a bottom-up system will develop a variety of feedback loops, both positive and negative Johnson (2001:137-139). They will pay special attention to negative feedback loops as these prevent bottom-up systems from becoming burdensome or harmful (Johnson 2001:138). This principle is less of a commitment to a specific way of gaining feedback and more an attempt to advocate for a leadership approach that seeks out feedback, even demands it. Feedback leads to learning about the system (Johnson 2001:139). Feedback gives information to the leader about the type and quantity of individual interactions (Johnson 2001:140). Feedback gives insight into pattern recognition, helping the leader overcome blind spots and biases (Stone, Heen 2014:77-97). Feedback discovers successes that may not be initially observed or intentionally disregarded (Stone, Heen 2014:234-241). Feedback is about learning and growth, not accountability and control (Stone, Heen 2014:5-6). Feedback is critical to the success of a bottom-up system

(Johnson 2001:139), and this research asserts it is essential to the success of a leader within a church.

3.6.7. Encouragement

The final principle that has emerged is the principle of encouraging successes. As a leader follows low-level rules, empowers individual autonomy, promotes individual interactions, grows in awareness, develops observation, and seeks out feedback to determine successful patterns, they can fail in this final step if they try to force the discovered successes onto the rest of the system. Instead, the leader engages in the hard work of encouraging the system, the clusters, and individual elements, to adapt to the successful patterns and to continue to thrive. Consider for a moment the slime mold simulation. During periods of abundant food and favorable conditions, the slime mold exists as individual cells, each leveraging the conditions for their own benefit and the development of the species. But during sparse food and inhospitable environments, the slime mold forms a single organism, clustered together, slowly creeping along a trail of available nutrients. If a leader attempts to force the slime mold to stay in its cell formation during the dangerous times, the individual cells would die, and the species would be endangered. Similarly, if a leader attempts to force the single organism to just grow bigger and bigger during favorable conditions, the single organism would be limited in its reach. Rather, the individual elements, with local knowledge adapt and thrive accordingly. Leaders in bottom-up systems can be dangerous if they try to regain control and force a pattern on to an emergent swarm. Instead, this principle highlights the need for leaders to encourage the adaptation of successful patterns while simultaneously continuing to learn from the other principles to avoid catastrophic results. Encouragement may take many forms, for example, data-sharing; pattern sharing; further empowerment and increased feedback. It can also take the form of providing information about existing options and their results in other parts of the system.

3.7. Conclusion

Emergent theory has advanced and developed to the stage where people are creating self-organizing systems. They were previously recognized in the development of ant colonies, slime mold simulations, brain mapping and city development. People have now gone further to creating self-organizing systems such as video games, social media, music, and art. In this examination of self-organizing systems and emergent theory, many similarities between the start

and growth of the Church and emergent systems have been discovered. Like self-organizing systems, the Church consists of billions of individual elements, that is individual believers, who follow low-level rules as they interact with each other. Over the millennia, these interactions have led to higher levels of sophistication as the Church has adapted. In fact, the plethora of leadership models within the early nation of Israel and the Early Church reveal themselves to be emergent phenomena.

In this study of emergent theory, transferable principles for the leadership development program of the Faith Community Church of Hopkinton have been discerned. These principles guide in the creation of a new bottom-up system for a new church campus and/or transitioning an existing top-down system into a bottom-up system. Emergent theory provides a road map to follow in guiding the existing Church, or individual churches into the next millennia. Leaders, who are themselves individual elements called to obey the low-level rules of loving each other, going into the world, making disciples, baptizing them, and teaching them to obey, can leverage these seven principles for successful growth of the Church. These principles are obedience, empowerment, promotion, awareness, feedback, observation, and encouragement.

The framework is beginning to form into a strong skeleton. The next chapter turns to the final archetype based on the biblical map of Deborah and Paul, the archetype of collaborative leadership.

4. Christian Lay Leadership Theory and Practices

4.1. Introduction

Paul and Deborah reveal an emergent, collaborative archetype for leadership development for the Faith Community Church of Hopkinton. This chapter will explore the collaborative archetype in the context of Christian lay leadership, focusing on what Christian lay leadership is and the feasibility of various Christian lay leadership collaborative models. Principles and practices that derive from this will be incorporated into the leadership development program for the first campus of the Faith Community Church of Hopkinton.

This section explores the concept of leadership in general and defines leadership more clearly for the emerging new environment based on current leadership theory. In addition, there is an exploration of Christian lay leadership, and followed by a reflection on the feasibility of a variety of lay leadership models, using collaboration as a framework for evaluation. Finally, the current expression of Christian lay leadership at the Faith Community Church of Hopkinton is explored.

4.2. What Is Leadership?

Initially leadership was viewed as a study of the individual known as the leader, and early leadership definitions focused on the individual. Hemphill's (1949:96) definition of leadership as "the behavior of an individual while he is directing group activities" forms what Harrison (2018:17) calls the "Great Man Theory of leadership." Leadership was believed to be an elite role reserved for the specially gifted only, most typically male. This theory was heavily based on the Carlyle approach from 1866 where great men of history were studied.

Leadership began to develop and focus on the skills and traits of the individual leader, especially exploring how leaders can hone those skills to be better in their select roles. Leadership skills of vision casting, delegation, decision making, and exercising authority were all part of those skill sets. This can be seen in the rise of new definitions of leadership. Bennis (1959:295) defined leadership as "the process by which an agent induces a subordinate to behave in a desired manner," a definition that stands in stark contrast to that of Richards and Engle (1986:206) who defined leadership in the Adams edited work *Transforming Leadership: From Vision to Results* as "articulating visions, embodying values, and creating the environment within which things can be

accomplished.” This led to new theories on leadership, which Harrison (2018:21-29) describes as trait, skill, behavioral and contingency systems that focus on the skills of the leader.

As leadership evolved, the role and impact of the follower on the leader not only moved sharply into focus, but was also explored so as to measure the influence of followers on leadership practices. New leadership concepts such as 360° leadership emerged together with the rise of human resources, and the value of teamwork in leadership circles. Skills like vision casting, conflict resolution, affirmation and empowerment emerged into the spotlight for leadership skills. Leadership definitions evolved as well. Clark and Clark’s (1996:25) definition stating that “leadership is an activity or set of activities, observable to others, that occurs in a group, organization, or institution, and which involves a leader and followers who willingly subscribe to common purposes and work together to achieve them” shows this evolution. When definitions use words and phrases such as “observable to others” and “leaders and followers,” the experience of the follower in the leadership relationship is brought into higher focus. Harrison (2018:34-50) describes these new theories as implicit leadership, leader-member exchange, servant leadership, charismatic, transactional, and transformational leadership theories.

Leadership continued to evolve as the relationship between the leader and the follower came into focus, with leadership growing from being about the work of the leader and the influence of the follower to being a broader examination of the leader, the follower, and their relationship. Leadership began to be viewed as a process or intersection of these three components. Barker’s (2001:491) definition of leadership as “a process of transformative change where the ethics of individuals are integrated into the mores of a community as a means of evolutionary social development” and Lussier and Achua’s (2001:5) definition of leadership as “the influencing process of leaders and followers to achieve organizational objectives through change” show this development. These new definitions capture what Harrison (2018:51-65) calls the emerging paradigms of leadership - the distributed, authentic, and entrepreneurial leadership theories.

Leadership has advanced once again in the last three to five years. The global COVID-19 pandemic significantly impacted the world. The pandemic caused a seismic shift in human operations, and that change has been felt in the realms of leadership. That adjustment was already occurring with the studies of emergence and bottom-up systems, but the global pandemic hastened this advancement into more facets of life around the world.

This research advocates for leadership to be an intersection of four components: the leader, the followers, their relationship, and the broader environment around them. Environment here is not specific to climate or biological definitions but refers to a more general description of the various forces at work around people. As Slater (2016:4) describes: “People are living in liminal spaces of all kinds, and consequently social, political, religious, and cultural hierarchies are often reversed or temporarily dissolved; the continuity of tradition is uncertain, and future outcomes, that were taken for granted, are thrown into doubt...it is these circumstances that call for liminal leadership, because it has to serve or minister to people that also live in and function in liminal conditions.” This is an apt description of the advancement of leadership and the impact of the environment: the spaces known and unknown, expected, and unexpected, and the movement between them, that we are now aware of, impact leadership too.

Leadership in our new world is not just about the individual, or the people following the individual; it is larger than the relationship between them and includes the spaces around them. For example, with the impact of a global pandemic, all manner of spaces were touched and therefore people in all areas were affected. The pandemic not only changed international travel and political boundaries, but it also radically influenced business, entertainment, social, government, education, health care and non-profit spaces.

In addition, the work and study on emergence discussed earlier (chapter 3) shows how the environment can shape organizations and communities (see p.62). This in turn molds leadership as well. To design the leadership development program for the first campus of the Faith Community Church of Hopkinton, a leadership paradigm must take into consideration the advances in leadership and the training must prepare people to lead in this new environment. For this reason, the leadership development paradigm must include all four components of leadership: the leader, the followers, their relationship, the environment around them.

To date there is no universally accepted definition of leadership. While this is not an issue, to develop a leadership development program for the Faith Community Church of Hopkinton there must be agreement about leadership as a concept. There is a natural conflict between the theories Harrison details if people or groups operate with different paradigms. For example, if leadership is assumed by one group to be the unique experience of great men, while it is assumed by another group to be the integration of individual ethics and group mores across gender boundaries, there will be conflict. In a local church setting this can lead to the inability of the

church to move forward with any sort of leadership development. Beyond the avoidance of conflict, a common definition allows for greater understanding of the leadership development system and plan.

Leadership is an integration of four components: the leader, the followers, their relationship, and the environment around them. Simon Western (2019:36) provides a new definition that accounts for all four components and defines leadership as a “psychosocial influencing dynamic.” This is a good definition that captures all four components, but it is academic in nature and hard to grasp in a church setting. When members and staff of the Faith Community Church of Hopkinton were presented with this definition, they responded with interest but felt lost in an abstract bubble of thinking. Western’s definition needs consideration to make it more accessible for the people of the Faith Community Church of Hopkinton. The definition needs to be defined in simpler terms for a nonacademic reader to grasp the recent developments in leadership.

Therefore, using Western’s definition as a guide, the Faith Community Church of Hopkinton defines leadership as the dynamic art of influence between an individual, others and the world around them. This new focused definition from the Faith Community Church of Hopkinton helps provide a foundation for leadership development by making leadership a clearer and more easily understood concept. It comprises two components. The first component is the dynamic art of influence, which is the specific **act of leadership**, and the second component is **individual, others, and the world around you**, which are the **arenas of leadership**.

4.2.1. The Act of Leadership: Dynamic

Defining leadership as dynamic accounts for the constantly changing nature of leadership in the new normal. The speed of advancement and adaptation within several spheres in our society today (e.g., technology, social media, politics, science) means that situations are constantly changing. In addition, the very act of engaging in influence causes change to the system. For this reason, leadership needs to be dynamic. Influence needs to adapt as the situation changes. What succeeded or failed in the past may or may not work now. The danger is not whether they worked or failed before, but in the assumption that what happened before will happen again. Influence requires constant evaluation as the leader seeks to assess how to better leverage influence for a desired outcome. This means dynamism in practice. Dynamism describes the attitude to be flexible, creative, and risky. It also recognizes the need to stay the course or remain

committed as a true outcome of assessment and evaluation. Dynamism recognizes the ever-changing nature of the environment, others and the leader and the reality that influence, itself, changes.

4.2.2. The Act of Leadership: Art

Defining leadership as the dynamic art of influence encompasses two important components of influence. Firstly, it is a skill that can be learned and trained. Influence is not a special ability gifted to a few. It is a skill accessible to everyone. However, just as there are people specially gifted at skills such as painting or running, there are those who are specially gifted at influence. In other words, everyone can develop the skill of influence, but there are some who are naturally good at it. Consider for a moment the current trend of painting nights where a group will all go to a special store and in one evening each paints a copy of the same painting. Each painting comes out different according to the skill of the painter, but often they are copying a painting of a master artist who displayed skill to such an extent that it became art. This is what is meant by the dynamic art of influence. Leaders can work at improving their skill of influence and some, through sheer effort, will become very good, even great at influence. At the same time, and without any inference of value, some are gifted with the ability to influence so naturally that what they do is seen as artful.

A simple example in leadership influence will describe this concept of art. When Dr. Martin Luther King Jr. gave his “I Have a Dream” speech on August 28, 1963, he delivered a speech of such profound influence that it impacted a generation, and generations to come, with the art of influence. From message crafting, with evocative imagery and a rhythm of syllables that created powerful influence on their own, to message delivery, where, with pitch, pace, and volume, he stirs listeners still to this day. Each year, on Martin Luther King Day in the USA, that same speech is read. It still creates a level of deep influence, such is the power of words, and although the person who reads the speech is still influential, the recitation remains pale in comparison to the master art delivery of August 28, 1963.

Leaders today seek to work at their skill of influence till they grow into master artists, each according to the skill they have. This agrees with what Paul writes in Romans 9 when he talks about the gift of leadership. “We have different gifts, according to the grace given to each of us...if it is to lead, do it diligently” (Romans 12:6, 8).

4.2.3. The Act of Leadership: Influence

Merriam Webster (2021) defines influence as “the power to change or affect someone or something; the power to cause changes without directly forcing them to happen” (Merriam Webster 2021). Influence is the critical action in leadership according to Western (2019:36) who describes influence as the ability that “signifies specific agency, which is to influence others. Influencing is a wide-ranging term and leadership draws on a vast array of resources, from personality to the coercive power to influence others.”

Influence captures all manner of expressions of leadership. It is the core action of leadership. Influence is not mono-directional: it is multi-directional. As Merriam Webster aptly defines influence as the power to change or cause change. It is not solely the work of the leader but extends beyond the leader to other arenas. Leadership theory teaches that a leader influences. It also shows that followers can influence as well. Emergent leadership and other new leadership theories show that the environment and the world around a person influences too. This is where these newer leadership theories differ from Western’s concept of influence. It is more than the specific agency to influence others, but includes the leaders influencing themselves, the leaders being influenced by others and the environment influencing both leaders and others.

While influence is the act of leadership; dynamic and art describe that act more specifically. Influence occurs in the three arenas that are held in the leadership definition. Those arenas are the individual (typically the leader), others (often followers and their relationship with the leader), and the world around them (which includes culture, context and wider spheres beyond the individual, others, or their relationship).

Influence operates in these arenas in three ways: it works inwards on the individual, group, or world (disciplining influence); it flows outwards from the individual, group, or world (directing influence) and it evaluates influence flowing towards the individual, group, or world (discerning influence). Each of these types of influence will be explored in the relevant arenas.

4.2.4. The Arenas of Leadership: The Individual

The first arena of leadership influence is the individual. This arena captures the psychological construct of Western’s (2019:36) definition. Every individual has influence, and they can advance

that ability by developing influence in the three ways: the influence of the individual over themselves (disciplining influence), the influence of the individual over others (directing influence) and the influence of individuals over influence exerted over them beyond their own influence (discerning influence).

4.2.4.1. Leadership as Disciplining Influence of the Individual

Disciplining Influence is the influence exerted by individuals over themselves, typically for improvement. Influence over themselves is the work of influence capturing all aspects of self-leadership. This includes personal rhythms, rituals, boundary setting, self-care, learning and development amongst others. Leadership requires the individual to follow a regimen of influence over themselves. This requires discipline. Research reveals a variety of strict codes of living or disciplines to follow. These disciplines include spiritual, psychological, emotional, and physical disciplines. Ruth Haley Barton (2008:117-121) describes the need for disciplines as a way to address the addiction to rushing that forms part of our current lives which she titles: “Bondage to Busyness.” Her (2008:122-127) antidote to this is a description of a series of rhythms between work and rest, engagement and retreat, stillness and action, self-knowledge, and self-examination. This accurately describes what is meant by disciplining influence. As Haley Barton (2008:127) describes: “It is impossible to overstate how dangerous we can become as leaders if we are not routinely inviting God to search us and know us and lead us.” Hudson (1998:187-188) explains the same concept of disciplining influence: “Unless our intentions to become followers of the Way are supported by the crafting and practice of an appropriate pattern of life, we will fail in our endeavours to be Jesus’ disciples...we must craft an overall way of living that brings our bodies in line with what our spirits intend. Crafting such a life involves...adopting a suitable training regimen that will shape our entire personalities.” Foster (1998:6-7) provides clarity on this work of disciplining influence in his seminal work *Celebration of Discipline: The Path to Spiritual Growth*: “Inner righteousness is a gift from God to be graciously received...God has given us the Disciplines of the spiritual life as a means of receiving his grace.” This concept of disciplining influence is repeated abundantly by other authors in works describing the need for individuals to engage in influence over themselves through the enactment of a range of disciplines, rhythms, and practices.

It is beyond the scope of this research to detail all types of disciplines, but a brief description of each area will help gain understanding of disciplining influence. Spiritual discipline covers those

religious disciplines over the individual. These disciplines include prayer, sacred text study, sacred practices such as silence, meditation, solitude, or self-limitation (e.g., giving, service, or living a restricted lifestyle). Foster (1998:13, 77) breaks these disciplines into two components, the inward disciplines, and the outward disciplines. Haley Barton (2008:115) describes spiritual disciplines as spiritual rhythms. Hagberg and Guelich (2005:6-7) depict the spiritual discipline component as a journey of faith broken into six stages. Within the Faith Community Church of Hopkinton these are exhibited by following recommended practices of prayer, Bible study, joining a small group, serving on a ministry team, giving, and following deeper spiritual practices such as silence, solitude, submission, and simplicity.

Psychological discipline engages modern psychological practices including cognitive behavioral, biological, dialectic behavioral, and aversion therapy techniques. Schacter, Gilbert and Wegner (2009:537-580) introduce these concepts in their book titled *Psychology*. Valsiner (2017:41-47) explores ways to assess psychological methods and create new ways to practice these disciplines. The actual practice of psychological discipline varies from individual to individual but at their core, each discipline is designed to provide the individual with mechanisms to regulate mental and psychological health. Disciplines include techniques such as affirmation lists, mantras, and prayers. Often, the psychological disciplines are combined with spiritual disciplines. Within the Faith Community Church of Hopkinton these are offered and promoted through the Care Ministry programs. A strategy of care extends from the individual to their family, friends, specialized care within the church and advanced care outside the church.

Emotional discipline relates to the regulation of emotions for emotional health. Goleman (1995:xv) explores the necessity of emotional regulation as a predictor of growth and success: “While our emotional intelligence determines our potential for learning the fundamentals of self-mastery and the like, our emotional competence shows how much of that potential we have mastered in ways that translate into on-the-job capabilities.” For individuals, Goleman (1995:43) further develops emotional discipline into three categories: “1. Knowing one’s emotions. Self-awareness - recognizing a feeling as it happens...2. Managing emotions. Handling feelings so they are appropriate...3. Motivating oneself...marshaling emotions in the service of a goal is essential for paying attention, for self-motivation and mastery, and for creativity.” David (2016:5) explores the further development of emotional discipline in *Emotional Agility: Get Unstuck, Embrace Change, and Thrive in Work and Life*: “A growing body of research shows that emotional rigidity - getting hooked by thoughts, feelings and behaviors that don’t serve us - is associated

with a range of psychological ills, including depression and anxiety. Meanwhile, emotional agility - being flexible with your thoughts and feelings so that you can respond optimally to everyday situations - is key to well-being and success.” Scazzero (2017:19) integrates emotional discipline as core to the maturation of a believer in his book *Emotionally Healthy Spirituality*: “Emotional health and spiritual maturity are inseparable. It is not possible to be spiritually mature while remaining emotionally immature.” Learning and growing in healthy emotional expressions includes all avenues of emotional intelligence. The ability to identify and manage the individual’s own emotions and the impact of others’ emotions on them is part of this discipline. Emotionally healthy leaders have strong emotional disciplines. They can accurately identify their own emotions, understand the impact of their emotions on others and employ healthy ways to express those emotions or resolve conflict because of inappropriate expressions. They go further by learning how to identify others’ emotions (or how to ask others to share their emotions) and providing avenues for healthy expression of those emotions within the community or group assembled. At the Faith Community Church of Hopkinton, all staff, group leaders, and ministry leaders are trained in rudimentary emotional intelligence. This is an area where more can be done to provide individuals with improving emotional disciplines.

Physical discipline engages those disciplines that impact the body. Physiological and physical disciplines include practices such as healthy eating, exercise, and rest. Leaders developing their influence learn the establishment of healthy boundaries and the skill of prioritizing physical disciplines into a system that benefits them best.

In her book *Invitation to Solitude and Silence: Experiencing God's Transforming Presence*, Haley Barton (2004:64) dedicates a chapter to the impact of rest on the body, describing the benefit of physical discipline: “We don’t always think of caring for the body as a part of our spiritual practice, but the story of Elijah confirms that many times this is where it all begins... You may believe that the spiritual journey takes place in a realm completely separate from the body. But the truth is that the spiritual journey is taken in a physical body, and there is a very real connection between caring for our body and deepening our relationship with God.” If a person’s spiritual relationship is impacted by their physical bodies, then so is their leadership, as leadership has a spiritual and physical dimension. Haley Barton (2008:103-104) makes this connection to leadership in *Strengthening the Soul of Your Leadership: Seeking God in the Crucible of Ministry*: “Sometimes a leader has been going so fast for so long that they don’t know how close to their limits they are.” She (2008:104-105) goes on to describe an array of symptoms of depletion in

leaders, one of which relates specifically to physical discipline: “Not able to attend to human needs. We don’t have time to take care of basic human needs such as exercise, eating right, sleeping enough, going to the doctor, having that minor (or major) surgery we need.” Since a leader as a person is finite, Haley Barton (2008:107) encourages the leader to accept the reality of their limits, including physical limits: “There are physical limits of time and space, strength and energy.”

Scazzero (2017:139-141) agrees as he argues that the world in which we live is creating a blizzard of busyness, pushing people beyond their limits. People are overscheduled, over-productive to the point of being counter-productive, exhausted, guilty, disoriented and confused. Amid this blizzard Scazzero (2017:140-141) offers a solution: “God is offering us a rope to keep us from getting lost. This rope consistently leads us back to him, to a place that is centered and rooted. This rope can be found in two ancient disciplines going back thousands of years - the Daily Office and Sabbath.” In Scazzero’s (2017:150-160) description of Sabbath he talks about a 24-hour period each week where the person stops their normal work and chooses to rest, practicing activities that bring delight and spending time in contemplation. In the section on stopping, Scazzero (2017:154) uses the same terms as Haley Barton: “On Sabbath I embrace my limits.” And in the section on rest, Scazzero (2017:156) describes physical activities as part of his Sabbath rest: “I purposely engage in ideas and people that get my mind off even the thought of work! That includes napping, working out, going for long walks, reading a novel, watching a good movie, going out for dinner.” Physical discipline relates to the role of the leader utilizing disciplining influence on their bodies.

At the Faith Community Church of Hopkinton physical discipline is encouraged and taught through promoting honoring the Sabbath as a daily, weekly, monthly, and yearly discipline. People are encouraged to find places of rest throughout their day, eat healthily, sleep well, and create space in their service and work schedules. Weekly, people are supported in protecting a Sabbath day of rest that supports their work week. For many this is Sunday, but for staff who often work on Sundays, other days of the week are opened for Sabbath rest. Monthly, staff are encouraged to engage in rhythms of Sabbath through observance of state and federal holidays, compensation time for staff who work longer on certain projects and a carefully coordinated calendar that limits over-commitment to church work at the expense of personal and family time. For volunteers, time and energy are taken to discern over-commitment of families and volunteers. Meetings are scheduled to minimize the impact on volunteers’ personal days of rest

and events are spaced out to avoid overcrowding or over-committing volunteers in endless programming. Yearly, staff are offered generous vacation and sick time off as well as compensation time when needed. Volunteers are cared for by staff and guided to follow similar healthy boundaries of rest and recuperation as is needed.

4.2.4.2. Leadership as Directing Influence of the Individual

Directing influence is what is commonly viewed as typical leadership: the ability to direct others towards a common goal or objective. As individuals grow in their influence ability, they will make use of the “vast array of resources” (Western 2019:36) on which leadership draws. This influence, however, is only one component of influence: the focus on influence towards others.

Many leadership works describe directing leadership as the focus of leadership work. For example, this is a core part of Lussier and Achua’s leadership work. Lussier and Achua(2016:5) define leadership as “the influencing process between leaders and followers to achieve organizational objectives through change.” They devote an entire chapter to the work of how leaders influence others at the individual level, highlighting the role of power in influence. Lussier and Achua (2016:145) suggest leaders “begin with power because if you want to make a difference, you need to have power.” As they (2016:146) describe this type of influence, they describe a range of uses of power based on position and personal power. Using this power concept, they describe a range of power and influence tactics. On a spectrum from position power to personal power, Lussier and Achua (2016:147) list seven types of power and associated influence tactics:

- Legitimate power leading to legitimization, consultation, rational persuasion, and ingratiation influencing tactics
- Reward power using exchange influence tactics
- Coercive power using pressure influence tactics
- Connection power using coalition influence tactics
- Information power using rational persuasion and inspirational appeal influence tactics
- Expert power using rational persuasion influence tactics
- Referent power using personal appeal and inspirational appeal influence tactics

Lussier and Achua (2016:152-170) describe the further impacts of power in its connection to organizational politics and the political behavior of networking, reciprocity, and coalitions. This would describe in part what this research calls collaborative leadership.

This is just one example of directing influence and it is an important part of leadership. Individuals who want to grow in leadership need to become proficient in directing influence. As Harrison (2018:80) states: “With the emphasis on leadership skills in today’s world, it has become paramount that all individuals who aspire to be leaders must know how to develop the required skill set.” Harrison (2018:80-95) goes on to describe a range of skills including technical, human, conceptual, and business skills. In each skill set Harrison dives deeper into specifics. For example, in the conceptual skill section, Harrison (2016:88) describes analytical, idea generation, problem-solving, envisioning, strategic planning and decision-making skills as all part of the conceptual skill set, while the human skills, or interpersonal skill set includes empathy, communication, listening, motivating, team building, people management, people development and self-management skills.

As can be seen, directing influence is a wide range of skills, but the focus of the work is influence away from the individual towards others. All these skills listed are part of directing influence. An individual who seeks to be proficient in leadership will need to be proficient in directing influence.

4.2.4.3. Leadership as Discerning Influence of the Individual

Discerning influence is determining how outside sources influence you as the individual. For example, when an avid congregation member seeks to promote a specific program or motion within the church community, this might create a variety of reactions: joy for those in favor of the program or motion and opposition or even anger from those against the program or motion. In the effort to successfully start the program or pass the motion, the individual or team promoting it might seek to influence others through coercion, manipulation, fear negatively, or reward, inclusion, and connection positively. These attempts and the associated feelings are all examples of outside sources seeking influence over the individual. Discerning influence seeks to evaluate these sources and their attempts to determine the best responses and actions. Discerning influence is a critical form of influence. Haley Barton (2008:63) discusses the work of discerning influence in guiding a leader to pay attention: “Learning to pay attention and knowing

what to pay attention to is a key discipline for leaders but one that rarely comes naturally to those of us who are barreling through life with our eyes fixed on a goal.” Davis (2010:93) agrees: “To achieve a top leadership position and maintain positive status and influence that cuts across the organization, it is not good enough just to recognize the corporate social landscape; you need to be able to influence it.” Cloud (2016:6) describes the power of discerning influence as the neglected truth in his book *The Power of the Other: The Startling Effect Other People Have on You, from the Boardroom to the Bedroom and Beyond - and What to Do About It*: “For centuries, philosophers, psychologists, theologians and spiritual thinkers have struggled with something called the mind-body problem, the fact that the invisible has a real effect on the visible, and vice versa. But however, we explain these mechanisms, the neglected truth is that the invisible attributes of relationship, the connection between people, have real, tangible, and measurable power.”

The need for mass interactions is at the heart of emergence. While this is assumed in emergent leadership, discerning influence is the work of leadership within the emergent system. As Johnson (2001:18-19) explains, emergence is the movement of a system from one scale to a higher scale through a mass of interactions that creates patterns and then develops into a higher level of sophistication. Leadership in an emergent system uses the dynamic art of discerning influence to evaluate outside sources constantly (the interactions), looking for patterns, systems, and adaptation (the need for mass). This leadership also looks for signs of development (higher levels of organization) or decay (failure to adapt).

Discerning influence covers a range of leadership skills often promoted in leadership literature. These skills include listening and feedback as discussed by Douglas Stone and Sheila Heen (2014) in *Thanks for the Feedback: The Science and Art of Receiving Feedback Well*, and the collaborative skill set of sharing control, building relationships and handling conflict identified by David Archer and Alex Cameron (2013) in *Collaborative Leadership: Building Relationships, Handling Conflict and Sharing Control*.

Within religious circles, like the Faith Community Church of Hopkinton, discerning influence goes beyond assessing outside sources such as congregation member requests or ministry collaboration. It goes deeper into the spiritual realm of listening to the Holy Spirit and simultaneously identifying competing values from the created world. Paul, in Ephesians 6:12, was an avid proponent of discerning influence when he described the struggle of Christians: “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the

powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Ephesians 6:12). Similarly, he spoke about the work of discernment in 2 Corinthians 10:3-5: “For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.” There is discerning influence in seeing the “rulers...authorities...powers...spiritual forces of evil.” There is a level of discerning influence in “taking captive every thought.”

For the individual to grow in leadership they will need to grow in the dynamic art of disciplining, directing and discerning influence over themselves.

4.2.5. The Arenas of Leadership: Others

The second arena of leadership is others. This arena includes the social construct of Western’s (2019:36) definition. Most commonly leadership is seen in the directing of others, but leadership theory has expanded to recognize that influence in leadership moves both ways: to others and from others. Leaders are a result of not only their own work, but the willingness or resistance of others to follow them. Barbara Kellerman (2004:24-27) highlights this in her book *Bad Leadership* when she talks about the influence of followers on leaders and their ability to lead. The arena of others is comprised of individuals. Therefore, everyone will operate with influence as described above in the Individual section. However, the arena of others is different from the arena of the individual in that the focus is on the communal aspect of the arena. This arena focuses on group dynamics and the role of influence.

In the arena of others, as in the arena of the individual, the skill of influence operates in the three ways: disciplining, directing and discerning influence. While the individuals who comprise the “others” use these influence skills as described above for individuals, they also use these skills in a communal fashion. Others exert influence over themselves as a collective (disciplining), they exert influence over other groups (directive) and they interpret influence from other groups (discerning).

4.2.5.1. Leadership as Disciplining Influence of the Group

Disciplining influence in the arena of others is the collective decision of the group to determine how they will influence those within the identified community. The focus of this type of influence is inwards towards the functioning of the group and the group members. This type of influence includes identifying a common mission, vision, values, and modes of operation. It encompasses the work of culture development. It goes further to identify acceptable modes of behavior between group members, their rights, and responsibilities, as well as the results for behavior that is accepted or rejected (rewards and punishments). Fryling (2009:17) touches on this subject in *Seeking God Together* when talking about the influence of soul friends: “My soul friends help me listen to my soul.” In *Leading Teams in a Week*, Cumberland (2015:20-23) discusses the work of a group to form a mission, vision, values, and culture. Exploring culture further, which is an outcome of disciplining influence, Schein (2008:362), in a chapter of *Business Leadership* (Joan Gallos editor), declares that “leadership and culture are intertwined.” As a result, “it is ultimately the function of leadership at all levels of the organization to recognize and do something about it (culture)” (2008:362 - parenthesis added).

At the Faith Community Church of Hopkinton, you can see disciplining influence in the by-laws and operations of the congregation. The by-laws (Appendix A) include doctrinal beliefs, church governance, hiring and firing policies, staff behavior and the church covenant. They also include the church covenant which contains value statements, beliefs, and accepted behaviors. Disciplining influence is detailed further in the identified staff values and described work ethic of the church in an unpublished document called FCC Culture (Appendix B).

When it comes to understanding influence in the arena of others, disciplining influence is the role of the group in actively selecting who, what, when, where, why and how the group influences itself for its own operations. What is at stake here is the concept of agency. Groups have agency, they are not beholden to a leader or specific individual but participate in the leadership process. The other types of influence expand on this idea of agency.

4.2.5.2. Leadership as Directing Influence of the Group

Directing influence in the arena of others is the way the group exerts influence over those not in the group. The direction of this type of influence is outward towards individuals and groups

outside of the identified community. Directing influence explores how the group impacts those around it through service, partnerships, and competition. Groups work on their chosen activities as defined by their work of disciplining influence. As they do this work beyond themselves, they will find themselves serving others, partnering with others and at times competing with others. It includes the decision-making capacity of the group in identifying what work it will or won't do. For example, a nonprofit organization working with victims of domestic violence will serve others by working directly with identified victims of domestic violence. It will partner with others such as hospitals, churches and supporting agencies as they identify, and care for victims of domestic violence. It will be in competition with others such as perpetrators and protectors of domestic violence. It might also be in competition with others when it comes to resource gathering such as fundraising.

At the Faith Community Church of Hopkinton directing influence is visible in their mission partnerships, outreach activities, promotions, service messages and style and marketing efforts. The Faith Community Church of Hopkinton seeks to achieve its mission and so it selects locations and places to serve. In its history it has worked with global partners, regional partners, and local partners to serve identified constituents. Those being served range from families impacted by tragedy (e.g., funerals and pastoral services, blanket drive to refugees), to communities suffering loss or need (e.g., tornado relief, COVID impacts), or global trends (e.g., water shortages, church planting, pastor training). The Faith Community Church of Hopkinton seeks to achieve its mission and so it selects partnerships that align with its mission for greater impact. The Faith Community Church of Hopkinton currently partners with a number of mission partners and agencies (e.g., Barnabas Ministries, World Vision, Saddleback Community Church PEACE Plan, Straight Ahead Ministries) and partners within the communities where its campuses are located (e.g., Hopkinton Chamber of Commerce, Metrowest Chamber of Commerce, Framingham Interfaith Community Association) The Faith Community Church of Hopkinton is also in competition as it seeks to extend directing influence. The greatest area of competition beyond the spiritual aspects of Christian work is in resources: specifically, time and money. Time is the greatest resource people have to offer, and the Faith Community Church of Hopkinton competes for the time of its members and the time of those it serves daily. From personal schedules (rest, play, work) to communal schedules (school, sport, work, and social schedules) time is at a premium. People are stretched thin and the most common refrain one will hear is "tired and busy." Along with time, the Faith Community Church of Hopkinton competes in a market that seeks funding. While for the Faith Community Church of Hopkinton, this

funding consists largely of voluntary giving, the work to obtain funding remains highly competitive. The methods for competing for funding might be many and varied, but all the methods fall under this role of directing influence over others.

Like disciplining influence, directing influence is about agency. The group chooses how it will engage in influencing those beyond itself. They choose the way they will serve, partner and/or compete. This agency will continue with discerning influence.

4.2.5.2. Leadership as Discerning Influence of the Group

Discerning influence in the arena of others is the ability to interpret influence from those outside the organization. In any society there is a collective of groups interacting together. Each influences the other and the skill of determining the impact of that influence is called discerning influence. As in the arena of the individual, discerning influence in the arena of others seeks to evaluate the sources of influence and determine the best responses and actions. It is, however, in relation to the group. This is the key difference between the individual arena and the arena of others. The group works together to discern the influence facing it and the group determines best responses and actions. There is a wide variety of leadership skills associated with this sort of discernment: collaboration skills, feedback, vision casting, steadfastness, and evaluation, to name a few. The Society of Saint John the Evangelist (1997:66) prepares for exactly this type of influence in their Rule of Life. In a chapter titled “Ministry in Practice” in *The Rule of the Society of Saint John the Evangelist*, the Rule guides their practice of discernment: “Discerning which opportunities for ministry we should respond to brings into play the wisdom of the whole community, the responsibility of particular brothers, and the skillful supervision of the Superior. In deciding which ventures to pursue or invitations to accept we take into account the resources of the community, the availability of particular brothers and their needs, and the mission priorities of the Society, as well as the needs of those whose claims upon us are under consideration.” Kotter (2012:53-54) describes the discerning influence of the group as the formation of a guiding coalition: “Because major change is so difficult to accomplish, a powerful force is required to sustain the process. No one individual, even a monarch-like CEO, is ever able to develop the right vision, communicate it to large numbers of people, eliminate all the key obstacles, generate short-term wins, lead, and manage dozens of change projects, and anchor new approaches deep in the organization's culture. Weak committees are even worse. A strong guiding coalition is always needed - one with the right composition, level of trust, and shared

objective. Kotter (2012:58) details the role of discernment later: “A guiding coalition that operates as an effective team can process more information, more quickly. It can also speed the implementation of new approaches because powerful people are truly informed and committed to key decisions.” Haley Barton (2012:11) explains group discernment in *Pursuing God’s Will Together*: “Corporate leadership discernment, then, is the capacity to recognize and respond to the presence and activity of God as a leadership group relative to the issues we are facing.”

At the Faith Community Church of Hopkinton discerning influence is in constant operation as the church navigates its daily operations, societal changes, and the ongoing work of contextualization and interpretation of Scripture. Influence over the church comes from many places, but the congregation and staff must account for each influence, evaluate the impact, and determine best responses.

The role of agency is experienced in this skill to the degree that outside influences are acknowledged, the degree to which they are evaluated and the degree to which the influence’s impact is allowed. Identifying outside influence is commonly addressed through message creation as message series focus on felt needs, cultural trends, and biblical relevance. Discerning influence is used in strategic planning and goal setting. Discerning influence can be expanded beyond just staff or core leadership roles and begin to be taught and developed in the wider congregation.

For the Faith Community Church of Hopkinton to grow in the leadership arena of others it will need to grow in the skill of disciplining influence (over itself), directing influence (over other groups) and discerning influence (over other groups influence of itself).

4.2.6. The Arenas of Leadership: The World Around You

The third arena of leadership is the world around you. This is not explicitly included in Western’s (2019:36) definition, but it could be considered in the global use of the word influence. “The world” in this sense is not to be conflated with the common Christian reference to the world opposed to faith or sinful world. Instead, “the world” here refers to the collective of individuals, groups, organizations, cultures, ethnic gatherings, biomes, and systems interacting together, which creates influence on those same units. Following emergent theory, the world might be considered as a large system composed of individual systems and units. These units interact and

higher sophistication emerges, in this case “the world,” and that world has influence (e.g., the global pandemic and the impacts that have followed). The world, therefore, is an arena of influence, and influence as a skill follows the same three methods: disciplining, directing and discerning.

4.2.6.1. Leadership as Disciplining Influence of the World

Disciplining influence in the arena of the world is the world system following its low-level rules as described by Johnson (2001:18). As fields of study grow, we are learning more and more about the world around us. Schools in accounting, agriculture, environmental studies, economics, management, education, human, law, science, technology, and engineering sciences are advancing our knowledge of the world. As our learning increases, we discover more of the low-level rules that guide our world. Each department talks about some form of low-level rule (e.g., natural laws, universal laws, absolute laws, and moral laws). It is not the scope of this research to unearth those low-level rules, but rather to acknowledge that the world around the individual and groups engages in its own disciplining influence as it follows the low-level rules in place. As emergence shows, following these low-level rules leads to higher sophistication. As higher sophistication occurs, new rules are instituted and followed. Human beings play a role in that development and rule creation, but so do source beyond the work of human beings, e.g., natural laws. The world around us engages constantly in the realm of disciplining influence: adherence to low-level rules established in the design of the system.

The challenge for the Faith Community of Hopkinton in this arena of influence is to gain understanding of the world around it beyond the spiritual or theological aspects. There are other lenses that offer God’s truth and learning about them and engaging in its own work of disciplining, directing and discerning influence is important. An example can be gained from the recent pandemic crisis. With the onset of vaccine mandates for corporations, the offer of religious exemption was provided for some employees. This required a meeting with a pastor and the signing of a form to gain religious exemption. The Faith Community Church of Hopkinton chose to follow the medical and scientific community’s advice about the efficacy and validity of the vaccines available. As a result, the Faith Community Church of Hopkinton chose not to offer religious exemptions to those who requested them.

4.2.6.2. Leadership as Directing Influence of the World

Directing influence in the arena of the world is the way the higher sophistication that emerges from the disciplining influence impacts the systems within it. As the world adapts to the influences placed on it, that adaptation creates directing influence on organizations, groups, and individuals. They in turn respond, which causes further adaptation and directing influence. Johnson (2001:74) describes this when he talks about swarm logic and local and global connections. He (2001:74) describes the interaction of ants in a colony: “ten thousand ants - each limited to a meager vocabulary of pheromones and minimal cognitive skills - collectively engage in nuanced and improvisational problem-solving.” With these limitations and ways of working ants develop the shortest routes to food sources, prioritize those sources, switch roles from nest building to foraging to raising ant pupae. They will make these changes based on information and as they make these changes the ant colony takes shape. Johnson (2001:74-75) goes on to describe this influential relationship:

Local turns out to be the key term in understanding the power of swarm logic. We see emergent behavior in systems like ant colonies when the individual agents in the system pay attention to their immediate neighbors rather than wait for orders from above. They think locally and act locally, but their collective action produces global behavior. Take the relationship between foraging and colony size. Harvester ant colonies constantly adjust the number of ants actively foraging for food, based on a number of variables: overall colony size (and thus mouths needed to be fed); amount of food stored in the nest; amount of food available in the surrounding area; even the presence of other colonies in the new facility. No individual ant can access any of these variables on her own. (I use her deliberately – all worker ants all females.) The perceptual world of an ant, in other words, is limited to the street level. There are no bird's-eye views of the colony, no ways to perceive the overall system and indeed no cognitive apparatus that could make sense of such a view. “Seeing the whole” is both the perceptual and conceptual impossibility for any member of the ant species.

There are similarities to human systems in relation to the wider world. While the concept of volition and higher intelligence are assumed, no individual human can gain a bird's-eye view of the world system. However, like ants, individual humans and human groups can respond to data they experience at their level of operation. They can act locally. And, like the ants, the local action collectively produces global behavior: the world system. The world system, in turn, like

the harvester ant colonies, adjusts the individual units within based on the needs of the entire system. It is the way Johnson describes this that points to directing influence from the world. Johnson (2001:74) says, “Harvester ant colonies adjust.” The colony makes the change based on the number of individual local actions of the ants. The colony takes shape from these adjustments. This is directing influence of the system down to the individual as the individual engages in directing influence up to the system. There is a bi-directional flow of influence. Therefore, the arena of the world engages in directing influence too.

At the Faith Community Church of Hopkinton, the need arises to acknowledge, identify, discern, and act on this influence. Acknowledging this influence is key and most will agree that the world provides influence on the local church. Identifying this influence is much harder and is part of the work needed to grow leaders and the church as an organism and organization. Leadership skill sets such as investment and observation are essential in this work. Discerning the impact of this influence is the next step. Leadership skill sets such as adaptation, collaboration, empowerment, discipline, and grit are core to discernment. Finally, the decision to act on this influence is the final step. The same skill sets listed above play a role for the Faith Community Church of Hopkinton to respond to the directing influence of the world around it.

4.2.6.3. Leadership as Discerning Influence of the World

Discerning influence in the arena of the world is the influence the world uses over the influence used on it. This might sound strange and seem to ascribe a level of consciousness to the concept of the world system. However, it is rather considering the sense of agency and interaction Scripture itself gives to the created world. Luke records one of these accounts in Luke 19. Jesus is riding into Jerusalem on a colt. As he enters Jerusalem the crowd of disciples praise Jesus as the king who comes. The Pharisees ask Jesus to rebuke his disciples. Jesus responds to their criticism: “I tell you, if they keep quiet, the stones will cry out” (Luke 19:40). This personification of the created world is common in biblical texts. Genesis 4:10 records God speaking to Cain about his brother Abel’s death: “The Lord said, ‘What have you done? Listen! Your brother’s blood cries out to me from the ground.’” Habakkuk speaks similarly in Habakkuk 2:11: “The stones of the wall cry out, and the beams of the woodwork will echo it.” In James 5:4 he describes the cry for justice as follows: “Look! The wages you failed to pay the workers who mowed your fields are crying out against you.” Paul captures the fullest sense of discerning influence in Romans 8:19-21: “For the creation waits in eager expectation for the children of

God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.”

The concepts of the stones crying out, blood speaking out, wages crying against or creation waiting and being subjected points to the discerning influence of the world. Influence is exerted on the created world system. Influence in many of the verses takes the form of injustice or evil and the world stands in witness against those acts. But something more is intimated. The injustice, lack of worship, or atrocity rises to such a level that the created world discerns a degree requiring a response. The passage of Paul in Romans 8:19-21 implies greater levels of discernment. Creation waits in eager expectation for the children of God to be revealed. Waiting implies discernment. There is an evaluation of when the children of God are revealed. The creation is subjected (outside influence) and now waits in frustration for liberation. This waiting and the responses based on outside stimuli are the definition of discerning influence. One might even point to the existence of low-level rules in operation, creation is waiting, it is subjected, it decays and looks for liberation to a future freedom. The world engages in discerning influence.

At the Faith Community Church of Hopkinton, discerning influence of the world means wise stewardship about how it leads and influences. As the Faith Community Church of Hopkinton makes decisions, engages in leadership, it needs to be cognizant of the impact of its work on the world around it. Its work will impact the world, positively or negatively. It will cause changes in the system and understanding those impacts is important in leadership development. For example, the small choice of an individual church to be carbon neutral in operations, may make a small impact on the global warming of the earth. But, when enough churches do it, in enough locations, the nature of local churches acting locally will have an expansive effect on the system. Churches generally are guilty of creating large buildings with limited usage, with most of the building used during the service hours of the week, typically Sunday mornings. As a church reaches a certain size, parking often becomes an issue with larger churches resembling stadiums and concert venues with parking lots. Again, this is typically for limited usage on a Sunday. These large expanses of concrete stay open and empty most of the week. At the Faith Community Church of Hopkinton’s Hopkinton campus this is the case. Plans are now in place to build solar panel covers on these parking lots to create electricity for the town and reduce our carbon footprint. It is possible to even go further and create hydroponic farms near these panels which now turns a parking space that is used once a week, into an energy producing, food producing

space doing more than creating a neutral carbon footprint. Instead, it is creating a negative carbon footprint. This, when done at enough scale, creates a change in the world system as it discerns this influence and adapts accordingly.

Understanding the leadership definition and how the various arenas operate is important to the leadership development of the first campus of the Faith Community Church of Hopkinton. It creates a foundation of understanding and modes of training and operating.

4.2.7. What Is Christian Leadership?

As a clearer understanding of leadership is emerging, leadership still remains in constant needs of further clarification specifically with what is meant by Christian leadership in the context of the Faith Community Church of Hopkinton.

Christian leadership, like leadership, has a variety of definitions, yet is relatively understudied in leadership academia. Bekker (2008:142) laments how modern leadership theory has “largely ignored the topic of religious leadership.” However, as leadership theory has grown, so has the need to explore the areas of spiritual and religious leadership, which includes Christian leadership. Bekker (2008:142) describes the growth of religious leadership study with the “advent of academic journals in the new century devoted to the study of Christian leadership.” Journals and articles consulted below show the development and advancement of Christian leadership studies.

Clarke (1998:348-350) discusses the impact on Christian leadership using Paul’s description of Christ’s leadership in the hymn of Philippians 2:5-11. He describes Paul’s model of leadership as focused on Christ, lived out for others with an invitation to follow the example of Christ. This leads to Christian leadership being about the example of Christ and is the core of what many ascribe as servant leadership.

Kretzschmar (2002:41-60) defines Christian leadership within the context of Apartheid leaders’ failures, describing a process of conversion using Franciscan spirituality as a base. The conversion follows five elements: intellectual conversion, affective conversion, volitional conversion, relational conversion and ending in moral action (Kretzschmar 2002:41-60). While this concept is applied to the failure of Apartheid leaders, it is the use of a religious framework

and its broader application to Christian leadership generally that shows a further advancement of Christian leadership. Christian leadership must authentically model itself after Christ, not just in intellectual assent, but encompassing the conversion of the whole person from thought to action.

Leveraging Paul's letter to the Thessalonians, Whittington, Pitts, Kageler and Goodwin (2005:749-770) explore a concept of legacy leadership comprising ten qualities needed for effective Christian leadership based on the life and ministry of Paul. They incorporate the use of other leadership disciplines beyond an exegetical study only. Bekker (2008:147) explores the Philippian hymn too, showing how the hymn "...challenged the notions and principles of the prevalent shame/honor social matrix of Roman societies by offering an alternative set of behaviors and values that stood in stark contrast to the dominant culture." Once again, this model of Christian leadership seeks to imitate Christ's model of leadership in contrast to the dominant cultural view.

Niewold (2007:118-134) adds to the understanding of Christian leadership providing deeper reflection and critique on the tenets of servant leadership. Niewold's (2007:126-128) model explores what he titled martyrological leadership. Niewold (2007:126-128) explores how servant leadership has been slanted and promotes a distorted Christology. As such there is a need for a new approach to leadership, one that will strengthen leadership from a biblical understanding. Martyria is the mechanism that would allow for this new approach. Martyria is to witness or give testimony, "specifically, the term may be taken to mean confirming the truth through one's own words" (Niewold 2007:126). Niewold (2007:127) goes on to show how Luke, John and Peter advance this concept of martyrological leadership in their biblical books with five characteristics of martyrological leadership. First, martyria (the witness of Jesus) becomes the "property of the wider church" (2007:127) rather than just the apostolate. Second, the witness of Jesus is to the church's "own experience of Jesus" (2007:127). Third, this witness leads to calling the hearer to respond: "the stress is on the public 'application' of the witness" (2007:128). Fourth, the work of witnessing leads to suffering, but is only martyrological when the suffering is experienced in the "public testifying to the significance of Jesus Christ" (2007:127). In other words, not all servant leadership is Christian leadership if it does not testify to the work of Jesus. Fifth, the specific acts of witnessing progress to be a "lifestyle of habitual witnessing" (2007:128). This is highly relevant today as the progression of martyrological leadership from the unique individuals (the apostles) to a lifestyle of habitual witnessing fits the emergent philosophy of low-level rules and mass

interaction. Martyria becomes a low-level rule for living—giving witness to the ongoing work of Christ in the person and the community, and the basis of the interactions between individuals in the community and with those outside the community. It is also an example of the dynamic art of influence between individuals, groups, and the world around them. It is leadership as defined above (see p. 71).

Lawrence (2007, bible.org), defines Christian leadership as “the act of influencing/serving others out of Christ’s interests in their lives so they accomplish God’s purposes for and through them.” He goes on to explore the Philippian hymn as well and then bases the definition and resultant actions on Christ’s model and New Testament theology. Hanna (2006:21) defines leadership as “a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal...(which is)...serving others by leading and leading others by serving.” This definition is the Christian Leadership Center’s definition, but Hanna explores the specific Christian nature of what makes Christian leadership Christian. Hanna (2006:22) describes the influence of the Holy Spirit creating four “leader-follower synergies: conviction-confession, conversion-repentance, consecration-obedience and confirmation-perseverance.” Malphurs (2003:14-22) describes seven distinctives for Christian leaders, with a possible eighth distinctive:

- They are a Christian.
- They are a committed Christ-follower.⁴
- Their source for truth is divine revelation.
- They emphasize godly character.
- They understand the importance of motives.
- They serve through the power of the Holy Spirit.
- They practice godly servant leadership.
- They may have the gift of leadership.

Based on these works, Christian leadership is leadership defined by the Triune God: modeled by Christ’s behavior, directed by Christ’s commands, influenced by the work of the Holy Spirit, and achieving the Father’s purposes. The work in emergent leadership in chapter three shows how emergent leadership contributes to this description. When individuals follow the low-level rules of loving each other as Jesus has loved us, going into the world, making disciples, baptizing

⁴ Malphurs differentiates between followers of Christ as Christians (having a personal relationship with Christ) and being leaders (having placed themselves under the lordship of Christ and making the strongest possible commitment to Christ (2003:15)

them, and teaching them (Niewold's martyria), they are modeling Christ's behavior, following his directives while being influenced by the work of the Holy Spirit and achieving the Father's purposes. In this way, Christian leadership is wider than just leaders within a Christian context or community. Instead, all leadership that fulfills this definition is Christian leadership. In addition, the studies of the leadership of Deborah and Paul show similar contributions to this description. While Deborah predates the incarnation of Christ, she does model his behavior of humility, love, and faith. She is directed by the Shema of God and the Abrahamic promise, including acknowledgement and attribution to others (Jael) in the victory over Sisera and Jabin. She exhibits influence of the Holy Spirit in her work as a judge and leading the Israelite nation to victory as God the Father purposed. Paul follows the incarnation of Christ, and as chapter two shows, he models his life after Christ, follows his commands, is influenced by the work of the Holy Spirit, and works to achieve the Father's purposes. Christian leadership, as described above, is in line with the biblical work and emergent theory explored so far.

4.2.8. What Is Christian Lay Leadership?

Christian lay leadership is widely used across all sectors of Christianity to distinguish those people who are not ordained in pastoral work from those who are ordained in pastoral work. Ordination is a term used to describe the setting aside of an individual or a church office, with related training or education, within a Christian community for specific duties and with specific authority. They are commonly called clergy (Belfield 1954:277-279; Carrol 1981:100-102; Dorr 1990:632-638; O'Sullivan 1988:33-35). Merriam Webster (2022) defines ordain as "to invest officially with ministerial or priestly authority." The exact nature and responsibilities of ministerial or priestly authority depends on the specific Christian community and can vary widely in roles and responsibilities. In contrast to the clergy, the laity are those who are not specifically ordained with ministerial or priestly authority but may fill any number of roles within a Christian community, often as volunteers, and sometimes in paid positions.

There is a wide array of literature (Belfield, Carrol, Croft, Dorr, O'Sullivan amongst others) on the relationship and connection between clergy and laity. The vast amount of research on this factor alone leads to the clear assertion that clergy and laity are connected in their work together. Any lay leadership development program must account for the relationship and influence of the clergy on that development and the impact and influence of lay leadership development on the role of the clergy. Simply put, lay leadership development will include clergy leadership

development and clergy leadership development will need to include lay leadership development. In many respects, there will be a large amount of overlap in leadership development between the ordained and the lay faithful.

4.2.8.1. Lay Leadership Theories and Practices

As introduced above (see chapter 2, pp. 25, 41 and chapter 4, p. 68), Paul and Deborah present a collaborative archetype to leadership. Collaboration and collaborative leadership will be explored more extensively below. Archer and Cameron (2013:10) define collaboration in leadership contexts and skills in the following manner:

Put simply, Collaborative leadership is the leadership required to get results across organizational boundaries. That also means the leadership required to get value from the differences (in culture, experience, or skills) that lie in the organizations that sit on either side of that boundary. To meet those requirements, leaders need to be able to do three things:

- build relationships - especially with leaders in other organizations,
- handle the inevitable conflict that the situation creates; and, most importantly,
- share control with others.

Their description provides a framework for evaluating the feasibility of lay leadership models for the Faith Community Church of Hopkinton using the three collaborative criteria: the nature of the collaborative relationship between clergy and laity, the concept of control between clergy and laity and the mechanisms for conflict resolution between clergy and laity.

4.2.8.1.1 The Nature of Relationship in Evaluating Lay Leadership

Collaboration, as shown below (see pp. 104-106), exists on a spectrum of relationships with symbiotic relationships on one end, transactional relationships on the other end and a variety of partnerships in between. Lay leadership models span this spectrum with regards the nature of the relationship between clergy and laity.

Clergy and laity can exist in a symbiotic relationship with one another. For example, Cozens (2010:23-24) describes a symbiosis in *Leadership in Japanese House Churches*: “House churches have no leaders in the technical sense...[are] the experience of being in face-to-face community with Jesus Christ as the group’s only head. Participation will come from everyone...typically led by

elders and networked together by the five-fold ministries.”⁵ Another good example of this type of symbiotic relationship can be drawn from the history of the Faith Community Church of Hopkinton. The relationship between the clergy and laity was so interconnected that they formed a covenant with one another, and the resultant relationship is clearly symbiotic. The covenant, as applied in the early formation of the Faith Community Church of Hopkinton, determined the nature of the clergy work, and even governed how and when the clergy could work. As detailed in chapter five, the Faith Community Church of Hopkinton was originally founded on September 2, 1724, by fourteen families that moved from the town of Framingham, Massachusetts to live in this new area known as Hopkinton. On the date of its formation the first pastor, Samuel Barrett, was ordained into service. These families, represented by the men, and Samuel Barrett then signed a covenant together detailing their commitment as a congregation. The church was called The First Congregational Church of Hopkinton (Germaine, Lombardo 2002:4).

The original covenant formed the basis of community for the church, holding people accountable for their living and practice as well as stipulating the work and direction of the pastors. In an unpublished document titled *From Legacy to Destiny: The History of the First Congregational Church, Hopkinton, Massachusetts, 1724-2001*, which details the history of the church, the then senior pastor, Reverend Dick Germaine, and a lay member, Joyce Lombardo, chronicle the history of the church through the eyes of the senior pastors who led it and the ownership and commitment to the covenant of its members. “This project...has become an exploration into our heritage, the rediscovery of the destiny God called this congregation into being to fulfill and the critical role of **covenantal relationships** in the life and ministry of FCCH from the beginning” (Germaine, Lombardo 2002: iii - emphasis theirs). This focus on covenants is significant. According to Noll’s (1983:33) edited work, *Eerdman’s Handbook to Christianity in America*, the concept of covenantal relationships is described as follows: “In Puritan thinking, the basis for individual salvation was God’s promise (i.e., covenant) that He would redeem those who placed faith in Christ...[the Puritans] felt...that the basis for a truly reformed church was the

⁵ The five-fold ministries refer to a common teaching based on Ephesians 4:11-12 seeking to equip all people to serve in a church according to five roles (apostles, prophets, evangelists, pastors, and teachers). There is a deeper discussion about these roles in literature related to this concept, but that is beyond the scope of this discussion. Cozens (2010:18) emphasizes the symbiotic nature inherent in this model in that “apostles are not trained or ordained but recognized: an apostle is anyone who behaves like an apostle (Turner 1989:92).” In this model, there would not even be a distinction of clergy and laity, all are clergy, or all are laity. They have differing roles (based on the five-fold model) but carry equal responsibility.

commitment of its members to God and to each other. In New England⁶ this commitment was expressed in the formal acceptance of a written covenant.”

Formal acceptance of a written covenant meant to own the covenant. Germaine and Lombardo (2002:5-6) explain owning the covenant:

To “Own the covenant” meant far more than merely saying they agreed with it and then signing their names. It meant they were giving themselves in a covenantal relationship to the Lord to be His people, and to the other believers in that place who had also owned the Covenant. In so doing they were committing themselves to a community relationship in which they would be open, honest, loving and mutually supportive. They were also given permission to the spiritual leadership, and the other church members, to speak into their lives with guidance, encouragement, exhortation, and rebuke. It also meant they pledged to keep a watchful eye over one another to provide whatever needs were present so that none suffered alone. Their purpose was to live out the implications of the Gospel in this world because they believed (rightly so) that this is where such living is to be done. They were not trying to control one another's lives; they wanted the community to be what it could be as pictured in the New Testament...to own the covenant was as serious to these people as were the vows of marriage.

Clergy and laity can also exist in a transactional relationship with one another. Stevens and Collins (1993:2) in their book *The Equipping Pastor* identify this as a key cause to why churches are stuck in equipping all the members for ministry: “The hire-and-fire mentality of the North American society has reduced the pastor’s ministry to a buy-and-sell commodity.” That is, by definition, a transactional relationship. A different example of this can be seen in the conflict drawn up between arriving immigrants from Europe to the new land of America in the mid 1800s. D’Antonio, Davidson, Hoge and Wallace (1989:8) describe this conflict: “The ancestors of American Catholics who came to the United States from Germany, France, Ireland, Poland, and Italy found themselves in a society whose basic values about freedom and autonomy were new to them. Thus, even as they were slowly acculturating to the ways of American society, they were being warned from the Vatican that such values were a central evil of the modern society...the struggle between personal autonomy and obedience to central authority is a major feature of the current crisis in U.S. Catholicism.” Obedience to a central authority is transactional

⁶ For those not of American heritage, New England refers to the six states in the Northeastern United States of America: Vermont, Maine, Massachusetts, New Hampshire, Rhode Island, and Connecticut.

in nature. The Vatican provides spiritual service, the congregation members provide obedience. It is not the same as symbiotic, since each party (clergy and laity) can exist independently of each other—in this case, on different continents. There is, however, a transaction that takes place.

Clergy and laity can exist in a third fashion: partnerships. The nature of the relationship will follow a route of partners in deepening connection from a transactional state up to a symbiotic state. For example, churches where clergy serve specific functions, equipping lay leaders and partnering with them as they work towards mutual goals and objectives. Johns (2002:10-11) in *Called to Lead: A Handbook for Lay Leaders*, adequately provides one example of this type of partnership: “Pastors have a unique role in the leadership of the congregation...called to proclaim God’s word and administer the sacraments...Even though certain minimum competencies must be developed in a wide range of areas before a person is ordained as a pastor, it is essential that members of the congregation bring their gifts to completely fulfill the congregations ministry. Whomever a congregation calls as its pastor, the congregation will not receive a Superman or Superwoman. It will be necessary for lay leaders to bring their gifts to fill the voids that remain.” Most churches fall into this category, and they span the range from transactional to symbiotic. The nature of the partnership will change depending on a variety of factors such as denominational allegiance, clergy giftedness and congregation demographics, including size, location, financial viability, and history.

4.2.8.1.2. Concept of Control in Evaluating Lay Leadership

The concept of control is detailed below in the section on collaborative leadership (see pp. 107-109). It will show that successful collaborative relationships require the three-prong framework as put forward by Archer and Cameron (2013:61): governance, operations, and behaviors. Lay leadership theories with a transactional approach between clergy and laity will rely on the heavy use of contracts, formal agreements such as job descriptions and performance measures based on the delivery of goods (e.g., preaching, visitation and pastoral care of the clergy; attendance, giving and serving of the laity). Lay leadership theories with a symbiotic approach between clergy and laity will rely on the heavy use of behaviors, living in community together and the accessibility to each other's lives (e.g., bi-vocational pastors, shared involvement in pastoral functions and the use of covenants with the community). Lay leadership theories with a partnership approach between the clergy and laity will span the gap between transactional and

symbiotic relationships. They may have contracts, job descriptions, expectations of the delivery of goods and a covenant, expectations on behaviors and a desire to be in community together.

4.2.8.1.3. Mechanisms for Conflict Resolution in Evaluating Lay Leadership

Conflict is inevitable. Conflict is common in most ventures and certainly common to leadership, but in collaborative leadership, conflict should be assumed. Nash, Pimlott, and Nash (2008:108) say that “conflict is a fact of life,” while Archer and Cameron note that “when the leaders of major collaborative ventures discuss their experience, they highlight the challenges they face...at the top of their list is often the need to handle conflict.” Responding to conflict is challenging. Nash, Pimlott, and Nash (2008:109-110) identify the difficulty in Christian contexts when it comes to conflict: “One of the things which often makes it difficult to value and engage in conflict in Christian contexts is the way the concept of unity is interpreted and emphasized in some settings. The impression given can be that agreement with others is essential, that conformity with existing norms is evidence of spiritual maturity and uniformity far preferable to diversity.” Common verses cited in support of this approach are Psalm 133, Jesus’ prayer in John 17, Ephesians 2:19-22, 4:3, 4:14-16 and Colossians 3:14-16. Nash, Pimlott, and Nash (2008:110-113) list other responses to conflict as being the lack of self-awareness, failure to challenge previously held mental models, self-fulfilling prophecies, individual and group-level defense mechanisms. Archer and Cameron (2013:190) provide two additional responses: “Avoidance and collusion are common coping strategies.” However, successful leadership development programs need to accommodate conflict and provide mechanisms for conflict resolution. Archer and Cameron (2013:192) suggest that “dealing with conflict requires a set of skills and attitudes that have to be learned.” Nash, Pimlott, and Nash (2008:110), responding to the calls for unity that make resolving conflict difficult in Christian contexts, redefine unity as “...a process, working through issues, growing together into togetherness and mutuality, rather than about simple blind agreement or sameness. Conflict inevitably will be part of this process and can potentially bring about greater unity in the long term.”

Therefore, lay leadership models fall into two categories regarding conflict: avoidance or resolution. Lay leadership models that avoid or deny conflict and have no methods for resolving conflict are of little or no help to developing a model at the Faith Community Church of Hopkinton. In contrast, lay leadership models that are helpful to the development of the model for the Faith Community Church of Hopkinton need to:

- recognize and accept the reality of conflict,
- leverage it as an opportunity grow and learn,
- provide training for the skills required in conflict resolution
- place conflict resolution in the governance, operations, and behaviors of its efforts (Archer and Cameron 2013:190-208).

Based on the collaborative framework of building relationships, sharing control, and resolving conflict, the most feasible models of Christian lay leadership allow flexibility, assessment, and adaptability. Relationships will need regular assessment and be allowed to adapt to changing contexts. Control will shift depending on the situation or context, so once again assessment and flexibility are needed. Conflict will happen and the recommended model for developing leadership at the Faith Community Church of Hopkinton must accept this reality and provide ways to learn from and grow because of conflict.

4.2.8.2. What Does Lay Leadership and Lay Leadership Development Look Like at the Faith Community Church of Hopkinton Currently?

4.2.8.2.1. Current Lay and Ordained Leadership at the Faith Community Church of Hopkinton

Leadership is broadly distinguished into two categories at the Faith Community Church of Hopkinton: clergy and laity. The Faith Community Church of Hopkinton has its origins in the congregational tradition, formed in 1724, when fourteen families moved from the Church of Christ in Framingham and petitioned the state of Massachusetts to incorporate a new community called the First Congregational Church of Hopkinton. They called and ordained Samuel Barrett to be their first pastor and then Samuel Barrett and the fourteen men of the families signed a covenant together incorporating the Church of Christ in Hopkinstown (Germaine, Lombardo 2002:4). Since that day, ordained pastors have been called to serve at the church in its 298 years of history. Ordination at the Faith Community Church of Hopkinton is a special designation that is currently defined as follows:

The Ministry of Pastor: ordination and installation to the ministry of “Pastor” is a special office of ministry. Pastor defined: pastors shall in all things be committed to teaching the faith and equipping the saints for the work of ministry (Eph. 4:12). They may serve in a variety of ministries, as authorized by the Elder Board. When they serve as preachers and

teachers of the Word, they shall preach and teach the faith of the church, so that the people are shaped by the pattern of the gospel and strengthened for witness and service. When they serve at baptism and communion, they shall interpret these symbols of grace and guide people to worshipful participation as a follower of Christ. When they serve as pastors, they shall support the people in the spiritual practices of the faith amid the struggles of daily life (The Faith Community Church of Hopkinton *What It Means to be Ordained as a Pastor at Faith Community Church*, 2020:2).

Ordained pastors at the Faith Community Church of Hopkinton would fulfill the description of what has been described above as clergy.

In addition, the church consists of non-ordained participants, described above as laity. Non-ordained participants (laity) serve in two roles at the Faith Community Church of Hopkinton. There are laity on staff who fulfill a variety of functions including support staff (custodial, finance, administrative, HR and IT) and ministry coordinators (care, spiritual growth, worship, and family ministry). There is also laity not on staff fulfilling volunteer roles within the congregation. These volunteer roles fulfill all levels of involvement from individual contributors (e.g., a small group leader of high school) up to the highest levels of executive leaders (i.e., elders).

4.2.8.2.2. Current Lay Leadership Development at the Faith Community Church of Hopkinton

The current lay leadership development program of the Faith Community Church of Hopkinton follows a model first introduced by Saddleback Community Church from Orange County, California. It is called S.H.A.P.E. The specific content of each section of the S.H.A.P.E. program is customized to the local church, but each component is the same in each church.

S.H.A.P.E. stands for the components behind the philosophy that believes each person is called and gifted for specific roles within the church based on their S.H.A.P.E. Based on Ephesians 2:10 it is described in this way on the website: “SHAPE is our way of connecting people to things that they love to do. We believe that if you are doing something you love (and something God has already “shaped” you for), you’ll experience a greater sense of connection and purpose!

Discover your “SHAPE!” Complete the online SHAPE profile and our team will follow up with you to help you find a great fit!” (Faith Community Church, 2022. *Volunteer*).

S.H.A.P.E. is an acronym standing for spiritual gifts, heart, abilities, personality, and experiences. Spiritual gifts refer to the range of spiritual gifts listed throughout the Bible. These are discovered through a self-assessment test. Heart refers to a discovery journey about what drives a person’s passion. Through self-assessment, participants select issues (e.g., outreach) and people groups (e.g., children) and identify what energizes or bothers them. Abilities refers to non-spiritual gift skills and abilities in which this person has proficiency, often based on past work (paid and unpaid), hobbies and interests. The person considers how they may use these abilities, which may be natural (e.g., being friendly) or learned (e.g., auto repair), in service to others. Personal style leverages various personality style assessments seeking to find how the person operates. Currently, this session focuses on four areas: people-focused or task-focused and structured or unstructured? The core concept is to find where the person gravitates and finds energy. Experiences refers to the broader scope of a person’s life looking at both transformative (positive) and traumatic (negative) experiences with an eye to how these might have prepared you or developed interest within you to serve in the church.

When a person is interested in volunteering, they are directed to take their S.H.A.P.E. virtually. They watch videos describing and introducing the S.H.A.P.E. philosophy to understand the concept of their unique design and that they have a part to play. They then take an online assessment that begins to fill out their S.H.A.P.E. profile, fleshing out the five core areas described above. Once completed, the potential volunteer meets with a S.H.A.P.E. guide who talks through their S.H.A.P.E. profile and seeks to find a suitable position (or selection of positions) that might be a good fit for the specific person. Finally, they are encouraged to serve and their information is passed on to the relevant ministry leader.

The development of a lay leadership program requires investigation into what Christian lay leadership is, and the various models that exist. With an understanding of Christian lay leadership and the current programs at the Faith Community Church of Hopkinton, there is a need to further explore what collaboration is and what collaborative leadership looks like.

4.3. Towards Collaborative Leadership

Paul and Deborah present a collaborative leadership archetype. Since leadership is defined as the dynamic art of influence between you, others, and the world around you, all those involved in the church exercise leadership, while only a few may hold official positions of leadership. Within the Faith Community Church of Hopkinton there are both clergy and laity. Both have influence and so both will need to work together to advance the mission of the church. They will need to collaborate.

4.3.1. What Is Collaboration?

Collaboration is a highly discussed skill in leadership theory and practice. Organizations often place it as a core value or practice. In fact, the Faith Community Church of Hopkinton identified collaboration as a core value for its staff in 2019:

COLLABORATION: We believe we get further faster when we work together. Each person and team bring unique talents and perspectives that allow us to anticipate challenges, discover creative solutions. We inspire one another even when the road gets rocky; from start to finish we move as one. We achieve greater impact when we work together (Faith Community Church 2019:1).

Merriam Webster (2022) defines collaboration in three ways: “to work jointly with others or together especially in an intellectual endeavor; to cooperate with or willingly assist an enemy of one's country and especially an occupying force; to cooperate with an agency or instrumentality with which one is not immediately connected” (Merriam Webster 2022). These three differing definitions highlight a commonality: collaboration means to work with, cooperate with, or assist others. In the context of the Faith Community Church of Hopkinton, it means for clergy and laity to work with, cooperate or assist each other. When taken in conjunction with the leadership definition above (see p. 71), collaboration is the work of influence between you, others, and the world around you. This broadens what collaboration means in the context of this research: collaboration means to work with, cooperate with, or assist myself, others, and the world around me.

Cladis (1999:89) defines collaboration as “the art and skill of negotiating community, networking gifts, and focusing individual contributions to fit into the larger movement of the faithful

fellowship.” Recently, in 2020, George Cladis, who was at the time, executive pastor for the Faith Community Church of Hopkinton, led a devotional of the executive team on collaboration. Referencing material from John Spencer’s website (<https://spencerauthor.com/>), the devotional discussion focused on the difference between cooperation and collaboration as shown in the image below from John Spencer’s website:

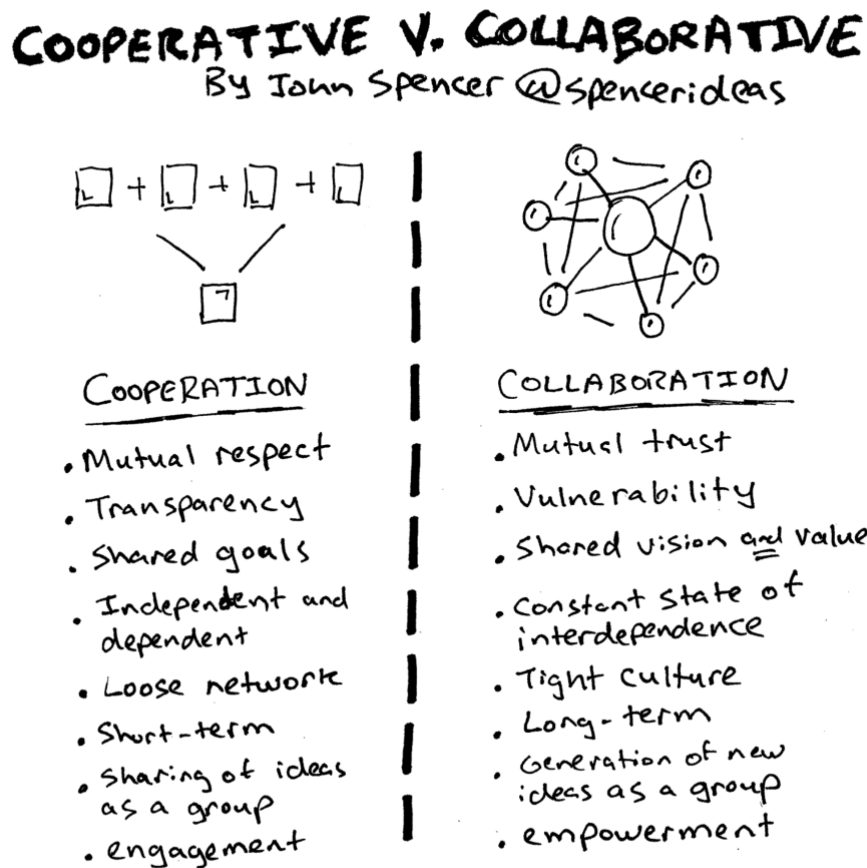


Image 4.1: The Difference Between Cooperation and Collaboration

(Spencer, J. June 22, 2016)

The challenge presented was the difficulty of being collaborative versus what John Spencer defines as cooperative. He (2016) describes the image as follows: “In most cases, we started out as a cooperative group and we shifted into a collaborative group over time. Cooperative groups are more like networks built on respect and shared norms. The work shifts between independence and dependence where the members remain autonomous but agree to share information, tasks, and ideas. By contrast, a collaborative group is interdependent, with a shared vision and values. The mutual respect evolves into trust and the transparency eventually leads to

vulnerability” (Spencer 2016. *The Difference Between Cooperation and Collaboration*. Available <https://spencerauthor.com/can-you-force-collaboration/> [September 29, 2020]).

While Cladis’ own definition is broader, Spencer’s definition of collaboration is incredibly narrow. When filtered with Merriam Webster’s definitions, Spencer’s descriptions of both cooperative and collaborative would be considered collaboration. Cladis’ definition is more specific to a ministry context. The summation of Merriam Webster’s definitions above (see p. 102), when adapted to the leadership definition provided earlier (see p. 71) provides a suitable definition for collaboration in the context of the Faith Community Church of Hopkinton: to work with, cooperate with, or assist myself, others, and the world around me.

4.3.2. What Is Collaborative Leadership?

Collaboration can be taken deeper when discussing collaborative leadership. As noted earlier (see p. 94) Archer and Cameron (2013:10) define collaboration in leadership contexts and skills with a focus on three core functions: building relationships, resolving conflict, and sharing control.

In an amazing connection, Archer and Cameron (2013:13) go on to describe the exact interactions observed in slime mould simulations. While commenting on the emergent phenomena observed by Steven Johnson, they reference the slime mould illustration for a different reason: “The reason we reference slime mould is slightly different. It’s because it illustrates that you don’t need a complex organism to work out when and when not to collaborate. Slime mould cells ‘know’ when to be independent and when to work together as a simple response to the environmental conditions they find themselves in.” Archer and Cameron (2013:15) go on to show, through the anthropological studies of Elinor Ostrom, that “collaboration is not a fixed ability,” but rather, that “...our evolutionary history has given us the drive and the ability to both collaborate *and* to compete with others.” Since we have both the drive and the ability, collaboration and competition are a matter of choice: “The way we apply these collaborative and competitive abilities in our business life can be, and should be, a matter of conscious choice”(2013:15). Unlike Spencer’s comparison above (see p. 103), which makes collaboration an absolute condition, Archer and Cameron show that collaboration is an active choice. Archer and Cameron (2013:18-19) summarize their discussion on collaborative leadership as “the leadership needed to deliver results across organization boundaries. It has three core components...building relationships, handling conflict, and sharing control.”

Based on the leadership definition above (see p. 71), collaboration will focus on the dynamic art of influence. Collaboration becomes the work of influence between you, others, and the world around you. Thus, collaborative leadership is the work of the dynamic art of influence between you, others, and the world as you build relationships, handle conflict, and share control.

4.3.2.1. A Collaborative Leader Builds Relationships

Collaborative leadership is presented as an active choice, with three clear steps. The first step of a collaborative leader is to build relationships. Archer and Cameron (2013:25) show that not all relationships on collaborative work are the same, but instead fall on a spectrum highlighting the amount of collaborative effort needed: “Thinking of collaboration as a binary process - a relationship is either collaborative or it is not - is a dangerous oversimplification. Instead, leaders need to start to think about the amount of collaboration required in a particular relationship to make it effective and what specific aspects of a relationship need a collaborative working style to succeed.”

Rejecting collaboration as a binary process, Archer and Cameron (2013:25) instead present a spectrum of collaboration, ranging from a high need for collaboration to a low need for collaboration, with three descriptors along the spectrum. On the high side, there are symbiotic relationships where permanent teams might form. In the middle, there are mutual relationships where partnerships might form for any length of duration. On the low side there are transactional relationships often described by a customer-supplier type of interaction. Nash, Pimlott, and Nash (2008:2) add some context to this discussion too: “There are two main types of activity that can be called collaborative. First, a way of working together within an organization or agency and second, working with and alongside other organizations and agencies.”

Building relationships is a vital component of collaborative leadership. Collaborative leadership provides for responses to a changing ecosystem. Collaboration is not a single goal towards which teams aspire. It is a choice that individuals and teams make. It is also a spectrum of actions depending on the type of relationship that exists or is chosen. In considering Nash, Pimlott, and Nash’s two areas of activity, the leadership definition above (see p. 71) adds a third area of activity: there is activity working alongside other organizations, there is activity within the teams

of an organization and then there are activities within the individuals of the team. Therefore, collaborative leadership engages the dynamic art of influence in building relationships, assessing the need of collaboration needed in each relationship based on their position on the collaborative spectrum. What is not to be lost in the work of building relationships is the development of the integrity of the individual within the system. Collaborative leaders, as they build relationships with others and the world around them, also monitor and develop themselves.

The Faith Community Church of Hopkinton lay leadership development program needs to teach how to build relationships and identify the type of collaboration needed for each relationship. The program must provide for evaluation skills that identify when a relationship shifts into a new paradigm and provide the training for the individual or group to adjust accordingly.

4.3.2.2. A Collaborative Leader Resolves Conflict

The second step of the collaborative leader is to resolve conflict. As stated earlier (see p. 94 and p. 97) conflict is inevitable, a way of life and one of the highest challenges collaborative leaders face. What makes resolving conflict tough is that the common coping strategies are to not deal with conflict. Archer and Cameron (2013:190) say many leaders see it as something to be avoided at all costs where “avoidance and collusion are common coping strategies.” McDermott and Hall (2016:103) reveal why: “Few people have grown up learning strategies to deal with this.” Nash, Pimlott, and Nash (2009:110-113) provide a list of reasons for why conflict resolution is hard including lack of self-awareness, failure to challenge previously held mental models, self-fulfilling prophecies, and individual and group-level defense mechanisms. In addition, the call to unity has already been shown to cause difficulty in resolving conflict (see pp. 97-98). In response to this common rebuttal, Nash, Pimlott, and Nash (2008:110) redefine unity as “...a process, working through issues, growing together into togetherness and mutuality, rather than about simple blind agreement or sameness. Conflict, inevitably, will be part of this process and can potentially bring about greater unity in the long term.”

Successful leadership development programs need to accommodate conflict and provide mechanisms for conflict resolution. Archer and Cameron (2013:192) suggest that “dealing with conflict requires a set of skills and attitudes that have to be learned.” McDermott and Hall (20126:103) agree: “The good news is that it can be learned.” Nash, Pimlott, and Nash

(2008:108) say, “Conflict skills form an essential part of the toolkit required.” There are a variety of conflict resolution processes available. McDermott and Hall (2016:67) reference a “Conflict Resolution Process” created by Hall and built into Hall’s licensing practice. Later on, they (2016:105-106) provide some of that process with the ground rules for handling conflict including respect, fairness, listening, openness, confidentiality, commitment, responsibility, trust and what will not be done. Nash, Pimlott, and Nash (2008:113-123) provide a conflict resolution framework that begins with the approach (be proactive, avoid extreme reactions, seek first to understand, monitor body language, remember common values, focus on self-awareness, and commit to learning and growing). Their process goes on as they work through the layers of needs, interests and the adopted positions people take in conflict. Going further they provide skills for responding to conflict including mediation, advocacy, negotiation, and assertiveness. Finally, they end with three tools for responding to conflict: map it out, use the circles of concern and influence, and Edward de Bono’s six thinking hats tool. Archer and Cameron (2013:196) present six approaches to conflict resolution: understand the needs of the group, find the greater good, hold difficult conversations, mediate a solution, put the right governance in place, and make conflict resolution part of the culture.

As conflict arises in collaborative work, the Faith Community Church of Hopkinton lay leadership development program needs to make three commitments:

- accept the reality of conflict,
- adopt the concept that unity is a process and conflict resolution is an essential part of that process, and
- design and use a clear conflict resolution process that is part of the culture.

As these commitments are lived out, the collaborative component of the model will be developed and enhanced.

4.3.2.3. A Collaborative Leader Shares Control

The third step of the collaborative leader is to share control. Archer and Cameron (2013:11) say it is “central to collaborative leadership because in an interdependent world no one can succeed on their own...sharing control is different from empowerment. Sharing control in a collaborative relationship doesn’t mean giving power to others so they can function without you.

It means recognizing where and when you must be completely aligned and taking decisions together - and being able to act independently (within agreed limits) outside those points.”

Archer and Cameron (2013:61) provide a framework for providing this recognition and the ability to work together and act independently as the situation requires: “Successful collaborative relationships are built on a framework of three things: the right governance structures, efficient joint operations, and collaborative behaviors.” These three components provide a means to share control effectively. When applied to the collaborative spectrum of relationships (from symbiotic to partnership to transactional), a structure emerges on how to manage control.

Governance refers to formal structures and agreements between the parties involved. Items such as contracts, by-laws, decision-making parameters, accountabilities, and repercussions are included in this sector of control. “By governance we mean the formal ways in which the overarching purpose of the collaborative relationship is agreed, objectives are set, accountabilities are defined, and joint decisions are made” (Archer and Cameron 2013:41).

Operations describe how things get done by the parties involved in the collaborative relationship. This includes communication, processes, systems, development and the use of finances, personnel, and materials, among other processes. “By operations we mean the process by which things get done, resources are allocated, progress is measured and communicated, and information and learning is (sic) shared” (Archer and Cameron 2013:41).

Behaviors reflect the actions and attitudes of those involved in the collaborative relationship regardless of level. Archer and Cameron (2013:55) emphasize the role of the leader modeling the kind of behaviors desired, but behaviors are not demarcated to the top leader only. Behaviors refer to the way people at all levels act in the collaborative relationship. “By behaviors we mean the way leaders at all levels in different organizations act with each other to solve problems, work across different cultures and produce joint results” (Archer and Cameron 2013:41).

These components of control—governance, operations, and behaviors—can be tracked on the relationship spectrum. According to Archer and Cameron (2013:42), the “collaboration spectrum...is a useful way of analyzing the needs of a relationship.” Archer and Cameron (2013:42-45) show how the different types of relationships address the concept of control in the three areas. Relationships on the transactional side rely more heavily on governance and less so

on operations and behaviors. They focus more on the right contracts, formal agreements, and clear decision-making processes. They focus less on how people are acting, solving problems, resolving cultural differences, or adhering to processes, systems, communications, or development. Relationships on the symbiotic side of the spectrum do the opposite. They invest more time in addressing behaviors and less time in governance and operations. They focus on modeling the desired behaviors, seeking to cross cultural divides and find areas of similarity between parties and working on joint problem solving. They will spend less time investing in contracts, decision-making processes, areas of accountability, aligned systems, communication, and development. Relationships that fall in the between these two areas, the mutual partnership relationships, will find themselves focusing on all three components equally. “In relationships that sit in the middle of the collaboration spectrum, you need to pay as much attention to the efficiency of joint operations and the processes for communicating and learning across all parties as to the governance arrangements and behavioral norms” (Archer, Cameron 2013:61).

In collaborative leadership, the nature of the relationship determines the application of the framework of governance, operations, and behaviors. The application of the framework determines how control is shared and assessed. Collaborative leaders will pay close attention to these components, and regularly assess them to see how the relationship is changing. The Faith Community Church of Hopkinton cannot exist on its own in this interconnected and interdependent world. Collaboration will be needed and with collaboration, the need to share control will be needed too. The model will need to adequately provide for the means to share control and address the core framework of governance, operations, and behaviors.

4.3.2.4. The Need for Collaborative Leadership in the Future

The world has changed, but it is also constantly changing. Leadership no longer exists in the vacuum of a position, or in the realm of those with the most knowledge. It exists now in an ever-changing landscape of technology, ideas, and advancement. For example, our technology has advanced and connected the world in more ways than ever before. Consider the news as one example of this change. Information about events follows a faster and more direct route than previously controlled channels such as cable or local news programs. Mobile phones have changed the landscape of news reporting. They have more computing capacity than most computers over ten years old. Their recording equipment (cameras and microphones) is more advanced, easier to use and quicker to access than similar devices a little less than a decade old.

They are more connected through apps and social media than most networks in the previous century. News travels more directly from event to recipient than ever before. News about events globally is accessed, seen, and interacted with by people within moments of the events occurring, sometimes even as they occur. People cannot control information as they might have in the past. Johnson (2001:132-136) highlights this impact in identifying the emergence of news when CNN released information directly to local outlets. He discusses the impact of a news story from 1992, when a reporter asked a political candidate about an unsubstantiated allegation regarding an affair. The major television network leaders decided it was not a story worth pursuing, yet it was the lead story on all major networks the next day. This happened because of a decision by CNN in their infancy to release their full news feed to local affiliates to grow their influence and impact. As a result, despite the major networks deciding it was not news, the local affiliates decided it was news. They ran the story. It gained interest and viewership. Local networks caused the major networks to cover the story. This is back in 1992. With the growth and influence of social media today, this cycle of local interactions creating news stories has only hastened.

This ever-changing world means that no individual or group can exist, work, or lead in isolation. Collaboration is critical. Defining leadership as the dynamic art of influence between you, others, and the world around you, accounts for this reality. It focuses leadership on the action of influence and identifies three arenas for that work, the individual, others, and the world around you. This requires collaboration. Further, collaborative leadership, as defined above (see p. 94) reveals the critical nature of collaboration and the role of leadership in working on the core capacities of building relationships, sharing control, and resolving conflict.

The more effective leader in the new world will be the leader able to build networks, manage complexity, work with competing, even conflicting, ideas, share control and resolve issues as they arise. This means distilling the abundance of information into the right usable information, courageously identifying blind spots and shortfalls, and building teams that accommodate for those weaknesses, recruiting others and inspiring them towards common objectives and managing risk and failure positively. Collaborative leadership and collaboration as a skill set move towards these outcomes.

4.3.2.5. What Are the Best and Worst Methods of Collaborative Leadership?

Considering the spectrum of relationships, the application of control and the nature of conflict

resolution above, there are clear methods of applying collaborative leadership that are beneficial and clear methods of applying collaborative leadership that are detrimental. Exploring these methods provides insight into the collaborative lay leadership model that is best for the Faith Community Church of Hopkinton.

Collaborative leadership that seeks to only build one type of relationship on the spectrum is detrimental. Focusing only on transactional relationships does not allow for the depth of community and alignment that would bring truly deep and far-reaching impact. Focusing only on symbiotic relationships reduces the opportunity for efficiency and flexibility in working towards goals. Focusing only on partnerships limits those relationships that would benefit from forming true symbiosis and, at the same time, forces other relationships from being service providers into agreements and connections that are beyond their scope.

Collaborative leadership that resists sharing control will become stuck. The factors of control—governance, operations, and behaviors—will become outdated, irrelevant, or unwanted. Individuals and organizations in these positions will lose relationships and find themselves out of work, or out of existence. This is one of the worst outcomes of collaborative leadership.

Collaborative leadership that fails to resolve conflict will create organizations that are ineffective at best and destructive at worst. One of the greatest failures to resolve conflict, specifically in Christian contexts, is the call for unity as Nash, Pimlott, and Nash (2008:110-113) identified above (see pp. 97-98). While this sometimes looks like conflict resolution, it creates barriers to true collaborative effort, changes the nature of relationships and impacts the sharing of control. It is collusion and detrimental to true leadership development. When conflict is avoided, individuals and organizations fail to learn and grow. The same defense mechanisms do not protect the individual or organization from failure. They protect them from learning from that failure and how to improve for the next obstacle. This is also detrimental.

Collaborative leadership methods that are explorative, flexible, evaluative, and adaptable are best. These types of methods allow for relationships that ebb and flow into the most efficient and effective networks. They allow for control to be shared and adapted as the contexts change. They face conflict head on and learn from the conflict for future growth.

Collaborative leadership methods need to be explorative. It seeks out relationships that provide lacking resources or capabilities. It explores those relationships, building them to be in the most effective and efficient places on the spectrum. It explores how those relationships function best with regards to the sharing of control. It works to find conflict resolution solutions that are beneficial to all involved when possible. Even if failure is the result, collaborative leadership seeks to learn from that failure for future benefit.

Collaborative leadership methods need to be flexible. Relationships are not placed on the spectrum and forced to remain there. Rather, as the context changes or the needs of the relationships change, the relationships are assessed and adjusted accordingly. This may mean leveraging a relationship in a different way for a season. Control is regularly adjusted as the situation demands and sharing control, rather than retaining control, is the goal. This may mean control being shared in ways unforeseen or unpredicted by an agreement or contract. Conflict is unearthed, rather than hidden. The process of resolution is allowed the time and space needed for beneficial results, whenever possible. At times the goal of resolution supersedes goals of productivity.

Collaborative leadership methods need to be evaluative. Relationships are not locked up in predetermined places, but rather undergo regular assessment to determine if changes are needed. Control sharing is diagnosed and changed according to the new context. Conflict is resolved through evaluation of the issues and exploration of solutions.

Collaborative leadership methods need to be adaptive. While flexibility relates to the ability to adjust, adaptation relates to the concept of evolution. Collaborative leadership that is flexible may adjust for a season or a period and adapting means evolving into a new state of existence. As relationships are assessed, they may change from one place on the spectrum to another more permanently. Sharing control may become delegation of authority to new levels rather than just for a period. Conflict resolution may require the parties involved to address and change core components that are at odds with each other or adapt the way they are working together so that their core identity is retained in healthier ways.

The Faith Community Church of Hopkinton requires a lay leadership model that meets the archetypes set forth by Deborah and Paul. The model needs to be emergent as described in chapter three (see pp. 60-66) and incorporate the leadership principles from chapter two (see pp.

42-45). It also needs to be collaborative, allowing for relationship building, sharing control, and resolving conflict. The model must be explorative, flexible, evaluative, and adaptable. Based on current leadership theory, this is the best model of lay leadership development for the Faith Community Church of Hopkinton.

4.4. Conclusion

Paul and Deborah present a collaborative and emergent leadership archetype. Within the context of collaboration, this chapter has explored Christian lay leadership and the feasibility of various collaborative models that would work best in the context of the Faith Community Church of Hopkinton. As part of that study, a new definition of leadership was created: leadership is the dynamic art of influence between you, others, and the world around you. Influence exists in three arenas: you, others, and the world around you and it operates in three ways: discerning, directing, and disciplining influence. Leadership in a Christian context was further defined as leadership defined by the Triune God: modeled by Christ's behavior, directed by Christ's commands, influenced by the work of the Holy Spirit, and achieving the Father's purposes. Further, Christian lay leadership was identified as being leadership by those not ordained in pastoral work, yet the collaborative nature of leadership within the church required a synergy between clergy, laity, and those outside the community.

Based on the collaborative framework above, the best model of collaborative, Christian, lay leadership provides methods that are explorative, flexible, evaluative, and adaptable. It helps to guide people in where they fit and how they can grow. It identifies skills and how to use them to develop as a collaborative leader who knows how to build relationships, share control, and resolve conflict in the new modern world. Therefore, the lay leadership development model of the Faith Community Church of Hopkinton is a collaborative, emergent leadership model based on the leadership of Deborah and Paul and modeled on Christ.

5. The History and Current Context of the Faith Community Church of Hopkinton Pertaining to Leadership

5.1 Introduction

Leadership does not exist in a vacuum. Harrison (2018:4-6), through a series of developing definitions of leadership, shows that leadership progresses. The definitions show the growth of understanding in leadership and the impact of the environment on the leader, as well as leadership as a concept. Western (2019:36) offers a succinct definition of leadership that accounts for the impact of the broader context of leadership. Based on Western's definition, a new leadership definition for the current context of the Faith Community Church of Hopkinton has been developed: leadership is the dynamic art of influence between you, others, and the world around you. In light of this definition, the concepts taken from collaborative and emergent philosophies and an exploration into the history and context of the Faith Community Church of Hopkinton, specifically the most recent models of leadership, this chapter endeavors to provide a rationale for a new leadership model for the Faith Community Church of Hopkinton.

5.2 History of the Faith Community Church of Hopkinton

As of 2022, the Faith Community Church of Hopkinton is 298 years old. It is one of the oldest churches in Massachusetts, older even than the formation of the United States itself. As described in chapter four (see p. 99), the church was formed and called its first pastor on September 2, 1724. Those first families wrote and signed an agreement together, forming a covenantal relationship that governed the pastor's work and life, while also detailing the living and practice of the people of the church. The covenant held them accountable to each other in faith and practice. Covenants were significant in the life of the earliest Puritans, who considered a church to be truly reformed only if the members were committed to God and each other in covenantal ways. König (1979:3) describes this belief with the arrival of the earliest settlers in Massachusetts: "When the Puritan settlers of Salem gathered to organize the first church of the newly chartered Massachusetts Bay Colony in August 1629, they signed a covenant that they hoped would be their guide 'in all causes, as well Ecclesiasticall as Politicall.'" Staloff (1998:19) explains how this process of prayer, fasting and covenant signing grew in tradition: "On August 27, Charlestown witnessed the same course of events that had transpired roughly one year before

in Salem. After a day of fasting, an established and salaried minister, John Wilson, was ‘elected’ and underwent lay ordination by the gathered congregants of the town. The rituals of ecclesiastic cultural domination had been enacted.” “Rituals of ecclesiastic cultural domination” refers in part to covenant signing, and to the “lay ordination” process which was in place of receiving a clergy member ordained by an outside authority (e.g., the Roman Catholic Church). From 1629 onwards, as more settlers arrived and spread further west into Massachusetts and other colonies, churches were formed, often with written covenants, days of prayer and fasting and lay ordination of accepted ministers. The formation of the Faith Community Church of Hopkinton in 1724 (formed originally as the First Congregational Church of Hopkinton) was a continuation of this tradition.

Covenants and covenantal relationships are an important component of the history of the Faith Community Church of Hopkinton. According to Germaine and Lombardo (2002:39-72) in *From Legacy to Destiny*, adherence to the covenant by its members and leaders are part of the church’s successful legacy, and failure to adhere to the covenant are part of its decline. This idea of adherence to a formal covenant and covenantal relationships as described by Germaine and Lombardo follows the collaborative framework of Archer and Cameron from chapter four. Covenantal relationships are symbiotic relationships, or very close to symbiotic on the relationship spectrum. Archer and Cameron (2013:26) describe a symbiotic relationship as “where each party is heavily dependent on the others for their success or failure. These are usually long-lasting relationships (and may feel permanent to participants).” These covenant relationships were strongly symbiotic in their earliest inceptions. Participation in church life, holding positions of authority, and even wider participation in civic community was impacted by a person’s ability to adhere to the covenant of the Christian community. Germaine and Lombardo (2002:5) detail this:

The vision that drove the settlers of New England was that of a ‘Holy Commonwealth,’ in which church and state were free from one another’s control, but both were under the control of the Lord Jesus Christ and the teachings of the Bible. In order to achieve this, they knew that those who led the political and governmental affairs of the local communities (and the larger ‘Commonwealth’, i.e. the state as we call it) had to be under the control of the gospel. Therefore, only those who could give a credible testimony of personal saving faith in Jesus Christ and demonstrate His Lordship in their lives were admitted to church membership, the heart of which was to ‘Own’ the covenant. Only

then were they allowed to hold an office in the community and vote on community issues, etc.

This covenant relationship created a heavy dependence on each other for success, showed clear stipulations for behavior and resultant impacts of that behavior, and was a permanent commitment for the participants as regards involvement in the church community and wider civic life. Furthermore, the concept of control is codified in a written agreement (the covenant) and stringent laws of operation with governance, operations and behaviors detailed in by-laws and manuals. Finally, conflict is understood to exist, but resolution that prioritizes unity is the goal and divisions are to be addressed quickly and resolved according to the covenant stipulations. The leadership model of the Faith Community Church of Hopkinton, historically, was collaborative.

However, the application of this leadership model was incredibly strict and did not allow for any emergent applications. Adaptation and development of the leadership model was opposed. When pastors wanted to leave, or change the means of operating, they were denied or resisted (Germaine, Lombardo 2002: 39-72). Despite this resistance, the model could not exist in a vacuum. It changed, as described in *From Legacy to Destiny*, through each iteration of pastor and leader. Those changes were deviations from the collaborative model but did not lead to higher sophistication or positive adaptation. In fact, deviations from the strict collaborative framework of the church's inception were viewed as reasons for the church's failure (2002:52). In the conclusion of the *From Legacy to Destiny* document, Germaine and Lombardo (2002:81) call for the church to return to a covenant relationship with God and one another, as the biblical definition of the work of the local church: "Let us recover the biblical definition of the local church as a body of believers gathered in a particular place...to so live their faith that the unchurched around us will see the strength and beauty of Christianity in our covenant with and commitment to our God and to one another and yearn to do the same." This inflexibility is a core component of why the model is not emergent. It is collaborative, but very much a top-down leadership model.

The history of the church and the evaluation of each pastor in the *From Legacy to Destiny* document follows this framework of adherence to the covenant as signs of success and failure to adhere as signs of failure. Germaine and Lombardo (2002:52, 81) do highlight other challenges: the influence of Unitarianism and Liberalism (2002:52); loss of evangelism as the heart of the

vision (2002:52); and lack of belief in the authority and sufficiency of Scripture (2002:81). However, core to the belief of the failure of the church to grow was a failure to adhere to the covenant relationship structure. This inflexibility formed part of the struggles within the congregation and its leaders over what *From Legacy to Destiny* covers in the chapters titled *The Difficult Years*, *The Declining Years*, and *The Prodigal Years*. The church had a collaborative model of leadership, with a strict and inflexible code of operations, which was part of the reason for its decline.

It is back to this model that Germaine and Lombardo (2002:79) call the church. *From Legacy to Destiny* concludes with two final chapters revealing the return to covenantal commitment through the work of Richard Germaine. Chapter seven of *From Legacy to Destiny*, titled *The Prodigal Returns*, details a series of challenges, decisions, and successes within the church under Germaine's pastoral leadership. The development of programs and the impact on attendance and giving are detailed. Germaine and Lombardo (2002:79) describe how the church community developed what it called foundational statements: "Before we began to understand the central role the covenant had played in keeping the church faithful for nearly two hundred years, the Spirit of God had been leading us to the creation of three foundational statements, a Purpose Statement, an Identity Statement, and a Vision Statement." In the conclusion of this chapter, Germaine and Lombardo (2002:79) emphasize the covenant once again as critical: "There is one more thing we need to do before we can say we have truly come home, the prodigal journey over. We need once again to become the people of the covenant" (2002:79). This the community did on January 27 and February 3, 2002, in Sunday services, where the community read the covenant aloud together and all members signed the covenant as a signal of agreement and commitment. All future members would be required to recite the first paragraph of the covenant, while existing members would recite the second paragraph, and then be invited to sign the covenant book in agreement and commitment. In chapter eight, titled *Looking Ahead*, they once again highlight the abandonment of the covenant as a failure and one of the reasons for the decline of the church and the return to the covenant as the reason for current success and the hope for future success (2002:81).

During the tenure of Richard Germaine, he discovered the original covenant of the church from 1724. This discovery and the research into the history of the church led to the writing of *From Legacy to Destiny* and the formal adoption of the original covenant by the church in 2002. That original covenant was updated from 1724 English into modern vocabulary in 2002 for formal

adoption by the church. It is still in use today as part of the membership process. Members study the covenant in class together, and then, new, and existing members renew the covenant together each time new members are inducted. New members then sign the Covenant Book indicating their commitment to it. The covenant and membership response, contained within *From Legacy to Destiny* (2002:iv-v) and in the by-laws (Appendix A) is included below:

We do now, with a humble awareness of our total unworthiness of the immeasurable privilege God is graciously giving us, accept and enter into covenant with Him as our Triune God, Father, Son, and Holy Spirit. We surrender ourselves and our children to Him to be His according to the Everlasting Covenant He made with us through the cross of our Lord Jesus Christ, and so we accept the sacred obligations of His covenant which ought never to be broken. We promise by the help and strength of His grace, without which we are helpless to do any good thing, that we will live as redeemed men and women as instructed by God's Holy Word. We submit ourselves and our children to the rule of the Lord Jesus Christ as Head of His Church and to the compassionate love and authority of this church. We will conduct our lives before those who hold civil and spiritual authority over us as the Bible and the Holy Spirit teach us to. We give our word that wherever we may fail God or you, we will cry out to Him for His cleansing mercy and grace over our sins and failures through our dear Lord and Savior Jesus Christ to whom be Glory forever. Amen.

We then, the Church of our Lord Jesus Christ in this place, whole-heartedly accept you into this fellowship of believers, and promise that with the help of our God we will love and care for you as our brothers and sisters in Christ. We make this commitment praying that both you and we will be given mercy to be faithful in this covenant and glorify God with the holiness that characterizes His people forever. Amen.

The adoption of this covenant was one of Richard Germaine's last acts as senior pastor. In June of 2002, the then youth pastor, Michael Laurence, was accepted as senior pastor after Richard Germaine was released by the congregation to pursue the formation of Barnabas Ministries. Initially Germaine and Laurence served as co-senior pastors for a period of six months. This was done to help with transitioning and provided an opportunity for Germaine to mentor Laurence into this new role. Laurence preached his first message on June 16, 2002. By the time Germaine stepped down as senior pastor, the First Congregational Church of Hopkinton had 775 members on record (McGrew 2002:1) and an average attendance of over 500. Michael Laurence has been the senior pastor for the church from 2002 until present day. To date he has served thirty-two

years on staff at the church and twenty years as senior pastor. During this time the church has continued its focus on covenantal relationships as instituted anew by Richard Germaine.

While the tenure of Laurence has seen moments of decline and growth, the covenantal concept has remained a part of its core throughout this period. It continues to be a collaborative model, but it is not emergent. This collaborative model of leadership had its negatives and positives in the history of the Faith Community Church. Some of those negatives are due to the way in which the model was applied and the conflict over control and management. Different pastors operated in different leadership models throughout the history of the church. It is beyond the scope of this research to evaluate each pastor and leadership model from the past three centuries. The current leadership models and context of the Faith Community Church of Hopkinton are heavily influenced by the current lead pastor (Reverend Michael Laurence) and his immediate predecessor (Reverend Richard Germaine). An exploration of those influential leaders and their leadership models are needed to provide a rationale for change in the leadership development model proposed in chapter six.

5.3. Current Leadership Models

5.3.1. Richard Germaine's Tenure

Reverend Richard Germaine, co-author of *From Legacy to Destiny*, is credited with rebuilding the Faith Community Church of Hopkinton from a small congregation of less than a hundred people to a growing congregation of over 500. He became lead pastor on Sunday, October 1, 1972, and served in that role until 2002. *From Legacy to Destiny* (2002:74-80) details Richard Germaine's tenure as lead pastor.

Germaine identified several challenges at the church when he began: doctrinal and spiritual maturity issues, his own inexperience as a pastor, opposition from within the congregation to biblical inerrancy and two influential teams — the religious education committee and the worship committee. Germaine (2002:75) describes examples of these challenges as combats between the Lord, himself and the individuals and committees, revealing an inner conversation with God about what to do and how the challenges were being overcome:

In the first deacon's meeting I attended the chairman suddenly blurted out, "We all know the Old Testament is full of myths." I looked him in the eye and said, "How do we

all know the Old Testament is full of myths, I don't." His hands began to tremble, and I quietly said, "We got him, Lord." In my first Religious Ed. Committee meeting the conversation turned to a family in town who had opened their home to teens for a Bible study. They were winning young people to Christ, which was upsetting to most of the members of the committee. One of them, a very dominant woman, slapped her fist on the table and declared, "The Bible will never be taught in this church like that!" I quietly said to the Lord, "Did you hear that?" About a month later the chairman of the Prudential Committee said to me, "At the salary the church is paying you (\$9,600) we will close our doors by next June." I quietly said to the Lord, "Father, I can't handle that one. I give it to you." Members of the Religious Education Committee did all in their power to discourage me and get me to give up and leave. They would schedule teachers' meetings during the worship service, boycott the services, withhold their pledges, bring the children into the service one Sunday, then announce the next Sunday that the children were to leave the service. They made accusations against me to people in the town and to the denominational offices in Framingham.

Germaine describes his response to these challenges—a process of prayer, listening to God, hearing a consistent message to preach the gospel and love the people while facing these challenges head on like a general in a war. He learned who the power brokers were and prayed for his opponents by name to convert or leave. In his first year he set specific goals for success: gain control of the nominating committee; launch his own VBS program; and develop a biblically based Sunday School for children. *From Legacy to Destiny* (2002:75-77) describes how Germaine achieved these goals in four years.

Germaine's (2002:75-80) account of his tenure as lead pastor reveals a leadership concept of a general in war. He had to conquer the key committees, pray for opponents, gain control, launch his own initiatives, and needed to win. He led by identifying key opponents, meeting with them separately and praying for them. He set core goals and won over the power brokers to his side. He learned to be wise and keep his cards close with particularly aggressive opponents while pressing forward to achieve his goals. In part because of his leadership, service attendance grew. People began to grow in respect even as more aggressive opposition was experienced. Some opponents left while others were converted. People who were not believers also left the church leaving a core of committed and believing people. *From Legacy to Destiny* (2002:76-79) details the successes and changes at the church under Germaine's leadership. Attendance increased and

giving increased. New programs launched and grew. New staff was hired and people from the congregation were called into lay and clergy service. Programs such as missions' conferences, missionary support to individuals and agencies, services for the hearing impaired, small group ministry, a preschool, shepherding ministry and prayer team ministry were launched. New churches were planted. Joining with other UCC churches across the nation, the Faith Community Church of Hopkinton challenged the UCC denomination to return to its orthodox biblical roots, eventually leading to the Faith Community Church of Hopkinton withdrawing from the denomination. In 2000, the church changed its governance to be an elder-led form of government with four distinct groups having specific authority and work. First, the elders were charged with the overall spiritual welfare and direction of the church. Second, the Ministry Council directed all ministry work under the supervision of the elders. Third, the Administration Council directed the administrative affairs of the church under the supervision of the elders. Fourth, the congregation elected elders and officers, approved the budget, elected pastoral staff, and made major decisions regarding the property of the church.

As stated above (see pp. 117-118), Germaine led the church back to adopt the covenant in 2002. During this time, he shared with the congregation about a new call to lead a new ministry called Barnabas Ministries, Inc., a ministry designed to support, encourage, and unify pastors in smaller groups. The church, to this day, supports that call, provides resources to support the work and continues to promote the ministry as a partner of the church. Upon his acceptance of this new call, Michael Laurence succeeded Richard Germaine as lead pastor.

5.3.1.1. Leadership Model of Germaine

Richard Germaine exhibits a strong resemblance to the Great Man theory of leadership as described by Harrison (2018:17). The Great Man theory sees the role of leadership as a special identity given to a unique individual. They are the only ones able to do what is needed. They make the decisions. They have the necessary qualities which have been innately bestowed on them. They are in charge, leading from the front. There are multiple examples of how the Great Man theory of leadership fits Germaine's leadership style:

- descriptions of challenges resembling a general in war,
- needing to take charge,
- setting personal goals about success without consultation to a wider group,
- seeing others as opponents,

- discovering the power brokers in the system and winning them over or praying them out,
- needing to conquer key committees,
- the unique nature and view of the lead pastor and his relationship to God:
 - responding to a personal call from God to become lead pastor,
 - responding to a personal call to start a new ministry and leave the church and
 - detailing private conversations between him and the Lord; and
- needing to be the person at the forefront of new initiatives and efforts, being visible as the leader and the one in charge.

This Great Man model of leadership is overlaid on the historical collaborative leadership model of the Faith Community Church of Hopkinton. The church was not collaborative when Germaine became lead pastor. It was a church led by dominant personalities. It required a leader of a different style, a Great Man leader. During his pastoring, Germaine led the church, using a top-down approach, back to its collaborative roots. But during that journey, the church did not follow a collaborative or emergent model. Germaine led the church. Germaine heard from God. Germaine set goals. Germaine determined opponents. Germaine won people over. This is, obviously, oversimplified from the reality that even in the Great Man theory of leadership, leaders do not operate in isolation or without support, but what is important to understand is that the leadership model was invested in the role of the lead pastor and the uniqueness of that lead pastor, Richard Germaine.

The Great Man theory of leadership certainly was a prevalent and accepted style of leadership in 1972 when Germaine became senior pastor. Pastors were accepted as holding authoritative positions and therefore exercised authority over their congregations. Germaine led in a style and manner that was understood and successful for his time. The application of this model is what brought the church from a state of almost closing to a vibrant and growing church when Germaine retired as lead pastor. However, even as he had led it in this fashion, Germaine (2002:81) identified that a new leadership model was needed, a call to a community that would lead into the future, providing a mold for others to follow: “We are not just the present generation of believers in FCCH, we are mold makers for those who follow us...Disagreements will always be with us but unity is possible... Let us recover the biblical definition of the local church...Let us also recover the vision of a nation.” No longer are there descriptions in the first person. They have been replaced by mutuality descriptions of a community together. The focus is on a community discovering the call of God together with an eye to impacting the community,

the nation, and future generations. From 1972 to 2002, leadership had changed. Pastors could not lead like Great Men. And the church had a model that was part of its history, a collaborative model. It was to this model that Germaine led the church when he called on it to adopt the original covenant and for the entire church to accept this new covenant.

5.3.2. Michael Laurence's Tenure

Reverend Michael Laurence, who was hired in 1990 as the associate pastor of youth ministries, took over the role of lead pastor in 2002. He continues to serve as lead pastor, entering his twentieth year in 2022. The church grew from over 500 to significantly over 700 in 2017. Since then, it has declined to a present attendance of around 350.⁷

Michael Laurence took over as lead pastor and stepped into significant challenges. When he assumed the role of lead pastor, the church was fully engaged in a building project seeking to double the size of the building. On top of a building project, the church was about to appoint women elders for the first time in the history of the church. Further, the church wanted to adapt the worship style away from a hymn focus towards contemporary music. In addition, there were two major staff transitions that needed managing. Germaine had served as the senior pastor for thirty years while Laurence had been the youth pastor for twelve years. Both positions were significant in the culture of the church.

The transition was tough with resistance to change and challenges from the congregation and the staff. Personal observation of Laurence's style reveals a leader who seeks to bring people together in collaborative efforts. He works to bring organization to chaos. He bases leadership decisions on the collection and analysis of data, the vision of a preferred future and how to realize that future. He relies on data that includes surveys and metrics (attendance, giving, ministry programs, participation, and impact) and analyzes that data for trends, which helps with decision making.

⁷ The reasons for this decline will be explored later, but attendance in 2022 is hard to determine. The COVID pandemic has changed the rhythms of people attending. Many watch online services and do not come to in-person services. A view online is based on length of view, typically measured in seconds, and one view does not equal one person. Sometimes an entire family may be watching and only be counted as one view, other times a person may connect through two or three devices and count as three views but be one person. Attendance figures above are based on averages of current in-person attendance, excluding views.

Laurence defines himself as a leader who preaches rather than a preacher who leads (which is how he views Germaine). In sermons, staff, elder and congregational meetings he describes himself as the CEO who addresses the whole company each week and who meets the challenges facing the church by bringing in the right people, casting vision, developing skills and traits, reviewing trends in data and systems. His major leadership influencers are leadership authors like Rick Warren (*Purpose Driven Church* 1995), Bill Hybels (*Courageous Leadership* 2002) and Jim Collins (*Good to Great* 2001). In the early years of his lead pastor role, the church saw a dramatic change in attendees, not in the attendance size, but in the specific people attending. Attendance reports show that between 2003 and 2006 about a third of the congregation left, but new people joined the church, so attendance remained much the same. These new people joined without context or history of the past. They were part of Laurence's congregation, rather than Germaine's.

Beyond these initial challenges, Laurence faces the changing climate of Massachusetts (see chapter 1 pp. 1-2). The decline in organized religious activity within Massachusetts is being felt in the church. In response to this change, and based on its own internal research, the church, under an initiative led by Laurence, changed its name from The First Congregational Church of Hopkinton to Faith Community Church of Hopkinton in 2012. In a series of presentations (Laurence 2012 *Name Change Presentation* Internal Report Faith Community Church of Hopkinton, unpublished) to the congregation and staff, Laurence provided the rationale for the name change. Out of a long-range study begun in 2006, a recommendation was put forward to change the church's name. The study concluded that the name *The First Congregational Church of Hopkinton* did not reflect who the church was. The church was no longer a member of the congregational denomination and the term *congregational* did not reflect the governance or operation of the church. It created an image in the community that dissuaded someone from attending what they thought was a traditional congregational church, while those who did attend what they thought was a traditional congregational church discovered it was not. The hope in the name change was that it would increase the impact of the church by reflecting the mission in the name of the church and improve unity through a name that clearly stated the church's identity.

Laurence also initiated other efforts to grow the congregation. With a new structure orchestrated under Germaine, the church needed to fill the legal roles of officers as is required by religious organizations in the State. Laurence filled the role of president of the organization as well as lead pastor according to the by-laws (Appendix A). Additionally, the lead pastor also serves as a

voting elder and is the key connection between the staff and elders (Appendix A). He designed annual campaigns called “Synergy,” calling the church to specific areas of focus for specified weeks. A Synergy included a focused sermon series, small group studies, an outreach effort, and additional supportive materials (e.g., devotions). People of all ages in the church were asked to focus on the specific topics for the prescribed period. He redefined the preaching and focus of services to be about the guest. Following the models of churches like Saddleback, the Faith Community Church of Hopkinton became “seeker sensitive,” explaining Christian terms to make more sense or avoiding some terms altogether to not confuse or alienate the visitor. Laurence further initiated special outreach efforts that combined the united effort of the whole church towards a specified goal, often exceeding the target set. He redesigned the ministry model of the church from what existed under Germaine. As he developed this model, he guided the elders and congregation to staff and support this model as the size and workload in the church grew. This added new levels to the organizational chart. The church added an executive director, additional pastors, and ministry directors. Some of these individuals personally reported to Laurence, while others reported to the executive director. All sat on the new team called the Executive Ministry Council, which was led by either the executive director or lead pastor. A larger Ministry Council still existed but was formed by all levels of staff from support and administrative personnel to part-time and full-time ministry coordinators and even volunteers.

One can see these changes in the organizational charts in Chart 5.1: Organizational Chart Under Richard Germaine and Chart 5.2: Organizational Chart Under Michael Laurence. In Chart 5.1, Germaine is the primary supervisor and chair in all committees, personally supervising the leaders of each of these departments. In Chart 5.2, we see a more layered approach. While Laurence is still the primary supervisor and connection to the elders, he now supervises specific teams (Executive Ministry Council) and specific individuals (executive director and selected personnel as determined between the executive director and himself, e.g., director of worship and director of missions).

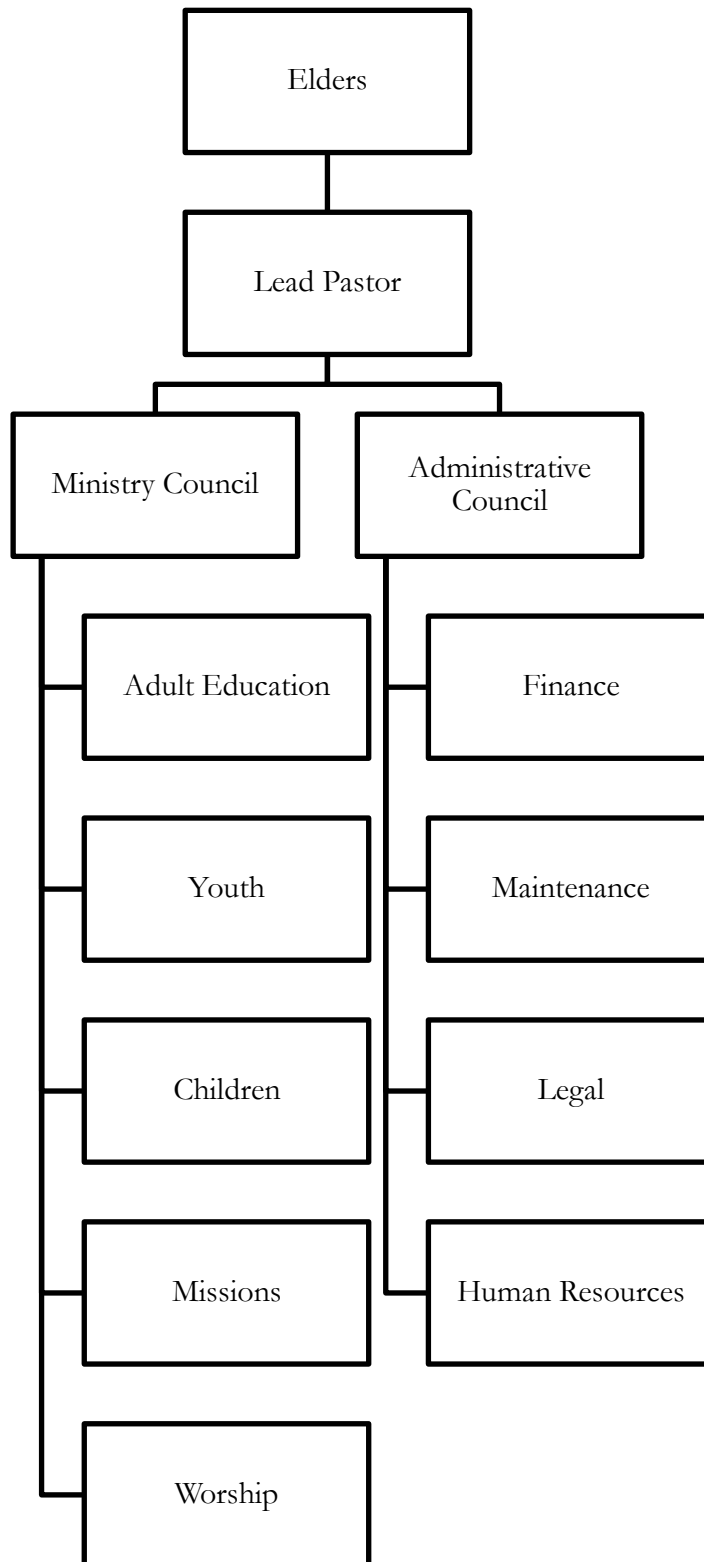


Chart 5.1: Organizational Chart Under Richard Germaine

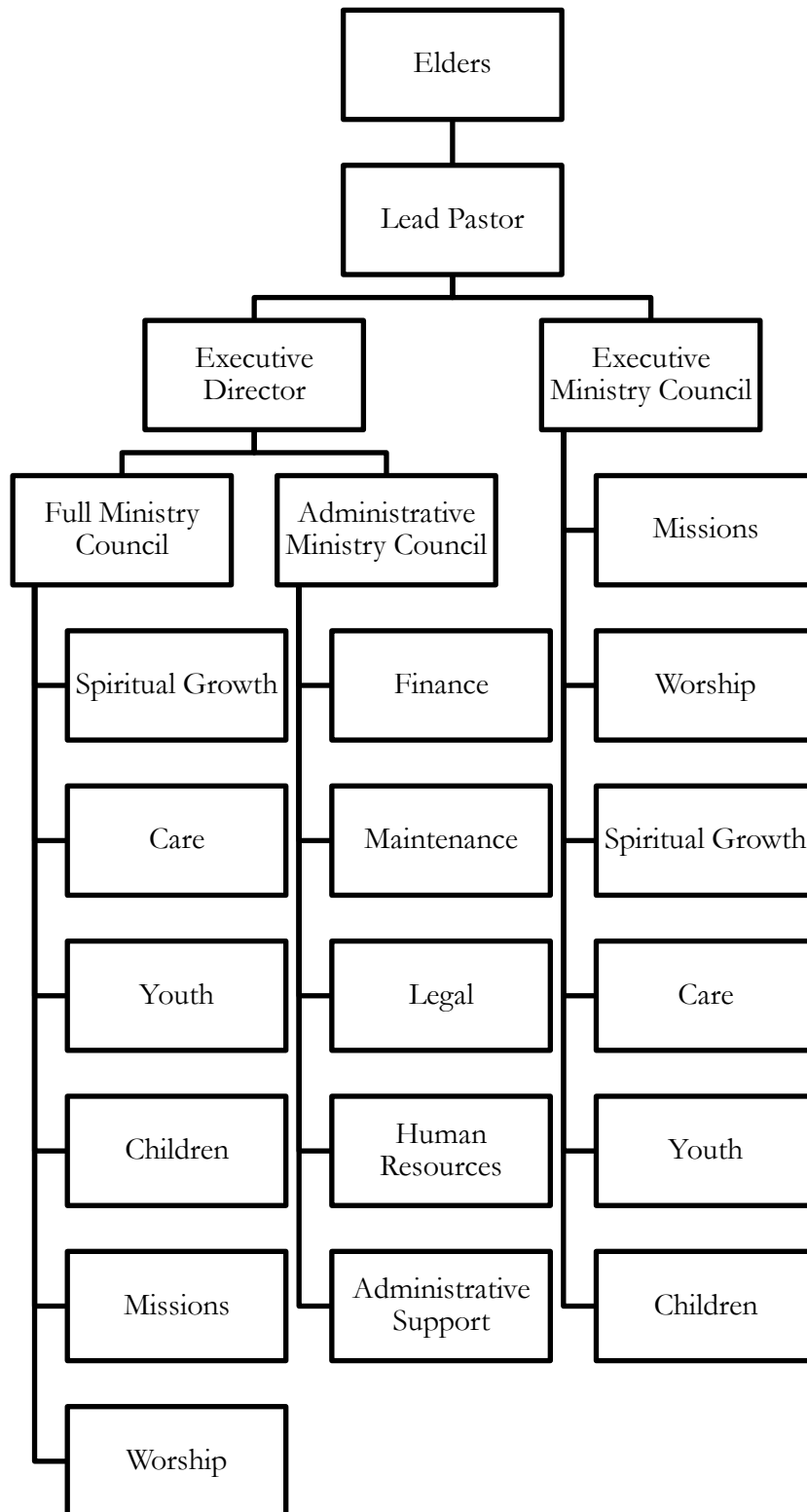


Chart 5.2: Organizational Chart Under Michael Laurence

In each of these initiatives and organizational redesigns, Laurence played the primary role, most often as the initiator and driver of the work, focus and goals. In each case, he developed a team or teams with which he collaborated, sometimes using existing teams, sometimes forming new

teams that fit the purpose. Teams worked together to fulfill the project involved, following directives and requirements as laid out by Laurence.

Laurence entered the role of senior pastor facing significant challenges and led through significant challenges in the years to come. Traditional church metrics (attendance and giving), along with a focus on membership, show the impact of Laurence’s leadership since 2002 to present day.

These metrics can be seen in Table 5.1: Metrics with interpretation and explanation following.

YEAR	ATTENDANCE¹	MEMBERSHIP	INCOME	EXPENSES
2002	590 ²	775	Unavailable	Unavailable
2003	591	597 ⁵	Unavailable	Unavailable
2004	589	633	\$1,599,565	1,631,062
2005	612	655	\$1,812,703	1,754,941
2006	599	515	\$2,236,912	\$2,134,783
2007	613	546	\$2,404,058	\$2,107,583
2008	637	476	\$2,391,578	\$2,186,384
2009	685	486	\$2,292,725	\$2,163,576
2010	699	479	\$3,262,464 ⁷	\$2,227,217
2011	680	477	\$2,405,273	\$2,315,269
2012	676	472	\$2,362,112	\$2,399,344
2013	685	481	\$2,502,584	\$2,543,117
2014	692	479	\$2,504,916	\$2,506,074
2015	694	480	\$2,929,388	\$2,603,370

2016	753	480	\$4,020,980 ⁸	\$3,180,237
2017	775	460	\$2,782,931	\$3,070,800
2018	698	420	\$3,207,083 ⁹	\$3,247,255
2019	663	393	\$3,213,527 ⁹	\$2,662,235
2020	632 ³	381	\$3,360,177 ⁹	\$3,244,135
2021	174 ⁴	442 ⁶	\$2,761,825 ¹⁰	\$2,249,460 ¹⁰

Table 5.1: Metrics

1 - Attendance figures are an annual average of records kept over the fiscal year (July-June) with the year listed as June of that year: e.g., 2003 is July 2002 - June 2003.

2 - Attendance in 2002 was not recorded in the church minutes or database. Records during Laurence’s tenure go back to 2003. However, Germaine and Lombardo (2001:66) record in *From Legacy to Destiny* that attendance average in 2000 was 594. With attendance in 2003 at 591 and Laurence’s statement from his interview that during the turnover from Germaine to himself a third of the church left and a third joined with attendance remaining the same, I provided an estimated number for 2002.

3 - Attendance numbers for 2020 only go to March of 2020, which is when the state passed lockdown restrictions because of the COVID pandemic.

4 - Attendance numbers for 2021 are severely distorted. Due to COVID-19 lockdown restrictions imposed by the state, in-person services at both locations stopped. Services were held virtually on Facebook and online with viewing numbers initially not recorded. Viewing numbers also did not account for actual people. A view could mean a three-second view from one person or full viewing of the service by a family of unknown numbers. When numbers were tracked, they began with the Framingham Campus zoom service, then a few weeks later added the online views, then began to account for in-person services when held.

5 - Diane McGrew (2003:3), the clerk, recorded the following decisions by the Administrative Council regarding membership in the annual report: “This past year the Administrative Council reviewed the Bylaws regarding membership. In light of our church covenant teaching, agreed upon the following general guidelines: 1. Active members will be moved to inactive status, but remain on the membership roll, if they have not attended for more than a year or immediately for people who notify us that they are moving out of the area. 2. Inactive members will be

removed from membership after three years with an inactive status.” Membership numbers dropped dramatically based on this decision and were the primary reasons for future declines in membership numbers. Membership in a church is under heavy scrutiny and even disregarded as necessary by the current worldview of religious observers. This contrasts with the history of the church and its heavy emphasis on covenantal relationships as described by Germaine and Lombardo (2002).

6 - While attendance numbers during COVID-19 pandemic restrictions were difficult to assess, membership was accessible and became a primary focus based on an annual goal.

7 - This figure includes an \$832,000 endowment gift to the church.

8 - This figure includes a \$1,000,000 special gift to the church.

9 - These years cover the period of the Let’s Do This financial contribution campaign.

10 - This year’s figures are estimates.

These common metrics for church growth reveal an interesting component of Laurence’s tenure. The church was revitalized through the leadership of Germaine. That revitalization continued through the leadership of Laurence. The significant challenges experienced in Laurence’s tenure show a church maintaining and even growing despite challenges that could have split or significantly damaged the church. The church experienced two significant periods of growth in church attendance: 7.5% growth from 2008 to 2009 and 8.5% from 2015 to 2016. It also experienced a dramatic decline in attendance of 9.9% from 2017-2018 with a continued decline of 5% from 2018-2019 and an additional 4.6% from 2019 to 2020 (this final decline may not be accurate or as large as it does not account for a full year and excludes the large attendance Sundays during the Easter period). In contrast to the attendance variability of decline and growth, membership seems to show a steady decline until 2021. Finances depict a church with increasing costs to function. Costs steadily rose with two large increases in 2005-2006 and 2015-2016. There are two periods of special generous gifts as noted above. In addition, there are two periods of dramatic declines in expenses, in 2018-2019 and 2020-2021.

In 2017, Laurence led the church in a new initiative called Let’s Do This. The focus of this vision was threefold: local, regional, and global. Each component of the Let’s Do This focused on a special initiative as explained by Laurence (2017:2):

Local: Through this initiative, we will remodel the current building to facilitate a renewal in our community and to support the multi-site expansion. This renovation will help us reach the next generation through spaces designed to help our children and teens

worship and engage the Gospel. It will also help to provide a safe, welcoming experience for people as they enter our grounds and come into the building. As always, we want to help people encounter Christ in worship so included in this renovation is a refurbishment of the Worship Center with technology and additional space to help people discover God's transforming love.

Regional: The number one obstacle we hear people face in coming to our church is the distance! While we can't move them closer, we can bring church closer. With this in mind we want to establish at least five new Faith Community campuses to better reach the communities around us. This all begins with the first two sites which will be funded through this initiative. This means campus pastors, equipment, leasing, and lots of excitement. Each site will have the passion to join with us in opening new sites to further expand the Gospel.

Global: We are redesigning our global outreach to target specific areas in the world where we can go deep in a community, come alongside churches, and ask how we can be most effective. We want to point to a few targeted areas of the world and say we are using our resources to renew these communities and empower churches.

This threefold focus is captured in a new vision statement for the church, based on this initiative: to bring hope to people by building vibrant churches who share Christ's love in remarkable ways throughout the MetroWest and beyond. Through planting churches and campuses, people experience the hope of Christ as churches live out their vibrancy in remarkable acts of love. The focus of Metrowest and beyond is explained in the local, regional, and global threefold focus.

The initiative was received well by most, but a significant portion of the congregation core expressed dissatisfaction with it. Along with a significant staff change in worship in 2017, the Let's Do This initiative may be responsible for the decline over the period from 2017-2019. The Let's Do This initiative financial campaign was completed in December 2019 while the programs and goals continue to this day.

The history of the church shows a cycle of growth, maintenance, and decline. The frequency of those cycles is measured in years. Under Laurence's tenure, that same cycle is shown in microcosm. Based on current data, the church is at the start of a season of decline with regards to attendance and membership, apart from the 2021 membership number. Giving has also been impacted negatively. With the decision to launch campuses and create a clear and effective

leadership development program, the goal is to overturn that decline and return the Faith Community Church of Hopkinton to a growing church.

5.2.2.1. Leadership Model of Laurence

Michael Laurence exhibits a strong resemblance to the Skill and Transformational Leadership theories as described by Harrison (2018:21, 47). The Skills Theory sees leaders as possessing specific skills that can be learned and developed. These skills are leadership specific, and leaders must use them and grow in them for leadership to happen and for an organization to achieve its goals. Transformational Leadership, described as overlapping with Charismatic and Visionary Leadership by Harris (2018:48), sees leadership as when a person persuades followers to unite to achieve organizational goals and objectives (2018:47). Lussier and Achua (2016:328) describe transformational leaders as being “known for moving and changing organizations ‘in a big way,’ by communicating to followers an inspiring vision for the future and, like charismatic leaders, tapping into followers’ higher ideals and desire for change....therefore transformational leadership seeks to change the status quo by articulating to followers the problems in the current system and a compelling vision of what a new organization could be.”

There are multiple examples of how Skills and Transformational Leadership fit Laurence’s style:

- He brings organization out of chaos, describing his role like that of biblical leaders such as Ezra, Nehemiah and Joshua who brought Israel out of turbulent times.
- He recruited people into teams to work on identified goals.
- He based the work on vision and focused on the need to develop the right skills and the right people.
- His foundational leadership influencers are all books based on transformational leadership models (Richard Warren - Purpose Driven Church, Jim Collins - Good to Great, William Hybels - Courageous Leadership).
- He works to identify trends through data to help define a preferred future (a vibrant church that impacts the community).
- He describes himself as “a leader who preaches” and a “CEO who addresses the organization every week.” Those are vision-casting skills.

Like Germaine’s Great Man model, the Transformational and Skill model of Laurence is overlaid on the historical collaborative leadership model of the Faith Community Church of Hopkinton.

By the end of Germaine's tenure, the church had moved back to a symbiotic collaborative style of operations. The congregation had large amounts of say in the hire of pastoral staff, the budget, and the daily operations of church life. Membership was based on agreement with and living in accordance with the covenant. As the church grew, the Great Man model was not Laurence's style. He established his own personal leadership style amidst pushback to be something other than what Germaine wanted. This was a hard process, especially as Germaine continued to attend the church as a member, and the desire of some in the congregation was to preserve a highly restrictive symbiotic collaborative style. The church needed a different leadership style, a style more consistent with what was happening in the wider private and public sectors.

In the world of business, politics, nonprofits and religious organizations, leadership had changed. New leadership theories had emerged. From the 1980s to 2000s Transformational Leadership was the dominant theory being studied and practiced (Harrison 2018:47). Laurence led in the transformational style he had studied and seen modeled around him, especially by leaders of larger churches who he admired and sought to emulate. Churches like Saddleback Community Church with Richard Warren's purpose driven (transformational) style, Willow Creek Community Church with William Hybels' corporate leadership approach (charismatic and transformational), and North Point Community Church with Andy Stanley's visionary style (also transformational) formed Laurence's leadership journey, guiding the Faith Community Church of Hopkinton into a larger and more effective church. He was a strong implementer of transformational leadership. He crafted vision statements, recruited followers, inspired them with weekly messages about a preferred future while also highlighting the negatives of the present. People responded and the church stayed strong, despite incredibly divisive issues such as women in leadership, worship styles, new building projects and the succession of a long-tenured pastor who was still attending. He did build organization out of the chaos he saw around him. He continued to formulate new visions for the church over the decades of leading, each time forming teams, inspiring followers, and guiding in the design of the work.

Transformational and skill leadership has been prevalent in the world for some time. It continues to be prevalent in many churches to this day with the abundance of vision statements and mission statements declaring what a church seeks to become and how people can be a part of that journey. Inspiration, persuasion, vision casting and recruitment are seen as the primary roles of lead pastors. A review of job descriptions during this time will describe a lead pastor that in

many respects reads like a CEO job description. Laurence led in this style. He guided the church away from heavy reliance on congregational approval towards a more fluid, flexible and efficient method of operating. Elders worked like a board of directors. Organizational charts looked like corporate departments with clear job descriptions and lines of accountability. The church's vision, mission and ministry model were clearly displayed. Staff was hired to fulfill specialized functions to achieve that model and vision. Laurence's leadership style worked with the historical collaborative model to some extent, but it was clearly transformative with collaboration being a value rather than the core leadership model. Of course, there was conflict and difficulty along the way, but the model was successful. As shown above (see pp. 128-129), the church maintained its size through periods of difficulty and grew in periods of collegiality and ease.

In 2019 the Faith Community Church of Hopkinton began to move into a new phase of operations, with a vision cast of expansion larger than ever before. There was resistance and support. The church launched a new campus with an eye to launching four more in the next ten years. Work began on restoration of its existing building. A partnership in Madagascar was developed to achieve its global goals. At the same time, leadership theory had advanced once again, and today those emerging theories are beginning to impact leadership at the church. New theories are taking root. The deficiencies of transformational leadership are being felt. A new model is needed to better address how leadership is seen and experienced and to fit with this advancement. Unknown at the time, a global pandemic would impact the world, and, with it, changes would come that require different leadership models.

The historical collaborative model of the Faith Community Church is still relevant. However, the application of that collaborative model needs to be completely different from General Germaine or CEO Laurence. A new model of leadership, a collaborative and emergent model based in biblical characters, that integrates with current leadership development theories, meets lay people in relevant and applicable ways, and works together to achieve what Jesus desires for his church is required. An understanding of the current context of the Faith Community Church helps explain a rationale to change to this new model.

5.4. Current Context of The Faith Community Church of Hopkinton

The Faith Community Church of Hopkinton has a long history and is entering a new era of church work. There are new forces at work that directly and indirectly influence the leadership

model of the church. There are six identifiable rationales for changing to a new leadership model:

- The introduction of a multisite model
- The global focus of missions
- The lessons learned through the COVID-19 pandemic
- The changing demographics of Massachusetts
- The changing demographics of the Faith Community Church of Hopkinton
- The limitations of the current lay leadership program

5.4.1. The Introduction of a Multisite Model for the Faith Community Church of Hopkinton in Massachusetts

The launch of the first campus in the Faith Community Church of Hopkinton’s multisite initiative began in 2019. A campus pastor, core staff and volunteers and a new location were identified. As part of this initiative, it was decided that the campus pastor would be the primary preacher in the new campus. With that decision, the image of a “CEO who addresses the corporation weekly” no longer fit. In this new style, the lead pastor would influence from a distance with a hands-off approach. Laurence’s voice would not be the primary voice heard at the Framingham campus. He would remain the primary voice at the Hopkinton campus and with the staff, and, through the campus pastor, would indirectly influence the Framingham campus. The Framingham campus would be led primarily by volunteers and a small contingent of staff. Leadership would need to adapt to this new context. No longer would Laurence be able to build teams or cast vision directly. Instead, he would have to work through others to achieve these objectives. A more collaborative approach would be needed.

In addition, Laurence would not be able to leverage existing relationships developed over decades in the town of Hopkinton in the new campus location. New relationships would need to be developed and new partnerships explored. The campus pastor was designated as the primary person to do this work, which would require a different style of leadership from that Laurence, the elders, and the church structure.

Further, the desire to add more and more campuses over time would require a willingness to allow adaptation to occur. Small adaptations, for example, each campus developing its own flavor and style based on those who attend, would naturally happen, and could largely be

accommodated without too much impact. However, larger adaptations, for example, the development of new systems and methods as more campuses are added, would need to be prepared for and identified when they occur. While one could not predict the exact adaptation that might occur, leadership methods learned from emergent philosophies would help direct and prepare the church for this adaptation.

5.4.2. The Global Focus of Missions

The global work of coming alongside churches and going deep in a targeted community went through a selection process. Through Saddleback Community Church's P.E.A.C.E. plan, Madagascar was selected as a targeted geographic area. The P.E.A.C.E. plan seeks to train pastors to be more effective in their communities. The Faith Community Church of Hopkinton formed a partnership with Island Missions in Madagascar, a mission group that had planted over 500 churches but was experiencing the challenge of needing to find and train pastors for the work of leading these communities. Laurence led this work, casted a vision for the partnership and effort, met with the leaders of Island Mission, and traveled to participate in the first few training programs. However, the sheer scope of the work meant that Laurence might not ever visit or even see the churches and congregations, let alone the individual pastors, for which the training initiative is designed. As this work grows, the more removed Laurence will be from the front line of that work. The model of a CEO, engaged in transformative leadership does not fit, and cannot accommodate the wider development that might, and will occur, as the work progresses. A new leadership model is needed for this type of influence and development.

5.4.3. The Lessons Learned through the COVID Pandemic

On March 13, 2020, Governor Charles Baker and Lieutenant Governor Karyn Polito of the Commonwealth of Massachusetts issued emergency order *Governor's COVID-19 Order #2* (Baker, C. Polito, K. 2020) prohibiting gatherings of groups of more than 250 people in response to the threat of COVID-19, a virus spreading across the country, and which quickly took root in the Commonwealth. This prohibition included faith-based groups. In one day, the Faith Community Church of Hopkinton (and all churches in the Commonwealth) ceased to meet in person. With an annual attendance of over 600 people, with a vibrant children's program and regular weekly gatherings in groups, ministries and pastoral services, the Faith Community Church of Hopkinton closed. The ministry did not close, just the gatherings of people in person. All

worship services on Sundays moved to be online, offered through social media and our website. Other programs stopped temporarily as people waited to see the impact of this initial three-week prohibition. In the coming weeks, this emergency order was extended, and enhanced. By March 30, 2020, the lockdown was expanded to all non-essential businesses and the Commonwealth was under a state of emergency with a stay-at-home order to all residents (Baker, C. and Polito, K., 2020). These temporary measures continued week after week and what was happening in the Commonwealth of Massachusetts was consistent with what was happening across the United States of America and the world. The COVID-19 pandemic was global. Countries shut down borders. Travel was limited. Restrictions were given, fines imposed. The world stopped.

Church services continued, online, in a limited form, with a steep learning curve to provide care, support, guidance, and pastoral direction to a congregation you could no longer see in person or physically touch. In the coming months, the leadership of the church moved to all online services, then in-person and online, back to online only, and once again back to in-person and online. Broader programs, such as small groups, ministry programs for children, care, recovery, and visitation, were initially limited and then adapted to fit a virtual world and then a hybrid world of online and in-person.

The COVID-19 global pandemic impacted the Faith Community Church of Hopkinton. Lessons can be learned from this impact by exploring how the current leadership model operated during this time. The impact of external forces, beyond immediate control, is a prime example of the dynamic art of influence of the world around you. The Transformation Leadership model would recommend the leader begin to cast vision, provide clear direction, and be a calming voice in the situation. The leader would need to lead with courage, conviction, and charisma, providing stability in an unstable time. The leader would need to be knowledgeable or provide access to people who are knowledgeable so that the followers can find direction. Hope for a better future would need to be shared optimistically and regularly. This is what Laurence did. Services of all campuses moved to be online with Laurence providing the primary voice. Weekly communications were sent containing directives, inspiration, and hope. Crises were dealt with, and all decisions flowed towards the executive leaders, terminating with Laurence.

There are four lessons from the COVID pandemic that reveal the need for a new leadership model. The pandemic impacted all sectors of society, which brought doubt about the capacity and competency regarding leadership. Pastors are not medical, political or crisis experts;

however, the pandemic required the need to address all those areas. The politicization of a disease, the burden of crisis and the medical intricacies required more than any pastor could deliver. Yet, across the country, pastors were placed into desperate situations, needing to be the charismatic or transformational leader in addressing those areas. As expected, they made errors. They could not speak without fault, and this caused doubt in their competency and worse, doubt in the veracity of faith for some. This is a weakness of the current model, which places too much burden on the role of the formal leader in the system to be the expert, where the broader collaborative and emergent model revealed by Paul and Deborah would have been better.

Because of this need to lead in the transformational model, pastors were overburdened. Many were exhausted and overwhelmed by the sheer scope of work expected during this time by transformational leaders. Some simply burned out. Transformational leadership models did not prepare pastors for this type of event.

The power of personal choice revealed another weakness in transformational leadership models. While people always had this power to choose, the pandemic provided more choices than before. From just a religious viewpoint, church was now available as a smorgasbord of options. With so many churches online, people could pick and choose who to watch, who to listen to, and where to attend. They could attend multiple churches across the world from the comfort of their living room. With that exposure came the dilution of the impact of one voice and the exposure of influence from many others. As restrictions were lifted, people did not return to “life as normal.” New patterns of living developed. People remained remote, attending the church of their choice online, comparing voices, based on personal experience, or choosing to not attend any church at all. The dilution of the transformational voice meant a loss of connection between the pastor and the congregation and the reduction of impact in casting vision and influencing people. With those traits and skills reduced, leadership was diminished. A leadership model that relied heavily on vision casting from one source was negatively impacted. There is a need to persuade people differently. A new model of leadership is needed.

The departure of many from in-person attendance has also revealed a negative change in volunteering and giving. Fewer people are serving, and donations are lower. Church budgets are strained, and staff find themselves needing to fill the gaps or close ministries. The Transformational Leadership model would naturally direct people to return to church, to rebuild the community, to re-engage in serving and giving. The Transformational Leadership model

identifies the new reality as bad and envisions a future of regaining the glory of the past. While not exclusive to the collaborative and emergent model being proposed, this new model would resist trying to rebuild, reengage and regain. Instead, the goal would be to identify the new patterns and the new needs. The goal would be to build from what currently exists into whatever might develop in the future. Rather than anticipate and plan for preferred growth, the new model would allow adaptation to occur, to identify new patterns and to promote ministries and programs that are effective in the new normal. Volunteering and giving would be directed towards these new patterns, rather than attempting to supplement previous programs.

These lessons reveal the need to find a new leadership model for the future growth of the Faith Community Church of Hopkinton.

5.4.4 The Changing Demographics of Massachusetts

According to the U.S. Department of Commerce's (2021) 2020 Census data, Massachusetts has a population of 7,029,917 people, comprising 51.5% female and 48.5% male, 19.6% under 18 and 17% over 65. Most of the state is white (80.6%), with only 9% black, 7.2% Asian, and 12.4% Hispanic or Latino.⁸ Since people can select more than one race in the census, the percentages exceed 100%. 62.4% of homes are owner-occupied. One out of four people (23.8%) speaks a language other than English at home. Most people have a high school diploma or higher (90.8%). The median household income is \$81,215 and 9.4% are considered in poverty (U.S. Department of Commerce, 2021).

Regarding religion, the Pew Research Center's Religious Landscape Study (2021) is revealing. Of the population in Massachusetts, 58% are Christian, while 32% are unaffiliated with any religion. The majority of those who are Christian are Catholic (34% of the total population). There are fewer Christians and more unaffiliated in Massachusetts than the rest of the country (70.6% Christians and 22.8% unaffiliated in the country). Many adults in Massachusetts seldom or never read Scripture (67% of the population) and most don't believe it is the word of God either (54%). Most adults find their guidance by following common sense (56%). Regarding prayer,

⁸ The above percentages amount to 109.2%. This is because Hispanics and Latinos are allowed to select more than one race in the census as noted by footnote "(b)Hispanics may be of any race, so also are included in applicable race categories" (U.S. Department of Commerce, U.S. Census Bureau Quick Facts. Available: <https://www.census.gov/quickfacts/fact/table/MA/POP010220> [July 1, 2021].)

40% seldom or never pray, with only 51% who pray at least weekly or more. Once again this contrasts with the rest of the country where only 23% seldom or never pray, 71% pray at least weekly or more, 45% use common sense for guidance, 45% seldom or never read Scripture, and 33% believe it is not the word of God.

During the COVID-19 pandemic, race relations in the U.S. reached another boiling point. With the death of George Floyd on May 25, 2020, riots and protests erupted around the country. Tensions rose in part due to George Floyd's death, in part to the protests (both support and opposition of them), in part to the fatigue and stress of isolation due to COVID-19 and in part to the long history of racism within the United States. The Faith Community Church of Hopkinton also felt this tension, with debates about church involvement in these societal issues openly discussed on staff, in meetings and on social media between church members and attendees. Laurence guided the church into a new initiative in response to George Floyd's death, having experienced a personal connection with Floyd's death. The new initiative focuses on building racial unity within the church and into the surrounding community as is possible. This was received with mixed support from congregation members and attendees, some of which is due to the tension from the 2020 election season. During the 2020 election, faith, race, and politics found a specific conflict within the United States of America. According to the Pew Research Center (2020), in the election, 78% of white evangelical protestants, 53% of white non-evangelical protestants and 52 % of white Catholics voted for Trump. In comparison, 62% of "nothing in particular" regarding religious choice, 70% of Jewish, 67% of Hispanic Catholic, 83% of Atheist/Agnostic and 90% of black protestants voted for Biden. This conflict was felt in Massachusetts and effects rippled onto the work of the Faith Community Church of Hopkinton as well. The divides within the Massachusetts community (racial, political, religious, gender and income) are wider than ever before, and seem to be growing wider.

Transformational leadership models are not working in these contexts. People struggle to believe the vision being cast by these charismatic leaders. They question the veracity of data cited. Instead of finding ways to work towards common objectives they oppose each other, even denying objectives as common. They don't even have the same worldview or cultural contexts anymore and debate the veracity of the cultural contexts of those they oppose.

A new leadership model is needed to account for these divides and the changing demographics. It will need to account for the lack of prayer, Scripture engagement and lack of use of Scripture

for guidance. Spirituality will need to be a part of the development program intentionally. Managing conflict will be an important skill, along with how to have divisive or difficult conversations. A new leadership model will have to work through assumptions and work to avoid presuppositions to help leaders develop and leadership itself to thrive.

5.4.5. The Changing Demographics of the Faith Community Church of Hopkinton

As can be seen in Table 5.2: Metrics below, one can see that the demographics have changed negatively and positively for the church.

YEAR	ATTENDANCE	MEMBERSHIP	INCOME	EXPENSES
2019	663	393	\$3,213,527	\$2,662,235
2020	632	381	\$3,360,177	\$3,244,135
2021	174	442	\$2,761,825	\$2,249,460
2022 ¹	349 ²	415	\$2,088,163	\$1,717,467

Table 5.2: Metrics

1 - Figures here are based on three quarters of information, taken prior to year-end (Taken on April 23, 2022. Year end is June 30, 2022).

2 - Attendance has increased from 2021 as restrictions have eased but reveals a decrease of almost 48% from 2019.

3 - Membership has decreased by just under 6% from 2021 but is still above the 2019 records.

4 - Income is significantly reduced from 2019 but was expected. Expenses are also significantly reduced. The largest factor in the decrease in income is reduced giving. Expenses are reduced primarily because of the Framingham campus operations, compensation reduction due to unfilled staff positions and reduced use of the Hopkinton facility.

There are 384 adults in small groups in the church (obtained from the church database by searching for a person filling any position and in the General Announcement group). This is down from 439 a year ago.

There are currently 437 people listed as serving in a volunteer role in the church (obtained from

the church database by searching for a person filling any position and in the General Announcement group). This data set reflects all roles and positions prior to the COVID-19 pandemic and has not been adjusted since that time.

There are 435 males, 674 females and 291 who do not have a gender specification in the General Announcement group. The General Announcement group is the widest level of communication the church leadership chooses to send communications. The database lists thousands of names but these include someone who once attended an event, a participant in a once-off program, an invited guest who did not return, members who have transitioned but wish to stay on the list and others with unspecified reasons. By using the General Announcement group as a filter, we can more accurately gain a sense of the current context of the Faith Community Church of Hopkinton.

Compiled together this provides a good picture of the status of the Faith Community Church of Hopkinton. It truly is a vibrant church with an active population despite the impact of the COVID-19 pandemic. It has endured through centuries and experienced times of tremendous growth and significant hardship. Currently it is in a period of decline with attendance, finances, volunteering, and group participation reflecting lower numbers than before the COVID pandemic. However, there is a return to church for those who were isolated. Finances may have declined from previous years, but they are still strong and will need wise management going forward. However, the greatest asset of the Faith Community Church of Hopkinton is its people. While it is currently in a period of decline, it is also poised for impact for the future with the right application of leadership and leadership development of its people. The changing church demographics and the implementation of the new mission, vision and ministry model require a new approach to leadership. This new approach will invigorate the church and inspire people to continue to build the church as Christ directs.

5.4.6. The Limitations of the Current Lay Leadership Program

The current lay leadership program is based on Saddleback's S.H.A.P.E. model (see chapter 4 pp. 100-101). It provides a good foundation for assessing, preparing, and directing volunteers towards existing or new roles based on the volunteer's self-assessed spiritual gifts, existing passions, observable skills and abilities, personality style and previous experiences. This

foundation is good and advantageous to the new leadership development model and will be used in the formation of that model.

However, there are three major limitations in the current lay leadership program. First, the S.H.A.P.E. model is not a development model. It is a placement model. Through assessment, it finds the ideal or preferred placement for volunteers, based on a best fit for the existing needs of the congregation. This is not development. People are not just units to fill positions, no matter how good the fit. They are members of a family that is growing and changing. They need to grow and change too. A new model that works with existing volunteers to develop them beyond their existing role and provides for adaptation and future growth is essential. An added benefit is that people who are developed are passionate and inspiring. Others will see this change and be inspired to join in volunteering too. A good leadership development program increases the capacity of existing volunteers and grows the volunteer base at the same time.

Second, the S.H.A.P.E. model does not provide consistency in leadership development. It passes on development to the ministry in which the position is filled. There is no consistent leadership development approach. If there is any leadership development happening, it happens in isolation from other ministries and is completely dependent on the competency of the ministry leader providing that development. The development is without context or interaction with others in the church. Without cross-ministry collaboration, an important part of leadership development is missing: the dynamic art of influence between you and others. The implementation of a new model, with consistent leadership principles and training modules, will help all volunteers across the ministries grow and work together. Individual volunteers will advance in skill and capacity. They will grow in leadership as the organization adapts and grows. This creates synergy. As the organization grows and adapts, it will need new positions filled. The people being developed are now able and capable to fill those positions having worked within the organization and developed with it. They are proven and ready to work in these new roles. The current lay leadership model does not accommodate or provide for this type of interaction.

The existing volunteer development program does not meet these changing conditions and requirements for new leadership theories and models. A new leadership model is needed.

5.5. Opportunities and Obstacles to Lay Leadership Development

When it comes to lay leadership development there are a few opportunities and obstacles in the current context to identify.

There are four core obstacles to lay leadership development. First, the decline in attendance, finance and volunteering is significant. Whether the reasons are related to the COVID-19 pandemic impact or because of a disconnect with the leadership philosophy or another unknown reason, the church is working with fewer people and less money. There are fewer people to develop and fewer people to volunteer in helping them develop. Second, the immediate impact of the COVID-19 pandemic means a challenging time to implement something new. People's rhythms have changed. Their trust has eroded. Their willingness to volunteer and engage has diminished. These impacts are immediate and concerning, as the longevity of their impact is unknown. Third, there is a disconnection in leadership philosophy with how leadership theory and practice has developed. The pastor as "the authority in your life, directing your spiritual growth, guiding you with Scripture, helping you in prayer," even the whole concept of Christianity being the assumed basis of faith is in question in the current context. Pastors are not viewed with that same high level of respect and influence as they were in the past. The "Pastor as General" model, commanding their congregation, is not desired in the current context of the Faith Community Church of Hopkinton. That type of leadership model will be less successful. The "Pastor as CEO" model is becoming less successful, with people eschewing corporate leadership concepts and desiring something more relevant and spiritual. A new paradigm of leadership will be needed to continue to influence the church and the community in the coming decades. Fourth, the sharp decline of religiosity in Massachusetts is a direct obstacle to lay leadership development. There is a deep question, from those outside the church, whether the church is relevant anymore and with it a growing resistance to religious influence and specifically Christian influence in society.

Despite these obstacles, there are three great opportunities for the lay leadership development of the Faith Community Church of Hopkinton. First, the church has shown itself to be adaptable, through the centuries and in the recent months. The church has lived through centuries of change and continues to thrive. In recent months, as the COVID-19 pandemic brought restrictions and lockdowns, it continued to provide services, connection, comfort, care, and support even beyond its immediate community. The church has adapted before, and it will adapt

again. Churches are experiencing catalytic change and adaptation because of the COVID-19 pandemic. Churches are quickly learning new ways to work and minister. Uncertainty is its own opportunity. Churches, and the Faith Community Church of Hopkinton itself, are all trying new approaches and new efforts to bring the gospel to those who need it. In the past six months alone, the Framingham campus has gone from in-person to remote, to in-person and remote at the same time. The sheer number of outside influences from the pandemic have caused higher sophistication to emerge. This is emergence at its core. Responding to catalysts and outside inputs, a new church will emerge. A new leadership model is needed to match that new church. Second, there is a large asset base in income and people. While it is in decline, it is still significant. Hundreds of people in groups and attending services, millions of dollars in income and expenses are significant assets with which to build volunteers into influencers that will grow the church once again. Along with this large asset base there is a deep willingness within the staff and congregation to grow the church. Those who are still participating do so with enthusiasm and passion. They attend services, give to God's work, volunteer, and serve among the most difficult conditions the church has ever faced. Despite fatigue, vulnerability, stress, and fear, they come each week to meet with God and see God's reign grow over this community. They truly seek to live out the mission of the church. Third, the clarity of the mission, vision and strategy are a roadmap for lay leadership development. While there is uncertainty about the impact of COVID-19, there is clarity of purpose, and that is beneficial when leading in a crisis according to Klann (2003:14): "During a crisis the leader can leverage a credible vision and value system and use both as a rallying point and as a way to provide stability to employees who are rocked by events."

These opportunities and obstacles provide resources, inspiration, and insight for the new leadership development program. A model that understands and even incorporates the obstacles for growth, while leveraging the resources, will be beneficial to the future growth of the Faith Community Church of Hopkinton.

5.6. Rationale for Change

The history of the Faith Community Church of Hopkinton shows a church that has adapted and remained consistent through the times. With a foundation of a covenant and core purpose that has remained a beacon drawing the church back to its core, the church has been consistent in its work of faith, spiritual guidance, and community care. With the development of new programs,

new staff, a new structure and new leadership, the church has adapted to the changing environment around it.

It is now time for the church to hold on to its core and adapt again for the changing world in which it lives. There are six reasons for a change in the lay leadership program:

- The introduction of a multisite model
- The global focus of missions
- The lessons learned through the COVID pandemic
- The changing demographics of Massachusetts
- The changing demographics of the Faith Community Church of Hopkinton
- The limitations of the current lay leadership program

The new leadership model will meet the criteria for these changes, grow the people in their capacity to lead, benefit the organization and provide for the future growth.

5.7. Conclusion

The Faith Community Church of Hopkinton has a long history that encompasses the very formation of the United States of America as a country. Lasting almost 300 years, it has experienced the tenure of dozens of pastors, growing with the town of Hopkinton, experiencing the pain of the town during climactic times, and contributing to the needs of the town through its work. In that time, the church declined to a position of such a state that it almost closed. With the hiring of Richard Germaine, the general and “benevolent dictator,” the church once again grew. Under effective leadership known as the Great Man theory the church saw improvement in attendance, membership, giving and influence. Following Germaine, Michael Laurence, the CEO, led the church through significant crises while maintaining attendance, seeing declines in membership but increases in giving and influence. Over the past few years, the church has seen a period of decline but rightly identifies that lay leadership development is one element that will reverse the decline and help the church thrive into the future. What is required is a change in leadership philosophy, learning from the advancement of leadership theory and practice and a move towards a new theory of leadership: a collaborative, emergent theory.

A new analogy is needed. There is one available. Leadership is not found in a general or a CEO. Rather, leadership is murmuring. Murmuration is what flocks of starlings do together. They fly in

large flocks, thousands in size, yet they work together. They wheel, spin, shift, twist and turn as they change direction. This is emergence. There is no clear leader, but there is leadership. This activity is effective for survival. The murmuration effect saves the individual bird from an attacker. The flock flying in this formation helps the birds fly further and longer than on their own. It is a form of leadership that exhibits all we have been talking about - collaboration and emergence. The history and context of the Faith Community Church of Hopkinton show that the church is ready to engage in their own murmuration, one that will bring new lay leadership development, new growth, and a new age for the Faith Community Church of Hopkinton.

6. A Proposed Collaborative Christian Lay Leadership Model for the First Campus of the Faith Community Church of Hopkinton

6.1. Introduction

Leadership continues to advance and evolve. The leadership model of the Faith Community Church of Hopkinton needs to advance too. Studies of Deborah as a judge in Judges 4, Paul as an apostle in Acts 16 (chapter two), and research into emergent (chapter three) and collaborative theory (chapter four) reveal a model of leadership that complements the advances in leadership theory and meets the demands for the current leadership needs for the Faith Community Church of Hopkinton (chapter five). These discoveries required important times of reflection and dialogue with the leadership of the Faith Community Church of Hopkinton. In conversation with the Lead Pastor, Michael Laurence and Executive Director of Operations, Charla Espinosa, the model was critically evaluated and adjusted to fit the context and future desire for growth of the church. The executive leadership wrestled with the model: contextualizing Western's (2019:36) definition of leadership; exploring implementation of a leadership pipeline; discussing to learn more about emergence from Johnson (2001); unpacking collaboration from key authors like Nash, Pimlott, and Nash (2008) and Archer and Cameron (2013); distilling insights from journals and research into aspects of the leadership model like the leadership cycle (pp. 165-170) and the leadership toolboxes (pp. 176-196). These were invaluable in the creation of the proposed model. This chapter will describe the proposed leadership model, exploring each section of the model and the specifics for the leadership development program, recommending practices for training and methods of integrating the model into the existing context. What follows is a description of the leadership paradigm for the first campus of the Faith Community Church of Hopkinton towards the development of a collaborative Christian lay leadership model.

6.2. The Proposed Leadership Model of the Faith Community Church of Hopkinton

The proposed model of leadership development for the first campus of the Faith Community Church of Hopkinton will be Christian, emergent, collaborative, and laity focused. It will be a Christian model implementing the archetypes of leadership presented by the judge Deborah and apostle Paul as discerned in chapter two, an emergent model using emergent principles as detailed in chapter three, and a collaborative model following collaborative components as

described in chapter four. It will integrate the work of clergy, lay staff, and volunteers of the Faith Community Church of Hopkinton, building on its history and current context as discussed in chapter five. The model will recognize and incorporate the influences of individuals, groups, and the world around it so that the Faith Community Church of Hopkinton will continue to advance and grow from generation to generation.

6.2.1. The Christian Nature of the Proposed Model

The authoritative role of Scripture in the life and faith of the Faith Community Church of Hopkinton members is a core belief as shown in the by-laws (Appendix A). Furthermore, the Faith Community Church of Hopkinton believes that the Spirit is at work within the individuals, the organization, and the wider world (Appendix A). The work of interpreting and applying the leadership of Deborah as contained within Judges 4 (see chapter 2 pp. 22-25) and Paul as contained within the New Testament, specifically the exploration into Acts 16 (see chapter 2 pp. 36-41) is in line with these beliefs. This interpretive work revealed that Deborah and Paul present emergent and collaborative archetypes of leadership (see chapter 2 p. 45). The work also identified that Deborah and Paul engaged a range of leadership skills. Together with the research on emergent and collaborative theory, the proposed model of Christian lay leadership for the Faith Community Church of Hopkinton will detail a new biblical definition of leadership; a cycle detailing phases of leadership application for the future, utilizing the leadership methods of Deborah and Paul (see chapter two and chapter 6 pp. 165-170); a pipeline of leadership advancement and expansion consistent with the work of Deborah (see chapter 2 pp. 22-25 and chapter 6 pp. 171-176) and Paul (see chapter 2 pp. 22-25, 36-41 and chapter 6 pp. 171-176); and a range of skills sorted into appropriate collectives for better leadership effort (see chapter 6 pp. 176-196). The model will integrate these elements into a leadership matrix that will provide a training framework to apply all these elements into a usable leadership development program. With Deborah and Paul as the foundation for this model and the focus of the model being on the first campus of the Faith Community Church of Hopkinton, the model will have biblical and Christian assumptions as well as assumptions related to working within a local church context.

The leadership definition will account for the way Deborah and Paul led themselves, those around them, and the world within which they lived. The cycle will unpack the methods they employed (working from a core set of values and mission, understanding the influences they used and faced, discerning a range of options, and deciding on the best course of action) and

provide a practical application usable in today's context. The pipeline will reflect how Deborah and Paul worked within a leveled system of leadership wherein the levels do different work, but all levels work collectively. The collective sets of skills in the model will reflect those demonstrated by Deborah and Paul. Built on the biblical framework discovered in the exegetical work of Deborah and Paul, they will be compiled into a training matrix that is specifically Christian in focus but widely applicable. The model will be used to train all people within the Faith Community Church of Hopkinton (clergy, staff, and congregation), to grow their leadership according to the biblical archetypes explored. In this way, the model will be Christian.

6.2.2. The Emergent Nature of the Proposed Model

As indicated in chapter two (see p. 45), Deborah and Paul present an emergent leadership archetype. Further research into emergent theory showed that the nation of Israel and the Early Church (see chapter 3 pp. 49-54) were emergent. The unprecedented changes within the world (the impact of the COVID pandemic (see chapter 5 pp. 136-139) and the changing social, political and religious demographics within Massachusetts (see chapter 5 pp. 139-140) require a model that will help the Faith Community Church of Hopkinton to advance and grow in the current and future context. This means the model, working with the assumptions of the existence of emergent criteria as discussed in chapter 3 (see pp. 48-59), will need to allow for, identify, and even design emergence. The model will compile elements — a leadership definition that accounts for emergence, a leadership cycle that works within an emergent framework, a pipeline that allows for movement into higher levels of leadership, and a series of skills that are applicable within a constantly changing environment — into a matrix that can accommodate for emergent mechanics as described in chapter 3 (see pp. 54-57)

The leadership definition provides for emergent concepts identifying the influence of the leader, those around the leader, and the wider environment. It recognizes the need for bottom-up systems and helps create them by including the necessary provisions (see pp. 54-57). The leadership cycle is a practical application for emergent work at its core, providing a practicable way of assessing the system and the individual, group, or wider community's role in that system. Serving as a mechanism for addressing the needs of bottom-up systems, it:

- identifies the role of low-level rules of operation in the system (the core),
- reveals how to pay attention to your neighbors (collect information),
- helps to look for patterns in the signs (analyze information), and

- guides towards self-organization and adaptation (implement options, evaluate, and assess).

The pipeline will identify pathways of promotion and adaptation and the connection of individual elements with groups and the wider organization. This means quicker movement towards adaptation. The collective skills will provide the essential critical skills for leadership within an emergent system that will facilitate emergent operations more fluidly and accurately. The training matrix will provide a way for the individual to assess their own role and attain wisdom about the system, what Johnson (2001:79) describes as local information leading to “global wisdom.”

The model will move leadership away from sole work of specific individuals, typically the designated leader of a group. Instead, the model will impress that leadership is an emergent aspect of the entire system (the individual, groups, and the world around them). Leadership is the work of all components of the system where all interact and develop for growth and advancement. It is both team and individual. The model will provide training on how individuals and groups can interact with each other and the world around them to lead. It will provide means for all involved to learn how to lead within that system as Christ continues to build the Church. In this way, the model will not only identify and incorporate emergent theory but will be emergent itself.

6.2.3. The Collaborative Nature of the Proposed Model

As indicated in chapter two (see p. 45), Deborah and Paul present a collaborative leadership archetype. Research into collaborative theory (see chapter 4 pp. 104-110) shows that this is an essential aspect of leadership in the Church today, identifying the critical nature for clergy and laity to work together (see chapter 4 pp. 94-97). As shown in chapter three (see chapter 3 pp. 54-55) collaboration is evident in emergent theory. Collaborative authors even reference emergent theory, as illustrated in chapter four (see chapter 4 p. 104). Further research in this thesis shows that collaboration is modeled by Christ (see chapter 4 pp. 92-93). The Faith Community Church of Hopkinton was formed collaboratively (see chapter 4 p. 99) and, historically, has followed a collaborative model. Furthermore, leadership theory has advanced and continues to advance, by incorporating collaborative thinking. It has become apparent that current leadership theory needs new definitions to capture this evolution and the essential nature of collaboration, and the

context of the Faith Community Church of Hopkinton requires agreement on a leadership definition for collaborative work in the future (see chapter 4 pp. 68-71). As discussed in chapter four (see pp. 111-112), the best methods of collaborative leadership are explorative, flexible, evaluative, and adaptable. This model will provide those methods to be a fully collaborative model.

The model will begin with some collaborative assumptions that will guide the formation and integration of leadership development within the Faith Community Church of Hopkinton. It will provide a new definition for leadership that is collaborative, one that will account for a wide inclusion of leadership across individuals, groups, and the wider environment, showing that all components need to collaborate for the most impactful leadership. The model will present a leadership cycle that allows for people to work together to fulfill the collaborative tasks of building relationships, sharing control, and resolving conflict. Those same tasks will be accounted for in the leadership pipeline, which will help each person to know their place in the system and how to move in that system. The model will provide foundational skills that incorporate core collaborative elements for improved leadership, including an entire skill set dedicated to collaboration itself. The model will compile these elements into an effective training matrix that will identify how each person in the Faith Community Church of Hopkinton can be trained in leadership for greater effectiveness. Collaboration will be a core dynamic of the model, weaving its way through every element.

6.2.4. The Lay Nature of the Proposed Model

Deborah and Paul present a team-based approach with the inclusion of lay people in their work. While Deborah and Paul are not ordained individuals as defined by current practice at the Faith Community Church of Hopkinton (see chapter 4 p. 99) they do represent individuals set aside by God for a designated purpose. Deborah is a judge and Paul is an apostle (see chapter 2). In this sense they could be considered “ordained.” In each case, these ordained leaders integrate into their work the use of others who fall outside the designated roles of judge and apostle. Each provides examples of the use of lay people. Deborah is part of a coalition of leadership, and her victory could not have been accomplished without the involvement of Jael, whom she praises for her involvement, the role of Barak who led with her, and the entire army who entered battle with Jabin and Sisera. Paul also followed a team-based approach, with an array of lay people involved in his apostolic work (see chapter 2 pp. 35-36). The research on emergent and collaborative

theory highlights the role of teams and groups beyond the work of individuals (see chapter 3 pp. 54-59 and chapter 4 pp. 104-110). The history and current context of the Faith Community Church of Hopkinton valued the role of lay people in its operations (see chapter 5 pp. 114-119), and this will be fostered and encouraged in the new proposed model of leadership.

The model will provide for lay people and clergy to work together. It will include a definition that incorporates the role of lay people in leadership work, a cycle allowing for laity and clergy to practice leadership at all levels, a pipeline that shows where each person's role fits in the system, and the necessary requirements to move along that pipeline in leadership development. The model will designate leadership toolboxes readily accessible to clergy and laity alike, so that both can lead collaboratively well together. The nature of the entire model is to spur lay people into action in the Faith Community Church of Hopkinton. The matrix provides a training rubric for laity and clergy to be developed and moved into action as leaders within the system. The model will be successful when lay people are actively leading within the community. In this way, the church community will grow into stronger iterations of what Jesus has called it to be.

6.2.5. The Core Elements of the Proposed Leadership Model for the First Campus of the Faith Community Church of Hopkinton

The proposed leadership model for the first campus of the Faith Community Church of Hopkinton will consist of six core elements:

1. Leadership assumptions: these will provide a framework to the model.
2. A leadership definition: this new definition will capture leadership advancements and add to the progression of leadership theory.
3. A leadership cycle: utilizing the leadership assumptions and definition as a guide, this cycle of operating in leadership will help people to lead regardless of their level or contribution.
4. A leadership pipeline: this pipeline of the levels of influence and leadership requirements for staff, clergy, and lay people at the Faith Community Church will help people to identify their current role in the organization and what development and training will be needed to move to the next level.
5. Leadership toolboxes: these will be a collection of the foundational skills, tactics, and areas of leadership development necessary to fulfill the work of leadership within the Faith Community Church of Hopkinton. These seven toolboxes will contain much of

the training content and provide a plethora of training material for future development as leadership advances even further.

6. A leadership matrix: this matrix will integrate the leadership definition, cycle, pipeline, and toolboxes into a training rubric for leadership skills and will present implementation strategies.

The completed model will then be placed into training modules that provide a training curriculum and flow of implementation. These modules will be used to develop leaders, specifically lay leaders at the first campus of the Faith Community Church of Hopkinton.

6.2.5.1. Leadership Assumptions

The leadership assumptions for this leadership model will be placed within the context of the Faith Community Church of Hopkinton, which is a church community (see chapter 5 pp. 114-119) whose leadership is guided by the interpretation and study of biblical concepts and characters (Appendix A). Part of these assumptions believe in the work of God with people; thus, we find individuals and groups called into service to engage in leadership. The focus of this research is based on the leadership archetypes of Deborah and Paul who display emergent and collaborative leadership concepts that are based on assumptions. These are detailed below.

6.2.5.1.1. Assumptions Related to Christian and Biblical Concepts as They Apply to the Faith Community Church of Hopkinton

The leadership development program for the first campus of the Faith Community Church of Hopkinton assumes that the program is designed and executed within a local church framework, hence this is a church operation of a local, non-denominational church. The Faith Community Church of Hopkinton is not accountable to a larger church body or denominational entity and follows a congregational style of governance (Appendix A).

There exists an assumption of the authoritative role of Scripture for those within the church community and the belief in the work of the Spirit within the individuals, within the church community, and in the wider world. Scripture guides the members and is seen as authoritative for life and faith within those who become members of the church community according to the by-laws (Appendix A). The Bible is also the foundation for all teaching within the Faith

Community Church of Hopkinton (Appendix A). Thus, the work of interpreting leadership according to the work of Deborah and Paul falls in line with these assumptions. According to the research on Christian leadership in chapter four (see p. 92), leadership within the church is grounded in and guided by the Triune God. Christian leadership is modeled by Christ's behavior, directed by Christ's commands, influenced by the work of the Holy Spirit, and achieves the Father's purposes. It is assumed that the work of leadership at the Faith Community Church of Hopkinton is dependent on the guidance and influence of God. Further, the Faith Community Church of Hopkinton assumes that God is at work within the world and within the church, which includes the organization and the individuals who comprise the church. Therefore, studies in relevant concepts of collaborative and emergent theory, which include the domains of business and science, are appropriate in this context.

6.2.5.1.2. Assumptions Related to Emergent Leadership Theory as They Apply to the Faith Community Church of Hopkinton

Emergent leadership theory has four key assumptions:

1. Individual agents **follow low-level rules**, therefore there needs to be an understanding of the low-level rules of individual agents.
2. The **need for mass interactions**. For higher sophistication to develop, a significant mass of individual interactions is required. The need for a system to implement and allow for enough interactions is assumed.
3. **Individual agents self-organize into higher levels of sophistication**. New, often unforeseen, levels of organization will emerge and should be allowed to emerge for the system's benefit,
4. **Ongoing adaptation of the system**. Adaptation occurs when individual agents emerge into more complex systems and when complex systems emerge into even higher levels of complexity. Embedded in this assumption is the allowance for failure of higher levels of sophistication. This means that as individuals interact, new ways of operating may emerge and as new ways of operating interact, even newer and more complex ways of operating will emerge.

Not all these ways of operating will be beneficial, but the need to allow them to begin is essential to learning about what is best moving forward. These concepts are explained in more detail in chapter three (see pp.54-57). Below follows a summary of the essential specifics for the

leadership development program of the first campus of the Faith Community Church of Hopkinton to become operational.

6.2.5.1.2.1. The Foundation of Low-Level Rules

The low-level rules of governance for the proposed leadership development program are the essentials introduced by Jesus and concluded in chapter three (see pp. 50-54). These simple, foundational instructions that guide how to interact in the world meet this emergent assumption. They fulfill part of the requirement for building bottom-up systems described by Johnson (2001:78). These simple low-level rules do not overburden individuals with complex or intricate systems of operation but allow for simplicity in interaction.

The reference to low-level rules is not a reference to immature or elementary concepts or rules. Rather, it is a reference to fundamental and critical rules essential for the success and growth of Christianity and therefore for the success of the proposed leadership model at the Faith Community Church of Hopkinton, a lay Christian model. These low-level rules present the building blocks for success and for ensuring that the proposed leadership model is Christian. Command and control systems of leadership (e.g., a pastor-controlled or denominationally controlled church) are facing struggles today, especially when the leader at the top of that system fails. The potential danger of top-down systems — e.g., the rise of tyrannies in churches or the failure of pastors (moral, burnout or otherwise) — is seen in the closure of churches or a decline into irrelevance. The proposed model, therefore, advocates for a bottom-up approach, using the emergent theories of low-level rules: critical, foundational building blocks guiding essential behaviors that will over time and with enough interactions create higher levels of sophistication; that is, Jesus building the church into the future. They are the DNA of Christianity, given by Christ and placed within us. We don't need other commands or directives, but as we interact with the world around us, we follow these low-level rules and adapt as is needed.

There are five low-level rules. First, followers of Jesus and leaders in the church community are called to love each other as Jesus loved them. This is a wide-ranging biblical rule with little focus on specifics. It allows for a broad interpretation of what loving looks like and for adaptability, variability, and dynamism in application. It accounts for all manner of situations without setting precedent other than the model of Jesus. It is the epitome of the direction of Jesus. On his final night with his disciples, Jesus repeats this command five times in four verses (John 13:34-35;

15:12, 17). Believers are commanded by Jesus to fulfill this command in every area of their lives. All interactions, actions, thoughts and, as a result, all leadership development must follow this low-level rule. This basic, foundational means of operating (love) will guide this model. It is simplicity itself as a rule. There is no more basic and foundational rule for Christian living. Love is a guiding value that can be applied in a variety of ways, depending on the interactions and the situation surrounding those interactions. It allows for responses and adaptation based on those interactions. As a guiding value to the Christian community, it is a foundational value and means of practice for leadership as well. Leadership that operates lovingly, follows this rule. Leadership that does not operate in love breaks this rule. Johnson (2001:18) describes the difference between a top-down executive branch controlling all behavior and development and a bottom-up system where complex adaptive systems emerge because of a significant number of interactions based on low-level rules. Leadership development that seeks to promote, respond, and adapt to love as the low-level rule is leadership that works within a bottom-up system. Leadership that seeks to dictate the method of loving and the means of adaptation is by Johnson's (2001:18) definition a top-down approach. The leadership development model of the first campus of the Faith Community Church of Hopkinton is a bottom-up development model. As such, it needs to identify and adhere to low-level rules.

The other four low-level rules come from Jesus' commission in Matthew 28:18-20, given to his disciples and, by extension, to us. "Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age" (Matthew 28:18-20).

Jesus describes his followers as people on the move: "*therefore go*" (Matthew 28:19). This is the second low-level rule. The aorist passive sense of this verb indicates perpetual motion that is already happening: "as you are going." Believers are to be active in the world, moving about, engaged in their communities and locations. Movement is the focus of this low-level rule. As you go, you will find opportunities to love others as Jesus loved you, but you need to be moving. This same rule of movement is reinforced by Luke (Acts 1:8): "...you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." One cannot be a witness in different locations without going there in some form or another.

The third low-level rule also relates to the verb “to go,” but the sense of the verb changes to an aorist imperative tense. As you are going, “*make disciples.*” The command to make disciples is emphatic and becomes a core rule that believers are to follow. We are not offered an option to do this occasionally, or just on Sundays, or just when we prefer. Rather, we are always doing this. The sense of the command in Matthew is that you do this for others, rather than for yourself. This is not to say that you cannot work on your own discipleship, but rather to identify that the work of making disciples is a communal effort between individual agents. The more important nuance is that this is the imperative, emphasizing a command.

The fourth and fifth low-level rules focus on specific activities in the present. “*Baptize*” and “*teach to obey*” are two verbs listed in the present active tense. The believers who are going, fulfilling the command to make disciples now engage in specific work: baptize people into the new community, publicly identifying them as believers; then teach them, engage in active instruction of all that Jesus commanded. He commanded one thing: love each other as he loved us. Our work is to find ways to teach that command and encourage people to live out that command in their going.

These assumptions will need to be detailed out within the leadership development program so that individual agents can begin to live them out in real time. This communal commitment to these low-level rules leads to the next assumption: the need for mass as described by Johnson (2001:78).

6.2.5.1.2.2. The Need for Mass Interactions to Lead to Adaptation

Johnson (2001:78) describes the need for mass interactions for bottom-up systems to work and self-organize under the principles of “more is different” and “encourage random encounters”: “the statistical nature of ant interaction demands that there be a critical mass of ants for the colony to make intelligent assessments of its global state...decentralized systems such as ant colonies rely heavily on the random interactions of ants exploring a given space without predefined orders.”

Within the Faith Community Church of Hopkinton, space and time will need to be given to individuals to interact following the low-level rules so that enough interactions can occur. There is a need for mass. Without a “mass of interactions,” the community of the first campus of the

Faith Community Church will fail to emerge. The goal of the first campus is not to be a gathering location for Sunday services with singing and preaching. The goal is for a vibrant church that shares Christ's love in remarkable ways as stated in the vision of the church (Appendix B). A mass of interactions is required for individual believers to observe patterns and pay attention to their neighbors to see what works best in various situations. It allows for those patterns to emerge and adaptive systems to develop so that the first campus of the Faith Community Church can grow. This is modeled by Christ. Jesus could have been made incarnate, gone to the cross, died and been resurrected to fulfill justice and dispense the grace needed for salvation without the complexity of being a baby, child and then adult. However, he chose to be born, grow in "wisdom and stature, and in favor with god and man" (Luke 2:52). He called followers, teaching them, living with them, modeling those teachings, and then leaving them with a charge. Those years of living prior to the crucifixion provide a model for interaction and guide followers and leaders in how to engage in thousands upon thousands of interactions today. The years of Jesus' life prior to the crucifixion are an example of how leaders in the proposed model can live out those low-level rules and achieve a mass of interactions necessary for the model to adapt and grow.

For this to occur, the first campus will need to focus on strategies beyond increasing worship service size and quality. Certainly, time and space where individuals can interact and live out the low-level rules before, during and after the worship service is beneficial and will be implemented. However, the campus will need to go beyond this to create training, teaching, and encouragement for individuals to live out these low-level rules outside of the worship service. This could be done in small groups and ministry teams on a regular basis. Even further, it could be implemented in service projects and community events, such as retreats, or volunteering at a local non-profit. This decentralization becomes even greater when these low-level rules are organically lived out by the congregation in their neighborhoods, communities, and online communities. The model will integrate training that guides people to live out these low-level rules in every moment and area of their lives, not just during church interactions.

The church as an organism of people and an organization of programs offers a great many opportunities to live out these low-level rules formally and informally. The challenge is to allow for enough space and time for a critical mass of interactions to occur that allow for what Johnson calls "intelligent assessment of the global state" (2001:78). When this critical mass occurs, higher sophistication begins to develop. This is the next assumption.

6.2.5.1.2.3. The Identification of Self-organization in the Faith Community Church of Hopkinton

Emergent theory, as has been shown (see chapter 3 pp. 54-59) assumes that when individuals have had enough opportunities to interact, higher sophistication will occur. Ants produce colonies, slime mold cells produce slime mold organisms, and cells produce organs. This self-organization is the very essence of what we call emergence. This is not a negative or a positive thing, but an assumption that when a *critical mass of interactions happens, self-organization will occur*. Leaders will need to pay attention to these patterns and developments. The proposed model will account for this need and will allow for self-organization to happen at the Faith Community Church of Hopkinton.

This self-organization is apparent in the work of Jesus and the Early Church. Jesus did not work in isolation but called followers. There were the identified twelve, who became apostles (Lk 6:12-16), but also an array of followers who supported the work (Lk 8:1-3); seventy-two followers who were sent on a mission (Lk 10:1); one hundred and twenty who were present in the upper room (Acts 1:15); 3,000 added on the day of Pentecost (Acts 2:41). Acts 2:42-47, 4:32-37, and 6:1-7 describe further self-organization as the believers share their lives with each other, care for each other, and solve problems together. This same principle continues today in the work of Jesus building the church. The proposed model will seek to identify the work of Jesus advancing the church and will actively engage in promoting that growth rather than seeking to defend or protect an established structure.

When self-organization happens and leaders, using negative and positive feedback loops, identify and encourage it, adaptation will occur. This is the final assumption related to emergent theory.

6.2.5.1.2.4. The Role of Adaptation in the Future of the Faith Community Church of Hopkinton

The last assumption within emergent leadership theory is adaptation. As individual units interact at a sufficient mass, they self-organize. However, as Johnson (2001:19) states, “it wouldn’t truly be considered emergent until those local interactions resulted in some kind of discernible macrobehavior.” This macrobehavior is adaptation. The self-organization of the followers of

Jesus in the Gospels and the book of Acts described above (see chapter 3 pp. 50-54) reveals adaptation as the followers spread out from Jerusalem, into Judea, Samaria and then across the Roman Empire. As the movement advances, church communities are created, leaders of churches are identified, and new followers are trained and developed into leaders. In chapter two, the research into the work of Paul in Acts 16 shows one such adaptation.

The proposed model will allow adaptation to occur by obtaining feedback, both positive and negative, and allowing that feedback to influence the individual, group, and wider environment for change. The feedback is focused on the work of Jesus building the church and the mechanisms that allow an increase in the fulfillment of the low-level rules given by Christ. As leaders focus on this feedback, change will occur, which will result in macrobehavior of the church community, as Jesus directs it. A core application of this model will be to train people in receiving feedback, identifying these positive and negative patterns, and supporting advantageous changes within the community. The role of leaders within this system will be to encourage interactions and feedback (both positive and negative), look for patterns, and encourage adaptation, including adaptations that might fail. As this happens, the model assumes that a complex adaptive system will emerge. The term *complex* refers to what Johnson (2001:19) describes as behavior one scale above the level of the individual agents operating. For example, ants produce ant colonies. What might this look like in the Faith Community Church of Hopkinton? Individuals living out the low-level rules in their communities might naturally form groups that will explore how to live out these rules better (e.g., Bible study groups). When enough groups interact in the same community or arena (e.g., online,) these groups may form into larger communities (e.g., campuses). In this sense, the congregation may have a formal goal of launching a campus in a specific community, but other campuses may naturally occur in other locations. Rather than stopping these complex adaptations because they don't fit a stated goal, they should be encouraged.

6.2.5.1.3. Assumptions Related to Collaborative Leadership Theory as It Applies to the Faith Community Church of Hopkinton

Collaborative leadership also works with assumptions. The first assumption is that there are different types or levels of collaboration between parties (individuals and/or organizations). The second assumption is the need and willingness to build relationships between different entities, whether they are people, organizations, or other groups. The third assumption is the willingness

to share control as is needed within a collaborative framework. The final assumption is the expectation of conflict and the will to resolve conflict within collaborative systems.

6.2.5.1.3.1. Types of Collaboration

The proposed model will assume a variety of types of collaboration as shown by Archer and Cameron (2013:25). At the Faith Community Church of Hopkinton there are many types of parties working together. There are individuals comprising different roles: paid staff (pastors, directors, coordinators, support, custodial and preschool teachers); unpaid volunteers (elders, team leaders and team members); and non-volunteering attendees (guests and regulars). In addition to individuals there are ministry teams and committees spanning the levels of the organization (elder board, pastor and director team, ministry teams, such as worship, children, campus teams, and care). In addition to teams and committees, the church community is an entity too. The church community works collaboratively with outside organizations too, with differing commitments depending on the type of relationship. Since there are various individuals and teams within the church community and it has different relationships with outside organizations, the model will need to provide training and development to help guide individuals, groups, and the church community to collaborate well. This means accounting for the work of building relationships, sharing control, and resolving conflict.

6.2.5.1.3.2. Building Relationships

The proposed model will assume the need and willingness to build relationships and adjust those relationships as adaptation occurs. Building relationships is a core collaborative skill as shown by Archer and Cameron (2013:10). Relationship building is vital to collaborative work and is a complex skill. Archer and Cameron (2013:107) show that "...just like human relationships, collaborative business relationships are multi-faceted and vary greatly in their form and duration." Beyond the assumption of willingness to build relationships is the acceptance that relationships will vary widely. This requires acceptance of not only the variety, but also the complexity it brings to relationship building. The proposed model will provide mechanisms to train in relationship building, relational management, and assessment.

This is in keeping with the model of Jesus and fulfills his commands. The low-level rules imply the need to build relationships of different kinds. "Love each other as I have loved you" (John

15:12) is at its best a call to symbiotic relationships of a permanent team. The church is the body of Christ. There is permanence in that metaphor. The commission of Jesus in Matthew 28:18-20 is a progressive development of relationships from transactional (as you go, interact with those around you living life), to partnerships (make disciples through baptism, which places teacher and student, disciple, and disciple maker into a partnership), to symbiosis (making disciples by teaching them to obey all I have commanded, which is to love one another). The proposed model is deeply Christian as it lives out this collaborative work.

6.2.5.1.3.3. Sharing Control

The proposed model will assume the need and willingness to share control. If an organization is committed to collaboration, then it is assumed that control will be shared between the parties. As Archer and Cameron (2013:10) show, this is an essential skill in collaboration. The proposed model will provide training in identifying areas of control, and how to use and share control. Within the church community, as individuals live out the low-level rules identified above (see pp. 154-160), aspects of control (e.g., decision making) will be placed into their hands. The church community must share control in order to empower these individuals. Those engaged in the same efforts might form programs or teams. Some of those teams may form larger groups and communities, potentially even new church communities. For these to develop as such, and then to work well with other individuals, teams, groups, and communities, there will need to be the capacity to assess the level and sharing of control. Mechanisms of control sharing will be necessary to allocate the scarcity of resources wisely. The Faith Community Church of Hopkinton is not isolated. It exists as a community amongst other communities and organizations. As it works within this framework, control will need to be shared with others. Knowing how and when to do this is essential; the proposed model will guide the church community in how to collaborate internally and externally.

Sharing control is modeled by Jesus. Jesus does not give a comprehensive list of instructions for his followers so that they can know exactly what to do in every situation. Rather, he models control sharing by giving them wide-ranging commands (love each other), based on his model (as I have loved you). He sends out the twelve in pairs (Mk 6:7) with directions (e.g., take nothing on the journey, wear sandals, etc.) that do not account for every situation (e.g., the detail of every conversation at the houses where they stay). Instead, he shares control of those situations with the twelve. Similarly, he sends out the seventy-two (Lk 10:1-12), and finally,

commissions the disciples in Matthew 28:18-20 and Acts 1:8 to continue his work, while sharing control of the specifics with them under the teaching and provision of the Holy Spirit. Jesus embodies sharing control of the mission with His followers. The proposed model will make provisions for this concept of collaboration to ground it as a Christian leadership model.

6.2.5.1.3.4. Resolving Conflict

The proposed model will assume the inevitability of conflict and the need to resolve that conflict to continue working. The model will provide training for the identification of conflict areas and mechanisms for addressing and resolving conflict in ways that help the Faith Community Church of Hopkinton to continue its work with greater success. Resolving conflict is important for the health and growth of the Faith Community Church of Hopkinton. As relationships are formed and collaborative work progresses, conflict will inevitably occur and, if not resolved well, can be damaging. If, however, individuals and the church community can resolve those conflicts, relationships can deepen, strengthen, and achieve greater work. Conflict might also lead to relationships reforming and reshaping, resulting in a better church community because of stronger and adaptable relationships. When control is shared, conflict will occur. While this could be harmful, conflict resolution allows for mechanisms of control sharing to adapt and change based on changing needs in the relationships or collaborative effort. Conflict avoidance or denial does not allow for this adaptation. Adaptation is essential to the success of the church community in moving forward. Conflict resolution greatly helps in achieving that adaptation and growth.

Jesus modeled conflict resolution. He constantly faced challenges: the Pharisees who sought to kill him (Mt 14:12); the competing agendas to his purpose (Mk 1:35-39); the request of James and John (Mk 10:35-45, with a potential second request from their mother in Mt 20:20-38); the conflict amongst the disciples (Lk 22:24-27); and the overarching conflict of dealing with sin and the forces of evil at the cross (Col 1:15). Jesus provides an abundance of examples, which the proposed model will use to train in principles for conflict resolution. This will continue to reinforce its Christian nature.

These assumptions related to Christian, biblical, emergent, and collaborative leadership theory inform the collaborative lay leadership model for the first campus of the Faith Community Church of Hopkinton. The next step is to identify a new definition for leadership that meets the

advancements in leadership theory and will help the Faith Community Church of Hopkinton to succeed.

6.2.5.2. The Leadership Definition of the Faith Community Church of Hopkinton

As detailed in chapter four (see pp. 68-71), a new definition of leadership is needed to better fit the current context of the Faith Community Church of Hopkinton and to meet the advancement of leadership theory itself. Leadership is an integration of four components: the leader, the followers, their relationship, and the environment around them. Using Simon Western's (2019:36) definition of leadership as a guide, the proposed model will define leadership as the dynamic art of leadership between an individual, others, and the world around them. Chapter four (see pp. 71-89) examines each element of that definition, clearly explaining the work of influence, its dynamic activity, and each arena of focus.

The leadership definition provides a foundation for the collaborative nature of the lay leadership model. First, it identifies that leadership is vested in individuals, groups, and systems; therefore, it identifies the need for relationship building across all arenas of leadership. This is a core function of collaboration. Second, the leadership definition provides three core types of influence: disciplining influence, discerning influence, and directing influence (see chapter 4 p. 73). These types of influence identify areas of control and sharing control, which is another core function of collaborative work. Third, with so many types of influence operating at once, conflict is inevitable. The types of influence, the concept of dynamism (the ability for influence to change and adapt), and the idea of art (a learned skill that some show special aptitude in applying) provide mechanisms for conflict to be identified, addressed, and resolved. Depending on the conflict, a person may be able to identify who should be in control of the influence, determine how to use that influence in the right arena, and work towards effective resolution that overcomes obstacles for the future growth of leadership and the achievement of objectives.

The leadership definition provides a new way of looking at leadership. Leadership is more than a specific person invested with a title or authority. It is more than a set of skills or traits. Skills are needed, and the types of skills needed are included below (see pp. 176-196) in the section on Leadership Toolboxes, but the critical component is that leadership is more than just skill theory and development. It involves more than a process between a leader and followers. It identifies and validates the influence of wider forces, encompassing all four components of leadership: the

leader, the followers, their relationship, and the environment around them. The definition provides for leadership in the future of church work to be collaborative and emergent. With this new definition to provide a foundation for leadership understanding, the third component of the model, the Leadership Cycle, can now be explored.

Advances in leadership theory call on new definitions for leadership. Built off the archetypes of Deborah and Paul as detailed in chapter two, the proposed definition also reflects the example Jesus set. He commissions the disciples to do his work as they go about their lives. They are to make disciples, baptize them, teach them to obey and then to live out love as he modeled. This is the work of influence. It is dynamic, in that love is adaptable and fluid based on the situation and context. The dynamic art of influence is captured in these commands of Jesus. To make a disciple requires leveraging influence on that person. Baptizing them is encouraging them to make a public display of joining a community, and teaching obedience is helping that community follow the example of Jesus. This influence is further seen in the biblical references about influencing and the influence of the world (Mt 24:14; Jn 1:10; 16:33; 17:11; Rom 12:2). In his prayer for the wider work of the disciples in John 17, Jesus prays for the influence of the believers over the world (Jn 17:20-23). The leadership definition is deeply Christological as it depicts how Jesus modeled leadership through the dynamic art of influence.

6.2.5.3. The Leadership Cycle of the Faith Community Church of Hopkinton

Beyond a new definition, leadership in the current context requires a collaborative approach with methods that are explorative, flexible, evaluative, and adaptive, as detailed in chapter four (see pp. 111-112). The proposed model will provide a leadership cycle that accounts for this methodology. This cycle allows the model to use emergent philosophies and provides mechanisms for collaborative work to occur.

While leaders in the past may have focused on their own development, the improvement of skills, the development of their team and/or the improvement of culture around them, the leadership cycle advances the tasks of leadership into incorporating all four elements of leadership (the leader, the followers, their relationship, and the environment around them).

The leadership cycle comprises six movements:

1. Define your core

2. Collect information
3. Analyze the right information
4. Implement options
5. Evaluate results
6. Assess your core

6.2.5.3.1. Define Your Core

The first movement is to define your core. This movement explores what makes up the non-negotiable aspects within each party involved. These need definition and clarity for the leadership cycle to begin. Defining your core is a common element of much leadership writing. A survey of literature shows references to mission, vision, values, and culture amongst other descriptions of the central core of an organization. The rise of personal mission statements and values reveal the growth of this concept in individual leadership development. A common understanding today in hiring is that the potential employee is searching to see if their vision and values (core) fit with the vision and values (core) of the company. Defining your core is the first step in the cycle of leadership.

Practically, the proposed cycle would play out on an individual, team and church community level at the Faith Community Church of Hopkinton. The church community would define its core through mission, vision, values, and theological positions. These might be discovered and affirmed through mission and vision writing exercises amongst the core leadership of the church (elders, pastors, executive level staff, and other influential leaders). The core would be further affirmed through a membership process and the church covenant (Appendix A). On a team level, different groups may define their core aligning with the larger mission, vision, and values of the church community, but potentially finding aspects that are unique to their role. Similarly, individuals will define their personal core and work out how they align with the teams in which they participate and the wider church community.

The proposed model will train staff, core ministry leaders, volunteers, and other informal influencers within the church to define their core in order to create a collaborative connection, a synergy of effort, a solid foundation, and awareness of disparity for leadership growth and impact.

6.2.5.3.2. Collect Information

Each component (the leader, the followers, their relationship, and the environment around them) of the leadership definition is uniquely able to capture specific information related to their task or effort. A person who seeks to grow in leadership needs to be able to collect information for the work they are doing. This will require specific skills and tactics. Collecting information isn't just randomly collecting every and all information. There needs to be an array of information collected moving from the specific field of expertise out towards other fields that may impact the specific field of expertise. The proposed model will train how to collect information through a variety of sources and methods.

Information collection can be time consuming and poses the possible risk of never ending. The potential for information flooding exists which is why the cycle does not end with collecting information. An important next step is to analyze the right information.

6.2.5.3.3. Analyze the Right Information

When collecting information, it is easy to be quickly inundated with all sorts of data about what is happening. Not all data is equal, and this third movement requires great talent to find and leverage the right inputs for use. The person who will lead well will need to sort the information into two buckets, usable/relevant information, and unusable/irrelevant information, and then to engage the usable and relevant information in helpful ways. Information in the second bucket can largely be discarded. However, further analysis of the usable and relevant information is now needed. Critical gifts of discernment, wisdom, listening, evaluation, feedback, and insight will be needed to distill the masses of information collected into pertinent data. There will never be a comprehensive or perfect analysis of data, and that is not the goal. However, analyzing the information to search for patterns, trends, strengths, weaknesses, threats, and opportunities that reveal the right information to respond to, is essential. Jim Collins (2009: 22) highlights the failure to do this as stage three of five stages in the decline of successful organizations. "In stage 3, leaders discount negative data, amplify positive data, and put a positive spin on ambiguous data. Those in power start to blame external factors for setbacks rather than accept responsibility." Analysis of the RIGHT data is critical. The proposed model will train on how to analyze information into these two buckets and how to use relevant skills to find and respond to

the right data. After analysis comes action. That is the next step in the leadership cycle: implement options.

6.2.5.3.4. Implement Options

The fourth movement in the cycle is to implement options. After discerning the data, deciding, and executing the options are the next step. This requires the leader to leverage skills, such as brainstorming, decision making, recruitment, and conflict resolution amongst others. Two dangers lie in this fourth movement. The first danger is “analysis paralysis,” a leader’s inability to move from analysis into action. They constantly search for more data and are unable to decide. The second danger is in moving too quickly after the first option is identified. Good analysis of the information will lead to brainstorming of solutions. Good brainstorming allows for freeform thinking that captures all sorts of ideas from the mundane to the ridiculous. This type of ideation allows for creativity. It takes time and cannot be rushed. After ideation occurs, then critiquing the options is next. Critically assessing the options for alignment with the core of the organization, the trends in the data, and the resources available will guide towards solutions. The proposed model will train on how to move from analysis to action and how to leverage the core skills required. Options that are implemented will lead to results. Those results will need evaluation, which is the next step in the cycle.

6.2.5.3.5 Evaluate Results

The fifth movement in the cycle is to evaluate results. As options are executed their impact will be seen. A successful leader of the Faith Community Church of Hopkinton will know how to evaluate these results to determine success or failure. Our cycle brings us back to the concepts of collecting and analyzing information captured in one movement called evaluation. This is not a broad sweep of all information, but a focused review of the results of the work implemented. A core step in the cycle is evaluating the results of the work done and influence executed. Information to be evaluated can be captured through formal processes (feedback systems like surveys or polls) and informal processes (anecdotes, stories, and other soft data). The actual step of evaluating is conducted in a variety of ways: individuals can do self-evaluation through reflection and discernment. Groups can engage in evaluation processes by leveraging various styles and systems to gauge results, evaluate effectiveness, and determine next steps. The proposed model will train on how to evaluate results using relevant skills to assess for future

success. Sometimes the evaluation unearths a deep insight that leads to a final step in the cycle. At times, the individual (e.g., pastor), team (e.g., ministry department), or the whole church community needs to assess their core.

6.2.5.3.6. Assess Your Core

The sixth movement in the cycle is to assess your core. Based on the feedback from results, an assessment of core non-negotiables is important. The first step in the cycle calls for defining your core. The core refers to enduring principles that guide people and groups. Collins (2002:55) describes these as the core ideologies of visionary companies, ideologies like mission, vision, and values. This thinking has impacted churches and, specifically, the Faith Community Church of Hopkinton, which has a mission, vision, value, and discipleship strategy (Appendix B).

While these may not change, there are major events in the life of an organization or an individual that will cause them to rethink these core beliefs or principles. A failure to make this movement may result in frustration as the cycle is repeated, causing the individual or organization to continue to fail in their efforts. Entities that show commitment to their core are praised for courage through adversity when they succeed or condemned for irrelevance or blindness when they fail. In *How the Mighty Fall and Why Some Companies Never Give In*, Jim Collins (2009:68) describes this failure as the third stage, denial of risk and peril, in a five-stage process of decline ending in irrelevance or death as the final stage for an organization.

A successful leader at the Faith Community Church of Hopkinton and the church community as its own entity will guard their core tightly, but not hold to their core blindly. Assessing the core while considering results is important. This requires the courageous and difficult step of looking at deeply held values, questioning core missions and visions, even transitioning away from work considered to be central. Jim Collins (2001:18), in his book *Good to Great: Why Some Companies Make the Leap and Others Don't*, describes how the CEO of Kimberly-Clark, Darwin Smith, made such a decision: “Shortly after he became CEO, Smith and his team had concluded that that the traditional core business - coated paper - was doomed to mediocrity. Its economics were bad and the competition weak. But, they reasoned, if Kimberly-Clark thrust itself into the fire of the *consumer* paper-products industry, world-class competition like Procter & Gamble would force it to achieve greatness or perish. So, like the general who burned the boats upon landing, leaving only one option (succeed or die), Smith announced the decision to sell the mills, in what one

board member called the gutsiest move he'd ever seen a CEO make" (emphasis his). A good leader assesses their core and adapts as needed. The proposed model will train in how to assess your core using relevant skills and guide individuals and groups to hold their core tightly, but not blindly.

Practically, this means providing space and means for pastors, directors, staff, and volunteers to openly question the core of the Faith Community Church of Hopkinton. Corporately, this can be done in annual business meetings of the church congregation, quarterly reviews of ministries by the elders, performance reviews of staff, and evaluations of programs by volunteers and staff. The core of the church community — its mission, vision, and values — need to be open to question and critique. When a significant enough insight is gained from the cycle, at times, these core elements may even be changed.

The leadership cycle is present in the leadership of Jesus. Consider a day in the life of Jesus captured in Mark 1:21-39. The pericope begins with Jesus teaching in the synagogue. Because of its authority, his teaching is often described as amazing to those who hear it. Mark 1:22 makes a similar comparison. Jesus' teaching is authoritative in this sense, partly because it is consistent with who he is and what he does (Mk 1:27-28). It comes from his core. In this passage, a situation is described: Jesus is confronted with a demon possessed man. He collects information through hearing and seeing (Mk 1:23), analyzes the information and the cries of the impure spirit (Mk 1:24), and implements options by commanding silence and exorcizing the spirit (Mk 1:25). Later, Jesus encounters Peter's sick mother-in-law (Mk 1:30). He heals her and then spends the sabbath with the disciples at her home (Mk 1:31-32). The village arrives in the evening with more who are sick or possessed (Mk 1:32). Jesus assesses those requests, heals, and drives out demons accordingly (Mk 1:34). The next morning Jesus went off by himself to pray (Mk 1:35). When the disciples find him, they inform him that the town is looking for him (Mk1:37). Jesus responds with the redirection to go to other towns, stating his mission (Mk 1:38-39), which indicates an assessment of his core and a commitment to it. In this one day, Jesus models the leadership cycle at least once, but potentially multiple times since we don't know the details of the conversations with the village, the teaching in the synagogue or the interactions with the disciples during the afternoon of the sabbath. The life of Jesus provides examples of the leadership cycle; therefore, the proposed model continues to be strongly based on Christian principles and examples.

A final thought on the leadership cycle has to do with frequency of revolutions. A revolution is when one moves through the cycle from defining your core to assessing your core. In other words, when all six movements are completed, one revolution has occurred. Revolutions can dramatically increase in frequency, depending on the context of leadership. A single individual (e.g., a pastor) might complete dozens of revolutions in a day as they process multiple situations or events. The church community might also run this cycle multiple times in a week, based on the normal work schedule (e.g., planning of a worship service from week to week). At other times both an individual (e.g., staff member) or the church community might move through the cycle only once in a quarter or year (e.g., setting of annual goals and budget planning). The frequency of revolutions in the cycle is variable, but the steps in the cycle are consistent.

6.2.5.4. The Leadership Pipeline of the Faith Community Church of Hopkinton

There is not currently a pipeline for leadership development at the Faith Community Church of Hopkinton. In *The Leadership Pipeline: How to Build the Leadership Powered Company*, Ram Charan, Steve Drotter, and Jim Noel (2011:xvi) refer to a pipeline as “a central architecture, a framework shared by all leaders to ensure consistency of judgment and application on the human side of the business so that a cumulative leadership effect results.” In other words, it is a process to develop people along identified levels requiring different or advancing leadership concepts throughout the organization. At the Faith Community Church of Hopkinton, this means identifying what leadership is needed at what level in the church community and church staff structure.

The Faith Community Church of Hopkinton has leadership development programs, budgets, and goals for leadership development, but a formalized structure that helps people know what they need to learn for the role they fill and what is needed to fill roles at higher levels does not exist. While there are laity who serve at all levels from elder to greeter, and staff who are both clergy and laity; the connection between them and how you move through those levels is unclear. The proposed model will provide a leadership pipeline that brings clarity to clergy/laity relationships by defining levels of involvement and giving examples of those levels. It will also set the stage to define the skills needed at each level in the pipeline, and how a person can move through the pipeline into higher levels of influence.

The pipeline fulfills two functions for the Faith Community Church of Hopkinton. First, it provides a clear system of hierarchy and connection between different elements to implement

emergent leadership principles. The hierarchical system is helpful in that it shows where formal leadership and oversight exists. Based on the model, however, these formal leadership roles fulfill emergent leadership principles as discussed in chapter three (see pp. 57-62) rather than the “control and dictate” roles of existing top-down approaches. Participating individually, these formal leadership roles observe and interact but maintain a global view. The pipeline does this by providing a hierarchical structure that shows an ever-expanding global view: Level one looks to the individual. Level two looks to the team. Level three looks to a specific ministry at a single campus, while level four looks to a specific ministry over all campuses. Levels five and six look across all ministries at all campuses. Second, the pipeline identifies the relevant skills, abilities and needs for movement through the pipeline. In other words, the pipeline shows how a person can develop in leadership from being an individual contributor to eldership. At each stage in the pipeline, the necessary elements for a person’s movement to the next stage can be identified and developed. Instead of this being haphazard, there is a clear plan and identified attributes for each stage.

Beyond these functions, the pipeline allows for the collaborative, Christian lay leadership model to find clear structure within the Faith Community Church of Hopkinton. Instead of work being done by only staff, with volunteers on the side or serving in simple roles, it clarifies that clergy and lay people can serve at all levels. It is a lay pipeline, incorporating lay people across the pipeline and therefore across the model. It is collaborative, as it shows the connection between the levels and identifies critical items such as sharing control, relationship building, and conflict resolution. Not only does it address how teams work together, but enables the levels, with correct training, to understand each other’s contexts and approaches. When conflict arises, it also provides resolution mechanisms. Individuals or teams trained in conflict resolution can source resolutions by appealing to the appropriate level in the pipeline. The Christian nature of the pipeline can be seen through the church governance. The church governance is based on the by-laws’ interpretation of church polity and governance Scriptures including Acts, the letters of Paul, Peter, and James (Appendix A). Beyond the church structure, however, a deeper sense of the Christian nature of the model can be understood. The pipeline is a mechanism for individuals and groups to continually live out and encourage the promotion of the low-level rules of the system. Each level of the pipeline gives an individual a differing global view to observe, interact and participate in living out the low-level rules of Christ and then to encourage and promote those adaptations that increase the impact of those low-level rules while learning from, but restricting, those adaptations that decrease the impact.

The pipeline can be implemented at the Faith Community Church of Hopkinton immediately. Each person (staff and volunteer, clergy, and laity) will then be able to easily identify where they currently fit and, by using the leadership training modules, can begin to move through the pipeline as opportunity and need arise.

There are six levels in the proposed leadership pipeline. These levels are adapted from *The Leadership Pipeline* by Ram Charan, Steve Drotter and Jim Noel (2011:15-30). Captured in Table 6.1: Pipeline below are a description and examples of each:

Level	Title	Staff Example	Volunteer Example
L1	Individual Contributor	Accountant	Ministry Team Member (e.g., Greeter)
L2	Team Leader	S.H.A.P.E. Coordinator	Ministry Team Leader (Worship Team Leader)
L3	Leader of Multiple Teams	Group Life Coordinator	Campus Outreach Director
L4	Pastors, Directors	Director of Worship	Not a volunteer level but could be, depending on the situation.
L5	Executive Leadership	Executive Lead Team Member	Not a volunteer level but could be, depending on the situation.
L6	Eldership	Lead Pastor	Elder

Table 6.1: Pipeline

The leadership pipeline highlights both staff (paid) and volunteers (unpaid). Level one in the pipeline is an individual contributor. When a volunteer signs up to serve or a new staff member is hired, and he or she works as a member of a team or in a non-supervisory role, they fill level

one of the pipeline as an individual contributor. Because anyone has influence, an individual contributor also has influence and can grow in leadership skill and ability. They can develop their art of influence and can utilize the leadership cycle and associated skills. As they grow in their ability, they can move to the next level of the pipeline when opportunity and development match.

Level two of the pipeline is when a staff member or volunteer takes a supervisory role as a coordinator of others or a ministry team leader. The pipeline designates this as a team leader. This level shows supervision of a single team or group. The team might be composed of one other individual or many individuals, but this level is based on a single level of reporting. This requires a new set of skills and influence. Leadership development must accommodate these changes in influence and leadership and prepare people before and as they enter these roles. As the person grows in their role, they may enter the next stage of the pipeline.

Level three of the pipeline is when a staff member or volunteer takes a supervisory role over more than one group of reports, or over a department with one or two lines of reporting. The pipeline designates this as a leader of multiple teams. In other words, they supervise level two roles. This level is a leader of other leaders/managers, who may be as few as one other level two leader or a group of level two leaders. Once again, this level requires new levels of leadership skills and influence, and leadership development must once again prepare them for this role before and as they enter it. Ongoing leadership development is a consistent process, but selected individuals may be invited or required to attend leadership development programs that address these transition points. As a person grows in this role, when opportunity and development match, they may be able to move to the next level of the pipeline.

Level four of the pipeline is differentiated from level three in the role of strategic and complexity insight. The pipeline designates this as a pastor or director. While the person at level four oversees multiple groups, they are responsible for entire departments or ministries within the church. This increased complexity requires different skills and influence as they lead. Leadership development will need to provide training for this type of advanced leadership to succeed in the future. The pipeline proposes that this is most likely a paid staff position but, depending on the situation (e.g., a gifted volunteer with enough time to commit, an unforeseen development of a community or area that a volunteer could fulfill), a volunteer might fill this level.

Level five is the next stage of the pipeline, the executive leadership of the church. These people oversee not only multiple teams and leaders, but also multiple departments or ministries. This is what differentiates them from level four individuals. It requires further advanced levels of skills and influence, including the ability to step away from specific department loyalties and adopt church-wide views and positions. While a level one leader may advocate for their role, a level two leader may advocate for their team. A level three leader will advocate for their groups that may form a sub-department. Level four leaders advocate for their department. Level five leaders need to advocate for the entire church, which may mean sacrificial decisions not in favor of departments they previously led or currently lead. This requires courage, grit, and discipline, amongst other abilities. The pipeline proposes that this is also primarily a paid staff position at the Faith Community Church of Hopkinton, but situations as described above may warrant a volunteer serving in this role. Again, this is highly unlikely.

Level six is the final stage in the pipeline. Level six leaders are the elders of the church. They are responsible for the overall leadership of the church, determining the central core of the church (its mission, vision, values, and model), its partnerships with outside organizations and affiliations. Like level five, they take a church-wide approach to their leadership, but the skills and influence required are of an even greater depth. The pipeline proposes that, unlike level four and five, level six consists of only one staff member (the lead pastor) and elected volunteers who are elders. The responsibilities and accountability of the lead pastor, along with the selection and election of elders, including term limits and accountability, are captured in the church by-laws (Appendix A).

Individuals may fill multiple roles in the pipeline, depending on need and available resources. The pipeline in the proposed model helps people identify their place in the organization, the expectations, and requirements to fulfill that role, and the steps needed for future advancement. Each stage of the pipeline offers a growing set of skills or an advancement of skills for leadership. Furthermore, each stage of the pipeline requires an advanced approach of leadership with a greater scope of impact than that of prior levels. Finally, the pipeline helps meet various requirements of collaborative and emergent theory as is needed for this model to be effective. The proposed model will train people according to this pipeline system along with the associated skills for each position.

Jesus reveals a pipeline of leadership development. He had concentric circles of relationship and influence in his ministry, with each concentric circle having differing relationships with Jesus and differing roles in the Early Church. There is a group of 120 (Acts 1:15), a smaller group of seventy-two, presumably included in the 120 (Lk 10:1), the twelve apostles (Lk 12-16), and the innermost circle of three (Mk 5:37; 9:2; 14:33). A pipeline is seen in the Early Church too. The problem of the widow's food in Acts 6 shows a recruitment of new leaders to manage the dispute (Acts 6:1-7). Stephen, a member of that group, becomes the first martyr (Acts 7:54-60). Philip, another member of that group, begins to preach in Samaria after the initial persecution (Acts 8:4-5). Barnabas, mentioned as a generous giver in Acts 4:36-37, is sent to Antioch to see the growth of the church there (Acts 11:22). He is encouraged by the work and recruits Paul to join him (Acts 11:25). Barnabas and Paul are sent to spread the gospel to the Roman Empire (Acts 13:1-3). Chapter two captures the ongoing leadership development and collaborative work of Paul (see pp. 36-41). There is clear evidence of a pipeline of leadership development in the life of Christ and the Early Church. This pipeline follows in that tradition but is contemporary to the context of the Faith Community Church of Hopkinton. While it contains corporate mechanics and terms, it is deeply Christian at its root.

6.2.5.5. Leadership Toolboxes

The proposed model requires a variety of skills to work. The study of Deborah and Paul (chapter two), emergent leadership (chapter three), and collaborative leadership (chapter four) revealed leadership principles that can be applied to the proposed model. Further, the leadership cycle requires leadership skills in its use. Finally, the leadership pipeline shows another set of skills that each level requires. Some of those skills overlap, while others are unique. The proposed model summarizes those various leadership skills into collectives called leadership toolboxes. Within each leadership toolbox, an array of skills, traits, abilities, and tactics exist, sometimes overlapping with other toolboxes but each being applied in specific ways relevant to the model.

They are intentionally called toolboxes, rather than skills, because each toolbox is a collection of skills and abilities. A toolbox is a holder of a set of tools, and in an advanced workshop, there will be multiple toolboxes, each holding its own type of tools. So, in a mechanic's shop, there may be a toolbox for wrenches and sockets, another toolbox for electrical work, a third for body work, and so on. In the same way, the work of leadership requires a growing set of tools. No longer is leadership just the ability to decide and command. The tools have grown, adapted, and

expanded. There is now a need for multiple toolboxes, each with their own specialty in application.

The proposed model identifies seven toolboxes that capture the skills revealed in the archetype of Deborah and Paul, emergent and collaborative theory, the leadership cycle, and the leadership pipeline. Each toolbox can be used and applied at all levels for all leaders in the Faith Community Church of Hopkinton. They are:

1. the investment toolbox,
2. the observation toolbox,
3. the agility toolbox,
4. the collaboration toolbox,
5. the empowerment toolbox,
6. the discipline toolbox, and
7. the grit toolbox.

The toolboxes and a brief explanation of how each works in the modes of influence is captured below. For the sake of space, the explanations are specific to the leader, in a generalized sense, as an individual, but each of these toolboxes can be adjusted in training to reflect the work of the group or the world around the leader as the leadership definition highlights. Each toolbox also includes aspects of leadership work that are specific to a Christian influence. For example, in relation to personal growth, the investment toolbox includes such work as personal prayer, personal biblical studies, and participating in spiritual disciplines for personal growth. Each toolbox will highlight Christian specifics as examples of how they incorporate Christian components.

6.2.5.5.1. Investment Toolbox

The investment toolbox is our first toolbox. It relates to the work of investing in personal growth, team growth or global development. The focus is on the work expended in improving and developing. This toolbox calls the leader to invest in discerning, disciplining, and directing influence.

In discerning influence, leaders invest by learning about the world around them. They explore cultural, social, and global trends. They work to learn about subjects that may impact their work

from academic, social, entertainment and/or cultural pursuits. They may even explore subjects unrelated to their field, recognizing that a helpful insight might be gained. They also pay attention to the people in their environment to learn about what they are experiencing. The goal of this investment is to gain information and knowledge about what is happening in the world around them and how that might impact their work.

For disciplining influence, leaders invest in personal growth. From conferences, books, classes, formal studies, articles, podcasts and many other avenues, leaders seek out ways to develop themselves. The teachable mindset goes beyond being willing to learn, becoming evident through acts of initiative as the leader seeks to learn. The focus of this sort of investment is on themselves in their field of specialty and as a follower of Christ.

For directing influence, leaders invest in those around them. This might be as simple as sharing learning items (articles, podcasts, books, videos, etc.) with colleagues. It might be passing items of interest up to their supervisors. It might also be assigning material to their direct reports. The focus of investment in this area of influence is outward towards others with the goal of investing in their development.

For a Christian leader at the Faith Community Church of Hopkinton, the investment toolbox means applying this not only to personal spiritual growth, but also to the spiritual components of their role. This includes retreats, times of prayer, personal and corporate Bible study, communal and private worship, and growth in their field of specialty as a leader within the church (e.g., pastoral study or theological study). In addition, the leader might explore the impact of global, social, or cultural trends and how the church community might respond. Finally, the leader explores how to direct those around them to grow spiritually too. This could be as informal as recommending spiritual or biblical resources to as formal as exploring spiritual activities as a critical part of a direct report's job (e.g., staff are required to take vacation and sabbath days of rest to personally grow).

In the future, leaders will need to invest. This is a critical toolbox for leaders. Every area of a leader's work will require a set of tools focused on investing. Leaders must invest in themselves, in others, and in the world around them. The proposed model will train people in how to invest.

6.2.5.5.2. Observation Toolbox

The Observation Toolbox is our second toolbox. It engages critical leadership skills, such as pattern recognition, feedback, and evaluation. The focus of this toolbox is on listening, watching, and identifying what is happening around the leader. It calls on leaders to observe in all three modes of influence: discerning, disciplining, and directing influence.

In discerning influence, leaders utilize this toolbox abundantly. They are constantly engaged in passively and actively listening to the world around them. Leaders identify trends in the data they learn about through investment. They evaluate these trends to determine the impact on themselves, their organization, their work, and their fellow human beings. Leaders not only provide feedback, but actively pursue feedback from others, diving into questions and discussions designed to unearth what is truly in operation around them. They work to become knowledgeable in active and passive communication styles (investment) and then use those skills to observe the impact of their influence and work, as well as the impact of the influence and work of others. In one sense, leaders try to operate like huge sponges, soaking up the data around them and exploring the trends that emerge from that data. Leaders spend time observing the impacts of their work through evaluative procedures and mechanisms (surveys, feedback forms, responses both solicited and unsolicited). The observation toolbox goes hand in hand with discerning influence as these tools help leaders see what is happening around them and sift through that information to find valuable and applicable takeaways. The Observation Toolbox in discerning influence is about looking for patterns.

In disciplining influence, leaders observe their responses to their own influence, and they monitor responses to feedback loops. What are they feeling? Why are they feeling that way? What is causing that reaction? Once again, they search for patterns in their responses, patterns that will provide insight into who they are, how they lead, and why they respond the way they do. This requires leaders to process, whether in the moment or afterward, about the interactions they've had and the impact those interactions had on them. When it comes to feedback loops, positive or negative, a leader will take the time to first consider their own internal dynamics about the feedback before responding to it. This helps them grow in their art of influence and allows them to benefit from any feedback regardless of its veracity. This is the essence of Douglas Stone and Sheena Heen's book *Thanks for the Feedback*, a book designed to help people gain development from any sort of feedback. Stone and Heen (2014:16) identify three feedback

triggers, “truth triggers...relationship triggers...identity triggers.” They detail out how to identify these triggers, apply them to feedback situations, and gain understanding. The rest of the book focuses on the tactics to develop good learning from feedback. Observation goes beyond just feedback and evaluation, though. Leaders observe how they respond to all manner of stimulation. From hallway conversations to formal reviews, leaders utilize the observation toolbox regularly as they watch for their responses to those interactions. They do more than just identify those responses; they go deeper to discern why they are responding this way. As they learn from these observations, they can engage disciplining influence on themselves as they manage their responses with better insight and clarity.

In directing influence, the leader observes the impact of their leadership on those around them. Observation tools call on the leader to see how those they are influencing respond to their leadership. A leader observes verbal and non-verbal responses, paying attention to the “feel” of the culture, tone, demeanor, and responses of those they lead and the overall climate of the organization. As before, leaders look for patterns in their observations, identifying trends and changes, which will inform them of how they are influencing others and, more deeply, how that influence is being experienced. They then use these observations for pattern detection and to explore how to change the way they direct others.

For a Christian leader at the Faith Community Church of Hopkinton, the observation toolbox means growing and utilizing critical spiritual gifts (e.g., discernment of spirits (1 Cor 12:10)) and spiritual practices (e.g., paying attention to the work of the Holy Spirit (Ez. 36:27; John 14:16; Gal 5:16, 22-25)) in the life of the leader, their team, and the world around them. This means becoming not just good listeners, but good *spiritual* listeners. The leader will listen for the movement of the Holy Spirit in themselves, others, and the world around them.

In the future, leaders will need to observe. In a rapidly changing world, leaders who are proficient observers will become leaders more able to adapt, adjust, and leverage their dynamic art of influence more powerfully than those who don’t observe. Leaders must look, they must see, they must observe themselves, those they lead, and the world around them. The proposed model will train people in how to observe.

6.2.5.5.3. Agility Toolbox

The third toolbox is the agility toolbox. This toolbox includes, but is not limited to, emotional intelligence, emotional agility, affirmation, and culture building. The central component of this toolbox is about moving beyond the ability to recognize emotions into managing them towards growth. In other words, this toolbox works with the previous two, leading to a place of choice and showing how to make those choices. Because it reveals this level of impact, it naturally plays into skill sets of encouraging others, which is a form of emotional management, and culture building, which is partly the result of emotional management. This toolbox calls the leader to be agile as they engage in discerning, disciplining, and directing influence.

To better understand this toolbox, a brief exploration into emotional intelligence is helpful. Emotional Intelligence gained popularity through Daniel Goleman's book titled after the concept. Prior to his book, intelligence quotient was viewed by many to be a predictor of leadership excellence. But Goleman's book (1995:43) showed that emotional intelligence was a better predictor of leadership excellence and introduced the emotional intelligence framework that had been used by others earlier: "Salovey, with his colleague John Mayer, offered an elaborated definition of emotional intelligence, expanding those abilities into five main domains: 1. Knowing one's emotions....2. Managing emotions... 3. Motivating oneself... 4. Recognizing emotions in others... 5. Handling relationships." This framework is now used by dozens of agencies working to help people increase their emotional intelligence. Talentsmart is one such company that introduces people to emotional intelligence through a book by co-founders Travis Bradberry and Jean Greaves called *Emotional Intelligence 2.0*.

Bradberry and Greaves' (2009:24) framework is summarized by four quadrants shown below in Table 6.2: Emotional Intelligence Quadrants:

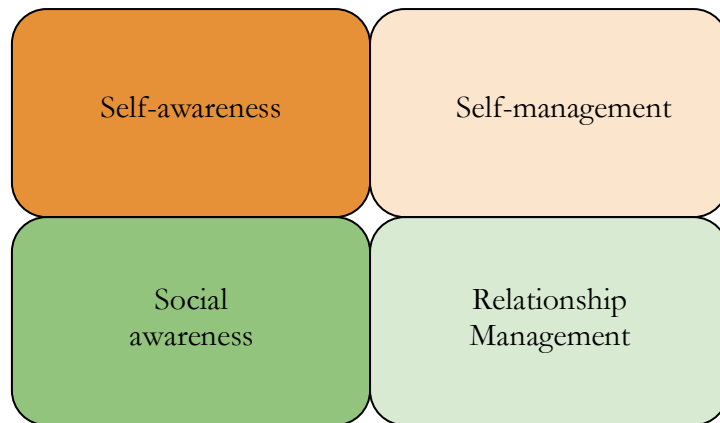


Table 6.2: Emotional Intelligence Quadrants

Bradberry and Greaves (2009:24) define self-awareness as “...your ability to accurately perceive your own emotions in the moment and understand your tendencies across situations.” They (2009:32) define self-management as “...what happens when you act - or do not act.” By contrast they (2009:38) define social awareness as “...your ability to accurately pick up on emotions in other people and understand what is really going on with them.” Finally, they (2009:44) define relationship management as “...your ability to use your awareness of your own emotions and those of others to manage interactions successfully.”

Too many people think that emotional intelligence is about recognizing emotions and they fail to move beyond recognition into managing those emotions. This has led to what Susan David describes as emotional rigidity, being locked up by our emotions. David (2016:5) says “a growing body of research shows that emotional rigidity - getting hooked up by thoughts, feelings and behaviors that don’t serve us - is associated with a range of psychological ills, including depression and anxiety.” In this sense, a person might be self or socially aware, accurately recognizing their emotions, but unable to manage those emotions adequately or successfully. David (2016:5) therefore argues for emotional agility: “Emotional agility is about loosening up, calming down and living with more intention.” She (2019:5) describes it as “that space between how you feel and what you do about those feelings.” Therefore, this toolbox is called the agility toolbox. It describes the skills needed to move from recognition to action, from locked up to opening up. Leaders in the future will need to be agile in discerning, disciplining, and directing influence.

In discerning influence, the leader is agile when they go beyond observing the world around them (including the emotions presented) and move towards managing those influences. They

observe those trends, but then manage the impact on themselves emotionally and the impact on their teams emotionally too. The agility toolbox provides skills that allow the leader to manage the influence and to move through situations, especially situations that can cause individuals or teams to become stuck. In discerning influence, the leader sees the influences and their emotional impact, and finds solutions to lead towards success. Discerning influence requires an appreciation for and ability to deal with complexity and paradox. Complexity and paradox refer to the reality that a situation or influence rarely brings a singular emotion. Often, a situation presents an array of emotions, sometimes even conflicting emotions, hence the complexity and paradox in the process. Consider the situation of the arrival of a global pandemic. It is an injustice to think that the pandemic caused a singular emotion (e.g., fear) within people. For some, it caused fear, sadness, gratitude, embarrassment, anger, happiness, and sometimes all of those in a day. While potentially less intense experientially, all situations of outside influence create an array of emotional responses, and a leader does well to recognize those emotions and then become agile, managing through that complexity towards positive outcomes.

In disciplining influence, leaders are agile in working through the responses and mechanisms of how they lead themselves. Self-management is at the heart of the agility toolbox. Bradberry and Greaves (2009:100) present seventeen different strategies for self-management, but this is by no means comprehensive. David (2016:11-14) presents a process of four movements for gaining emotional agility: showing up, which means “facing emotions and behaviors willingly, with curiosity and kindness” (2016:11); stepping out, which means “detaching from and observing them (thoughts and emotions) to see them for what they are” (2016:12 - parentheses added); walking your why, which means beginning “to focus more on what you’re really about, your core values, your most important goals” (2016:12)⁹; and, moving on, which requires a mixture of making “small, deliberate tweaks” (2016:13) to your routine and habits and keeping “a sense of challenge and growth alive and well throughout your life” (2016:14). Both programs show a variety of approaches to agility with disciplining influence.

In directing influence, leaders are agile when they guide others towards effective management of their emotions. David (2016:6) paints a picture of what this looks like:

Emotionally agile people are dynamic. They demonstrate flexibility in dealing with our fast-changing, complex world. They are able to tolerate high levels of stress and to

⁹ This movement shows a clear description of the first and last part of the leadership cycle (defines your core and assess your core).

endure setbacks, while remaining engaged, open, and receptive. They understand that life isn't always easy, but they continue to act according to their most cherished values and pursue their big, long-term goals. They still experience feelings of anger, sadness, and so on – who doesn't? – but they face these with curiosity, self-compassion, and acceptance. And rather than letting these feelings derail them, emotionally agile people effectively turn themselves – warts-and-all – toward their loftiest ambitions.

Leaders who are agile show a remarkable ability to guide others around them towards this description of dynamism. Captured in this toolbox are skills such as affirmation, feedback, coaching, mentoring, and culture building. Leaders are always building culture, but agile leaders build the type of culture they want, one that is beneficial for their teams. Agile leaders not only recognize their own emotions and the emotions of their team members but manage through those emotions (with all their complexity and paradox, “warts and all,” as David says) towards effective solutions.

For a Christian leader at the Faith Community Church of Hopkinton, the agility toolbox means growing towards emotional maturity so that you can grow towards spiritual maturity. The agility toolbox is about being emotionally mature: agile in identifying and managing your emotions and the emotions of those around you and finding a pathway forward towards health, ideally for all involved. This is the core focus of the work of Peter Scazzero's work on emotionally healthy discipleship (Emotionally Healthy Discipleship, 2022, Emotionally Healthy Discipleship [online] available at <https://www.emotionallyhealthy.org> (accessed on September 5, 2022)). As Scazzero (2017:9) says, “Christian spirituality, without an integration of emotional health, can be deadly – to yourself, your relationship with God, and the people around you.” The agility toolbox is a collection of critical Christian skills for leadership.

In the future, leaders will need to be agile. Their proficiency in recognizing their emotions and the emotions around them is one part of that agility. True agility is revealed in how they manage those emotions towards productive and effective means. Leaders and followers feel. Unhealthy and ineffective organizations are reviled for their apathy and abuse of people while healthy and effective organizations are applauded for their deep empathy and care, therefore, leaders need to be agile. They need to feel, acknowledge, and encourage others to feel in order to help them move through those feelings towards what David (2016:6) calls their “loftiest ambitions.” The proposed model will train people how to be agile.

6.2.5.5.4. Collaboration Toolbox

The fourth toolbox is the collaboration toolbox. Collaboration has been addressed extensively in previous chapters, so the focus here will refer to, reflect on, and apply that previous work. This toolbox includes collaborative skills, such as conflict resolution, relationship building, and sharing control. It requires other skill sets too (e.g., vision casting, recruitment, and boundary setting). This toolbox calls leaders to collaborate in discerning, disciplining, and directing influence.

In discerning influence, a leader collaborates by discerning the types of influence being used in the areas of collaborative work. As a leader evaluates their relationships, they discern the impact (both positive and negative) of the influence on those relationships. The leader also explores whether there are new relationships to be formed or if current relationships need to be changed or severed. Beyond just forming a new relationship, the leader also identifies what type of relationship is to be formed. Is this a transactional, partnership or symbiotic relationship? As Archer and Cameron ((2009:25) show, this is the wider spectrum of collaboration, and a leader works in the discerning influence method to determine that relationship. The leader also ascertains how to share control in the relationships they have. As outside influence is identified through observation, a leader determines the impact of that influence on the control being shared in the relationship. How will this impact change the type and level of control? How will authority in the relationship change? How will that change impact the collaborative effort between the parties involved? As outside influence is experienced, this may well lead to conflict and the need to resolve conflict, another core component of collaboration. The leader engaged in discerning influence recognizes these trends and adjusts accordingly by using the collaborative toolbox.

In disciplining influence, the leader collaborates by deciding the depth of collaborative work in the three core areas of collaboration. In building relationships, the leader will need to decide on the depth of intimacy of the relationship and the willingness to engage in vulnerability to nurture that intimacy. At the organization level point, this might involve the organization's willingness to expose inner documents, plans, strategies, and thoughts to other parties. At the individual level, this might involve a decision about how much to share personally based on the perception or experience of the relationship. Discipline is also seen in the work to build these relationships to the agreed-upon level of collaboration. The leader using disciplining influence will begin to enact

other skill sets, like boundary setting, to resist a change in a relationship beyond a desired level. For example, the Framingham campus of the Faith Community Church of Hopkinton rented space from the local school, but then moved to rent from a nearby Jewish synagogue. This simple transactional change meant a significant change in the relationship between the campus and the synagogue. While the school rental agreement was almost purely transactional, the synagogue relationship is far more of a partnership, with more vulnerability and discussion in religious practice. It is up to the staff and volunteers of the campus to use disciplining influence to determine how that relationship progresses during the usage of the synagogue space. In sharing control, the leader using disciplining influence determines the level of control they will use or surrender in the collaborative effort. A key skill in this collaborative exercise is the leader's use of disciplining influence to exert influence in order to give them control or to give others control. They also determine how much control is given, when and to whom. In conflict resolution, the leader uses the collaboration toolbox to engage disciplining influence and assesses both their role in the conflict and the extent to which they will pay restitution for that role. In all these areas the leadership skill of boundary setting is critical. A leader's core will help them figure out boundaries, but the collaborative toolbox helps them assess and apply those boundaries in productive methods.

In directing influence, the leader collaborates by determining the outcome of the core collaborative areas. In building relationships, the leader decides on new relationships and their type, and then, based on the type of relationship, directs themselves or their teams to build those relationships appropriately. As the work of sharing control is developed, the leader chooses how much control is shared. As conflict arises, the leader guides themselves and their teams in resolving that conflict, including decisions over accountability, consequences, and future changes. Collaborative work goes further in directing influence with the leader determining the frequency, passion and urgency with which vision and mission is cast; the pace, method and criteria for new hires and volunteer recruitment; and the strength and number of boundaries set. These are all components of directing influence in the collaborative toolbox.

For a Christian leader at the Faith Community Church of Hopkinton, the collaborative toolbox provides support in managing the collaborative tasks of the leader, team and surrounding context as guided by the influence and work of the Holy Spirit within the leader, team, and wider world. The leader in this context is Christian, walking alongside and guided by the Holy Spirit in their leadership work. Before they collaborate with any other person or team, they must

acknowledge that they are in a deep partnership with the Holy Spirit first, and that this partnership is a primary influence over other collaborations to be formed. Thus, the collaborative toolbox requires constant practice of spiritual disciplines (e.g., prayer, listening, discernment, biblical studies and theological thought and practice) for it to be a successful toolbox for a Christian leader.

In the future, leaders will need to collaborate. This will require the ability to build relationships, share control, and resolve conflict, so there is a need for the skills of casting vision, setting boundaries, and identifying and modifying your core as is needed. The question of why bother with collaboration is aptly answered by McDermott and Hall (2016:7): “Collaboration is good for the bottom line, *and* it is also good for the other two bottom lines of highly successful companies - people and passion” (emphasis theirs). The proposed model will train people in how to collaborate.

6.2.5.5.5. Empowerment Toolbox

The empowerment toolbox is the fifth toolbox. It captures traits of leadership, such as training, development, delegation, and coaching, as well as the essential skills of vision casting, recruitment, and feedback. Beyond those typical skills, leadership actions (e.g., decisiveness and succession planning) are relevant too. Empowerment is a common term in leadership development circles. It literally means to give power (Merriam Webster 2022) and in a wider sense is about people using, gaining, or leveraging power. However, in a metaphorical sense it captures the concept of becoming better and more confident. It is often used when describing what is done for others, but it includes empowering yourself. Beyond the obvious skills of training, development, delegation, and coaching, decisiveness and succession planning play a role in development too. Decision making has been viewed as a critical component of leadership. In fact, in the beginning it was seen as a skill solely used by the leader. Consider Hemphill’s 1949 definition of leadership presented by Harrison (2018:4): leadership is “the behavior of an individual while he is directing group activities.” There is no decision making in the group. There is no decision making in those being directed. Decisiveness is viewed as the very act of leadership. However, advancements in leadership theory show that leadership is diverse and varied, and that decision making happens at all levels of interaction. As the definition introduced in chapter four (see p. 71) describes, it is the dynamic art of influence between you, others, and the world around you. Since influence happens in all these arenas and since influence happens in

three ways (discerning, disciplining, and directing), decisiveness happens widely as well. Therefore, empowerment includes the act of providing the power to decide. This impacts succession planning as well. As leaders and agencies now move through leader life cycles, they actively work at good succession plans with a focus on leadership transitions that cause growth and success rather than division and decline. Succession planning is therefore a part of empowerment. This toolbox calls the leader to empower through discerning, disciplining, and directing influence.

In discerning influence, leaders empower themselves and those seeking to influence them. The nature of discerning influence is to recognize, analyze, and respond to these outside sources of influence. In the act of choosing whether to welcome that influence or resist it, leaders can empower themselves and/or others as they choose. How the leader responds to these outside influences can aid or hinder empowerment. A negative response to outside influence (resisting it, dismissing it, or belittling the person bringing it) will diminish empowerment. A positive response to outside influence (accepting it, listening carefully, and adjusting even if the influence is not accepted, or advocating for the person bringing it whether the influence is accepted or not) will increase empowerment. Stone and Heen (2014:16) describe this exact mechanic in *Thanks for the Feedback* when they deal with relationship triggers to feedback. A common trigger in feedback is that the feedback and the person giving the feedback are merged. “Our focus shifts from the feedback itself to the audacity of the person delivering it.” When they discuss solutions in their section on relationship triggers, Stone and Heen (2014:102-144) describe a variety of solutions. For example, when feedback is given, avoid switching tracks between feedback. The leader using discerning influences listens for the feedback being given without switching tracks to the feedback they want to give. The person receiving feedback also identifies the relationship impact by identifying what they think about the person giving feedback (2014:105) and how they feel treated by the person offering it (2014:111). Stone and Heen go on to provide solutions: A leader spends time spotting the different feedback happening - their own and others giving feedback to him or her (2014:115), vocalizing those differences (2014:117), and working to identify the relationship system involved in the feedback (2014:123). There are a variety of benefits to these solutions as Stone and Heen detail (2014:136-143), but the importance here is that the leader seeks to learn from the feedback, which is empowering to the leader who grows and to the person whose feedback, whether true or not, is valued for sharing it.

When outside influence is experienced and discernment is required, this toolbox seeks to find the way the leader and the agency bringing the influence might be empowered to be better and more confident. This means looking for ways for both to grow from the experience. An obvious example of this is a training session during which the leader is receiving training. The influence of the trainer is perceived by the leader, and the leader willingly accepts that influence, adjusts themselves according to the training, and improves as a result. Should they give good feedback to the trainer, both are empowered as a result. Surprisingly, even in negative influence situations, empowerment can still happen for both involved. For example, a leader receives training from a trainer. The leader recognizes the training but decides not to accept it (in this scenario, perhaps the training is outdated or dangerous). The leader resists changing in response to the training but gives feedback positively to the trainer about their training. The leader is empowered in their courage, grows in feedback skills, and completes the leadership cycle, reaffirming their core. The trainer is empowered and, having received good feedback that they choose to accept, adjusts their training, finds new materials, and, as a result, comes back as a stronger trainer. The period of adjusting their training may be a period of undoing or dismantling who they are, their training philosophy, or the content of their training, but it is still empowering.

In disciplining influence, leaders empower themselves with deciding what influence is accepted and what influence is resisted. The leader works on their disciplines and actions because of discerning influence, actively deciding what is implemented, what is changed, and what is resisted. Disciplining influence means the individual actively selects the development, training, and coaching they receive. The leader decides how committed to their core they are, and how that core changes. Disciplining influence also determines how accountable the leader will hold themselves and others to the agreed core mission and values. What is at the root of disciplining influence in the empowerment toolbox is agency. The leader actively identifies and engages their ability to choose, to act, and then respond to those actions.

In directing influence, leaders empower when they provide ways for those they influence to become better and more confident; that is, to gain and use power. Training, development, and coaching have little value if the individual is unable to use those skills in their work. Casting vision is less impactful if the person is unable to participate in the work involved. Without empowerment, feedback and accountability will also be negatively impacted. Without true empowerment, you can train a person in a specific role to be better at following orders or sticking to a limited task without scope or adaptation, but this will be ineffective in the long run.

A dependent chain of operation between a leader and their team, with information flowing towards the leader and decisions flowing away from the leader creates a system that is cumbersome and ineffective. This slows the team down, and opportunities are missed as followers wait on leaders to decide. It is highly likely that, inundated with information, a leader will not be able to sift through the information to weed out the needless information and, due to a lack of proficiency in a specific area, they may not be able to see or know the relevant information. Therefore, a dependent chain of decision and action between a leader and follower will ultimately fail. However, in the empowerment toolbox, development, training, and coaching are for the purpose of creating agency in those being developed. People can respond to a vision being cast and become involved in passing on that vision, even participating in shaping that vision as the work is done. An individual can recruit to the work without relying on the primary vision caster. Delegation is of task and authority. Individual agents can process what is in front of them and make decisions accordingly. The group can adapt, providing better feedback and more authentic accountability. This rigorous development model allows for those being developed to play a role in their formation as leaders in the future. The very act of choosing how they are developed is the achievement of this toolbox. Empowerment isn't something the leader adds to their work. It is their work. Directing influence in the empowerment toolbox is about a leader helping those being led to operate without the need for direction.

For Christian leaders at the Faith Community Church of Hopkinton, the empowerment toolbox helps make space for and provides means for others to grow in Christlikeness. In the work of giving power, decisiveness, feedback, growth in agency, and coaching, leaders can empower themselves and their followers to become more like Christ. This could be as simple as leaders praying for themselves or those they lead. It can go further with feedback sought about how to grow in Christian disciplines and maturity. It can go deeper still, with guidance through coaching, encouragement, formal and informal processes that provide means for the leader and their followers to develop Christian disciplines in their lives as they so choose (e.g., the provision of days of prayer, budgeting for spiritual development, coaching on spiritual practices).

In the future, leaders will need to empower. This toolbox holds a critical opportunity for success in the work of expanding the kingdom of God and releasing lay people for service in that kingdom. Consider for the moment, the power in a collection of people called the Faith Community Church of Hopkinton. As they gather in campuses, they are ignorant of master plans or designs; committed to living out the low-level rules of Christianity; work hard to

respond to each interaction they have, adjust as is needed according to the patterns they perceive; and pay attention to those around them. At times they focus on compassionate love through care; at other times they dive deeply into teaching, baptize new believers, and go where they sense the Spirit leading them. As this work is done, people begin to arrive and stay. The campuses grow and a higher level of sophistication comes—a larger church with greater impact and wider partnerships. As the need arises, members leave to go work elsewhere. They are celebrated and grieved as they leave, for love feels the loss even as it celebrates the growth. These people, empowered by the Spirit, released from the need to design, or control, freed from controlling and damaging hierarchy, become the church in the power of the Spirit. They are the kingdom of God lived out. They are still the church, the Faith Community Church of Hopkinton, but they are something deeper and fuller than attendees of a location. They are participants of a movement. They are followers of Christ, and that is enough. This is the gift of the empowerment toolbox. The proposed model will train people in empowerment.

6.2.5.5.6. Discipline Toolbox

The sixth toolbox is the discipline toolbox. This is not about reprimands and firings. This is about leadership skills of personal rhythms, spirituality, and accountability. It includes boundary setting as well as leadership intangibles, such as faithfulness, steadfastness, and work ethic. As such, the discipline toolbox has a large amount of overlap with the investment toolbox and the grit toolbox and some overlap with the observation, agility, and empowerment toolboxes. The focus here is for the leader to have discipline or be disciplined as they engage in discerning, disciplining, and directing influence.

In discerning influence, the leader is disciplined as they determine and monitor themselves in relation to outside sources of influence. This means they set and monitor their own boundaries, as well as respecting those of others. The toolbox provides means for identifying the activities that deplete or provide energy and so guides the leader in setting boundaries that limit depletion and enhance provision of energy. They work towards goals from an internal (e.g., work is good, and I choose to do it) rather than an external motivation (e.g., my boss is making me work today). The internal motivation leads to acceptance of encouragement and rebuke, which helps them work better; hence, they discern motivations and effective accountability methods. They determine the personal rhythms (e.g., exercise, rest, and play) and spiritual rhythms (commonly

called spiritual disciplines) that will guide their life and welcome positive/resist negative influences that guide them in setting those rhythms and disciplines.

In disciplining influence, the leader is disciplined when they go beyond selecting or monitoring personal and spiritual rhythms by having people to whom they are accountable for the disciplines. This method of influence is named similarly to the toolbox because it captures the largest picture of what this type of influence is: the selecting, maintaining and development of personal disciplines that help the leader grow holistically. Beyond personal disciplines, it includes the internal integrity of the leader in being who they say they are and doing what they say they will do as they lead others to do the same. The discipline toolbox helps the leader to discover and understand their internal core. It includes the work of intangible leadership components, such as faithfulness and steadfastness, which guide a leader to developing integrity, “the state of being complete or whole” (Merriam Webster 2022), by engaging in personal rhythms and spiritual disciplines. Another way to describe this might be with the term holiness, which Eugene Peterson (2000:10) describes in his book *A Long Obedience in the Same Direction: Discipleship in an Instant Society*.

We assume that if something can be done at all, it can be done quickly and efficiently. Our attention spans have been conditioned by thirty-second commercials. Our sense of reality has been flattened by thirty-page abridgements. It is not difficult in such a world to get a person interested in the message of the gospel; it is terrifically difficult to sustain the interest...There is a great market for religious experience in our world; there is little enthusiasm for the patient acquisition of virtue, little inclination to sign up for a long apprenticeship in what earlier generations of Christians called holiness.

This is the work of the discipline toolbox in disciplining influence — the work of Christian discipleship, the work of holiness. In disciplining influence, the discipline toolbox helps a leader live out faithfulness and steadfastness as they actively do the work of putting personal disciplines into practice.

In directing influence, the leader is disciplined in how they guide others to be self-disciplined and help the team maintain its integrity to its core. This includes, but is not limited to, helping others with personal and spiritual rhythms; supporting and coaching them to achieve their goals, and helping them set and respect boundaries. An organizational component of discipline is the leader and team working together to maintain coherence and integrity — keeping their core in view and

regularly using their core to guide their decision making and planning. As teams commit to goals, the leader and team guide each other towards effective work that achieves those goals, adjusting as is needed based on feedback and evaluation. Teams engage in the discipline toolbox when they identify and adhere to agreed commitments and modes of operating. Strong teams in this area self-correct, reveal behaviors that are not acceptable or welcome while encouraging behaviors that are.

For Christian leaders at the Faith Community Church of Hopkinton, the discipline toolbox is the clearest contribution of spirituality and Christian discipleship. The spiritual disciplines form the basis for discerning outside influences and their positive or negative impacts. These same practices provide the core of disciplining influence as stated earlier (see chapter 4 pp. 74-78). Those Christian rhythms guide the leader in directing others in their own work of applying the discipline toolbox. Discipline is a core skill set of the Christian leader.

In the future, leaders will need discipline. Discipline is a tough word to use these days, but it is a word with deep spiritual history. It is an apt word that describes the effort of commitment to do the work involved in leadership. It is a dynamic art, but it is an art that is worked at, developed, and improved. Jim Collins (2001:127) identified it as a critical component of successful organizations that succeed from generation to generation: “Throughout our research, we were struck by the continual use of words like *disciplined, rigorous, dogged, determined, diligent, precise, fastidious, systematic, methodical, workmanlike, demanding, consistent, focused, accountable, and responsible*” (emphasis his). For leaders to succeed in the future, they will require discipline. The proposed model will train people in discipline.

6.2.5.5.7. Grit Toolbox

The seventh toolbox is the grit toolbox. This is another of the leadership toolboxes that involve intangible skill sets like courage and toughness, less visible than those like vision casting or recruitment. This deals primarily with a leader's core: mission, values, and other non-negotiables and how they live that core out. It also includes traits like courage, toughness, perseverance, and steadfastness. This toolbox calls leaders to have grit as they leverage discerning, disciplining, and directing influence.

In discerning influence, leaders require significant grit. There are always influential forces at play, both positive and negative. Other individuals are trying to influence leaders. Other organizations are trying to influence leaders. The world, through systems, advertising, peer pressure and sales pressure, is attempting to influence who the leader is and what the leader does. It is inescapable. Discerning influence uses grit in two ways: discerning outside influences as needing to be resisted or welcomed and then demonstrating tenacity to apply that discernment to maintain or change their core. Therefore, a leader must work at discerning the influences around them, determining which are helpful and which are harmful. Evaluating these sources of influence can be done in a variety of methods, but regardless of the method used, the result will be a list of helpful or harmful influences. The leader will need grit to resist those that are harmful. This requires courage. It will take a higher level of grit to determine the level of influence that positive sources of outside influence bring to bear. Given the limitations of time, resources and energy, a leader cannot implement all positive influences they discover. Therefore, they will need to determine the best positive influences for them. This will require a toughness in selection and a steadfastness in persistence through implementing that decision. The second form of grit relates to the impact on the leader's core. A leader who has a defined core will find that core tested again and again. Organizations with defined cores will experience challenges to that core in their spheres of operation. The grit toolbox presents skills that help a leader assess their core and determine if a change is needed and, if so, how much of a change is needed. Stories abound of individuals and organizations that refused to change their core, despite outside influence warning of their danger, and so slid into irrelevance or closure. Jim Collins' (2009:19-23) book *How the Mighty Fall and Why Some Companies Never Give In* engaged in a research study on just this phenomenon and developed a "staged framework of how the mighty fall." This framework consists of five stages of decline. The first three reveal this failure to use grit: hubris born of success, undisciplined pursuit of more, and denial of risk and peril. Hubris born of success describes leaders making poor decisions and losing discipline. The undisciplined pursuit of more shows how companies and leaders "stray from their disciplined creativity" (2009:21). Denial of risk and peril explains how leaders and companies "discount negative data and amplify positive data" (2009:22), again moving away from toughness in the face of adversity. These stages also show how the grit toolbox and discipline toolbox work hand in hand. Discipline and grit are linked together.

In disciplining influence, the leader requires grit in developing healthy habits and applications inwardly. Grit is the ability to lean into your core, push through in living it out, so that healthy

results can be achieved. The grit toolbox provides tools for the leader to persevere through hardship, persecution, and resistance and develop fully. As leaders find themselves tested in trial or hardship, they are presented the opportunity to either maintain their core, remaining committed to vision, mission, and values, or surrender their core. If they surrender their core due to an undisciplined pursuit of more, this can have disastrous effects. Jim Collins (2009:45-46) describes such a disaster when Ames, a large retail company, merged with Zayre department stores: “You cannot do a 0.2 or a 0.5 or a 0.7 acquisition. The decision is binary. You either do the acquisition or you don’t, one or zero, no in between. And if that acquisition turns out to be a mistake, you cannot undo the decision. Big mergers or acquisitions that do not fit with your core values or that undermine your culture or...taken out of bravado rather than penetrating insight and understanding - can bring you down.” This is exactly what happened to Ames. The merger was a disaster with Ames eventually liquidating in 2002. On the other side, you might see individuals or organizations cling to who they are despite data to the contrary, which leads to a lack of grit in choosing to change. The surprise here is that tenacity (a resistance to unwanted change), which is itself grit, is a negative. What this means, is that a tool can be misapplied. Just having grit does not guarantee success. Applying grit correctly is what is needed. Collins (2009:70) describes this in the third stage in decline: denial of risk and peril: “...life doesn’t always present facts with stark clarity; the situation can be confusing, noisy, unclear, open to interpretation. And in fact, the greatest danger comes not in ignoring clear and unassailable facts, but in misinterpreting *ambiguous* data in situations when you face severe or catastrophic consequences” (emphasis his). The grit toolbox in disciplining influences requires the correct application of courage, toughness, steadfastness, and commitment to change or not to change based on available data and interpretation of that data. This makes the movement in the leadership cycle of analyzing information critical to this toolbox.

Directing influence moves the leader to apply grit as influence outwardly towards others. Leaders show grit in how they continue to influence those around them and push through hardship and resistance towards selected goals, objectives or tasks while remaining true to their core and/or adapting that core based on evaluation and assessment. This means stepping out in courage and confidence, taking risks, and remaining steadfast through opposition. Sometimes that opposition might simply be the significant effort required to execute a large goal. In this sense, grit is about working hard towards the goals. Other times, the opposition is criticism of the influence, or worse, active resistance to the influence. This means grit is about working through persecution.

It also means doing the hard work of evaluating who you think you are, or the organization thinks they are, and adapting your core based on these experiences.

For Christian leaders at the Faith Community Church of Hopkinton, the grit toolbox helps with living out faithfulness. Faithfulness requires courage in the face of adversity, toughness in hardship, perseverance through trial, and steadfastness in persecution. It also requires humility to face weakness and failure. For Christian leaders, faithfulness is demonstrated through a vibrant life of faith and connection with the Triune God. Their relationship with God shows evidence of the fruit of the Spirit (Gal 5:22-23) developing in their life. They establish a leadership rhythm that is in step with the work of the Holy Spirit (Gal 5:25). To develop this sort of grit, a leader at the Faith Community Church of Hopkinton will need to practice the spiritual rhythms of the faith regularly and consistently.

In the future, leadership will need grit. Leaders who work hard, show courage, push through resistance, and endure persecution for their leadership are those who show grit. In the face of what feels like the inevitable demise of individuals and corporations because of crisis, chaos or simple character failure, grit is the antidote and prescription for success. Consider the second half of Collins' book title reviewed in this section, *How the Mighty Fall and Why Some Companies Never Give In*. Grit is why some companies never give in. As Collins (2009:119) notes, "Our research shows that it is possible to build a great institution that sustains exceptional performance for multiple decades, perhaps longer, even in the face of chaos, disruption, uncertainty, and violent change." Yes, that is possible, if leaders have grit. The proposed model will train people in grit.

6.2.5.5.8. Jesus and the Toolboxes

Any leader may apply these toolboxes to grow in their dynamic art of influence. However, the Christian leader will apply these, as directed in each section, with spiritual disciplines and goals in mind. These toolboxes are all evident in the archetypes of Deborah and Paul. They are evident in the life of Christ too.

Jesus showed and is described as investing. Luke describes Jesus as growing "in wisdom and stature, and in favor with God and man" (Lk 2:52). Hebrews describes Jesus as learning obedience (Heb. 5:8). Jesus invested in others too. He trained his followers in concentric circles

of influence as discussed in the section on the leadership pipeline above (see pp. 175-176). Jesus practiced observation. In John 5:19, he describes his actions as being done after observation of the Father. He encourages his followers to watch and wait before acting too, because he knows the influence of the world (Jn 17:13-19; Act 1:4-8). Jesus shows incredible agility to manage a range of emotions, depending on the context (e.g., those displayed by those seeking to kill him (Mt 12:14), amongst his followers in conflict (Lk 22:24), by others expressing adoration (Lk 7:36-38), and even his own emotions (Mk 14:32-34)). Jesus was an agile leader. He collaborated extensively in building relationships, sharing control, and resolving conflict as discussed earlier (see pp. 160-163). He empowered himself in his mission (Mk 1:38-39) and his followers to continue his mission (Jn 13-17; Mt 28:18-20; Acts 1:8). Jesus showed incredible discipline (Mk 1:35; Jn 5:19) and guided his followers in discipline even when they failed (Mk 14:32-34). Jesus lived out grit constantly with the most powerful expression of that grit being his prayer in the garden at Gethsemane to follow the will of the Father to death (Mt 26:36-46).

A leader who lives out these toolboxes and includes within them spiritual and Christian practices will be a leader like Jesus. They will be a leader who invests, observes, is agile, collaborates, empowers, is disciplined, and shows grit as they lead into the future and shine the light of Christ as they lead.

6.2.5.6. Applying the Leadership Definition, Cycle, Pipeline and Toolboxes into a Leadership Matrix

The proposed model will integrate the leadership definition, cycle, pipeline, and toolboxes into a training rubric called the leadership matrix, a training framework. The leadership definition highlights the core work of leadership (the dynamic art of influence) and the focus of that work (the individual, others, and the world). Each element of the focus is broken into a table cross-referenced by the leadership cycle. The leadership pipeline impacts how a person views the various arenas of the leadership definition. The various cells intersected by the cycle and definition focus (arenas of influence) become the work of influence and contain each toolbox applied in a manner that is consistent with the level of the individual, group or environment and the step in the cycle. This is where skills are leveraged, and the dynamic art of influence is applied. Working this way provides clarity and guidance in leadership development training. Table 6.3: Leadership Matrix below shows this matrix.

Matrix	You	Others	The World
Define Your Core	Apply relevant toolboxes	Apply relevant toolboxes	Apply relevant toolboxes
Collect Information	Apply relevant toolboxes	Apply relevant toolboxes	Apply relevant toolboxes
Analyze the Right Information	Apply relevant toolboxes	Apply relevant toolboxes	Apply relevant toolboxes
Implement Options	Apply relevant toolboxes	Apply relevant toolboxes	Apply relevant toolboxes
Evaluate Results	Apply relevant toolboxes	Apply relevant toolboxes	Apply relevant toolboxes
Reassess Your Core	Apply relevant toolboxes	Apply relevant toolboxes	Apply relevant toolboxes

Table 6.3: Leadership Matrix

Within each cell of the table all three modes of influence (disciplining, directing or discerning) may be operating. Based on the research of chapters two, three and four, a variety of skills and tactics emerged. These skills are summarized above (see pp. 176-196) into seven leadership toolboxes that are critical for leadership in the future. Each toolbox can be applied to each cell of the matrix to deepen one's leadership.

As a leader progresses through the leadership cycle and as they consider the arena of influence, they will leverage different toolboxes to create the right sort of influence focused on the desired outcomes and goals. The toolboxes are explained above (see pp. 176-196) but the matrix provides the framework about how to grow in the art of influence and how to adapt each toolbox depending on the arena of influence. Further adaptation occurs when the direction of influence (inward, which is disciplining; outward, which is directing; or external, which is discerning) is determined.

As an example of using this matrix, one might explore the investment toolbox. This can be applied across the matrix:

- You as the arena: a person invests in themselves through reflection, self-study, spiritual practices, reading, and personal experience captured in journaling or assessments to define their core (the person uses disciplining influence accordingly).
- Others as the arena: a person or group invests in others or themselves using facilitation, team discovery, teaching, group direction and organizational history to help the group define their core (the person uses directing influence accordingly).
- World as an arena: a person invests in gaining knowledge about the rhythms and movements of the world around them to discern how the individual core, the group core and the world core are similar or different and how they are a support or hindrance (the person uses discerning influence accordingly).

A lay person may have a personal core of growing to be a fully devoted follower of Christ. The church where that lay person attends may have a core of guiding people to grow deeper in their faith with Christ and greater in their love for others. The world may focus on a core of individualism, self-promotion overlaid with social consciousness, corporate responsibility, and tolerance. Using the investment toolbox, with which lay persons, will be able to define their own core, the church's core, and the impact of the world on those cores. Understanding these will help them grow in their leadership. As the lay person applies the dynamism of their art of influence in those three arenas, they will develop, using these toolboxes within this matrix.

This matrix helps detail the leadership development training plan and guides the focus in application. The leadership toolboxes provide the specifics for the cells of the matrix. The training plan detailed below provides the skeletal framework and proposed methodology for training.

6.2.5.7. Why This Model of Leadership Development for the Faith Community Church of Hopkinton?

This model meets the biblical framework presented by Deborah and Paul, a collaborative emergent framework. It incorporates collaborative philosophies and accommodates the framework of relationship building, sharing control and conflict resolution, which are essential elements for collaborative leadership as described above (see chapter 4 p. 104). It includes

emergent philosophies, providing mechanisms for mass interactions, a bottom-up approach, and observation of neighbor behavior and finding patterns in the masses of information available. It encourages and includes feedback and adaptation, while allowing for and desiring unforeseen development to occur. It accepts the changing reality of the future and the world that is emerging out of the COVID pandemic. It builds on and then advances existing leadership theory.

6.2.5.8. The Benefits of the Faith Community Church of Hopkinton Leadership Model

It is a biblical model. The model is based on the archetypes of Deborah and Paul (chapter two) and consistently applies biblical understanding to its operation (chapters three, four and six). It follows the commands of Jesus to love others and to go into the world, make disciples, baptize them, and teach them to obey. The model is visible in the leadership examples of Jesus as described above (see pp. 155-163, 170, 175-176, 195-196) This focus on a biblical model fits within the context of the Faith Community Church of Hopkinton as a faith community that believes in the authority of Scripture for faith and practice (Appendix A)

The proposed model is collaborative, exploring how to do this work with others. Following the core tasks presented by Archer and Cameron (2013:10), the model focuses on relationship building, sharing control, and resolving conflict (chapter four). It identifies key relationships: clergy and laity, the individuals in the church, the teams of the church, and the work of the church with outside agencies (chapter four). It places all these people into an equal field of leading together but allows for adjustment as the system operates (see pp. 163-170). Instead of forcing all relationships into one standard, the model allows for a spectrum of relationships, which guides the leader in the type of work needed and the focus of that work (see pp. 160-163). It provides a method for assessing those relationships for effectiveness and productivity (see pp. 160-161). It provides mechanisms for dealing with the inevitable conflict that arises in collaborative work and in a world that is interconnected (see pp. 160-161, 180-186, 192-195), revealing conflict as a tool that helps growth rather than an obstacle that hinders it (see chapter 4 pp. 106-107). The model also accommodates for the need to share control, aptly displayed by Deborah (Ju 4:7-9, 14, 17-22; 5:13-15, 24-27 and discussed in chapter 2 pp. 22-24) and Paul (Acts 16:1-5, 15-40, especially verses 16:3, 15-16, 31-32 and discussed in chapter 2 pp. 36-39). The model authenticates leadership as a skill accessible to all, while allowing those with natural gifts to play a role too.

The model is emergent, acknowledging the changing nature of our world and the need for the church to adapt with those changes (see chapter 5 pp. 136-146). A core component of the emergent philosophy is to depend on low-level rules (see chapter 3 pp. 49-53). This model takes the church back to the basics of Christian foundation: the new command of Jesus Christ to love one another (Jn 13:33-34; 15:12, 17) and the Great Commission (Mt 28:18-20) to go, make disciples, baptize, and teach to obey. These low-level rules guide the entire model. Through the leadership cycle, the model prepares the leader to explore random encounters, allow for enough interactions, pay attention to neighbors, and look for patterns (see pp. 165-170). The leader's role becomes a focus on feedback, evaluation, encouragement, and adaptation (see chapter 3 pp. 57-62). The model guides leaders and the church in how to implement these emergent philosophies (see pp. 197-198).

The model accommodates the changing world and changing leadership theory. As we move into a future fundamentally changed by the COVID pandemic, new leadership models are needed. Furthermore, leadership theory has advanced. This leadership model accounts for those changes and advancements. It takes the advancement of previous leadership theories further and combines relevant theories, creating a new leadership model that will allow the church to lead better into the future. The proposed leadership definition accounts for these changes and incorporates both collaborative and emergent philosophies into a new definition. The toolboxes provide the necessary focus for a growing number of tools required to lead effectively. When the various elements of the system are combined, a training matrix is developed that provides a framework for leadership development in the system.

6.2.5.9. The Challenges of the Faith Community Church of Hopkinton Leadership Model

There are three challenges to the Faith Community Church of Hopkinton leadership model that are apparent. Other challenges may exist or appear over time, but the following three challenges are large enough to address here: the complexity of the model, the vulnerability of the model, and the open-ended nature of the model's development.

The model is complex in design. This is a positive of the theories, specifically emergent theories, behind the model. Johnson (2001:44-49) describes this support when he discusses the progression of complexity theory. He (2001:44-49) describes three stages in complexity theory.

Stage one is the study of simple systems. Leadership theory initially was the study of a simple system: the development of the leader as an individual. Stage two, called disorganized complexity, is the study of the problems of millions of variables but without an understanding of there being any higher-level behavior. Leadership theory has existed in this stage for some time, with the study of hundreds of models and ideas that explore leaders, their followers, their relationships, and the skills and practices associated with them, but without a clear understanding of any sort of higher-level adaptation and emergent behavior. Stage three, called organized complexity, is the study of millions, even billions of variables that “...follow specific rules and through their various interactions create a distinct macrobehavior, arranging themselves in a specific shape, or forming a specific pattern over time” (2001:48). Leadership theory is moving into this place, with a focus on these variables that create macrobehavior. Most often, this is called culture development. Lussier and Achua (2016:359) ascribe culture creation as a core role for leaders: “Culture creation and sustainability highlights top management’s role in this area.”

This complexity will lead to difficulty as people attempt to understand their role, the role of others and the specific role of formal leadership. Other theories that are simpler make for easier understanding and implementation. The Great Man theory places all leadership work within the formal leader position. They digest the information available and decide, and the system follows their decision. Leadership trait theory places the leadership work in training of specific leadership skills, which, once learned, are implemented by the leaders, and the system then follows. This proposed model places leadership within the system, the followers, and the formal leader. All are leading together. This complexity can lead to paralysis and confusion. The complex nature of this system requires a thoughtful implementation schedule and a robust training system to prepare for and overcome those side effects of complexity. It would be inadvisable to reduce the complexity; that would reduce the longer positive gains of the model.

To achieve this, therefore, the proposed model looks to the distinct macrobehavior that will develop over time through the interactions of millions of variables. These variables are the thousands upon thousands of “love each other” interactions individual people will engage in each day. The role of leadership is to recognize and facilitate the development of a distinct macrobehavior; that is, the Church of Jesus Christ globally and the local expression of it, the Faith Community Church of Hopkinton, specifically, the Framingham campus. To break this complexity down and to make the model practical and viable, leadership and congregants within the Faith Community Church of Hopkinton need to adhere to the direction of Johnson

(2001:48) about organized complexity: “follow specific rules.” They need to go, move about doing the daily tasks of living, with a focus on making disciples, baptizing them, and teaching them to obey, which is critically to love one another as Christ loved them (Mt 28:18-20 and Jn 13:34-35; 15:12). As they follow these specific rules, and the interactions between the people grow in number, the congregants and leadership will see a specific church community emerge as a distinct macrobehavior of the interactions of its people. In this way, Jesus will continue to build the specific church community of the Faith Community Church of Hopkinton as part of the work of building the global Church. As Jesus builds the Church, the gates of Hades will not overcome it (Mt 16:18). The Church, global and local, will be emergent.

The model is vulnerable to abuse and domination. The nature of a bottom-up system with leadership being a task of the system, the followers, and the formal leaders means that it is vulnerable to strong-willed charismatic individuals or teams. Those with forceful personalities or manipulative abilities or with sheer charisma, whether positive or negative, can dominate the system. When this happens, critical leadership ability is lost by the other components of the system. Information access is degraded, decisions are compromised, and mistakes or failure inevitably come. Sadly, charismatic leadership is viewed as a positive in many leadership circles, and often leads to initial success. However, short-term success is not the goal of this model. This model is committed to long-term growth and advancement of the church. To protect from the abuse or domination of strong-willed personalities and abuse, the system must commit to honest feedback, hard conversations, and good conflict resolution that prioritizes the future growth of the church. This may mean resisting the influence of powerful teams or individuals and choosing long-term growth over short-term success. Effective and strong training of everyone in the system is essential for this to occur. Any individual or team, at any level of the system, must be empowered to confront domination and abuse. Training will explore mechanisms for confronting domination and abuse, including training in how to use the leadership cycle, especially the steps of evaluating results and assessing the core so that honest feedback is given and received, and appropriate steps can be taken to overcome any domination or abuse. The wide collaborative nature of the model will result in a lot of crosstalk between levels and teams. In this way, abuse and domination will be hard-pressed to remain secretive. It will require courage for people to speak up and to act, but hopefully this type of feedback and empowerment will be given every chance to be heard and succeed. Despite these efforts, the model is still vulnerable to abuse and domination, so the Faith Community Church of Hopkinton will need to prioritize feedback in its leadership development efforts.

The model is open-ended, without a clear description of how leadership development might transform the church. In fact, there is not a stated goal of what a “finished” product of leadership development in the church might look like. That is the very nature of emergent philosophy. Higher sophistication, often unforeseen, emerges out of the work done at the level below. As the model develops leaders within the church across all levels of the pipeline, the hope is for higher levels of sophistication, ideally a stronger, healthier, and more impactful church, to emerge. This is not a guarantee in the model. This lack of a clear description of the end goal can lead to a paralysis from fear, confusion about next steps, and competition about preferred development. This requires a high level of training about the role of leaders and the concept of emergence. Paralysis from fear needs to be overcome by encouragement of leadership to try new things, to approve of risky options and to resist failure avoidance. Failure is an important part of finding higher sophistication. Leaders in the model welcome feedback and seek out successful outcomes towards the development and growth of the system. They should not force the system into following a prescribed model but allow it to adapt towards what is successful. This may mean changing programs, reassessing relationships, or control, or experiencing and resolving conflict as described above. It could mean new levels in the pipeline, or the discovery of new tools for leadership development. Most certainly, and hopefully, leadership itself might develop further and new models might arise as the church works towards this open-ended concept. To help combat or prevent failure and disillusionment with the proposed model, the focus on low-level rules allows a redefinition of metrics from outputs to inputs. Instead of focusing on traditional metrics (e.g., attendance, giving or participation), the focus can shift towards the church community’s adherence to low-level rules (How loving are the individuals or church community? How much does the church community or individual focus on going out and doing versus coming in and listening? How often does the leadership call for coming to something as opposed to going out to the world? How are the church community and individual participants becoming and making disciples? How many baptisms are there? How are people obeying the call to love? How are they being taught to obey?). Focusing on these inputs provides a level of clarity and concreteness to the work of the model.

6.2.5.10. The Needs of the Faith Community Church of Hopkinton Leadership Model

In the context of the Faith Community Church of Hopkinton, realizing the new model will require restructuring and adapting the existing paradigms and programs and implementing new

ones based on the new model. Staff will need to be restructured according to the new pipeline. Clergy will need to adapt from previous leadership models (the Great Man theory, the trait theory, or the charismatic/visionary leadership) to the proposed collaborative and emergent leadership model. This will require training in the new definition of leadership. Feedback mechanisms will need to be created so that the system and model can be evaluated, and successful outcomes can be incorporated further. There will need to be new training systems and programs implemented throughout the church system: training of clergy, staff, and laity on the new model so that it can be used throughout the church.

This will mean a new approach to lay people development. Beyond training on the specifics of a role (e.g., usher), staff will also be trained in their own leadership. Since leadership is now system wide, each lay person has a role to play in that system. Their work is critical, as it creates the mass of interactions needed for the model to grow. Lay people will be crucial to the work of rolling the model out and testing it for validity in the future. Further, their involvement is essential to the growth of leadership for the future at the Faith Community Church of Hopkinton. As the world changes, and as the church changes, new leadership will be necessary. Thus, the laity will need to be trained in the new concept of leadership, empowered to do the work, and interact with each other and given the opportunity to provide feedback. This is required for the proposed model to grow and advance and for the Faith Community Church of Hopkinton to be successful in the future.

6.2.5.11. The Training Foci of the Faith Community Church of Hopkinton Leadership Model

For this model to be successful people at all levels of the church's leadership will need to be trained. The core leadership of the existing church will need to adopt and adapt to the new model of leadership. This means existing clergy, elders, and executive level staff will need to own the new model of leadership. In turn, they will need to train others in this new system, while assessing and reapplying their old models. The new model seeks not to eradicate the old models, but to build on them through good assessment and adaptation.

The staff will need to be trained in this new model first and then encouraged to train others, with their unique insights and learning. This will require commitment from the staff to the new model and to the rigor of training it will require.

The core lead teams and volunteers of the staffs' ministry areas will need to be trained next. Training of existing lead teams and current volunteers in this new model will need to flow from the training of staff. Ideally, training modules will be developed and can be used by staff to train their existing volunteers. Volunteers are not without context, and so their own leadership experience will be beneficial for the implementation of the new model. Included in this work of training lead teams is the wise choice to train informal leaders in the church. Gifted and highly influential people should be identified and included in this training and released to lead in informal ways.

Finally, people who are new to the church community will also need to be trained for the model to work. New leaders, new attendees, and new participants should be invited to be trained so that the model can influence them in its mechanisms, and so that they can influence the model to be better. As new people are trained, they will help the Church (globally and locally) to develop into higher levels of sophistication and advancement. The Church will grow, as Christ directs and leads.

6.3. Conclusion

Leadership has advanced into new realms of understanding. It now encompasses the individual, those around them, their relationship, and the forces of influence outside of them. Leadership theory has advanced to accommodate this. New definitions of leadership like Western's (2019:36) and the one put forth in the proposed leadership model: *the dynamic art of influence between you, others, and the world around you* identify and incorporate this change. As leadership develops, new models will emerge. The collaborative lay leadership proposal detailed above is one of those new models. It will help the Faith Community Church of Hopkinton thrive into the future. In a world that requires adaptation, collaborative models of individuals and organizations who work together, along with emergent models of individual agency and evolution, will help the Faith Community Church of Hopkinton to explore leadership development more deeply. The proposed leadership model allows for a structured framework with high levels of specialization. There is structure and flexibility. Further, it acknowledges the importance of staff while not neglecting the need to develop volunteers. It is staff focused with laity impact. The proposed leadership model will help grow the Faith Community Church of Hopkinton to achieve its mission of loving radically, living generously, and watching Jesus do the extraordinary.

7. The Leadership Development Training Plan

7.1 Introduction

The proposed leadership model as laid out in chapter six finds concreteness in the leadership development training plan. This will be the operational plan of leadership development training for the staff and volunteers of the Faith Community Church of Hopkinton. The leadership development training plan consists of fourteen modules designed as a compilation of building blocks, like Lego blocks, that can be assembled, dismantled, and reassembled multiple times, in a variety of methods, to achieve the training desired. Each module will be taught to staff first. They will be trained to train others; training will cascade from staff towards volunteers, thereby resulting in the implementation of a lay leadership development plan for the Faith Community Church of Hopkinton.

7.2. The Training Modules

The training modules listed here are essential but are not comprehensive. As more is learned about leadership or about aspects of the modules, it can be incorporated into the training for greater effectiveness and impact. Each module will contain multiple sessions related to relevant content according to the overarching theme. There are fourteen foundational training modules:

1. Training module 1: Biblical and spirituality framework: introduces the archetypes of Deborah and Paul, and the low-level rules of church practice: loving one another, going into the world, making disciples, baptizing, and teaching to obey
2. Training module 2: Emergent framework: explores concepts of bottom-up systems, leadership within bottom-up systems, and other emergent concepts
3. Training module 3: Collaboration framework: explores concepts of relationship building, sharing control and conflict resolution, and other collaborative concepts
4. Training module 4: Defining leadership: introduces the leadership definition that guides the leadership development plan, including the arenas of leadership (you, others, and the world around you) and the ways influence operates (discerning, directing, and disciplining)
5. Training module 5: Leadership cycle: introduces the leadership cycle and shows how it applies emergent and collaborative frameworks into a workable cycle for the practical use of leadership in everyday operations

6. Training module 6: Leadership pipeline: introduces the pipeline at the Faith Community Church of Hopkinton, the different skills at each level, and the proficiency needed to move from one level to the next
7. Training module 7: Leadership matrix and toolboxes: introduces the concepts of leadership toolboxes and shows how to apply them by bringing the leadership cycle and leadership definition into a usable matrix
8. Training modules 8-14: Leadership toolboxes: introduce and apply relevant skills associated with each toolbox

Each module may comprise several training sessions, depending on the depth and need of the situation and candidate. However, there will be an essential block of information needed for every person to learn and then practice in the context of the Faith Community Church of Hopkinton.

7.3. The Training Methodology

The above modules will be taught using a variety of training methods (e.g., lectures, discussions, exercises, case studies), utilizing existing meetings and structures. These methods will be used in various venues including online content, in-person classes, church-wide conferences, and small group cohorts. In the book titled *Leadership: Theory, Application and Skill Development* Lussier and Achua (2016:xiv) provide a good framework for the methodological approach of training adults:

We created course materials that truly develop students into leaders. As the title of this book implies, we provide a balanced, three-pronged approach to the curriculum:

- A clear understanding of the traditional theories and concepts of leadership, as well as of the most recently developed leadership philosophies.
- Application of leadership concept through critical thinking.
- Development of leadership skills.

They use a mix of theory presentation and discussion within each training session followed by on-the-job practice. A similar methodology will be used to train people at the Faith Community Church of Hopkinton. Each session of the training will follow a three-pronged approach:

- Short presentation on the relevant topic.
- Practice and training on the relevant topic during the training session.

- Homework assignments for on-the-job practice after the session followed by a review of the experience in the next session.

Training, in accordance with the pipeline, will begin with executive levels and then cascade down, requiring all staff to develop a personal professional development plan. The plan will include how staff members, upon completion of relevant modules to a recommended proficiency, will train volunteers in the same modules. The modules will guide staff in the essential need for personal growth and show them how to create a personal professional development plan as an application of the modules. Training modules 1-7 are foundational to this work. Training modules 8-14 can be repeated on a regular basis to keep leadership skills relevant and sharp based on the latest leadership theory and practices.

Using the leadership pipeline as a guide, training of volunteers will start with the elders, then team leaders, team members, individual contributors, new people, and other identified people of influence. Each volunteer will be asked to create a personal growth plan, like the professional development plan of the staff. These plans will help both staff and volunteers to identify important elements of leadership that they need to develop for their current situations and then allow them, through application and adaptation, to advance in leadership accordingly.

The creation of these personal growth and development plans is critical because of the goal and foundation of the model. The model's goal is to develop lay leaders within the first campus of the Faith Community Church of Hopkinton. Thus, there is a need to focus on the training of lay leaders. Staff provides the widest and most effective access to lay leader development. Furthermore, the model is based on emergent and collaborative theory. As an emergent model, engaging individuals in leadership development is important. The best use of this training framework, therefore, is to require all individuals to develop a growth plan including identifying their personal core, their career goals, personal development goals, leadership development goals, and specific job-related goals. This demands a level of personal investment and transparency in the development of their growth plan. Each staff member will work with their supervisor and each volunteer will work with their team leader to develop a highly individualized plan. These growth plans are best focused on a twelve-month period with regular review. Depending on the situation, longer goals may be established, but even these are reviewed regularly.

Due to the highly personalized nature and the wide variety of development materials available, the leadership development program will offer a wide array of curriculum content that is constantly changing for what is new and best for the unique situation. For example, the organization might have an objective to empower volunteers with a key goal being to recruit 100 new people to serve. Based on these, a worship team staff member might support that goal by seeking to recruit five new sound board volunteers. In discussion with their supervisor, this same staff member may have identified the need to grow as a leader, specifically in the skills of casting vision, recruitment, and delegation. Therefore, their growth plan might include:

- completing the module in the empowerment toolbox,
- reading a book on vision casting,
- learning five recruitment tactics based off a podcast, and
- developing a delegation plan to share their current work with existing volunteers.

Those four items are listed in that worship team staff member's annual professional development plan. They proactively take part in the selected training module and three other training plans. They practice their training by actively inviting new people to serve while asking current volunteers to take on existing work. During their training, they have grown in all three areas of influence: discerning influence helped them identify areas of growth and work; disciplining influence directed them to implement the training, adopt new rhythms of operation, and try new leadership skills; and directing influence guided them to give work to other volunteers and inspire new people to serve. At the end of their year, they have developed as a leader by growing in their dynamic art of influence through the specific empowerment toolbox. They helped the church achieve its objectives of empowering volunteers by delegating to those involved and bringing on new people. However, more has happened. Volunteers have taken on new roles. In this same scenario a volunteer may be identified with a desire to grow. The staff member might share their training with them, perhaps even detailing an area of focus for the development of the volunteer, thereby growing the volunteer as a leader too.

The leadership development model provided the structure to the training with a focused intentionality, but the individual crafts their own content based on their aspirations and needs. This framework is emergent in design. Individuals follow low-level rules and adapt as they go. With enough interactions, the Faith Community Church of Hopkinton will emerge into a higher level of sophistication, a new organization that will meet the demands of the future and thrive into the new landscape of that future.

7.4. Practical Application of the Model to the First Campus of the Faith Community Church of Hopkinton

The Faith Community Church of Hopkinton currently has two campuses—the original campus in Hopkinton with a rich heritage and tradition as described in chapter five, and the Framingham campus, entering its fourth year, with a small community that is still in its infancy and formation. The leadership model will help grow this campus into a strong community of faith that will be an ever-replicating community of disciples that grows from generation to generation until Jesus returns.

The Framingham campus of the Faith Community Church of Hopkinton is filled with an array of people at different levels of faith, from those just beginning to search for faith to those who are growing in maturity as faithful followers of Jesus. The campus includes a combination of paid staff and volunteers with one clergy member, the campus pastor. All paid staff work across both the Framingham and Hopkinton campuses. There is a campus lead team comprising the campus pastor, the worship, and children's ministries' directors, who are paid staff, and volunteer point people who oversee small groups, community events, outreach, prayer, and support services (set up and breakdown and service logistics). There are volunteers serving in each of these ministries, overseeing specific functions related to the operation of the campus (e.g., teachers in children's classrooms, youth group leaders, and welcome team greeters). There are also those who attend but have not yet found a place to serve or participate. Beyond the community there is the mission field of the state of Massachusetts as described in chapter five (see pp. 139-140). To successfully develop this campus to be an ever-replicating community of disciples, the model will need to be implemented in successive stages comprising a three-year plan.

In year one, the staff of the Faith Community Church of Hopkinton from both campuses and the Framingham campus lead team will be trained in modules 1-7. They will be trained to be trainers of others. This will introduce the model to the widest group of influencers for maximum integration. They will then need to be commissioned to practice these low-level rules in their own lives and in their roles on staff. The more they can practice these, the greater the number of interactions and learning can be gathered for future efforts.

In year two, the staff of the Faith Community Church of Hopkinton from both campuses and the Framingham campus lead team will be trained in modules 8-14. Simultaneously they can begin training their teams (lay volunteers) in modules 1-7. If needed, modules 1-7 can be offered as a training course for new people volunteering for the first time or those interested in being developed as leaders who are not able to join an existing team. Those newly trained in modules 1-7 are then commissioned to practice these principles in their communities. As a result, more people begin practicing these low-level rules, and as a result the number of mass interactions grows. This is critical to the model gaining momentum.

In year three, staff and lead team members continue to train their new volunteers in modules 1-7. In addition, they offer modules 8-14 to volunteer teams based on need and relevance along with the feedback received from practicing modules 1-7 in their lives and areas of influence. Ideally, these modules may be cross taught by an array of trainers based on an experience. Outside trainers on relevant modules may be brought in as time and finances allow. Each successive group of trained individuals is commissioned to practice these principles. Feedback mechanisms will need to be established to capture learnings about what is happening in the community. This feedback will be gathered through regular open discussions in meetings and gatherings of those trained (e.g., leadership forums, quarterly review cycles, and congregational meetings), as well as through surveys, interviews, and reports. The purpose of this feedback is to learn a few critical things:

- How is the community changing, based on the interactions of the individuals living out this model?
- What methods of living out this model are productive or negative, which will need to be accentuated and promoted, and which will need to be resisted or stopped?
- What new information has been gathered that can be incorporated into the model?

Staff will be trained during regular staff hours, utilizing existing meetings and structures. The Framingham campus lead team will be trained at a time convenient for them to attend and assimilate the information into their regular work. Volunteer teams will be trained using existing meetings. Additionally, leadership conferences or classes will be offered to train more people in an energetic and inspirational way to greatly impact the church.

At the end of each training cycle the modules will be evaluated and adjusted for greater effectiveness. By year four, the leadership model will begin to impact the wider community and

leadership development will be occurring in staff and volunteers. Ideally, individuals will have moved through the pipeline, some to greater levels of influence within the Faith Community Church of Hopkinton. Others, staff, and volunteers will have moved on to other opportunities, but hopefully they will have taken the new leadership model with them to other communities and groups. In addition, the model will begin to impact the community so that it develops deeper into what Christ has called the Faith Community Church of Hopkinton to be.

For this model to be realized within the Framingham campus the following will need to be achieved:

1. All staff and key volunteers will need to be trained in this model.
 - a. There will need to be a consensus on the advancement of leadership theory and the need for a new definition. There will need to be agreement with the leadership definition in the model amongst the staff and volunteers of both campuses, as there is sufficient crossover between them.
 - b. The leadership cycle will need to become a common tool in decision making and leadership analysis at all levels of the campus. This means that individuals, groups, and the campus as a whole must use the cycle regularly. Further, teams that work across both campuses will need to use the cycle to facilitate effectiveness and a common understanding.
 - c. The leadership pipeline will help each person to know their place in the system and how to adjust for changes in the system as opportunity and need arise.
 - d. The leadership toolboxes provide essential skills for use in the model. Ongoing training in these toolboxes will need to be a critical feature of the practical application of the model.
2. Each person in the campus will need to have a clear understanding of their role in the campus, how they uniquely contribute to the success of the campus, and their empowerment to adapt as necessary. The model provides for this understanding and knowledge through training on the leadership cycle, pipeline, and toolboxes.
3. There will need to be a common commitment to the core mission, vision and discipleship strategy of the church as detailed in chapter six (see pp. 165-166).
4. There will need to be flexibility in applying the church's core to the day-to-day work of the people in the campus. This means evaluation, feedback, and courage to adapt as is needed.

5. Each person will need to be commissioned to live out the low-level rules of Christ in their communities.
6. Individuals will need to be provided opportunities to regularly assess their efforts to live out the low-level rules in groups (small groups, ministry teams or informal huddles).

7.4.1. How Will This Model Improve on the Christian Nature of Leadership Development at the Faith Community Church of Hopkinton?

Leadership development has always had a Christian component to it at the Faith Community Church of Hopkinton. It has focused primarily on mutual learning from relevant books (e.g., *How Shepherds Watch Their Flocks by Night* by Timothy Laniak), attending leadership conferences (e.g., the Global Leadership Summit), or individual coaching from leadership coaches and consultants. Each of these leadership development resources has Christian and biblical influences. They also have an array of leadership models contained within them, which, at times, have conflicted with each other. For example, the Global Leadership Summit often has top business and political leaders speaking alongside top pastoral leaders. The corporate, political, and religious models sometimes conflict with each other, causing a dissonance in those attending, which sometimes leads to inaction.

Instead of a sporadic approach based on a popular book or recent conference, this new model will be a focused approach with a homegrown model tailored to the Faith Community Church of Hopkinton. It will have a foundational Christian structure based on two biblical archetypes, Deborah and Paul, and centered on the core teachings of Christ for Christian living. This leadership model is leadership lived out of Christian discipleship practice. It is Christian at its heart and requires regular Christian practice to gain momentum and influence. The focus on the low-level rules of Christian living: love one another, go into the world, make disciples, baptize, and teach to obey (Mt 28:18-20; Jn 13:34-35; 15:12), is core to the leadership model. Instead of seeking to attain a certain structure (e.g., increased Sunday attendance), the goal of this model is to listen to the Spirit and see how the community begins to adapt itself as it lives out these low-level rules. The model seeks to let Christ build the church and observe and support higher levels of sophistication and adaptation as they occur. It seeks to keep in step with the Holy Spirit (Galatians 5:25) and do the hard work of waiting for the Holy Spirit to work, as the earliest followers did in Acts 1:4. Instead of investing in the leadership of one individual (the pastor or another designated individual) with special gifts, the model seeks to live out the prophecy of Joel,

where God's Spirit will be poured on all people (Joel 2:28-29). Leadership will move from the arena of special individuals to be a system-wide experience of influence.

As this model takes root in the Faith Community Church of Hopkinton, the Spirit's work will grow as individuals live out their leadership call in their communities and volunteer roles. Their influence will grow as they collaborate. A new community will emerge from this influence, a community that is strong, vibrant, and active. This new community will thrive into the future and become an ever-replicating community of disciples that grows from one generation to the next. Due to the emergent nature of this model, each evolution of the community may look different, but the low-level rules will remain the same. This model will make Christian discipleship a central component of its leadership development.

7.4.2. How Will This Model Improve on the Collaborative Nature of Leadership Development at the Faith Community Church of Hopkinton?

As chapter five (see pp. 114-120) showed, collaboration has always been a core component of the Faith Community Church of Hopkinton. The history of the Faith Community Church of Hopkinton shows an almost symbiotic relationship between pastor and community (see chapter 5 pp. 114-120). However, the focus of leadership has been on the pastor and how the pastor collaborates with the congregation as a single entity. Now and in the future, a new type of collaborative effort is needed. The new model will encourage collaboration beyond just the pastor and the congregation as a single entity. It will now explore collaboration between multiple clergy and laity on staff, between all staff and volunteers and amongst volunteers. Collaboration along the spectrum of relationship building, sharing control, and resolving conflict according to the methods presented by Archer and Cameron (2013:10) is embedded in the model.

Currently, the by-laws (Appendix A) describe the church governance as an elder-led, staff-run church. This is a step towards this new type of collaboration. The model will move the church to be even more collaborative by engaging every person, clergy and lay, staff and volunteer, as active participants in the leadership model. Everyone has influence, not just elected or ordained individuals. Each has their own influence to bear, and all contribute to the organization's influence. The collaborative concept goes further, recognizing that the organization can collaborate with other agencies to achieve its purposes. The model provides a means for the Faith Community Church to determine the types of collaborative relationships it forms and how

to manage those relationships. With an elder-led, staff-run model, the individual congregation member does not feel empowered to “be the church” (meet needs and make commitments on behalf of the organization) in their community. In the new model, individuals will be empowered to do just this, within reason, and as is appropriate and necessary, according to the by-laws of the organization. People will be empowered to form groups, engage in service projects, and form relationships as they live out the low-level rules. They will be encouraged to try, to fail, to report back and to learn. Individuals will be able to form teams to address issues as they face them, and with the pipeline providing a method of reporting and giving feedback, this work will have a place to be authenticated and evaluated for effectiveness.

To make this a reality, a leadership forum or institute will need to be formed. This will be a place of regular training, interaction, and connection for those who have been trained. The forum will be where individuals and teams come together to share, encourage, give, and receive feedback as they do their work in the community. The exact nature of this forum is yet to be determined, but the need for a venue of collaborative sharing is important.

7.4.3. How Will This Model Improve on the Lay Nature of Leadership Development at the Faith Community Church of Hopkinton?

The Faith Community Church of Hopkinton has a volunteer placement process as discussed in chapter four (see pp. 100-101). This program will continue, but the leadership model will build on it and provide leadership development beyond recognition of a person’s skills, gifts and passions, recruitment, and placement. Individuals and teams will now be trained in leadership and commissioned to do the work of influence in their teams and communities. The new model drives the work of leadership deeply into the hands of lay people. The work of the Faith Community Church of Hopkinton will shift from being pastor and staff-centric to become lay-centric.

Because of its emergent nature, the model cannot be staff centric. The need for mass interactions requires leadership to go beyond the staff and into the wider congregation. To address the spiritual need of Massachusetts, the entire church community, not just the paid staff, is needed to make an impact. With the staff being tasked to train lay people, the model will begin to achieve this goal. As more lay people are trained, the model will grow in effectiveness and impact.

The biggest improvement that this model brings to lay people is in the empowerment and development of lay people to lead. The current placement process is good at effectively recognizing and then placing already gifted or skilled people into roles that match their shape. This requires a predetermined set of roles in a ministry, job descriptions with applicable requirements that match those roles, and managers of the ministries to provide oversight and direction for placement.

This creates three problems: People need to be already gifted or skilled to begin serving. People with skills or gifts that do not match do not find places to serve. Since this process depends on people who are already gifted or skilled, it fails to provide opportunities to learn new skills or to engage in ongoing development of skills and gifts. While not intended, the unforeseen consequence is a feeling of stagnation and limitation. The new model provides a deeper level of empowerment and development. It trains volunteers on how to recognize their gifts and skills, on how to develop those skills for greater impact, and on how to grow in new skills. It helps volunteers identify a longer plan for their service beyond existing roles and provides training towards that plan. It encourages and seeks out adaptation and feedback to grow into deeper, unknown levels of impact. The model commissions lay people to step out into their world and follow the low-level rules of Christ, explore their impact, and adjust as is needed. It provides a mechanism to do this in community so that the collaborative effort of the group can be seen, experienced, and felt. The model is deeply lay focused and will radically improve the lay leadership development of the Faith Community Church of Hopkinton.

The inclusion of training within existing meetings and volunteer teams is the first step towards making this practical. The second practical step is that staff and, in time, lay people conduct this training. In addition, the development of a leadership forum for cross-sharing and learning will allow for further application of this model. Now, a potential volunteer, skilled in guitar playing, may begin to serve in a worship team. However, as she goes through the training, she discovers a desire to use her broader skills of strategy and a passion for outreach to serve the local homeless shelters. She discovers a means to develop this new outreach team and begins that work, while still serving on the music team. She experiences this, not as being stuck in the worship team, but as expanding to develop a broader ministry and, since time allows, continuing to serve on the worship team.

7.4.4. How Will This Model Improve on the Emergent Nature of Leadership Development at the Faith Community Church of Hopkinton?

While emergent theory is a new concept to the work of leadership within the Faith Community Church of Hopkinton, it is not a new experience. Certainly, the church has already evolved over its history from a congregational church to a large church and now to a multi-site church. Emergent concepts have existed. What is different now is that the model is intentionally designed to promote emergent concepts through two components, a leadership cycle, and a leadership pipeline.

The leadership cycle places every individual and group within a process to evaluate the world around them much like an ant would evaluate each interaction with another ant. The cycle provides the tools for a person to know their core and learn how to live out the low-level rules of Christ according to their core. The cycle empowers the individual or team to investigate, assess, and adapt as needed based on their experience.

The leadership pipeline presents a method for moving within the system, identifying the global view of each position. By using the pipeline, individuals can provide feedback to the relevant groups that can assess the information being received and effect change to the system. The leadership model trains these formal positions to lead with observation, interaction, and participation while keeping this global view. They don't press down their own agendas but become connection points for information about individual interactions to be shared globally. This allows for learning across departments and ministries and for adaptations and evolutions to occur more rapidly. The proposed leadership model will allow the Faith Community Church of Hopkinton to not only identify and experience emergence, but also, as Johnson (2001:48) says, to create emergence too.

7.4.5. Recommendations for Use of the Model

The following recommendations will provide a means to practically begin implementing this model:

1. Budget for a three-year implementation plan for the model and an additional two years of management. Thereafter, reassess for next steps and needs.

2. Consider changing the by-laws to represent this new leadership model. Instead of “elder-led, staff-run”, consider “Christ-led, elder-and-staff-managed, congregation-run” as the governance design.
3. Train all staff in the leadership modules, including how to train others in the modules:
 - a. Modules 1-7 in year one
 - b. Modules 8-14 in year two
 - c. All modules in an ongoing annual cycle thereafter
4. Staff train volunteers in the leadership modules:
 - a. Modules 1-7 in year two.
 - b. Modules 8-14 in year three.
 - c. All modules are trained in an ongoing annual cycle thereafter.
5. Utilize existing meetings and ministries to provide this training initially.
6. Create a leadership forum or forums where trained individuals can share, connect, and receive ongoing support for implementing the model.
7. Allow trained lay people to serve and influence the organization at all levels of the pipeline, including previously staff-restricted roles as time and needs permit.
8. Assign three to five years for the model to disseminate and influence the existing organization before making changes.
9. Learn from the failures and successes by effectively evaluating all efforts in the leadership forums and other feedback processes.
10. Courageously release and support new endeavors that emerge.

7.5. Conclusion

The leadership development training plan was designed to address the Faith Community Church of Hopkinton’s goal of leadership development at all levels, including both staff and laity. The plan lays out an initial approach to implementing the proposed model throughout both campuses. As the training plan is implemented, adjustments and edits may be made to further improve the model. This is a positive, as it shows the model is following its own philosophies and structures. The focus of the leadership development training plan is to bring the proposed model from theory into practical application within the lives of the entire church community. With the proposed model and a strategy and structure for beginning that leadership development, this will be a collaborative, Christian lay leadership development program for the Faith Community Church of Hopkinton.

8. Conclusion

8.1. Introduction

Leadership theory and practice continue to advance, and, with these advancements, new models of leadership need to be designed and implemented. The collaborative Christian lay leadership model of the Faith Community Church of Hopkinton is one of those new models. It was designed within the context of the long-standing church community approaching 300 years of existence in the New England area of the United States. The New England area consists of the six northeastern states: Vermont, Maine, New Hampshire, Massachusetts, Rhode Island, and Connecticut. They are some of the earliest states in the formation of the United States and, like other parts of the world, are rich in history and leadership. The proposed model will now be implemented within this well-established church community and the discovery of new leadership experience and practice awaits.

8.2. Summary of Model

The proposed model is based on the archetypes of Deborah and Paul and modeled after the practice of Jesus. These archetypes revealed collaborative and emergent leadership concepts that fit within and advance existing collaborative and emergent leadership theories. The proposed model is a strong biblical model that will work well within a Christian community and can be used beyond those communities to contribute to the growing field of leadership, both Christian and non-Christian.

The proposed model provides a new definition for leadership as *the dynamic art of influence between an individual, others and the world around them*. It broadens leadership beyond a person or group and places it as an active force within and between each component: the individual, the group, and the surrounding environment. Further, the model provides a mechanism for determining and providing influence in a leadership cycle that guides a person in how to lead collaboratively in an emergent system; that is, a bottom-up environment. For the Faith Community Church of Hopkinton, the proposed model provides a leadership pipeline that makes sense of the church community's staff and volunteer structure. Within this pipeline, a person can identify not only their place in the structure, but also the skills needed for that role and the development needed to advance to the next level of leadership. Leadership is not just static but shows progression and

advancement; that is, development. The vast array of leadership skills has been condensed into collectives called toolboxes. These toolboxes summarize the leadership principles learned from Deborah and Paul, unearthed in collaborative and emergent theory, and modeled by Christ. The toolboxes provide focus for leadership development and training around specific skill sets that can be expanded on in greater depth as the model progresses. Finally, the proposed model places the definition, the cycle, and the toolboxes into a training matrix that a person at any stage in the pipeline can use to assess the training they need or desire to continually develop as a leader.

The proposed model is presented in a three-year leadership development training plan including fourteen modules, a training methodology, and practical application steps relevant to the Faith Community Church of Hopkinton and its first campus in Framingham. The completion of this three-year training plan will cement the leadership development concepts within the church community and produce an array of new leaders, especially lay leaders. The new leaders that emerge will lead the Faith Community Church of Hopkinton into the future and be a part of the ongoing work of Jesus building the Church.

8.3. Recommendations for Other Uses

The proposed model in this research is designed specifically for the context of the first campus of the Faith Community Church of Hopkinton. It is placed within the historical and current context of the church community and its desire to grow into the future. Because the development of lay leaders was identified as a critical need for the future of the Faith Community Church of Hopkinton, the proposed model's focus is on how to develop those lay leaders, utilizing paid staff as an important step in that process.

However, the principles behind the model, the collaborative and emergent concepts, and theories, are relevant in many other contexts. Furthermore, various components of the model—the leadership definition, cycle, and toolboxes—may be adapted for use in other environments. With appropriate adjustments the leadership pipeline, matrix and training plan could be adapted for use as well. Based on a decreasing level of similarity, the following environments may well be suited for adapting the proposed model:

The proposed model could easily be used within other church communities, which provide the greatest similarity to the context of the Faith Community Church of Hopkinton. While their

specific context will be different, they have the greatest overlap with the congregation of the Faith Community Church of Hopkinton. Non-profit environments are slightly less similar, but similar enough that the proposed model could be easily adapted. This is especially true of non-profits that have a Christian context. Business environments, while less similar, are still able to adapt the proposed model for use, depending on the structure and leadership worldview of the specific organization. Implementation within government sectors may be the hardest environments within which to apply the proposed model, especially in government systems that seek to keep religious and civic organizations separate. Yet, these sectors may still apply some, if not all, the principles presented in the proposed model.

The following recommendations for implementing the proposed model in other sectors may be helpful to follow for success. Those wishing to implement the proposed model will need:

1. An initial understanding and acceptance of collaborative leadership. It is vital for core influencers within the specific context to be supportive of the move to implement this new model.
2. Acceptance of leadership as defined by the model. The entire model builds from this definition and holds at its core that leadership is an activity of every component of a system, not just a specific person called the leader.
3. Acceptance of a bottom-up system approach, allowing all levels to speak into the implementation of the proposed model and to lead themselves. This is the basis of the leadership definition.
4. A willingness to allow their context to change, even in surprising, unexpected ways. This is the basis of emergence: the self-organization of individual agents into complex adaptive systems (Johnson 2001:18).
5. Discipline and endurance to allow the proposed model the time to take effect (typically in three-to-four time cycles of operation for the specific context). For the Faith Community Church of Hopkinton, a time cycle is best viewed as a year, therefore, the model will need three years to be implemented. Other contexts may have shorter or longer time-cycles, but the model will still need three to four movements through that cycle to take effect.
6. Commitment to training, retraining, learning, and unlearning. For the proposed model to take effect, those involved will need to be trained in these new theories and principles. Since many of those involved will already be working under the assumptions of other leadership theories, this training will require the unlearning and retraining of past

concepts that will conflict with the proposed model. However, past concepts that expand or further develop the proposed model will be beneficial.

7. Discernment for what is best within their context. Just because a proposed model is newer, does not make it better. Those wishing to implement this model within their context need to weigh the impact of implementation against the possible benefits of implementation. Typically, if the benefits outweigh the impact, then implementation is worthwhile. If the benefits do not outweigh the impact, strong reasons for implementation need to be considered before proceeding.
8. Flexibility to adjust the implementation of the model as they see fit for their context. This model is designed for the Faith Community Church of Hopkinton. Those wishing to use it in their context may choose only parts of the model for implementation as they see fit.

While the goal of the proposed model is to provide a collaborative, Christian, lay leadership model for the first campus of the Faith Community Church of Hopkinton, the model may also contribute to the ongoing advancement of leadership theory. This may be a secondary benefit of this research and the proposed model.

8.4. Conclusion

A core component of this model is for individual Christians to live out the commands of Christ: to go into the world, to make disciples of all nations, to baptize them in the name of the Father, Son, and Holy Spirit, and to teach them to obey everything Jesus commanded (Mt 28:18-20), which is to love one another as Jesus loves us (Jn 13:33-34). As they live out these commands, the church will be built as Jesus chooses (Mt 16:18). This is the higher level of sophistication that will come as Christians live out these commands. The result of the dynamic art of influence between an individual, others, and the world around them as they live out the commands of Christ is the Church. In the tradition of Deborah who guided a nation to conquer a threatening army, and the tradition of Paul, who walked into a wider world to share about Jesus, so Christian lay leaders today can use their influence to bring about change in their world. As they do, they will do well to remember the words of Jesus at the end of Matthew 28: “And surely I am with you always, to the very end of the age” (Mt 28:20). Christian lay leaders today continue in the long history of Christian leaders of every age, who led with the presence of Jesus guiding them and empowering them to fulfill the commands he gave. As more and more Christians accept the

call to lead, as they accept the call to use their dynamic art of influence, murmurings of change will be heard in the new landscape of the future.

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Appendices

Appendix A: By-Laws of the Faith Community Church of Hopkinton

**BYLAWS OF
FAITH COMMUNITY CHURCH
OF HOPKINTON**

146 East Main Street
Hopkinton, MA 01748
508.435.5900
www.fcch.org

Approved June 23, 2022

INTRODUCTION

These Bylaws are aimed at providing the structural framework to support the ministries of Faith Community Church of Hopkinton so as to bring glory to God.

Faith Community Church is an Elder-led, Staff-run church. As such, the basic governing structure comprises the Board of Elders (the keepers of the vision and the spiritual overseers of the church) and the Executive Team (the people who oversee and/or coordinate the various ministries of the church). The Board of Elders is directly responsible for and accountable to God in fulfilling His call on the church and in serving the congregation. To do so, the Board provides strategic oversight, guidance, and counsel to the Executive Team, through the Lead Pastor. The Lead Pastor is accountable to God and the Board of Elders to fulfill the responsibility for all ministerial and operational duties of the church. The Lead Pastor is vested with the authority to fulfill this responsibility.

The Bylaws are not meant to address the details of ministry operations, nor meant to prescribe how to “do ministry”. The lack of detail is intentional. Such detail in implementation is left to the Lead Pastor and Executive Team. The Board of Elders, however, may from time to time identify specific objectives and/or restraints to guide the Lead Pastor and Executive Team in their day-to-day operations.

Article I: Organization

Faith Community Church of Hopkinton, Massachusetts was founded on September 2, 1724 and later incorporated on May 7, 1895 under the provisions of Chapter 404 of the Acts of 1887.

Faith Community Church of Hopkinton is a non-profit organization, established under Section 501(c)(3) of the Internal Revenue Code of 1954. As such, Faith Community Church is organized exclusively for charitable, religious and educational purposes. Faith Community Church shall not engage in any activities not permitted by an organization exempt from Federal income tax under Section 501(c)(3).

No part of the net income of the organization shall inure to the benefit of, or be distributable to, its members, officers, or other private persons. Faith Community Church, however, shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the permissible purposes of a 501(c)(3) corporation.

The resident agent for service of process shall be the President of Faith Community Church, whose address for service of process shall be:

President
Faith Community Church of Hopkinton
146 E. Main Street
Hopkinton, MA 01748

Article II: Statement of Faith and Polity

Section 1 - Preamble

Its polity is Congregational, and its understanding of the Christian Truth is in accord with the Scriptures. We are united in striving to know the will of God as taught in the Holy Scriptures and in our purpose to walk in the ways of the Lord, made known or to be made known to us.

- A. We believe that the Bible, consisting of sixty-six books of the Old and New Testaments, was given by Divine inspiration and is the Word of God. (II Tim. 3:16-17; II Peter 1:19-21; I Thess. 2:13)
We further believe that the Bible constitutes the only perfect rule and final authority in all matters pertaining to Christian faith and practice. (Acts 17:11; Isa. 8:20; Matt. 4:4)

- B. We believe there is only one living and true God, perfect, infinite, and eternal. (Matt. 5:48; I Kings 8:27; Psalm 90:2)

We believe God exists eternally in three Persons, namely, the Father, the Son, and the Holy Spirit, who are equal in their divine perfection and harmonious in the execution of their distinct offices. (Matt. 28:19; John 5:17; John 14:16-17; John 15:26; Eph. 2:18)

- C. We believe that humanity was created in the image of God, possessing personality and innocence; that they were endowed with power of rational and responsible choice in view of moral ends, and that the purpose of our creation was to glorify God. (Gen. 1:27; Col. 3:10; Acts 17:24-28)

We believe that because of human disobedience in the Garden of Eden, the entire race became involved in guilt and in corruption.

There is in every human heart, by nature, that evil disposition which eventually leads to responsible acts of sin and to just condemnation. (Gen. 3:1-6; Rom. 5:12; Rom. 3:10-12, 23; Rom. 1:19-31; Eph. 4:18; I John 1:8-10)

- D. We believe that, in the fullness of time the Father sent the eternally pre-existent Son who humbled Himself and, except for sin, assumed human nature by being conceived of the Holy Spirit and born of the Virgin Mary. (Isa. 9:6; Matt. 1:18-25; John 1:14; I Tim. 3:16; Heb. 2:14; Phil. 2:6-7)

We believe that God has provided redemption for humanity through the mediatorial work of Christ, who took the sinner's place and voluntarily offered Himself on Calvary as a perfect sacrifice for sin. (Matt. 20:28; Heb. 2:9, 9:11-12; I Peter 3:18; Gal. 3:13; I Tim. 2:5-6)

We believe that on the third day He rose bodily from the dead, and ascended to the right hand of the Father, where He performs the ministry of intercession. (Matt. 28:5-6; Acts 2:23-24; Acts 1:9; Col. 3:1; Rom. 8:34; Heb. 7:25)

We believe that Jesus Christ shall return to this earth suddenly, visibly, bodily, gloriously, and triumphantly to receive all true believers, and to judge the living and the dead. (Acts 1:11; Matt. 24:27, 30; Matt. 16:27; Matt. 25:31, 32; Heb. 9:28; Rev. 20:11-15)

- E. We believe that the Holy Spirit is the Third Person of the Trinity. (John 15:26) Among His ministries are the following:

1. To exalt Christ. (John 16:14)
2. To restrain the progress of evil until God's purposes are accomplished. (I John 4:4)
3. To convict the world of sin, of righteousness and of judgment. (John 16:8-11)
4. To regenerate those who are dead in sin, bringing them to repentance of sin and faith in Christ. (John 3:5-7; Titus 3:5; James 1:18; I Peter 1:23; Rom. 8:11)
5. To instruct, comfort, guide, sanctify and empower God's children. (John 14:16-18, 26; John 16:13; II Thess. 2:13; I Peter 1:1, 2; Rom. 8:2; Acts 1:8; Eph. 3:16; I Cor. 2:1-4; I Thess. 1:5)

- F. We believe that salvation was planned by the Father, executed by the Son through His mediatorial offices, and is applied by the Holy Spirit. (Eph. 1:1-14; John 3:3-5; Acts 20:28)

We believe that salvation is wholly by the Grace of God. (Eph. 2:8-9; Titus 3:5)

We believe that repentance and faith are essential attitudes to be found in anyone who claims the blessing of salvation. It is not through human merit of any kind that redemption is achieved. (Acts 2:38; Acts 3:19; Acts 20:21; John 3:36; Rom. 5:1-2)

- G. We believe that the church, invisible and universal, is an organism composed of the redeemed of all ages. We believe that it is the spiritual body of Jesus Christ. We believe that the church is manifest locally and visibly through companies of believers in Christ, voluntarily joined together and meeting at stated times for worship and the observance of baptism and the Lord's Supper. (Acts 2:46, 47; Eph. 4:4, 12, 15, 16; I Cor. 12:12, 13, 20, 27; Acts 6:1-6; 14:23)

We hold it to be the mission of the Church of Christ to proclaim the Gospel to all mankind (Matt. 28:18-20; Acts 1:8); to promote the worship of the Triune God; to promote justice, righteousness, kindness and peace; to build itself up in the most holy faith involving the expression of Christian love

and the exercise of church discipline (Matt. 18:15-17; Eph. 4:32; Gal. 6:1, 2; Jude 1:20-21; Eph. 4:11, 12, 16; Acts 20:32); and to glorify God in all things (I Peter 4:11; I Cor. 10:31). We believe in the freedom and responsibility of the individual under the authority of Scripture and in the right of private judgment. We hold to the autonomy of the local church.

- H. We look with faith for the triumph of righteousness and the life everlasting. We believe in the final Judgment of all men, with the redeemed being ushered into God's eternal heaven and the lost being sent into eternal hell. (Matt. 13:41-43, 49, 50; Matt. 23:33; 25:31-46; Rev. 20:10-15; 21:1-5)

Section 2 – Covenant -The Covenant of Faith Community Church of Hopkinton (1724 Covenant in today's vocabulary – January 2002)

We do now, with a humble awareness of our total unworthiness of the immeasurable privilege God is graciously giving us, accept and enter into covenant with Him as our Triune God, Father, Son and Holy Spirit. We surrender ourselves and our children to Him to be His according to the Everlasting Covenant He made with us through the cross of our Lord Jesus Christ, and so we accept the sacred obligations of His covenant which ought never to be broken. We promise by the help and strength of His grace, without which we are helpless to do any good thing, that we will live as redeemed men and women as instructed by God's Holy Word. We submit ourselves and our children to the rule of the Lord Jesus Christ as Head of His Church and to the compassionate love and authority of this church. We will conduct our lives before those who hold civil and spiritual authority over us as the Bible and the Holy Spirit teach us to. We give our word that wherever we may fail God or you we will cry out to Him for His cleansing mercy and grace over our sins and failures through our dear Lord and Savior Jesus Christ to whom be Glory forever. Amen.

I accept this covenant and promise to live by it _____(to sign)

We then, the Church of our Lord Jesus Christ in this place, whole-heartedly accept you into this fellowship of believers, and promise that with the help of our God we will love and care for you as our brothers and sisters in Christ. We make this commitment praying that both you and we will be given mercy to be faithful in this covenant and glorify God with the holiness that characterizes His people forever. Amen.

Article III: Church Membership

Section 1 – Qualifications

Individuals seeking to become members of Faith Community Church must meet each of the following criteria, as determined by the Board of Elders:

1. Have made a profession of personal faith in Jesus Christ as Savior and Lord;
2. Have been baptized;
3. Have endorsed that the Bible, all sixty-six books, is inspired by God. It directs our beliefs and practices.
4. Have successfully completed the requirements for new member applications of Faith Community Church; and
5. Have submitted application for membership to the Board of Elders and have been approved for membership by vote of the Board of Elders.

Section 2 – Acceptance

Applicants shall be recognized as members upon favorable vote of the Board of Elders. New members shall be publicly presented to the congregation and welcomed into membership soon after the vote of the Board of Elders. New members shall also publicly sign the Faith Community Church Covenant (Article II – Section 2) before the congregation (or, when necessary, before a designee of the Board of Elders).

Section 3 – Responsibilities

Membership is a formal commitment to be part of this living, affirming, but imperfect local expression of the Body of Christ, in relationship and community with other believers. As members, we worship, serve, give, pray, and grow – both individually and collectively in accordance with Scripture – with God’s grace, guidance, gifting, and opportunity.

The responsibilities of a Christian are clear in Scripture, and when applied within Faith Community Church, are sufficient for maintaining membership. These include:

- A. To participate in the life of the congregation according to God’s guidance and individual life circumstances by:
 - Giving: Each member is expected to give faithfully and generously to the work of the church as he/she is led by God (Acts 4:32-37; Matthew 6:19-21; 1 Tim 6:17-19);
 - Praying: Each member is expected to participate in individual and corporate prayer to ensure that we, as a church, consistently call upon God and seek for His will to be done (John 14:12-13; Acts 12:5; Acts 13:2-3; Acts 4:31; Acts 1:14; Mark 1:35; Hebrews 5:7; John 16:24; 1 John 5:16);
 - Serving: Each member is expected to serve in the life of the church, not simply attend worship services, so that the ministry at Faith Community Church may continue to flourish and the Kingdom of God may continue to be expanded (Acts 6:1-7; Isaiah 61:6; Rev. 1:5-6; 1 Cor. 12:7-11; Eph. 4:11-12; James 2:26; 1 John 4:11-12);
- B. To develop personally in knowledge of and obedience to God, in accord with Scripture; and,
- C. To maintain healthy relationships with fellow believers, and, as far as possible, with all.

Fundamentally, these responsibilities can be summarized as striving for the fulfillment of the Great Commandments (Matthew 22:36-40) and the Great Commission (Matthew 28:18-20).

Section 4 – Rights

All members have the right and responsibility to fully participate in duly called meetings of the congregation and to exercise their voice on issues before the congregation. Only those members age 18 or older shall have the right to vote at meetings.

Members are expressly empowered to vote on the following matters:

- Hiring of a Lead Pastor
- Sale or purchase of land or church buildings
- Budget approval
- Removal of Lead Pastor from service as Lead Pastor
- Election of nominees for the Board of Elders
- Changes to Bylaws

Section 5 – Termination

Faith Community Church membership shall terminate automatically in the event of death, in the event of submission by the member of a written withdrawal by letter of transfer to another church, or by letter of resignation. In addition, if a member has ceased active participation in the life of the church for an extended period, the Board of Elders may seek to determine the reason for such absence. Based on available information, the Board of Elders may, at their discretion, terminate the individual’s membership. The Board of Elders may also terminate an individual’s membership as a disciplinary sanction, as discussed below.

Any member whose membership has been terminated, whether voluntarily or involuntarily, may reapply for membership to the Board of Elders.

Section 6 – Discipline

Recognizing that we are members of the Body of Christ and, as such, are responsible for the spiritual welfare of one another and for the upholding of the good name of Jesus Christ and His church before the world, Faith Community Church shall maintain a statement of discipline for use in any situation where, in accordance with Scripture, admonition and/or discipline of a member or members of the church is warranted, as determined by the Board of Elders. The statement of discipline ("Disciplinary Policy") is attached as **Appendix A: Disciplinary Policy**.

Article IV: Church Structure and Governance

Section 1 – Introduction

The governmental structure of Faith Community Church shall be a Board of Elders-led, staff-run church. The Board of Elders shall at all times be accountable to God in fulfilling the Board's duties and responsibilities, so as to properly serve the congregation and bring glory to God. The Lead Pastor shall at all times be accountable to God and the Board of Elders for all administrative and operational functions, duties and responsibilities within the church, while serving the congregation.

Section 2 – Board of Elders

A. Composition

1. The Board of Elders shall consist of the Lead Pastor and no less than six (6) lay persons ("Lay Elders"), each of whom is called by God to serve as an Elder and each of whose call is affirmed by vote of the congregation. There shall be no maximum number of individuals who may serve on the Board of Elders. The then-current Board of Elders shall determine the number of Elders to serve on the upcoming Board each year.
2. Members of the Executive Team may serve on the Board of Elders as a non-voting member of the Board, when proposed by the Lead Pastor and approved by the Board of Elders.
3. Each Elder must be a current voting member of the church and Scripturally qualified (I Timothy 3:1-10; Titus 1:6-10) to hold the office of Elder. A summary of the qualifications and criteria against which Elders are evaluated prior to submission of their names for congregational vote is attached as Appendix B: Process and Qualifications to Serve on the Board of Elders.
4. Lay Elders, upon completion of their active term(s) of service on the Board of Elders, become members of Faith Community Church's Elders Emeriti. The Elders Emeriti comprise a body of spiritually-gifted individuals from whom the Board of Elders may seek counsel and/or from whom the Board of Elders may seek assistance, in the form of delegation of tasks and responsibilities. The authority and responsibility inherent in the office of Elder Emeritus is limited to that which is conferred by the Board of Elders upon the individual for specific assignment(s). The Elders Emeriti have no voting rights within the Board of Elders and do not, except upon invitation, participate in Board of Elders' meetings and/or discussions.
5. Excepting the Lead Pastor, other Pastors or staff shall not serve as members of the Board of Elders, unless otherwise stated herein.
6. The Board of Elders or the Lead Pastor can invite staff members to Board meetings. Advance notice is required.

B. Selection and Length of Service

1. Lay Elders shall be elected by closed ballot at the Annual Election Meeting of the church from a slate of nominees. The then-current Board of Elders, including those whose terms of office are about to expire, are responsible for selection of nominees for the upcoming year.

The selection and nomination process is set forth in greater detail in Appendix B: Process and Qualifications to Serve on the Board of Elders. Because nominations are only made for individuals for whom the Board of Elders discerns a call from God to serve as Elder, there will never be a slate of nominees that exceeds the number of openings within the Board, as determined by the Board. To be approved to serve as a member of the Board of Elders, a nominee must receive a minimum of 75% of the vote of the voting members present at the Annual Election Meeting, provided the quorum requirement, as set forth in

2. Article VII: Church Meetings is met.
 3. The term of office shall be one year. An Elder, however, may be elected to up to four (4) consecutive terms. Following four consecutive terms of service, a Lay Elder must step down from the office of Elder for a minimum of one year. After one year, the former Lay Elder becomes eligible for selection and nomination as a Lay Elder once again.
 4. Removal of a Lay Elder: The Board of Elders, by two-thirds (2/3) vote or greater of the Board, may request the resignation of a Lay Elder at a Board of Elders meeting duly called for the purpose of such vote. If the Board of Elders approves, as noted above, such a resignation request, the Lay Elder who is the subject of the vote may either accept the Board's request and resign, which shall be effective immediately, or the Lay Elder may request a vote of the congregation. In the event of a need for a congregational vote, a meeting will be duly called for such purpose. At this meeting, once a quorum is established, a vote of two-thirds (2/3) or greater of the voting members of the church in attendance is required for dismissal of the Lay Elder, effective immediately.
 5. The Lead Pastor's term of service on the Board of Elders shall not be subject to expiration.
- C. Responsibilities - The responsibilities of the Board of Elders shall include the following overarching areas:

Overarching Responsibilities:

1. Protect and promote the communication of truth (1 Tim. 3:2; 2 Tim. 1:13-14; Titus 1:9);
2. Pray for the church (Acts 6:3-4; James 5:14);
3. Protect and nurture the spiritual well-being of the body (Acts 20:28); and
4. Provide a Godly example for others to follow (1 Tim. 3:1-7; Titus 1: 6-9).

In fulfilling its responsibilities, the Board shall principally focus on strategic direction and oversight to ensure such direction is properly being implemented. The Board of Elders will not typically play a role in day-to-day ministry or operational matters, except upon specific request by the Lead Pastor. The Board of Elders shall hold the Lead Pastor accountable for all the day to day ministry and operational functions within the church.

In order to provide clarity and greater understanding of the Board of Elders' roles and responsibilities, the following discrete duties and responsibilities are identified:

Discrete Responsibilities:

1. Direction
 - a. Discern from God His direction and call upon the church.
 - b. Ensure that the strategic, long-term direction of the church is given consistent and prayerful attention. In so doing, promulgate "end statements" that provide clear direction for the Lead Pastor. In addition, promulgate Executive Limitations which set boundaries that the Lead Pastor and Executive Team may not cross when seeking to meet end statements.
 - c. Provide strategic guidelines and ultimate oversight for church finances.
2. Protection

- a. Diligently watch for threats to doctrine and church life within the body of Faith Community Church.
 - b. Administer, as necessary, discipline to church members, in accordance with Biblical principles and the Disciplinary Policy set forth in **Appendix A: Disciplinary Policy**.
3. Oversight
- a. Approve a Board Chairperson from among the current Lay Elders upon the recommendation of the Lead Pastor. If the Lead Pastor does not make a recommendation, or if the recommendation from the Lead Pastor is not approved by the Board, the selection of Board Chairperson shall be solely the responsibility of the current Lay Elders.
 - b. Ensure, through direction to the Lead Pastor, that the laity are trained for ministry.
 - c. Ensure that the Word of God is preached and taught according to the Scriptures and that the Lord's Supper (a.k.a. Communion) and Baptism are faithfully administered.
 - d. Ensure public worship services are regularly scheduled and conducted.
 - e. Ensure that the financial condition of the church is sound. Present a budget to the congregation at an annual meeting for approval.
 - f. Ensure that the church uses its assets to further its stated and charitable purpose, as determined by Biblical mandate and these ByLaws.
 - g. Ensure that Faith Community Church operates within the parameters established by applicable law and the tax code as a 501(c)(3) corporation.
 - h. Evaluate and vote upon applications for church membership.
 - i. Conduct an annual performance review of the Lead Pastor and determine a compensation package for the Lead Pastor.
 - j. Guard the spiritual health of the church. The Board of Elders may seek the counsel, as appropriate, of staff members if there are concerns over the Lead Pastor's theology and/or behavior. The Board of Elders shall seek the counsel of the Lead Pastor if there are concerns over the theology and/or behavior of any other staff member; and,
 - k. Review, and provide input to, the annual review prepared by the Lead Pastor of other members of the Executive Team.

D. Accountability

- 1. Be accountable to God in fulfilling its duties and responsibilities as a Board;
- 2. Submit a written report for publication in the Annual Report;
- 3. Submit the Lay Elder annual budget requirements for inclusion in the church's annual budget;
- 4. Be accountable to God and the congregation for financial oversight within the church;
- 5. Be accountable to the congregation to ensure transparency of decision making and openness of communications, except when precluded from doing so due to confidentiality concerns;
- 6. Provide a public forum, at least annually, for communication to and feedback from the congregation; and
- 7. Each individual Elder is accountable to God and to each other Board member to abide by the Board of Elders' Covenant – a copy of which is attached as Appendix C: Covenant of the Board of Elders To One Another.

Section 3 - Lead Pastor

- A. Selection and Length of Service: The Lead Pastor shall serve for an indefinite term.
1. Hire of Lead Pastor: In the event of a vacancy of the office of Lead Pastor, the Board of Elders shall appoint a search committee to identify candidates for Lead Pastor. The search committee shall present its recommendation(s) to the Board of Elders for approval. Upon a consensus vote of the lay Elders, the candidate shall be presented to the congregation for vote at a duly called meeting. Acceptance, and thereby hire, by the congregation requires an affirmative, secret ballot vote of 75% or greater of the voting members in attendance (Refer to
 2. **Article VII: Church Meetings,**
 3. Section 3 – Rules for Business Meetings for quorum requirements).
 4. Removal of Lead Pastor: The Board of Elders, by two-thirds (2/3) vote or greater of the Lay Elders only, may request the resignation of the Lead Pastor at a Board of Elders meeting duly called for the purpose of such vote. If the Board of Elders approves, as noted above, such a resignation request, the Lead Pastor may either accept the Board's request and resign, which shall be effective upon a date determined by the Board, but no later than 90 days, or the Lead Pastor may request a vote of the congregation. In the event of need for a congregational vote, a meeting will be duly called for such purpose. At this meeting, once a quorum is established, a vote of two-thirds (2/3) or greater of the voting members of the church in attendance is required for dismissal of the Lead Pastor.
 5. Voluntary Resignation by Lead Pastor: Should the Lead Pastor voluntarily desire to resign this position, it is expected that a minimum of ninety (90) days written notice of resignation will be provided to the Board of Elders, unless a shorter notice period is accepted by the Board of Elders.
- B. Responsibilities – The Lead Pastor is the single point of delegation for the Board of Elders and is held accountable for meeting the Board's expectations for organizational performance, for both ministry and operations. The Lead Pastor is responsible to accomplish the end statements promulgated by the Board of Elders. In so doing, the Lead Pastor ensures adherence to and compliance with any executive limitations policies or guidelines issued by the Board. Specific responsibilities of the Lead Pastor include:
1. Providing spiritual and strategic leadership for the church;
 2. Praying for the church and its direction;
 3. Vision casting in keeping with discernment of God's will;
 4. Ensuring Biblically-based preaching during worship services so as to glorify God and make disciples;
 5. Performing pastoral duties, unless otherwise delegated by the Lead Pastor to other pastoral staff;
 6. Ultimate accountability for dismissal, as appropriate, of staff. The Lead Pastor must consult with, and receive approval from, the Board of Elders prior to dismissal of any pastor or director;
 7. Serving as a voting member of the Board of Elders;
 8. Serving as the chairperson of the Executive Team; and,
 9. Recommending and consulting with the Board of Elders at least annually on the effectiveness of the organizational structure, inclusive of staffing structure and ministry structure, of the church.

- C. Accountability – In fulfilling these duties, the Lead Pastor shall delegate such tasks, responsibilities and authority determined necessary. However, at all times the Lead Pastor shall remain accountable to the Board of Elders and to God for all aspects of the day to day ministry and operational functions of the church.

Section 4 – Executive Team

A. Composition

1. The Executive Team shall be comprised of the Lead Pastor and other pastor or director positions covering the executive responsibilities as outlined herein, both ministry and operational. The Executive Team shall be composed to align with the strategic plan and objectives of the church, support the development of staff, achieve results against church objectives, and create an appropriate level of delegation of responsibilities across the Executive Team to protect the health and effectiveness of each Executive Team member. The Lead Pastor directs the Executive Team members, determining the organizational structure and appropriate delegation of responsibilities to each individual. The Lead Pastor may restructure the Executive Team staff and reassign responsibilities to align with the needs of the church and the skills and talents of the individual Executive Team members. When restructuring or reassignment is necessary, the Lead Pastor will propose changes to the Elder Board for approval.
2. Each member of the Executive Team shall be a current voting member of Faith Community Church and be Scripturally qualified (I Timothy 3:1-10; Titus 1:6-10) to hold their position on the team.

B. Selection and Length of Service

1. Each member of the Executive Team shall serve for a term of indefinite length, subject to the provisions herein related to removal from their position.

C. Responsibilities

1. The members of the Executive Team are accountable to God and the Lead Pastor to fulfill their duties and responsibilities to accomplish the ministry objectives (as promulgated by the Board of Elders) by using the most effective and efficient means as approved by the Lead Pastor. In so doing, the members of the Executive Team must abide by the Executive Limitations policies and guidelines established by the Board of Elders. Specific responsibilities include:
 - a. Holding each church ministry accountable to develop and meet ministry goals consistent with the church's direction and priorities;
 - b. Overseeing the operational functions of the church, including office management, facilities and grounds, information technology, business affairs and contracts, public relations, employee benefits, human resources; development, review, approval, and maintenance of related policies and procedures; and such special projects as directed by the Lead Pastor;
 - c. Managing the finances of the church, including overseeing annual budget development and approval, ensuring that an independent external financial review by a Certified Public Accountant is completed annually, and providing such financial reporting to the Board of Elders as directed by the Lead Pastor;
 - d. In the event of a vacancy of the position of pastor or director over any functional area or ministry department, the Executive Team shall oversee the replacement process and present a recommendation to the Board of Elders for approval;
 - e. Recruiting, hiring, assimilating, training, developing, and directing all staff members with the oversight of the Lead Pastor;

- f. Maintaining a professional development and assessment process requiring regular discussion with each staff member for the purpose of coaching, developing, giving feedback, and guiding toward ministry results, with oversight by the Lead Pastor; and
 - g. Overseeing the church staff, Treasurer, and Clerk in preparation for the annual business and election meetings; scheduling and planning the meeting in cooperation with the Lead Pastor and the Board of Elders.
2. Pastors and Directors of each ministry department report under a member of the Executive Team or Lead Pastor. Each Pastor and Director is accountable to God and to the Lead Pastor through the Executive Team to fulfill their duties and responsibilities. Specific responsibilities include:
- a. Fulfilling the ministry and operational functions associated with their particular area(s) of ministry;
 - b. Performing pastoral duties as assigned;
 - c. Managing the development and assessment process of staff and volunteers for the purpose of coaching, developing, and guiding toward ministry results, with oversight by the Executive Team;
 - d. Exercising proper stewardship and financial oversight for individual ministry resources (finances, personnel, facility, etc.); and,
 - e. Performing such other duties and responsibilities as may be from time to time delegated by either the Executive Team or Lead Pastor.

Section 5 - Officers

- A. Composition - The Officers of Faith Community Church shall be the President, Clerk, Treasurer and Collector.
- B. Selection and Length of Service
 - 1. The Executive Team, with approval of the Board of Elders, shall select the Clerk, Treasurer and Collector. Persons so selected shall, without exception, be voting members of the church and be faithful to the church Covenant.
 - 2. For purposes of Massachusetts General Laws, chapter 180, section 6A, the Lead Pastor shall be the President of the organization, except as otherwise assigned by the Board of Elders.
- C. Responsibilities
 - 1. The responsibilities of the Lead Pastor, as President, are set forth in
 - 2. **Article IV: Church Structure and Governance,**
 - 3. Section 3 - Lead Pastor,
 - 1. The responsibilities of the Clerk shall include:
 - a. Recording the addition and termination of membership for any reason, including issuing letters of transfer or dismissal from church membership;
 - b. Recording marriages, baptisms and dedications as may be reported by the Pastors or staff;
 - c. Verifying presence of a quorum and taking minutes at all duly called meetings of the church membership; and
 - d. Performing other such duties and responsibilities as directed by the Executive Team.
 - 2. The responsibilities of the Treasurer shall include:

- a. Overseeing the integrity of the church's finances and of its investment, debt, budget preparation, and cash management practices;
 - b. Overseeing the timely filing of any required financial reports and statements;
 - c. Performing such other duties and responsibilities as directed by the Executive Team; and,
 - d. Providing an annual report letter summarizing activities performed that year
3. The responsibilities of the Collector shall include:
- a. Receiving and depositing on behalf of the church, all moneys from any source, including payments on pledges, gifts, bequests and special offerings, tuition and fees from Hopkinton Christian Preschool, fees collected for use of church property, or any other monies received;
 - b. Keeping confidential records of all donations. This accounting is kept confidential as the Elders define;
 - c. Providing a weekly collection report to the Treasurer and Executive Team;
 - d. Ensuring donor statements are available for donors; and,
 - e. Performing such other duties and responsibilities as directed by the Executive Team.

D. Accountability

- 1. The accountability of the Lead Pastor, as President, is set forth in
- 2. **Article IV: Church Structure and Governance,**
- 3. Section 3 - Lead Pastor. The Treasurer, Collector and Clerk are accountable before God to serve the congregation and also to the Executive Team including the Lead Pastor.

Section 6 – Standards of Conduct

All church staff, whether or not they are members of Faith Community Church, shall be in agreement with the Statement of Faith and Polity set forth in **Article II: Statement of Faith and Polity** herein and shall commit themselves, as a condition of their position, to live according to Christian ethical and moral standards as set forth in Scripture and interpreted by the Board of Elders, so as not to bring scandal or ridicule upon the church or otherwise adversely affect its Christian witness. Failure to so conduct themselves shall be cause for removal or dismissal as per the Disciplinary Policy, as set forth in **Appendix A: Disciplinary Policy**.

Article V: Financial Oversight and Accountability

Section 1 – Budget

- A. The annual budget will be prepared under the direction of the Executive Team and presented to the Elders for review and approval. The Elders will present the budget to the congregation for approval at the church's Annual Business Meeting which will be scheduled during the last month of the fiscal year.
- B. The Executive Team is responsible for managing and administering the budget throughout the year, monitoring the financial status of the church, and regularly reporting on the finances to the Treasurer and the Board of Elders. The Lead Pastor is ultimately responsible to the Board of Elders for administration of the approved budget.

Section 2 – Financial Disbursements

Other than the Benevolence Fund, no church funds shall be disbursed, except with the approval of, and/or at the direction of, the Executive Team. Expenditures greater than \$5,000, except when such expenditures are specifically included in the current year's budget, must be approved by the Executive Team. With the exception of the Benevolence Fund, no funds shall be paid out without a full record, duly entered into the financial record. In an emergency, the Executive Team may assign additional monies to the Benevolence Fund, upon approval of the Board of Elders.

Section 3 – Receipt of Funds

All funds received must be deposited in a timely manner to authorized bank accounts and recorded on the financial record. Restrictions or conditions specified by the donor (if any) applying to such gifts or bequests (if accepted) must be in writing to a member of the Executive Team to be retained in the church's permanent records.

Section 4 – Sale of Property

No real property (buildings or land) shall be sold or encumbered without approval of the church membership as further described herein. No personal church property having a value greater than \$1,000 shall be sold, encumbered or otherwise disposed of without the approval of the Executive Team.

Section 5 – Fundraising

The Executive Team, in accordance with fundraising policies currently in effect, shall give prior approval for all fundraising activities of the church, and groups governed by the church.

Section 6 – Contracts

One member of the Executive Team, as approved by the Board of Elders, shall be authorized to enter into, authorize, or ratify legal contracts not inconsistent with these Bylaws, and to secure or enforce their performance on behalf of the church. This authorized member of the Executive Team shall follow the contracting requirements as defined in the Executive Limitations.

Article VI: Indemnification of Church Leaders

Each person serving at any time as a member of the Board of Elders, as a Church Officer, and/or as a member of the Executive Team (as defined herein), pastors and directors; including each former member of the Board of Elders, Church Officers, Executive Team, former Ministry Council and former Administrative Council, who served in such capacity before, on or after the date of the adoption of this Article shall, to the extent permitted by law and without prejudice to any other rights he or she might have, be entitled to be reimbursed by the Church for, and indemnified by the Church against, all judgments, liabilities, costs and expenses reasonably incurred by him or her in connection with or arising out of any claims made, or any action, suit or proceeding threatened (whether civil, criminal, or administrative) or brought against him or her or in which he or she may be involved as a party or otherwise by reason of any action alleged to have been taken or omitted by him or her as a member of the Board of Elders, as a Church Officer, and/or as a member of the Ministry Council and/or former Administrative Council, whether or not he or she continues to serve in such capacity, at the time of incurring such costs and expenses. Any rights to reimbursement and indemnification granted under this Article shall extend to each of his or her heirs, executors and administrators.

No such reimbursement or indemnification, however, shall be provided for any person with respect to any matter as to which he or she shall have been adjudicated in any proceeding not to have acted in good faith in the reasonable belief that his or her action was in the best interests of the Church, or with respect to any criminal action or proceeding as to which he or she had reasonable cause to believe his or her conduct was unlawful, or with respect to any matter as to which he or she shall be adjudicated in any proceeding to be liable to the Church for damages arising out of his or her action. Reimbursement or indemnification hereunder shall include payments by the Church of costs and expenses incurred in defending an action or proceeding in advance of the final disposition of such action or proceeding upon receipt of an undertaking by the person indemnified to repay such payment if he or she shall be adjudicated to be not entitled to indemnification hereunder, which undertaking may be accepted without reference to the financial ability of such person to make repayment. The Church shall maintain the right to select legal counsel for defense of any such action to which indemnification pursuant to this Article applies.

Nothing herein contained is intended to, or shall, prevent a settlement by the Church prior to final adjudication of any claim, including claims for reimbursement or indemnification under this Article, against the Church when such settlement appears to be in the interest of the Church, provided such settlement does not require an express admission of liability by the indemnified party.

Each person subject to this Article shall, by reason of his or her continuing such service or accepting such election or employment, have the right to be reimbursed and indemnified by the Church, as above set forth with the same force and effect as if the Church, to induce him or her to continue so to serve or to accept such election or employment, specifically agreed in writing to reimburse and indemnify him or her in accordance with the foregoing provisions of this Article.

Nothing herein contained is intended to, or shall, prevent the Church from entering indemnity agreements with other persons or purchasing insurance to cover any liabilities of any person associated with or serving the Church in any capacity. No person subject to this article shall be liable to anyone for making any determination as to the existence or absence of liability of the Church hereunder or for making or refusing to make any payment hereunder in reliance upon advice of counsel.

Article VII: Church Meetings

Section 1 – For Worship

- A. Public services shall be held on each Sunday and on such other occasions as the Board of Elders shall determine.
- B. The Lord's Supper (a.k.a. Communion) shall be administered every 4 – 6 weeks, as determined by the Lead Pastor.

Section 2 – For Business

- A. The Annual Business Meeting of the church membership shall be held in the last month of the fiscal year at which time the annual budget shall be submitted for approval and such other business transacted as may be authorized by these Bylaws.
- B. Election Meetings of the church membership shall be held annually to elect the Board of Elders and when hiring a Lead Pastor.

- C. Special Meetings of the church membership shall be upon the written request of the Lead Pastor, the Board of Elders, or five percent (5%) of the voting members of the church. The specific purpose of such meeting shall be written in the request, and only business specified in the call shall be transacted at any Special Meeting.

Section 3 – Rules for Business Meetings

- A. Notice of all meetings shall be announced prominently at least two weeks prior to the time of said meeting(s). In addition, notice shall be given verbally at the regular Worship Services on the two Sundays prior to each meeting. All notices shall include the purpose for which the meeting is called.
- B. In the event of the absence of the Clerk from any meeting, a member of the Executive Team shall appoint a temporary clerk for purposes of the meeting.
- C. Voting Members are those members eighteen years of age and above.
- D. For the Election Meeting and Annual Business meetings, a quorum is defined as 15% of the Voting Members of the church. For Special Meetings, a quorum is defined as 33% of the Voting Members of the church.
- E. If a quorum is not present, the meeting may be adjourned to a future definite date, for which notice shall be given.
- F. As required by Massachusetts General Laws, chapter 180, section 8A, in the case of the sale, lease, exchange, or other disposition of all or substantially all of the church's real and personal property and assets, a two-thirds (2/3) vote of the Voting Members present is required. Such vote can only be taken at a Special Meeting. All other votes shall be by simple majority of the Voting Members present, unless otherwise stated herein.
- G. Voting by proxy shall not be permitted.

Article VIII: Bylaw Changes

Section 1 – Amendments

These Bylaws may be amended by a two-thirds (2/3) affirmative vote of the church voting membership present at a duly called Special Meeting, provided a quorum is present. Notice of the Special Meeting shall include the complete language of the proposed amendment.

Section 2 – Appendices

Appendices to these Bylaws provide more detailed information and guidelines for church activity. The Board of Elders (by a 3/4 vote) may modify, alter, amend, or delete any of the Appendices. To the extent any change is made to any Appendix, the Board of Elders shall inform the congregation of such change.

Appendix A: Disciplinary Policy

Recognizing that we are members of the body of Christ, and as such responsible for the spiritual welfare of one another and for the upholding of the good name of Jesus Christ and his church before the world we, as Members of Faith Community Church, shall be governed by the following statement of discipline.

- A. Admonition and discipline are spiritual in character and, therefore, require the use of spiritual means. These are set forth for us in the Scriptures of the Christian faith: Matthew 18:15-17; Galatians 6:1-2; 1 Corinthians 5:12; and 1 Corinthians 6:1-4.
Though we recognize that the responsibility for admonition and discipline belongs to the Board of Elders as our chosen and elected spiritual leaders, we accept the responsibility as believers in Jesus Christ to watch over, admonish, and encourage one another in love. Ephesians 4:29 and Ephesians 5:21.
- B. The purpose of the admonition and discipline of the congregation is to maintain the honor of God, to restore the sinner, and to remove the offense from the body of Christ.
- C. All Members of Faith Community Church are subject to admonition and discipline in both doctrine and life.
- D. The commission of sins which give public offense or which are privately brought to the attention of the Board of Elders as clear and significant violations of Christian life and practice shall make one subject to the discipline of the church in accord with Matthew 18: 15-17.

The steps to be followed in such circumstances are as follows:

- 1) If the sin has been deemed to be a public offense, one member of the Board of Elders shall go to the offending party and shall show him/her his/her fault. If it is determined by the one Elder that the offending party shows acceptable evidence of sincere repentance, the matter shall be dropped and an adequate statement of resolution by a designated Elder shall be made in an appropriate manner to the church.
If the offense is of a private nature and the offending party shows acceptable evidence of sincere repentance, the matter shall be dropped and no further action shall be taken.
If the offense is against the person bringing it to the attention of the Board of Elders and he or she has not yet gone to the offender, that person shall be encouraged to go alone to the offending party in accordance with Matthew 18:15.
- 2) If the offender refuses to hear the individual who has come according to step 1, then the Board of Elders shall designate one (1) or two (2) Elders to go with that person and any direct witness to present the case a second time. If the offender gives acceptable evidence of sincere repentance, the matter shall be dropped, and in the case of a public offense an appropriate statement of the resolution shall be made to the church.
- 3) If the offender still refuses to listen and repent, the matter shall be brought to the entire Board of Elders as the body representing the congregation in accord with Matthew 18:17. The Board of Elders shall file a formal charge against the offender, notify the offender of the charge and extend to the offender the right to be heard before the Board of Elders at a meeting set for that purpose. The Board of Elders shall be careful to contain the communication of the matter to the leadership of the church and the responsible or affected committee or ministry, or Members affected by the offense.
If, as a result of this hearing, the offender gives acceptable evidence of sincere repentance, the matter shall then be dropped. In the case of a public offense, an appropriate statement of the resolution of the matter shall be made to the church.
- 4) If the offender refuses to hear the Board of Elders on this matter, the following procedure shall be enacted.

First: The congregation shall be notified of the nature or existence of an offense, all actions taken by the Board of Elders to date, and the obstinacy of the sinner. The congregation shall be urged to pray for him or her. The name of the sinner shall ordinarily be withheld at this time, but may be mentioned as determined by the Board of Elders, in its sole discretion.

Second: The offender shall be notified that he or she is now barred from taking Communion, from holding any ministry position, and from active involvement in any business meetings of the congregation. The party shall also be notified of the ensuing steps leading up to excommunication from the church if he or she continues to be unrepentant.

Third: If the sinner remains obstinate and unrepentant for 30 days after the public notification to the congregation, a second public announcement shall be made to the congregation in which the person shall be named and his or her continued obstinacy stated.

Fourth: If the sinner remains unrepentant for a further 30 days after the second public announcement, a third public notification shall be made to the congregation declaring that on the 31st day after this announcement, the sinner shall be excommunicated from membership of Faith Community Church of Hopkinton, and his or her name struck from the church record in accordance with Matthew 18:17.

- 5) When anyone who has been excommunicated desires to become reconciled to the church, the Board of Elders, having satisfied itself of the sincerity of his or her repentance, shall announce these developments to the church. If no valid objections are presented, he or she shall be restored to the fellowship of the church in accord with the following procedure.

A public service of restoration shall be held at which the following shall take place.

- a. A public confession of the offense with an acceptable statement of sincere repentance shall be given by the offender to the congregation.
- b. A declaration of full forgiveness and restoration to the fellowship and service shall be made to the penitent by the Board of Elders and the right hand of fellowship extended.
- c. His or her name shall be added to the active membership of the church.
- d. At each step in the process, the Member involved shall be given ample opportunity to present his or her case.

- E. Members of the Board of Elders, Executive Team members, church staff members, and those holding leadership positions and/or offices within the church, in addition to being subject to general church discipline as set forth herein, may also be subject to special discipline, which consists of suspension from their role temporarily, removal from their role, or other special action to be determined by the Board of Elders in its sole discretion, consistent with the Bylaws.
- F. If a Member, in the process of Christian discipline writes a letter and resigns their membership, the discipline matter will be dropped and no further action will be taken.
- G. Those who are regular attendees at the services of the church, but are not Members, are subject to the same admonition and discipline so long as they continue to attend the church. If they, for any reason during the process of Christian discipline, cease to attend the church, the matter of discipline shall be dropped and no further action shall be taken.

Appendix B: Process and Qualifications To Serve on the Board of Elders

Provided below is a discussion of the process by which members of the congregation are nominated to serve on the Board of Elders, as well as a discussion of the qualifications considered for the office of lay Elder within the church.

Section 1 – Process for Elder Selection

Step No. 1: Potential candidate(s) are identified by a subcommittee of the Board of Elders. This subcommittee shall be composed of members of the then-current Board of Elders, and should also include Elder Emeriti, as discussed in Article IV: Church Structure and Governance of the Bylaws. As part of the nomination process, this subcommittee shall solicit input from staff and members of the church. This subcommittee shall present name(s) of potential candidate(s) to the entire Board.

Step No. 2: The Board of Elders will review and prayerfully consider the potential candidate(s). If the Board determines that an individual(s) is being called to serve as an Elder, that individual(s) will be approached and asked to prayerfully consider whether he/she believes that God is calling him/her to serve as a member of the Board of Elders. If the individual, after prayer and seeking Godly wisdom, affirms the call, the selection process shall continue.

Step No. 3: Completion/review by the candidate(s) of Elder Application Packet materials, including:

1. Elder Qualities Questionnaire
2. Faith Community Church Statement of Faith
3. Teachings of Faith Community Church Document
4. Leadership Agreement Statement
5. Elder Covenant

Step No. 4: Completion by 4-6 individuals of the “Qualities Questionnaire” on the candidate(s). The candidate(s) shall provide names for these reference checks to the Board of Elders, and an Elder on the Board shall contact each named individual in writing to request completion of the Qualities Questionnaire.

Step No. 5: Interview of the candidate(s) by representatives of the Elders.

1. Personal interview dealing with:
 - a. Personal and spiritual life
 - b. Comments / concerns in relation to church policies, the Faith Community Church Statement of Faith, and the Teachings of Faith Community Church document
 - c. Elder Qualities Questionnaire

Step No. 6: Affirmation by the candidate of the Faith Community Church Statement of Faith

Step No. 7: Review of material (interviews & application packet) by the Board of Elders.

Step No. 8: Announcement of the names of the Board of Elders candidate(s), along with biographies prior to the Annual Election meeting.

Step No. 9: Vote by the members of the congregation at the Annual Election meeting, as set forth in the Bylaws.

Step No. 10: Commission the newly elected members of the Board of Elders during a worship service.

Section 2 – A Biblical Examination of the Role of Elder

In Acts 20:13-38, Luke chronicles Paul’s last visit with the Ephesians. In this account, Luke ties together three terms that describe the leadership of the Ephesian church:

1. Acts 20:17: “**presbyters** of the church”
2. Acts 20:28: “the flock of which the Holy Spirit has made you **episcopals**”
3. Acts 20:28: “**shepherd** the church of God”

From these references certain conclusions can be drawn.

First, since Luke used these three terms so closely in this context, it is safe to assume that the terms act as synonyms of the same office. Each term brings a different nuance of understanding to the function of their task.

Second, the term “Shepherd” (used in Acts 20:28) is the verbal form of the word “pastor” used in Eph. 4:11. The epistle was penned to the same group of people to whom he is speaking in this scene from Acts. They would have remembered Paul’s use of the term from their encounter. It seems safe to conclude that Paul perceives the people who “shepherd” the church as recipients of a spiritual gift bestowed upon them for the benefit or common good of the church within which they were located.

An examination of the three terms Paul uses – presbyters, episcopals and shepherds – will help one understand the role these people fulfilled in the church of Christ.

Elders are a class of leaders in the early church, distinct from the Apostles but bearing authority in the church (Acts 15:2). From an examination regarding the term in the New Testament, the following observations can be made:

- Elders are called by God who gives the office gifts to the church for the benefit of all believers. These leaders direct their labor towards a unity and a spiritual maturity in the church that provides the full experience of Christ’s presence in their midst (Eph. 4:13). As a result, the members of the church work cooperatively in love and possess a discerning mind that is not easily swayed to error. This “body” of Christ will follow the leadership of the “head (Christ),” functioning together in harmony and love to fulfill the mission of Christ.
- They are distinct from the office of Apostle (Eph. 4:11). However, the first century churches and apostles did recognize them as an authority in judicial matters and theological disputes (Acts 15:1-2, 6, 23; 16:4).
- The Elders selected leaders in specific churches and commissioned them by laying hands on them. They did this for Deacons (Acts 6.6), Timothy (1 Tim. 4:14) and presumably other Elders (1 Tim. 5:22).
- The Elders at Jerusalem gave direction to Paul that he chose to obey (Acts 21:17-26).
- Paul and Barnabas would plant churches and appoint elders over them to govern the affairs of the churches and continue the work the two apostles had started (Acts 14:23; 20:17).

The Apostle Peter compares the work of the Elder to that of Christ. Notice the similarities between the following verses:

“For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.” (1 Pet. 2:25)

“Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve.” (1 Pet. 5:2)

Peter wants the Elders to perceive themselves as an extension of the ministry of Christ. They serve the church, caring for the souls as Christ would.

Imagery of Shepherd

Peter (1 Peter 5:2) compares the spiritual leaders in the church to shepherding, especially the shepherding ministry of Christ (1 Pet. 2:25). What is it that a leader does within the church that compares to shepherding?

Peter describes the work as a willing service motivated not by greed but by a desire to be an example of godliness to the people (1 Pet. 5:1-4).

It would seem that the shepherds of God's flock work under the Master Shepherd, Christ, for the best interests of the people. Driven by a desire to imitate the work of Christ, they are loving servants. They work to guide, protect and nurture the people so that they are safe from spiritual enemies that would destroy them. They lead their flock safely into the green pasture of the Masters' pen, uniting them with the flocks of other shepherds who serve the same Master.

Duties of Elders as Laid Out by the Apostle Paul

- Be committed to personal godliness (1 Tim. 3:2-3).
- Properly manage one's family (1 Tim. 3:4).
- Keep an attentive eye, or careful watch, over oneself and the flock to which they are assigned (Acts 20:28).¹⁰
- Build up the church by training believers for acts of service, '...to prepare (or equip) the saints for a work of service in order to build (or edify) the body of Christ' (Eph. 4:12).
- Identify, guide, nurture and commission individuals who have a specific calling (1 Tim. 4:14).
- Manage or direct the affairs of the church (1 Tim. 5:17).
- Use the teachings of the Christian faith to benefit people as well as correct those who misuse it (Titus 1:9).¹¹
- Pray (Acts 6:4-5).

¹⁰ The context implies a warning to watch for people within the church who will "...distort the truth..."

¹¹ Although all Elders are supposed to be able to teach (1 Tim. 3:2), some specially dedicate themselves to the work of preaching and teaching (1 Tim. 5:17). Those with this task preserve what they have learned and pass it on to others without change. They are called to "encourage others by sound doctrine and refute those who oppose them." (Titus 1:9). The context of this passage seems to imply that it is appropriate to compensate those Elders dedicated to preaching and teaching.

Qualifications for Elders

The following list comes from 1 Tim. 3 and Titus 1. Note that in the list of qualifications, only one skill is identified (ability to teach), three qualifications are dedicated to the Elder's family life and the rest are character traits.

- Able to Teach
- Above reproach
- Disciplined
- Upright, Holy
- Not quarrelsome
- Keeps hold of the deep truths
- Not given to drunkenness
- Loves what is good
- Not a lover of money
- Not a recent convert
- Hospitable
- Not overbearing
- Good reputation with outsiders
- In terms of family: husband of one wife, children are believers, children are not "wild or disobedient"
- Not quick tempered
- Not violent but gentle
- Respectable
- Self Controlled
- Temperate
- Doesn't pursue dishonest gain

Section 3 – Office of Elder as Practiced at Faith Community Church

Based on a biblical understanding of the office of Elder, the Bylaws of Faith Community Church spell out how the office is practiced at Faith Community Church. At Faith Community Church, both men and women are eligible to serve as Elders¹². The Board of Elders is a body of people comprised of a minimum of six lay Elders, the Lead Pastor, and any others as specified in Article IV Church Structure and Governance:

Section 2 – Board of Elders. There is no maximum number of Elders to be active at any point in time; the Board of Elders determines the size of the team.

FCCH Expectations of an Elder

In addition to being a member of Faith Community Church in good standing and attending all regularly scheduled and specially called Elder meetings, all Elders are expected to meet the following expectations:

- Work to train the laity for works of service that are congruent with the giftedness of the people. The goal in this work is the unity of the church and the spiritual maturity of its members. If the members are unified and mature, then they will attain the full experience of Christ. This will create a wise discerning mind within the people, providing stability within the congregation. This work includes the development of a group of leaders committed to assisting the Eldership in their duties. These leaders would free the ministers and elders for their duties.
- Direct the affairs of the ministry so that all the work is done in a spirit of love and cooperation thus developing a mature and discerning congregation. A wise Elder will be concerned with the overall spiritual welfare of the church. Since all ministries are a microcosm of the whole, the climate of maturity that is present in the church will impact the maturity that is available to every ministry.
- Privileged with protecting the truth that has been handed down to them over the ages, Elders are responsible to guard it from corruption. They are required to teach it faithfully, training up others who will take over this task and pass the truth on to another generation of believers.

¹² The church recognizes that the role of women as Elders is an issue of debate in the wider Christian community. For an understanding of our rationale, one can contact the church for the teachings that support the decision.

- Understanding the importance of prayer, Elders intercede on behalf of the church for the spiritual nurture and protection of the people whom they serve.
- Like shepherds, Elders are called to lovingly guide their people, protecting them from outside forces meant to destroy them and nurturing them towards godliness. Studying the surrounding culture is a means towards doing this most effectively. This way Elders can recognize that which will infiltrate their people, corrupting both character and worldview. Good shepherds are also on guard to protect their charges from those who seek to destroy the church and its members through immorality and heresy. In addition they also work to heal their people's wounds and protect them from further pain.

Issues Regarding Divorce and Re-marriage

Given the particularly sensitive nature of the position of Elder, the following criteria apply to Elder candidates who have been divorced:

A divorced candidate must demonstrate a responsible, repentant attitude toward his/her involvement in the divorce. In addition, the candidate must be acting responsibly toward his/her children and former spouse. This would include nurturing responsibilities for the children, as circumstances allow, and meeting all financial obligations. A formerly divorced candidate who has remarried must have lived long enough in his / her present marriage to demonstrate the long-term success of the present marriage. While it is impossible to precisely define "long enough," a reasonable minimum would be seven to ten years.

Term of an Elder

First Series of Terms: Once installed as an Elder a person is allowed to serve for a maximum of four one-year terms in a row. Following the initial four terms of service, an individual is required to take a leave of at least one year from the function of serving on the Board of Elders.

Second and Subsequent Terms: A person does not return to service on the Elders automatically after his/her one year leave but returns on an invitation basis from the active Elders. If invited to return, his/her second, and any subsequent, term follows the guidelines for the first term.

The rationale for these terms is based on the changing needs of the church and discovering one's giftedness. At different stages in the history of any church, the gifts needed for leading the Body may vary. Therefore, Elders may need to be originally chosen and/or invited to return to service on the Board of Elders on the basis, not only of qualifications, but also of giftedness.

Occasionally a person may show at any time during his/her first four (4) terms that he/she just does not operate well or profitably in the function an Elder is called upon to perform. To invite him/her back could be less than helpful to the person, the Board of Elders, and/or the Body. In that case he/she may not even complete the first four terms.

Appendix C: Covenant of the Board of Elders To One Another

In the pursuit of fulfilling our responsibilities and call as Elders of Faith Community Church of Hopkinton, we covenant to:

- Strive for godliness as men and women of God;
- Work cooperatively with one another, fulfilling our commitments and pursuing excellence in all we do as Elders;
- Pray earnestly and faithfully for and with one another;
- Respect each other's gender, personalities, roles, gifts, and experiences, and view them as equally significant and valuable to the church and to the Elder Board;
- Affirm and encourage each other, while holding one another accountable to fulfilling the office of Elder;
- Promote and protect the unity of the Eldership by challenging, affirming, rebuking and managing disagreements in a loving manner;
- If the need to resign arises, gain consensus from fellow Elder Board members;
- Be vulnerable with each other;
- Maintain confidentiality;
- Accept mistakes and forgive sins in a loving and compassionate manner, which includes being an agent of reconciliation when necessary;
- Privately share legitimate concerns with one another, as well as advise individuals who voice concerns about an Elder to share their specific concerns directly with that Elder;
- Ensure that each Elder has a voice in working towards consensus on decisions;
- Publicly support all Elder Board decisions;
- Honor the Bylaws of our church and hold one another accountable to them;
- Strive to be both strong supporters and encouragers of the church staff, while simultaneously being direct and honest evaluators – all aimed at the building up of our church for God's glory; and
- Be guided in all we do as Elders by scripture, prayer and the leading of the Holy Spirit.

Appendix B: FCC Culture

FCC Culture: Mission, Vision, Strategy, Culture, Values and Initiatives 3/24/21

Mission:

Love radically, live generously, and watch Jesus do the extraordinary.

Vision:

Bring hope to people by building vibrant churches who share Christ's love in remarkable ways throughout the MetroWest and beyond.

Discipleship Strategy:

The model we use to fulfill our mission is to make disciples:

Encounter Christ in Worship

We believe people can encounter the Living Christ in worship and be transformed. We will create services so compelling that people will return regularly and invite others with them.

Grow in Relationship with Others

We believe that spiritual growth happens best in a group or team environment of mutual love and care. We will create groups and teams where people engage with the Bible, pursue transformational relationships and put their faith in action.

Serve the World on Mission

We believe Christians are called to continue Christ's work in the world. We will create opportunity for people to serve outside the church where they will share God's love through tangible work and shared testimony.

Live Generously

We believe the church succeeds at our mission when we partner with God to live generously. We will inspire the people of Faith Community Church to mobilize ministry by joyfully sharing their time, energy and resources.

Culture:

Our mission, values, and environment all play into our culture – our personality – the main things we talk about. These points describe our culture:

- We are committed to our mission, vision, values and ministry model. We live this out personally as well as corporately.
- We plan our work and work our plan. We are also flexible to unforeseen circumstances, willing to adapt as God directs and the unexpected merits.
- We encourage creativity and innovation that honors our culture and improves our mission, vision and strategy.
- We value one another as a staff and church, taking time to learn about one another and embracing our differences.
- We empower people to make decisions, ensure that those who are impacted by our decisions are informed, but not requiring everyone to know everything. When we make a decision together, we honor it and support it as one.
- We work hard at building trust with one another and once earned, we enjoy the freedom and respect that trust provides.
- Constructive criticism and feedback, while hard, is a necessary process to learning and growing.
- We encourage learning new methods, new tools, new trends and new ideas without changing the mission, vision, strategy.
- People are responsible for their own spiritual growth, but we can help.
- We help each other move towards simplicity rather than complexity.
- We focus on those not already here and seek to serve them in love and generosity.

Staff Values:

GENEROSITY We live open-handed with all God has given us. Whether it's money, time, talent, or other resources, we give away what we have without second-guessing whether we'll have enough. We believe God's abundant supply will always provide and sometimes God uses us to help in that provision for others.

We are crazy generous; we can never out-give God.

RISK We are willing to experiment, even—especially—when failure is possible. We believe that sometimes the waters don't part until you get your feet wet, and getting your feet wet is risky. We don't risk out of foolishness but faith, because we know that the stakes are high and God moves mountains when it seems impossible. We experiment with new ideas and trust God to move mountains.

We experiment and trust God to move mountains.

DEVELOPMENT We believe talent can grow tomorrow, but character matters today. We invest in people, share opportunity just a tad too soon, give grace for failure, and learn together. We put our money where our mouth is, and put serious time and money into helping people get better at what they're called to do.

We invest in helping people become better at what God has called them to do.

COLLABORATION We believe we get further faster when we work together. Each person and team bring unique talent and perspective that allows us to

anticipate challenges, discover creative solutions. We inspire one another even when the road gets rocky; from start to finish we move as one.

We achieve greater impact when we work together.

COMMUNITY We are a people-first workplace. We believe that the best ideas, solutions, and creativity happen when people are connected with each other. When faced with the choice, we pick people over productivity, because we believe that people who are well cared for do better work and live better lives. Community doesn't just happen, so we are committed to creating common spaces and conversations where people can grow together because connected teams are effective teams.

We create spaces and conversations to help people connect.

OUTREACH We believe the best apologetic for our faith is the loving compassion of people who seek to alleviate suffering in all its forms. Therefore, we will bring the love of Christ out of our church into the world around us. We will share the message of our faith in a way that inspires people to become fully devoted followers of Christ that they might discover hope and the fullness of life. We will mobilize our church to respond to people's needs through the generous donation of their time, energy and resources. It is our passion to make our communities and our world a better place because of our influence.

We put our faith into action by what we say and do in the world.

Let's Do This! Initiative:

In 2018, Faith Community Church kicked off the *Let's Do This!* Initiative, a two-year endeavor that is challenging our church to grow in personal commitment and generosity toward God's mission of reaching more people. We strive to make a difference in three areas: local, regional and global.

Local

Overall Goal: Remodel the current building to facilitate a renewal in our community and address some opportunities for enhanced children's security, more engaging and accessible common space, and a refreshed look.

Current Status: Even though we fell short with fundraising, the plans to open a new campus in Framingham and develop a global outreach opportunity in Africa were fully funded. In addition, we were also able to complete some renovation work in the Hopkinton campus preschool area, including enhanced security features.

Regional

Overall Goal: Establish five new Faith Community campuses within the Metrowest area, beginning with two sites funded by this initiative.

Current Status: We opened a new campus in Framingham on April 21, and through church services and various events, have built many beneficial relationships within the community.

Global

Overall Goal: Redesign our global outreach to target a specific area in the world in which to come alongside churches and their leaders, and ask how we can help.

Current Status: We have chosen to partner with Saddleback Church and have adopted their PEACE Plan to utilize our resources and empower an international community and their churches. We have already taken three groups to Madagascar, with two more trips being planned. The purpose of the groups is to build healthy churches starting with local churches and community relationships.