

ABSTRACT

LEADERS THAT FINISH WELL

CHARACTERISTICS AND PRACTICES OF SUCCESSFUL MINISTRY

by

Lucian-George Rotaru

The purpose of this study was to identify characteristics and best practices of effective and long-term Christian leaders in the Romanian Community of Constanta by looking at leaders who have served effectively for at least ten years. There were more than one hundred leaders invited to participate out of which forty-six completed the survey, and fifteen were later interviewed.

After comparing the theory in the literature with the analysis of the survey and interviews, the findings listed the characteristics, practices, and challenges that Christian leaders have to face. The most important characteristic is spiritual maturity; the most important practices are the observation of spiritual disciplines and discipleship; the most pressing challenges would be the exhaustion and the financial shortages. The Christian leaders are motivated to continue as leaders and would not change their direction in life if they were to make that choice again. Their effectiveness is defined as a true love for God, springing faithfulness in every circumstance. The level of academic achievement and continuous formation positively influences their effectiveness. However, the perception that the Christian leaders today have of their colleagues in ministry shows that more than

half are in danger of not finishing well. Something needs to be done so that this percentage will rise and create more effective leaders.

When a young leader thinks about the future, he imagines himself being effective in the ministry, remaining faithful to God and to his calling no matter what challenges he will have to face, and finishing life's journey well. For some of the young leaders, this beautiful dream becomes a beautiful reality. In the meantime, for other leaders, it seems impossible to continue in the ministry. The challenges seem too difficult, the awaited support does not come, and the dream of a great, effective ministry dissipates before a sad reality and a painful anticipation of the future.

The study invites the reader to discover the principles in the life of Christian leaders that are victorious over temptations and prepare to finish well, thus increasing the personal chances of finishing well along with other contemporary spiritual leaders.

## DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
**LEADERS THAT FINISH WELL**  
Characteristics and practices of successful ministry

Presented by

**Lucian-George Rotaru**

has been accepted towards fulfillment  
of the requirements for the  
DOCTOR OF MINISTRY degree at  
Asbury Theological Seminary

---

Dissertation Coach

---

Date

---

Representative, Doctor of Ministry Program

---

Date

---

Dean of the Beeson Center

---

Date

**LEADERS THAT FINISH WELL  
CHARACTERISTICS AND PRACTICES OF SUCCESSFUL MINISTRY**

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Ministry

by

Lucian-George Rotaru

May 2019

Rotaru Lucian George  
All rights reserved  
© 2019

## TABLE OF CONTENTS

	Page
LIST OF TABLES .....	ix
LIST OF FIGURES .....	x
ACKNOWLEDGEMENTS .....	xi
CHAPTER 1 NATURE OF THE PROJECT .....	1
Overview of the Chapter .....	1
Autobiographical Introduction.....	2
Statement of the Problem .....	4
Purpose of the Project ... ..	6
Research Questions .....	6
Research Question #1 .....	6
Research Question #2 .....	6
Research Question #3 .....	6
Rationale for the Project .....	7
Definition of Key Terms .....	9
Delimitations .....	10
Review of Relevant Literature .....	10
Research Methodology .....	12
Type of Research .....	13
Participants .....	14
Data Collection .....	14
Data Analysis .....	15

Generalizability .....	15
Project Overview .....	16
CHAPTER 2 LITERATURE REVIEW FOR THE PROJECT.....	17
Overview of the Chapter .....	17
Biblical Foundations .....	17
The Ministry of Jesus .....	17
The Prominent Leaders of the Bible .....	19
The Standard of Apostle Paul .....	20
Theological Foundations.....	29
Holiness of God and His expectation of the same Standard from Us .....	29
God as Shepherd of His People .....	30
Jesus as the Good Shepherd and the Disciples as Shepherds .....	31
The Church as a Holy Priesthood .....	32
The Theology of Service in Leadership .....	33
Characteristics, Practices, and Challenges in ministry... ..	33
Best Characteristics for effective Leadership .....	34
From best Character to best Practices... ..	47
The Challenges of effective Leaders.....	78
Finishing well .....	102
Developing a Rule of Life .....	103
Research design.....	105
Summary of Literature .....	105

CHAPTER 3 RESEARCH METHODOLOGY FOR THE PROJECT .....	108
Overview of the Chapter .....	108
Nature and Purpose of the Project .....	108
Research Questions .....	109
Research Question #1 .....	109
Research Question #2 .....	110
Research Question #3 .....	111
Ministry Context(s) for Observing the Phenomenon .....	111
Participants to Be Sampled About the Phenomenon .....	113
Criteria for Selection .....	113
Description of Participants .....	113
Ethical Considerations .....	114
Pilot Test or Expert Review .....	114
Procedure for Collecting Evidence from Participants .....	115
Procedure for Analyzing the Evidence Collected .....	115
Reliability & Validity of Project Design .....	116
CHAPTER 4 EVIDENCE FOR THE PROJECT .....	117
Overview of the Chapter .....	117
Participants .....	117
Research Question #1: Description of Evidence .....	122
Research Question #2: Description of Evidence .....	124
Research Question #3: Description of Evidence .....	128
Summary of Major Findings .....	135



CHAPTER 5 LEARNING REPORT FOR THE PROJECT .....	137
Overview of the Chapter .....	137
Major Findings.....	137
Natural Talents less important than Acquired-in-Time Values.....	137
A System of healthy Practices for effective Christian Leadership.....	139
Awareness about the most important Challenges.....	141
The Determination of this Generation of Christian Leaders .....	143
Formal Education and Ministry Effectiveness .....	145
Faithfulness to God and His Calling in every Circumstance .....	146
More than half in Danger .....	148
Ministry Implications of the Findings.....	149
Limitations of the Study.....	152
Unexpected Observations .....	153
Recommendations.....	154
Postscript .....	156
APPENDICES .....	159
A. Informed Consent Letter for survey .....	160
B. Informed Consent Letter for interview.....	161
C. Survey .....	163
D. Interview .....	168
E. Confidentiality agreement – assistant of the researcher .....	171
F. Letter of permission.....	172
G. Letter of received local approval for the study.....	173

WORKS CITED .....	174
WORKS CONSULTED .....	182

## LIST OF TABLES

	Page
Table 4.1 Characteristics of effective leaders – seen by themselves (interview) .....	124
Table 4.2 Practices that should be added to the offered list—survey q3b.....	126
Table 4.3 Opinion about the most important practice—survey q3c .....	126
Table 4.4 Opinion about the most often declared but missing practice—survey q3d .....	126
Table 4.5 Practices of effective leaders—interview question 6.....	127
Table 4.6 Challenges that could be added to the offered list—survey question 4b.....	130
Table 4.7 Opinion about the most difficult challenge—survey question 4c.....	130
Table 4.8 Challenges of effective leaders—interview question 8 .....	131
Table 4.9 Personal perspective about ministry effectiveness – survey .....	132
Table 4.10 Efforts of the denomination to prepare leaders – survey .....	134

## LIST OF FIGURES

	Page
Figure 4.1 Demographics survey respondents .....	118
Figure 4.2 Leadership responsibilities—survey .....	119
Figure 4.3 Years of leadership experience—survey .....	119
Figure 4.4 Education of respondents—survey .....	120
Figure 4.5 Demographics—interview phase.....	121
Figure 4.6 Formal education, age and experience in leadership—interview .....	122
Figure 4.7 Characteristics of effective leaders—(survey) .....	123
Figure 4.8 Practices of effective leaders—(survey).....	125
Figure 4.9 Challenges of effective leaders—survey .....	129
Figure 4.10 Choosing vocational Christian leadership again .....	133
Figure 4.11 The perceived percentage of leaders finishing well .....	134

## ACKNOWLEDGEMENTS

To the many people that prayed for me and continue to pray that this study would benefit the Church and help shaping Christian leaders for the next generation: Thank you!

To the leadership team of Bethel Church in Constanta: for allowing me to focus on reading, writing, and traveling to complete my studies. I know that you had to work extra hours and to take care of my regular responsibilities while I was away. Thank you!

To my dissertation coach, Dr. Randall Jessen: for his continuous support to complete the project and for the encouragement that my writing is valuable. Thank you!

To all my financial supporters that made the burden of finances light, especially the Beeson scholarship program and my siblings, Daniel and Christine.

To my parents and in-laws: for their support in prayer and help in accommodating our children during the special time of intensive studies. Thank you!

To my children, Sophie and Michael, who were willing to understand that their father works for an important project, but time will come for the project to be done.

I am deeply grateful to my wife, Elizabeth, who constantly prayed for me, encouraged me to complete my studies, and humbly accepted the sacrifice of taking care of our children while I had to travel, read, or write. Your love and spirituality are always an inspiration to love God more.

I am humbled and thankful to God for his calling upon my life which made such a project worthy of being accomplished.

Soli Deo Gloria!

## CHAPTER 1

### Overview of the Chapter

Chapter one offers a brief introduction into the matter of leaders who demonstrate effective and long-term ministry in the researcher's part of the world. It provides the framework for analyzing the characteristics and best practices of the leaders that started working for the Lord and continued to do so over the years, improving and developing an effective ministry. It also identifies the challenges that such leaders anticipate for the future of their now successful life.

The purposes of such a research project were multiple: 1) to help young leaders build a spiritual foundation that would stand strong over the years; 2) to encourage successful leaders to *intentionally* share knowledge and experience for the benefit of the younger generation; 3) to offer solutions for increasing the percentage of successful Christian leaders; 4) to define what healthy success means by interpreting the Bible in the current national context of the researcher and by surveying around one hundred leaders and interviewing a selection of fifteen of them.

The chapter begins with an autobiographical introduction that underlines a number of details in the life of the researcher which are considered to be connected to the subject. That foundation being laid, the study continues with the statement of the problem, the purpose of the project, and three main research questions which will aid in finding out the needed answers. The need for such a subject in this specific context, especially at a time such as this, is justified in the section of rationale for the project.

The next part of the chapter contains definitions of the key terms, delimitations of the study, and a summary of the literature that was used to focus my research for valid

findings and conclusions. In the last part, the chapter contains the research type, the participants, how the data was collected and analyzed, the chances that such a study would be generalized and repeated by another researcher in another context, and is finished with a project overview, announcing what the reader would find in the following chapters.

### **Autobiographical Introduction**

I believe I was called by God to be a pastor. God allowed me to be born in a Christian family in the nominal-Christian country of Romania. My parents went to church every Sunday and helped me to see the world as God sees it. I came to know the Lord as my personal Savior when I was seventeen, a few months after the tragic death of a close friend diagnosed with cancer. He came to know the Lord after he discovered the illness and I came to know the Lord after his burial. He was studying at the Medicine School and I wanted to become a doctor to continue his dream and help many people to feel physically better. God had another plan for me and convinced me to study the Bible and go to Seminary. I was encouraged to follow this direction by many friends and leaders, including my youth leader and my pastor (a well-known Romanian evangelist at that time). I had a strong desire to preach the Word of God as they did and to become a man of God, just like the two of them.

After graduation, I got married and I began working as a manager for a Christian Radio Station in my hometown. Both the youth leader and the pastor that were there when I went to Seminary were now gone to serve other churches. After a while, news came about the former youth leader. He was not faithful to his calling in that he received gifts in order to cover up the outrageous sins of an elder. The verse that came to my mind

was Proverbs 17:23 where it is written that *the wicked accept a concealed bribe to pervert the ways of justice*. Official news came later which indicated that he would not allow further investigations and he intended to withdraw from the Church Fellowship, which he did. He was then invited to become affiliated with another denomination and he also received a promotion. I was about to discover more painful accusation after his departure. He had been isolated from the pastoral fellowship, but he continues to affirm his innocence, even against all evidence, and to lead a small church where his version of the story is believed. Meanwhile, the former lead pastor was also accused of being unfaithful to his wife and had to resign from his position. He went through a difficult time, filled with shame. Eventually, he accepted the conditions of restoration and was accepted by the Church although he does not serve as a pastor anymore.

Four years after graduation, I heard news about one of my Seminary colleagues was also caught being unfaithful to his wife and was forced to resign and leave the country. The news was a shock for me and for the others in our cohort. He later returned to Romania and started his own business, investing his life in making money. Another colleague of ours does not go to church anymore and he does not believe in God as we do although he was one of the best preachers in our cohort.

While I was attending an MA program, one of the professors asked us if we know the percentage of leaders who `finish well` their ministry life. Different percentages came to my mind. Then I began listing the pastors that finished their journey or were about to finish soon and I made a quick analysis. The more I would inquire in my mind, the more I had to admit that there were so many on the negative side of that percentage. The professor then mentioned an American author (Dr. J. Robert Clinton) who affirmed that



two-thirds of the leaders in the Bible did not finish well and the same percentage would be true for today. That percentage was way too big for me to accept it. It could not be that bad. Still, if I were to think about the lack of vision, the useless dissipation of resources, the lack of disciples, and the low influence of the Church in society, I had to admit that, as far as I can tell, there were more failures than successes.

There were some people who came to my mind in the category of “poor finish”: the seminary colleagues, the former lead pastor and the former youth leader, one of the elders in the Church, a deacon, and many other common members. They were people which I knew, but I also heard about other pastors, prominent preachers, missionaries, leaders of international Christian organizations, and such that the black list could have continued.

If I could change one thing about the ministry where I serve, I would like to invest my life in helping leaders prepare to finish well by raising awareness about the traps of success, sharing the insights of healthy successful spiritual leaders, and creating a context in which fallen leaders can receive healing and restoration in the body of Christ.

### **Statement of the Problem**

In a study made by Dr. J. Robert Clinton about the leaders in the Bible and their finish which was published in an article named *The Mantle of a Mentor*, it was found that that two thirds of the leaders in the Bible didn’t finish their life and ministry well. The percentage today could be even less. We can consider, for example, an article for Christianity Today, published in January 2016, in which no less than 57 percent of pastors and 64 percent of youth pastors admitted that they are struggling with a pornography addiction. This number is potentially higher due to the number of pastors

who do not admit this sin or another and continue to serve as if nothing bad would have happened (Hazel Torres, “57% percent of pastors, 64% of youth pastors in U.S. struggle with porn addiction, survey shows” *Christian Today*, 30 Jan 2016, accessed 12 July 2018, [www.christiantoday.com/article/57-percent-of-pastors-and-64-of-youth-pastors-in-u-s-struggle-with-porn-addiction-survey-shows/78178.htm](http://www.christiantoday.com/article/57-percent-of-pastors-and-64-of-youth-pastors-in-u-s-struggle-with-porn-addiction-survey-shows/78178.htm)).

The study investigated the subject of awareness and diligent preparation of leaders to finish well. The Seminary students that prepare to become spiritual leaders are probably not completely aware of their special calling and this can influence them to pursue short-term ministry success rather than long-term, humble spiritual discipline for an effective ministry.

There is a huge lack of spiritual mentors and the idea of intentional mentoring is not implemented in my context (during a national conference a few years ago, the main speaker, a pastor over 60 years of age who spoke on the topic of mentorship, said that it is the first time that he speaks on the subject and he is happy to have some knowledge about the term because of this conference). The ministers that are promoted and praised sometimes hide severe malfunctions which are not solved in time. The church behaves like an army that kills its wounded soldiers and the confessing of sins from a leader is rarely heard of because of the risk of losing their job/ecclesiastic position. This is the case of a well-known preacher in my country who chose to take his church out of the denomination through a democratic vote rather than facing the severe accusation made against him about a moral failure and misuse of finances.

### **Purpose of the Project**

The purpose of this study was to identify characteristics and best practices of effective and long-term ministry leaders in the Romanian Community of Constanta who have served effectively for at least 10 years.

### **Research Questions**

To determine the characteristics and practices that effective leaders have, this work used three research questions:

#### **Research Question #1**

*What are the characteristics of ministry leaders in the Romanian community of Constanta who have served effectively for at least 10 years?*

- 1.1 What is their personality profile and natural gifting?
- 1.2 What is the process that they went through to become leaders?
- 1.3 Is natural gifting more important than the process of becoming a leader?

#### **Research Question #2**

*What are the practices engaged in by ministry leaders in the Romanian community of Constanta who have served effectively for at least 10 years?*

- 2.1 What are the personal practices that they find helpful?
- 2.2 What are the practices that are missing, although they are declared?
- 2.3 What is the most important practice in the making of a leader?

#### **Research Question #3**

*What are the challenges faced by ministry leaders in the Romanian community of Constanta who have served effectively for at least 10 years?*

3.1 What are the common challenges spiritual leaders have to face today and the specific challenges of the leaders in the Romanian community of Constanta?

3.2 What are the best ways to approach the challenges as a Christian leader?

3.3 Are the leaders perceived as prepared to have a strong finish?

### **Rationale for the Project**

God loves people and He wants them blessed on earth and in heaven. The Church is the vehicle chosen by God for proclaiming the Gospel in the World and embodying His values for today's culture. The proclamation is also made with not only in words. Our deeds have a louder voice than our words. Whenever a leader fails to proclaim the love of God through his life, the Kingdom of God and the Name of the Almighty God is mocked, and Satan rejoices. Spiritual leaders deserve all possible investments so that they would live a holy life and finish well. God will be praised, and churches will grow in numbers where the people of God obey the Word of God and follow leaders who are people of God.

The researcher is in his mid-thirties and was officially appointed as a pastor eight years ago, making him, at that time, the youngest pastor in his denomination (The Pentecostal Romanian Denomination). He previously served for three years as Assistant Pastor in the same local church that he leads today. He could say that there are many years ahead before the finish line. A strong spiritual finish is not a mere coincidence, but rather the happy result of diligent effort. The researcher wants to build a solid foundation for his continuous growth, but also to offer a model for other young (and younger) leaders in this journey. The questions that this study addresses should not represent a

challenge only for the researcher but for every spiritual leader in God's Kingdom. The personal motivation of the researcher is also enhanced by the privilege of international studies at the one of the most prestigious Christian Universities in the United States of America. This is a great opportunity for the researcher to offer a gift for the next generation of Christian leaders in Romania.

The percentage of the leaders who finish well is frighteningly low. If the Church will address this subject today, there is hope for the future. There is no time to be wasted. The next generations of Christian leaders could be better equipped and their great start, running, and finish would positively impact the Church. The modern means of communication are the best than any time in history, and the researcher believes that God allowed this level of communication to be developed today so His stories would be told better, louder, and farther. There is no time to be wasted, because there are billions of people who never heard about Jesus. With more leaders that stay on track and humbly build an effective ministry, the Church will be spared from many useless conflicts in order to better take care of her calling and shed light for all the nations of the world.

As a biblical foundation, the researcher emphasizes the way Jesus finished his earthly mandate and the way Apostle Paul finished well as described in 2 Timothy 4. Also mentioned are the prayer of Jesus for Peter (Luke 22:32), the tragic end of Judas, and the words of Paul about Demas and other disciples that did not finish well. God wants all the Christians to finish well and remain faithful until the end (Matt. 10:22).

The critical needs in the researcher's situations are also to be mentioned. Romania is now the second country in the world on the list of emigration just behind Syria. This is similar to the first place in the world in emigration from a peaceful country. Many young

Christians emigrate, leaving the churches small and needy. After years of investment to develop a leader, he finds out that life in Germany is economically easier and his children will have better chances to pursue good education. They just send a farewell message from the airport and maybe return to Romania for vacation. There are about 700 Romanian pastors in the Pentecostal denomination, and they take care of 3000 churches. Every pastor is important and needed.

Authentic Christians often have to face verbal persecution and unjust hardships from people around them in Romania as the result of a sad legacy left behind from the communist regime with its propaganda against Christians. All the spiritual leaders who finish bad become evidence for the detractors. All the leaders who finish well bring glory to the Lord.

### **Definition of Key Terms**

**Finishing well**—living an authentic and fruitful Christian life until the end and leaving a rich legacy for the next generations because of sound characteristics and practices after wisely addressing the challenges of ministry.

**Christian leader**—pastor or priest, director, president, professor, missionary, preacher, evangelist—a person responsible for spiritual direction and pastoral care of a group of people, usually a local church.

**Community of Constanta**—Christian members of the Pentecostal or Baptist denomination in the South-East part of Romania, especially in the county of Constanța but also from Tulcea, Galați, Brăila (Pentecostal), Ialomița, and Călărași (Baptist).

**Characteristics**—qualities and personal values connected to one's inner being; traits and aspects of character; virtues that shape somebody from the inside out.

**Practices**—actions and activities repeated over a long period of time which define a pattern of a leader’s life and ministry.

**Challenges**—barriers, hardships, and temptations that could make a leader get off the healthy track towards a strong finish.

### **Delimitations**

There are more Christian leaders outside the evangelical circles. The researcher only surveyed and interviewed leaders with an evangelical background. There are other Christian leaders in the area associated with the mainline denominations (Eastern Orthodox and Catholics) and from other smaller groups (Seventh Day Adventists, Presbyterians, Nigerian National denomination, Romanian Lord’s Army, Evangelical Free churches, and non-denominational churches). The community of Constanta represents the southeastern part of Romania with four regional counties (Constanța, Galați, Tulcea, and Brăila) in the Pentecostal denomination and three regional counties in the Baptist denomination (Constanța, Călărași, and Ialomița). The Churches are usually located in an urban setting.

The majority of leaders interviewed are men, because, in Romania, women are not allowed to serve as pastors. The age of the persons interviewed is at least 30 years of age with a maximum of 85 years, the majority being between 40 and 65 years old because the project studies the characteristics of leaders who served well for at least ten years.

### **Review of Relevant Literature**

The initial focus on this subject was connected to Dr. J. Robert Clinton so the researcher studied his contribution in Christian Leadership development. His son, Dr.

Richard Clinton, continued his fathers' work and co-authored (with Dr. Paul Leavenworth) a *Well* Trilogy (*Starting Well*, *Living and Leading Well*, and *Finishing Well*). Books like *The celebration of discipline* by Richard Foster were consulted for the practice of a disciplined life and proper spiritual formation. In the process, the researcher studied biographies of leaders who finished well (or are close to a strong finish) like Thomas Merton, Richard Wurmbrand, or Bishop Sundo Kim.

The researcher was able to use some resources in his native language (Croitor Vasilică—historical inquiry of Pentecostal leaders who collaborated with the Securitate; Daniel Mureșan—pastoral care manual; Ciprian Terinte—church leadership in the New Testament; Ioan Tipei—a biblical perspective on priesthood), but the majority of books were in English.

The study also reviewed literature by leaders who later had to face serious accusations about their integrity (like Gordon MacDonald, David Y. Cho, or Bill Hybels). The theories in their books had to pass the test of time and it was interesting to analyze how those theories continue to influence leaders today, although the authors did not succeed to live the Christian life at the standard which they recommended.

The books that were studied in the three years as a D.Min. student at Asbury were used for the literature section of the project and for the part where the study advances a recommendation: writing and following a personal Rule of Life. Eugene Peterson (*Under the Unpredictable Plant*) and Peter Scazzero (*Emotionally Healthy Spirituality*) were cited often in this project. Another often cited author was John Wesley. His life and teachings continue to shape the leaders of this generation by calling them to a radical standard of Christian living.



### **Research Methodology**

The first step of the research was to review the literature on the theme of leadership, especially using printed resources. The books and articles were found in the library of the Pentecostal Institute in Bucharest, the best Pentecostal library in Romania. Other books and articles were consulted from other resources, and, as a result of the process, the researcher was able to make a list with the most common characteristics, practices, and challenges mentioned by the authors in their writings.

After the step of the literature review, the researcher used the information to create an original survey (online, on Google platform and protected by a personal password that was kept secret). The leaders received an email asking them to access the survey page and help the researcher by voluntarily taking the test. The survey asked the opinions of around 110 leaders about the best characteristics, best practices, and most common challenges that leaders have to face in this area and in this time. Pentecostal and Baptist leaders were invited. The targeted leaders had the option of sending the survey forward to other leaders in their area of service which were not personally known by the researcher. As a result, forty-six surveys were collected in a time period of twenty days. Just before the moment in which the survey was analyzed, the form was set to stop receiving answers so that the results will remain unchanged.

At the end of the survey, the last question asked the respondents to mention by name five leaders which they consider as effective Christian leaders (not limited to denomination, status, or gender). The seventeen leaders that were mentioned the most were evaluated by the researcher to find out if they meet the criteria of more than ten years of experience in leadership and only then approached them for an interview.

The questions for the interview were sent by email prior to the time of the meeting and the researcher asked and received a signed consent form before the interview. Two out of the seventeen leaders declined the invitation because of the availability to be interviewed and a perceived unworthiness to answer questions about effective leadership. The interviews were done live in a personal meeting with the researcher or by using an internet-based connection which made an audio recording of the discussion possible. The interview phase of the project took about ten days and was a special time of learning for the researcher.

In the interview, the researcher addressed such questions as what was in the survey, but the solicited answers were more detailed, and the average time spent with every respondent was more than one hour (although the researcher mentioned that they could stop the interview whenever they like). The leaders had the opportunity to share their insights on the theme more fully than what the printed questions had asked.

A hard copy of the interview was completed by the researcher and received a unique code for the further analysis. Four interviews were audio recorded using the personal handset of the researcher, were transcribed and then coded using the same code as the written interview. The copies of the printed interview were safely kept, and the processed information was guarded on a personal computer protected by a password that was only known to the researcher.

### **Type of Research**

The research was a pre-intervention study, using an online survey and semi-structured interviews with participants who meet the criteria of leaders who have served effectively for at least ten years.

**Participants**

The participants asked to answer the interview section were all effective leaders who have served at least ten years in ministry. This condition could have been even higher with twenty minimum years instead of ten, but the researcher was afraid that he will not have enough targeted population to continue the project—fear that was not justified in reality as he was going to find out at the completion of the project. The external perception on their ministry, outlined by the last question of the survey, was also analyzed by the researcher who lived in the area for the last twelve years.

For the survey phase, the researcher addressed the email to 110 leaders who are currently serving in the Community of Constanta (not all of them full time in ministry and not all of them had served for more than ten years).

The ages of the invited participants in the survey were from 20 to 84 years of age. The level of education was somewhere between Doctor of Philosophy to Gymnasium graduates—the mandatory 8 years of formal education in Romania. The majority of the participants held a BA degree or similar (required to be ordained as a pastor) and were in an active season of their life, around half-way down the road to a good finish. The number of years as a Christian is between fifteen and seventy. Some of the participants asked to respond were retired pastors with a rich experience of life.

**Data Collection**

The online survey was completed by forty-six leaders within in a time period of twenty days. Surveys were completed in the participants' native language, Romanian. The option to answer the survey was available after the twenty days, but, because the researcher stopped sending reminders to complete the survey, no more answers were

received after that time. The online platform was set to stop receiving answers when the researcher began analyzing the results and preparing the interview phase of the project.

After the survey was analyzed, the personal observations of the researcher about the selected leaders helped shaping the final list for the interviews. Fifteen leaders,(both men and women),were scheduled for an interview. They received a copy of the questions prior to the meeting as well as a consent form describing the project.

### **Data Analysis**

The online platform used for the survey did some of the analysis and offered generalized data about the demographics and the results of the survey. All the information was downloaded to a Google sheet/Excel document which was protected by a password known only to the researcher. The survey had to be translated into English from Romanian, and the researcher did the translation himself. There were some decisions to be made about who will be selected for the interview, in a situation with similar number of votes expressed for two or more leaders. The personal observation of the researcher helped to make the decision, considering the characteristics and practices outlined in the survey phase and how they exist in the lives of potential interviewees.

### **Generalizability**

The project's purpose statement has a high chance of generalizability if someone from the same context would repeat the research. I think the greatest part of the work is like a recipe that can be followed. I am not that sure about the caliber of people that I interviewed in their setting. The repetition of the research would help other regions and other leaders to build a strong foundation for their spiritual life and finish well, thus the Kingdom of God will be in advantage.

## **Project Overview**

This chapter offers a brief introduction on the subject of helping spiritual leaders build strong and finish well. The second chapter offers a literature review for the project, describing the biblical/theological perspective on the subject and sharing from the knowledge of leaders who researched the subject before. The third chapter will address the issue of methodology for the project, presenting a recipe that could be followed by other researchers to obtain similar results in other areas of the country/world. The fourth chapter will focus on evaluating the collected data and affirming the findings of the research. The fifth and final chapter is a presentation of the personal learning points obtained after the research which shaped the researcher's life and ministry to a new level of understanding.

## CHAPTER 2

### LITERATURE REVIEW FOR THE PROJECT

#### **Overview of the Chapter**

This chapter presents biblical and theological foundations for the subject of the research. Theologians and other authors have been invited to a dialogue about effective leadership as a basis for the following chapters of the dissertation with the hope that sound theory becomes sound practice. The theological themes connected to this study were the *holiness* of God translated in a holy character of the servant of God, and God's *love* as the supreme reason for calling, preparing, and keeping a servant in long-term effective ministry no matter the challenges that the leader will have to overcome.

#### **Biblical Foundations**

The Bible encourages us to analyze the lives of our leaders, those who spoke the word of God to us, and consider the *outcome* of their way of life (Hebrews 13:7, NRS). Only after that analysis could someone *imitate their faith*. The same thing will be true for other people who are younger than us and will have to decide if they will imitate *our* faith, judging on the outcome of *our* life.

#### **The Ministry of Jesus**

When one tries to illustrate spiritual *effectiveness*, the ministry of Jesus stands out as a model. In about three years of public ministry, he invested in twelve men which He later used to share the Gospel to the whole World. That Gospel is still proclaimed today to more people than ever in human history.

At a closer look of Jesus' life, it stands out that He only worked for about three years, but He (was) prepared for thirty years before entering into public ministry. The

Bible offers minimum information about his childhood, adolescence, and about the rest of the years to thirty. Leadership means more *being* than *doing*, or “ministry flows out of being” (J. R. Clinton, *The making of a leader* 46). The leadership principle is that spiritual leaders spend more time in their life being prepared to do the ministry than actually doing it.

After being baptized by John in the River of Jordan, Jesus was taken by the Spirit in the wilderness to be tempted and came back victorious. His victory over temptation is proof that the Christian filled with the Holy Spirit can resist Satan and his schemes. After his victorious test, Jesus chose twelve men as His disciples. His selection could be easily critiqued from a contemporary leadership point of view. Robert’s son, Richard Clinton, and Leavenworth imagine a parable response that Jesus could have received from a professional human resources department about his selection:

It is the staff opinion that most of your nominees are lacking in background, education and vocational aptitude for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability. Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale. We feel that it is our duty to tell you that Matthew has been blacklisted by the greater Jerusalem Better Business Bureau. James (the son of Alphaeus) and Thaddeus definitely have radical leanings, and they both registered a high score on the maniac-depressive

scale. One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, meets people well, has a keen business mind and has contacts in high places. He is highly motivated, ambitious and responsible. We recommend Judas Iscariot as your controller and right-hand man... (Clinton and Leavenworth, *Starting Well* xviii-xix)

Many of the disciples were young men nobody would have chosen as disciples to teach the Word of God. They didn't seem to have a good start in life, but they finished well (except for Judas). The Christian legacy benefits billions of people today because the teachings of Jesus were transmitted forward with great sacrifice and skill. Looking at the point from where Jesus took them, we cannot `blame` the disciples for the success. It surely has something to do with Jesus and his leadership strategy.

### **The Prominent Leaders of the Bible**

Dr. J. Robert Clinton, while serving as Professor of Leadership at Fuller Seminary, did a comparative study of leadership in the Scriptures and published the results in an article entitled "The Mantle of a Mentor". He analyzed about forty-nine leaders (from 1,000 leaders mentioned by name, he came down to 100 defined as *prominent* leaders, but we have details to evaluate their effectiveness and finish of only forty-nine) and developed categories for their finish. He defined finishing well as "walking with God until the end of their lives, after contributing to God's purposes at a high level and fulfilling what God had for them to do" (Clinton and Leavenworth, *Finishing well* 3). There are four types of finishes: 1) **Cut off Early** (Abimelech, Absalom, Ahab, Josiah, John the Baptist, and James the Apostle); 2. **Finished poorly** (Gideon, Samson, Eli, Saul, and Solomon); 3. **Finished so-so** (David, Jehoshaphat, and



Hezekiah); 4. **Finished well** (Abraham, Job, Joseph, Joshua, Caleb, Samuel, Elijah, Jeremiah, Daniel, Jesus, John, Peter, and Paul). Except for Jesus, there still could be things to say about the lives of the people that were considered ‘well-finishers’ if someone were looking for perfection.

Christianity has a treasure of leadership principles both from the Old Testament stories and from the New Testament. For example, an author managed to extract no less than 114 leadership principles from Paul’s epistle of 2 Corinthians (Damazio, *The Making of a Leader* 274-78). The Christian has to learn from the lives of his predecessors what to repeat and what to avoid as a leader in order to become an *appropriate* spiritual leader for the Church of the Living God.

The risk of avoiding the Scriptures when selecting leaders is going to result in a greater risk: having inappropriate leaders in spiritual responsibility positions. As a consequence, the church is not taken seriously by non-Christians and could become an object of ridicule. That is what can happen when the members and the leaders of the Church do not take their responsibility seriously and are “engaged in undignified behavior” (Marshall and Towner 190), that will affect the image of the Church.

### **The Standard of Apostle Paul**

The Bible offers details about the specific requirements that a spiritual leader has to meet in order to be elected in a position of spiritual responsibility. The Pastoral Epistles, written by Apostle Paul, mention the criteria for overseers, elders, and deacons, but the qualifications are also to be found in the lives of all mature Christians.

After traveling and planting churches in various regions, Paul was very concerned about guarding the Church against moral failure so that the witness of the Church shall

not be prejudiced (Barrett 129). In the first letter to Timothy and in the letter to Titus, Paul argues for a holy character of the people who are in leadership. At the same time, he encouraged qualified men to pursue ordination because such a desire is honorable.

The ambition to seek a position of leadership is not always honorable. There are other people who (as the Latin word meaning “canvassing for promotion”) seek office because of their desire to be seen and appreciated by other people, to be famous, to “stand well among one’s contemporaries, to exercise control over others” (Sanders 11). Ambitious men seek leadership because they enjoy the power that comes along with money or authority (Sanders 11). The Lord clearly rebuked this kind of carnal ambitions.

Paul wrote the list of qualifications for a spiritual leader to the Church of Ephesus. The major problem of that church was its leadership: false teaching, reprehensible behavior, sexual promiscuity, teaching for a financial gain, addiction to alcohol, and terrible marriages. It is no wonder that they were bringing reproach to themselves and to Christianity in general (Mounce 184). Although the list is an official one, it is not exhaustive and “it is to be understood as an ad hoc list” (Mounce 184). Just as the list for prayer (1 Tim. 2:1-2) was not exhaustive, so this list with virtues covers just a (significant) part of the possible requirements for an overseer, exemplifying types of virtues and focusing on those which mattered most for the Church in Ephesus (Ngewa 61).

The list that Paul wrote to Titus is a little different, because the church in Crete was different from the one in Ephesus. In Crete, Titus had to lead a young church with no administrative structure and without the problem of removing bad elders from office. He has to appoint good leaders from the beginning, and he needs the list Paul sends. The list

contains virtues, vices, and some explanation for their importance (for example, why should an elder be above reproach). The prohibition of alcohol and financial greediness are mentioned on all the three lists of qualifications, showing the great interest that Paul had for eradicating these problems from Ephesus and Crete (Mounce 392-93).

The first requirement can also be used as a summarization of the others that follow. The spiritual leader has to be above reproach (1 Tim. 3:2a). Being above reproach, he is not “open to attack” and lives a life “not open to censure” (Barclay 84; Ngewa 61). For the people in the church, but also for the ones outside, there is no “obvious defect of character or conduct, in his past or present life” which could be exploited for discrediting his ministry (Kelly 75; Ngewa 61).

The second requirement is connected to the spiritual leader’s marriage: the spiritual leader must be faithful to his wife. It surely is an important thing for Paul since this item is mentioned first on the list after the encompassing ‘above reproach’. The same requirement is also true for deacons (Tit.3:12) and for the elders in Crete (Tit. 1:6). Paul was not married, Timothy and Titus were not married; there, the requirement should be understood as a norm of faithfulness for the married overseers (most of them were probably married) and the same norm of displaying *purity of character* for the unmarried (Ngewa 62). The qualities of family life are to prevent accusations of misdemeanor. This generation illustrates how “the slightest suspicion of sexual irregularity is seized upon as a ground for accusation against Christian leaders” (Marshall and Towner 155). In the complicated days that we live, this requirement is more than appropriate.

The Churches were endangered by many sins, but the unfaithfulness in marriage or the promiscuous life of the unmarried was one of the most important issues. This

qualification forbids promiscuity and polygamy for a spiritual leader (Walvoord and Zuck 727). Keener argues that, “polygamy was not practiced in the Roman world outside Palestine, though illegal bigamy and certainly adultery were” and that the requirement refers to one's current marital status and behavior, not forbidding the office for validly divorced people who remarried (Keener 615).

The third requirement is to be temperate (*gr. nēphalion*); the word is also used for deacons' wives later in this text (Tit. 3:11) and then in Titus 2:2 regarding older men (Walvoord and Zuck 728). The quality is to be understood as “clear-headed, self-possessed, sound in judgment and not an extremist” (Ward 55; Ngewa 63). An extremist leader will eventually influence the local church to extremism.

The fourth quality is that of self-control (*gr. sōphrona*) also used in 1:8 and 2:5 to describe a man with a “sound mind, discreet, prudent, ... chaste or having complete control over sensual desires” (Barclay 89; Ngewa 63). Aristotle expressed this virtue as a desire “of the right things in the right way and at the right time” (Ward 55; Ngewa 63). Self-control is seen as more important than natural abilities, talents, or gifts as it empowers the leader to transform the vision in a reality rather than leaving it to be just a dream. Self-control is “the power to do what you want to do” (Kubassek 149), and a healthy leader should possess this quality.

The following requirement is the quality of being respectable (*gr. kosmion*), which takes place when the outward behavior is in harmony with the inner being. The respectable leader is someone “whose life is beautiful and in whose character all things are harmoniously integrated” (Barclay 91; Ngewa 63). This virtue is closely associated

with self-control. In 1 Timothy 2:9 it is translated as ‘modestly’ in relation to women’s appropriate clothing or ‘decent’ (Walvoord and Zuck 728).

The sixth quality mentioned by Paul is that of hospitality. The overseer (but also all mature Christians) has to be hospitable, keeping an open house “as the outward manifestation of an open heart, where the person’s attitude is far more important than the material circumstances” (Ngewa 63). There was a need for hospitality in the churches of the New Testament: itinerant preachers, poor members of the church, and slaves who had no homes (Barclay 91-92; Ngewa 64). Although it was a universal virtue, the Christians had a greater motivation to accommodate travelers as guests because inns in those times also functioned as brothels. Usually, the Jews in the Diaspora would accommodate a traveler that they did not know only if he bore letters of recommendation to certify their trustworthiness (Keener 615).

The next quality brings forth competence more than character. The leader should be able to teach. He has to know the truth of the Scriptures and must develop the skill to pass that truth to others in a relevant way. This characteristic is the one that particularly distinguishes them from the deacons, who are not necessarily called to teach (Ngewa 64). The biblical knowledge is also useful to correct errors and heresies, as stated in Titus 1:9. To be able to correct error, the overseer must be “qualified by education and moral power to impart sound Christian teaching in opposition to many false teachers” (Ramsay 71; Ngewa 64). Not all the leaders are called to teach in public to numerous attendants. The gifting should also be used in a private setting (Walvoord and Zuck 728).

The following four requirements are formulated in a negative expression. The first out of these four is that the leader should not be **given to drunkenness** (also in Tit.

1:7). The spiritual problems of Ephesus and Crete included drunkenness which was considered a problem (a vice and a disgrace) also in the Ephesian society (Barclay 89; Ngewa 65). The second negative expression forbids violence (literally ‘not a giver of blows’ (Kelly 77; Ngewa 65). Paul is probably warning against appointing the sort of impatient person who might be tempted to treat “irresponsible or recalcitrant members of his flock” roughly (Kelly 77; Mounce 176; Ngewa 66). The leader should be gentle (gr. *epieikē*), patient with others, and maintains self-control over his desires and his anger. The last two negative expressions are against quarreling (the leader should not be inclined to fight against other people) and love of money. The quality of not being quarrelsome (or the quality of being gentle) means that the person “goes further, and is not only passively non-contentious, but actively considerate and forbearing, waiving even just redress” (Mounce 176-77; Ngewa 67). The subject of not loving money is of maximum importance for a leader in a time when for some pastors “the quickest way to get rich is to plant a church” especially in Africa (Ngewa 67). Paul addressed it again in the list for the deacons (1 Tim. 3:8), for elders (Tit. 1:7), and for the whole community (1 Tim. 6:6-10). The huge temptation to use the position of responsibility in order to make money is a danger for the current leaders and for the church in the future, because it could allow unworthy leaders to step up in leadership not because of a Christian character but because of a bribe that they offered. Unfortunately, there are countries and denominations in which rumors of this are often heard.

The next requirement also resembles the standard of good social conduct in the Greco-Roman world. The person who is found faithful in the small unit of the family (manages his household well) is to be promoted as a leader of a larger community,

having proved at a smaller scale that he has the necessary social skills (Saarinen 64). The attitude of the leader is also shaped while leading a family. There is no other way to lead a household (gr. *oikos*) well than to lead with love for the sake of the family. Having succeeded in this role of leadership involves the proper development of a loving heart that will be followed “not for the fear of punishment, but because they recognize it as promoting their own good” (Ngewa 69). Keener also points out that the politicians in that time were also evaluated by how well their children obey; “it had long been accepted that the family was a microcosm of society and that a leader first needed to demonstrate his leadership skills in the home” (Keener 615). A good leader at home could also be a good leader in the Church.

The Church, the leaders, and the Christian families in Ephesus and Crete had many things to correct. The list of requirements for leaders (especially the last ones on the list) doesn’t lead us to assume that the usual candidate for office was of a particularly high spiritual quality since “no exceptional virtues are demanded”. The list “reflects the earliest state of the Christian Church, when the majority of converts probably came from a background of low moral ideals” (Guthrie 80) which needed a radical change.

The following requirement is about the age of the aspirant to office as the aspirant should not be a novice (*neophyton*). His fast promotion in a leadership position could fill his heart with pride and arrogance, making him a candidate for God’s severe punishment as he punished the devil who wanted a role that was not his (Barrett 59; Walvoord and Zuck 728). This requirement is specifically Christian as there are no exact parallels to be found in Hellenistic ethics (Saarinen 65). Since the aspirant to office should not be a novice (*neophutos*), Guthrie supposes that the epistle 1 Timothy and the other pastorals

have a later date since in a young or recently planted church all the members will be recent converts. “This feature is omitted intentionally when Paul addresses the church in Crete whose more recent establishment surely would have made it inappropriate” (Guthrie 82). A new church could benefit of a less radical requirement about age.

The candidates for leadership in the church are often measured by the standards of the corporate setting where “education, innovation, and a youthful, energetic image (not to mention attractive, fashionable outward appearance) govern the ‘professional’ profile” (Towner 269). For a healthy church, a professional profile includes character.

The last requirement on this list concerns the reputation that a solid character would have outside the Church. The overseer/bishop should have a good testimony from the non-Christians. There is nothing more damaging to the Church than a scandal when a spiritual leader of the Church commits a sin and the devil brings shame and public accusation to denigrate him (Walvoord and Zuck 728). The inner morality (or the morality in itself) must also be accompanied by the morality of the “signal it gives to other people” (Saarinen 65). The reputation should match the character of a leader.

The standard Paul used for selecting spiritual leaders included the wisdom of Hellenistic virtues lists but also added qualities and requirements that were specifically needed for church leadership. The importance is placed not on competence but on character. A solid character and a powerful inner spiritual being will bring fruit in his first sphere of social responsibility: the family. The good management of his personal household is a serious recommendation for pursuing the office of church leadership which also implies responsibility in the sphere of the world (society in general). A



spiritual leader “must be a successful leader in all three spheres and must enjoy ‘the respect of others in the day-to-day business of life’, as Barclay affirmed (Barclay 83).

Timothy was not left in Ephesus to appoint leaders like Titus was in Crete. From the text in Acts 20, we know that the church in Ephesus already had elders, but it seems that their character was far from the one who suited the office. In Fee’s opinion, the features of the requirement list are: 1) It gives qualifications and not duties, 2) Most of the items reflect outward, observable behavior, and 3) none of the items are distinctively Christian (love, faith, purity, endurance, etc.); rather, they reflect the highest ideals of Hellenistic moral philosophy (Fee 78). The four cardinal virtues (*sofia/wisdom*, *andreia/courage*, *dikaiosune/justice*, and *sofrosune/self-control*) or Plato’s list, with *fronesis/temperance* instead of *sofrosune*, are just two examples (Marshall and Towner 182). However, the cardinal virtues are never listed as a group in the New Testament (Marshall and Towner 183) and it is not the object of this study if Paul ‘carried-on’ items on his list. It is hard to demonstrate that Paul took the list from a certain Onosander (*De imperitoris officio*) or that Diogenes Laertius copied Paul; rather, the similarities are merely coincidental, as the qualities are those that all people, Christians and non-Christians, would hold as laudable (Mounce 166-67).

Although the instructions from Titus 1 and 1 Timothy 3 are given for selecting elders in the Church, the qualities enumerated by this behavioral code are to characterize the life of *any* true Christian, the elder being just a model to an authentic Christian life (Marshall and Towner 154). There are some differences between the list for elders and the list for deacons, and there are also differences between the list in 1 Timothy and the one in Titus. This study is limited to the qualities from 1 Timothy 3 although the rest of the

characteristics and practices were mentioned in the following part of this chapter (Characteristics, Practices and Challenges for effective leaders).

### **Theological Foundations**

#### **Holiness of God and His expectation of the same Standard from Us**

The Bible clearly states that the standard for Christian living is holiness. The Christian is to be holy because God, our Father and Creator, is holy. Peter, the Apostle, mentions this commandment in 1 Peter 1:15-16, quoting from the Old Testament (Lev. 11:44-45; 19:2; 20:26).

The Lord Jesus also reminds the disciples in the Sermon on the Mount about the standard of perfection that we are called to, because God is perfect (Matt. 5:48). Apostle Paul addresses the Christians in Corinth, Philippi, and Colossae using the terminology of perfection (1 Cor. 2:6; Phil. 3:15; Col. 4:12). James and the author of Hebrews also point to perfection, which they believe is possible here on earth, as a standard for a Christian to pursue (Heb. 12:23; James 1:4). This is the way John Wesley also interpreted the teaching about perfection, believing that Scriptures like Luke 1:69-75, Tit. 2:11-14, and John 1:4-17 clearly indicate that sanctification is possible and should be pursued while on earth (Dieter et al. 15; Olson and English 110).

The leader of a church or ministry is an example for the community. He should model the life of Jesus in front of the people so they will have an example to follow in order to become like Jesus. The standard for the leader is no other than perfection.

In Wesley's theology, sanctification begins with the regeneration of the heart through the Holy Spirit, and it continues to pursue complete freedom over sin also called

perfect love. The complete sanctification is a continuous process of God's grace and a proper answer from the human being who makes the journey *from* guilt and desperations caused by sin *to* knowing God and being born again (Dieter et al. 19).

In the teaching of the Pentecostal Church, no man will be a saint on Earth. The Christian experiments instantaneous sanctification when he is born-again and continues with progressive sanctification for all his life, meeting total sanctification at the end of the journey in Heaven (Dieter et al. 119-31). This approach is also to be found in Grudem's theology with the emphasis on progressive sanctification (Grudem 746-58) as a clear expectation of all the New Testament writers and leaders as well as all Christians (Grudem 749).

A spiritual leader should describe the holiness of God through his life and proclaim God's holiness, modeling it to every human being. It is explicit in the New Testament that the term of 'holiness' means "pure, loving nature of God, separate from evil, aggressively seeking to universalize itself; [...] and that holiness is to characterize human beings who have entered into personal relationship with God" (Douglas et al. 445). God's holiness has to be reflected in the life of the people of God in leadership.

### **God as Shepherd of His People**

The biblical metaphors used to describe a spiritual leader also include the metaphor of the shepherd. "The condition and growth of a flock depends greatly on the care, attentiveness and skill of a shepherd" (Laniak 53). The spiritual leader is a shepherd after God's heart, and his duties include (from the primary verbs for shepherding, hebr. *rā'āh* and Gk. *poimanō*) feeding, leading (to pasture), and general tending (oversight).

The Old Testament presents theological insight on the theme of spiritual shepherds, in the writings of Moses, David, Isaiah, Jeremiah, Ezekiel, and Zechariah which Laniak interprets as biblical human images to describe the qualities of God as Shepherd and Leader of the Universe. Moses represents the leadership of YHWH in the wilderness (Laniak 79-86). King David is the idealization of kingship for God's people (105-08) and an image for the Messiah. Ezekiel underlines the qualities of a true shepherd by criticizing the sinful leaders in the nation of Israel (145-61) and blaming them for the "imminent apocalypse" (148) and for the fatal leadership mistakes, especially for the "arrogant assumption that power is primarily privilege rather than responsibility" (149). The power of a shepherd is more than a simple privilege, because of the responsibility that comes with it.

### **Jesus as the Good Shepherd and the Disciples as Shepherds**

Laniak also analyzes the characteristics of Jesus as Shepherd in the four Gospels, pointing to him as king, compassionate healer, judge, a seeking and saving shepherd, and, finally, a self-sacrificing shepherd and Passover Lamb (171-221).

In the last passage in the Gospel of John while talking to Peter, Jesus describes discipleship in terms of shepherd functions; following Him ultimately entails for Peter to 'shepherd' His sheep. "While Jesus had placed an enormous emphasis on the disciples' relationship with him, this final scene demonstrates the intended outcome of that intimacy" (Laniak 222). The spiritual leader, therefore, is a follower of Christ who 'shepherds' God's sheep with care, attentiveness, and skill based on the relational knowledge of the Great Shepherd, God. The standard of our Shepherd, Jesus, is an inspiration for the leader of this generation.

## **The Church as a Holy Priesthood**

Theologically, in the early Church (33 A.D.), “minister” referred to all members of the Body of Christ who had a part in serving. The theological meaning of the word did not apply to the small elite but to active Christians in general. Today, the word “minister” refers to one man doing the work of the Lord and the attention from the community of ministers (where “minister” was a verb) shifted to a noun, the name of a person or a position for one high-status individual (Damazio, *The Making of a Leader* 17).

Damazio addresses the problem that Christianity has in defining spiritual leadership. In his opinion, the Church needs sound theological concepts of leadership, both biblical and specific, not merely borrowed and adapted from non-Christian contexts:

Many Church leaders who have been taught business practices by our seminaries and universities have too often viewed the Body of Christ as a worldly business. Leaders who view the Church as a corporation, instead of a New Covenant community, also tend to see the Church’s programs as marketing tools. They tend to see services as business meetings, instead of anticipations of God’s voice. They see Church government as a democracy or a dictatorship, rather than a servanthood. These leaders view themselves as presidents and CEOs, instead of God-ordained servants. They see Church members as individual stockholders, instead of Christians with vital ministries. These business-based attitudes have robbed the Church of her spiritual life and vitality [...]. They have emphasized scholarship over sainthood, professionalism over Holy Spirit unction, and the external over the internal. Such professionalism tends to replace God’s ways with

man's ways, presenting the constant danger of hypocrisy and spiritual destitution.

(Damazio, *The Making of a Leader* 2)

The theology that a person has about what the Church is and what the leaders are supposed to do impacts the attitude of that man in every aspect of the ministry.

### **The Theology of Service in Leadership**

One of the main characteristics of spiritual effective leaders is that they consider themselves servants of the Lord. Servant leadership is a concept that can be found in the Old Testament time, where “servanthood went before leadership, and was a vital part of leadership” (Damazio, *The Making of a Leader* 17). Some of the examples in the Old Testament were servants to the leaders over them whose positions they were later to fill (like Joshua or David). Other examples of servant leadership in the Old Testament are Abraham, Moses, Caleb, Samuel, Elijah, and Isaiah—all mentioned in the Bible as God's servants (Damazio, *The Making of a Leader* 18).

### **Characteristics, Practices, and Challenges in ministry**

The following part of the chapter addresses the research themes of characteristics, practices, and challenges of an effective leader. We will first mention the characteristics (inner qualities, values, and traits of character). The character determines good practices (defined as actions, activities, and outward expressions of ministry that flow from a Christian character). The character also determines the victory (or failure) of the spiritual leader when confronted with challenges. A solid character will offer valuable resources for spiritual victory in any setting and in any time, and the personal victory of the leader will help to grow a healthy victorious congregation. “Growing a healthy church depends on the personal character of the leader. [...] You can't lead people further than you are in

your own spiritual health” (Warren 126). If a leader wants to lead other people, he has to take care of his own spiritual health first.

The criteria used by the Church to select workers were character, spirituality, and wisdom. The ability to do a certain thing is never enough to occupy a ministry position. The empowerment of the Holy Spirit is always needed to accomplish something spiritual no matter how many natural talents someone may possess (McMahan 76). The description of the people who helped Moses with the Holy Tent of Meeting places the same emphasis on character along with abilities. Good discernment (wisdom), a voluntarily helping spirit, an adequate motivation, character maturity, and spirituality were required (McMahan 77). The emphasis is on character, not on their abilities.

### **Best Characteristics for effective Leadership**

There are many biblical characteristics to consider when searching for a leader and the competence or the giftedness is not as important as the character (Seidel 122-23). The leaders are required to have a holy character which unfolds into many qualities, but there is only one competence mentioned in the list: the capacity to teach others (to proclaim the Word of God in order to feed and protect the Church).

Spiritual leadership is the incarnation of *who* the leader is and not what he knows (Rusu 78). In the year of 1980, the Leadership Network conducted a study to find out what are the most important characteristics of effective pastors. The results were not the underlying the abilities of the pastors but character traits: personal spiritual disciplines, developing of ‘holy habits,’ loving God with passion, loyalty and integrity, and obeying the Scriptures (Heuser and Shawchuck 115; Rusu 82).

**Lists of Characteristics by Authors.** Hocking’s list with characteristics for effective leaders mentions 7 items: 1) The call of God, 2) Personal desire, 3) Spiritual maturity, 4) Experience, 5) Confirmation by others, 6) Results, and 7) Knowledge—always increasing (Hocking 191).

Warren’s list mentions six items of a healthy leader: 1) Authenticity, 2) Humility, 3) Integrity, 4) Continuous learning, 5) Balance, and 6) Refueling (Warren 127-29).

The characteristics of an effective spiritual leader flow from a Christ-like character nurtured over the years in all the areas of life. Damazio suggests eight areas for character development: 1. Spiritual life, 2. Personal life, 3. Home life, 4. Social life, 5. Educational life, 6. Ministerial life, 7. Marital life, 8. Financial life (*The Making of a Leader* 121-28).

**Integrity.** The first characteristic in our list is integrity, “the most important attribute of a religious leader” (Chen 176). Integrity is the “basic unit for character” (Seidel 97) and was described by the convergence of three areas of life: values, words, and actions. The more these three circles have in common, the more integrity a person can claim to possess. When the values and actions don’t match the words, we have the syndrome of Ananias and Sapphira (Acts 5). When the values match the words but are different from the actions, there is a lack of courage (the example of Peter denying that he knows Jesus). When the words and actions match but the values are completely different, we face the challenge of the unwanted political syndrome. When the values, words, and actions are completely different, there is a complete lack of integrity, and the person is surely closer to schizophrenia than to a healthy approach to life (Seidel 98-103).



In trying to define *integrity*, the *Oxford English Dictionary* says that it comes from the Latin word *integritas*, meaning “entireness,” “completeness,” or “wholeness,” and the root word, *integer*, has the meaning of something *untouched*, *intact*, or *entire*. A person with integrity is whole, with a ‘put-together’ and harmoniously life. “People with integrity have nothing to hide and nothing to fear. Their lives are open books” (Wiersbe 21). It is from Jesus that we know that integrity involves the whole of the inner person: the heart, the mind, and the will. The person of integrity has “a single heart, a single mind and a single will, seeking to serve a single Master” (Wiersbe 21). Peter T. Forsythe said that, “The first duty of every soul is to find not its freedom, but its Master.” (qtd. in Wiersbe 21). Once somebody finds the Master, Jesus Christ, then he will find true freedom. Whoever has more than one master becomes a ‘fractional’ person, and that kind of a person lacks integrity (Wiersbe 22).

Amongst the biblical terms for integrity, there is also the rare term *afthoria* (only used once in the New Testament—Tit. 2:7), with the meaning of soundness and incorruption or innocence (Towner 732). Another definition of integrity from a Romanian book is “what you do when nobody sees you” (Mureşan 460). This definition is also a title for a book written by Bill Hybels, the founder of Willow Creek Association. Unfortunately, Hybels had to face serious accusations from his past about things that he believed nobody saw him doing.

The integrity of a leader is tested in the dark, and some of the tests are: 1) Integrity in preaching, 2) Integrity in popularity and victories, 3) Integrity in defeats and failures, 4) Integrity in finances, and 5) Integrity in relationships (Mureşan 461-64). The

well passing of these tests proves that the calling the leader claims to have had from the Lord was authentic:

[The] calling points to the integrity, spiritual depth, and maturity of those called to the work of ordained ministry, carrying a sense of divine intervention, seen in some cases as a direct voice speaking to the one called, and in others as a mediated call that comes through community. (Scharen 118)

However, integrity has enemies. The greatest are *hypocrisy* (lying to others) and *duplicity* (lying to oneself) which left alone result in *apostasy* (making God a liar) (Wiersbe 25). There is also an influence of culture over the definition of integrity, which in some cases makes a difference between morality and sin, like “between bribe and gift in the Asian cultures” (Stückelberger 176), which could be true about other cultures.

**Loving Courage.** The life of Richard Wurmbrand, one of the most well-known Romanians, is a great example of the tests that a spiritual leader will have to pass in his life. Wurmbrand had to defend the truth against the communist ideology at a “Congress of Cults,” where four thousand Romanian religious leaders applauded Communism and agreed to collaborate with the Communists against the best interest of the Church. Wurmbrand’s wife, Sabina, told him to go and “wash this shame from the face of Christ!” He asked to speak and, when approved, he begun glorifying God and awakening the thousands to applaud in standing ovation. Soon after this incident, Wurmbrand got arrested and had to pay the price for telling the truth (Wurmbrand 22-23).

Another great value from this spiritual leader’s life is the love that he had for his enemies. He forgave the people that tortured him and found a great motivation in denouncing Communism not because of revenge, but because of love (Wurmbrand 4).

The love of Christ is the most important characteristic of a spiritual leader, and the power of this love is “greater than the nuclear bomb”, as Wurmbrand said (5).

Thomas Merton was also one of the saints of the last century. He makes an original and important call to a holy life of contemplation while allowing God to teach us how to love each other. He argues that a man can succeed to know God only if he “enters into the deepest centre of himself and passes through that centre into God”, giving himself to other people in the purity of a selfless love (Merton 50).

The loving courage of the leader will make him concerned more with the service he can offer God and people than with “the benefits and pleasures he can extract from life. He aims to put more into life than he takes out of it” (Sanders 13). All the problems of life could be defined as problems with love (insufficient love for God and for others). If somebody loves God with all his heart, the outward signs will show what is in his heart. Jesus taught that the heart is the center of a person (Matt. 15:19). A radical transformation of the heart will result in abstinence from sinful desires and a successful life changed from the inside out. God, in loving relationship with us, is totally committed to our transformation (Clinton and Leavenworth, *Starting Well* xxi).

**Humility.** Merton affirmed that, “in great saints you find that perfect humility and perfect integrity coincide. The two turn out to be practically the same thing. The saint is unlike everybody else precisely because he is humble” (Merton 75). Jesus perfectly illustrated humility in his life, as stated by Apostle Paul in Philippians 2.

Effective leaders recognize a pivot for their lives and that center is the continual development of the Christian person within (Dale 189-90). The word ‘person’ is very important because it helps us remember that the leader is not a super-human but a simple

person (a married person, parent person, church member person, employed person, and community person—a circle with a Christian person in the middle and the rest as surrounding circles).

In the words of A. W. Tozer, the true and safe leader is not motivated by his selfish ambition to lead but eventually becomes a leader as a result of a complete surrender to the Holy Spirit in perfect humility. He states the following:

A true and safe leader is likely to be one who has no desire to lead, but is forced into a position of leadership by the inward pressure of the Holy Spirit and the press of the external situation. Such were Moses and David and the Old Testament prophets. I think there was hardly a great leader from Paul to the present day but was drafted by the Holy Spirit for the task, and commissioned by the Lord of the Church to fill a position he had little heart for. I believe it might be accepted as a fairly reliable rule of thumb that **the man who is ambitious to lead is disqualified as a leader.** The true leader will have no desire to lord it over God's heritage, but will be humble, gentle, self-sacrificing and altogether as ready to follow as to lead, when the Spirit makes it clear that a wiser and more gifted man than himself has appeared (qtd. in Sanders 22).

The Lord exemplified the quality of humility in many ways but also by washing the feet of the disciples (John 13) and by affirming that He came not to be served but to serve and to give his life a ransom for many (Matt. 20:28, NRS). It is “not the number of one's servants, but the number of whom one serves... the heavenly criterion of greatness and the real preparation for leadership” (Sanders 13). Leaders, whether clerical or lay, need to be people of vision and of courage, but also of humility as “inevitably mistakes

will be made in the search for ways forward” (Davies and Dodds 173). A trusting community is able to forgive and use these occasions as ones from which they can learn. A good leader will model this (Davies and Dodds 174).

**Indwelling of the Spirit.** For spiritual leadership, every leader needs the guidance of the Holy Spirit. While the Holy Spirit “keeps the motivation forces, the inner-law forces and the self in a healthy balance” (Kilinski and Wofford 21-32), the shaping of that person by the Holy Spirit will become obvious in the outside.

The definitions of leadership quoted by Sanders underline the element of influence to help the followers do what they would not do otherwise. However, a spiritual leader has another type of influence, not merely that of his personality and his competence. The personality of the spiritual leader is “irradiated and interpenetrated and empowered” by the Holy Spirit, as a result of the full surrender to God (Sanders 20).

**Influence.** Another characteristic of an effective leader is that his character influences the people around him. It is God’s choice to reveal those traits of character which we nurture in private, at a specific time, in a specific way, to change the lives of people around. The ordained ministers are not the only ones who influence others, but this is a characteristic of all the leaders in God’s Kingdom, all authentic Christians who understand who they are and what are they called to do in life:

Leaders are individuals who have the calling, character, and competency to influence others to accomplish God’s purposes. The essence of leadership in the kingdom of God is influence, not (primarily) position or personal charisma. You don’t have to be a full-time worker in Christian ministry to be a leader. God is calling out people who are willing to serve Him in faithfulness and obedience

wherever they make their living or have an opportunity to impact others. (Clinton and Leavenworth, *Starting well*, back cover).

Leaders are needed in every domain of life—in the public realm and at home—but Christian leaders are different from worldly leaders as the Christian leader has the Bible as his norm of life. Out of the many leaders of the Early Church, John Stott identifies Apostle Paul as the most influential leader (Stott 10). Some of the qualities of Paul as a leader (as seen especially from his writings to the Corinthian Church) which the leaders today also need, are: wisdom, clarity, humbleness, love, and meekness (Stott 11).

There is no influence if there is no credibility. There are three sources of credibility: 1) The leader's character—1 Timothy 4:8 and Romans 6, 2) Competence, and 3) Clarity of direction (Malphurs 21).

The influence of a leader is also connected to his ability as an innovator which creates new methods to share the same old truth. Stoppe affirmed that understanding Jesus better is going to make us to be different (in a good way).

Leaders have at least one thing in common: they see imaginative new ways to solve old problems. They understand the advice of Jesus that you cannot put new wine into old wine sacs (Matt. 9:17). They dare to be different. They dare to believe the unbelievable. They dare to perform the impossible (Stoppe 212).

Following Stoppe's guidance, we can affirm that the influence of a spiritual leader has to be birthed in his understanding of who Jesus is and how he changes people today.

**Formed to lead; not necessarily born to lead.** The idea of people being born as leaders was very popular in history and made people think that leadership is a native characteristic that can be passed on from one generation to another through natural

inheritance (like in the case of a king passing leadership to the prince). The famous Aristotle was credited with the affirmation that: “From the hour of birth, some are marked out for subjection and others to rule” (Plueddemann 188). However, modern studies have shown that people are *not born* leaders and non-leaders, but they are *formed* to become leaders. Natural qualities matter, but they are not all that matters in making a leader, especially in the situation of spiritual leadership. Good leaders are not born, but they are made.

There are at least three Christian books with approximately the same title that address the Making of a (Christian) Leader. Ted Engstrom, Robert Clinton, and Frank Damazio are the authors of the books. These books underline the same truth: leaders are not born leaders, but rather leaders are made, developed, raised, and released into ministry.

Engstrom argues that the “qualities of leadership cannot be solely explained on the ground of natural ability when we review the lives of such men as Martin Luther, John Hus, Bernard of Clairvaux, and John Wesley” (Engstrom 59). Leadership development is needed, and it must focus on developing a sound theory and theology of leadership which will influence everything.

If there is such a thing as born leaders, they are “tyrants, conquerors, and despots – the dominant egotists who have shown characteristics of leadership” (Engstrom 60). In a modern research on the subject, *Harvard Business Review* gathered fifteen articles, explaining that a leader is made, and not born. The title of the collection was *Paths Toward Personal Progress: Leaders Are Made, Not Born*. The real difference between leaders and non-leaders is not a lack of *aptitude*, but of *attitude* (Haggai 7).

The proper attitude allows a leader be developed by God into the shape that He desires. It is not the human mind and hands that makes a leader. It is God who makes them.

Spiritual leaders are not made by election or appointment, by men or any combination of men, nor by conferences or synods. Only God can make them. Simply holding a position of importance does not constitute one a leader, nor to taking courses in leadership or resolving to become a leader. The only method is that of qualifying to be a leader. Religious position can be conferred by bishops and boards, but not spiritual authority, which is the prime essential of Christian leadership. That comes often unsought to those who in earlier life have proved themselves worthy of it by spirituality, discipline, ability, and diligence, men who have heeded the command: "Do you seek great things for yourself? Do not seek them!" and instead have sought first the Kingdom of God (and his righteousness). Spiritual leadership is a thing of the Spirit and is conferred by God alone. When His searching eye alights on a man who is qualified, He anoints him with His Spirit and separates him to his distinctive ministry... (Sanders 25-26)

The same thing that is true about disciples (Henrichsen 95) is also true about leaders: the disciples of Jesus and the leaders of the Church have to be formed as disciples and leaders. There are no happy hazards that would give birth to perfect Christian leaders.

**Spiritual Maturity.** All the characteristics mentioned above can be summarized in spiritual maturity. Timothy and Titus were not older than many of the people they had to lead, but we can affirm that they were the most spiritually developed despite being



appointed to their task by the laying on of hands by the elders. Timothy is younger than them, and yet they must recognize his authority. The same circumstances may be true in the case of Titus (Marshall and Towner 171).

Character formation and the relationship with God are the foundation of the maturing Christian life (Clinton and Leavenworth, *Starting Well* xix) which requires time and experience. “The spiritual leader is justified to himself and to the community that he leads not by the things he performs, but by his faith relationship to God in Christ” (Oates 128). As JR Clinton wrote, maturity is not accidental, and it is not easily obtained in life.

Quality leadership does not come easily. It requires time, experience, and repeated instances of maturity processing. Mature ministry flows from a mature character, formed in the graduate school of life. Ministry can be successful through giftedness alone; but a leader whose ministry skills outstrip his character formation will eventually falter. A mature successful ministry flows out from one who has both ministry skills and character that has been mellowed, developed, and ripened by God’s maturity processing. Character formation is fundamental. Ministry flows out of being. (J R. Clinton, *The making of a Leader* 166-67)

The forming of the character includes a phase of reaching ‘emotional health’ as Scazzero would define it. After a crisis in his life which almost cost him everything, he survived and started enjoying a “richness and joy in the Christian life that he had given up believing was possible” (Scazzero 8).

When we search for the characteristics of a mature spiritual person, we have to make the exercise of imagining the most spiritually mature person we have ever met. Kilinski depicts the mature person like this:

On first acquaintance you might notice that he has inner peace, lacking the anxieties, fears, and worries that have become the symbol of our generation. You soon recognize the manifestation of his love in its unspoken presence, extending to non-Christians as well as to Christians.[...] As you interact with him, you discover a consistent standard of goodness and justice that pervades every avenue of his life. His kindness and acceptance do not hide the strong values which permeate his behavior and thought, for he consistently applies biblical standards to his own life, and maintains patience and gentleness toward others. His discussions are based upon truth and candor, conveying a wisdom and judgment that cannot be attributed merely to his formal education. Finding his fulfillment in God, he becomes a person of moderation – he has no need to overeat, to overspend, to flaunt his knowledge or experience, to go to excesses in dress, to exhibit his property or his piety. In being bold to speak the Gospel of Christ and to share with others the reason for the hope that he has, he applies the Scripture as a foundation for the creative solution of the problems at hand, not bound by tradition but employing the principles of the Word as a frame-work for solving problems in the contemporary environment. In daily living, he exhibits the fruit of the Spirit – love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. (Kilinski 34)

Sanders organizes the qualifications of a spiritual leader into several categories such as social, moral, mental, personality, domestic, and maturity qualifications. Sanders quotes Hendriksen to affirm that Paul “did not appoint elders in every place on his first missionary journey, but only after he had revisited the churches and satisfied himself of

the spiritual progress of those whom he appointed (Acts 14:23).” (Hendriksen qtd. in Sanders 36). Timothy was also ordained in the second journey at the earliest.

Spiritual maturity is a mix of qualities and holy characteristics. Sanders identified and explained that the essential qualities for an effective leader begin with discipline (44). “The young man of leadership caliber will work while others waste time, study while others sleep, pray while others play. [...] He will observe a soldierly discipline in diet and deportment, so that he might wage a good warfare” (45). Another quality is vision (48), including foresight as well as insight (49). Then comes wisdom (51-52), defined as the best use of knowledge and sagacity. Theodore Roosevelt is considered as the author of the words: “Wisdom is nine-tenths a matter of being wise *in time*” while most people are wise too often after it is needed. Another quality needed for leaders is decisiveness which transforms a man with a vision from a visionary to a leader (53). Abraham, Moses, and all the leaders from Hebrew 11 had to make decisions and this is what they did. “The true leader will resist the temptation to procrastinate in reaching a decision, nor will he vacillate after it has been made” (Sanders 54). Following decision, we come to courage (54-56), the “quality of mind which enables to encounter danger or difficulty with firmness or without fear or depression of spirits” (55). The next quality is humility (56-58), a quality neither coveted nor usually required in the worldly realm.

After the first set of inner qualities, Sanders continues to address the subject with other important characteristics beginning with clean, wholesome humor (Sanders 59) that could relax the atmosphere in a difficult situation and avoid degeneration into frivolity (61). The next qualification sounds weird: anger (61-62) but it is defined as a holy wrath against injustice and sin. Essential to sound leadership is also patience, especially when

the people with whom the leader works are inefficient and disappoint him (63).

Friendship comes next with an accent on Paul's gift for making friends all over the Roman Empire and the quality of Jesus' love for his friends unto the end (John 13:1). That love for his friends broke the heart of Peter in John 21 and forced from him the confession of sharing the same affection for his Master.

Another important quality is tact and diplomacy, defined as "skill in reconciling opposing viewpoints without giving offense and without compromising principle" (Sanders 66-67). The biblical examples offered here is the one of Joshua dividing the land of Israel between the tribes without starting a civil war, inspirational power like Nehemiah who inspired the people of Jerusalem to build the wall (68), and executive ability like Wesley's genius for government (69). At the end of the two lists, Sanders dedicates a whole chapter to an 'indispensable requirement' which is being Spirit filled as a leader (70-74). The leader who is Spirit filled will lead out of the Spirit.

### **From best Character to best Practices**

A great character is the foundation for a great life. A practice is defined as a "repeated acting of the will, that creates habits and, therefore, character" (Hull 310). Character generates practices and the right practices enrich the character. It is a 'win-win' situation. Character is not to be only kept for the private realm of our life, but it needs to be tested in the 'arena' of practice. It is like salvation and holiness: we have received salvation by faith, but we must persevere and keep our salvation until the end. We have been declared holy, but we must practice holy habits that flow from a holy heart all our lives. We have been saved by grace, but, without practice, we are in danger of being also paralyzed by it (Hull 16).

As an exercise to distinguish characteristics from practices, we will analyze the list of Floyd Carey (32), which identifies seven principles for the effectiveness of a pastor. In our discussion, some of them have to be considered as characteristics, while others will better go for practices. The seven principles are: 1) Divine calling and passion for God (we can consider this a characteristic), 2) Partnership with the local church (practice), 3) Support in prayer (practice), 4) relational abilities (both characteristic and practice), 5) practical preaching (practice), 6) disciple making (practice), and 7) enthusiasm and initiative spirit (characteristics).

**The practices of Jesus.** When we look for the most important practices of an effective leader, we have to analyze the life of Jesus and discover the things that He practiced while on Earth. Hull identifies fourteen different practices from the life of Jesus (Hull143-44): 1) Silence (Matt. 4:1), 2) Solitude (Mark 1:35), 3) Fasting (Matt. 4:1-11), 4) Frugality (Luke 9:58), 5) Prayer (Luke 6:12), 6) Secrecy (Matt. 6:1-7), 7) Submission (John 5:18-37), 8) Humility (Philippians 2:5-8), 9) Obedience (Luke 22:41-42), 10) Sacrifice (Hebrews 10:9-10) 11) Study (Luke 2:41-52), 12) Fellowship (Luke 22:14), 13) Confession (Mark 8:31; 14:36), and 14) Worship (John 4:21-24). This is not a complete list with all that Jesus did while on Earth and we will not address every item on Hull's list in the following pages, but we will look at a selection of practices that we consider important for effectiveness in ministry.

### **Constant engagement in spiritual disciplines**

John Wesley said that, "God will do nothing on earth except in answer to believing prayer" (Wesley, *A plain account*, Ch. 11). For a spiritual leader, prayer is the first discipline on the list, the first thing that he should do in the morning, the first refuge

from the challenges of ministry. Although prayer (along with other disciplines) is an effort that we are able to make, God blesses our faithfulness far beyond our understanding:

Throughout history, followers of Jesus have practiced spiritual disciplines.

They're simply an extension of the practices Jesus and his earliest followers carried out. As with calisthenics, the effect of these habits is indirect. While practicing these activities falls within our power, God does something mystical with them: he enables us to accomplish what we can't do with direct effort. (Hull 206-7). God blesses our efforts and our submission to his methods.

Continuing the idea of Hull, we will now focus on one of the most famous books about spiritual disciplines, the work of Richard Foster: *The Celebration of Disciplines*. He mentions twelve disciplines to be observed in order to walk on the path of spiritual growth. The disciplines are organized into three groups of four disciplines: inward disciplines (meditation, prayer, fasting, and study), outward disciplines (simplicity, solitude, submission, and service), and corporate disciplines (confession, worship, guidance, and celebration). Foster argues that observing the disciplines does not constitute another burden for a busy life, but the observing is an opened door to liberation (Foster, *Celebration* 6). There are persons who lived an abundant spiritual life and could represent a model for the spiritual leader today. One of the models is Thomas Merton. He defines and recommends contemplation as “awakening, enlightenment and amazing intuitive grasp by which love gains certitude of God’s creative and dynamic intervention in our daily life” (Merton 4). He lived a life of contemplation (though not a life of complete isolation) and succeeded to influence the World from a catholic monastery.

There are many gifted people in Church, and some of them want to serve as leaders. The reality is that, without the practice of spiritual disciplines, they are not in spiritual shape to serve *well*. The disciplines prepare us to serve and to lead to our fullest potential (Hull 196).

Along with public prayer and family prayer, one important aspect of a leader's prayer life is the evaluation of the day through the prayer of Examen (an adaptation of St. Ignatius Loyola's Examen). Examen is a prayerful reflection of your experience with Jesus over a specific time period, with the goal of "increasing awareness and attentiveness to the presence of God in daily life" (Scazzero 217). It is a good habit to finish every day with an evaluation that would make the following day a better one.

On the importance of prayer, Newbigin states that the minister should be careful to make time for his personal life of prayer (Newbigin 140). If the personal life of prayer dries up and becomes dead, the public ministry of prayer rapidly dries up too becoming a dead routine which is soul-destroying both for the minister and for the people. The more time we have to give to the ministry of public prayer, the more time we need to spend in private prayer (140). In prayer, we should "make the words of Jesus our constant theme of meditation and revisit them, to find new depths constantly opening up within his familiar words" (142). He also recommended using a simple system to ensure regularity of prayer for the persons in the congregation (143).

The secret of church growth in South Korea is identified as prayer. All the leaders of mega-churches today claim to have spent many hours in prayers before envisioning and living an effective ministry life. David Yonggy Cho and Bishop Kim Sundo are only two of the examples of the expanding ministry founded on a constant practice of spiritual

disciplines (Sundo 234-73). Reading their biographies is highly encouraging for any spiritual leader today. Pastor Lee, who is now the lead pastor for the largest local church in the World located in Seoul, South Korea, mentioned that his daily schedule begins with prayer at 4:00 am for about three hours before he continues with other activities (field note from Korea Immersion Trip, October 2017). The mountains of prayer changed the nation of South Korea and the researcher believes the further success of the Church is connected to the practice of diligent prayer that would never cease.

Romania is known in Europe as a Christian country with a high number of born-again Christians. The revival of the Romanian Church had prayer as the foundation, not particularly prayer in the Church (that was allowed rarely during communism), but prayer at home, prayer in small groups, prayer during the night, prayer in prison, and prayer in hardships (Croitor 251-54). The church in Romania today needs a revival, and the key to that revival is no other than the determined study and practice of prayer and the other spiritual disciplines. The Lord reveals Himself to people that want to find Him with all their heart.

In Bill Leonard's list of practical prevention tips for pastors to help them avoid falling, the following five disciplines are the number one recommendation: 1) Endeavor for very strong discipline, 2) Cultivate your marriage, 3) Find fun things to do not connected to church—for a strong endorphin release, 4) Take sabbaticals, and 5) Be careful with your stress level, not to distort things like depression and reality (Caroll 205). The constant engagement in spiritual disciplines is critical for a fruitful ministry and for a healthy foundation, which would resist over the years, especially today when the wind of temptation blows stronger than ever in the history of the Church.



**Effective Time Management.** Another important practice of an effective leader is time management, defined as the practice of doing the right thing at the right time, in the right way, and for the right reason (Hull 194; Ward 55; Ngewa 63).

To encourage the wise usage of time, Davies and Dodds make a parallel between time management and money management. If we use healthy principles to maintain a healthy budget, the same principle could help us use our time to accomplish more than the immediate, urgent matters. Dwight Eisenhower said: “The important is seldom urgent, and the urgent is seldom important” (Engstrom 22). If we make the same parallel between time and money, then the activities, habits, and people that ‘steal’ our time could be considered thieves. Sanders affirms that one of the most potent weapons that Satan uses to defraud a man of his eternal heritage is procrastination—a thief of time and an absolutely fatal habit to effective spiritual leadership (92).

An effective leader has to be careful not to adopt a “style of leadership which involves a good deal of time stealing and giving short change” (Davies and Dodds 148). The solution is to *be responsive rather than reactive and develop an assertive behavior* rather than a submissive or an aggressive one. The responsive style implies adopting methods (procedures) to think through and prioritize time so that promises which cannot be kept are not made. Proper attention is given to the recipients so that they feel listened and attended to. Leaders who seek to be responsive have to learn to say no as well as yes in ways which the person asking for time understands (Davies and Dodds 148-151).

**Sociability—the Art of building Relationships.** Effective leadership is relational (Dale 55) and involves the capacity of making friends where you not only offer help but receive help from them as well. Psalm 23 is a good image of the pastor who has

another Pastor feeding, encouraging, and taking him forward in the hour of trial. The spiritual leader needs the pastoral care of the Good Shepherd, but also needs the care and assistance of fellow pastors who are more experienced in ministry (Mureşan 361-63).

Of course, the genuine Christian leader must have “the humility not to feel threatened to have people close to him and to develop his capacity to be connected” (Engstrom 61). David had many friends, and he invested in them by offering presents and attention. Jesus had friends and more followers than just the twelve. Paul had many friends and his letters were concluded with lists of many ‘together-servants’. Because of today’s technological development, people don’t come to church as much to hear new information from the Bible (which is available on the internet), but more for an authentic social experience, a healthy connection for their family, with a special accent for their children. If the church leader wants to be truly effective, then that person must make efforts to build a close fellowship within the community (Kilinski 78), including Sunday services and over-week visits. Dupu affirms the importance of the pastoral visits, quoting Wemp: “when the pastor loses the individual from his sight, the church becomes a lifeless institution, and (...) people come to us when we go to them” (Dupu 118). If a leader today wants to be effective, then a serious investment in time and effort should be made in the relational aspect of his leadership role.

Another need for good social skills is connected to building and leading a team of servant-leaders in a Christian ministry. A team needs more than work and prayer. Hull said: “when men can be boys together and women can be girls together, something happens that binds them together” (Hull 245). The non-formal activities organized together, humor, and a relaxed attitude can contribute to the strengthening of the team.

**Understanding and selecting the proper Style of Leadership.** On the list of practices of an effective spiritual leader, there could also be mentioned the issue of the styles of leadership. Engstrom identifies four styles of leadership generally known: 1) Laissez-faire, 2) Participative/Democratic, 3) Benevolent-Autocratic, and 4) Autocratic-Bureaucratic (Engstrom 70-77). If he wants to be effective, the leader must know his personal style of leadership and understand what the best style for the current situation in the organization is. This knowledge will help him adapt the style to meet the changing needs of the people better as there is no style that will work in every situation. There are different styles for different times (Engstrom 79).

Learning from Tagliere, Dale describes the function of ‘interactive triangles’ in congregational leadership (Dale 56). Effective leaders learn how to recognize the three elements of the triangle: 1) Their own preferred and comfortable leader style (catalyst, commander, encourager, or hermit), 2) The comfortable relational styles of their followers (participant, receiver, dependent, or self-starter), and 3) The most productively structured ministry situations for them (cooperative, unstable/overstable, orderly or self-sustaining situations). The leader has to develop the practice of solving the ‘puzzle’ to find productive ministry matches by learning to recognize all three factors in the mix and shape two of the three factors in the triangle (Dale 64). The solving of the ‘puzzle’ depends a great deal on the skill of the leader and his ability to ‘exegete’ the situation in order to adapt his input for the greatest results:

The effectiveness of a particular leadership style is dependent upon a combination of situational factors: the characteristics of the people being lead, the nature of the task performed, and the type of organization could determine the success of

leadership [...] A person should use those behaviors of leadership that are appropriate for the situation in which he is operating. (Kilinski 76)

As biblical illustrations for the leadership styles mentioned earlier, we can identify Nehemiah as a Catalyst leader, the Judges for Commander style, Barnabas as an Encourager, and King Saul as the Hermit leader (Dale 66-76). All these models were functional for a while in a specific context. None of the models will function anywhere and at anytime. We could say that leadership is also an art, and not just simple science.

Another view on leadership styles was advanced by Plueddemann who wrote about three shaping leadership paradigms: 1) The metaphor of the *factory* (a behaviorist model, with a high value on precision, quantitative goals, predictability, efficiency, and control), 2) The metaphor of the *wild flower* (intuitive personal experience, emotions, and dramatic demonstrations of God's power), and 3) The metaphor of the *pilgrim* (tolerate ambiguity and focus on the unfolding serendipitous opportunities that God brings into view) (Plueddemann 189-90). The adaptable leadership style of the leader and the rightly chosen metaphor for the Church will shape a Christian community to her best chances of effectiveness in fulfilling God's plan.

**Using the right Scale to measure Success.** Jesus had many people following Him and not just a dozen of disciples. However, out of the twelve that He personally selected, one was a demon. Judas the Iscariot represents 8.33 percent out of the total number of twelve disciples. There is the theory that Jesus did not have a one hundred percent ratio of success in ministry. We only need to look at the numbers of the disciples that finished well. We know Jesus did finish well in his ministry, and that includes the issue of Judas, measured on a divine scale of God.

The right scale to measure success depends on the right definition of success in ministry and a healthy method to obtain the desired success. There is a pressure to define success to mean the same as it does in non-Christian settings where popularity, money, and visible accomplishments rule the definition. The pressure “to measure success by visible accomplishments rather than by biblical guidelines, is subtle and often insidious” (Shelley 156). When reputation is more important than character, and visible results (like being popular and drawing a crowd of people) are more important than a consistent life of obeying God, Wiersbe would identify a problem of integrity (Wiersbe 43).

The Christian leader should learn to define success by the standards of the Bible: the fruitfulness of a holy character, diligence to lead with zeal (Romans 12:8), and faithfulness to the Lord in the place that God appointed him while overcoming the challenges of a ministry life. This does not imply that God, in His wisdom, would keep ‘the multitudes’ away from a true Christian leader, but the leader will not be inner-driven by the desire to obtain that kind of success without the prior spiritual preparation to handle the success by bringing glory to God.

**Overcoming Difficulties.** The life of the leader is not an easy life. For true effectiveness in ministry, one must not be weak and yield when faced with adversities. Scazzero claims that pain has the “ability to open us to new truth” and to help us move in the right direction (19). Sometimes people don’t recognize a true leader until he is not there with them anymore: “Often the crowd does not recognize a leader until he has gone, and then they build a monument for him with the stones they threw at him in life” (Cowman qtd. in Sanders 112). When somebody wants to lead like Jesus, he must remember that the path of Jesus included the Garden of Gethsemane and the Mount of

Calvary. Jesus did not have the greatest start in life, being born out of a (very) young mother not yet married to her husband. He was in danger to be killed by King Herod. He was not rich, and he claimed to have no property. The years of his public ministry were filled with unjust criticism, mocking, and constant rejection from the ‘strong people of the day’ such as the religious leaders. People wanted to kill him and were constantly searching for the best opportunity to eliminate him. His disciples betrayed him and one of them sold him for nothing, but the difficulties were not greater than the power that Jesus had to be victorious over them. The same power is available for us today in our difficult circumstances when we commit to approach difficulties in the name of Jesus. John Wesley is another example of someone who overcame difficulties and helped others overcome theirs. He knew what poverty meant, but when he was blessed to earn more than his needs, he remembered the *cause* of poor people and practiced radical financial giving. He believed that with increasing income, what should rise is not the Christian's standard of living but the standard of giving (White 27). His three rules about administrating money (*gain* all you can, *save* all you can, and *give* all you can) remain a standard not easily achieved today especially when the income increases and the challenge of raising the standard of living knocks at the door. Wesley felt that the Christian should not merely tithe but give away all extra income once the family and creditors were taken care of. This is not an easy standard for our days.

**Developing other Leaders—Discipleship.** The practice of discipleship is the next practice on our list. An effective ministry will continue after the death of its leader through the disciples that were prepared to take the responsibility of leadership and continue to develop the ministry to yet another level. Moses invested in Joshua, Elijah

invested in Elisha, Jesus invested in his disciples, Paul invested in Timothy and Titus, and the list could continue. There is a common thing about the great leaders of the Bible—the investment in disciples. Disciples are not born; rather, they are made out of people that can be trusted to receive more than just knowledge; they receive something of the leader’s identity (Henrichsen 11).

Bonhoeffer said that, “Christianity without discipleship is always Christianity without Christ” (64).<sup>Top of Form</sup><sup>Bottom of Form</sup> That means that if somebody loses discipleship from his focus, he will also lose vibrant Christianity (Hull 16).

One of the fundamental principles of spiritual leadership is challenging and equipping others for the ministry. The leader could have a very busy schedule, filled with good things (like personal evangelism, for instance) but neglect his primary responsibility, that of a pastor and teacher. Although many good things can be done through human effort to organize everything in a church or in a ministry, the focus of the leader should always be to equip others (Adams 23-5).

Christian leadership development is defined by Malphurs as an “intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills” (23). Although some people would say that there is no need to develop leaders, Malphurs uses the argument Paul used in 1 Timothy 4:14-15 to encourage Timothy so that his progress will be evident to all—character, knowledge, skills, and spiritual gifts which are all facets of leadership (23).

The disciple should be competent to teach others not only how to become a disciple but also how to make disciples after you have become one. The personal

competencies of disciples are identified by Hull as the following: 1) Submission to a teacher who teaches how to follow Jesus, 2) Learning Jesus' words, 3) Learning Jesus' way of ministry, 4) Imitating Jesus' life and character, and 5) Finding and teaching other disciples for Jesus (Hull 47).

A classic book about discipleship is Dietrich Bonhoeffer's contribution, *Costly discipleship*. The book is about *costly* grace (as opposed to *cheap* grace). By affirming that cheap grace makes a life of transformation optional (Hull 108), he encourages Christians to choose costly grace.

John Wesley developed discipleship like no one else from post-Reformation history (Hull 102). Wesley's major contribution in theology was teaching about holiness attainable in this life. He maintained a balance between faith and works and between the part God offers versus the part that He leaves us to do. His success in discipleship, measured in the "godly lives of those who followed his teaching, inspired even their critics" (Hull 103). The activity of the Holy Club meetings included prayer, Bible reading, sharing the experiences of the day, and encouraging one another. Their focus as Christian disciples was on the imitation of Christ, evangelism, and doing good to those in need, especially those in prison (Hull 104).

The practice of discipleship in the life of a leader implies also learning to select leaders which will enter the process of discipleship. When selecting leaders, the following qualities should be well analyzed: 1) Character—an individual's character determines his impact, 2) Suitability—"nothing is quite as sad as a person who's bad at what he loves", 3) Availability—a realistic look at a person's schedule, and 4) Faithfulness—continuing to do what he agreed to do (Hull 242-43).



The principal task and direction of development for a leader is to equip the saints for the ministry (Ephesians 4). Oden affirms that the pastor “had best not to do anything that the body itself could do. [...] It is pride and an overweening need to control that causes the pastor to attempt to do the work of the entire congregation” (Oden 156). There is also a lack of trust from the leader that the laity could do a good job. Having trust in others is “essential in being a successful leader [...] [Y]our greatest strength is to trust people. But your greatest weakness is to trust people you shouldn’t trust” (Getz 246). The story of Moses being taught by his father in law, Jethro, gave birth to the “Jethro principle” that enables more people to share the leadership load, so that God’s grace works through many and spares any one excessive heaviness (Oden 157).

The church should do more outreach, more work for God, more actions, and more care for the flock, but it cannot do it without trained leaders. Damazio affirms that the leaders should “always extend the leadership bases before adding more ministries” (Damazio, *Effective Keys* 41). In a contemporary description, Kilinski makes a parallel between the local church and a football game with the next affirmation: “[T]he local church is like a football game: twenty-two men are down on the field, desperately needing rest, while there are ten thousand cheering spectators who desperately need exercise” (Kilinski 46). Discipleship can transform a spectator into a player.

It is God’s plan to meet the needs of a church or ministry not through one person for all needs but for all the persons for all the needs (Damazio, *Effective keys* 34). Malphurs states that in Israel’s case, there was a leader for every 7.6 people, and this is a model that the Church must consider in the challenge of training as many leaders as possible for every level of ministry (11).

The ultimate test of a leader isn't the magnitude of his or her ministry but whether that leader trains other leaders who can sustain the church [...] when he or she is no longer present. *The true test is the leadership legacy that the pastor leaves behind.* You can honor leaders by inscribing their names on plaques on the side of a building, but the greater honor is to see their ministries continue long after the leaders have left them, showing that they've succeeded in developing the next generation of Christ-like leadership throughout the church. (Malphurs 11-12)

If one of the roles of a pastor is to enable all to find their place, then another must be to help them grow as adult Christians in their understanding of their vocation and in their sense of responsibility for the work and mission of the Church. This is not something that has to be done because in many parts of the world there is a shortage of clergy but rather it needs to be done in order to be the Church (Davies and Dodds 54).

The practice of the discipleship in the life of the effective spiritual leader aims to accomplish the personal characteristics of the disciple as Hull describes them: 1) Abiding in Christ through the Word and prayer (John 15:7), 2) Bearing of much fruit (v. 8), 3) Responding to God's love with obedience (v. 9-10), 4) Possessing joy (v.11), and 5) Loving as Christ loved (v. 12-13) (Hull 47).

The best legacy that a leader could leave for his disciples is the legacy of leading out of true Christian love (Carey 32), as we "best develop leaders whom we love. Our love for them helps us, when they disappoint us, to take up the towel rather than throw in the towel, as we might prefer" (Malphurs 21) and we continue to give them the chance of being trusted as leaders although this is a risk than can become a weakness for a mentor, the one of trusting people that are not trustworthy. "Having trust in others is essential in

being a successful leader [...] your greatest strength is to trust people. But your greatest weakness is to trust people you shouldn't trust" (Getz 246). This quote underlines the importance of trust and love in the process of discipleship.

**Multiplying People.** A servant-leader becomes great by making other people or other leaders successful (Damazio, *Effective keys* 35). A true leader (and this quality is rare) develops an ability to make things happen, by creating an environment in which "the people that serve with him receive encouragement, vision, and are stimulated to become aware of their fullest potential to contribute meaningfully" (Engstrom 20). The concern of leadership should be setting a *theocentric* vision of life for the people. Good leadership "empowers, strengthens, motivates, lifting people to heights they never dreamt possible, making the future more than a dream, but a reality" (Davies and Dodds 56).

Dr. J. Robert Clinton provides three challenges in using the truth that we know about leadership to the benefit of the younger generations:

Challenge 1 – When Christ calls leaders to Christian ministry, He intends to develop them to their full potential. Each of us in leadership is responsible to continue developing in accordance with God's processing all our life.

Challenge 2 – A major function of all leadership is that of selection of rising leadership. Leaders must continually be aware of God's processing of younger leaders and work with that process.

Challenge 3 – Leaders must develop a ministry philosophy that simultaneously honors biblical leadership values, embraces the challenges of times in which they live, and fits their unique gifts and personal development if they expect to be productive over a whole lifetime (J R. Clinton, *The Making of a Leader* 196-7).

If a leader is truly practicing discipleship, then he should be multiplying people. The best leaders (not only Christian leaders) manage to “make everyone smarter,” having a motivating influence around. Nobody wants to leave the team of the true Multiplier who gets the best out of you and makes you feel important in contributing to a great cause. Wiseman’s book, *Multipliers*, is a useful tool in evaluating the *diminishing* tendencies that a leader could have in his life and to make the effort to become more like a Multiplier (Wiseman and McKeown 199).

**Delegation.** The classic view of multiplying people in leadership bears the name of delegation, defined as “getting things done through others” (Sanders 127).

The man in a place of leadership who fails to delegate is constantly enmeshed in a morass of secondary detail that not only overburdens him but deflects him from his primary responsibilities. He also fails to release the leadership potential of those under him. To insist on doing things oneself because it will be done better is not only a short-sighted policy but may be evidence of an unwarranted conceit. The leader who is meticulous in observing priorities adds immeasurably to his own effectiveness. (Sanders 128)

Today’s effective leader gets things done because he is highly motivated and motivates others (Engstrom 137). The practice of delegation, however, is not effective in itself. There is the temptation to delegate responsibility to others just to avoid confrontation, suffering, and resistance. The pastor becomes a simple supporter, but he is not leading anymore (Rusu 57). Burton affirms this:

Sometimes the pastors prefer to delegate the board of the Church to establish spiritual objectives (...). This kind of leaders unintentionally become simple

supporters, being pleased to let others establish the limits of their ministry, while they take care of simple chores, hoping that things will be okay, although there is no clear direction for the church. The faith decreases, the initiative is dying. The lack of innovation destroys the enthusiasm of the people. Actually, this kind of a pastor doesn't lead... (Burton qtd. in Rusu 57)

A biblical example of a leader who was tempted to stay away from the difficulties of leadership is Ezra who needed help from Shecaniah (Ezra 10:4) to assume his role as a leader and settle the sensitive issue of forbidden marriages (Rusu 59).

**Encouraging Missions.** As an illustration for true leadership in his generation, the wealthy Count Zinzendorf renounced earthly ambitions and became the leader of the Moravian church known for its amazing missionary spirit—one member out of every ninety-two became a foreign missionary (Sanders 14). If this percentage would be true today for the Pentecostal Church in Romania, we would have three thousand missionaries sent to other countries instead of only sixty. The plan for the next years of APME (the Romanian Pentecostal Agency of External Mission) is to prepare and send two hundred Romanian missionaries.

**Servant Leadership—Greenleaf and the Bible.** The Bible offers valuable examples of servant leaders, culminating with the greatest example in human history, Jesus Christ. There are other people who tried to define leadership through service and sacrifice, some of them from a non-religious perspective like Robert K. Greenleaf who first articulated the term of 'servant leadership' but with no direct inspiration from the life of Jesus.

The authentic leader does not reject anyone and he will tolerate the imperfections of people because “anybody could lead perfect people, if perfect people were to exist” (Greenleaf 21). In his perspective, the servant leader is one who: 1) Has the capacity to first listen and understand, 2) Tries to understand more than to be understood, 3) Knows how to step back, to analyze the situation, and to decide in which way he can best use his resources, and 4) Knows how to prove acceptance and empathy (Greenleaf 21-61).

Although there are many good things about the perspective of Greenleaf, it still comes short when it concludes that the driving force in a leader’s life is personal fulfillment received from serving others first. If this would be true, Cain would have served Abel to feel better (Rusu 71).

Christ’s method of leadership was servant leadership, teaching all leaders that “greatness is not found in rank or position but in *service* (...) [T]rue leadership is grounded in love, which must issue in service” (Engstrom 37). Many examples can be given of selfless service: Florence Nightingale, Mother Theresa, Sadhu Sundar Singh, Watchman Nee, and Martin Luther King (Engstrom 39). Jesus defined servant leadership as “the humble service to others based on our love for them” (Malphurs 20). The New Testament is filled with servanthood illustrations and exhortations (Matt. 20:25-28, Mark 10:41-45, Luke 22:24-27, John 13:1-17, and Phil. 2:5-8).

**Awareness of Leadership Development—Phases of Development.** Life is a continuous source of learning experiences. There is a proper time to go to school and to receive formal education, but after that time comes to an end, the attitude of remaining a ‘student’ in the Academy of Life must be developed in an effective leader. This was also the method that Jesus used in discipleship: “The Lord Jesus chose His disciples and after

adequately teaching them, He sent them out to put into practice what they had learned. Here is the principle of involvement; to train a leader adequately one must give him the opportunity to make mistakes and to learn from those mistakes” (Kilinski 65). Through success or failure, God teaches valuable lessons to people that pay attention and learn.

The (once) Archbishop of Canterbury, Dr. George Carey, stated: “above everything else, education should lead the student into a deeper and more challenging relation with Jesus” (Carey qtd. in Stott 117). Apostle Paul is a biblical example of continuing to learn from the rich experiences of life (Philippians 4:11-12) and from the books that he carried with him (2 Tim. 4:13). Today, an effective leader must read, study, and continue his education sometimes by himself and other times in a formal setting. The purpose of continuous education should not be the increasing of pride with titles and diplomas, but a deeper relation with Jesus.

Because effective leadership is not something that we are born with, the effective leader should be aware of the different phases of growth in his life and maximize the desired outcome by learning what God wants him to learn in that specific phase. Robert Clinton describes the theory of leadership development for a Christian leader using a 6 phases Time-Line (J R. Clinton, *The Making of a Leader* 30). In Phase I (sovereign foundation), the leader does not know God in a personal and intimate way, but God providentially works through family, environment, and historical events. Later, God will connect the important foundational aspects of Phase I to develop the leader in the next phases. Phase II is the Inner-life growth where a leader learns the importance of praying and hearing God, gets involved in some form of ministry, and has his character tested. If he passes the tests well, the ministry expands and he receives greater responsibility (45).

Phase III is Ministry Maturing phase when the leader reaches out to others, identifying his gifts and experiencing the negative and positive lessons in relationship with the Church. In these three phases, God is working *in* the leader, not *through* the leader; this could be a frustrating time if someone only looks at the productivity and the fruit (45). Clinton and Wiersbe (as well as Philips Brook) describes the work that God does in the first three phases in the following:

God makes a worker then he uses that worker to make a work. Phillips Brooks was right when he defined preparation for the ministry as ‘nothing less than the making of a man’ (or the making of a woman – Brooks would agree to that). No matter what kind of ministry God gives to us – preaching, teaching, counseling, supervising, encouraging – we can never give to others what we do not have ourselves. To ignore character is to abandon the foundation of ministry. (Wiersbe qtd. in J. R. Clinton, *The Making of a Leader* 220).

If we were to divide the six phases into two stages of life, the first stage of life would be phase I through phase III while the second stage would be phase IV to phase VI. In the second stage of life, God is working *through* the leader to influence the World. In phase IV called Life maturing, the leader experiments with the satisfaction of using his gifting to see increased relevance and fruitfulness, positively responding to the experiences God has ordained (46). The next phase is Convergence, in which the leader becomes free from ministry that he is not gifted for and steps into a perfect, suitable role prepared by God for maximum use of his or her gifts. As a result, ministry is maximized. Still, some leaders don’t reach this phase. Sometimes it is because of lack of personal development, yet other times it is because of others who keep leaders in a lower, limiting



position. Wiseman would call them ‘diminishers’ as opposed to ‘multipliers’ (18-20). In this phase, the task of the leader is finding a role and place where he can have maximum effectiveness (47). The last phase, Afterglow or Celebration, doesn’t have any recognizable task for the very few people that reach it other than “reflecting the glory of God and honoring His faithfulness over a lifetime of development” (J. R. Clinton, *The Making of a Leader* 47). Those that do have built up a lifetime of contacts and continue to exert indirect influence at many levels. Their ‘track record’ in following God is a source of inspiration for emerging leaders. Their ‘storehouse of wisdom’ continues to benefit many over the years (47).

**Cultivating Practice.** It takes time to shape a leader. It takes more time for a leader to become effective. J. R. Clinton’s theory, stated in relatively simple terms is that God shapes a leader over a long period of time—his entire lifetime. God is not in a hurry when it comes to shaping spiritual leaders:

God develops a leader over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader (processing), time, and leader response. Processing is central to the theory. All leaders can point to critical incidents in their lives where God taught them something very important. (J. R. Clinton, *The making of a Leader* 25).

Writing about the different phases in a leader’s life, Damazio uses the metaphor of a seed that continues the process of transformation until it becomes a fruit-bearing tree. The first stage is the leader’s salvation, where the ministry is planted as a *seed*. The second stage is the leader’s call, when ministry is birthed as a *sprout*. The third phase is

Leader's preparation, where ministry is tested as a *plant*. The last phase is Leader's Function, where the ministry is matured as a fruit bearing *tree* (Damazio 131).

To get from a stage to another, God uses tests. Damazio focuses on fifteen tests, each with a general definition, purpose, and Biblical illustration (Damazio, *The Making of a Leader* 172): 1) Time test, 2) Word test, 3) Character Test, 4) Motivation Test, 5) Servant Test, 6) Wilderness Test, 7) Misunderstanding Test, 8) Patience Test, 9) Frustration Test, 10) Discouragement Test, 11) Warfare test, 12) Self-will Test, 13) Vision Test, 14) Usage Test, and 15) Promotion Test. A whole chapter is dedicated to The Promotion Test which is when a leader finds himself not moving forward in ministry in the Church as he expected (189). The practice of patience, measured in the correct passing of tests, is of maximum necessity today.

**Maintaining Balance.** Taking Moses as a 'set-man' model, Damazio offers some principles for people in leadership. The first one is about the balance that a leader must have between work and rest: 1) Work hard but maintain a balance; "good men should not kill themselves from excess work, even in God's service" (57). The rest are as follows: 2) Feeding the Word of God to the church is the central task and responsibility of all shepherds (63) —"The authority to lead is found in the authority to feed" (71), 3) Gather and develop potential leaders, with all the possible risks (73), 4) learn and teach others how to handle conflict with wisdom (85), and 5) Focus on the spiritual advancement of the ministry, breaking the obstacles that come against (Damazio, *Effective keys to successful leadership* 95-97).

A full-time pastor, engaged with his full being in ministry, will rapidly become tired (Dupu 31). It is important for him to respect his time for vacation and his weekly

time with his family. The people that work in Education (at least in Romania) have a longer vacation than those in other domains, because working with people is very difficult. Wemp says that vacation is mandatory for a spiritual leader:

Take a vacation! It is mandatory! The church will survive a few weeks without you or, if it won't, it means that you are not a good leader. A leader must not do all the work by himself, but he must know how to help other work, giving them responsibilities and authority... Don't say that you can't afford to take a vacation. Actually, you cannot afford not to take a vacation. (Wemp 31)

The practice of keeping a Sabbath day each week is also to be mentioned here in the discussion about balance. Too many spiritual leaders work extra hours and neglect their bodies, their families, even their time with the Lord because of activities that are connected to ministry, depleting them of energy and joy. Sabbath is a commandment and the effective leader will find the correct balance between work and rest in a sacred inner rhythm that honors the limits of our humanness (Barton 137).

**Selecting Leaders and sharing Leadership with a Team.** It is clear from the New Testament that God empowers for the spiritual shepherding of the Church **a group of elders** (presbyters) and not only a single man (Marshall and Towner 153; Terinte 136; Tipei 24-25). "The evidence shows that there is no example of a church in the New Testament ruled by only one elder, not even the church at Jerusalem or the churches established by the Apostle Paul" (Tipei 24). However, the idea of plurality in leadership is complementary with the idea of having a primary leader of the team when there is a plurality of elders (Getz 209-26) and the reality of elder equality in the early church does not imply that there is an automatic similarity in the functions of the elders (Tipei 25).

The task of selecting the candidates for pursuing ordination is not a task of the community—who would seek and vote democratically—but a task of the leadership (elders) that would ask the Church to validate their selection (Terinte 197). In our Romanian context, the democracy is highly appreciated in the Church, and the occasions in which the elders/pastoral team choose just a few candidates to have them approved by the Church are rare.

In the issue of appointing leaders, Getz mentions three possible approaches: 1) Self-appointed leaders, 2) Leaders appointing leaders, and 3) Congregations appointing leaders (Getz 207). All the possibilities have certain advantages in the history of the church, but the conclusion that Getz came to is that “there is no specific methodology spelled out for appointing spiritual leaders, either for elders/overseers or deacons”. The instructions that Timothy received from Paul are useful qualifications, guidelines, and principles for us to evaluate whether or not an individual is spiritually qualified to serve (Getz 208).

**Preaching the Word of God.** If we are to consider that the priority of the spiritual leaders of the Church is biblical preaching, then the practice of ordaining new workers should help the elders delegate other responsibilities in order to be available to dedicate themselves to the teaching of the Word (Acts 6). The essence of leadership in the Early Church was serving the Word, by living, preaching, teaching, advising, and even rebuking the people (Terinte 136). The apostle has the main occupation and responsibility to preach the Word and establish new churches (Terinte 151). The duties of the elders in the early church included governing, equipping for the work of ministry,

shepherding, preaching and teaching, providing protection against false teaching, providing exhortation, appointment of leadership, and prayer for the sick (Tipei 25).

According to the New Testament, the supreme mission of servant leadership in the Church is to offer sound teaching of the Word of God (Terinte 179), and all the activities of the Church should convey this purpose of feeding the Church. The most authoritative position in the Church was the Apostle, and the task of the Apostle was to teach the Word of God and to plant new churches (Terinte 181).

The authority of a spiritual leader is based on these two factors: apostolic teaching and the calling from God to ministry—a calling that the local church recognizes (Terinte 182). The sound teaching of the Word of God must be present alongside the calling that a spiritual leader has.

The Christian spiritual leader is closer to the Old Testament prophet than the Old Testament priest as argued in the conclusion of Tipei's article: "in preaching the Word, the Christian minister functions more like the Old Testament prophet who transmitted the oracles of God to His people" (Tipei 37). In the teaching of the New Testament, servant leadership has the role of ensuring leadership in the Church by communicating the Word. Servant leadership means serving the Word (Terinte 195) but as a pastoral duty rather than a priestly function because the Bible allows the regular church member to examine the Scriptures, as the Jews in Berea (Tipei 37).

As a conclusion to the qualification list for leaders, the Pastoral epistles clearly affirm that the primary leadership is in the hands of the teachers (Mounce 185). The spiritual leaders should not make a priority out of organization and administration and forget about teaching sound doctrine. The leaders of the church should be able to "teach

the truth and refute error” (186). The apostles came to a similar conclusion in Acts 6 when they established what is the main role and function of elders/apostles in the Church: to learn and teach the Word of God, defending the sound Christian doctrine. From the text in 1 Timothy 3, we can understand that, although preaching may not have been a major activity of deacons, they as well as elders did preach so they needed intelligent as well as sincere faith (Barett 61).

Tipei states that although the terms used in the New Testament with reference to the office of an elder are *presbu, teroj*—*elder*, *evpi, skopoj*—*overseer* or *bishop* and *poimh, n*—*shepherd* or *pastor* used interchangeably (Acts 20:17, 28) —there a light difference can be made between them with ‘elder’ referring to *maturity*, ‘bishop’ to *oversight* and *administration*, and ‘pastor’ to *feeding* and *guarding* (Zens qtd. in Tipei 24). Therefore, we can sum up that the areas of responsibility in which spiritual leaders have to develop effective practices for ministry are feeding, guarding, and administrating while proving spiritual maturity in every aspect of the ministry.

In a list with the six priorities of spiritual leaders that are needed to shepherd the church well, Getz mentions teaching the Word as the first priority followed by 2) Modeling Christ-like behavior, 3) Maintaining doctrinal purity, 4) Disciplining unruly believers, 5) Overseeing the material needs, and 6) Praying for the sick (Getz 266).

One question is *what* a leader should teach, and the answer is *the Word of God*. Another question is *how* he should teach that Word, and the answer is *with excellence*. Based on a character that pursues excellence in resembling Christ, the effective spiritual leader has to be an excellent communicator. Effective communication is defined as “the transmission and reception of ideas and feelings for the establishment of mutual

understanding, agreement, and a favorable response” (Kilinski 111). As major barriers to effective communication, Kilinski mentions: 1) The tendency to evaluate, to judge, and to take sides, 2) Interpersonal hostility, 3) Defensiveness, 4) Fear, 5) Status differentials—“each new title and element of attire adds a plank to the communication barrier—a barrier that cannot be destroyed only by close contact, openness, and warmth on the part of the leader”, and 6) The parliamentary method—when communication happens, but the transmission doesn’t seek agreement (Kilinski 112-114).

**Accountability.** Another important practice of the effective spiritual leaders is mutual accountability. The leaders in the church should hold each other accountable for their spiritual lives as well as the way they carry out their ministries (Getz 273), and they should do this regularly. Getz suggests a modern series of questions for accountability using the exhortation of Paul: “Keep watch over your selves!” (Acts 20:28) The ten questions are:

- 1) How often did you meet with God this week?
- 2) What has God been saying to you through His Word this week?
- 3) What sins in your personal or business life did you experience this week that need confession?
- 4) Are you giving to the Lord’s work regularly and proportionately as God has blessed you? What percentage did you give last month?
- 5) What movies did you see past week? Do you feel good about viewing these movies? What about the internet? Would you be able to tell your fellow Christians in your Church what have you seen without being embarrassed?

6) How did you influence your marriage and family this week? How positively?

How negatively? What could you do to improve?

7) Did you pray for me/us this week?

8) What challenges or struggles are weighing on your mind?

9) What lives did you influence for Christ this week?

10) Did you just lie to me? (Getz 274-75)

John Wesley encouraged the practice of accountability in small groups (Holy Club, bands) by using a 22 questions list for private devotion:

1. Am I consciously or unconsciously creating the impression that I am better than I really am? In other words, am I a hypocrite?
2. Am I honest in all my acts and words, or do I exaggerate?
3. Do I confidentially pass on to another what was told to me in confidence?
4. Can I be trusted?
5. Am I a slave to dress, friends, work, or habits?
6. Am I self-conscious, self-pitying, or self-justifying?
7. Did the Bible live in me today?
8. Do I give it time to speak to me every day?
9. Am I enjoying prayer?
10. When did I last speak to someone else about my faith?
11. Do I pray about the money I spend?
12. Do I get to bed on time and get up on time?
13. Do I disobey God in anything?
14. Do I insist upon doing something about which my conscience is uneasy?



15. Am I defeated in any part of my life?
16. Am I jealous, impure, critical, irritable, touchy, or distrustful?
17. How do I spend my spare time?
18. Am I proud?
19. Do I thank God that I am not as other people, especially as the Pharisees who despised the publican?
20. Is there anyone whom I fear, dislike, disown, criticize, hold a resentment toward or disregard? If so, what am I doing about it?
21. Do I grumble or complain constantly?
22. Is Christ real to me? (“Everyday Disciples: John Wesley’s 22 Questions.” *Discipleship Ministries*, The United Methodist Church, accessed on 05 September 2018, [www.umcdiscipleship.org/resources/everyday-disciples-john-wesleys-22-questions](http://www.umcdiscipleship.org/resources/everyday-disciples-john-wesleys-22-questions)).

Of course, the issue is not about what are the questions that a leader uses, but about the constant practicing of the accountability, which could make a difference in a leader’s life. The values of courage, honesty and humility are also seen in this practice of accountability, a bold confession of someone’s real life.

**Preparing to finish well.** One last practice of effective leaders is maintaining awareness of the risks of failure and actively preparing to finish well. The six practices of leaders that finish well were formulated by Dr. J. Robert Clinton in the following words:

1. They maintain a personal vibrant relationship with God right up to the end.
2. They maintain a learning posture, learning from various kinds of sources/life.

3. They manifest Christ-likeness in character as evidenced by the fruit of the spirit in their lives.
4. Truth is lived out in their lives so that convictions and promises of God are seen to be real.
5. They leave behind one or more ultimate contributions.
6. They walk with a growing awareness of a sense of destiny and see some or all of it fulfilled (J. R. Clinton, qtd. in Paul Sohn “6 Characteristics Of Leaders Who Finish Well” *Expastors*, 13 August 2018, [www.expastors.com/6-characteristics-of-leaders-who-finish-well/](http://www.expastors.com/6-characteristics-of-leaders-who-finish-well/) accessed on 18 September 2018).

As another `voice` about a strong finish, Carroll summarizes the concept of ‘finishing well’ using the following words:

There is a way to prevent ministry failure and it begins with the pastor being able to be real within the fellowship in which he serves. He and his wife must never feel constraint to communicate physically, emotionally, or spiritually. Anything that would come between them should be seen as a threat and monitored closely. Transparency between them will always serve as an accountability tool. Besides always focusing on his wife, he should always remember that ministry is not about a task, but about pursuing the person of Jesus Christ. Finally, knowing one’s strengths and weaknesses is essential in preventing a fall (Carroll 211).

God wants those He called to ministry to finish strong. He has given enough resources; there are warnings throughout Scripture and many other books on the market; what is most important is that pastors would remain humble enough to realize that a fall is just moments away when their eyes are not upon Christ (Carroll 211).

Although few leaders finish well, no leader is condemned to finish poor. There are ways of preventing failure and finishing well for God's glory.

### **The Challenges of effective Leaders**

A good character and the best practices recommended will help but will not completely eliminate the possibility of temptation and sin especially in this world which is in severe moral crisis. However, if we consider the well-known Japanese illustration about the word for crisis, then we can consider crisis a good opportunity for the Christian, to be victorious and strengthened in his faith (Clinton and Leavenworth, *Starting well* xx).

The next part of this study will focus on the challenges someone has to overcome in order to have an effective ministry. We will begin with several lists proposed by different authors; then we will select some challenges to address them in detail.

**List of Challenges by different Authors.** Carey Nieuwhof writes about the challenges that everyone (and especially a spiritual leader) has to face in his life, identifying seven challenges: 1) Cynism, 2) Compromise, 3) Disconnection, 4) Irrelevance, 5) Pride, 6) Burnout, and 7) Emptiness (Nieuwhof 9-196).

Anderson identifies four different emotions that the spiritual leader has to face especially in the beginning of his ministry. Those emotions are connected to: 1) The proper usage of time, 2) The desire to be accepted by the members, 3) The eagerness to succeed using a shallow standard, 4) The fear of inadequacy (Anderson 16-18).

Sanders identified nine "peculiar perils of leadership": pride, egotism, jealousy, popularity, infallibility, indispensability, depression, conflict, and disqualification (Sanders chapter 14).

The Damazio's list has no less than 21 items as named "areas in which a leader may find himself wrestling": 1) Image, 2) Relationships, 3) Resentment, 4) Expectations on him, 5) Priorities, 6) Guilt, 7) Flesh, 8) Emotions, 9) Limitations of his calling, 10) Reality, 11) Professionalism, 12) Confidence, 13) Tiredness, 14) Role tension, 15) Genuine faithfulness, 16) Discouragement, 17) Judging others, 18) Unanswered prayers, 19) Relentless march of time, 20) Disappointments, and 21) His own lack of Christ-likeness (Damazio, *Effective Keys* 125-37).

J. Robert Clinton also mentions six barriers that leaders have to pay attention to and avoid: 1) Finances—their use and abuse, 2) Power—its abuse, 3) Pride—which leads to downfall, 4) Sex—illicit relationships, 5) Critical issues in family, and 6) *Plateauing* (Gary Runn, "6 Major Barriers to Finishing Well", *Gary Runn – The Leadership Crossing*, 31 July 2012, accessed on 31 July 2018, [garyrunn.com/2012/07/31/6-major-barriers-to-finishing-well/](http://garyrunn.com/2012/07/31/6-major-barriers-to-finishing-well/))

**Unhealthy Emotions—Roots from the Past.** Peter Scazzero addresses the subject of emotional healthy spirituality, illustrating the challenges that a leader could face if he does not solve the problems of the past. Scazzero shares the story of his parents and grandparents who influenced and shaped what he came to be. Although his father was a declared Christian, husband, and father, he reflected more of his *culture and family of origin* rather than *the new family of Jesus* in his familial roles (14). The 'roots' of the past were not challenged, and this lack also affected the family's present. Scazzero generalizes the situation for all the families:

Your family, like mine, is also marked by the consequences of the disobedience of our first parents as described in Genesis 3. Shame, secrets, lies, betrayals,

relationship breakdowns, disappointments, and unresolved longings for unconditional love lie beneath the veneer of even the most respectable families.

(Scazzero 14)

The awareness on this subject came when Peter was a leading pastor of a congregation, and his wife quit her leadership role, affirming that she would be happier alone than married to him (Scazzero19). Scazzero was challenged by the exposing of his ‘spiritual nakedness’ (his emotional immaturity) and began the road to discover the healthy balance that he recommends in his book.

The thesis of the book is that emotional maturity is mandatory for spiritual maturity: “It is not possible to be spiritually mature while remaining emotionally immature” (Scazzero 19). The top ten symptoms Scazzero used to describe emotionally *unhealthy* spirituality are the following:

1. Using God to run from God.
2. Ignoring anger, sadness, and fear.
3. Dying to the wrong things.
4. Denying the impact of the past on the present.
5. Dividing life into “secular” and “sacred” compartments.
6. Doing *for* God instead of being *with* God.
7. Spiritualizing away conflict.
8. Covering over brokenness, weakness, and failure.
9. Living without limits.
10. Judging other people’s spiritual journey (22).

It is worth mentioning that while Scazzero was engaged in what he later characterized as ‘emotionally unhealthy spirituality,’ he was the senior pastor of a church secretly longing to escape and join the ranks of church leavers (20). This will take us to the next challenge that we mention in this project, the idea of resignation.

**Discouragement and the Idea of Resignation.** In each generation, God makes a calling to individuals who will take up the reins of leadership (Clinton and Leavenworth, *Starting well* xxii). It seems that so many people either do not hear that calling, or they hear it only for a while, or they succeed in ignoring it completely and repeatedly. In conclusion, there is a shortage of ministers, and there is even a more painful shortage of *effective* spiritual leaders.

Spiritual leadership is a privilege when one considers the fact that “Christ governs through chosen, qualified leaders He has ordained for the task” (Damazio, *Effective keys* 5). J. Oswald Sanders wrote a classical book called *Spiritual Leadership*. He reminds the reader that the Scripture affirms seeking leadership as an honorable ambition in 1 Timothy 3:1 (Sanders 9). That exhortation was needed because the circumstances in the time of Paul and Timothy discouraged pursuing ordination. There were great risks associated with a position of responsibility in the Church: hardship, rejection, suffering, or even martyrdom. Mere “place-seekers and charlatans would have little heart for such an assignment” (10). Some leaders resign before they even start to do ministry, frightened by the bad things that can happen while serving.

This challenge was experienced by Moses returning from the mount with the Ten Commandments, Jesus in the Garden of Gethsemane, and Paul defending his cause in 2 Timothy 4:16. Eugene Peterson’s book, *Under the unpredictable Plant*, uses the biblical

character of Jonah to connect the desire of giving up with the mistake of ‘glamorizing’ the pastoral vocation (people considering the vocation more like a journey to Tarshish than a responsibility to preach uncomfortable truth in Nineveh). Peterson argues that:

[T]he pastoral vocation is not a glamorous vocation and (...) Tarshish is a lie.

Pastoral work consists of modest, daily, assigned work. It is like farm work. Most pastoral work involves routines similar to cleaning out the barn, mucking out the stalls, spreading manure, pulling weeds [...]

Anyone who glamorizes congregations does a grave dis-service to pastors. We hear tales of glitzy, enthusiastic churches and wonder what in the world we are doing wrong that our people don’t turn out that way under our preaching.

On close examination, though, it turns out that there are no wonderful congregations. Hang around long enough and sure enough there are gossips who won’t shut up, furnaces that malfunction, sermons that misfire, disciples who quit, choirs that go flat — and worse. Every congregation is a congregation of sinners. As if that weren’t bad enough, they all have sinners for pastors. (16)

When confronted with the reality of the pastoral ministry, with discouragement, boredom, anger, or restlessness, some pastors choose to abandon the congregation for another or to abandon the vocation altogether. Peterson affirms that when this happens, the pastoral vocation of all of us is vitiated, and he recommends the innovation introduced by Saint Benedict in a community of monks, the vow of stability (18). “[T]he norm for pastoral work is stability. Twenty-, thirty-, and forty-year-long pastorates should be typical among us (as they once were) and not exceptional. Far too many

pastors change parishes out of adolescent boredom, not as a consequence of mature wisdom” (29). The idea of resignation should be resisted with spiritual maturity.

As mentioned earlier in the research, Robert Clinton analyzed the way leaders end their ministry. He found out that only one-third of the leaders in the Bible finished well while the rest stumbled on the way and did not finish well. The percentage would not be very different today.

Critiques to this high rate of ministry abandonment are to be found both by appreciators of Robert Clinton’s book (Carson Weitnauer, “The Making of a Leader by Robert Clinton – a Book Review” *Reasons for God*, 30 November 2015, accessed 31 July 2018, [www.reasonsforgod.org/2015/11/the-making-of-a-leader-by-robert-clinton-a-book-review/](http://www.reasonsforgod.org/2015/11/the-making-of-a-leader-by-robert-clinton-a-book-review/)) and critics. The ‘myth-busters’ from Leadership Network say that the stats are entirely wrong, as proven through a research study of 483 ministers ordained from 2005-2008 surveyed five years after the ordination date: no less than 86 percent are still ministers in the (Wesleyan) Church, 6 percent left the ministry in good standing, 4 percent left for unknown reasons, and only 4 percent were removed for different failures (Warren Bird, “Myth Busting: ‘Pastors Are Quitting In Droves’ Stats Are Entirely WRONG!” *Leadership Network*, 14 October 2016, accessed on 31 August 2018, [leadnet.org/myth-busting-pastors-are-quitting-in-droves-stats-are-entirely-wrong/](http://leadnet.org/myth-busting-pastors-are-quitting-in-droves-stats-are-entirely-wrong/)).

Our research, however, surveys people who remained in the ministry for more than ten years. Robert Clinton’s study is focuses on not only for the first five years after ordination but for life. “Leadership development is a lifetime process. You need an overall perspective in order to understand what is happening at any given time” (J. R. Clinton, *The making of a leader* 25-26). The first five years could be the best years of the



ministry with enthusiasm and great emotional balance, appreciation, and determination. It would be interesting to have the same study done again and again, every five years until they retire from the ministry. Some people stumble mid-way, some almost close to the finish line, and some others are exposed after their official public finish.

**Identity Issues.** There is an interesting affirmation for which Calvin is credited that “without knowledge of self, there is no knowledge of God” (Calvin, qtd. in Nieuwhof 197). Calvin stated that the people who do not know themselves will never fully know God (Nieuwhof 197). The next challenge that we are going to address is the one about identity—the leader has to know for sure who he is and what his mandate here on Earth is.

God made us as whole people, in his image (Genesis 1:27). That image includes physical, spiritual, emotional, intellectual, and social dimensions. Ignoring any aspect of who we are as men and women made in God’s image always results in destructive consequences in our relationship with God, with others, and with ourselves. (Scazzero 20)

When the leader knows himself, he will be able to “lead out of his strengths and allow people to surround him to help him in his weaknesses” (Carroll 208).

To prevent falling, Nieuwhof suggests that self-awareness along with a close relationship with God will always help in preventing a disaster, whatever it may look like.

When you are intimately in touch with your own emotions and inclinations and deeply knowledgeable about the ways of God, you’ll have a much greater chance of seeing it – whatever *it* is. Self-aware people have a conscious knowledge of

their motives, desires, feelings, and character. They are also in tune with how their actions affect others. The more self-aware you are, the more likely you are to see it coming. (Nieuwhof 198)

Self-awareness is the first of five main components of emotional intelligence—a new theory about intelligence, introduced by Daniel Goleman, who argues that emotional intelligence is as important, or even more important, than intellectual intelligence. The leaders who know who they are and what their limits are often operate much closer to their potential than leaders who have no idea where their limits are. Knowing your limits, rather than being unaware of them, makes you far more effective” (Nieuwhof 201). The other four factors are: self-regulation, motivation, empathy, and social skills (Nieuwhof 198). The self-aware leader knows things that other do not know, like: 1) Their impact on others, 2) Their weaknesses, 3) Their strengths, and 4) Their limits. Calvin thought that deep self-awareness will eventually push a man away from himself and back toward God, making him ‘displeased with himself’ (Nieuwhof 201).

Therefore, knowing yourself is a basis to be able to know God, and this knowledge helps us to break the power of the past, to understand grief and loss as an opportunity for soul enlargement, to stop and discover the rhythms of Daily Office and Sabbath, and to develop and keep a “Rule of Life” as a basis of a healthy emotional and spiritual life (Scazzero, chapter 8).

**Administration suffocating Preaching.** The challenge of giving priority to administrative responsibilities rather than teaching the Word has a precedent in the Scripture as seen in Acts 6. The Apostles settled the problem by appointing seven deacons to take care of the social work and administration so the Apostles could dedicate

themselves to preaching and prayer. The leaders today have to make the same decision by investing the best of their time in spiritual projects.

In a chapter about the Identity and Integrity of the Pastor, Oates presents the results of a study made by Samuel Blizzard in 1956 after consulting six hundred active ministers. The ministers were asked to mention the most important aspect of their ministry, the most effective aspect, and the most enjoyable aspect. The results showed that the ministers enjoyed the task of being a pastor and thought the most important aspect of their service was preaching the Word. On the last positions of the list were things like organizing and administration. However, when the study continued to reveal the amount of time that was spent in a normal workday, the particular tasks that the ministers valued least (administration and organizing) occupied half of their time while preparation for teaching occupied only 1/20 (Oates 131).

Other two researchers, Glock and Roos, analyzed what the parishioners think about the workday of the pastor, and the conclusion was that visibility of the tasks determines the conception about the activity. The parishioners considered sermon preparation as the most important time-consuming task of the pastor, while the reality was that administration and organization suffocated this primary task (Oates 132).

**Love Problems.** There are many challenges that a spiritual leader must anticipate and be prepared to offer a proper response. God allows challenges—pressures of life and ministry—because He knows that the pressure will ultimately reveal the true nature of the heart. The prophet Jeremiah describes the human heart as deceitful above all things and beyond cure (Jer.17:9). The heart must experience a radical spiritual transformation. Without it, someone could “look good on the outside, but what is on the inside will

eventually betray us” (Clinton and Leavenworth, *Starting Well* xix). A good and transformed heart is needed for a good leader.

The Christian leader must not just lead others and make disciples, but he has to *love* others. “The badge of discipleship is love for one another” (Hocking 160) just as Jesus stated about true discipleship in John 13:34-35. Management authors in the secular world leave this topic out of the discussion, but for a Christian leader, this subject is of maximum importance.

The problems that Hocking identified in loving people from a Christian leader position are: 1) Business in the schedule, 2) The multitude of demands upon the leader, 3) The lack of patience, 4) The insecurity about the leader’s own position of leadership that makes them feel threatened, 5) Too much sensitivity to other people’s opinions, and 6) The fear of close relationships (Hocking 162-68).

In 2 Timothy 4:6-8, Paul asked Timothy to fulfill his ministry in the light of the great Christian eschatological realities. Whether intended or not, this clause sets up a sharp contrast with Demas in verse 10 who loves this present age rather than Christ’s coming (Fee 290). Demas was a disciple of Apostle Paul, who unexpectedly exited ministry and saddened the heart of the Apostle. Before deserting Paul, Demas was a faithful helper while the imprisonment in Rome (Col. 4:14) and had earned the title of ‘fellow-worker’, mentioned in Philemon 24. His home was probably in Thessalonica (*The New International Dictionary of the Bible*, 267). The spiritual leader has to pass the test of love, by declaring and proving love for God and not for the system of this World (1 John 2:15-17).

**The Illusion of Professionalism and Celebrity.** Teaching can take place in a school setting (pursuing the increase of *scientia*) or in a church setting (pursuing *sapientia*). Dawn and Peterson make a distinction between *science* and *wisdom*, defining *science* as the information that someone can store in his mind for a later impersonal use while *wisdom* is the “intelligence that comes from the heart, which can only be lived personally in relationships” (Dawn and Peterson 133). Today, the churches have ‘borrowed’ the ethos of the school by teaching and learning in order to offer the right information. However, Peterson states that the right information “is the smallest part in the curriculum of wisdom,” while a robust life of faith, hope, and love transmits more than our words (135).

Dawn and Peterson believe that the best place to be a Christian teacher is a church and not a school. The focus of the school is on “separating error from truth, getting things straight, training minds to think accurately,” but the teaching takes place in conditions that treat knowledge as *information*, as something to be used, and not as *wisdom* (Dawn and Peterson 135). Because wisdom is “acquired relationally, in the context of family and friends, work and neighborhood, under the conditions of sin and forgiveness, within the complex stories that the Holy Spirit has been writing and continues to write of our lives,” the best place to be a wisdom teacher is the local church (Peterson 136-37).

The contemporary Church is the beneficiary of a spiritual leadership legacy. Terinte identifies the connections between the current leadership practices in the Romanian context and the historical influences (Judaism and Hellenism biblical times but also the communist influence). After the Revolution in 1989, the task of preaching

the Word and leading Christian organizations in a free nation seemed easy, but it soon proved to be more difficult than expected.

The model of success that the spiritual leaders searched for was the one of an itinerant preacher, gathering crowds and boasting with many preaching opportunities (sometimes refused or postponed). For the pastors, the number of preaching invitations became a “certificate of competence” and an element of personal distinction as a guest-speaker. The concurring attitude between famous preachers transformed some pious pastors into notorious ambassadors of a certain community (Terinte 10). The community was often neglected but happy to have a famous preacher as the leading pastor.

In an online article for *ProLider*, Funieru offers a brief distinction between professionalism and excellence, underlying the traps of professionalism. The main differences between *professionalism* (also called *performance*) and excellence are connected to rest, Sabbath keeping, healthy rhythms, searching for other people’s approval, rejoicing, celebration, and continual comparing to others.

Performance is not excellence. Performance excludes rest, excellence includes it.

Performance exhausts, excellence doesn’t. Performance ignores healthy rhythms,

excellence doesn’t. Performance cannot truly rejoice of something, while

excellence always rejoices. Performance desires the approval of others; excellence

– the approval of God. Performance is measured by comparing to others, while

excellence compares one with his own becoming (Laurențiu Funieru, “Ispitele

Liderului 10 – Performanța”, *Prolider*, 08 August 2018, accessed 05 September

2018, [www.prolider.ro/2018/08/08/ispitele-liderului-10-performanta/](http://www.prolider.ro/2018/08/08/ispitele-liderului-10-performanta/)).

ProLider is a Christian Pentecostal Romanian initiative, started in 2015, with the purpose of offering a platform for fellowship and continuous spiritual growth of Romanian Christian leaders. Through relational accountability and sharing of ministry resources, ProLider encourages Christian leaders to remain faithful to God's calling for their life while implementing a coherent Church-growth plan. Laurențiu Funieru offers a series of leadership articles on the theme of "leadership temptations" with the following dangers described: 1. Losing anticipation, 2. Subjectivism, 3. Comparing with others, 4. Resentment, 5. Stiffening, 6. Populism, 7. Self-protection, 8. Over control, 9. Envy, 10. Performance, and 11. Over-estimation (Laurențiu Funieru, *Prolider*, 20 January 2018 – 04 September 2018, accessed 05 September 2018, [www.prolider.ro/author/laurentiu/](http://www.prolider.ro/author/laurentiu/)).

Larson claims that it is a big difference between chasing God and his kingdom and chasing ministry for itself:

The number one problem for pastors is that we're chasing after the wrong thing. We should be in ministry because we love Christ, but we're chasing after success. The pressure to be successful is the way we measure things. How many persons are in the seats, how big is our budget, and how happy people are with what we're doing. I think that produces a nightmare (Larson, qtd. in Carroll 205).

While chasing God brings satisfaction, chasing ministry brings pride. When a pastor becomes prideful; he is in danger of falling (it is even more appropriate to consider pride a falling in itself).

**Solving Conflict.** The life of Jesus was filled with conflicts that revealed the true nature of the people that approached him.

Christ came into conflict with those who were hindering His work or destroying the meaning of God's commandments and teachings. We can also expect resistance and conflict today when we maintain the teachings and pursue the intents of Christ. One who is being led by the Spirit will naturally come into conflict with others who are being led (at least for the time) by human motivational forces. (Kilinski 102)

The Early Church had conflicts that were resolved through the illumination of the Holy Spirit. The Apostles were in conflict one against each other for a short while. Leaders today are expected to encounter conflict often and have to develop effective strategies for a personal and congregational benefit after the conflict.

If correctly addressed, conflict can be a blessing for a Christian leader. An effective leader will consider that conflict is "often necessary and sometimes beneficial," if faced and resolved properly (Kilinski 103-109). Anderson goes further to affirm that conflict is needed and, if there is no conflict, then the leader is not fulfilling his role properly. A pastor who wants to lead effectively has to be "willing to 'risk the ship' repeatedly for the sake of the gospel" (Shelley 15).

Norman Shawchuck offers a good strategy to solving conflicts by presenting the possible answers to conflict (accommodation, avoidance, competition, compromise, and collaboration) and encouraging solving conflicts through collaboration (Shawchuck qtd. in Seidel 256). Nine principles to solving conflict are mentioned by Seidel in his book, *Charting a bold course* (257-60): 1) Begin with the right perspective on conflict, 2) Make prayer an integrant part of the process, 3) Handle conflict at the lowest possible level, 4) Gather precise and useful information about the problems in conflict, 5) Keep



everyone focused on the problem, not on the people, 6) Suggest ways of resolving the conflict, 7) Admit when you are wrong, 8) Use wisely your leading ‘capital,’ and 9) Admit that not every conflict will be solved—at least not immediately.

**Adaptation to Postmodernism.** As a challenge that current leaders must face, there has to be a mention about postmodernism and the issue of adapting the church’s life and activities to the reality of today. There are several definitions of postmodernism, the majority describing it like a “radical reappraisal of modern assumptions about culture, identity, history or language”, with an “ironic self-reference and absurdity in literature” (Merriam-Webster Dictionary).

Rusu mentions that living in a postmodern time challenges the church in the following aspects: general relativism, rebellion against authority, intolerant tolerance, and isolation and depression (Rusu 50-53).

Effective church leadership is a difficult, discouraging, and complex task, but there are other options available (not recommended): the shortcut of postmodern *disengagement*, the shortcut of *tyranny*—where the leader has the power and has the people fulfill the will of the dictator, and also the shortcut of ‘*unilateral authority*’ which graciously lifts up the leader to a superior position from where he does not have the responsibility of accountability or to live a holy life. In leading the Church of God, the spiritual leader should not use any of these shortcuts (Rusu 94).

Spiritual maturity is necessary to overcome the pessimism and the discouragement from working with people (...). Pessimism and cynicisms are two ‘twin-traps’ for people who work with people (...). This problem is twice as serious in working with volunteers (...). The frustration from the incapacity to

fulfill certain objectives is a permanent burden on the pastor, because he doesn't have any power on the people in Church, except from what comes as a result of trust and moral persuasion. (Bratcher qtd. in Rusu 141)

In a research made in Romania, a number of spiritual leaders had to evaluate their ministry of preaching to analyze the increasing use of modern technology and the diminishing interest in spiritual things. "Exposition requires spiritual qualities, not just hard work. I did not find anywhere that hard work is a replacement for spiritual life" (Drăgan 148). The conclusion of the study is that hard work (including the modern use of technology) tends to replace the spiritual preparation of the messages, and this is a serious challenge for the Christian leaders.

**Speaking in People's Life.** We define a Christian leader as a "servant who uses his or her credibility and capabilities to influence people in a particular context to pursue their God-given direction" (Malphurs 20). It is a challenge to give answers that you do not have. When people come to a spiritual leader and ask for guidance, sometimes the leader will not know the direction and will not be able to speak in that person's life from the Lord. It is a challenge that pastors and prophets encounter, and the decision must be made to speak nothing more than what God is saying.

One of the problems of spiritual leaders is the double standard of living another Gospel than the one they preach. In the moment of speaking in the life of another, a leader must have the spiritual authority of living the advice that you give. In an uncommon research made in prison, Wurmbrand addressed a simple question to an audience of three hundred nominal Christians: "Have you always obeyed the basic rule of the Christian church in remaining chaste in word, thought and deed before marriage,

and faithful thereafter?” Only two answered yes, one of them an old priest and the other a boy of fifteen years of age. Wurmbrand’s conclusion was that preaching and practicing were very far from each other, and he continued to offer a lecture about the implications of such a response (Wurmbrand 142-43).

**Quality Time for the Family.** The challenges that are connected to the leader’s family are negligence and infidelity. One of the domains in which a spiritual leader must pay attention is the balance between the time spent in church activities and quality time spent at home. When the husband sacrifices the family for the ministry, the wife and children become jealous and start feeling abandoned. Bartlett presented (in 1971) the results of a research in the United States about the families of former pastors, stating that 54.9 percent of the wives of former pastors would have preferred, or even wished, to leave the Church because of the negligence associated with the office (Bartlett 126).

The metaphor of a ‘dry rot’ is used by Denton to describe the situation when “busy people take their marriages for granted.” Using an illustration with white potatoes and sweet potatoes, Denton comes to the conclusion that either by calling attention upon themselves or by going unnoticed, marriages are in the danger of drying up and that erosion is very possible for ministers’ marriages (Denton qtd. in Dale 214).

It is a challenge to maintain a healthy relation with the spouse and offer quality time not only in ministry but also at home. This balance is not possible without basic time management of like planning evenings and events with the family and placing them in the agenda as non-negotiable activities.

The cost of leadership must be taken into account and it includes: self-sacrificing, loneliness, fatigue, criticism, rejection, pressure and perplexity, and a cost for others

especially for the family (Sanders 104-13). When a spiritual leader accepts the office, the family must also be aware of and accept the sacrifice along with the pastor (Dupu 50).

That sacrifice includes stress, lack of time, unpredictable situations, and tiredness.

**Early Promotion.** Another challenge that has to be mentioned in our discussion is (early) promotion. This is the situation in some parts of my country, especially in the south-east part where the lack of ministers determines the election of young and (sometimes) unprepared leaders. Engstrom quotes Mooneyham in describing this challenge of accepting responsibility too early in life while the leader still immature:

Sadly [...] the church has been so slow to train and qualify those on whom it has trust leadership. Often, we've thrown them into the deep waters of responsibility with little regard for instruction in the techniques and principles of not only staying afloat but, hopefully, inducing some forward motion (Engstrom, 10).

Many ministers who are otherwise excellent preachers and pastors fail at this point of equipping the laity for service in the general ministry of the church. Pastoral leadership consists principally in learning how to empower, enable, and enrich the leadership of others (Oden 158). It often seems simpler for the pastor to do the job alone, but, in time, the job becomes heavier and the sense of irritation, isolation, and perhaps desperation emerge. The patterns of Exodus 18 and Ephesians 4:11-12 will better enable the mission of the people of God (Oden 158).

### **Burnout**

The church leader is required to be “a theological, biblical, and doctrinal analyst; a moral and spiritual leader; a counselor and teacher; a team leader and guide; a peacemaker; a communicator; an organizer; an administrator; a planner; and a decision

maker” (Kilinski 228). That is not the end of the list. The expectations that people have from the leader or pastor are always growing and changing and not ending. Unnoticed, burnout can make its way in the life of the leader. Burnout is estimated to be a current reality in at least one minister out of every five (Dale 200).

The psychologist Freudenberger defined burnout as “a depletion of energy and a feeling of being overwhelmed by other people’s problems” (Freudenberger, qtd. in Kubassek 21). This depletion causes a “loss of will, triggered by the high expectations confronted by harsh interpersonal or institutional realities”. Burnout, after all, is “the ashes of idealism” as Dale said (Dale 200).

The Symptoms of burnout can include: inability to concentrate and make decisions, decreased productivity, an increase in errors and a decline in dependability, irritability and maybe hostility, negativity and, in some cases, alcohol and drug abuse (Kubassek 21). Not only spiritual leaders but any vocational group made up of persons who work with others, are goal oriented, and take responsibility seriously can (and often do) burn out. There are four stages from being *fired up* to *burnout*: enthusiasm, stagnation, frustration, and apathy (Dale 203-04).

Although burnout is many times caused by overwork or by a “compulsive desire to achieve,” there are also other causes like interpersonal conflict (Morgan 217) or “living in an all-work/no play spiral” (Kubassek 22), meaning a life out of balance.

As strategies to overcome burnout, Dale encourages managing our boundaries, monitoring our resources, replenishing our reserves, and using the safety valve of supportive relationships identified as the “only reliable cure” when burnout has occurred (Dale 211).

**Pressure leading to Stress.** Nieuwhof mentions a relatively recent study which showed that around twenty five percent of all pastors are likely to be fired at some point because of opposition in the church—and that does not count those who resign or simply give up (Nieuwhof, location 190-92). It is not easy today to be a pastor when this kind of opposition could affect your life and the security of the family. This kind of pressure leads to a high level of stress.

There is also the constant need to change, to improve, and to be innovative. This can be another factor of stress for a leader. “Handling change is an integral part of the job of leadership. The success of an organization is dependent in large part upon its ability to innovate. Change is definitely a part of the basic fabric of the operation of a church” (Kilinski 121). But change implies a big amount of stress that needs to be handled.

Other causes of stress for a spiritual leader could be the following: difficulties that the pastor meets in ministry, people that maintain a stressful attitude, tensions because of ruined relationships, exaggerated work, cultural conflicts, work conflicts, and others such as situations in his family or his physical health. Also, the history of the pastor and the way he succeeded in handling the crises of his developing as a leader could also become a stress factor. The lack of sharing personal frustration could also be a stress factor. Older pastors should offer their help, encouraging the younger pastors to share the experience that is affecting him. The lack of sharing his frustrations or the lack of understanding the experiences of his family could lead to isolation (Dupu 57-59). Another stress factor in the ministry is the need to discipline others. The most common reasons for which a leader avoids disciplining others are fear and ignorance (Damazio 322).

**Managing Finances.** Randy Alcorn agrees with Wesley that with the increase of income, we should increase not our lifestyle to spend more but we should give more. He presents the example of pastors who spend a fortune on fancy houses with luxurious facilities, private jets, and a personal kingdom built on this earth. The Prosperity Gospel is a risk that every leader should avoid. The way of living a simple life and giving generously is the best way to live in freedom and integrity (Alcorn 321).

As biblical examples for financial integrity, Mureşan notes the examples of: *Abraham* returning from the great victory over the kings in Genesis 14, *Samuel* at the end of his service as a judge in 1 Samuel 12, and *Nehemiah* who did not use his governor benefits while building the wall in Jerusalem in Nehemiah 5 (Mureşan 463).

Foster argues in his book *Money, Sex and Power* that we could make a parallel between money and deity. Money has some of the characteristics of deity—giving people a sense of security, inducing guilt, giving a sense of freedom, power, ability to be omnipresent, and “most sinister of all, however, is its bid for omnipotence” (28).

Warren Wiersbe writes about three money-related myths that need to be buried and forgot: 1. Money is neutral (saying that money is not neutral, but essentially evil and we should guard ourselves of its tempting power), 2. Money doesn’t bring satisfaction (saying that money brings satisfaction, without God, as a earthly reward—Matt. 6:2, without knowing that money should be humbly rejoiced of —1 Tim. 6:17), and 3. Our responsibility is over when we just gave (condemning wasting personal or organizational resources). When we give, God sees not only the portion, but also the proportion (119).

**Showing Grace to fallen Leaders.** With all the challenges in the world, there are just few leaders that finish well. The leaders in the Bible (many of them) had struggles and failed. God offered second chances and restored them with grace after they repented:

A close scrutiny of leaders mentioned in the Bible indicates most experienced failure at one time or another. Many failed at some point in their lives in a marked way, but the key to their success was that they never groveled in the dust. They learned from the hand of failure, repented, and then were used in even mightier ways. (Engstrom 26)

There are also few cases in which fallen spiritual leaders receive healing and restoration. The Church in Romania could be associated with an army that kills its wounded soldiers. The fallen pastors does not find it easy to admit failure and humbly seek restoration; they would rather go on with their life, affirming their innocence to whoever would believe them and try to lead whomever remains with them.

The common response when a leader fails in front of a challenge is to intervene with corrective discipline in a spirit of meekness, “considering thyself, lest thou also be tempted” (Gal. 6:1). Damazio suggests the following phases from sin to restoration: 1) Confession and Repentance, 2) Forgiveness, 3) Probation with the forgiven stepping out of public ministry for six to twelve months, allowing time for “rebuilding the walls;” truly rebuilding the marriage relationship takes more time than this, 4) Counseling, and 5) Restoration (*The Making of a Leader* 326-27).

Ray Carroll makes a great analysis on the reasons pastors fail not from a critic point of view but from a pastoral grace-giving perspective. He reminds us that a fallen leader is always surprised by the fall and avoids admitting the failure (Ch. 1); then he



proceeds to identify the path that led to the fall by telling the stories of several pastors, overcome by emotional affairs, burnt out on people-pleasing, and addicted to appreciation. In the third Section (131-68), he summarizes four awareness points that put pressure on leaders: high expectations, isolation, poor relationship with spouse, and judgementalism/response to ministry failure. I think that every leader who is in his emerging years of the ministry should pay attention to these four domains that we consider challenges for an effective ministry.

A study of Bible characters reveals that most of those who made history were men who failed at some point, and some of them drastically, but who refused to continue lying in the dust. Their very failure and repentance secured for them a more ample conception of the grace of God. They learned to know Him as the God of the second chance to His children who had failed Him – and the third chance, too. (Sanders 124)

However, simply understanding does not equal restoration. Carroll supports an *immediate* beginning of the long process of restoration (like Peter's immediate restoration after the Resurrection) but continues adding that the fallen pastor should not concentrate his efforts on pursuing ministry after the fall (170). An extended time away (many months or even years) from pastoral ministry is welcome for real understanding and growth out of the situation, with proper assistance.

“Christians are called to walk alongside one another, seeking to restore one another when they fall. [...] (T)hose who walk with the fallen pastor are not affirming his sin, but loving him as a child of God” (Carroll183).

There are not many people who remain close to a fallen spiritual leader because they do not want to be associated with a failure, but true Christian love and true leadership also means to help recover what is lost. Restoration is great news, but even better would be preventing the fall (in order not to be in need of restoration) and making the steps to change the culture of the community so that it will better understand the story in John 8 (Carroll 194). For prevention of a spiritual fall, the spiritual leader should: *build* authentic relationships for accountability (195-96), *pursue* his wife and not the ministry first (197-203), *remember* his first love—pursuing Christ and making disciples (204), and *know and admit* his strengths and weaknesses (207).

**Children in Leadership Positions.** There is an interesting approach to analyzing the idea of children in leadership. Jesus offers great leadership insight to the twelve by using children and asking the grown men to learn from the little ones (like in Matthew 18 where the lesson is about humbleness and love as basis for a leadership qualification). Children are great teachers, often unaware of the treasure of wisdom that lies in their genuine approach to life. In a dissertation that encourages children in ministry in India, Pethudu identifies several qualities, such as “the ability to dream outrageous dreams, boldness to speak the simple truth, purity of purpose, and an unencumbered hope of a better world. Every single child, even the most normal of them, has abnormal vision and energy. Kids are outstanding leaders, and other people ought to unabashedly learn from them” (Pethudu 32). He underlines that children “have the sterling leadership qualities in abundance” (33), although they don’t yet have the position or the responsibility to lead.

Children are blessed with leadership skills, but they are incomplete leaders without the help of parents and other leaders who will guide them through a healthy

process of maturing in leadership responsibility. The proper way to invest in creating leaders seems to be the investment while the leader is still a child (Pethudu 33).

As a general rule, in selecting leaders in our congregations go for the little people, the ordinary people, the unimpressive people. Look for the “poor in spirit” and for those that distinguished not by achievements, but by whatever they have kept that is intact, pure, by that which remains in them of their childhood, regardless of how deeply we have to look for it. (Dawn and Peterson 204)

There are numerous examples of children being useful in God’s great plan, and some of those children received leadership responsibility or position very early in life. Jehoas was only seven years old when he began to reign (2 Kings 11:21). Josiah was only eight years old (2 Kings 22:1) when he became king in Jerusalem. David was a ruddy young man when Samuel received the commandment to anoint him as the future king (1 Sam. 16). He defended the flock with great courage (1 Sam. 17:34-37); he was later assigned to ‘lead worship’ in the palace of the king; then he defeated Goliath to win the victory for the people of Israel (1 Sam. 17). Other biblical examples of responsible children who save others are Naaman’s slave girl (2 Kings 5) and the boy with the bread and fish that were used to feed the multitudes (John 6:9).

### **Finishing well**

When a Christian leader manages to live a life where the biblical characteristics of strong leadership are obvious, the best practices are intentionally and diligently observed to leave a strong legacy. Where the challenges are approached with holy wisdom, that person is on the right track for a good finish just like the Apostle Paul.

The passage in 2 Timothy 4:1-8 is like a conclusion of Paul's life. He resumes his life mentioning the things that matter for him: he has stayed on the course, has been true to God's call on his life, and has given his life as an offering to God (Mounce 584). In spite of all challenges, Paul's work is done, and done well. The *garland* that he is about to receive is primarily a sign of victory, but it is also a sign of immortality (Barett 119). His hour of departure is not far. The word translated as *departure* is the Greek *analsis*, which triumphantly expresses a "loosing, like one of a vessel from its moorings or of a soldier striking his tent" (Guthrie 169). Paul was ready to finish well.

When Paul writes about the race that was about to finish, he makes no claim of winning the race, but he is content to have stayed the course. This favorite Pauline metaphor is suited to express the idea of endurance in Christian life and service. The third assertion, "*I have kept the faith*" refers probably to the athlete's promise to keep the rules or to the military man's oath of fidelity (Guthrie 169).

We can conclude this section of challenges with Mounce's prayer in the final pages of his commentary on the Pastoral Epistles: "May we be found as faithful as Paul when we meet our final hour" (Mounce 602), as we never know when that hour will be for us here on Earth.

### **Developing a Rule of Life**

After we have seen the characteristics and practices of effective leaders together with the challenges that a leader will face in his life, we can resume the insights of this research by recommending the development of a Rule of Life. A very simple definition is that the Rule represents "an intentional, conscious plan to keep God at the center of everything we do", as Scazzero said (Ch. 8).

Every human being has a Rule of Life (consciously or not), but that Rule can be radically changed to reflect our love for God. The ‘sacred rhythms’ of retiring from the world to listen God’s voice are an oasis of health for the soul. Daniel, in Babylon, had this kind of rule, and he kept that rule with the risk of being killed. Jesus had a Rule of life praying sometimes all night long (a habit that is rare in modern leaders’ life). The pastors in Korea try to keep the habit of a prayer night. Sundo Kim said that he used to pray all night every Friday for the sermons that he had to preach on Sunday. Romanian leaders would need more prayer and spirituality.

There are many ways to shape a Rule of Life, but the basic ways should include aspects of Scripture reading, Silence and Solitude, Daily Office, Study, Sabbath, Simplicity, Recreation, Service and Mission, Care for the Physical Body, Emotional Health, Family, and Community (Scazzero Ch. 10).

The objectives of the Rule are to discipline our spiritual life in order to gain the freedom that we need to enjoy our walk with the Lord. There are things to observe a few times a day (like prayer), others once a week (like Sabbath), while others monthly or yearly (a vacation with all the family away from the pressure of intruding technology).

The Rule of Life can be adapted and improved every year or even earlier, and the best way to observe it is when trusted people around the leader know about that Rule of Life and can help him be faithful to what he promised. When we intentionally stop from our activities to hear the voice of God, we will not be disappointed. We will hear his call to integrity as the measure unit for our character. We will hear about the most effective practices that we need in ministry, and we will also hear about the challenges that can be overcome in the name of Jesus. Bottom of FormTop of FormBottom of Form

Top of Form

Bottom of Form

---

### **Research design**

The project followed a qualitative pre-intervention approach. While the quantitative data provides for generalizability, qualitative data offers information about the context and arrangement (Creswell 558). Qualitative research seeks to find answers to questions by analyzing the social situation and the people who live there. Qualitative research is interested in how those individuals “arrange themselves and their settings and how inhabitants of these settings make sense of their surroundings through symbols, rituals, social structures, social roles, and so forth” (Saidou 41). This kind of research produces “culturally specific and contextually rich data critical for the design, evaluation, and ongoing health of institutions like churches.” (Sensing, Ch.3), so it is the kind of research that is needed when we analyze spiritual leadership and its effectiveness.

### **Summary of Literature**

The greatest example in spiritual leadership is the model of Jesus. Therefore, the material underlined the characteristics and best practices that a leader could learn from Jesus’ life and ministry. There are other leaders in the Bible (some of them with a great finish, while others with a painful failure) that needed a mention in this chapter; therefore, the research included lessons from Moses, Nehemiah, David, and the apostle Paul. The section about challenges in ministry connects the temptations and hardships that spiritual leaders had to overcome in Biblical times with the challenging reality of our days.

The unhappy truth that the Church has to face today is that many spiritual leaders will not finish well. The failure can be connected to an insufficient character development and too much emphasis placed on human competence. Competence is great, but when the test of integrity strikes, only character helps a leader survive. Character is great, but the results of a great character should also be multiplying that character through discipleship.

The texts from 1 Timothy 3 and Titus 1 describe the requirements for electing overseers, elders, or deacons for the ministry. This study approached this theme of character requirements in the culture of Ephesus and Crete as a basis for our culture in the twenty-first century. The conclusion, however, was that those requirements are also valid for every ‘ordinary’ member of the church in pursuing spiritual maturity.

This research addressed the idea of long-term ministry effectiveness from the perspective of a pastor in Romania, about to enter into his thirty-fifth year of life. The reality perceived from his “lenses” is that the churches (especially the local churches in his context) do not offer many opportunities for the recovery of fallen ministers who were disqualified for ministry. The research also addresses this aspect of challenges as an encouragement for a healthy recovery process.

The research mentioned some of the available leadership resources from outside the Christian spectrum. Some of the insights come from those authors. Still, the limitations of the project compel a close approach to biblical leadership and the leadership of Bible-influenced leaders in recent years, as well as ‘saints’ of our times (like Richard Wurmbrand or Thomas Merton).

The good news is that there are still leaders who finish well. Christian leaders can finish well, leaving a legacy of excellent character, inspiring practices, and a Christ-centered approach in every challenge that God allows in their way. Spiritual leaders also can help each other by sharing their secrets for success and helping fallen leaders to find their way back to the Lord.

We find it mandatory for every spiritual leader to study and prepare a personal spiritual system for his life, a Rule of Life, which will include aspects of character, practices, and awareness of possible challenges. The success in developing and maintaining such a system is believed to make a difference between leaders that finish well and leaders that stop earlier on the way.



## **CHAPTER 3**

### **RESEARCH METHODOLOGY FOR THE PROJECT**

#### **Overview of the Chapter**

This chapter will address the methodology used in the research project. It is intended to be a “recipe” which can be repeated by other researchers in other areas of the World with similar results. It is useful for the researcher to restate the purpose of the project, the research questions, and the instruments that will be used to gather the initial material for the findings.

The context of the research is also described again as a connection to the first chapter. The “refining” method for the results and the reliability of the research are important as a connection to the following chapters which address the findings and conclusions.

#### **Nature and Purpose of the Project**

This research project planned to study what is the “recipe” that spiritual leaders use to prepare and finish well their responsibility in the Kingdom of God. Just a number of leaders remain in ministry long-term and prove effectiveness in their area of service over the years. Other leaders abandon earlier or are forced to resign because of different failures which force such a decision.

The purpose of this project was to analyze the spiritual life of the effective leaders, searching for clues about their Rule of Life (whether consciously or not). In the process, the researcher asked about their personal characteristics (values, traits of character, natural and supernatural gifting mix), about their practices (activities,

procedures, strategy of serving), and about the common challenges that they have to face in the effort of being effective leaders.

The main purpose was connected to finalizing the study for the Doctor of Ministry Program at Asbury Theological Seminary, but it is believed that the project will be useful as a tool to prepare future generations of spiritual leaders by raising awareness of the importance of character for long-term effective ministry. Another benefit is the encouragement to create and observe a personal Rule of Life as a continuous preparation for a good finish. The area in which the information of this study will be gathered from and shared into is the Community of Constanta in the South-East of Romania, comprised of four counties for the Pentecostal Regional Community of Constanța (counties of Galați, Brăila, Tulcea and Constanța), and three counties for the Baptist Regional Community of Constanța (Ialomița, Călărași and Constanța).

### **Research Questions**

In order to reach the purpose of the study and discover what was the path followed by the leaders to achieve long-term ministry effectiveness, the researcher decided upon three main questions which are detailed and explained in the following paragraphs.

#### **Research Question #1**

*What are the characteristics of ministry leaders in the Romanian community of Constanta who have served effectively for at least ten years?*

The answer to this question helps the researcher to identify the common traits of character in the lives of people who consider themselves effective in their ministry position and are considered by others as effective by using a researcher-created survey

(the subjects will answer what are their perceived characteristics which help them to be effective in the long-term) and an observation from the researcher's point of view. The characteristics identified in the literature review (integrity, loving, courage, humility, indwelling of the Spirit, influence, teachable spirit, and spiritual maturity) were mentioned amongst others in an eighteen-items-list. The researcher surveyed what characteristics were most often selected when recommended to choose six from a list of eighteen.

The observation part of this question is a personal perspective in regard to the characteristics of the effective leaders which were approached for semi-structured interviews. The subjects of the interview had to respond to three open-ended questions that approached the theme of characteristics for effective long-term ministry. The questions for the interview were also created by the researcher.

## **Research Question #2**

*What are the practices engaged in by ministry leaders in the Romanian community of Constanta who have served effectively for at least ten years?*

The answer to this question provided the continuation of the theme research, connecting the characteristics with the practices. After taking the survey, the leaders identified a theoretical frame of best practices. The semi-structured interviews were applied to a selection of long-term effective leaders who described their ministry life and practices as a source of inspiration for emerging leaders. The questions of the interview were open-ended while the results of the interview were later compared with the practices identified in the literature review (spiritual disciplines, time-management, building relationships, choosing the right style of leadership, correctly defining success,

overcoming difficulties, discipleship, multiplying people, delegation, encouraging missions, servant leadership, awareness of leadership development, patience, balance, team leadership, teaching the Word, accountability, and intentional preparation for finishing well).

### **Research Question #3**

*What are the challenges faced by ministry leaders in the Romanian community of Constanta who have served effectively for at least ten years?*

The answer to this question will raise awareness on the challenges that a leader must face to remain effective for long-term in ministry. The survey will initially offer a larger view on the most common challenges of spiritual leaders. The interview with the selected leaders will offer a more specific view about the challenges of a leader in the South-East part of Romania compared to other parts of the world.

In the survey, questions 4, 7 and 8 addressed the subject of challenges. The results were compared to the list from the previous chapter (unhealthy emotions, discouragement/thought of resignation, identity issues, suffocating administrative chores, losing the love for people, the illusion of celebrity and professionalism, solving conflict, adapting to postmodernism, speaking in people's life, quality time with the family, early promotion, burnout, stress, managing of finances, showing grace to fallen leaders, and observing a Rule of Life).

### **Ministry Context(s) for Observing the Phenomenon**

The setting for the project is the South-East part Romania, especially the four counties that share in the administrative region of the Pentecostal Romanian Denomination (Constanța, Galați, Tulcea, and Brăila) and also three counties for the

Baptist Union (Ialomița, Călărași, and Constanța). The Pentecostal denomination is the largest evangelical group in Romania (with around 1.92 percent of the total population) followed by the Baptist denomination (0.6 percent) (“Religia în România”, *Wikipedia*, accessed 20 Sep. 2018, [ro.wikipedia.org/wiki/Religia\\_%C3%AEn\\_Rom%C3%A2nia](https://ro.wikipedia.org/wiki/Religia_%C3%AEn_Rom%C3%A2nia))

However, the South-East of Romania is one of the regions with a significant lower percent of evangelicals compared to other counties and a significant higher percentage of Muslims (0.34 percent of the Romanians are of Muslim religion, and 85 percent of them live in the county of Constanta, plus other 12 percent in the county of Tulcea). Because of the low number of evangelicals (0.3 percent in the counties of the South-East), the number of spiritual leaders to be surveyed and interviewed is lower. The total number of pastors in activity is twenty-three for the Pentecostal Denomination and about the same for the Baptist Denomination. Both denominations (also the mainline Christian denominations) recognize only the ordination of men for spiritual leadership positions in Church but allow women to serve in administrative roles or in Christian education. The age of the pastors is between 33 and 84 years old. There is a large percentage of leaders who moved from another part of the country to this region (especially the counties of Constanta and Tulcea), considering the ministry as mission work in a different culture than the one of their origin. In the year of 1990, just after the Revolution that ended the dictatorship of the communist Ceaușescu, there was only one Pentecostal pastor responsible for the two counties mentioned earlier (Constanța and Tulcea). He had to cover large distances (there are around 200 km from the margins of one county to the opposite margin of the other). The situation is better today due to the

strategic approach of evangelizing the counties city-by-city and establishing spiritual bases from which to share the Gospel in the close surroundings.

### **Participants to Be Sampled About the Phenomenon**

#### **Criteria for Selection**

Because we want to measure the characteristics, practices, and challenges of effective long-term spiritual leaders, I have engaged in this study the leaders who served for at least ten years in the Community of Constanța. I initially wanted to consider long-term ministry standard from twenty years or more, but I was afraid that the number of people who would have fit the criteria would have been much lower. I also included women in the study, especially missionaries, female leaders in education, and a number of ladies who lead women ministry in Churches.

#### **Description of Participants**

The participants in the study were mainly the pastors of Constanța Pentecostal Community and from the Constanța Baptist Community who are considered to have an effective long-term ministry. They meet the criteria of being in ministry for at least ten years. The external perception on their ministry was analyzed by the researcher who has lived in the area for the last eleven years, but also by the recommendations of the respondents of the survey. The pastors are all men. However, there are also a number of ladies invited to take the survey and participate in the interviews due to their leadership role in women's ministry, missions, or Christian education. The level of involvement is different (from full-time pastors or missionaries to voluntary leaders for women ministry). The age of the participants in the survey was from 20 to 69 years of age and from 30 to 69 in the interview. The ethnicity is Romanian, and the level of education differs from Doctor of

Philosophy to Gymnasium graduates (the mandatory eight years of formal education in Romania). The majority of the participants hold a BA degree or similar (required to be ordained as a pastor) and are in an active season of their life, around halfway down the road to a good finish. The number of years as a Christian is between fifteen and sixty. Three of the participants asked to respond are retired pastors with a rich experience of life and over forty years of continuous ministry.

### **Ethical Considerations**

The survey was internet-based using the platform Google Forms and the participants did not have to offer their name. The first page of the survey was used to inform about the research purpose and about the possibility to stop completing the survey at any point in progress without any offence.

All the participants in the interview were informed about the purpose of the project and about the ways of maintaining their confidentiality through a consent form that they had to sign. The participants were also informed about the system of maintaining confidentiality and were told they received a code of two digits, depending on the chronology of when they were interviewed. The numbers were from 1 to 15 in the order of the date the interview was taken. The hard copies of the interviews were kept in a locked office, inside a locked compartment of the furniture. The processed information was kept on my personal computer protected by a password that was only known to me.

### **Pilot Test/Expert Review**

The survey and the interview were tested by applying them to three members of Bethel Church leadership team. They had the opportunity to suggest the modification of questions they considered confusing or unclear. The survey and the interview questions

were also sent by email to three experts (the Academic Dean of the Romanian School of Missions in Agigea, the Executive Director of the Leader Formation Institute who holds a PhD in theology with a thesis on Church Leadership in Postmodernism, and to my coordinator for the Dissertation who is an Affiliate Professor at Asbury Theological Seminary). Their suggestions were later applied to the questionnaire.

### **Procedure for Collecting Evidence from Participants**

After the approval of the project by the Regional Pentecostal Community Committee and by the Regional Baptist Community Committee, the survey was sent by email to all the spiritual leaders in their email list (sixty-nine addresses for Pentecostals and around forty for the Baptists) with the request to complete the survey in a week. The time was later extended to twenty days, and the leaders had the freedom to forward the survey to other leaders in their area of responsibility, leaders which the researcher did not know about. The survey was prepared on Google Form platform. The last question of the survey asked the respondents to recommend five effective spiritual leaders in the community. A list with seventeen such leaders (with the highest number of recommendations) was one of the outcomes of the survey though not published. The seventeen leaders were asked to go through the interview, which is a Qualitative method of analysis, and fifteen accepted.

The survey and the interview done in Romanian, the native language of all the respondents. The results were translated in English by the researcher.

### **Procedure for Analyzing the Evidence Collected**

The online platform used for the survey analyzed some of the results itself and offered generalized data about not only demographics but the choices selected in the



pages of the survey as well. All the information was downloaded to a Google sheet/Excel document which was protected by a secret password only known to the researcher.

The survey had to be translated from Romanian to English; the researcher completed this step of the project by himself. There were some decisions to be made about who will be selected for the interview and who will not be selected in the situation where similar number of votes expressed for two or more leaders. The personal observation of the researcher helped to make the difference as he considered the existence of those characteristics and practices outlined in the survey phase in the life of the leaders. The interviews were also translated from Romanian to English by the researcher who organized the interviews using a two-digits code, matching the chronological order of the date the interview was taken, from 01 (first) to 15 (last). The answers were then organized in an Excel document for a more rigorous approach to the statistics. The researcher also used different colors for the different denominations of participants in the project as well as a number of mathematic functions and search options in the program.

### **Reliability & Validity of Project Design**

The reliability and validity of the project design is based on the expert review of the school professionals that helped the researcher decide upon the purpose statement and the research question and on the expert review of the professors for the survey and for the interview.

## CHAPTER 4

### EVIDENCE FOR THE PROJECT

#### Overview of the Chapter

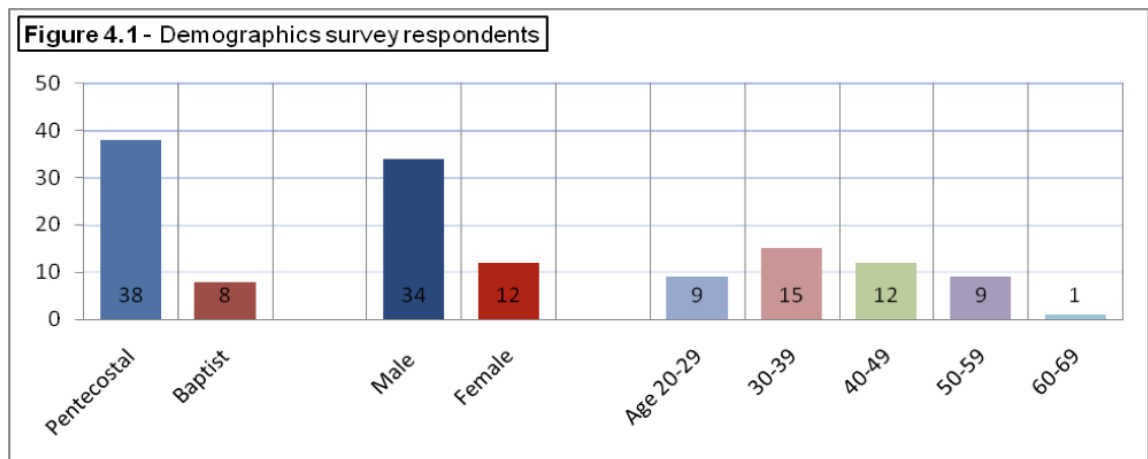
This following chapter addressed the phase of the evidence for the project, presenting and interpreting the data that the researcher collected. The surveys and the interviews offered an image of the practical things that helped successful leaders develop a strong personal life and a fruitful ministry in this part of the World. The observations of the researcher and the recommendations that the leaders received in the survey were compared with the theory from the books presented earlier in the search of the synonymy between theory and practice.

This chapter presents the participants in the surveys and the interviews, the criteria for selecting them, and a number of statistic measurements from the completed surveys that came back to the researcher. There is also a presentation of the problems that appeared during the research and the decisional process of overcoming the issues.

#### Participants

The project aimed to measure the characteristics, practices, and challenges of effective long-term spiritual leaders (who served for at least ten years in the Community of Constanța, Romania) in a three-phase project (theory and personal observations of the researcher, online surveys, and interviews). In the second phase (the survey), the researcher invited by email around 110 leaders to complete the online form (not all of them met the criteria of at least ten years of ministry in the Community of Constanța). The larger input in the survey phase was valuable for the third phase, the interviews with the long-term recommended leaders.

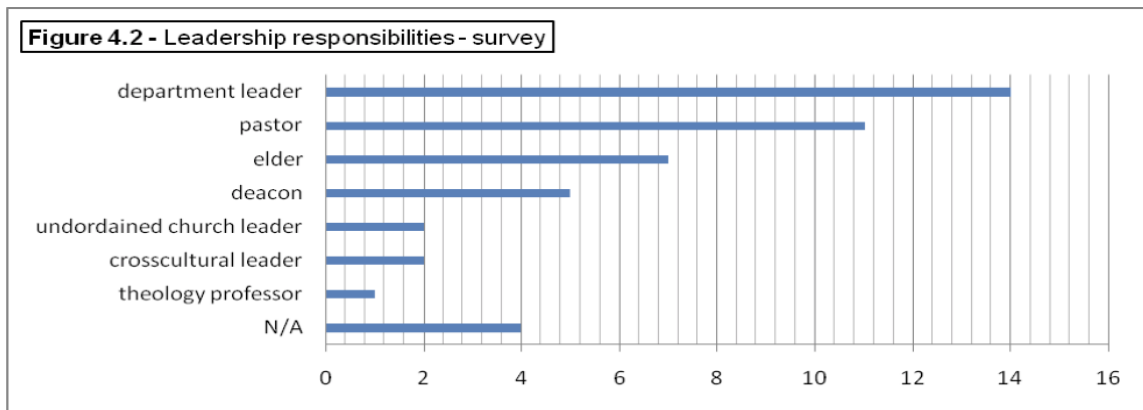
For the survey phase, the online platform received forty-six completed surveys in a time period of twenty days (from November 19, 2018 until December 9, 2018). The participants in the survey were Pentecostal leaders (thirty-eight participants) and Baptist leaders (eight participants). The respondents were thirty-four male leaders and twelve female leaders. The age of the invited participants was between 20 and 85 years old, but the actual participants were between 20 and 69 years old probably because of the difficulty that elderly leaders could find in using modern communication tools. The average age of the respondents was approximated at 40.21 years of age with the largest respondent group being between 30 to 39 years of age (fifteen respondents) as shown in the chart below.



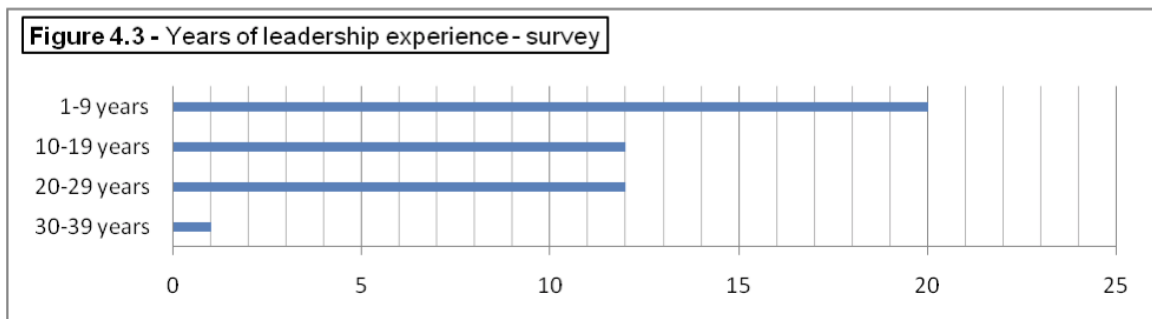
The participants' responsibility levels in the church were diverse, with a majority of leadership at the level of a *ministry department* (fourteen), then *pastors* (eleven), *elders* (seven), or *deacons* (five).

In the Pentecostal denomination, the deacons have a large amount of spiritual responsibility as they are ordained for more than just administrative work (often a deacon is the local leader of a church while the pastor oversees many churches by leading the

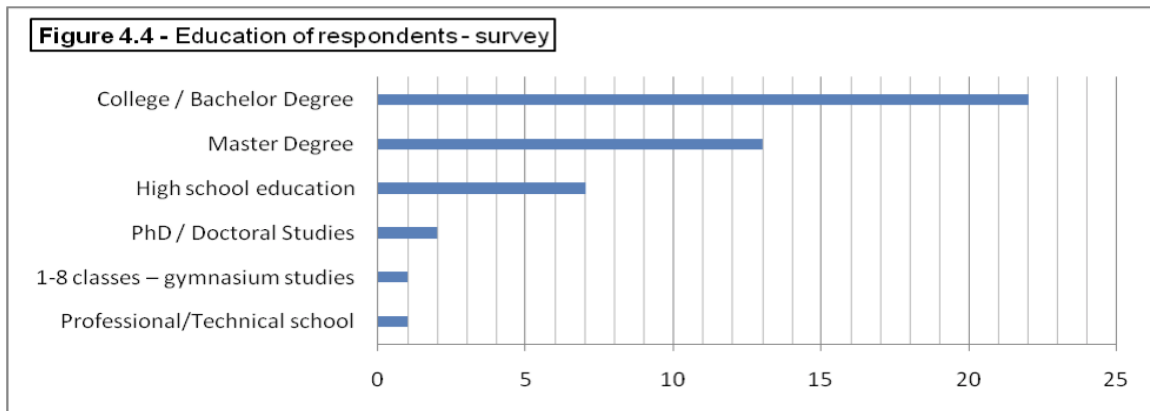
committee, casting vision, mentoring the deacon and offering his specialized help when needed).



The most responses in the survey were collected from leaders with under 10 years of experience in leadership, as shown in the chart below (twenty respondents; 44.4 percent), followed by 10-19 and 20-29 years of experience (tweleve respondents; 26.7 percent each) and 30-39 (one respondent; 2.2 percent).



The education level of the respondents is high (with a majority of twenty-two with at least a bachelor's degree, thirteen also with a master's degree, and two of the respondents with PhD studies).

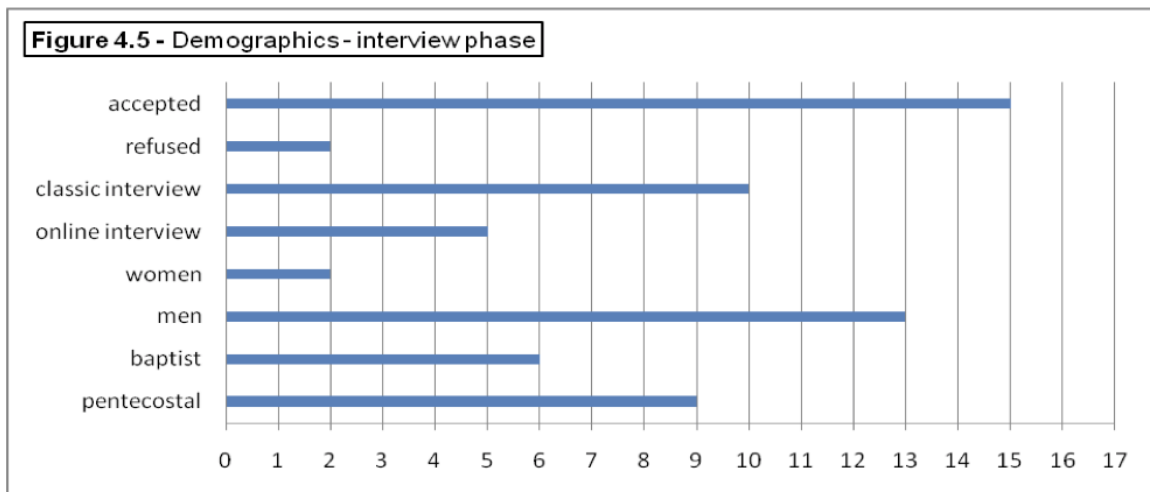


For the first phase, the internet-based survey using the application Google form, the participants did not have to offer their name or email, yet the platform was set to block a second answer from the same email address. After responding to questions about characteristics, practices, and challenges of long-term leadership, the survey asked them to mention by name five leaders from this part of the country whom they consider as successful, long-term spiritual leaders. The survey collected thirty-eight answers for the last question with people recommending an average of four leaders (a total of 165 recommendations with forty-one leaders named). The leaders that were interviewed received a minimum of two recommendations (to avoid the situation in which somebody would be elected for the next phase after only recommending himself/herself) and a maximum of twenty-four recommendations. The names and rankings are known to the researcher but are not known to other people.

The participants in the interview consulted and signed a consent form, which offered the needed information for this phase of the project. A written form of the interview questions and a sample of the consent form that they were asked to sign was sent by email prior to the date of the interview. The printed hard copy of the interview (completed by the researcher) received a code from 001 to 015, in the chronological order of taking the

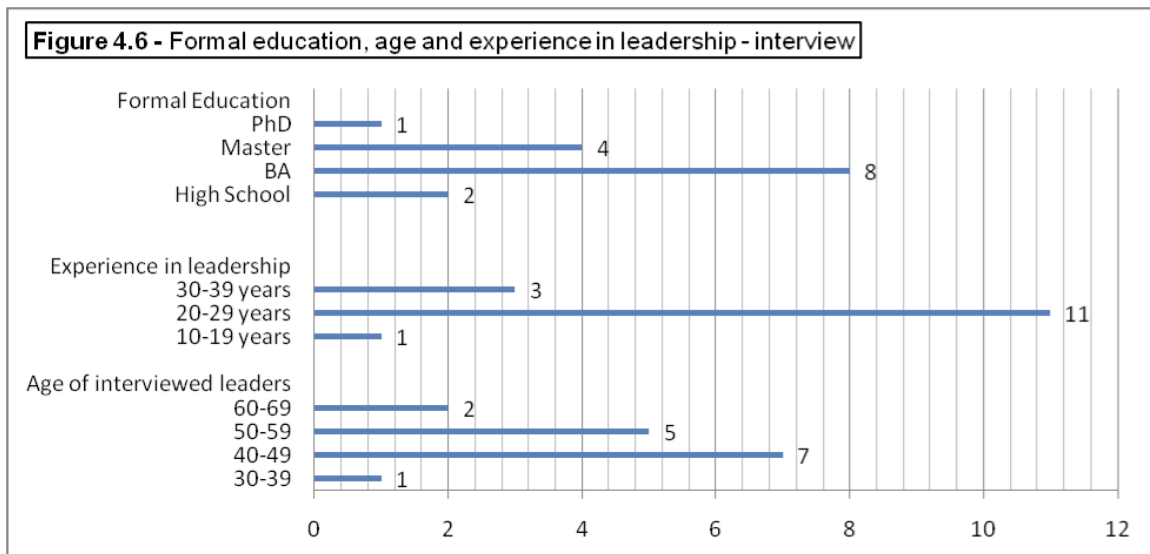
interview. The researcher needed ten days to collect the interviews in January 2019. Four interviews were audio recorded using the personal handset of the researcher. A code was given for each interview taken. The hard copies of the interviews were safely kept in a locked office, and the processed information was kept on a personal computer protected by a password that was only known to the researcher.

Out of the seventeen leaders that were invited to be interviewed: a) fifteen accepted and two refused to participate in the interview—one of them affirming that he considers that he failed in leadership and the other because he had to travel to another country for a month and could not use modern means by himself, b) thirteen were male and two were female leaders, c) six were Baptist and nine were Pentecostal leaders, d) ten interviews were taken live and five were taken using internet-based communication tools (Skype, Zoom, or WhatsApp).



The leader whom refused the participation (affirming that he considers he failed as a leader) was highly recommended by 66.7 percent of the survey respondents from his denomination and was also appreciated by the researcher as a Christ-like leader.

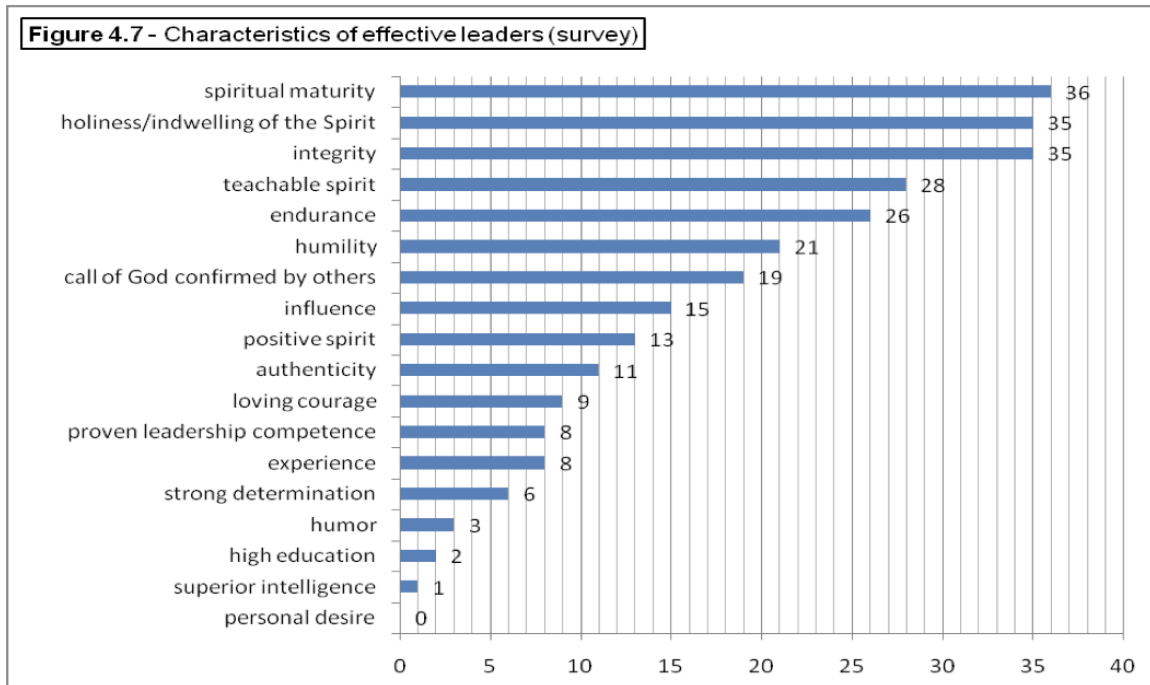
The age of the participants in the interview was between 38 and 67 years with a majority in the 40-49 years age group. The declared experience in ministry was between ten and thirty-nine years, with a majority in the twenty to twenty-nine years (eleven) and only one respondent in the group of ten to nineteen years. The level of formal education of the leaders in this phase of the project was mainly higher education (thirteen out of fifteen leaders hold at least a BA).



### Research Question #1: Description of Evidence

*What are the **characteristics** of ministry leaders in the Romanian community of Constanta who have served effectively for at least ten years?*

The answers to this question came both from the survey and from the interview. In the survey, the participants were asked to choose six characteristics from a list of eighteen.



The results of the survey indicated that the characteristics that were selected the most were *spiritual maturity*, *integrity*, *holiness*, *a teachable spirit*, *endurance*, and *humility*.

The respondents had the option to add a few characteristics to the list that the researcher offered (survey q2b), and the results were: *empathy* (four), *love* for God and for people (four), *perseverance* (four) and a *people-oriented attitude* (three). When asked to choose only one characteristic as the most important for a spiritual leader (survey q2c), the results were: *integrity* (six), *endurance* (six), *spiritual maturity* (five), *holiness/indwelling of the Spirit* (five), and a *high sense of calling* from God (five).

In the interview section of the project, the characteristics that the effective leaders themselves have identified as most important were grouped by the researcher (because of different words with which they affirmed similar characteristics) and mentioned below (**Table 4.1**). Only the characteristics mentioned at least three times were included. The percentage varies from 60 percent (*spirituality*) to 20 percent (*empathy*). The characteristics of *integrity*, *spiritual maturity*, and *visionary leadership* came first.



<b>Table 4.1 – Characteristics of effective Christian leaders – as seen by themselves (interview)</b>		
<b>Characteristic (interview question 3)</b>	<b>Mentions</b>	<b>Percentage</b>
Spirituality / fear of the Lord / loving and depending upon God / hating sin / living by the Spirit / Christ-likeness / spiritual maturity	9	60,0
Integrity	6	40,0
Vision – the capacity to value, receive and communicate a vision	5	33,3
Trusting the call of God / faithful in God's calling / certainty of the call	5	33,3
Humbleness / a servant heart	5	33,3
Punctuality, discipline, faithfulness in the things that were entrusted to you, leading yourself first	5	33,3
Courage	4	26,7
Perseverance / commitment	4	26,7
Leadership natural skills / intellectual capacities	4	26,7
Diligence – excellence in working like for God - proven competence, attention to details	4	26,7
Well organized family / encouraging family / father	3	20,0
Open to advice (teachable)	3	20,0
Being relational / intentionality in building relations	3	20,0
Empathy	3	20,0

The characteristic most often missing in the life of Christian leaders in this part of the country (survey q2d) was seen as: *strong determination* (six), *holiness* (five), *loving courage* (four), *a teachable spirit* (four), *endurance* (four) and *dedication* (four).

There were many resemblances and some differences between the survey results and the interview answers. The researcher considers that the interviews gathered the closer-to-reality answers, because the leaders who were interviewed are all over ten years of experience and were recommended by peers as effective leaders. As a conclusion to this part of the project, we can state that the top characteristics of effective Christian leaders are spiritual maturity, integrity, the certainty of a divine call to ministry, a visionary mind, humbleness, and the capacity of self-leadership prior to leading others.

### **Research Question #2: Description of Evidence**

*What are the practices engaged in by ministry leaders in the Romanian community of Constanta who have served effectively for at least ten years?*

The answers received for this second question were both from the survey and from the interviews. In the survey, the participants were asked to choose seven practices from a list of twenty-one options. The options given in the survey were based upon the information discovered in the literature review section of the project.

The results for the online survey indicated that the practices that were selected the most were *discipleship* (selected thirty-nine times; 84.8 percent), the *constant observing of the spiritual disciplines* (selected thirty-two times; 69.6 percent), *wise time management* (selected thirty times; 65.2 percent), *leading in a team/team leadership* (selected 29 times; 63 percent), *maintaining a healthy rhythm/balance* between personal life and ministry (selected twenty-seven times; 58.7 percent), and casting vision (selected twenty-four times; 52.2 percent). One of the practices received no votes from the respondents (*defining success/reality*).



When asked about a practice that they would add to the offered options, the answers (thirty-three out of forty-six) were diverse and most of them had a synonym in the list. *Modeling life as Jesus did* (three answers) or *promoting other leaders* (two) describe a part of the process of discipleship while observing the rest hours is included in a healthy rhythm between life and work, and the sacrificial spirit can also be servant leadership.

<b>Table 4.2 – Practices that should be added to the offered list – survey q3b</b> <i>What would you add to this list, as a must-have practice for an effective spiritual leader?</i>	
Personal example / to model life as Jesus did	3
Observing the rest hours / a day of Sabbath with the family	3
Promoting other leaders, even if they will take your place	2
A sacrificial spirit / becoming the servant of all	2
Continuous personal development	2

When asked to identify the most important practice in their opinion (survey q3c), the practice of constantly *engaging in spiritual disciplines* (especially prayer) was top of the list (fifteen), followed by *discipleship/making disciples* (three), and *team-leadership* (two).

<b>Table 4.3 – Opinion about the most important practice - survey q3c</b> <i>What is the most important practice, especially in this part of the country?</i>	
Constant practice of spiritual disciplines (especially prayer)	15
Making disciples	3
Team work and team-leadership	2
Consistency	2
Perseverance / patience	2
Serving with spiritual authority	2
Casting vision	2

Some practices are affirmed only in theory as important, but they are missing in reality (they are not practiced as needed).

<b>Table 4.4 – Opinion about the most often declared, but missing practice – survey q3d</b> <i>What are the practices that are most often missing/not lived authentically?</i>	
Spiritual discipline practice / especially prayer	9
Healthy rhythm of life / balance / time for family / weekly Sabbath	7
Discipleship	4
Team work / team leadership	4

Accountability	4
Wise time-management	3

The most ‘absent’ practice of all was identified as the practice of *spiritual disciplines* (nine). The *healthy rhythm of life* (seven) —which included time with the family or celebrating a weekly Sabbath day—*discipleship*, *team leadership*, *accountability*, and *wise time-management* were also mentioned as practices that are declared but not properly lived by the Christian leaders in this part of the country. It is surprising to notice that the same practices that were selected as the most important in theory for an effective leadership are the ones identified as most often missing in this part of the country in Christian leadership.

In the interview, the effective long-term Christian leaders identified as true in their own life that the most important practice (twelve respondents out of fifteen; 80.0 percent) is the *constant observing of the spiritual disciplines*. The *continuous formation* as a Christian leader (eight respondents; 53.33 percent) and the *intentional investment in building Christian love relationships* (seven respondents; 46.67 percent) were the other two on the podium as shown in the table below.

<b>Table 4.5 – Practices of effective spiritual leaders – interview question 6</b> <b>Practices of successful long-term Christian leaders in Constanta – seen by themselves</b>	
Spiritual disciplines (prayer, fasting, solitude, worship mentioned separately)	12
Continuous learning / formation / especially on leadership	8
Fellowship / investing in being relational / building loving relationships	7
Healthy rhythm of life / work / rest / relax / Quality family time	4
Accountability	4
Working in a team / team work	4
Excellent communication / the ability to synthesize things / saying truth in love	4
Connecting with leaders and ministries that function very well and can be a source of inspiration / learning environment	3
Discerning / maintaining a fresh vision / keeping the vision updated	3
Bible study / profound knowledge of the Word	3
Remembering the call / always keeping the eyes on the spiritual reward	3

Other practices mentioned in the interviews were: preaching and teaching, praising God with joy, mentorship, delegation, openness to new things, wise administration of finances, developing relevant projects, and investing in the people around them through encouragement; these were all mentioned twice.

One of the respondents connected the current practices of Christian leaders in Romania with the unfortunate communist legacy and affirmed that one of the most important practices that needs to be developed is “learning when and how to retire, to work well and to end well, overcoming the communist tradition of being addicted to power and control”. He also affirmed that the emerging leaders today need good models of sincere leaders (not perfect leaders) because “people will enjoy being around saints for a while, they will follow evangelistic stars for a while, but life is more than just reciting great quotes; a true Christian leader will offer an authentic example of walking with God, by not hiding his weaknesses and pretending to be perfect.”

The practice of continuous education and being teachable was not greatly associated with the pursuit of education but with a relational context in which the leader is connected with other leaders that are perceived as “better and even more valuable than himself” with the intention of being inspired by their successful model.

### **Research Question #3: Description of Evidence**

*What are the challenges faced by ministry leaders in the Romanian community of Constanta who have served effectively for at least ten years? (Survey and interview)*

The answers received for this third research question were both from the survey and from the interviews. In the online survey, the participants were asked to select six

challenges from a list of eighteen options. The options in the survey were based on the information discovered in the literature review section of the project.



The challenge that was most selected as true for the leaders in this part of the country was *exhaustion* or *burnout* (selected forty-one times; 89.1 percent), followed by *discouragement*/the thought of resignation (selected thirty-nine times; 84.8 percent) and the challenge of *spending quality time with the family*(selected thirty-three times; 71.7 percent). Three other challenges were selected by at least half of the respondents: the risk of being suffocated with *administrative chores*(selected 28 times; 60.9 percent), the challenge of *solving conflicts* (selected twenty-seven times; 58.7 percent) and the one of *avoiding the `plateau`*—where a leader stops growing (selected twenty-three times; 50 percent). The last options on the list were *showing grace to fallen leaders* and *early/fast promotion* (each of which was selected one time; 2.17 percent).

Following the pattern from the questions regarding characteristics and practices of effective leaders, the respondents had the opportunity to add to the list other challenges that they encounter in ministry. Out of the thirty-one answers collected, the ones about *finance sufficiency, loneliness, defocus from the vision, lack of models, and shallowness* were mentioned at least three times as noted in the table below.

<b>Table 4.6 – Challenges that could be added to the offered list – survey question 4b</b> <i>What would you add to the list, as a serious challenge in leadership?</i>	
Insufficient finances	3
Isolation / Lack of support from others / the feeling that you are on your own	3
Defocus from the vision (sometimes because of lack of finances)	3
Lack of models / Insufficient leaders / lack of people of character	3
Shallowness / lack of dedication from people in the team	3
The trend of leaving the country, especially in the young generation	2
Connecting with unsaved people / lack of contact with people from outside	2
Managing success, emotional pain and power	2

When asked to identify the most difficult challenge for a spiritual leader, the respondents had the opportunity of writing a challenge encountered on the offered list or a challenge which they considered more difficult than the available options in the survey. The results are shown in the table below, and the most selected challenge was identified as *burnout / exhaustion*.

<b>Table 4.7 – Opinion about the most difficult challenge – survey question 4c</b> <i>What is the most difficult challenge in this part of the country?</i>	
Burnout / Exhaustion	7
Discouragement and the thought of resignation	4
Avoiding 'plateau'	3
Financial support	3
Lack of vision and strategy / keeping the leaders focused on the vision	3
Lack of help in ministry	3

However, the interview section offered another `podium` with the *financial challenges* being at the top of the list (86.6 percent of the interviewed leaders mentioned this challenge), followed by *the disappointment of lacking results*, and the *loneliness of isolation*—when a leader tries to work by himself and not in a team.

<b>Table 4.8 – Challenges of effective spiritual leaders – interview question 8</b> <i>What are the challenges of successful long-term leaders in Constanta, as seen by them?</i>	
Overcoming financial issues / living on minimum wage / facing the trend to give up ministry and leave the country for a better living / remaining faithful that God will provide / hardships of ministry / contentment and financial comparison to others / defocus because of lack of finances	13
Perseverance when the desired results lack / disappointment when you don't see the results	7
Loneliness / Isolation – people trying to work by themselves / self sufficiency	6
Giving up ministry / thought of resignation / discouragement	4
Disobedient family / maintaining a good relation in your family	3
Trusting the Lord for maintaining efficiency / maintain the direction	3
Misappropriation of funds / managing finances / loving people no matter the money they have	3
Sexual temptation / sensuality / illicit sexual behavior	3
Lack of human resources / limited human resources / finding human resources	3
Managing power - making decisions that would create a personal advantage	3
Overcoming hedonism - sinful material pleasures / the flesh / weaknesses and sins	3
<i>Plateau-ing</i>	3

In the table above, the researcher included only the challenges that received at least three mentions in the interviews. Other answers (two mentions) were *managing critique, keeping the pace with society* and change without compromise, *administering forgiveness*, overcoming internal church *conflicts*, the sinful desire of *controlling* or self-affirmation, *handling success* without pride and the challenge of *becoming indifferent/impassive* when achieving a comfort zone that weakens the `holy discontentment` which a leader should always maintain. The challenges of keeping a balance between family and personal time and the one about exhaustion/burnout did not receive the amount of responses as it did in the survey (only two mentions). In the survey, there was no option in the list of eighteen challenges about the financial insufficiency. The results of the survey could have been different if that option would have been on the researcher's list.

Another important challenge of the leaders is to honestly measure their own effectiveness. In the survey, there was a question (q5) about how they would rate their



effectiveness. The average was 7.27 (from a maximum of ten) for their own effectiveness and 7.65 for their colleagues'/peers' effectiveness. We can conclude that the leaders in this part of the country usually see others around them as more effective than themselves. One of the answers rated only three out of ten for own effectiveness and the same three out of ten for the perceived effectiveness of other leaders in the area. The perspective about a leaders' own effectiveness influences the perspective about the effectiveness of others.

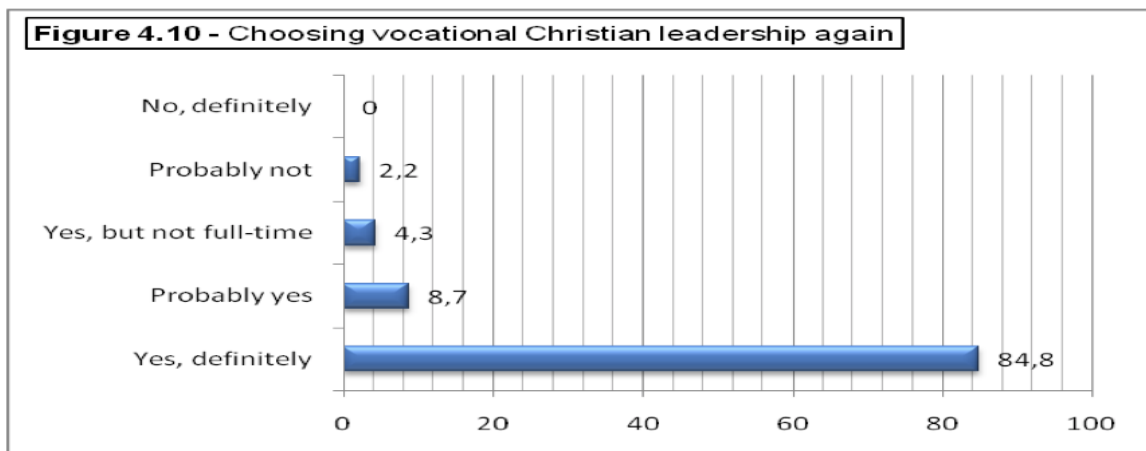
<b>Table 4.9 – Personal perspective about effectiveness – survey</b>					
How effective would you consider <b>yourself</b> ?	Minimum grade Offered	Maximum grade Offered	How effective would you consider <b>your colleagues</b> ?	Minimum grade Offered	Maximum grade Offered
<b>7.27</b> (average) 45 answers	3	9	<b>7.65</b> (average) 46 answers	3	10

In the interview section of the project, there was a leader who refused participation, affirming that he considers he failed as a leader. Still, he was highly recommended (66.7 percent of the survey respondents from his denomination recommended him) and was also appreciated by the researcher as a Christ-like leader. The personal perception about ministry could be improved if a leader is willing to pay attention to other leaders' opinion.

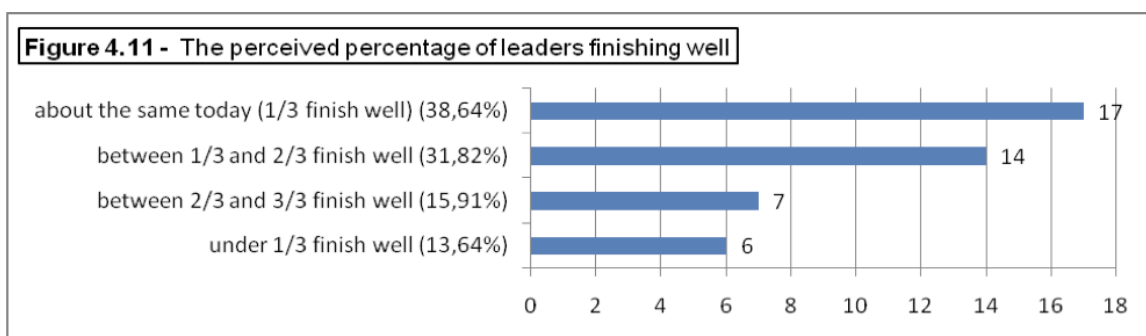
The leaders in this part of the country judge themselves more severe than they are evaluated by others. None of the leaders evaluated himself/herself as 100 percent effective, but there were two that evaluated others as effective leaders ten out of ten. The researcher can interpret this result as an evidence for the characteristic of humility and healthy appreciation of other leaders more than self-appreciation.

In order to obtain a better response to the question about the challenges in ministry, the researcher also asked in what measure the leaders would choose to get involved in ministry if they had to make that choice again. Although almost all of them

know that as a Christian leader it is very likely to face exhaustion or even burnout, a very high percentage of them would choose to dedicate themselves to ministry if they were to make that choice again (thirty-nine respondents; 84.8 percent would definitely choose to be in ministry; two respondents; 4.3 percent would be in ministry part time; four respondents; 8.7 percent would probably accept ministry leadership, and one respondent; 2.2 percent probably would not choose ministry again; there was no answer of definitely No). For the researcher, this is serious evidence about the strength of the calling that the leaders in this part of the country receive from the Lord and a good sign of long-term dedication.



It is a challenge to continue to be in leadership or to prepare for leadership when many Christian leaders around fail long before they finish. The leaders that took the survey were asked to offer an evaluation (q7) about the percentage of Christian leaders who seem like they will finish well in our days (becoming spiritually mature and being a good model to be followed).



The results were to be compared with the percentage from Robert Clinton's book, *The Making of a Leader*, being that about 33 percent of leaders finish well). Although the maximum number of votes would identify Clinton's affirmation as true for today in this context, around 48 percent of the respondents (two categories added) believe that the percentage of the leaders who finish well is higher than only one-third.

Another question in the survey (q8) asked the leaders to identify what is the measure in which their denomination makes efforts to prepare the leaders to have a fruitful life and finish well and, again, if they consider the leaders in their denomination well prepared or not so well prepared. The results are in the table below:

<b>Table 4.10 –Efforts of the denomination to prepare leaders – survey</b>			
The denomination (or the Conference/ Regional Community) makes great effort to prepare leaders	The denomination (the Conference/ Regional Community) does not make great effort to prepare leaders	The leaders are well prepared to succeed and finish well	The leaders are not well prepared to succeed and finish well
33r (73.33%)	12r (26.67%)	28r (62.22%)	17r (37.77%)

The denominations are perceived as making good efforts to help the leaders be prepared and finish well and the general perception is that more than half are prepared for an effective ministry and a strong finish.

### **Summary of Major Findings**

The major findings of the project were the following:

1. The top characteristics of effective spiritual leaders were not some special talents with which they have been born with but values they have acquired in time because of a strong relation with God.
2. The top practices for an effective Christian leader are the constant observation of spiritual disciplines, discipleship, wise time management, the continuous formation as a leader, the intentional investment in relationships, and a healthy rhythm of life which would include work, rest, and quality family time.
3. The top challenges of Christian leaders in this part of the country are financial insecurity which places a pressure to resign, the management of disappointment while waiting for great results, and the loneliness of working alone because of a lack of human resources—a loneliness that could drive them to exhaustion.
4. After they found out what ministry is about, the majority of Christian leaders in this part of the country would definitely choose to dedicate themselves to ministry if they were asked to make that choice again.
5. The level of formal education positively influences the effectiveness of a Christian leader and continuous formation increases the chances to finish well.
6. Effective Christian leaders remain faithful to God and his calling no matter the financial pressures, the fatigue, and the lack of short-term results; this faithfulness is a strong evidence of a true love for God.
7. Less than half of Christian leaders in the Community of Constanta are perceived as wisely leading themselves to reach a good finish.

Some leaders finish well. Different leaders that live in the same area, in the same generation, maybe in the same church and part of the same denomination, have a different end of the `road.` The characteristics, practices, and challenges that the effective Christian leaders in the Community of Constanta have in common were the object of this study.

## CHAPTER 5

### LEARNING REPORT FOR THE PROJECT

#### Overview of the Chapter

The purpose of the project was to identify the best characteristics and practices of effective Christian leaders and the most common challenges that they have to face in order to remain effective in long-term ministry and finish well, especially in the south-eastern part of Romania (the Community of Constanta). The bad news is that not all leaders finish well. The good news is that there are things that can be done to increase the percentage of leaders that finish well by studying the life of the successful leaders, learning how to face the challenges, and finishing victorious.

The last chapter of this project consists of a discussion about the major findings of the study which was listed at the end of the previous chapter. The findings were analyzed thorough the lenses of the Bible, personal observation, and literature review.

The second part of the chapter details some of the limitations of the study, implications for ministry, and a postscript with final words of the researcher after finalizing the adventure of writing the project.

#### Major Findings

##### **Major Finding #1—Natural Talents less important than Acquired-in-Time Values**

*The characteristics of effective Christian leaders were not special talents which they have been born with, but values acquired in time in a strong relationship with God.*

The researcher often heard that successful leaders have a special gifting they have been born with. The non-Christian literature strongly supports that affirmation since the

time of Aristotle. It is discouraging for a less-naturally-gifted leader to believe that because of his personality, because of his natural traits and limitations, he cannot be an effective leader until he dies no matter how hard he would try to succeed. On the other hand, there are plenty of sad examples of very naturally gifted leaders that did not finish well (plateau-ing, lack of results, or moral failure). Natural giftedness can increase the effectiveness of a leader and make a difference between regular and awesome, but the top characteristics identified in the life of effective Christian leaders in this part of the world were values and traits of character acquired in time, often connected to paying a high price of dedication in a strong relationship with God.

The Bible offers examples of people who were chosen by God and shaped in a long process of obeying God's calling and directions: Joseph was too honest, Moses had difficulties with talking in public, Gideon was afraid, Jeremiah was too sensitive, Peter hurried and made mistakes, and Paul did not impress people while speaking and had a bad reputation. Still, God shaped them and used them for His glory.

The life of Jesus is a great example of great things done through the power of the Holy Spirit (Luke 4:1, 14) after he successfully passed the test of temptation. He did not affirm that the things that He did were possible because of his special natural gifting, but He always pointed towards obeying God, learning from God, and being anointed by the Holy Spirit. It is a surprising statement in John 14:12 that the ones who believe will be able to make greater works than those in the life of Jesus. The power of faith in Jesus is connected to miracles and to the miraculous spreading of the Gospel in Mark 16:17-18 and in the whole book of Acts. There is no excuse for finishing poor in ministry no matter the natural gifting or the personality traits. Spiritual effectiveness is a choice.

**Major Finding #2—A System of healthy Practices for effective Christian Leadership**

In the second chapter of this project, the researcher selected from the available literature and emphasized a consistent list with practices that would help a Christian leader to be effective. The list mentioned: the constant engagement in spiritual disciplines (especially prayer and fasting), effective time management, building relationships, understanding and selecting the proper style of leadership, using a right scale to measure success, overcoming difficulties, discipleship, multiplying people, delegation, encouraging missions, servant leadership, awareness of leadership development, patience, balance, sharing leadership with a team, preaching the Word, accountability, and an intentional preparation to finish well.

The survey identified discipleship as the most important practice along with the constant observing of spiritual disciplines and wise time management. The most important practice that the effective leaders identified as true in their life was also the constant observing of spiritual disciplines. The constant observing of disciplines was also voted in the survey as the most often missing or non-authentic practice (declared, but not lived authentically).

The conclusion is that the Christian leaders, in majority, know the correct answers and agree that spiritual disciplines (and other practices) are important. The difference in the life of successful leaders is the authentic implementation of the truths that they know as true.

There is a great difference between a good idea kept in someone's mind and the same idea believed with all the heart. The leaders in this part of the country need to be convinced to live a Christian life authentically and to practice what they know as true,



starting with the spiritual disciplines. The lists can help, but sound theory remains ineffective if it is not practiced. The most important practice would be implementing the list of practices and improving the list while living the old and healthy disciplines.

It is also true in the life of the researcher that, although considered the most important practices of all, there are still days and hard times in which remaining faithful to God and practicing the spiritual disciplines is hard work and takes great determination. However, the faithfulness to practice what one knows needs to be practiced is also a matter of character, vision, and identity.

Because our model is the Lord Jesus Christ, his life on Earth is a great illustration for continuous practicing of the disciplines, although the weather, the known identity, the level of success already achieved, or the different needs of the multitudes often could have been enemies for a healthy and disciplined life.

Another aspect of Jesus' life was the successful process of discipleship. This practice was identified in the survey as the most important practice (84.8 percent) and was often mentioned in the interviews (nine mentions in fifteen interviews; 60 percent). The practice of living a disciplined life with many hours of prayer, days of fasting, and intentional isolation from the world is the basis for a fruitful process of making disciples.

Jesus invested his life in shaping twelve men to teach the Gospel and the Gospel is still preached today. This is a way to measure effectiveness, in the success of what is passed down to the third or fourth generation. If the disciples of this generation will teach their disciples to teach the next generation and the Gospel will still be preached and lived authentically until the end of days.

### **Major Finding #3—Awareness about the most important Challenges**

*The top challenges of Christian leaders in this part of the country are the financial insecurity that tempts them to resign, the management of disappointment waiting for great results, and the loneliness of working alone because of lack of human resources—a loneliness that could drive them to exhaustion.*

Before I entered the project, the information that I had about the challenges that a leader has to face were connected to the classic approach (issues about finances, sexuality, and fame/pride/glory). The list I came up with after the literature review part of the project was broader and included: a) the challenge of dealing with unhealthy emotions and conflict, b) the often present discouragement pressing to resignation, c) allowing administration to suffocate preaching and prayer, d) the challenge to love people and not only serve them, e) avoiding the illusion of professionalism/celebrity, f) identity issues in defining success, g) the adaptation to postmodernism, h) the burden of responsibility to influence people's life, i) organizing the agenda to spend quality time with the family, j) accepting an early promotion or promoting children in leadership positions, k) developing and keeping a healthy rhythm of life to avoid burnout, l) recovering after burnout and handling the pressure that leads to stress, m) managing finances, n) showing grace to fallen leaders, and o) intentionally preparing to finish well.

One of the conclusions is that the list of challenges is much more complex than the easy-preached list with the three G's everyone knows are dangerous. Although a Christian leader could invest in his character, practice spiritual disciplines with holiness, and stay away from sin, there are still other `unobvious` challenges that can take him out of the track for a strong finish. The activism of today's culture and the ever-available

attitude that is expected from full-time ministers leads to exhaustion, burnout, discouragement, and resignation.

Another insight is about the top challenge identified in the interview by the effective leaders themselves: financial insufficiency. Although Romania is in the European Union and the salaries were raised in the last few years, the prices and taxes have also increased, and pastoral ministry remains one of the worst paid jobs in the country. One cause could be the theological misinterpretation of John 10:12-13 (well-known and preached in the communist time, especially in the Pentecostal communities), where Jesus would admit as true shepherds only the volunteer pastors. The main cause I would see is that the local churches are small; the people are not rich and not systematically taught about financial stewardship which would include tithing; the born-again Christians are a minority in Romania and the funds from the central Government are insufficient to remunerate all the ministers.

However, we can't easily find this challenge in the life of Jesus or in the life of the Apostles. The humbleness and the determination to live a simple life allowed the first Christians to impact the World without complaining about the lack of material resources. Jesus 'encouraged' one of the people who wanted to follow him with the famous words in Luke 9:58, boldly stating that 'the Son of Man has nowhere to lay his head.' The materialistic culture with the specific ideas for more, better, bigger etc. and the temptation to compare our fortune with the others is a serious challenge for the Christian leaders today. The incredible spreading of the Christian faith during the Communism in Romania bears evidence that the Gospel sounds better when it is preached to the poor by the poor. Today, it is a matter of a few hours' travel between the insufficient resources of

Romania and the mirage of the wealthy West, a mirage that often comes with the abandoning of the pastoral vocation for the illusion of Tarshish (Peterson,). Due to the financial challenges, there is also the temptation of improper administration of finances. The leader is under rewarded financially; therefore, he could consider that less effort has to be made in ministry, he could let himself be seduced with other time-consuming activities that will increase his income, and maybe even be tempted to complete his own salary out of the donations received from sponsors and other partners of the local church.

#### **Major Finding #4—The Determination of this Generation of Christian Leaders**

*After they found out what ministry is about, the majority of Christian leaders in this part of the country would definitely choose to dedicate themselves to ministry if they were asked to make that choice again.*

My personal observation before the study was that, in majority, Christian leaders are overwhelmed by the burden of ministry, and, if they knew what full time ministry was about, they would have chosen a different path in life. In Romania, the formal education as a pastor is available right after high-school graduation, at about 19 years of age, when the perception about life, hardships, and comfort is often immature. My personal observation about myself was that I didn't know very well what ministry was about, and I was thinking more about the 'glory of Tarshish' than the hard work of preaching repentance to the people in Nineveh. The decision to walk on that path was strongly emotional, and after about ten years of ministry I discovered the real implications of full-time ministry. I had the feeling that if I knew the details before, I may have been frightened by the perspective and chosen a more comfortable position in the Church, like the one of a regular attendant with minimal leadership responsibilities.

It was surprising to see that the results in the survey indicated that the large majority (84.8 percent) of the respondents would still choose full time ministry if they were to make that choice again. This result is an indicator of a high view about the calling of God upon the life of this generation of leaders. If we connect the challenges identified earlier (the lack of finances, the exhaustion, and disappointment) with the result of this question, then we can affirm that the calling of God is more powerful than the fear of being overwhelmed by the challenges.

The Bible offers examples of people who received a calling from God and accepted even though they knew from the beginning that they are going to suffer for His name. The apostle Paul is one of the examples; his story is described in Acts 9:15-16, where it is written (NRS version): <sup>15</sup>“But the Lord said to him, “Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; <sup>16</sup>“I myself will show him *how much he must suffer* for the sake of my name.” Another example is the one of Jesus, who knew what ministry on Earth will look like, and still accepted the will of his Father, fulfilling the plan that God prepared to save the sinners (Isaiah 6; Isaiah 53; Luke 22:40; Philippians 2:5-8).

The calling to be a full time Christian leader is a call to suffering, hard work, and low appreciation as well as many spiritual benefits of influencing the life of people for the better. God uses the willingness of young people and the incomplete knowledge of that age about the troubles of ministry to convince new leaders to assume Christian leadership and further the Gospel in their generation. The decision to choose full time ministry is more likely to happen in the early stages of someone’s Christian experience, but the power of God’s calling can change the direction of someone’s life at any age.

### **Major Finding #5—Formal Education and Ministry Effectiveness**

*The level of formal education positively influences the effectiveness of a Christian leader and the continuous formation increases the chances to finish well.*

The results of the project showed that the leaders who are perceived as effective in long-term ministry in the Community of Constanta have a high level of education in theology and leadership. The education did not end when they were appointed to an office, but it continued over the years. The effective leaders today, in my opinion, are the ones who never stop learning and represent a good model for the young generation to do the same.

The literature review mentioned the example of Paul, who had the best education possible in his time, yet he continued his studies through books which he carried with him on his expeditions. Jesus took his education seriously. He was a great student, engaging in solid dialogue with the scribes from the Temple (Luke 2:46-47). He was called a `Rabbi` not as an offense, but as an acknowledgement of his educational level. Of course, the purpose of continuous education for the leaders today is not to list diplomas, but, as affirmed by George Carey (Stott 117), to lead the student to a more vibrant (deeper, challenging) relation with God.

In my context, there are leaders who take education seriously and they invest time and money in this aspect of their life. There are others who are too busy working for the Lord and for the Church who don't find the time to read a single new book every year. Although Romania will celebrate thirty years of freedom from Communism, there are still present voices that discourage formal theological education and attending conferences especially in the Pentecostal churches, encouraging leaders to serve only out

of the fresh, spontaneous anointing of the Spirit and disregard other `secular` influences. The leaders who approach ministry with this perspective will easily burnout or will reach a 'plateau comfort zone,' approved and appreciated only by people who have stopped growing.

### **Major Finding #6 – Faithfulness to God and His Calling in every Circumstance**

*The effectiveness in Christian ministry is closely connected to remaining faithful to God and his calling, no matter the financial pressures, the fatigue and the lack of short-term results; this faithfulness is a strong evidence of a true love for God.*

There are many possible definitions for effectiveness and ministry success. The worldly-professional lenses seem to gain credit in defining what Christian ministry is supposed to look like. The social media today easily spreads great news about massive buildings, filled auditoriums, and franchised churches that multiply overnight. But we also hear news about great spiritual problems of large congregations, about moral failures of famous leaders' shameful shortages, and `empires` that seemed strong and mighty.

I found out that only three of the leaders selected as the most effective in this part of the country lead congregations that are larger than one hundred people (three out of fifteen; 20 percent), while other pastors that lead larger congregations with nice buildings and solid financial status were not selected by their colleagues as effective leaders. Some of the effective leaders came to this area (nine out of fifteen; 60 percent) from other places in the country where they could have been appointed as pastors of larger congregations. Some of them came to Constanta to serve for just one year, and they are still in ministry today after over twenty years because of the calling of God upon their

life. This is effectiveness in long-term, successful ministry although it will probably not receive much credit in the national news.

There will always be a temptation to measure effectiveness by numbers (of people in the congregation and of money one's personal account). However, true effectiveness has more to do with remaining faithful to God in every circumstance and rejoicing in the Lord with a clean heart no matter the hardships of lifelike Habakkuk said in his book (3:17-19):

<sup>17</sup>Though the fig tree does not blossom, and no fruit is on the vines; though the produce of the olive fails, and the fields yield no food; though the flock is cut off from the fold, and there is no herd in the stalls, <sup>18</sup>yet I will rejoice in the LORD; I will exult in the God of my salvation. <sup>19</sup>GOD, the Lord, is my strength; he makes my feet like the feet of a deer and makes me tread upon the heights.

It is appropriate to mention again the example of the apostle Paul who remained faithful to God until the end, resisted against all the troubles, and successfully faced the challenges in his life. He was in often in danger, afflicted, persecuted, struck down, and had all the reasons to give up ministry. Instead, he decided to suffer and renew his inner nature every day as was written to the Corinthians (2 Cor. 4:16-18):

<sup>16</sup>So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. <sup>17</sup>For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, <sup>18</sup>because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.



Faithfulness to God, his calling, and keeping the divine perspective before a leader's eyes is not possible without whole-heartedly loving God. One of the effective leaders which were interviewed was asked about any specific message from the Lord during or after a forty-days fasting and prayer experience that he had. He came up with a simple yet profound idea that God doesn't just want to be served; He wants to be loved. An effective Christian leader loves God with all his heart, soul, mind, and strength, and loves his neighbor as himself (Mark 12:30-31).

### **Major Finding #7 – More than half in Danger**

*Less than half of Christian leaders in the Community of Constanta are perceived as wisely leading themselves to reach a good finish.*

When I went to college, I was not aware of the many challenges that a Christian leader has to face. Upon graduation, I heard about the work of Dr. Robert Clinton and the results with which he concluded his overview of biblical leadership. As already affirmed in the literature review, he stated that only one-third of biblical leaders finished well. My first reaction was not to accept these numbers, because the reality in our area and denomination seemed much better. However, by the time that I got more preoccupied with ministry in an organization, I came to know many sad stories from the present and from the past which changed my perspective for the worse.

The study for this project offered a short definition of finishing well (becoming spiritual mature and leaving a good model to be followed) and asked the opinion of local leaders about the percentage of leaders nearby that seem to be directing their life towards a good finish. More than half of the leaders (52.2 percent) answered that the percentage today is the same or even lower than one-third.

When people think about finishing well, the most important thing in Romania is to reach the end of life and not be compromised in public because of a moral failure that everyone knows. This ‘reputational standard’ is much lower than the biblical view of effectiveness, fruitfulness, and fulfilling a leader’s destiny. Jesus’ ministry was not only to stay away of sin. Paul did not just avoid being compromised, but he lived a disciplined life, exercising self-control in all things and he had a vision for his activities, becoming fruitful, and gaining the prize of an athlete. <sup>26</sup> So I do not run aimlessly, nor do I box as though beating the air; <sup>27</sup> but I punish my body and enslave it, so that after proclaiming to others I myself should not be disqualified.”(1 Corinthians 9:26-27).

All Christian leaders should live an effective life and, towards the end of the journey, be able to affirm the same thing as Paul in 2 Timothy 4:6-8. Paul said that he is ready for the time of his departure. He was about to finish ‘the race’ after keeping the faith and fighting the good fight, making disciples that were also making disciples. He was sure that God waits for him to give him a crown of righteousness.

<sup>6</sup>As for me, I am already being poured out as a libation, and the time of my departure has come. <sup>7</sup>I have fought the good fight, I have finished the race, I have kept the faith. <sup>8</sup>From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

### **Ministry Implications of the Findings**

This study could be used as a tool for shaping Christian leaders, especially in the South-East part of Romania, but also at a broader level because of the similarities between the context of the researcher and other contexts in the World.

*For the young leaders* preparing for full time ministry, the awareness of what ministry is about and the information about the calling, the effectiveness, and the percentage of leaders who finish well could function as an *extra filter for discerning* the authenticity of their calling. Some leaders fail as leaders because they were not called to be full time in ministry. The study is also a tool for the encouragement of young hesitating leaders who received a calling for ministry but compare their natural inferior giftedness to others' and do not have the courage to dedicate themselves to ministry. The awareness of the challenges offers a healthy perspective of what a leader should expect from ministry and prepare them for the time when such challenges will be faced. The study encourages young leaders to search and begin a healthy accountability process in a mentor-disciple relationship at the inferior level of leadership responsibility and to maintain that accountability relationship over the years when responsibility will grow. It is also a tool to motivate young leaders to accept the calling to ministry because of the obvious spiritual benefits and the fulfillment it brings (the majority of the leaders in this generation would choose ministry again with minimum hesitation) and to make efforts in being as educated as possible in order to raise the percentage of leaders who are effective and will eventually finish well.

For the *leaders that are already in full time ministry*, the study is a good tool to analyze their motivation and make adjustments for an increase of effectiveness and greater chances to finish well. The emphasis on character and spiritual maturity to obtain and maintain the moral authority to teach others, the urge to make disciples, the healthy rhythm of life are rules of life which are always good to be remembered. The study is also a tool that helps a more experienced pastor select the young leaders in which he

should invest his time and effort, as well as motivation for the existing leaders to make disciples as a main focus of their office while remaining faithful to God in difficult circumstances. The study also brings a change of perspective about the formal education connected to finishing the leadership responsibility well. The existing leaders should make efforts to continue their studies, to attend good conferences, to enroll in a program that helps them be organized and effective, to invest money and time without feeling sorry about the administrative urgent things left behind. The study is a contribution for helping existing leaders to finish their mandate well by analyzing the future of their life and the desired outcome after a life of ministry. When a leader hears the high percentage of leaders who fail (67 percent), a moment of introspection and change can occur with the thought that the next person on the list of failures could be someone close or even himself (as the disciples were asking Jesus in the night of the Last supper: Surely not I, Lord?). That moment of introspection could lead to wise decisions, confessing sins, asking for help, becoming accountable, guarding the `garden of their soul` better, keeping the body in better condition, and ensuring the family is united.

*For the Church* (or Regional Community/national organization/denomination), the study is an invitation to invest more time, effort, and money in discipleship, especially in the existing structures (Bible schools, seminaries, and formal education contexts). The existing leaders should be informed and helped to develop a personal growth plan (a rule of life) and encouraged to be accountable to other pastors/mentors for their progress. `Who pastors the pastors?' —This is a question that needs to be on the mind of Christian leaders in the superior structures of the organizations.

The church also has to come up with a solution for the burnout of the leaders, to increase the time spent with in family, to aid with the financial pressures that they have to live under, and to make sure that the pastors are not guilty of activism or ‘work holism’.

Due to the high number of leaders who fail to reach a good finish, the Church needs to come up with a set way to approach and handle the fallen leaders, offering the best opportunities for restoration. The situation today in Romania is that the church is more willing to ‘kill the wounded’ than to offer healing. The church has to learn how to help the leaders to reconnect to God and eventually finish the race with dignity instead of abandoning the race and wasting their gifts.

### **Limitations of the Study**

The study included leaders from only two denominations (Baptists and Pentecostals). In other areas of the country, there are more denominations with born-again leaders that could have added value to the project. The leaders from the mainline denomination (Eastern Orthodox) were also not included in the survey or interview because of personal considerations of the researcher on their biblical position of leadership. Moreover, the majority of respondents in the survey declared themselves as Pentecostals (thirty-eight out of forty-six) just like the denominational allegiance of the researcher. The willingness to participate in the study was influenced by the relational connections of the researcher, connections which are best in his county and not as good in the other counties and in the other denomination invited to participate in the project.

The age of the respondents was also influenced by the decision to send the survey online which represents a barrier for the generation 70+ years of age. Another specific aspect of the Romanian culture is that Christian leaders are in majority men. This

conservative way of accessing leadership positions influenced the results (in the interview only two out of fifteen interviewees were women leaders).

Another limitation was the negative reaction received from two effective leaders when asked to participate in the interviews. Although their colleagues voted for them and this posture of teaching others about personal effectiveness should have been seen as a privilege, one of them had to travel for a longer period of time and was not able to use modern technology by himself, and the other one considered himself not worthy of the teacher-posture to instruct others about leadership and discipleship.

### **Unexpected Observations**

It was a surprise for the researcher to find out that the study could have been made using a higher scale of effectiveness (asking for twenty years of leadership experience instead of ten). Out of the seventeen people that were invited to participate in the interview, there was only one who had slightly more than ten years of leadership experience, while the other sixteen had over twenty years of experience.

It was also unexpected to read about the high percentage of the leaders who would definitely choose to dedicate themselves to ministry if they were to make this decision again with the knowledge that they have now concerning the hardships of ministry. This is a serious reason to celebrate the strength of the calling upon the life and ministry of this generation's leaders.

Another unexpected observation was that the Christian leaders in the Community of Constanta humbly feel that they are effective but still have to grow in effectiveness; they also consider in majority that their colleagues are even more effective than they.

This perception that peers have over the effectiveness of a Christian leader in this part of the country could help him improve his opinion about himself.

An unanticipated observation was that the leader who received the biggest number of votes in the survey and was qualified for the interview phase did not feel qualified to participate. Additionally, it was surprising to see the absence of some leaders from the list of recommendations.

The researcher presumed that all the Christian leaders that were identified as effective would have the strict observance of a Rule of Life in common. However, it showed up that less than half knew what a Rule of Life is and some of the respondents considered it a reductionist approach to the Christian life. This unexpected finding influenced the section about the Rule of Life. The idea has changed from a presumed major finding to a humbler recommendation for increasing the already demonstrated effectiveness of effective Christian leaders.

The perspective about leadership and about the local leaders was also enriched as a result of the project. One of the interview questions asked about the personal process of becoming a leader. Hearing the stories of God shaping leaders for this generation, for this part of the world, was a spiritual cure for the soul. God prepared and united all the pieces of the puzzle at the right time, increasing the feeling that He surely knows what He does.

### **Recommendations**

The church has to come up with a solution to raise the percentage of leaders who finish well. The proper solution for this generation is an open field of study for future research. A study that would be open for all the leaders in Romania would offer results of

another caliber. The magnitude of such a study represents a challenge for any student, but, because of the technology today, it would be possible with a certain investment.

Another additional recommended study would concern the fallen leaders and the specific reasons they admit as contributing to their falling. We have to learn effectiveness from effective leaders, but we can also learn how to stay away from danger from the life and experience of those who did not stay away from temptations. However, it is easier to find people who will share stories about their victories than to find fallen leaders who would share about their failures.

Another recommendation is to study the life of authentic and effective Christian leaders and make them more visible for the younger generation. There seems to be much effort in promoting and sharing all kinds of electronic productions of famous itinerant preachers, but the reality of Nineveh (as Peterson named it) is not that glamorous. On the list with `heroes` of this generation, there must be a change to include authentic disciples, making `regular,` unknown pastors known and minimizing the visibility of Christian stars that just want to be visible. For this to be possible, a healthy definition of effectiveness and spiritual maturity has to be proclaimed and cherished. The effectiveness of a Christian leader should not be measured in numbers but in `the level of spiritual maturity that his disciples possess,` as one of the pastors in the interview affirmed. Discipleship has to become (or to return as) the core of the local church. If some leaders fail, there is the increasing need of shaping other leaders who will fill the empty place.

Because of the high percentage of leaders who finish poor, the church must prepare to face the reality of the fallen leaders and assume it with honesty. Trying to hide



failures often makes things worse. The times in which we live force leaders to admit truth before somebody else will catch them with lies and post the news on the internet.

The young generation today needs authentic examples of Christian leadership, and there is no shortcut to obtain effective leaders overnight. The process of maturing as a leader needs time, mentors, investment, and love for God. In the era of `instant` everything, the young leaders have to be warned, taught, and equipped with patience. This process should be planned and coordinated by effective leaders who are willing to invest time and energy in making their successful life possible for others. The Rule of Life that they obey should be written, re-written, and constantly adjusted to the new challenges of life as an example for the new generation that needs firm structures to fortify their faith.

Considering the problem of exhaustion, financial pressures, and insufficient time spent with their families, the church should also prepare contexts and invest money in building facilities and creating a system to make sure pastors take a vacation from time to time. If they are great as leaders and preachers, then they deserve it. If they are not great as leaders and preachers, then their congregations deserve it. The churches must be educated to financially support the leaders and learn how to survive without the leaders for a month every year.

### **Postscript**

It all started with a phone call from one of my best friends, David. He was approached by one of his friends and asked if he would like to continue his education with the Doctor of ministry program at Asbury. David declined the offer because of his

English but said that he knows someone and called me. Five years later, I am able to write the final words for this study after an incredible journey.

I had the chance to continue my education and to continue the discovery of my identity as a leader and as a student. My natural formation makes me somehow dependent upon external motivation to read books, to write, and to produce leadership material. I need a structure in which to function with deadlines and specific tasks so I will not wander in the desert of great intentions never materialized.

This program from Asbury was just the right thing for this phase of my life. Although the degree is not (yet) academically recognized in my country, the spiritual benefits for my soul count more than a piece of paper. The opportunities that I have to influence the young generation of leaders in Romania made the program worth taking with all the sacrifices that had to be made. My family supported me in all this process and my colleagues from the Church have graciously allowed the needed time to read, travel, and write, considering this time an investment in the development of the Church.

I was blessed to travel for the first time to the United States and to South Korea and to meet new people from different cultures, people that have in common the love for the Risen Lord, Jesus Christ. The beauty of the fellowship with my international colleagues, the joy of singing in five different languages during the road trip in Paul's van, the radical hospitality of both Americans and Koreans, the intensity of a connection with God at the Prayer Mountain, and the chance to learn from some of the largest local Churches in the World are immeasurable.

The perspective about leadership is dramatically changed in the moment you think about one of your friends when there is news of persecution against Christian leaders in India.

The project helped me improve my perspective about local leaders after finding out their stories and the process God took them through to reach the phase of today. God is faithful to call people, to prepare leaders and to make them shine for his glory. While doing the interviews, I often had the joy of discovering God at work, encouraging me to continue the investment in healthy leadership and encouraging them to remain effective leaders and to share their stories as a source of inspiration for their disciples.

To God be the glory for all!

## APPENDICES

- A. Informed Consent Letter for survey
- B. Informed Consent Letter for interview
- C. Survey
- D. Interview
- E. Confidentiality agreement – assistant of the researcher
- F. Letter of asking local approval for the study
- G. Letter of received local approval for the study

## APPENDIX A

### Informed Consent Letter for survey (online)

My name is Rotaru Lucian George. I am a Student at Asbury Theological Seminary (Asbury Theological Seminary, 204 N. Lexington Ave., Wilmore, KY 40390, USA) conducting a study for my dissertation on Pastoral Practical Theology. My contact phone number is +40741166303. My email addresses are lucian-george.rotaru@asburyseminary.edu and lucianrotaru@yahoo.com. My research supervisor is Dr. Randall Jessen, Affiliate Instructor at Asbury Theological Seminary, USA. You may contact me at any time, if you have questions about this study.

The purpose of this research is to identify characteristics and best practices of effective and long-term ministry leaders in the Romanian community of Constanta, who have served effectively for at least ten years. Their Rule of Life (not necessarily called exactly like this) and the challenges that they have to face are important clues in the overall description of their success in ministry.

The main purpose was connected to finalizing the study for the D.Min. Program at Asbury Theological Seminary, but it is believed that the project will be useful as a tool to prepare future generations of spiritual leaders, by raising awareness of the importance of character for long-term effective ministry. Another benefit for the leaders is the encouragement to create and observe a personal Rule of Life, as a continuous preparation for a good finish. The area in which the information of this study will be gathered from and shared into is the Community of Constanta comprising four counties (Galați, Brăila, Tulcea and Constanța), especially the Pentecostal Regional Community of Constanța (CRPC) and the Baptist Community of Constanta (from the counties in the South-East of Romania).

The questionnaire will take approximately twenty minutes of your time. Your participation in this study is completely voluntary. If you choose to participate, you may still refuse to answer any question that you do not wish to answer. You may also withdraw from the study at any time. Filling the questionnaire involves minimal risk. If ever you feel that something is wrong or includes a risk for you, please inform me promptly.

While there is no guaranteed benefit, it is possible that you will enjoy sharing your answers to these questions. Your name will not be used in any of the reporting and writing related to this study. I plan to develop a dissertation based on the questionnaires along with a number of interviews, my readings and academical research. This dissertation will be shared with my cohort colleagues and Asbury Theological Seminary faculty on the Asbury's Kentucky Campus. I also plan (if I will be solicited and the information will be needed) to share some of my findings (no names included) with the Regional Communities of Constanta and during the classes that I facilitate (CRST, Mathetis, ProLider, M4, Advanced Theological Studies din România).

There is a possibility that I will publish portions of this dissertation as an article. In this event, I may alter some identifying details to further project the confidentiality of the data. **By completing the online form, you are agreeing to fill out the questionnaire for this research study.**

Any questions you may have are answered to your satisfaction.

## APPENDIX B

### INFORMED CONSENT LETTER FOR INTERVIEW

*Leaders that finish well:  
The characteristics, practices and challenges of long-term leaders,  
who have served effectively for at least 10 years  
in the Community of Constanta*

You are invited to participate in a research study being done by **Lucian-George Rotaru**, from the Asbury Theological Seminary, Wilmore, Kentucky, USA. You are invited because you are one of the leaders of the Church, involved in ministry for at least 10 years, and you were selected from a list of around 110 ministers in the South-East of Romania as an effective long-term Christian leader. The selection was made not only on personal observations of the researcher, but as a result of the recommendations of the Christian leaders who completed the Survey and provided a list with five ministers that they consider effective in this part of the country.

If you agree to be in the study, you will be asked to answer some of the questions related to the characteristics, practices and challenges of effective leaders in the Community of Constanta. The duration of participation will be no more than one hour of your time. You will receive the questions through email prior to the interview. The completion of the interview will take place in a personal meeting with the researcher, who will travel to your mentioned location. My wife may accompany me (if there will be the case). She will be in the building where the interview will take place, at a desk close to the place of the interview, but still separated by a glass door/window, so she will not interact with you as a participant during the interview.

If the personal meeting will not be possible, but you would still want to participate in the study, I could use a program like Skype or Zoom to take the interview. I cannot guarantee for the confidentiality of the program (although I will consider that your experience with such a program will offer enough information to make the decision to participate). The interview could be audio recorded (if you agree), just for the purpose of the study (the researcher will analyze the answers and then will delete the recording). The recordings will not be used for anything else and will be safely kept out of the reach of other persons (on a password protected personal computer).

You will be asked to sign this consent letter in printed form, in two copies (one copy will remain in your possession after the interview). There will not be any payment for the participation in this study. It is done for the improvement of spiritual leadership in the Community of Constanta and for the glory of God.

Your family will know that you are in the study (if you want to share the information with them). If anybody else is given any information about you, they will not know your name. A code number will be used instead of your name. If something makes you feel bad while you are in the study, please tell the researcher. If you decide at any time you do not want to finish the study, or you don't want to respond to a certain

question, you may stop whenever you want. You can ask the researcher (**Rotaru Lucian George, phone +40741.166303, mail: [lucian-george.rotaru@asburyseminary.edu](mailto:lucian-george.rotaru@asburyseminary.edu)**) questions any time about anything in this study.

By completing this form, you declare that you have read about the purpose and conditions of the study and voluntarily accept to be in the study. Being in the study is up to you and no one will be annoyed if you refuse in the beginning or even if you change your mind later.

---

Signature of Person Agreeing to be in the Study

---

Date Signed

## **APPENDIX C SURVEY**

Dear Respondent,

My name is Rotaru Lucian-George, a doctoral candidate at Asbury Theological Seminary in Kentucky, USA. I am conducting a research toward the fulfillment of my Doctor in Ministry degree. My research is on Characteristics, practices and challenges for effective long-term spiritual leadership in the Community of Constanța. The study will help to increase our knowledge and understanding of spiritual leadership in churches, including the characteristics, practices and challenges that the leaders that served well for more than 10 years recognized as true in their life. The future generations will also benefit from this study, due to the possibility to learn from the success and challenges of their predecessors in leadership.

Therefore, I would kindly ask you to provide the best of your knowledge and sincere answers to these following questions. The survey will take around 20 minutes out of your time to complete. Please know that your individual responses to this questionnaire will remain confidential (it is not required to write your name or identifiable information) and in the care of the researcher, and all research documents will be stored securely and used just for the purpose of this research. There is not going to be any financial compensation for answering these questions, but we do expect an increase in knowledge and leadership awareness.

I am grateful for your participation and I am happy to be able to contribute to a better understanding of effective leadership in our area of ministry, with your precious help. Thank you for your help!

Sincerely,  
**Lucian-George Rotaru**  
Doctoral Candidate  
Asbury Theological Seminary  
Wilmore, Kentucky, USA.



**1. Personal Details**

a. Denomination of your Church:

☐ Pentecostal☐ Baptist

b. Age Group:

☐ 20 – 29;    ☐ 30 – 39;    ☐ 40 – 49;    ☐ 50 – 59;    ☐ 60 – 69;    ☐ 70 – 85.

c. Responsibility in the Church:

☐ Lead Pastor☐ Associate Pastor☐ Presbyter/elder☐ Deacon with leadership responsibilities in \_\_\_\_\_☐ Leader of \_\_\_\_\_ (evangelism/missions, children or women ministry etc.)☐ Other \_\_\_\_\_d. Gender: ☐ Male    ☐ Female

e. Years of experience in leadership/ministry (not necessarily full-time ministry).

☐ 1 – 9    ☐ 10 – 19    ☐ 20 – 29    ☐ 30 – 39    ☐ 40+

f. Education

☐ 1-8 classes    ☐ High-school    ☐ Bachelor degree    ☐ Master/Doctorate**2. When talking about long-term spiritual leadership, there are some characteristics (traits of character, values, qualities) that would best describe an effective leader.**

a. Please choose 6 of the characteristics below (6 out of 18)

☐ influence☐ authenticity☐ loving courage☐ humor☐ teachable spirit☐ indwelling of the Spirit/holiness☐ personal desire☐ spiritual maturity☐ call of God confirmed by others☐ experience☐ high education☐ proven leadership competence☐ integrity☐ humility☐ superior intelligence☐ positive spirit☐ endurance☐ strong determination

b. What would you add to this list, as a must-have characteristic for an effective spiritual leader?

☐ I would add (you can offer multiple answers) \_\_\_\_\_.☐ I would not add anything to this list.

c. What would you think is the most important characteristic for a spiritual leader, in order to be effective on long-term, especially in this part of the country? Please name one:

\_\_\_\_\_.

d. What is your perception about the characteristics that are most often missing in the life of the spiritual leaders, especially in this part of the country? What are those characteristics only proclaimed, but not lived authentically? Please name at least one:

---

**3. The character is the basis for the practice of Christian life. When talking about long-term spiritual leadership, there are some practices that would describe an effective leader ('practices' refer to the activities, actions, skills, habits, routines etc. of an individual):**

a. Please choose 7 of the practices below (7 out of 21)

- |   |   |   |
|---|---|---|
| <input type="checkbox"/> time-management    | <input type="checkbox"/> maintaining balance      | <input type="checkbox"/> constant observing spiritual disciplines |
| <input type="checkbox"/> discipleship       | <input type="checkbox"/> multiplying people       | <input type="checkbox"/> intentional fellowship (sociability)     |
| <input type="checkbox"/> servant leadership | <input type="checkbox"/> defining success/reality | <input type="checkbox"/> prioritizing preaching and teaching      |
| <input type="checkbox"/> patience           | <input type="checkbox"/> casting vision           | <input type="checkbox"/> developing a plan for the ministry       |
| <input type="checkbox"/> delegation         | <input type="checkbox"/> encouraging missions     | <input type="checkbox"/> leading in a team (team-leadership)      |
| <input type="checkbox"/> managing finances  | <input type="checkbox"/> preparing to finish well | <input type="checkbox"/> adapting the style of leadership         |
| <input type="checkbox"/> accountability     | <input type="checkbox"/> overcoming difficulties  | <input type="checkbox"/> awareness of leadership development      |

b. What would you add to this list, as a must-have practice for an effective spiritual leader?

- ☐ I would add (you can offer multiple answers) \_\_\_\_\_.
- ☐ I would not add anything to this list.

c. What would you think is the most important practice for a spiritual leader, in order to be effective on long-term, especially in this part of the country?

---

d. What is your perception about the practices that are most often missing in the life of the spiritual leaders, especially in this part of the country? What are those practices only proclaimed, but not lived authentically, in your opinion?

---

**4. What are, in your opinion, the most common challenges (obstacles, barriers, temptations, problems) that leaders have to face and that can hinder their long-term effectiveness?**

a. Please choose 6 of the challenges below (6 out of 18)

- |   |   |   |
|---|---|---|
| <input type="checkbox"/> burnout          | <input type="checkbox"/> managing finances            | <input type="checkbox"/> discouragement/thought of resignation  |
| <input type="checkbox"/> stress           | <input type="checkbox"/> unhealthy emotions           | <input type="checkbox"/> showing grace to fallen leaders        |
| <input type="checkbox"/> early promotion  | <input type="checkbox"/> losing the clear identity    | <input type="checkbox"/> suffocating with administrative chores |
| <input type="checkbox"/> solving conflict | <input type="checkbox"/> avoiding plateau-ing         | <input type="checkbox"/> spending quality time with family      |
| <input type="checkbox"/> isolation        | <input type="checkbox"/> illicit sexual relationships | <input type="checkbox"/> adapting leadership to postmodernism   |
| <input type="checkbox"/> handling fear    | <input type="checkbox"/> speaking in people's lives   | <input type="checkbox"/> overcoming the celebrity illusion      |

b. What would you add to this list, as a serious challenge against effective spiritual leadership?

- ☐ I would add (you can offer multiple answers) \_\_\_\_\_.
- ☐ I would not add anything to this list.

c. What would you think is the most difficult challenge for a spiritual leader, in his/her pursue of being effective on long-term, especially in this part of the country?

---

**5. In the light of analyzing the characteristics, practices and challenges selected earlier in this form, leaving aside the false humility or the temptation of unjustified criticism,**

**a. Would you consider yourself an effective spiritual leader?**

- ☐ Yes, definitely
- ☐ Yes, in a certain measure (about \_\_\_\_%).
- ☐ No
- ☐ I don't know
- ☐ I don't want to answer

**b. Would you consider your colleagues in the community effective spiritual leaders?**

- ☐ Yes, definitely
- ☐ Yes, in a certain measure (about \_\_\_\_%).
- ☐ No
- ☐ I don't know
- ☐ I don't want to answer

**6. If you were to make the choice again, with the knowledge that you have today about the challenges of long-term ministry, would you still choose to get involved in ministry?**

- ☐ Yes, definitely
- ☐ Yes, but not full-time
- ☐ Probably yes
- ☐ No, definitely
- ☐ Probably not
- ☐ I prefer not to answer

**7. An American researcher, Dr. Robert Clinton, affirmed that only a third of the total spiritual leaders in the Bible finished well (becoming spiritual mature and leaving a good model to be followed). What is your opinion about the percentage of spiritual leaders in your community today?**

- ☐ The percentage is about the same today (1/3 finish well)
- ☐ The percentage is lower (between 0 and 1/3 finish well)
- ☐ The percentage is higher (between 1/3 and 2/3)
- ☐ The percentage is much higher (between 2/3 and 3/3)
- ☐ I don't know.
- ☐ I prefer not to answer

**8. What is your opinion about the efforts that your denomination makes in helping the leaders develop the characteristics and best practices, and wisely addressing the challenges? Consider conferences, seminaries, retreats, accountability, releasing literature, mentoring, guiding emergent leaders etc.**

- ☐ The denomination makes great effort, so the leaders are well prepared
- ☐ The denomination makes great effort, but the leaders are not well prepared
- ☐ The denomination doesn't make great effort, yet the leaders are well prepared
- ☐ The denomination doesn't make great effort, so the leaders are not well prepared
- ☐ I don't know
- ☐ I don't want to answer

**9. What is your opinion about the efforts that could be added to ensure that more spiritual leaders become effective, build a strong ministry and `finish well`? What else can be done?**

---



---

**10. If you were to recommend for further study the cases of five leaders who would best describe the profile of long-term effective ministry in the Community of Constanța, who would you recommend? The purpose of the question is not to create rankings, but to study their effectiveness as a model for other leaders. You can also recommend less than five.**

- [1] \_\_\_\_\_.
- [2] \_\_\_\_\_.
- [3] \_\_\_\_\_.
- [4] \_\_\_\_\_.
- [5] \_\_\_\_\_.

Thank you for the time that you took to answer this survey.

Blessings!

## **APPENDIX D INTERVIEW**

Dear Respondent,

My name is Rotaru Lucian-George, a doctoral candidate at Asbury Theological Seminary in Kentucky, USA. I am conducting a research toward the fulfillment of my Doctor in Ministry degree. My research is on Characteristics, practices and challenges for effective long-term spiritual leadership in the Community of Constanța.

The study will help to increase our knowledge and understanding of spiritual leadership in churches, including the characteristics, practices and challenges that the leaders that served well for more than 10 years recognized as true in their life. The future generations will also benefit from this study, due to the possibility to learn from the success and challenges of their predecessors in leadership.

Therefore, I would kindly ask you to provide the best of your knowledge and sincere answers to these following questions. The survey will take around 20 minutes out of your time to complete. Please know that your individual responses to this questionnaire will remain confidential (it is not required to write your name or identifiable information) and in the care of the researcher, and all research documents will be stored securely and used just for the purpose of this research. There is not going to be any financial compensation for answering these questions, but we do expect an increase in knowledge and leadership awareness.

I am grateful for your participation and I am happy to be able to contribute to a better understanding of effective leadership in our area of ministry, with your precious help.

Sincerely,

**Lucian-George Rotaru**  
Doctoral Candidate  
Asbury Theological Seminary,  
Wilmore (KY), USA.

## 1. Personal Details

a. Denomination of your Church:

☐ Pentecostal

☐ Baptist

b. Age Group:

☐ 30 – 39

☐ 40 – 49

☐ 50 – 59

☐ 60 – 69

☐ 70 – 85

c. Responsibility in the Church:

☐ Lead Pastor

☐ Associate Pastor

☐ Presbyter/elder

☐ Deacon with leadership responsibilities in \_\_\_\_\_

☐ Leader of \_\_\_\_\_ (evangelism/missions, children or women ministry etc.)

☐ Other \_\_\_\_\_

d. Gender:

☐ Male

☐ Female

e. Years of experience in leadership/ministry (not necessarily full-time ministry).

☐ 1 – 9

☐ 10 – 19

☐ 20 – 29

☐ 30 – 39

☐ 40+

f. Education

☐ 1-8 classes

☐ High-school

☐ Bachelor degree

☐ Master/Doctorate

2. How would you define effective long-term spiritual ministry? What does it mean to be effective in ministry, in your opinion?

3. What are the most important characteristics (traits of character, values adhered to, qualities both natural and developed in time) that helped you thrive in ministry?

4. What would you think is the difference between spiritual Christian leaders and other leaders, in terms of personal characteristics?

5. How would you describe your personal process of formation to become a spiritual leader?

6. What are the most important practices (activities, actions, skills, habits, routines) of an effective spiritual leader, in your opinion?

7. What is your knowledge and practice of observing a Rule of Life?

8. What do you think about the challenges that a spiritual leader has to face, that can hinder his long-term effectiveness?

9. What can the church do better in raising a new generation of leaders, who will be effective and remain in ministry for long-term?

10. In your opinion, what is the right way to define, obtain and maintain success/effectiveness in ministry?

Thank you for the time that you took to answer this survey.  
Blessings!

**APPENDIX E**  
**CONFIDENTIALITY AGREEMENT – ASSISTANT OF THE RESEARCHER**

This form may be used for individuals who will be assisting the researcher with a variety of research tasks (e.g., audio or video recording, transcribing data, etc.)

I, Rotaru Elisabeta Mirela, the researcher's wife, will be assisting the researcher Rotaru Lucian George in taking interviews for his dissertation study (*Leaders that finish well* – identifying the characteristics, practices and challenges of Christian leaders in the Community of Constanta) by being present in the building where the interview will take place. I will be at a desk close to the place of the interview, but still separated by a glass door/window, so I will not interact with the participants during the interviews.

I agree to abide by the following guidelines regarding confidentiality:

1. Not interact with the participants during the interviews.
2. Hold in strictest confidence the identification of any individual(s) that may be revealed during the course of performing research tasks throughout the research process and after it is complete.
3. Keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the *Researcher(s)*.
4. Keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession (e.g., using a password-protected computer).
5. Return all research information in any form or format (e.g., disks, tapes, transcripts) to the *Researcher(s)* when I have completed the research tasks.
6. After consulting with the *Researcher(s)*, erase or destroy all research information in any form or format regarding this research project that is not returnable to the *Researcher(s)* (e.g., information stored on computer hard drive) upon completion of the research tasks.

(Print Name)  
Rotaru Elisabeta Mirela

(Signature)

(Date)

*Researcher*  
(Print name)  
Rotaru Lucian George

(Signature)

(Date)



**APPENDIX F**  
**LETTER FOR PERMISSION**

Dear Pastor

Croitor Vasiliță (President of Pentecostal Regional Community of Constanta)

Subject: Letter seeking permission to allow the research (survey and interview) on pastors and other leaders in the Community you oversee.

In partial requirement of the Doctor of Ministry Program at Asbury Theological Seminary, Wilmore, Kentucky, USA, I am presently undertaking a research study of Pastoral Practical Theology, to identify the characteristics and best practices of effective long-term spiritual leaders in this part of the country (the Community of Constanta).

In view of this, may I request you to provide the response to my study (when sent, in the next months) and to allow Christian leaders in your supervision (as Overseer/President) to be the respondents? I plan to send an email to all the addresses of Christian leaders from the Community of Constanta, asking them to respond to a 20 minutes online survey (Google Form Questionnaire). If some leaders don't use the email and could be contacted to complete a printed version of the form, I ask your permission to contact them and guide them to complete the form (with a consent form included, prior to answering any question).

After this first phase of gathering data from the survey, the leaders that respond will be asked to mention five names of Christian leaders which they consider effective. The leaders who are mentioned most often by their colleagues will be asked to offer more detailed answers in an interview about the characteristics, practices and challenges of their life, as a source of inspiration for the young generation.

You will receive the questions prior to offering the approval and you will be able to ask any question related to the study. Be assured that the data I will gather will be held in strict confidence and will be used solely for the purpose of this study.

Please consider and extend your cooperation.

Thank you!

In Christ,  
Rotaru Lucian-George  
Researcher/Pastor Bethel Church of Constanta

**APPENDIX G**  
**LETTER OF RECEIVED LOCAL APPROVAL FOR THE STUDY**

In attention of the researcher Rotaru Lucian George,

As an answer to your letter of permission, after reading the description of your project and being informed about the purpose of the study and the tools that you are going to use (both the survey and the interview) I am writing the current letter of permission, to allow you to contact the Pentecostal leaders in the Community of Constanta, for the purpose of this described study (characteristics and best practices of effective long-term Christian leaders in the Community of Constanta).

Signature

Date

Pastor \_\_\_\_\_

(President of the Pentecostal Regional Community of Constanta)

## WORKS CITED

- Adams, Jay E. *Pastoral Leadership*. Grand Rapids: Baker Book House, 1978. Print.
- Alcorn, Randy. *Money, possessions and eternity (Romanian version - Banii, Posesiunile și veșnicia)*. Oradea: Societatea Biblică din România, 2012.
- Anderson, Leith. “High-stakes gamble”, *Empowering Your Church through Creativity and Change: 30 Strategies to Transform Your Ministry*, edited by Shelley, Marshall. Nashville, Tenn: Moorings, 1995. Print.
- Barclay, William. *The Epistles to Timothy and Titus*. Edinburgh: Church of Scotland committee on publications, 1956. Print.
- Barrett, C K. *The Pastoral Epistles: In the New English Bible*. Oxford: Clarendon Press, 1963.
- Bartlett, Lailie E., *The vanishing parson*, Boston, Beacon Press, 1971.
- Barton, R R. *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation*. Downers Grove, Ill: Inter Varsity Press, 2006.
- Bird, Warren. “Myth Busting: ‘Pastors Are Quitting In Droves’ Stats Are Entirely WRONG!” *Leadership Network*, 14 October 2016, accessed on 31 August 2018, [leadnet.org/myth-busting-pastors-are-quitting-in-droves-stats-are-entirely-wrong/](http://leadnet.org/myth-busting-pastors-are-quitting-in-droves-stats-are-entirely-wrong/)
- Carey, Floyd D. *The pastor and the church: partners in ministry (Romanian edition; Pastorul și biserica: parteneri în lucrare)*. Oradea: Metanoia, 2006.
- Caroll, Ray. *Fallen Pastor: Finding restoration in A Broken World*, Civitas Press, 2011.
- Chen, Margaret. “Corruption and integrity. A Call to Churches in Malaysia.”, *Responsible Leadership – Global and Contextual Ethical Perspectives*, edited by Cristoph Stückelberger and J. Mugambi, WCC Publications, 2007, pp. 175-179.

Clinton, Robert J. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*. Colorado Springs, CO: NavPress, 2012.

---. *The Mantle of the Mentor: An Exhortation to Finish Well*. Altadena, Barnabas, 1993.

---. *Mentoring: Developing Leaders Through Empowering Relationships – How Pastors Can Train Leaders Without Adding More Programs*, lecture given at Calvin Seminary, 1997, page iii, [www.bobbyclinton.com/store/readers/mentor-reader/](http://www.bobbyclinton.com/store/readers/mentor-reader/)

Clinton, Richard, and Paul Leavenworth. *Finishing Well: Establishing a lasting legacy*. Place of publication not identified: Convergence Publishing, 2012. Print.

---. *Living and leading well: navigating mid-life*, Zondervan, 2012. Print.

---. *Starting Well: Building a Strong Foundation for a Lifetime of Ministry*. Place of publication not identified: Convergence Publishing, 2012. Print.

Creswell, John W. *Research Design: Qualitative, Quantitative and Mixed Methods Approaches 3<sup>rd</sup> ed.* Thousand Oaks: Sage, 2008.

Croitor, Vasilică. *Răscumpărarea Memoriei: Cultul Penticostal În Perioada Comunistă (The Redemption of memory: The Pentecostal Denomination in the Communist Regime)*. Medgidia: Succeed Publishing, 2010.

Dale, Robert D. *Pastoral Leadership: A Handbook of Resources for Effective Congregational Leadership*. Nashville: Abingdon, 1992.

Damazio, Frank. *Effective keys to successful leadership*, Portland, City Bible, 1993.

---. *The Making of a Leader*. Portland, Oregon: Bible Temple Pub, 1988.

Davies, Mervyn and Graham Dodds. *Leadership in the Church for a people of hope*, T&T Clark, London, 2011.

Dawn, Marva J, and Eugene H. Peterson. *The Unnecessary Pastor: Rediscovering the Call*. Grand Rapids, Mich: W.B. Eerdmans, 2000.

Dieter, Melvin E, Anthony A. Hoekema, Stanley M. Horton, and Florin Mermeze. *Cinci Concepții Despre Sfințire*. Oradea: Cartea Creștină, 1999. Print.

Douglas, J.D, and Merrill C. Tenney. *The New International Dictionary of the Bible: Pictorial Edition*. Grand Rapids, Michigan: Zondervan, 1997.

Drăgan, Ovidiu Ionel. *Biblical Preaching*, Asbury Theological Seminary Doctor in Ministry Dissertation, Wilmore, KY, 2011. Print.

Dupu, Constantin. *Introducere În Teologia Pastorală: Vol. 1. (An introduction to Pastoral Theology)*. București: Societatea Evanghelică Română, 1993.

Engstrom, Ted. *The Making of a Christian Leader*. Grand Rapids: Zondervan, 1978.

Fee, Gordon D. *1 and 2 Timothy, Titus: Based on the New International Version*. Peabody, Mass: Hendrickson, 2005.

Foster, Richard. *Celebration of the Disciplines*. (Romanian edition), Discipolul, Cluj-Napoca, 2008.

---. *Money, Sex and Power*, Hodder & Stoughton, London / Harper & Row, 1985.

Funieru, Laurențiu. “Ispitele Liderului 10 – Performanța”, *Prolider*, 08 Aug 2018, accessed 05 Sep 2018, [www.prolider.ro/2018/08/08/ispitele-liderului-10-performanta/](http://www.prolider.ro/2018/08/08/ispitele-liderului-10-performanta/)

Getz, Gene. *Elders and Leaders: God’s plan for leading the Church*. Moody Publishers, Chicago, 2003.

Greenleaf, Robert. *Servant leadership: A Journey Into the Nature of Legitimate Power and Greatness*. New Jersey, Paulist Press, 2002.

Grudem, Wayne. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester: Inter-Varsity, 2007.

Guthrie, Donald. *The Pastoral Epistles: an Intr. and Commentary*. Grand Rapids, MI: Eerdmans, 1988.

Haggai, John E. *Lead On! Leadership That Endures in a Changing World*. Milton Keynes, Eng. Word Publishing, 1987.

Top of Form

---

Hendriksen, William. *I and II Timothy and Titus*. London: Banner of Truth Trust, 1957.

Print.Bottom of Form

Heuser, Roger, and Norman Shawchuck. *Leading the Congregation: Caring for Yourself While Serving Others*. Nashville: Abingdon Press, 2010. Print.

---

Bottom of Form

Hocking, David. *Be a Leader People Follow*. Ventura, CA: G/L Publications, 1980.

Hull, Bill. *The Complete Book of Discipleship: On Being and Making Followers of Christ*. Colorado Springs, CO: NavPress, 2006.

Keener, Craig S. *The IVP Bible Background Commentary: New Testament*. Downers Grove, Ill: IVP Academic, 2014.

Kelly, J N. D. *Commentary on the Pastoral Epistles*. Grand Rapids, MI: Baker Book House, 1983. Print.

Kilinski, Kenneth K, and Jerry C. Wofford. *Organization and Leadership in the Local Church*. Grand Rapids, Mich: Zondervan, 1980.

Top of Form

---

Kim, Sŏn-do. *A Miracle of Five Minutes*. Nashville: Abingdon Press, 2015. Print.Bottom

of Form

- Kubassek, Ben. *Succeed without burnout*. Eagle Press, Ayr, Ontario, Canada, 1997.
- Laniak, Timothy S. *Shepherds after my own heart: pastoral traditions and leadership in the Bible*, New Studies in Biblical Theology, D. A. Carson (ed.), IVP, 2006.
- Malphurs, Aubrey, and Will Mancini. *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church*. Grand Rapids: Baker Books, 2004.
- Marshall, I. H., and Philip H. Towner. *A Critical and Exegetical Commentary on the Pastoral Epistles*. London: T & T Clark International, 2004.
- McMahan, Oliver. *Adevăratul păstor (The true pastor)*. Oradea: Metanoia, 2006.
- Mounce, William D. *Pastoral Epistles: Volume 46*. Place of publication not identified: Zondervan, 2016.
- Mureșan, Daniel. *Inima și Măinile Păstorului*. Oradea: Casa Cărții, 2013.
- Newbigin, Lesslie. *The Good Shepherd: Meditations on Christian Ministry in Today's World*, (revised edition), The Faith Press, Leighton Buzzard, Beds, 1977.
- Ngewa, Samuel. *1 & 2 Timothy and Titus*. Grand Rapids: Zondervan, 2009. Print.
- Nieuwhof, Carey. *Didn't See It Coming: Overcoming the 7 Greatest Challenges That No One Expects and Everyone Experiences*. S. I. Waterbrook PR, 2018.
- Oates, Wayne E. *The Christian Pastor*. Philadelphia: The Westminster Press, 1982.
- Oden, Thomas. *Pastoral Theology: Essentials of Ministry*, Harper & Row, San Francisco, 1983.
- Olson, Roger E, and Adam C. English. *Pocket History of Theology*. Downers Grove, Ill: Inter Varsity Press, 2005.
- Peterson, Eugene H. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Grand Rapids: W.B. Eerdmans, 1994.

- Pethudu, Muniappa J. *Role of the Church in Reaching Next Generation: Envisioning Bangalore Churches on the Significance of Children's Ministry in North India: to Maximize Their Support.*, Asbury Theological Seminary, Kentucky, 2018. Print.
- Plueddemann, James E. *Leading across cultures: Effective ministry and mission in the Global Church.* IVP Academic, Downers Grove, 2009.
- Ramsay, William M. *Historical Commentary on the Pastoral Epistles.* Grand Rapids, MI: Kregel Publications, 1996. Print.
- Runn, Gary., “6 Major Barriers to Finishing Well” *Gary Runn – The Leadership Crossing*, 31 July 2012, accessed on 31 July 2018, [garyrunn.com/2012/07/31/6-major-barriers-to-finishing-well/](http://garyrunn.com/2012/07/31/6-major-barriers-to-finishing-well/)
- Rusu, Timotei. *Ora Revelionului: Provocările Conducătorului Spiritual Român.* (*The hour of the New Year's Eve – The challenges of the Romanian spiritual leader*). Deva: Cetate Deva, 2007.
- Saarinen, Risto. *The Pastoral Epistles with Philemon & Jude.* London: SCM Press, 2008.
- Sanders, J. Oswald. *Spiritual Leadership.* Chicago: Moody Press, 1976.
- Scazzero, Peter. *Emotionally Healthy Spirituality, Updated edition,* Zondervan, Grand Rapids, MI, 2017.
- Scharen, Christian. *Faith as a way of life: a vision for pastoral leadership,* Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 2008.
- Seidel, Andrew. *Croind un traseu temerar: instruirea liderilor pentru lucrarea secolului al XXI-lea* (*Charting a Bold Course: Training Leaders for 21<sup>st</sup> Century Ministry*). Arad, Multimedia, 2008.



- Sensing, Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses.*, Eugene, OR: Wipf & Stock, 2011. eBook.
- Shelley, Marshall. *Growing your church through training and motivation: 30 strategies to transform your ministry*, Bethany House Publishers, Minneapolis, 1997.
- Sohn, Paul. "6 Characteristics Of Leaders Who Finish Well" *Expastors*, 13 August 2018, [www.expastors.com/6-characteristics-of-leaders-who-finish-well/](http://www.expastors.com/6-characteristics-of-leaders-who-finish-well/) accessed on 18 September 2018.
- Stoppe, Richard. *Leadership Communication: A scriptural perspective*, Church of God Department of General Education, 1982.
- Stott, John. *Chemarea la slujire. (Calling Christian Leaders)*, Oradea, Făclia, 2004.
- Stückelberger, Christoph, and J N. K. Mugambi. *Responsible Leadership: Global and Contextual Ethical Perspectives*. Geneva, CH: WCC Publications, 2007. Print.
- 
- Bottom of Form
- Terinte, Ciprian. *Conducerea bisericească în scrierile Noului Testament (Church leadership in the New Testament)*, Oradea: Casa Cărții, 2016. Print.
- Tipei, John. "A Biblical Perspective on Priesthood," *Priesthood in the Evangelical and Orthodox Traditions*. Edited by Iacob Coman, VTR Publications, Nurnberg, 2011.
- Torres, Hazel. "57% percent of pastors, 64% of youth pastors in U.S. struggle with porn addiction, survey shows" *Christian Today*, 30 Jan 2016, accessed 12 July 2018, [www.christiantoday.com/article/57-percent-of-pastors-and-64-of-youth-pastors-in-u-s-struggle-with-porn-addiction-survey-shows/78178.htm](http://www.christiantoday.com/article/57-percent-of-pastors-and-64-of-youth-pastors-in-u-s-struggle-with-porn-addiction-survey-shows/78178.htm)
- Towner, Philip H. *The Letters to Timothy and Titus*. Grand Rapids, Mich: William B. Eerdmans Pub. Co, 2006.
- Walvoord, John F, and Roy B. Zuck. *Comentariu Al Noului Testament (A commentary on*

- the New Testament*). Arad [Romania: Fundatia E.B.E România și Editura Multimedia, 2005.
- Ward, Ronald A. *Commentary on 1 & 2 Timothy & Titus*. Waco, Tex: Word Books, 1980. Print.
- Weitnauer, Carson. "The Making of a Leader by Robert Clinton – a Book Review" *Reasons for God*, 30 Nov 2015, accessed 31 July 2018, [www.reasonsforgod.org/2015/11/the-making-of-a-leader-by-robert-clinton-a-book-review/](http://www.reasonsforgod.org/2015/11/the-making-of-a-leader-by-robert-clinton-a-book-review/)
- Wemp, C S. *Ghid De Păstorire Practică. (The guide to practical pastoring)* Wheaton, Ill: Societatea Misionara Română, 1994.
- Wesley, John. *A plain account of Christian Perfection*. Internet resource, accessed on 18 Sep. 2018, [www.worldinvisible.com/library/wesley/8317/831711.htm](http://www.worldinvisible.com/library/wesley/8317/831711.htm).
- White, Charles Edward. "What Wesley Practiced and Preached about Money" in *Christianity Today*, ed. Terry C. Muck, Winter 1987, [www.christianitytoday.com/pastors/1987/winter/8711027.html](http://www.christianitytoday.com/pastors/1987/winter/8711027.html), accessed on 18 September 2018.
- Wiersbe, Warren W. *The Integrity Crisis*. Nashville: Oliver-Nelson Books, 1988.
- Wiseman, Liz, and Greg McKeown. *Multipliers: How the Best Leaders Make Everyone Smarter*. New York: Harper Business, 2010.
- Wurmbrand, Richard. *In God's Underground*. London: W.H. Allen, 1968. Print.
- "Everyday Disciples: John Wesley's 22 Questions." *Discipleship Ministries*, The United Methodist Church, accessed on 05 September 2018, [www.umcdiscipleship.org/resources/everyday-disciples-john-wesleys-22-questions](http://www.umcdiscipleship.org/resources/everyday-disciples-john-wesleys-22-questions)
- Merriam-Webster Dictionary*, accessed on 05 Sep 2018, [www.merriam-webster.com/dictionary/postmodernism](http://www.merriam-webster.com/dictionary/postmodernism).

“Religia în România”, *Wikipedia*, accessed 20 Sep. 2018,

[ro.wikipedia.org/wiki/Religia\\_%C3%AEn\\_Rom%C3%A2nia](https://ro.wikipedia.org/wiki/Religia_%C3%AEn_Rom%C3%A2nia)

## WORKS CONSULTED

Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Macmillan, 1937.

Bottom of Form

Top of Form

---

Bottom of Form

Bratcher, B E. *The Walk on Water Syndrome*. Waco, TX: Word Books, 1984.

Glock, Charles Y, and Philip Roos. "Parishioners' Views of How Ministers Spend Their Time." *Review of Religious Research*. 2.4 (1961): 170-175.

Henrichsen, Walter A. *Ucenicii Se Fac, Nu Se Nasc*. Cluj-Napoca: Logos, 1992.

Merton, Thomas. *New Seeds of Contemplation*. London: Burns & Oates, 1962.

Mosley, Ernest E. *Priorities in Ministry*. Nashville, TN: Convention Press, 1978.

Top of Form

---

*Paths Toward Personal Progress: Leaders Are Made, Not Born*. Boston, Mass: Harvard

Business Review, 1982. Print. Bottom of Form

Pierce, T B. *Ministerial Ethics: A Guide for Spirit-Filled Leaders*. Gospel Publishing House, U, 2012.

Saidou, Habila. *Barriers and obstacles to the implementation and practice of servant leadership among pastors and lay leaders of Evangelical Church Winning All (ECWA) Nigeria*, Asbury Doctor in Ministry Dissertation, May 2013.

Shawchuck, Norman. *How to Manage Conflict in the Church*. Indianapolis, Ind.: Spiritual Growth Resources, 1989.

Tagliere, Daniel. *People, Power, and Organization*. NY: AMACOM, 1973.