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**DISTRICT OFFICE STRATEGIES  
FOR PASTORAL DEVELOPMENT**

By

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## Chapter One – Study Background

### The Research Question

Since graduating from Bible College I have sensed an insatiable hunger for further leadership development in my life. During informal conversations, other ministers have shared a similar yearning. As a result of this longing within us Pentecostal Assemblies of Canada (PAOC) ministers, I want to identify potential strategies to meet this need. Through this project I hope to answer the question: **“What can the British Columbia & Yukon District Office do to help pastors develop personally and professionally?”**

### The Opportunity

It would not surprise me if most ministers feel lacking in their leadership like I did after graduating from Bible college. Marshall Shelley (1994, p.13) captured this well when he wrote, “In seminary I learned how to discuss infra- and supralapsarianism, and yet in thirty years of ministry, I’ve never had to use that knowledge. But I’ve encountered lots of unreasonably angry people, and I was never even warned they’d be out there.”

After completing my thesis field research, I concluded that, similar to any profession, pastors without continuous advancement and training begin to stagnate. Although more can be done to better train current Bible college and seminary students, I believe the greatest need for leadership enhancements lies with active pastors. Because most of the work of church ministers is leading people, I am convinced ministers would greatly benefit from ongoing leadership development. Who is best positioned to help facilitate such leadership development? There is none more strategically positioned to do this than the District Office.

Through this research project, I hoped to offer The British Columbia & Yukon District (and all other PAOC Districts) of The Pentecostal Assemblies of Canada (PAOC), some strategies to help continually encourage leadership development in their church pastors.

## Significance of the Opportunity

Few organizations rely upon volunteers like the church of Jesus Christ. Local churches function almost entirely upon the devotion of their volunteers' energy, time, and financial donations. For this reason, it is imperative that church ministers continually attract, develop, empower, and encourage greater commitment from their volunteers. Just as important is the need for church ministers to continually develop a shared vision with their key leadership, and then together sell that vision to all congregants (Barna, 1992). These are just some of the skills needed by church ministers today, which The British Columbia & Yukon District Office can continually encourage and enhance in church pastors. Conversely, to not implement developmental enhancement strategies will only compound the need for further training within pastors and churches, possibly resulting in a worsened stagnancy in local church effectiveness.

Yesterday, Bible schools helped lay the foundations of leadership philosophy and practices for pastors. Yet, today the District Office plays a more pivotal role in the ongoing leadership development of church ministers. The question remains, does such a need really exist? Apparently it does. Ron Crandall's study (1995) on pastors shows that leadership is one of the most needed areas of studies among pastors. George Barna (1993, p.144) also wrote, as a result of this need, an enormous industry "has emerged to satisfy the demand." Such a longing for ongoing leadership development has left ministers searching for training in various places:

- They attend an average of three seminars/conferences per year.
- Three-quarters of all senior pastors seek to upgrade their abilities by listening to the teaching tapes of church leaders and/or consultants.
- More than 9 of 10 senior pastors have read Christian books in the past year. On average, they read about ten Christian books each year. In addition, two-thirds read about four non-Christian books in search of help annually.
- Two-thirds of senior pastors turn to videotapes of other leaders to explore new insights. Pastors view an average of four videotapes each year regarding ministry techniques and applications.
- Half of all senior pastors said they had hired and interacted with a consultant in the past year.

What greatly troubles me about Barna's research is that District Offices, like The British Columbia & Yukon District Office of The Pentecostal Assemblies of Canada, are not even noted for attempting to address such issues.

Barna (1993) goes on to say that each pastor spends on average nearly \$700.00 per annum on ongoing training resources and exposures. If ministers do not need leadership training, I doubt such money would be spent on such products and services. That pastors willingly pay for excellent training should be welcome news to any financially struggling District Office.

As churches continually grapple with their ever-changing world, pastors can indeed benefit from ongoing encouragement and training. Such ongoing involvement would sharpen leadership



tools and develop new skills. Without such developmental enhancements, one must wonder, if fewer and fewer searching souls will be found in the church of tomorrow.

Today would be the right time for The British Columbia & Yukon District to take a vested interest in how pastors are being enabled to address unfolding challenges in ministry. I believe ministers like myself stubbornly refuse to stay the same anymore. We are, instead, looking for ways to grow with others. District Offices have a great opportunity before them: They can assist in developing both young and, more experienced pastors in areas of Christian service and leadership. Few could argue that the District Office is best positioned to provide such encouragement and enhancements to spur on pastors. When I read what Ron Crandall (1995) discovered about what pastors look for from their District Officers, I cannot help but agree:

- Mentor promising young pastors.
- Support special projects.
- Encourage and recognize success.
- Offer training and provide helpful resources.

After surveying all BC/Yukon PAOC pastors, I am no longer suspicious. I am convinced pastors are more than ready and willing to continually develop personally and professionally.

## Potential Causes of the Challenge

A number of philosophical beliefs may have contributed to why pastors have traditionally not received ongoing leadership development. First, perhaps in the corridors of PAOC training institutions, and then in the pastoral offices of PAOC churches, there may exist a limited mindset surrounding formal education. For most, formal education ended at graduation. After

walking the graduation isle, perhaps many rejoiced that never again would they be expected to crack another textbook, engage in another formal dialogue, or systematically wrestle with another course syllabus. Be it ever so subtle, PAOC ministers may have assumed that they adequately learned all they needed to know during their front-end ministerial program. I would argue however that there have been subtle shifts in beliefs among PAOC ministers, who are now calling on their District Officers for further development and training opportunities.

Second, perhaps ministers have been expected to “learn the ropes” of leadership on their own, often to the detriment of the local church and/or to the damage of the Gospel’s reputation. Some may assume that since God equips the called, then the mandate for concentrated leadership development ended with Bible college and seminary graduations. Such beliefs and practices, I propose, are wrong. One need only to look at Paul’s continual encouragement and involvement in the leadership development of Timothy (1 Tim.1:18) and Titus (Titus 1:4), whom he considered to be “sons” in ministry, to see that ministers need more than just front-end leadership training. Perhaps the District Office of British Columbia & Yukon can, instead of leaving its ministers to learn leadership from “the school of hard knocks,” provide such training within the context of supportive collegial relationships.

A third possible reason why ministers have not received enough leadership encouragement and enhancement may be the result of tunnel vision. By this I mean, instead of venturing outside of the PAOC jurisdiction, perhaps pastors and District Offices have just been doing what they’ve always done within the context they’ve always done it.

Fourth, perhaps ministers knowingly or unknowingly limit their leadership development because of a Christian “cluster-mentality.” In other words, I wonder if ministers have limited themselves to studying leadership from only Christian schools, conferences, books, and journals. By greatly limiting their resources in this way, some may feel that they have already “learned it all before.” With so few Christian options available, it would be easy to “circle the same wagon” time and again.

## Potential Solutions

In Part Two of my literature review, entitled *The Leadership Continuum*, some potential solutions are noted; however, they merely serve as reference points while comparing all recommendations arising from my participants throughout this research project. Special attention has been given to identifying and implementing such solutions and strategies (see Chapters Four and Five for specifics).

## The Organization

The British Columbia and Yukon District is one of eight district offices of the Pentecostal Assemblies of Canada (PAOC) from sea to sea to sea. This fellowship of churches is unlike a denomination, because of the governance coming from autonomous churches. Together all churches from each of the eight districts elect their national officers. Similarly, each church in its respective district is responsible for electing its own district officers (see Chapter Two for further details).

The BC/Yukon District was, at the time of this study, comprised of 190 churches throughout eleven geographical regions, known as "sections," not to mention one cultural section made up of eighteen aboriginal churches. One pastor from each section is commissioned a presbyter, overseeing the pastors and churches from his section while simultaneously pastoring his/her own church. Upon election, presbyters also represent their section as District Executive members, who meet regularly with the District Officers, giving oversight to the future direction of the entire district.

Over the past 75 years, since the founding of this western-most district, much has taken place within the District Office, as it cares for constituents. This study focuses on the District leadership over the past twenty years, and gives special attention to the present and future direction under the care of the present District Officers (see Chapter Four for further details).

## Chapter Two – Information Review

### Review of Organizational Documents

In 1906 on Asuza Street, Los Angeles, while a group of Christians were in prayer, the Holy Spirit came upon them in power. With signs and wonders following, this revival behooved them to serve God with a passion and fervor, birthing the Assemblies of God, the American equivalent to the Pentecostal Assemblies of Canada. In 1914, the Assemblies of God was formed (Assemblies of God, n.d., para.8). Today they make up the world's largest Pentecostal denomination with some 38 million members and adherents worldwide (Assemblies of God, n.d., para.1).

Meanwhile north of the border, Robert E. McAlister heard of the great revival on Asuza Street where, upon visiting it, God's Holy Spirit visited him in a fresh and new way. Upon his return to Ottawa, Ontario, McAlister's revival eventually spread throughout Canada and, on May 17, 1919, the Pentecostal Assemblies of Canada (PAOC) was eventually formed (Nunanet, n.d., para.13). In just under a century, the PAOC has grown to over 3400 credential-holding ministers, in 1100 plus churches, reaching 34 cultural groups (Pentecostal Assemblies of Canada, n.d., chart 4,2,3).

Unlike many denominations, the PAOC is a fellowship of autonomous churches that choose to affiliate with others of like-mind and doctrine, where each church is independently owned and operated by its respective church members. When many denominations are governed from the top down, the PAOC is governed from the bottom up. Church members make decisions directly affecting their churches and communities.

So what official roles does the District Office presently play in the life of the local church?

First, they are commissioned to provide policing. They are commissioned to ensure pastors and congregations do not stray from the collectively agreed-upon doctrines, as contained in The Statement of Fundamental and Essential Truths (Pentecostal Assemblies of Canada, n.d., para.4). At the same time, they are to protect congregants against pastoral misconduct. The District Office has the authority to remove and restore the offending minister.

Second, they are mandated to serve the pastors and churches, by coordinating district-wide programs (ie. camps, conventions and conferences) and being available to preach, teach, and/or provide leadership training. The District Office also serves the local congregation by acting as chairman of the Board of Deacons during times of senior pastoral transitioning.

It seems apparent, therefore, that the District Office has played and can continue to play a pivotal role in contributing to the further development of ministers.

Now, because the District and/or National Offices do not own or operate but rather oversee affiliated local churches, if a church desires to pull its affiliation, it is legally and fiscally free to do so at any time. In summary, this loose affiliation has many benefits. Some include:

- It ensures the power and control remains in the hands of church members and not in the head office(s).
- It encourages diversity in church identities and ministry styles, while keeping church ministers and congregants accountable to an overseeing body.

- It offers the benefits of being incorporated, yet the freedom to pull out of the PAOC at any time, AND
- It provides shared ministry training schools, seminars, workshops and conferences for pastors, missionaries, teachers and itinerants.

However, this loose affiliation also brings some drawbacks:

- Communication between head office(s) and congregations is at best optional.
- After graduation from Bible colleges or seminaries, ministers are no longer required to upgrade their ministerial training. Rather, they need only to preach the annual minimum number of sermons per annum to renew their credentials. This lack of required ministerial upgrading undoubtedly has contributed to ministers employing dated or even irrelevant methods of ministry.



## Literature Review

### PART ONE: The Leadership Conundrum

**RATIONALE:** Part One, entitled “The Leadership Conundrum,” is my summation of essential leadership beliefs, which I have identified and synthesized from the broad sea of opinions floating around in contemporary leadership literature. The purpose of addressing this topic first is to answer the hard questions (conundrums) of what leadership is, what makes a leader a leader, and how leadership differs from secular and Christian perspectives. I focus on leadership in general, narrowing the scope to leadership within volunteer organizations, and ending with leadership in the Christian church.

#### Review of Part One: The Leadership Conundrum

**Riddle me this: *It is on the lips of young and old, yet is often loathed by the young and loved by the old? What is it? Leadership.*** Though many authors write like they know all about leadership and, though it is a concept riddled in mystery, as Bender (1997) put it, “I would know it when I saw it.”

While most authors defined what leadership was, Donald Phillips (1992) addressed what it was not. In similar fashion John Maxwell (1998) and co-writers, Warren Bennis and Burt Nanus (1997) succinctly exposed many conventional leadership myths, some of which include:

- Leadership is a rare skill.
- Leaders are born, not made.
- Leaders are charismatic.
- Leadership exists only at the top of organizations.

- The position makes the leader.
- Anyone out front is the leader.
- Knowledge alone is power.
- Leading and managing are the same thing.

While leadership can be defined in as many ways as there are writers, I have selected the most common definitions:

- Bennis & Townsend (1995): ***The capacity to create a compelling and plausible vision and then translate it into organizational realities.***
- Alan Webber (1999): ***The ability to produce change.***
- Baron & Padwa (1999): ***Not power, but empowering others.***
- John Maxwell (1998): ***Influence.***
- Donald Phillips (1992): ***Persuasion.***

I must confess that I have been converted from Maxwell's concept of influence to Phillips' concept of persuasion. *Persuasion* arrested my attention because within most of my readings was found the belief that effective leaders *pull* rather than *push* people on, and so now Maxwell's take on *influence* seems, shall I say, a bit pushy?

### **Varying Views on Leadership Practices**

So how can leaders "*persuade*" their followers? Here too, the opinions are endless. Bender (1997), Baron and Padwa (1999) suggest eleven practices, while MacLeod (1993) offers nine. In evermore succinct terms, Kouzes and Posner (1995) bring five leadership practices to the

table, Bender (1997) brings three, and Smith (2000) brings two, namely *initiated structure* and *consideration*, which are also shared by leadership expert, Gary Yukl (1998).

## A SNAPSHOT OF EXEMPLARY LEADERSHIP PRACTICES

Bender	Baron	MacLeod	Kouzes	Smith	Yukl
Be With People	Inspire Team	Initiate Action	Challenge the Process	Initiated Structure	Initiated Structure
Lead Yourself	Create Shared Vision	Manage Change	Inspire a Shared Vision	Consideration	Consideration
Internal Motivation	Motivate Others	Build Team	Enable Others to Act		
Strive For Perfection	Understand Others' Needs	Make Decisions	Model the Way		
Change	Openness	Solve Problems	Encourage the Heart		
Confidence	Communicate	Plan			
Growth	Approachable	Supervise			
Have energy	Forthright	Delegate			
Positive Experiences	Technical Skills	Motivate			
Results – With Integrity	See Potential in Others				
Reduce Fear & Increase Hope	Maximize Others' Potential				
<b>Short List</b>					
Seek Fulfillment					
Make Progress					
Create Results					

As Heifetz and Laurie (1998) pronounce five major responsibilities of leaders, they become the only ones to pair off against John Maxwell (1993), who single-handedly carries the dialogue deeper and farther than any by proposing four types of leaders and five levels of leadership. Not stopping here, Maxwell and Doman (1997, p.6) identify four incremental stages of influence as being modeling, motivating, mentoring, and finally, multiplication. John C. Maxwell (1998, p.50-

51) also identifies seven key areas where leadership is revealed in the lives of leaders everywhere:

1. **Character** – Who They Are.
2. **Relationships** – Who They Know.
3. **Knowledge** – What They Know.
4. **Intuition** – What They Feel.
5. **Experience** – Where They've Been.
6. **Past Success** – What They've Done.
7. **Ability** – What They Can Do.

Leadership expert Peter Drucker (1999, p.69) jumps into the dialogue, answering a plaguing question that church ministers like myself often have, when he notes such leadership challenges and strategies “are not limited to business organizations.” Proving that they are actually very prevalent in churches today, Drucker shares a couple church scenarios.

Since non-profit organizations and churches employ many volunteers, one may wonder if the quality of work is inferior to that produced in the business sector. Forming a trio of literary harmony, Smith (2000), and Kouzes and Posner (1995) sing praises of volunteer workers. Following their lead, Mason (1984), Warren (1995), Baron and Padwa (1999), Yancey (2000) and MacLeod (1993) address a related question: If volunteers are indeed better than paid staff, then why don't they charge for their work? Though to some this makes little sense, stellar volunteers work for a higher purpose than dollars and cents.

## **Varying Views on Leadership Traits**

This discussion on the rewards of work brings a focus to what makes some leaders strong and others weak. It has been accurately stated that the act of identifying traits and characteristics shared by effective leaders is more an art than a science, because no two leaders are alike. All but one of the reviewed authors agreed that leaders are made, not born. After some reflections on Abraham Lincoln's upbringing, Donald Phillips (1992) alone ventures to claim leaders can be both made and born.

Like a group of artists sitting before the same subject, each sees leadership from a slightly different perspective and in a slightly different light. Maxwell (1995), Bennis and Townsend (1995), and Bender (1997) view leadership through wide-angle lenses, and identify between 21 and 32 leadership traits and characteristics of effective leaders. From these three, Maxwell (1995), Bennis (2000), and Bennis and Townsend (1995) switch their wide-angle lenses for microscopic lenses, as they identify between five to ten key qualities of leaders. Bennis (2000) and Maxwell (1995) find themselves in good company as a number of other authors also propose between four and eleven noteworthy leadership qualities.

## A SNAPSHOT OF EXEMPLARY LEADERSHIP QUALITIES

<b>E.L.T.</b>	<b>Maxwell</b>	<b>Bennis</b>	<b>Baron</b>	<b>McManus</b>
<b>Secure</b>	<b>Character</b>	<b>Integrity</b>	<b>Honesty</b>	<b>Character</b>
<b>Risk-taker</b>	<b>Influence</b>	<b>Competence and Expertise</b>	<b>Integrity</b>	<b>Perspective</b>
<b>Visionary</b>	<b>Positive Attitude</b>	<b>Ambitious</b>	<b>Compassion</b>	<b>Vision</b>
<b>Encourager</b>	<b>Excellent People Skills</b>	<b>Patience yet Urgency</b>	<b>Courage</b>	<b>Influence</b>
<b>Wise</b>	<b>Evident Gifts</b>	<b>Available yet Invisible</b>		
<b>Equipper</b>	<b>Proven Track Record</b>			
<b>Learner</b>	<b>Confidence</b>			
<b>Accountable</b>	<b>Self-Discipline</b>			
<b>Integrity</b>	<b>Effective Communicator</b>			
<b>Transparent/Honest</b>	<b>Discontent With Status Quo</b>			
<b>Servant-leader</b>				

\* Please Note: ELT = Early Leadership Training from the PAOC Western Ontario District, 1992.

What are the common traits of highly effective leaders? Bennis (2000), and Kouzes and Posner (1995) approach this matter in a unique way, by studying the demands and expectations of their followers. In these and other works, some traits that constantly surface are consideration, honesty, integrity, optimism, trustworthiness, trust in others, risk-taking, collaborating, intuition, innovation, and a longing to learn.

At this point, the lens filter changes from one of leadership qualities to leadership competencies. Stephen Covey (1989) notes that, since this shift has historically taken place in the field of leadership, he is gravely concerned. Yet, despite his reservations, he ironically wrote a whole book on his own version of seven essential leadership competencies (habits). Other voices heard in this new dialogue are those of Bennis and Nanus (1997) and Barna (1993), each of

whom propose four key leadership competencies. Three years after Bennis worked with Nanus (1997), Warren Bennis (2000) simplified his four competencies:

1. *Management of Attention* – ability to draw others to them.
2. *Management of Meaning* – ability to make ideas tangible and real to others.
3. *Management of Trust* – ability to constantly be reliable.
4. *Management of Self* – ability to know one's own skills and deploy them effectively.

Meanwhile, Christian author George Barna (1993) has included what secular authors Bennis and Nanus (1997) have omitted - spiritual competencies. Ironically, other Christian authors and leadership experts, John C. Maxwell, and one of his associates, Ron McManus, have also surprisingly omitted the spiritual dimension of leadership from their works. One has to wonder if this omission was an intentional appeal to a broader audience. Barna is not entirely alone in emphasizing spiritual competencies among leaders, but is accompanied by the PAOC General Superintendent, Dr. William Morrow (Winter 1999/2000; Sept.1999).

Another interesting point to consider about the spiritual leadership perspective is that the conservative Christian authors I have reviewed infer that values in leadership and life come from absolutes espoused in The Holy Bible (1986), whereas secular authors like Badaracco (1998) insist values are relative to each individual.

Finally, in my search for the perfect mix of leadership characteristics and competencies, I came across one intriguing concoction worth swallowing by Farkas, Backer, and Sheppard (1997):

**An Effective Leader = 1/3 Entrepreneur + 1/3 Strategist + 1/3 Manager**

## **Have You Heard The One About The Minister, The Rabbi And The Lawyer?**

From varying perspectives on life and leadership, I have reviewed many works ranging from former church minister John C. Maxwell, to Rabbi David Baron, to Donald T. Phillips' study on American lawyer/president Abraham Lincoln, and many others. From these works I have come to appreciate that leaders lead in various ways.

## **Varying Views on Leadership Styles**

My selection of literature identified varying leadership styles ranging from macro-management to micro-management, from autocratic leadership to democratic leadership, and the popular debate over managing versus leading. The majority of literature reviewed also picked up on the following popular ways to lead: servant-leadership, emotional intelligence, coaching, team leading, co-leading, and transformational leadership.

With so many ways to lead in the vast world of leadership, one might assume that if one's focus were given only to leadership within the church, determining how church leaders lead should be simpler. However, that is not the case. For example, Dr. Bill Morrow (1996) identifies seventeen different pastoral leadership styles and eight biblical models of pastoral leadership. Meanwhile, two closely-associated Christian sources each identify four leadership styles; yet even these tiny lists differ greatly when compared. In the throes of such complexity however, I applaud Rev. David Slauenwhite (Nov.1998) for simplifying pastoral ministry into three essential functions: ***Love your people, feed your people, lead your people.*** It is therefore an understatement to suggest that leaders must be masters of much.



What happens if a minister is incompetent with a necessary competency? Is he/she or his/her church doomed to fail, or can such competencies be developed? In unison with my literary sources, the answer is a laudable yes. Such competencies are possible to develop.

In conclusion, many literary sources suggested another type of leader, the learner-leader. This concept will be reviewed more closely in Part Two – The Leadership Continuum.

## **PART TWO: The Leadership Continuum**

**RATIONALE:** This second section will look at the learner-leader type of leadership, and then will review a vast collection of innovative leadership development programs and strategies. Identifying various possibilities, this section is designed to offer the British Columbia & Yukon District Office a myriad of leadership developmental ideas, which can help them assist in the further training of their learner-leader pastors.

### **Review of Part Two: The Leadership Continuum**

Just as automotive innovators draw from the expertise of a number of experts, so too must innovators in education open the dialogue to various experts. For this reason I have purposely drawn from a myriad of authors and experts in leadership, education, and innovation. My hope has been to find information that would help me identify and/or design innovative programs and strategies for ongoing leadership education.

## **Learner-Leaders Don't Grow in a Day**

Some similarities exist among authors. For example, education expert Dorothy MacKeracher (1996) identifies two perceptions of learning. While many view learning as the attainment of a possession, which ceases after graduation or after attaining a degree, others see learning as an ongoing process. Similarly, John C. Maxwell (1998, p.27) states that the development of the learner-leader is “developed daily, not in a day.” Both sound the call for viewing one's leadership education as a process.

Further, MacKeracher (1996) describes education as more than a process of sequential events; it is an ongoing, never-ending, lifelong learning experience. She then reports that the human brain was designed to learn for a lifetime. Again Maxwell (1999, p.141) sides with MacKeracher in highlighting the importance of lifelong learning by quoting John Wooden, Hall of Fame Basketball Coach as saying, “It's what you learn after you know it all that counts.”

There are, however, some distinctions among the aforementioned authors. MacKeracher (1996) identifies the value and prime imperative of internal motivation for progressive learning. Maxwell seems to not distinguish between internal and external factors in education and leadership development. Leaving Maxwell behind in this discussion, MacKeracher is joined by Stephen Covey and Raymond Wlodkowski. Wlodkowski (1993, p.3) states that, “where there is no motivation to learn, there is no learning.” Covey (1989, p.131) then proposes that people don't have to wait for “expanding experiences;” rather, they can and should create their own.

Here Covey (1989) does what none of the other reviewed authors has dared. He cautions his readers of the subtle yet potential pitfall of self-directed learning, namely the snare of self-centeredness.

### **Learner-Leaders Are Teachable People**

Covey (1989, p.103) identifies three unique endowments of the learner-leader – “imagination,” “conscience,” and “self-awareness.” Without these, Covey argues, proper leadership enhancement could not be possible. On this point, Maxwell (1999, p.144-146) rejoins the dialogue, offering five guidelines to help leaders cultivate teachability:

1. *Cure The Destination Disease* – “Remember the words of Ray Kroc: ‘As long as you’re green, you’re growing. As soon as you’re ripe, you start to rot.’”
2. *Overcome Your Success* – “If what you did yesterday still looks big to you, you haven’t done much today.”
3. *Swear Off Shortcuts* – “Nancy Dorman says, ‘The longest distance between two points is a shortcut.’”
4. *Trade In Your Pride* – “The greatest mistake one can make in life is to be continually fearing you will make one.”
5. *Never Pay Twice For The Same Mistake* – “Forget them, but always remember what they taught you.”

### **Innovation in Education Can Make The Reverent Relevant**

As MacKeracher, Maxwell, and Covey wax eloquent on the theme of lifelong learning, Palloff and Pratt (1999) stress the necessity for innovation in education, even declaring present educational models, structures and approaches inadequate. They then identify the Internet as

one of the more groundbreaking mediums of innovative education being utilized today and tomorrow. Meanwhile, Donald Phillips (1992) subtly “persuades” the discussion toward innovation as he links the desire to learn new things with the potential for innovation.

Rev. David Slauenwhite (Sept.1999) steers the discussion to church leadership, stressing the innovative imperative within the pastorate. He is sided by Doug Murren (Sept/Oct. 1994, p.2) who says many ministers admit, “new times require new methodologies.”

Bennis and Townsend (1995) interject with a wise warning that, whenever one administrates but doesn’t innovate, he or she may merely be a manager but not a leader. Somehow, they note, people have come to believe that leadership can be learned fast and quick, yet Bennis and Townsend (1995, p.43) adamantly disagree, calling this fast-food approach to leadership learning an attempt to cook up “McLeaders.”

Indeed they are right, for learner-leaders slowly reinvent themselves with every experience and opportunity. Like seeds in soil, leadership cannot be forcibly grown. Similarly, innovation, the product of the learner-leader, cannot be pushed through the birth canal of progressive learning. Rather, after a necessary period of gestation, ideas spontaneously give birth to living and healthy innovations.

### **Looking Back, Moving Forward**

Carol Childress (May/June 1994) brings our focus back to the church by showing benefits of historical innovative advances within Christendom. Not leaving us trapped in the past, she

propels us into the future, pointing to the rising potential of satellite teleconferencing technologies - just one of many innovations on the church's horizon.

In similar fashion, George Barna (1993), founder of Barna Research Group, Ltd., highlights past leadership advances as captured in his statistical data, such as professional seminars and conferences, the use of audio and videotapes, books, and consultants. However, Barna, unlike Childress, leaves us back in yesteryear.

Bill Morrow, Gary Yukl and Flora MacLeod each cast a different light on dawning innovations for leadership development. Morrow (2002) identifies a few that The Pentecostal Assemblies of Canada (PAOC) are presently working toward, such as a two year intensive leadership curriculum for pastors/boards, missions mentorship directly from missionaries on the global field, a web-based leadership resource site, and a web-based leadership-focused chat room.

Gary Yukl (1998, p.470-489) draws attention to trend-setting techniques, strategies, and programs such as "Behavior Role Modeling," "Case Discussions," "Business Games and Simulations," "Challenges," "Special Assignments," "Job Rotation Programs," "Action Learning," "Mentoring," "Multi-source Feedback Workshops," "Developmental Assessment Centers and Workshops," "Outdoor Challenge Programs," "Personal Growth Programs" and "Self-Help Techniques."

Finally, MacLeod (1993) contributes a number of ways to train leaders. Though not deemed by some as innovations, they are at the very least, rediscoveries. Such teaching techniques include brainstorming sessions, large and small group discussions, panel discussions, role-playing

exercises, dramatizations and practice sessions, case studies, problem solving exercises, field observations and educational trips.

The following chart captures the strategies and techniques in leadership training and education, as employed or promoted by my reviewed authors:

### A SNAPSHOT OF INNOVATIONS IN EDUCATION

Yukl	MacLeod	Barna	Morrow
<b>Behavior Role Modeling</b>	<b>Brainstorming Sessions</b>	<b>Seminars</b>	<b>Two-year Intensive Curriculum</b>
<b>Case Discussions</b>	<b>Large Group Discussions</b>	<b>Conferences</b>	<b>Missionary Mentorship</b>
<b>Business Games and Simulations</b>	<b>Small Group Discussions</b>	<b>Audiotapes</b>	<b>Web-based Resource Site</b>
<b>Challenges</b>	<b>Panel Discussions</b>	<b>Videotapes</b>	<b>Web-based Chat Room</b>
<b>Special Assignments</b>	<b>Role-playing Exercises</b>	<b>Books</b>	
<b>Job Rotation Programs</b>	<b>Dramatizations</b>	<b>Consultants</b>	
<b>Action Learning</b>	<b>Practice Sessions</b>		
<b>Mentoring</b>	<b>Case Studies</b>		
<b>Multi-source Feedback Workshops</b>	<b>Problem-solving Exercises</b>		
<b>Outdoor Challenge Programs</b>	<b>Field Observations</b>		
<b>Personal Growth Programs</b>	<b>Educational Trips</b>		
<b>Self-Help Techniques</b>			

The abovementioned innovative techniques are merely a few in comparison to what has been found in the hearts and minds of today's pastors. Through this Major Project I attempted to extract fresh and new ideas the British Columbia & Yukon District Office can facilitate with their pastors.

If the truth is known, unless our ministers become innovative by first becoming lifelong learner-leaders, the future health and longevity of our churches are in grave danger. On that note, I'd like to end this chapter with a haunting comment written by Frank Patrick (Nov.1998, p.23), a PAOC pastor from Peterborough, Ontario, to which my literary colleagues and I say Amen:

We presently have a significant number of our pastors who graduated from a Bible college or seminary in the sixties or seventies. They were taught by people who pastored (if ever) in the forties and fifties. While many have remained current in their thinking and practices, others haven't. They continue to follow a 1950s or 1960s approach to local church ministry and leadership. It remains to be seen what impact this will have on our churches, by the year 2020.

## **Chapter Three - Research Methodology**

### **Research Subjectivity**

At the onset of this project, I believed the challenges facing ministers and churches alike were solvable by any minister, with God's intervention, and with a commitment to a learner-leadership lifestyle. I am pleased to report, at the completion of this research project, I still believe this.

Admittedly, I recognize not all ministers share my commitment to lifelong learning. Yet I functioned under the assumption that young ministers were more open and desirous for ongoing professional training than are many senior ministers.

Unproven as it was, I resisted the temptation to insulate myself with like-minded ministers, thus excluding differing perspectives and thereby jeopardizing the accuracy of my project findings. I knew such conflicting views could produce in me a greater appreciation for contrary opinions.

To ensure my opinions were kept in check, while being conscious of my assumptions, I committed myself to fair research practices.

### **Research Methodology**

Being aware that my perspective as a pastor was different from my new perspective as a District Officer, I believed both could contribute to my research. To safeguard myself against biased research, I first grounded it upon the work of scholarly authors. This, I trust, is evident in my literature reviews (see Chapter Two). Second, I invited a diverse group to focus collectively on my project question. Third, I surveyed all PAOC BC/Yukon District pastors to ensure all opinions and recommendations were commonly shared.



In conducting this research project I employed aspects of Action Research for three main reasons. First, Action Research is less politically driven than Evaluation Research (Ong, 1993). Second, Action Research invites all stakeholders to the discussion table, showing no prejudice or favoritism (Stringer, 1996). Third, Action Research seems more open to innovation than Evaluation Research, thus it would more likely succeed in bringing about positive change (Greer et. al, 2002, p.2-11).

As I interviewed District Superintendent, Rev. David Wells, and Rev. John Caplin, long-standing Assistant Superintendent, together we chronicled the history of the District Office over the past two decades. I approached this research question from both qualitative and quantitative angles. I approached my research from a qualitative angle, using aspects of a focus group involving a wide variety of pastors (ie. young, old, rural, urban, at least one female and one District Executive member). By employing this research technique, I believed I would draw out much data on leadership training preferences, and innovative ideas (Payls, 1997, p.22). The danger however in this approach was that the few pastors involved in the focus group may not accurately reflect the general populace of PAOC pastors scattered throughout British Columbia and the Yukon Territory. To verify the accuracy of my research conclusions and to nullify possible false generalizations, I also employed a quantitative research method in the form of a district-wide survey.

## Research Project Participants

I selected one key sponsor – Reverend David Wells, the District Superintendent of The British Columbia & Yukon District Office within The Pentecostal Assemblies of Canada. Rev. John Caplin, the Assistant District Superintendent joined David Wells in the chronicling process. To

seek vital statistics, I involved Rev. Ron Davis, the BC/Yukon District Secretary/Treasurer. Korinn Falconer, my district-assigned research assistant, was involved in all field research, data interpretation, and writing processes. That said, she and Rev. David Wells were asked to evaluate my performance as a researcher at the conclusion of this project. I also involved the pastors and two laymen from the British Columbia & Yukon District in the focus group and survey research.

Together, with Rev. David Wells, we determined various pastoral categories to have represented in the focus group. This slate of participants was selected to best represent the district populace. Upon the suggestion of Rev. Wells, we expanded the focus group to include two lay people. The focus group included the following:

- One young pastor (graduated from Bible college/seminary within the past ten years).
- One older pastor (graduated from Bible college/seminary over twenty years ago).
- One pastor from outside the city of Vancouver.
- One pastor from within the city of Vancouver.
- One female pastor.
- One District Executive member.
- Two laypersons.

The rationale behind selecting these participants included young and old to detect any generational differences; rural and urban to detect any cultural and mental model differences; male and female to detect any gender differences; executive members to detect any hierarchal perspective differences; and laymen to detect differences between those in the pulpit and those in the pews.

After settling on specific pastors to involve, I contacted them, shared the purpose and desired outcomes for this project, and then requested their participation. When declined by two rural pastors due to distance, time and money factors, I ran out of names and had to seek further suggestions from Rev. David Wells. Unfortunately, in the process, I lost my District Executive member from the focus group.

Upon confirming my participant's involvement, I suggested a date and time; however, at the request of a couple participants, the time was moved to accommodate them. Of course, the rest of the focus group were also asked, and all agreed to this time change.

Due to an unforeseen scheduling error, my female pastor cancelled that morning. The Vancouver pastor also cancelled on account of sickness. Such losses were obviously uncontrollable, and therefore I just had to accept these cancellations, and make the most of the focus group experience.

## Data Collection Process

The actual data collection process was as follows:

- 1) After discussions with Rev. David Wells, the District Superintendent, we collectively agree upon what groups of pastors were imperative to have represented at this focus group table, and we identified a slate of pastors to invite.
- 2) I set out detailed schedules and responsibilities for the main District Officers involved in the research process. After agreeing upon timelines and responsibilities, I typed and

distributed these schedules and responsibilities. This proved to be a valuable means of communication. The following two pages are the actual schedule utilized:

# DISTRICT RESEARCH SCHEDULE

Monday, November 11, 2002 – Rob Bedard traveling to BC District Office

Tuesday, November 12, 2002 – Research at BC District Office

9:00am - 12:00pm – Remember the past with Dave & John  
12:00pm – 1:00pm – Lunch break  
1:00pm – 5:00pm – Detail the past with John  
7:00-10:00pm – Chronicle the past

Wednesday, November 13, 2002 – Research at BC District Office

9:00am – 12:00pm – Review the Records of the Past with Dave & John  
– Remember the past  
– Report on the present & future  
12:00pm-1:00pm – Lunch break  
1:00pm-5:00pm – Detail the past, present & future with John  
7:00-10:00pm – Chronicle the past, present & future

Thursday, November 14, 2002 – Research at BC District Office

9:00am – 12:00pm – Dave & John to review the chronicles of past, present & future at own convenience  
12:00pm – 1:00pm – Lunch break  
1:00pm – 2:00pm – Preparation for Focus Group  
2:00pm – 4:00pm – Focus Group  
4:15pm – 5:30pm – Debrief after Focus Group  
– Review minutes  
– Observations on group dynamics  
– Patterns, Trends & Solutions

Friday, November 15, 2002 – Rob Bedard traveling back to Manitoba

By Thursday, November 21, 2002

- Make any necessary revisions to Focus Group data that comes from the participants
- Formulate district-wide survey, using Focus Group data

**Korinn:** Formulate Hardcopy Survey - **Need to get a letter before this from Rev. Dave Wells, requesting participation of all credentialed pastors in completing this survey**

Hardcopy should clearly state: Return to District Office by Dec.6<sup>th</sup>

Please return by either fax or mailing

Ensure surveys are printed, sealed and mailed on or before Nov.21<sup>st</sup>

Email Rev, Dave Well's letter with logon instructions for electronic survey

**Rob:** Formulate and post identical electronic survey

By Friday, December 13, 2002 - Compile Hardcopy and Electronic Raw Data

Between December 13<sup>th</sup> and 20<sup>th</sup> – **Rob & Korinn** are to independently read, reread and interpret the data - looking for patterns, trends, solutions, etc.

Between December 20<sup>th</sup> and January 6<sup>th</sup> – **Rob** is to write the 1<sup>st</sup> draft of our interpretations/solutions

By Monday, January 6, 2003 – **Rob** is to get final draft to Korinn, for her to edit and make necessary revisions to 1<sup>st</sup> draft

3) I drafted the following telephone script to guide me as I contacted my desired participants, communicated my project purposes, and invited them to participate, while assuring them of absolute confidentiality.

**Introduce myself:**

- **my role in ministry**
- **my research role – a graduate student of Royal Roads University working on my Master of Arts in Leadership and Training**

**“I am calling on behalf of Rev. David Wells and Rev. John Caplin.**

**We are wondering if you would be willing to be a part of a two hour focus group discussion, on what the District Office can do to help our District pastors grow personally and professionally**

**The ideas that surface from our Focus Group Discussion will then be utilized to form a district-wide survey**

**Strategies and solutions that eventually come will be seriously considered, and could potentially become implemented in the near future**

**The date of this focus group will be Thursday, November 14<sup>th</sup> at 1:00 pm**

**And will be conducted at the District Office**

**Are you interested????**

**Any questions?**

**Could I get your email address: \_\_\_\_\_**

**Or Fax Number: \_\_\_\_\_**

**Concluding remarks:**

**I will be sending you a set of questions to contemplate before coming – Please bring your answers/reflections/ideas with you on the 14<sup>th</sup> of November**

**I will also be sending you a letter of consent – please sign it and fax it back to me**

- 4) After confirming their participation, I sent the following set of focus-group questions to them weeks in advance of the actual focus group, so they could think about them prior to meeting together:



# **FOCUS GROUP QUESTIONS**

Focus Group Discussion – 2:00 – 4:00 pm on November 14<sup>th</sup> at  
the District Office

***“What can the District Office do to help pastors  
grow personally and professionally?”***

1. What was the greatest lesson learned in ministry? How did you learn it?
2. In recent years, what has been your biggest area of growth?
3. How do you grow the most (books, audio and video tapes, mentorship relationships, courses, conferences, seminars, practicing, etc.)?
4. Who has been instrumental in helping you develop as a person and as a pastor?
5. Exactly what role should the District play in your development?

- 5) One of my laymen, after reading the focus group questions, contacted me and discretely raised the question of what non-pastors could contribute to this discussion. This was my cue. I communicated the value of their views, and that the different views were actually being sought after intentionally. This seemed to satisfy, and both laymen attended and participated without reservation.
- 6) In conjunction with my participants, I confirmed the scheduled focus group, and booked the District Office boardroom as our meeting venue.
- 7) To stay on track, I drafted up the following focus group schedule:

## **FOCUS GROUP SCHEDULE**

**2:00 – 4:00 pm on November 14<sup>th</sup> at the District Office**

**2:00 pm – Gather in Boardroom & Collect signed Letter of Consent forms**

**2:05 pm – Welcome – Refreshments - Introductions**

**FG Guidelines:**

- Ensure others have the opportunity to answer questions and participate in discussions
- No idea is a bad idea
- Confidentiality provides freedom in sharing

**2:15 pm – Focal Question: *“What can the District Office do to help pastors grow personally and professionally?”***

1. **What was the greatest lesson learned in ministry? How did you learn it?**
2. **In recent years, what has been your biggest area of growth?**
3. **How do you grow the most (books, audio and video tapes, mentorship relationships, courses, conferences, seminars, practicing, etc.)?**
4. **Who has been instrumental in helping you develop as a person and as a pastor?**
5. **Exactly what role should the District play in your development?**

**3:45 pm – Clarification of Minutes**

**3:55 pm – Closing Words:**

- Thank you
- Confidentiality
- Email minutes – review and respond if changes needed
- Encourage peers to respond to district survey

**4:00 pm – Dismissal**



- 10) Prior to the focus group, I prepared the room, making it conducive for a focus group, having refreshments and snacks available.
- 11) I ensured all focus group participants signed and submitted a copy of the following consent form:

**Royal Roads University  
Organizational Leadership and Learning Programs Division  
MALT-2001-1A  
District Pastors Project**

**RESEARCH CONSENT FORM**

---

This research project is part of the requirement for a **Master of Arts in Leadership and Training** degree.

The student concerned is **Rev. Robert L. Bedard**, whose credentials with Royal Roads University can be established by telephoning either Dr. Gerry Nixon, Dean of, Royal Roads University at (250) 391-2569 or Ms. Angela Wilson, Program Associate, MALT, at (250) 391-2589.

This document constitutes an agreement to take part in a research program, the objective of which is to develop a strategic plan.

The research will consist of a focus group (brainstorming discussion) and District-wide survey of pastors, through the form of a questionnaire. The foreseen questions will refer to the interests and desires for leadership development of pastors. The outcome will therefore be to identify leadership strategies, desired by local church pastors, to be implemented by the District Office.

Focus group data will be recorded on computer, summarized and then sent back to participants for the purpose of verifying recording accuracy and intentions. The summarized data will then be utilized in a District-wide survey, to be filled out anonymously, later to be included in the body of the final report. Please be assured that at no time will any specific comments be attributed to any individual, unless specific agreement has been obtained beforehand. A copy of the final report will be housed at Royal Roads University.

**Research participants are not compelled to take part, and he or she can withdraw at any time, with no prejudice, at which time all data will be held in confidence.**

**By signing this letter, you, the requested participant, give free and informed consent to participating in this project.**

**Name: (Please Print):** \_\_\_\_\_

**Signed:** \_\_\_\_\_

**Date:** \_\_\_\_\_

- 12) I recorded my thoughts, feelings, and anxieties as a new researcher. Such thoughts included:
- *“I’ve never done this before, I wonder how it will go.”*
  - (After chronicling BC/Yukon District’s positive past) – *“I hope I find some solutions to offer.”*
  - *“How do I facilitate the best discussion possible without making it too long, or too difficult to record?”*
- 13) At the beginning of the focus group, I tried to familiarize my participants with what this discussion should look like. Using my five focus group questions, I then facilitated our discussion. As the moderator, I refrained from sharing my own opinions and ideas.
- 14) My research assistant scribed a computer-generated transcript of our two-hour focus group discussion, duly noting all comments and recommendations.
- 15) At the conclusion of the focus group, I ensured she had opportunity to ask the participants to clarify any points she was unsure of at the time of the transcription.
- 16) Upon concluding, I thanked my participants, ensuring confidentiality on my part, while encouraging it again from them as well.
- 17) After the focus group, my research assistant and I recorded any pertinent information and/or interpersonal dynamics, unspoken or somehow omitted in the written documentation.
- 18) Our debrief was structured by the use of the following guides I created:







- 19) With help from the district-assigned research assistant, we then interpreted the data, highlighting all recommendations that arose.
- 20) I sent thank you notes to all my participants for their contributions, along with a copy of the focus group minutes, asking them for verification of its accuracy. No one communicated any omissions or corrections.
- 21) From the focus group data, I devised a survey for all district pastors, to ensure the focus group participants represented fairly the rest of the pastors. Survey data included information on the pastors as well as their responses to questions on their own personal and professional development. In essence, they were asked the same questions as those posed to the focus group. In fact, the survey options came directly from the focus group data. A copy of the survey follows:

# BRITISH COLUMBIA & YUKON DISTRICT

The Pentecostal Assemblies of Canada



## Pastors Survey

### Survey Instructions:

1. ***Please complete either this paper survey, or the identical survey in electronic form. Please do not fill out both.***

The electronic survey can be found at:

<http://learn.royalroads.ca/DLOpenQuestions/Questions.asp?intContainerID=731&StyleSheet=admin.css>

Please note: If the above link does not properly connect you to the survey, then please follow these steps:

- a) Type in <http://learn.royalroads.ca/dlquestions/>
- b) Enter Keyword "PAOC" into Questionnaire Search Form and hit ENTER
- c) Hit VIEW for "PAOC British Columbia & Yukon District Pastors Survey"

2. ***If you choose to complete this paper survey, then please complete and return it to the District Office no later than December 6<sup>th</sup>.***

#### **Mail to:**

*PASTORS SURVEY  
Pentecostal Assemblies of Canada  
20411 Douglas Crescent  
Langley, BC, V3A 4B6*

#### **Fax to:**

**(604) 533-5405**

***Thank you so much for taking time to complete this survey. The District Office wants to serve you better, and you have just helped them to do so.***

**Researchers Rev. Robert L. Bedard and Korinn Falconer**

## **Pastoral Responses**

### **1. What is your gender (sex)?**

- Male
- Female

### **2. How old are you?**

- Under 25 years
- Between 26 and 35 years
- Between 36 and 45 years
- Between 46 and 55 years
- Between 56 and 65 years
- Over 66 years

### **3. How long have you been in ministry?**

- Under 10 years
- Between 11 and 20 years
- Between 21 and 30 years
- Between 31 and 40 years
- Over 40 years

### **4. What is your formal education?**

- Less than an undergraduate degree (bachelors)
- Undergraduate degree (bachelors)
- Graduate degree (masters)
- Doctoral degree

### **5. Your pastoral training took place in a Pentecostal Bible college and/or seminary:**

- True
- False

### **6. What pastoral role are you presently serving in?**

- Sole Pastor
- Senior Pastor
- Associate Pastor
- Assistant Pastor
- Youth Pastor
- Children's Pastor
- Music Pastor
- Administration
- Visitation
- Other

### **7. What setting are you presently serving in?**

- Inner city
- Urban or Suburban
- Rural

**8. What District Section are you presently from:**

- Vancouver
- Delta-Surrey-New Westminster
- Fraser Valley
- North Vancouver Island
- South Vancouver Island
- Okanagan
- Thompson-Shuswap
- Kootenay
- Northwest
- Cariboo-Prince George
- Far North/Yukon
- Aboriginal

**9. Does your church pay you:**

- Fulltime wages
- Part-time wages
- When they can afford it
- Not at all

**10. What have been the greatest lessons you've learned in life and ministry?**

- How to be myself in ministry
- How to live a balanced life
- How to wait on God
- How to walk in faith
- How to be patient
- How to accept and/or excel in God's calling on my life
- How to understand my role in ministry and the church
- How to live and work with an understanding of God's Grace to all
- How to make the church relevant in today's world
- That I am in ministry, whether I'm paid or not
- That lay people are the church's greatest asset
- That the church should be revered, because it is in fact Christ's own Body

**Other great lessons learned:**


**11. In recent years, what have been your biggest areas of growth?**

- Learning how the church can be relevant
- Learning how to minister to a post-modern world
- Learning how to minister as teams, rather than alone
- Learning how to stay healthy in life and ministry
- Learning how to let God, by His Spirit, lead me and my church
- Learning how to know when to lead and when to submit
- Learning how to value and appreciate all gifts, not just the public gifts
- Learning how to recognize and release others in their God-given giftings
- Learning how to give away ministry to those around me
- Learning how to better hear God's voice
- Learning how to stay fresh and current in life and ministry
- Finding the courage to reinvent how my church ministers to our world

**Other areas of growth:**


**12. How do you learn best?**

- From the school of hard knocks (trial and error)
- From formal courses/seminars
- From reading a lot
- From reading a lot of different topics, views and material
- From watching others
- From doing and practicing
- From the mentors over me
- From dialoguing and discussing ideas with others
- From asking tough questions
- From your colleagues and/or accountability partners
- From listening to my board and other church leaders
- From being challenged by those closest to me
- From prayer, study of God's Word, and the discernment of the Holy Spirit
- From becoming a lifelong learner in attitude and action

**Other ways you learn:**


**13. Who has been most instrumental in helping you develop as a person and as a pastor?**

- Family/relatives
- Friends
- Mentors
- Teachers
- Pastors
- District Officers
- Expert Authors and Speakers

**Other people who have been instrumental in helping you grow:**


**14. What role do you wish the District Office would play in your personal and professional development?**

- Protect the integrity of ministry (doctrine and ethics)
- Protect the pastors
- Provide healthy venues and interventions for pastors in times of crisis and/or need
- Protect the churches
- Provide a safe venue to openly discuss controversial issues and ideas
- Provide better communication to the pastors
- Provide better communication to the boards
- Provide better communication to the churches

- Be a resource to pastors, boards and churches
- Facilitate networks for pastors to come together
- Purposely mentor pastors and key lay leaders
- Provide coaching and mentoring to pastors
- Keep pastors, boards and churches accountable when veering off course
- Better match pastors to churches, according to their giftings

**15. If you could make a wishlist, asking the District Office to help you grow personally and professionally, what would you ask for?**


**Any comments you would like to share with the District Officers:**


22) A challenge arose in the survey process. Since the option of electronic or hardcopy surveys was made, how could they be merged easily? Fortunately, the RRU survey software allowed for multiple survey entries from the same computer. So my research assistant manually entered the survey data on behalf of those who, for whatever reason, chose the hardcopy survey. This solution automatically merged the electronic and hardcopy data.

23) I then generated a report of the data, analyzing it for any patterns and solutions that arose.

24) The following data interpretation questions regarding the respondents were asked:



## **DATA INTERPRETATION QUESTIONS**

- 1. Comparing the number of responses to the number of surveys sent, what was the response rate average? Was it under or over average (average = 10-40%)? Did this survey then meet my expectations?**
- 2. Was there a fair representation of pastors from different age groups?**
- 3. What was the percentage of females to males in the District? Was the response of female pastors a fair representation of the entire District? If not, then what could have contributed to this?**
- 4. What was the percentage of pastors in each of the various categories of years of ministry experience? Did any group dominate the survey? If so, will the data be skewed due to such off-balance proportions?**
- 5. How many graduated from PAOC schools? What does this say?**
- 6. Compared to the District records, what pastoral roles were the respondents serving in? Was there a fair representation of the rest of the District?**
- 7. What settings did the respondents come from? Was there fair representation among the respondents in comparison to the whole District? If not, then why?**
- 8. What sections did the pastors who responded come from? In which sections were there more or less responses than there should have been, according to the number of churches within these sections? What factors could have contributed this their poor response and participation rate?**
- 9. How many were fulltime or part-time paid? How many were rarely or never paid? How would this affect the survey responses?**

25) For the sake of simplifying the research process, I then separated young pastors from older pastors, making 36 as the middle age. Having done this, I revisited the raw data to ensure that generalizations were not being made, and specifics were not being missed otherwise. The following questions were then employed to study the responses of pastors:

### **FURTHER DATA INTERPRETATION QUESTIONS**

**1. Looking at the actual responses to each of the multiple choice survey questions, what were the highest and lowest responses? What correlations or discrepancies arose from these comparisons? Were there any apparent age, gender, experience, setting, role, location or level of formal education differences that arose from the responses?**

**2. What did the additional comments indicate for each survey question? Did they coincide with the multiple-choice answers? Were new or differing ideas arising from the comments?**

**3. What strategies and solutions recurred from the surveys that could be implemented by the District Office? What strategies and solutions were inferred but not stated through the surveys?**

26) From this data, I settled on seven future strategies to recommend implementing at the district office level.

## Study Guidelines

**As a researcher I vowed to meet the following ethical obligations throughout this entire research study:**

- ***Respect for Human Dignity***

Wanting each voice to speak freely to the issues at hand, I vowed to show respect to all focus group participants, district pastor, and district officers. At no time did I feel I disregarded anyone's right to dignity.

- ***Respect for Free and Informed Consent***

Prior to the focus group and survey, I encouraged but never pushed my participants to commit. I allowed them to withdraw from this exercise at any moment, stressing their freedom to choose whether or not, and how much they cared, to participate. When two participants cancelled on the morning of the focus group, I demonstrated deep understanding and appreciation for their willingness to participate, and their thoughtful communication when they realized they were no longer able to participate.

- ***Respect for Justice and Inclusiveness***

In not wanting skewed data, I sought the opinions and ideas of all district pastors. I also committed myself to accurate recording/interpretation practices. As the researcher, I ensured all participants were encouraged to freely share their feelings, thoughts, and ideas, duly noting every one. Regarding my survey, for those unable to log onto my electronic survey, I ensured a hardcopy survey was also sent to every church pastor. This made it possible for every pastor's voice to be heard.

- ***Respect for Privacy and Confidentiality***

I ensured privacy and confidentiality with all participants before, during and after the focus group. I also ensured confidentiality in the survey, whereby only gender, age, locale and experience served as vague identifiers.

## The Trust Factor

Why would anyone trust my work? I believe:

### ***Trusting My Literature Review***

I believe both my organizational documents and literature reviews reveal a depth of familiarity and fairness to multiple authors, ideologies, and opinions. I have extensively and carefully backed up all claims with verifiable references, and have retained even more detailed drafts, if ever requested. Without being cruel, I have critically analyzed the fine work of these authors from both a macro and micro perspective.

### ***Trusting My Focus Group***

In my focus group, I worked to ensure it was inclusive, fair, and unobtrusive. Participants came from various backgrounds, and were encouraged to speak freely from their differing experience, without commentary or challenge by me or any other participant..

The focus group questions were sent early to ensure thoughtful contributions could be shared at the focus group. My district research assistant recorded the entire discussion, and sought any necessary clarification prior to adjournment. This document was emailed to each participant in its entirety, requesting verification of the data. This, I believe, helped safeguarded against my misunderstanding and misrepresentation of participants.

### ***Trusting My Survey***

The verified data was then converted into a district-wide survey, and was made accessible to all pastors in both paper and electronic forms. Using two forms of surveying allowed more voices to be heard. Finally, from these surveys, strategies were identified and proposed to the District Officers of the BC/Yukon District (see Chapter 4 & 5).

### ***Trusting My Accountability Partnership***

All the data and interpretations of the data were handled and discussed with my district research assistant. Our close partnership no doubt provided mutual accountability, and helped preserve the accuracy of the research data.

## **Chapter Four - Research Study Results**

### **A Historical Chronicle of the BC/Yukon District**

One cannot successfully seize the future until one is firmly grounded in his or her own past. Before the BC/Yukon District can effectively chart the course for its preferable future, it is necessary to recall where the District has come from, and where its prior leadership was plotting to go.

For such strategic purposes, therefore, the following historical chronicle of the BC/Yukon District was written after interviewing Rev. David Wells and Rev. John Caplin, and after reviewing historical documents:

#### **Holding onto the past, yet taking hold of the future**

The BC/Yukon District of The Pentecostal Assemblies of Canada (PAOC) celebrated its 75<sup>th</sup> anniversary in 2002. Having a rich heritage and glorious past, the BC/Yukon District Office has been ever-changing and ever-progressing throughout the years. Like many districts, it has at times been reactive, and at other times proactive, as it worked to respond intentionally to the surrounding culture, all the while proclaiming the always-relevant message of Jesus Christ.

The BC/Yukon District has, over recent decades, shifted, altered and emerged as one of the forerunning districts within the family of PAOC District Offices. The following is an account of what the BC/Yukon District Office has done over the past two decades.

## Rev. Reuben Schmunk – 1982-88

Reverend Reuben Schmunk held the District Superintendent's office in the BC/Yukon District from 1982 to 1988. Under his spiritual leadership tides began to turn in the realm of pastoral and church leadership. Rev. Reuben Schmunk entered the District Office when numerous churches were in crisis. The genesis of some of these crises was the invasion of the "Word of faith" movement into the church. Walking with pastors and churches, all the while standing firm on the Word of God, Rev. Schmunk brought many churches through these difficult times.

Yet Rev. Schmunk was weighed down, not only with church crises and wounded pastors, but also with many administrative challenges. At the time, granted, no one knew of any easier technological methods. Today, however, his labour-intensive dictation of letters, compounded by a lack of email, pagers and/or cell phones, would have hindered many pastors, not to mention most District Officers.

Communication networking was not the only challenge faced by the District Officers of that day. Back then, the Superintendent's role was often viewed as trouble-shooting, performing dignitary functions, and executing administrative work. In his early days in office, Rev. Schmunk was definitely called upon to function as a mediator and/or trouble-shooter for a number of church crises. Additionally, as the district dignitary, the Superintendent performed a variety of official ceremonies, such as groundbreaking, church-dedicating, and pastoral-induction ceremonies. Also, District Superintendents of that era were often statesmen, similar to political or royal dignitaries. They were called upon to address the masses on behalf of the District and National Offices. Unfortunately, these official functions often cultivated a professional distance between District Superintendents and the pastors whom they shepherded.

A bridge was nevertheless built in an attempt to cross this great leadership divide. Albeit small in today's terms, it was massive in yesteryear. Rev. Reuben Schmunk hosted one of BC/Yukon District's first pastoral leadership conferences in the form of the 1985 Conference on the Ministry. This took the place of the usual regional seminars.

## Rev. Lester Markham – 1988-93

Rev. Reuben Schmunk was the first to whet the leadership thirst of pastors, but not the last. Rev. Lester Markham replaced Rev. Schmunk as the BC/Yukon District Superintendent from 1988 through 1993.

Lester Markham implemented a progressive church planting committee within a very traditional model of District Office. In this former model, officers typically functioned autonomously, as generalists rather than specialists, and the lifeblood of the departments flowed through the management vein, rather than the mission-centered vein.

Rev. Markham made many advances in the District Office. Today's District Office is still benefiting from many of these. For instance, in 1989, the District Office traded pencils and paper ledgers for a computer-generated financial program. In 1992, while Rev. David Ball served as Secretary/Treasurer, under Rev. Markham's direction, and in the tradition of Moses, many oral policies were written down for future generations to read. To the relief, no doubt, of Rev. Ball however, these policies and procedures were not written with pen and parchment, but keyboard and computer. Thus, in 1993, the entire BC/Yukon District Office entered the computer age, networking all office computers.



Aside from the aforementioned administrative advancements, Rev. Lester Markham also offered intentional leadership conferences and seminars, such as the 1993 "Breaking the 80 Barrier" seminar, and the 1992 "School of Evangelism."

At this 1992 conference on evangelism, Lester Markham brought two progressive changes. First, workshops were offered in the place of traditional preaching addresses and second, to the chagrin of some, non-PAOC/AOG speakers were invited to fill the Pentecostal pulpit, such as Doug Murren (Foursquare) Michael Green (Anglican) (British Columbia & Yukon District of The Pentecostal Assemblies of Canada, unpublished data, 1992).

In the early 1990's, the District Executive also held a retreat, where, under Rev. Markham's leadership, discussions began regarding the overall purpose, vision, and mission of the BC/Yukon District, as well as the function and role of the District Office.

Meanwhile, pockets of innovative seminars and retreats came to life throughout the District. One example was the northwest section's marriage seminar. This specialized seminar was held, for the first time, in a hotel rather than the traditional venue of a church. Seminars were focused around themes, and encouraging community became the norm. These seminars are still in great demand with pastors and other church leaders.

After the sudden death of Rev. William Cornelius, Rev. Lester Markham was appointed as the national Overseas Missions Director.

## Rev. Bill Gibson – 1993-2001

Across the country in the early 1990's, a renewal was taking place in Toronto, spilling out over the Rockies, and settling in the hearts of some PAOC pastors. A passion for God was rekindled in a number of pastors, as was a heart for the lost. Throughout the district, it seemed that many were crying out for God to do something fresh and new in their churches.

Simultaneously, Rev. Bill Gibson filled the vacant office of District Superintendent in 1993. It would seem that the Sovereign Hand of God had ensured election of some of these pastors to the District Executive. It has been estimated that over half of the executive had been mildly or greatly influenced and/or inspired by renewals in Toronto and abroad. With a heart for God and the lost, the executive emerged as an innovative breed of leaders, functioning with a missional, rather than a maintenance mindset. With the new District Executive members, Bill Gibson formulated the first District Office vision statement, which read:

***“We exist to strengthen and extend  
the ministry of the local church.”***

In 1994, a change in election procedures was passed. Prior to the passing of this set of procedures, all District Officers were nominated and elected by voting delegates at district conferences. With the adoption of this new resolution, the District Executive was then given allowance to make at least one recommendation, which was brought before the voting

delegates. These delegates were then asked for any further nominations before they voted. The only position excluded from this resolution was that of the Superintendent.

Rev. John Caplin joined Rev. Bill Gibson in 1994 as the Assistant Superintendent, with a specialized role in Church Planting and Developing Assemblies. This marked a new day in the district. No longer did District Officers only serve the local church as general practitioners, but also as specialists. As time progressed, this practice spread throughout the entire District Office structure.

The District Executive began evaluating district positions and, when Rev. Dave Larson resigned as the Church Ministries Director in 1996, a drastic change took place within the Church Ministries Department. This department was purposefully divided into two specialties led by two specialists. No longer would department heads have to answer to a Church Ministries Director; rather, they were authorized to lead their own departments under the oversight of the District Superintendent.

Rev. Darcy McAlister was recommended and elected to the newly formed fulltime specialty, the Youth and Young Adults Director in 1997, as was Bill Hale, to the half-time position of Children's Ministries Director. Momentum escalated throughout the District as the newly added specialists Rev. Caplin, Rev. McAlister and Rev. Hale were able to serve the district with more coverage and opportunity. Since Rev. John Caplin's mandate was to work in close conjunction with pastors and church leadership, an enthusiasm and co-operative spirit spread among BC/Yukon pastors.

In 1995, Rev. Caplin created and presented the “Growth Plan” (1995). This material was used in seminars designed to help pastors plan their own personal and professional development. Topics such as leadership, vision and planning, evangelism, assimilation, discipleship, and leadership/ministry development were discussed. This seminar flowed from Rev. John Caplin’s heart for coaching, the close twin of mentoring. Over the next two and a half years, six more “Growth Plan” seminars were held throughout the district.

In 1996, Rev. Bill Gibson and Rev. John Caplin took leadership development another step further - to the pastor and board. In the form of Pastor/Board seminars, board members studied their roles as spiritual leaders, bearers of vision and values, and policy and decision-makers. At the same time, Rev. Bill Gibson and Rev. John Caplin shared the District Office's values and overarching vision of that day (British Columbia & Yukon District of The Pentecostal Assemblies of Canada, unpublished data, 1996).

Not satisfied with only coaching the primary leadership of the church, Rev. Bill Gibson and Rev. John Caplin were inspired by Christian Schwarz’s book entitled Natural Church Development (1996). Soon after, they boarded a plane bound for Chicago and attended a conference in 1998 dedicated to this study on church health principles. At this conference, they both became certified consultants (now called “coaches”) to conduct formal church health assessments throughout the BC/Yukon District. Two weeks after attending this conference, they co-presented another Pastor/Board retreat in each section, entitled “Church Health for the 21<sup>st</sup> Century.” This workshop comprised the following eight indicators of natural church health and growth:

- *Empowering Leadership*
- *Gift-oriented Ministry*

- *Passionate Spirituality*
- *Functional Structures*
- *Inspiring Worship*
- *Holistic Small Groups*
- *Need-oriented Evangelism*
- *Loving Relationships*

These Natural Church Development (NCD) seminars were so well received that, in eleven sections, they were offered twenty times. Some pastors requested this seminar be presented in their own church.

Before pastors and congregants could attend, a church evaluation was required. Because these evaluations were processed and interpreted by Rev. John Caplin, it wasn't long before he found the increasing demand too great. For this to work, he surmised, ongoing relationships with key church leaders would only increase as churches began to implement strategies prescribed from their NCD diagnoses.

As is typical of any organization, challenges like these often birth innovative solutions in the hearts of leaders. Such an impregnated solution was conceived and birthed in the hearts of the District Executive. Rev. John Caplin's position was then broadened, in 1999, from Assistant Superintendent specializing in Church Planting and Developing Assemblies to Assistant Superintendent specializing in Mission and Church Development. This change occurred in direct response to an increasing number of requests for Rev. John Caplin's services from developed, and not just developing assemblies.

Simultaneously, two other district changes occurred. First, the long-standing Aboriginal Director's position was broadened to incorporate ethnic churches and, in 2000, Rev. Edgar Lapiciros became the Assistant Director of Mission and Church Development. Second, the district intentionally added a seat on the District Executive reserved for an Aboriginal presbyter.

## That was then, this is now

In 2001, when Rev. David Wells took office as the BC/Yukon District Superintendent, he, Rev. John Caplin, and secretary/treasurer Rev. Ron Davis (1996 to present) met with the District Executive and collectively determined what areas of development were necessary within the District. Six areas arose from these discussions (British Columbia & Yukon District of The Pentecostal Assemblies of Canada, unpublished data, 2001):

- 1. Mission Development** – This was the foundation to all that followed. The need to diligently foster and facilitate the vision of being “one church in mission” was identified. The District Executive saw the importance of a new level of partnership between the local church, District, and International Offices, which, they believed, would ensure greater impact in their shared vision. In the coming days, they have committed themselves to assisting pastors, church boards, and missions committees, in identifying other churches and ministries they would likely partner well with. This effort will enable them to continue to be supportive of developing assemblies, church plants, and new ministry initiatives in greater ways than they have in the past.
- 2. Care Development** – By being “one church in mission,” the District Officers were first and foremost being called upon to multiply their means to meeting tangible

needs of fellow workers, especially those in transition, long-term disability, or in times of crisis. Ongoing affirmation and care was also needed for retired ministers. The District Executive and senior District Officers have agreed to the following statement regarding their district care ministries, ***"We envision the BC/Yukon District providing a relationally based continuum of care through all stages of ministry."***

3. **Personal (Personnel) Development** – There arose from the District Executive's discussions a deep conviction to model and encourage continual growth, and to bring spiritual, mental, emotional, physical, and relational well-being to all ministers.
4. **Resource Development** – The BC/Yukon District desired to respond to increasing requests from the district churches for communication and funding in areas of need, beyond their current capacity.
5. **Leadership Development** – The members of the District Executive committed themselves to identifying and training leaders through District-wide Spiritual Learning Communities (SLC), Western Pentecostal Bible College, and Canadian Pentecostal Seminary (Western Campus). Areas of necessary development included Aboriginal, urban, and Next Generation leadership training.
6. **Spiritual/Prayer Development** – Last, but certainly not least, the District Executive wanted to encourage a district-wide co-ordination of prayer, focused on their mission priorities, churches, and credential holders.

At present, these six priorities have been assigned to the three senior officers of the BC/Yukon District Office. By assembling working groups, these officers plan to discuss the strengths, weaknesses, opportunities, potential problems, faith goals, and finally working goals of each

established priority. When completed, the working group findings, strategies and solutions will be submitted to the District Executive for revisions and eventual approval and implementation.

Other discussions surrounding the future of the BC/Yukon District, its mission, and mandate, include, "A Missional Approach to the District" (British Columbia & Yukon District of The Pentecostal Assemblies of Canada, unpublished data, 2002). At the core of these deliberations is the dilemma where presbyters, who are not necessarily visionary, are being called upon to establish and execute vision. Meanwhile, they may better function in the areas of care giving, leadership development, or administration.

The challenge facing BC/Yukon and, for that matter, every other PAOC District is finding the right leaders, with the right gifts, to fill the right positions. Discussions will continue pertaining to the possibility of ensuring that visionaries lead in vision, care-givers are released to give care, and those with administrative capabilities are permitted to administer the execution of vision objectives and goals.

## The Means to their End

It is one thing to have a vision, but it is another thing to have a plan. Such a design is well under way in the BC/Yukon District Office.

It is no irony that with Rev. John Caplin's help, the District Office in 1995 became electronically connected with their district pastors via email. Connectedness and communication are central to Rev. Caplin's District Office contributions, and not just in the electronic form. From John Caplin's heart was born an innovative solution to an increasing need for coaching that would also



multiply empowerment and encouragement for district pastors. “Empowering Networks” are paving the way for district pastors to communicate with their fellow ministers through Spiritual Learning Communities (SLC), better known as clusters (British Columbia & Yukon District of The Pentecostal Assemblies of Canada, unpublished data, 2002).

Clusters, or Spiritual Learning Communities (SLC), have been designed to do four things:

- **Connect** (no one is alone)
- **Care** (walk through tough times together)
- **Challenge** (spur each other on in greater things)
- **Call** (remind each other of God’s call and their vision)

Spiritual Learning Communities, like small groups, are designed to meet the Spiritual, Learning, and Community needs of pastors. To function most effectively, there must be an element of each. Granted, some SLCs may emphasize two of the three elements more than the third; yet, in doing so, they still remain Spiritual Learning Communities. For example, a Spiritual Learning Community (SLC) of youth pastors may emphasize the Spiritual and Community elements more than the Learning component. Compare this SLC to a Spiritual Learning Community for ordination candidates, emphasizing the Spiritual and Learning dimensions mostly. Both clusters successfully function as Spiritual Learning Communities (SLC). With the use of capital letters in the areas of emphasis, one could chart these two SLCs this way:

- Youth Pastors’ – SIC (Lower-case emphasizing a minor on learning).
- Ordination Candidates – SLc (Lower-case emphasizing a minor on community).

These clusters, or Spiritual Learning Communities (SLC), were engineered to function between two and six times per year, over one to five days.

The typical schedule of a one-day SLC event may look like the following:

<b>Day One</b>	
9:00 - 10:30am	- Catching up and connecting
10:30am - 12:00pm	- Tending our spirit
12:00pm - 1:00pm	- Lunch
1:00pm - 3:15pm	- Learning exercise
3:15pm - 3:30pm	- Next STEP

A typical two-day schedule might look like the following:

<b>Overnight:</b>	
<b>Day One</b>	
5:30pm - 7:00pm	- Arrival and Supper
7:00pm - 8:30pm	- Catching up and connecting
<b>Day Two</b>	
9:00am - 10:30am	- Tending our spirit
10:30am - 12:00pm	- Learning session
12:00pm - 1:00pm	- Lunch
1:00pm - 3:00pm	- Learning Session
3:00pm - 3:15 pm	- Next STEP

Functioning much like small groups, Spiritual Learning Communities (SLC) are comprised of four essential segments to each gathering or session:

- **Catch-up and Connect** – Sharing what is new or different in the lives and ministries of those present, as well as what presently excites and frustrates them, and what they need prayer for.
- **Tend Our Spirits** – Using “Ignatian Exercises,” members personalize the Scriptures. For example, in the story of Zacchaeus, one of the questions they would ask each other is, “What are you doing to see Jesus?” These questions are posed to draw out the unconscious thoughts and needs of the individual at that moment.
- **Learning Session** – Using common thoughts in leadership, pastoring, etc (such as John P. Kotter’s “Process of Change”), clusters learn, discuss, and apply new truths and practices.
- **Next STEP** – Before heading home, cluster members determine and record what their Next STEP will be in their self-directed development using the following acronym:

**S** trategy (my goals)

**T** asks to do

**E** xercises to complete

**P** rayer participation (for the others in the group)

After determining what their Next STEP is, they discuss privately with their coach their chosen action plan. While the member commits to taking the Next STEP, the coach commits to supporting them in prayer and encouragement at least once a month.

With the introduction of these empowering networks, fellow ministers and District Officers in the BC/Yukon District have experienced a connectedness like never before. With coaches

celebrating, caring, listening, challenging, training, disciplining, and strategizing with each member, clusters often resemble the synergy found in the team huddles of winning football teams, and why not? Clusters were designed to help each player give their best on the field of life and ministry.

At its inception, clusters were pilot-tested in four communities throughout British Columbia, specifically in Vancouver Island, Prince George, Kamloops and the Kootenays. Though John Caplin coached these original clusters, it became apparent early on that many pastors earnestly longed for opportunities to share ideas, replenish vision and strategies, all the while being accountable in a healthy, safe, and caring environment. Over time however, these clusters have experienced a life of their own. Since Rev. John Caplin has trained others, it is no longer necessary that he coach every cluster.

Clusters are also designed to involve more than just PAOC pastors. For instance, the Church Planters Summit presently functions as a consortium of eight to ten denominations. With such diversity, rich dialogue and fresh spiritual insights are made possible.

Every cluster fits into one of three main types of networks within the BC/Yukon District – primary, specialized or planter networks. Primary networks are networks that are geared for helping the local church, and include:

**SPN – Strategic Planning Network** – clusters that help existing churches towards health

**PCN – Parenting Church Network** – clusters that prepare churches to plant another church

**CSN – Church Start-up Network** – clusters for training and accountability before, during and after the commencement of the church (up to 2 years)

**MCN – Maturing Church Network** – clusters that help churches make the adjustments so as to break through barriers, such as the 200 attendance barrier

**SGCN – Small Group Church Network** – clusters that help churches continue to grow and develop for long health and vitality, particularly in the area of small group dynamics.

Specialty Networks are networks that are geared to help individual leaders. They include:

**YWN – Youth & Young Adult Worker Network** – clusters that strengthen and develop Youth & Young Adult Workers in their life and ministry

**NWN – Native Worker Network** – clusters that strengthen and develop pastors and workers involved in native ministry

**FN – Floodnight Network** – clusters that help develop children's workers in their life and ministry

**ELN – Emerging Leaders Network** – clusters that help develop and support young leaders in ministry

**LMN – Licensed Minister Network** – clusters that strengthen and develop the skills of licensed ministers as they move toward ordination

**NPN – New Pastor Network** – clusters that equip, strengthen and develop pastors and potential pastors, as they move toward receiving licensed minister's certificates. Upon receiving licensed ministry certificates, they would move to the LMN

**WMN – Women's Ministry Network** – clusters that develop women's ministry leadership in their life and ministry

**PIM – Partners in Ministry** – clusters providing support and development for women whose spouses are in ministry

**UCMC – University Campus Ministry Cluster** – clusters that give support and develop those in campus ministry

**CN – Chaplaincy Network** – clusters that provide support and develop those involved in chaplaincy

Planter Networks are networks geared to help church planters, and include:

**RN – Recruitment Network** – activities that set the environment within denominations to recruit church planters

**PAS – Planter Assessment System** – assessing and identifying potential church planters

**PDN – Planters Development Network** – training and nurturing potential planters in church planting methodology

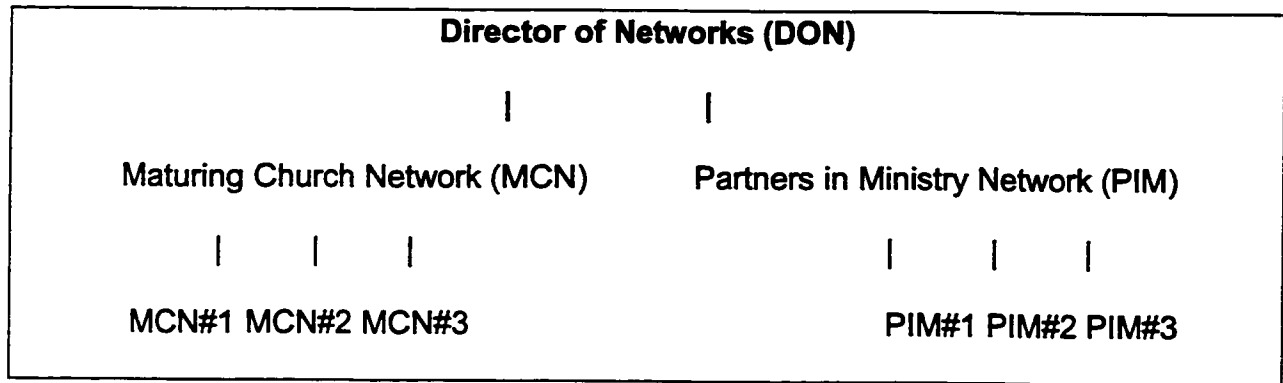
The three planter networks stated above intersect at the following joint leadership summit:

**CPS – Church Planter Summit** – intensive training events that prepare church planters to plant a new church

The overall leadership and facilitation of Empowering Networks is really quite simple. Within each cluster, a coach recruits, trains, empowers, oversees, and coaches each present and

potential cluster member. Clusters with the same focus, such as two or more Chaplaincy Clusters, form a network. Facilitators then recruit, train, empower, oversee, and coach their particular network of clusters, specifically coaching present and potential coaches. Finally, in the BC/Yukon District, Rev. John Caplin leads as the Director of all networks (DON). His job is to recruit, train, empower, oversee, and coach all present and potential network facilitators.

The leadership structure is shown in the following diagram:



What does this look like in real life? Imagine Pastor Phil, a children's pastor in a small but growing church. He decides to join a Floodnight Network (FN) cluster for Children's workers, at the invitation of Charlotte, a more experienced children's pastor who is coaching a cluster of children's workers. Meanwhile, Charlotte is not alone; her FN facilitator, Connie Jakob, the Children's Ministries Director of the BC/Yukon District is coaching her. And Connie Jakob's coach is none other than Rev. John Caplin, the Director of Networks, and the passionate engineer of the BC/Yukon District's "Empowering Networks."

## Some Concluding Thoughts

Looking back is as important as looking ahead. Without a sense of where one has come from, one cannot confidently determine where s/he needs to go. Leaders of every sort require a sincere appreciation for where their people and their organization have come from, and where they desire to take them in the future. Just as a train engineer drives a locomotive, it is most imperative to occasionally look back. If that engineer doesn't, then he could be guilty of chugging along at high speeds, without realizing his load has detached somewhere along the way. A twenty-year chronicle of the British Columbia & Yukon District Office was scripted for such a purpose. Looking back over the decades, it is obvious to see the progress, specialization and intentional effort expended to better serve the BC & Yukon constituents.

Only after studying the past was I, the researcher, able to understand the present and anticipate the future. My first step to understanding the present and anticipating the future was in conducting a focus group on the question: "What can the District Office do to help pastors develop personally and professionally?" The raw data was what guided the district-wide survey of pastors. As a matter of fact, most of the multiple-choice answers came directly from the focus group discussion.

After due process, the survey data was compiled and analyzed. The data that came from this district-wide survey was then used to identify potential solutions and strategies. Most solutions and strategies were either directly requested, inferred or surmised on my part, as I tried to "read between the lines."



To some outsider observers, I may appear to be stating my own opinions, according to my own spiritual beliefs and convictions. This indeed is evident in my work, as it flows automatically from my outlook on life and ministry. Although I speak from my own experience, belief-system, and perspective, at no time was my intention to coerce my readers into adopting my unique viewpoints.

From what viewpoint have I written from then? As an evangelical Christian, my belief in the Bible is that it is the only inspired Scriptures, by which men and women, boy and girl should live by. As Christians live according to the Word of God, the Bible, they will be, as Jesus promised, and I paraphrase, "set free by the truth" (John 8:32).

With regard to the church, I believe it to be the post-incarnate Body of Christ. After Christ's death on the cross for the sins of all mankind, and His subsequent resurrection from the dead and ascension back into His Heaven, God sent His Holy Spirit to empower fully devoted followers of God. Spiritually, all true believers together form the spiritual Body of Christ. As the post-incarnate Body of Jesus Christ, all fully devoted followers of God who universally and spiritually form the church are a most sacred and living Body. The role of pastors is therefore to revere the church as Christ's body, sacrificially giving themselves for the betterment of the church, just as Christ did through His Death on a cruel Roman cross.

Lastly, with regards to the pastoral lifestyle, I believe all pastors are called by God to live lives worthy of their calling: in other words, a life without intentional sin. This is accomplished, I believe, through a life fully devoted to Christ, to prayer, to the study of God's Word, and to obedience to God's commands. Pastors and Christians alike, I believe, live this way, not out of

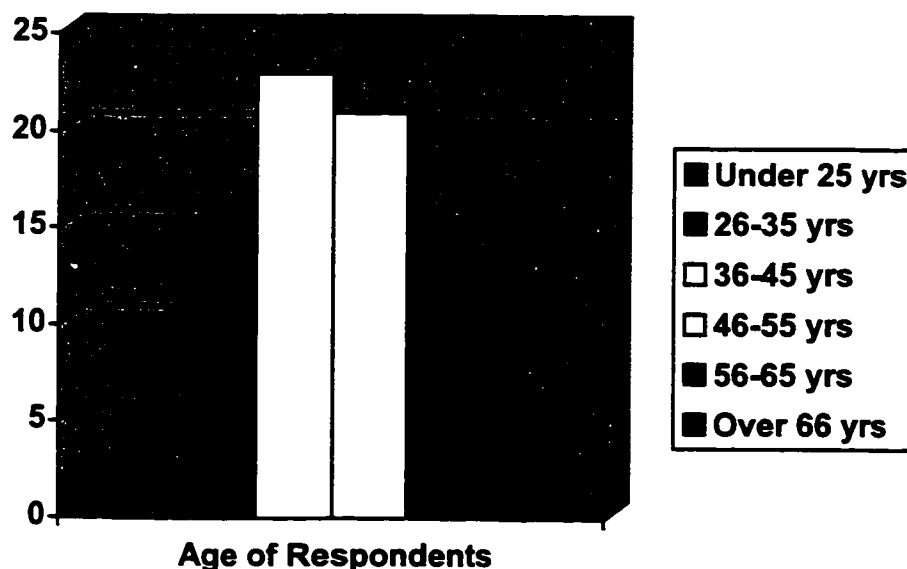
obligation, law or regulation, but rather out of gratitude, love and reverence for the love God bestowed upon all mankind, when Jesus died, that all mankind might have life. With such a moral and spiritual stance, the following section was my attempt, as the researcher, to identify common trends, patterns, solutions and strategies:

## Survey Results, Interpretations & Recommendations

### The Respondents

There were 264 surveys sent out to pastors throughout the BC/Yukon District of the Pentecostal Assemblies of Canada. Of these, 85 pastors responded (32% response rate). According to Pays, this appears to be an average response for surveys, which range between 10 to 40 percent response rates (1997, p.146). Of the 85 respondents, 73 were male pastors and 13 were female.

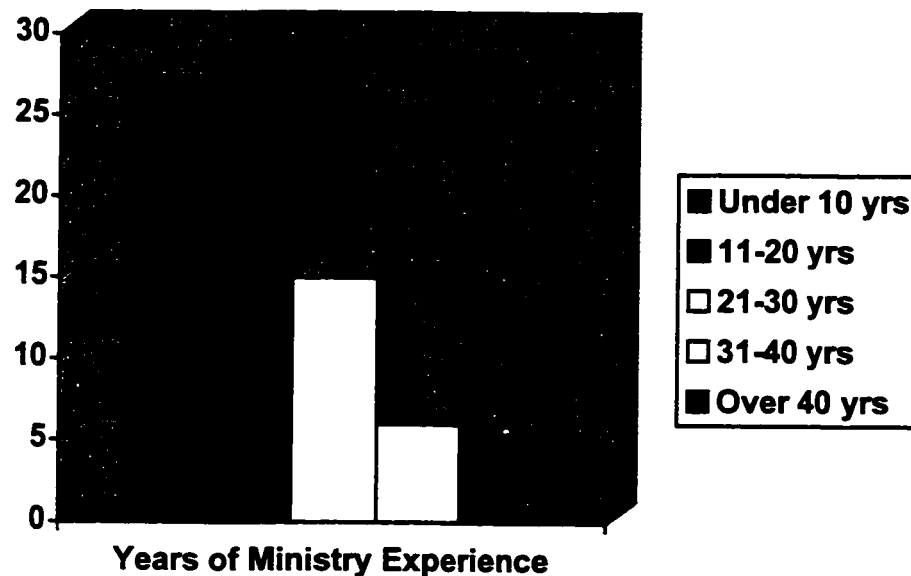
For data interpretation purposes the surveyors were separated into five age divisions to see if the surveys were evenly responded to, or if the data was going to be skewed by one or more age group. The respondents were separated in the following categories:



These numbers indicate that the surveys were indeed evenly responded to, with the bulk of the pastors being between 26 and 65 years of age. For the purpose of comparison, I have selected

36 as the dividing age, separating all pastors into two categories: Younger (under 36 years) and older pastors (over 36 years).

When asked the question, “How long have you been in ministry?” the respondents answered as shown in the following graph:



The bulk of surveyed pastors have been ministering less than twenty years. This statistic indicates one of three things:

1. Newer pastors believe in surveys and research efforts like this more than more experience pastors. Therefore fewer experienced pastors responded to this survey,
2. Some pastors change their career paths after 20 years of pastoring, OR
3. The attrition rate in the pastorate is considerably high, resulting in fewer pastors finishing in the pastorate

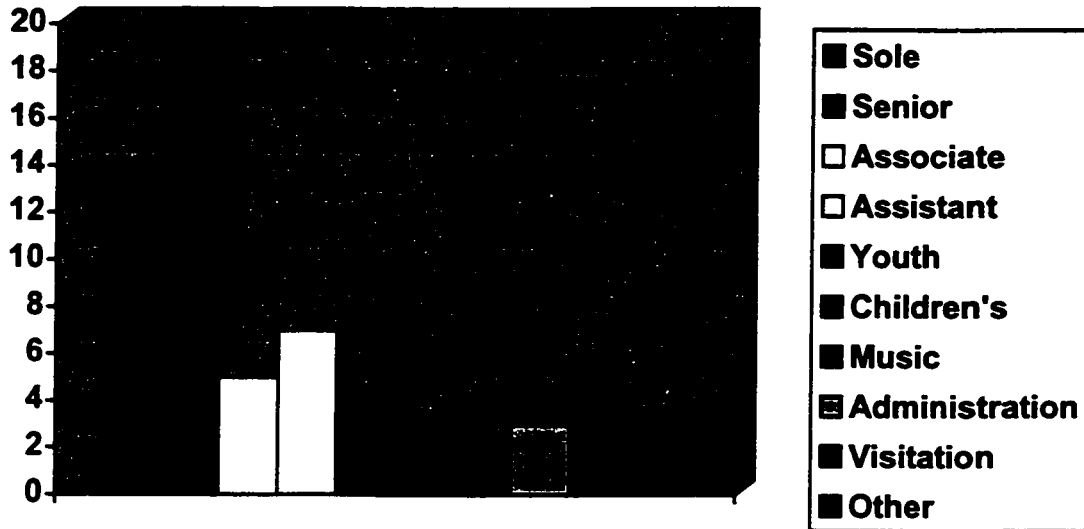
When asked about their formal education, 45% of respondents have less than an undergraduate degree, 44% have an undergraduate degree, while 11% have a graduate degree, and 0% of the respondents have earned their doctorate. These results suggest there is ample room for ongoing formal education for most, if not all, respondents.

As for whether or not their formal pastoral training took place in a Pentecostal Bible college and/or seminary or not, the respondents answered in this way:

- 78% of responding pastors have had PAOC training
- 22% of responding pastors have had training outside of the PAOC

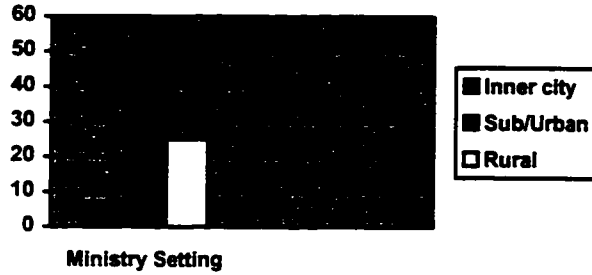
Of the 264 pastors surveyed throughout the entire BC/Yukon District, 149 were in sole or senior pastorates (56%), while 115 were pastoring in associated or assistant positions (44%). Of the 85 pastors who responded to this survey, 55 percent were in sole or senior pastorates, and 46 percent were in associated or assistant positions. These percentages verify that indeed the survey respondents represented a fair picture of the entire District.

The pastoral positions were recorded as shown below:

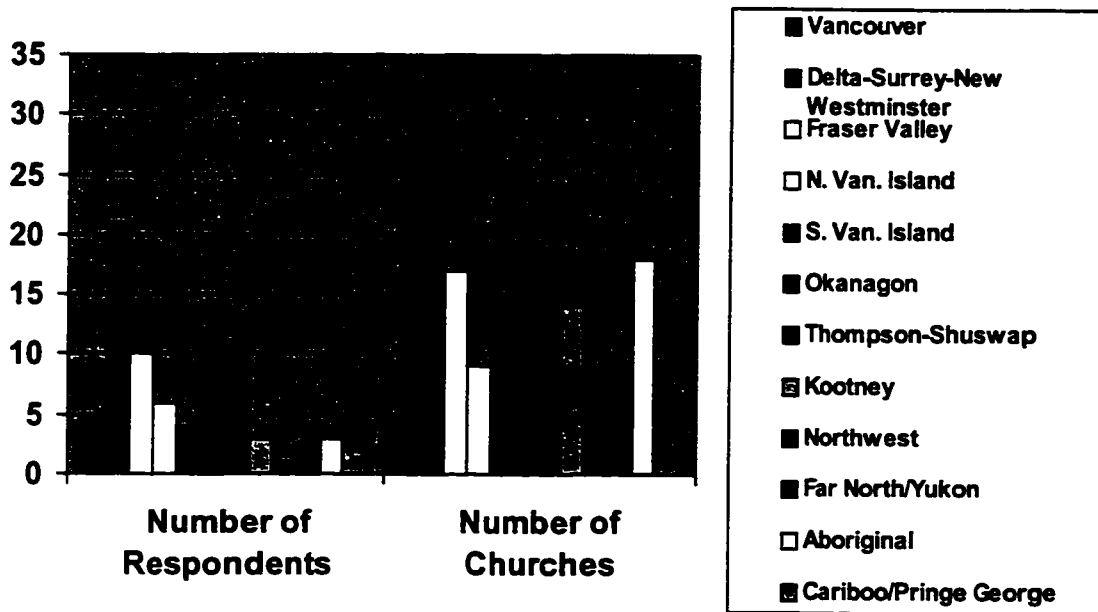


The near equal ratio of sole/senior pastors and associated/assistant pastors suggest that the bulk of churches have only one pastor, or have only one other assistant/associate. Had the number of associated pastors been higher, that would suggest more multi-staff churches. However, this was not the case.

In what settings were respondents serving? About 60% were ministering within urban or suburban settings. 35% were serving in rural settings, while only 5% were from inner-city settings. The urban/suburban and rural pastors seem well represented by these respondents, yet the inner city pastors seem few in number (see below).



When surveying which District section the respondent's were from, the results of this question were:



A few questions arose in the data analysis process, such as why was there such a low response from inner city churches? Take the Vancouver section for instance. When only 5 pastors from 28 Vancouver section churches responded, one can only speculate as to why. At first glance, one might assume these pastors and churches were more social activist in orientation, therefore they may feel less association with the District Office. In other words, perhaps the pastors of

these churches asked themselves, with survey in hand, what real difference do surveys make in the lives of the needy?

Yet after consultation with Rev. David Wells regarding this issue, it appears a couple other factors were more likely the cause for such minimal participation from Vancouver Section pastors:

- › Two-thirds of inner-city churches are ethnic churches, where English is not the fluent language of the pastors, and where English surveys would thus be viewed as challenging tasks.
- › Many of these cultural churches are newer and smaller, and therefore pastors are required to work outside of the church, leaving little extra time for surveys like this.

The Kootenay, Northwest, Far North/Yukon and Aboriginal sections, collectively have 60 churches. Yet, only 10 pastors responded. Why was there so little participation from these pastors? No one can know for sure, but perhaps it is because of the following reasons:

- (For the Kootenay section) perhaps the smaller churches, where there are fewer pastors, means that much more work falls on the shoulders of these pastors and this extra work has kept them from elective surveys such as this one. Or, perhaps, this verifies the existence of rural/urban mentality differences, and skepticism toward District surveys.
- (For the Northern and Aboriginal sections) perhaps their great distance from the District Office or from the Lower Mainland culture is evidence of a chasm between these pastors and District Officers. With far distances, great expenses to travel, and, for the Aboriginal



section at least, distinct cultural differences, perhaps these pastors are less likely to attend District functions and get-togethers with other pastors.

Again, according to Rev. David Wells, approximately ten percent of churches were experiencing a pastoral vacancy at the time of this survey. This, no doubt, would cause for less survey participation than usual.

The records show that churches were paying the respondents accordingly:

<b>61</b>	<b>Fulltime paid pastors</b>
<b>12</b>	<b>Part-time paid pastors</b>
<b>1</b>	<b>Pastor paid when the church can afford it</b>
<b>7</b>	<b>Pastors not paid at all</b>

This statistic may be an accurate snapshot of the District, however it is still fair to speculate that more part-time or volunteer pastors simply could not respond to this survey due to limited time?

## The Respondent's Responses

The survey asked pastors what has been the greatest lessons they have learned in life and ministry. Responses to this question were:

<b>43</b>	<b>That lay people are the church's greatest asset</b>
<b>40</b>	<b>How to walk in faith</b>
<b>38</b>	<b>How to be myself in ministry</b>
<b>35</b>	<b>That I am in ministry, whether I'm paid or not</b>
<b>33</b>	<b>How to wait on God</b>
<b>32</b>	<b>How to understand my role in ministry and the church</b>
<b>31</b>	<b>How to accept and/or excel in God's calling on my life</b>
<b>30</b>	<b>How to live a balanced life</b>
<b>29</b>	<b>How to be patient</b>
<b>29</b>	<b>How to live and work with an understanding of God's Grace to all</b>
<b>29</b>	<b>How to make the church relevant in today's world</b>
<b>14</b>	<b>That the church should be revered, because it is in fact Christ's own Body</b>

Interestingly, most respondents shared the same learning experiences, regardless of their gender, age, experience, setting, role, location, or level of formal education. There are, however, two notable exceptions. Though they are highest and lowest on the scales, surprisingly, they are closely connected.

Pastors in the BC/Yukon District note that they have learned that lay people are indeed the church's greatest asset. This response scored highest, and is a positive response indeed. Conversely, however, very few share a reverence toward the Body of Christ. Why? Again, it may be only speculation, however two possibilities may exist:

- Either many did not fully understand the scope and depth of the least-selected option,  
OR
- Pastors are expedient. In other words, they see the value of lay people in terms of what they do or bring to the local church ministry, with less regard to who they are in Christ, aside from their contributions.

If the second possibility is true, and I hope it is not, would it then be fair to say that hope lies in the fact that, if District Officers were to intentionally revere church leaders, these pastors could in turn practice with their leadership what they have seen modeled to them by the District Officers?

When asked to share other lessons learned, many younger pastors who responded identified lessons, such as becoming a person of integrity, a person of transparency, a person who is empowering, surrendered and faithful to God. As well, younger respondents valued becoming people of relevance.

It is worthy to note, however, a vast difference in opinion among older ministers. These seasoned ministers have learned the importance of Holy living, spiritual disciplines, understanding God’s Grace, simplifying life in ministry to a loving relationship between just Jesus and me as well as an utter dependence on God. Some others confessed to learning how to balance traditional and contemporary forms of ministry, and that such changes are not wrong.

Why the vast difference in opinion? Either seasoned ministers have already mastered the young minister’s lessons or else, with age and maturity, their values and focus have changed.

In a similar vein, the question was asked of ministers, both young and old, “In recent years, what have been your biggest areas of growth?” To this question ministers said:

<b>45</b>	<b>Learning how to recognize and release others in their God-given giftings</b>
<b>40</b>	<b>Learning how to let God, by His Spirit, lead me and my church</b>
<b>39</b>	<b>Learning how to give away ministry to those around me</b>
<b>38</b>	<b>Learning how to minister as teams, rather than alone</b>
<b>37</b>	<b>Learning how to stay fresh and current in life and ministry</b>
<b>35</b>	<b>Learning how to stay healthy in life and ministry</b>
<b>33</b>	<b>Learning how to better hear God’s voice</b>
<b>28</b>	<b>Learning how the church can be relevant</b>
<b>25</b>	<b>Finding the courage to reinvent how my church ministers to our world</b>
<b>23</b>	<b>Learning how to value and appreciate all gifts, not just the public gifts</b>
<b>21</b>	<b>Learning how to minister to a post-modern world</b>
<b>19</b>	<b>Learning how to know when to lead and when to submit</b>

One must wonder if the earlier possibility of ministers valuing the human “doing” over the human “being” of their lay leaders is indeed a possibility. When one looks at the highest score and compares it to some of the lowest scores, the same message can be heard. Pastors are recognizing and releasing lay people into the ministry, and are giving away such opportunities to

both individuals and teams; yet they have not learned how to value and appreciate all gifts, and not just the public ones.

Also, it is disturbing to read that only about half the surveyed ministers are learning how to better minister to a post-modern world, or how to continually become relevant to the world around them. This fear is somewhat relieved with the comments of some older pastors who claimed areas of growth such as being honest in preaching, being a whole pastor, not being legalistic, worshiping from the heart, and learning new ways to minister.

Could it be that those who are often blamed for not changing are actually the one half of respondents who were growing in this way? And could it be that the younger pastors simply did not check off these areas of growth because they believe they are already relevant? Well, the statistics confirm neither answer. Rather, a combination of the two answers is a fairer assessment. Half of both young and old pastors claimed to be growing in the areas of relevance and progressiveness.

Meanwhile, when asked to share other areas of growth, one young pastor noted self-confidence. Other younger pastors admitted to growing, albeit reluctantly at times, in taking correction, and in holding other leaders accountable. These growth areas could suggest younger pastors value relational accountability. And, while older pastors within the following responses do not identify such values, it does appear in the older pastors' wish list of what they would like the District Officers to do for pastors (see below).

So how do pastors learn and grow best? Herein are the answers they gave:

<b>61</b>	<b>From prayer, study of God's Word, and the discernment of the Holy Spirit</b>
<b>51</b>	<b>From doing and practicing</b>
<b>50</b>	<b>From being challenged by those closest to me</b>
<b>37</b>	<b>From dialoguing and discussing ideas with others</b>
<b>33</b>	<b>From reading a lot</b>
<b>31</b>	<b>From the mentors over me</b>
<b>28</b>	<b>From the school of hard knocks</b>
<b>26</b>	<b>From listening to my board and other church leaders</b>
<b>26</b>	<b>From reading a lot of different topics, views and material</b>
<b>23</b>	<b>From formal courses/seminars</b>
<b>23</b>	<b>From watching others</b>
<b>22</b>	<b>From asking tough questions</b>
<b>13</b>	<b>From your colleagues and/or accountability partners</b>
<b>13</b>	<b>From becoming a lifelong learner in attitude and action</b>

At first glance one might become alarmed that one of the two lowest ways pastors grow and learn was through accountability partners; however, this response is balanced by the fact that the second highest indicates that pastors are being challenged greatly by those closest to them. Also, one candid respondent even admitted that the best teachers have been those who have disagreed with them in ministry and, as a result, have left their church. In a way, these ministering opponents were no doubt bringing accountability to this pastor, though not in any formal accountability relationship.

Most pastors claimed to learn mostly from prayer, the study of God's Word, and the discernment of the Holy Spirit. This is to be expected from ministers like myself who either claim or feel compelled within the evangelical church culture to claim they value spiritual disciplines such as prayer, reading the Bible and listening to the Holy Spirit's inaudible yet impressionable voice. Pastors also scored quite high in learning through doing and practicing. Perhaps this is evidence that prayer and action are both imperative to spiritual progress. One New Testament writer put it this way: "Faith by itself, if it is not accompanied by action, is dead" (James 2:17).

Another question that arises from this data is why only one quarter of pastors claim to learn from asking tough questions. Why is this so? Are pastors not asking tough questions, or not finding answers to their tough questions? Perhaps this suggests the need for a safe venue whereby tough and even controversial questions may be asked and wrestled with. (Please note: This idea is reinforced below in what pastors feel the role of the District Office should be).

Although the most common forums for training pastors today are formal courses and seminars, in fact, very few pastors, stated that they learn through these. Maybe the issue is not the forums themselves, but rather the way these forums are employed. Perhaps dialoguing and safe debating would stimulate more learning in pastors. Likewise, perhaps relationally-based leadership formats such as focus groups, dream-tanks, and think-tanks would be much more effective for learning-retention among pastors.

The question of “Who has been most instrumental in helping you develop as a person and as a pastor?” was sobering to District Officers like myself. Pastor’s answers reveal their best teachers as being:

<b>41</b>	<b>Friends</b>
<b>38</b>	<b>Pastors</b>
<b>36</b>	<b>Family/relatives</b>
<b>36</b>	<b>Mentors</b>
<b>23</b>	<b>Expert Authors and Speakers</b>
<b>12</b>	<b>District Officers</b>
<b>10</b>	<b>Teachers</b>

It is obvious that while family and friends, pastors, and mentors are the most influential in the lives of pastors, teachers and District Officers scored even lower than authors and speakers who, for the most part, share no relationship of any sort with pastors. One young female pastor

even confessed that she has been greatly influenced by secular experts such as Oprah Winfrey and Dr. Phil McGraw, but she too made no mention of District Officers.

On the contrary however, one older minister claimed that he has been greatly impacted by District Superintendents from his former District. Another identified non-PAOC leaders as being greatly instrumental in their life.

So, what role should the District Office play in the personal and professional development of District pastors? We asked them, and they said:

<b>43</b>	<b>Provide intervention in crises</b>
<b>40</b>	<b>Be a resource to pastors, boards and churches</b>
<b>32</b>	<b>Safe venue to discuss controversial issues</b>
<b>30</b>	<b>Protect integrity (doctrines and ethics)</b>
<b>29</b>	<b>Purposely mentor pastors and key lay leaders</b>
<b>28</b>	<b>Provide coaching and mentoring to pastors</b>
<b>26</b>	<b>Facilitate networks for pastors to come together</b>
<b>24</b>	<b>Better communication with pastors</b>
<b>21</b>	<b>Protect pastors</b>
<b>21</b>	<b>Keep pastors, boards and churches accountable when veering off course</b>
<b>17</b>	<b>Better match pastors to churches, according to their giftings</b>
<b>16</b>	<b>Protect churches</b>
<b>9</b>	<b>Better communication to the boards</b>
<b>6</b>	<b>Provide better communication to the churches</b>

Pastors today want their District Officers to provide intervention in times of crisis, while being a resource to pastors, boards, and churches when needed. These are their first two requests. Another strong request made was the provision of safe venues for discussing issues, even controversial ones, without detrimental repercussions. District Officers are also being asked to protect the integrity of our doctrine and ministerial ethics, all the while coaching and mentoring pastors.

It is surprising that very few felt the role of District Officers was to communicate more or better with the boards and the churches. Perhaps this is evidence of a hierarchal separation between churches and the District Office. The response may also occur because pastors are more in need of district support than are churches. Or, perhaps it is proof of a pastoral tunnel vision that does not automatically see beyond the pulpit and into the pew.

Note that two out of seven focus group participants who discussed and determined the options published in this survey were laypersons. These laypersons brought forth the need for more and better communication to the boards and congregations. So, is it fair to assume that, if this same survey were filled out by lay people, these particular options would have been checked off more often?

Pastors were then asked to make a wish list of what they wish the District Officers would do to help them grow personally and professionally. Here is the rest of their wish list:

<b>Younger Pastors Wish List</b>	<b>Older Pastors Wish List</b>
<b>Salary:</b> Clearly regulated package salary	<b>Salary:</b> Help regulate a livable salary
<b>Resources:</b> Relevant, current materials needed Accounting software for churches Oversight & guidance with church insurance issues Church policies and procedures Books Online resources	<b>Resources:</b> Resource library needed Ongoing book, video and course recommendations Pentecostal resources (music, worship, Christian education, youth, young adults, etc.) Resources for us to develop our own leaders
<b>Training:</b> Emails bi-weekly on skills (pastoral care, administration, vision, team development and management) Training on: - How to be relevant - How to equip the saints for ministry - Team management - How to develop leadership skills Practical training at reasonable costs	<b>Training:</b> Training on counseling, board meetings, administration and fundraising Internet courses X3 More leadership training Relevant courses/seminars/workshops with real life applications Making seminars/conferences more accessible for distant and rural pastors - money to help with conference travel expenses X2



<p><b>Formal courses</b></p> <p><b>Relationships:</b>          Be available when needed          Personal contact with pastors          One-on-one mentoring          Encourage pastors          Encourage accountability and transparency          Encouragement when our vision wanes          Accountability when I'm veering          Accountability when we are not relevant X2</p>	<p><b>Affordable formal education courses X4</b></p> <p><b>Relationships:</b>          Meet with me annually – growth plan – X2          Encourage and visit pastors, so they don't feel so alone in ministry          Annual review with my family's spiritual and emotional health          Greater support for my wife          Don't rush when you visit me          Call, email or visit me          More caring from presbyters          Better follow up in crisis situations</p> <p><b>Mentoring:</b>          Utilize retired ministers to help mentor younger pastors          Hire a mature pastor's pastor whose sole job is to care for pastors          Someone to help us shape vision and plans</p>
	<p><b>Networking:</b>          Provide a safe place to discuss pains and disappointments          Provide a safe place to discuss ministry issues          Provide opportunities to interact with peers          More opportunities to contribute to the District          Office structure and development          Prayer retreats</p>

## The District Office's Response

So where should the District Office go from here?

The following are potential solutions that arose from either the focus group, the survey respondents, or from my own reflections, and are proposed to the BC/Yukon District Office to consider utilizing in order to address the needs and requests of their pastors:

### 1. Provide and Enhance Online and Offline Resources:

Embedded in both of the above Younger and Older Pastors Wishlists, this first solution was extracted (see p.93): Provide offline resources in the form of audio and videotapes, magazines, journals, newsletters, and books. Perhaps a centralized lending library could be established and/or better promoted among pastors, through the District Office and Bible college/seminary, where the only cost to pastors for borrowing would be that of shipping. Another idea is freely giving resources to pastors when a District Officer visits, or when pastors attend seminars/workshops.

The District website (<http://www.bc.paoc.org/>) could also offer online resources by expanding the existing district web-site (to incorporate online resources such as Bible Study tools, recommended accounting software start-ups, links to leadership journals, recommended books, audio and videotapes, and worship/music databases. On the website the District Office could also post the bi-weekly leadership tips entitled "Etcetera," from Dr. William Morrow, General Superintendent of the Pentecostal Assemblies of Canada.

**See Chapter Five for recommended implementation plans for this abovementioned solution.**

## **2. Institute Credentialing Renewal Expectations:**

Consider implementing credentialing expectations such as mandatory book readings, tape auditing or viewing, and/or conference/seminar/workshop attendance annually, as strong recommendations and/or prerequisites prior to credentialing renewals. Such recommendations came from one concerned pastor who proposed two such suggestions. He wrote "D.O. should encourage pastors 1. To attend conferences and seminars/ retreats 2. Tithing should also be emphasized. Both should be requirements for renewal of credentials."

**See Chapter Five for recommended implementation plans for this abovementioned solution.**

## **3. Provide Practical Training:**

In their Wishlists, both older and younger pastors are requesting that District Officers plan practical leadership conferences/workshops/seminars presented with more experiential, interactive and participatory teaching formats such as role playing, case studies, simulations, focus groups, brainstorming sessions, discussion groups (both large and small), and field observations and trips. Training topics could include:

- Pastoral care
- Administration
- How to develop personal leadership skills

- How to develop and spread vision
- How to be a relevant church in an irreverent world
- How to equip and release the saints into ministry
- Team development & team management
- Counseling
- Leading church boards
- Raising funds

It would also be beneficial for the District Office to plan more accessible and affordable training opportunities for pastors by subsidizing costs for needy pastors/churches to travel to and from the training venues. The District Office could also look at bringing the training to pastors, rather than bringing the pastors to the training, in the form of more regional or sectional training opportunities.

**See Chapter Five for recommended implementation plans for this abovementioned solution.**

#### **4. Continue with Spiritual Learning Communities:**

One pastor wrote, "Cluster groups are good and worthwhile - keep it coming!" After reviewing the surveys, I would have to say that this voice is not alone. Therefore, it would be prudent to continue to expand Spiritual Learning Communities (SLC) throughout the entire district, intentionally providing pastors with:

- a) Ongoing study groups
- b) Practical training and strategy-formation/implementation

- c) A safe and healthy environment to discuss and disclose opinions on controversial and/or difficult issues without detrimental repercussions.
- d) A network of people and resources, all the while nurturing relationships and caring in communities.
- e) Fostering formal and informal mentoring relationships among pastors.

To meet many of the pastors' wishes, I suspect it would also be wise to add online capabilities to the Spiritual Learning Communities, where interaction could continually occur in chat rooms or, better yet, in newsgroups, which better accommodate multiple schedules. An online SLC component could provide much needed, ongoing "check-ins" for pastors, whereby accountability and continuity between coaches and fellow members would continually reinforce the learning and implementation plans set out at the time of the formal SLCs.

**See Chapter Five for recommended implementation plans for this abovementioned solution.**

## 5. Church Staff Standardization:

"I would like to see an intern program with cost of living allowance, set up for home missions churches. I would like to see a partnering program where self-governing churches could share resources (manpower, financial, etc) with dependent churches, in order to help facilitate growth through training, construction and other needs."

As one reads the district pastors' Wishlists, one can see the above quoted pastor is proposing something other pastors need, and are likewise requesting of their District Officers.

Pastors, both young and old want District Officers to encourage and exhort churches to:

- a) Adopt standardized salaries for their pastors, ensuring fairness and affordability and, where necessary, encourage pastors and spouses to simultaneously seek ongoing third-party guidance in areas of financial planning.
- b) Offer pastors financial subsidies in the form of money or paid time away, for the purpose of formal training and development of their pastors.
- c) Incorporate financial rewards for formal training of their pastors, which will ultimately better their pastors, and thus their church. For instance, churches could increase their pastors' salaries when a Bachelors, a Masters, or a Doctoral degree is earned.
- d) Provide allowances for their pastors' personal and professional upgrading in the form of sabbaticals (for educational/ministry or personal/family developmental pursuits).

**See Chapter Five for recommended implementation plans for this abovementioned solution.**

## **6. Provide Accessible and Affordable Formal Education:**

One pastor's survey stated, one pastor wrote, "Several of us pastors have the desire to attend post-graduate courses. We see ourselves limited in areas like finances. As an example, if our District could develop a way of assisting us in getting better schooling, it would be great."

That said, the District Office should look for ways to make formal education more accessible and affordable to pastors through the use of the Internet, correspondence, semester, or concise module distance education courses.

In partnership with WPBC and CPS, the District Office could encourage every pastor to audit one class, free of charge (either online, on campus, or at a distance). It is probable that some pastors would be inspired to further their education on account of this provision. If this plan were to be implemented, then please note: Exceptions should be made by the District Office, and in conjunction with WPBC/CPS, to offer other courses, free of charge, with a district subsidy, or at a discounted rate, to enable pastors/churches with limited budgets to benefit from much needed training and development.

**See Chapter Five for recommended implementation plans for this abovementioned solution.**

## 7. Add District Office Specialists:

I wish I could claim this last recommendation as my own, however, it came from one of the BC & Yukon District pastors. His wishlish stated the following: "Hire a mature pastor's pastor whose sole job is to care for pastors." After reflecting on his request, and comparing it to the Wishlists, I added to this pastor's recommendation. I therefore recommend hiring three staff specialists, in the following areas of expertise:

- o A part-time paid or volunteer **information technologist** (I.T. computer consultant) – This person must continually stay abreast and fluent in multiple software programs available for the financial and administrative functions of the church. He/she could offer practical workshops, or one-on-one coaching when necessary. The IT Technologist would need to be available online or by phone during business hours, and would need to clock his/her time with the District Office for payment and tracking purposes.

- A part-time paid or volunteer **personal and professional planner** would need human resource background and a familiarity with HR resources, so as to offer evaluation testing, personal and professional counseling, and “career” planning/placement of pastors and their families.
- A part-time paid or volunteer **pastors’ pastor** could be a retired pastor with a proven appeal with other pastors and an aptitude for caring for pastors and their families. One pastor is quoted as saying, “As a new grad I have had little or no contact from District in a one-on-one basis, I am bi-vocational, a new father and a new grad. While I don’t know what could have been done differently, there were times where contact/oversight would have been good.” It would be wise for such an individual to have no other links or functions within the District Office, so he/she might simply care for pastors, permitting them to be entirely “safe” to air frustrations that otherwise might be deemed detrimental. This individual must be capable of ensuring confidentiality whenever possible. He/she would care for pastors by calling, emailing, writing, visiting annually, and looking out for new pastors, hurting pastors, pastors-in-between, and pastors in the trenches of ministry.

**See Chapter Five for recommended implementation plans for this abovementioned solution.**

### Respondent’s Comments To District Officers:

To further validate my proposed solutions, I will let the voices of pastors be heard in a form other than their earlier Wishlists. Here were some of the comments of pastors to the BC/Yukon District Officers:



*I appreciate the emphasis on new and enriched communication.*

*You are appreciated, prayed for and to be commended for doing a great job!!! The email prayer initiative was a good one.*

*I think we need an overhaul of how our denomination is organized. The local church is the cornerstone, yet it appears that the smaller churches are undervalued and under-appreciated compared to the big churches of Vancouver. The district should also look into what WPBC is teaching students, not just in class, but also look at how they treat the students.*

*I am in agreement with the things I am hearing from the District, but am disappointed with the delivery to smaller and medium size churches.*

*I am encouraged by the `modern' approach (ie. care cells, internet, email) and the progressive thinking (ie. new officers, solid future plans and vision) that comes from District Office. We have a ways to go, but the future looks bright.*

*I am happy to be in this district. I respect the men I have met and look forward to learning from them.*

*District office has been an asset!*

*As a pastor of a small church with a transient population we need to be able to share our financial needs without feeling like a beggar I am at the age of retirement; living in a rural area there is less opportunity for employment. I do not need to be sermonized and being told how not to overspend.*

*I believe your support has kept or been an integral support in keeping me from discouragement in the ministry. I do thank God for the district.*

*The district should be more involved (other than asking for more money) in the life of our city churches - The district should change the standard of people going into ministry (get a psychological test-objective).*

*We love you guys and gals and thanks for the time you have given us. Thanks for being real!*

*Thank-you to ALL for ALL of your assistance in my life and ministry.*

*I appreciate the fact that you have been working towards improving the way District Office does business and how you deal with the churches. Keep it up. I think the majority of smaller churches need a lot of encouragement. Not just the pastors, although they need it, but also the congregations as well. We are all a part of each other and we need to all feel the support when things are going well or going not so well or just going. Encourage the pastors getting paid part-time or volunteering. They need it. And appreciate each member of the congregations. I am not saying that you need to send them each a Christmas card, but remember who supports you and who are continually*

*praying for you. We want God's very best for all of our churches and God's best for you as our leaders.*

*We enjoy the conferences and pastors' camp.*

*Thanks for being approachable and encouraging to me in the ministry. Thanks for trusting me to pastor a PAOC church under your covering. I really appreciate each one of you and your ministries.*

*District leadership needs to be forerunners, visionary men and women. Not damage control officers dealing primarily with church problems. New models of dealing with pastor-church problems need to be developed, by releasing our district officers to empower the church to become all they are called to be.*

*I give my deepest and heartfelt appreciation for their care, patience and consistency with me. Special thanks go to John Caplin who has mentored and entrusted me with his confidence. I appreciate the openness with which district is willing to move forward in this forum. Great Progress!*

*I would love to see a rep from district more often at our church - contact with the people.*

*You are appreciated! God lead and bless you!*

*I would like the District to be more concerned with the person rather than doctrine. I'm not saying doctrine isn't important, but do not uphold it more than the person (whether s/he be in fault, have a different view, etc). I'd like the District to not get caught up on minor details.*

*I am definitely pleased with the district officers and truly feel we have a very competent group who functions in their God given giftings. Thank-you for giving leadership that is godly, visionary, and modeled for all to see.*

*Thanks Dave for your balanced approach to ministry and life in the charismatic PAOC world.*

Only after studying the historical data of the BC & Yukon District, and after conducting both a focus group and a district-wide survey of pastors, do I believe I have come to some conclusions as a researcher, observer, and former pastor of the BC & Yukon District. Before I suggest steps to implement my abovementioned solutions to better assist pastors in their personal and professional development, I want to first sincerely submit the following comments to the District Officers of the BC & Yukon District.

## Researcher's Final Comments To District Officers:

Having recently pastored a short time in your District, and after working with and studying closely your service to pastors and churches throughout this research project, it is my humble opinion that the BC/Yukon District Officers are doing an impressive and inspiring service to our Lord, and to His Body of believers. I am confident that most, if not all, of your pastors and churches feel blessed beyond measure to have you serving them.

In researching the role your District Office has and should play in the personal and professional development of your pastors, I quickly realized that yours is a most progressive District Office. Three words describe this research journey I have been on: amazing, anxious, and impressive. I was utterly **amazed** at what you have been doing over the last two decades. Yet in my search for something significant to say that might assist you in charting future strategies and direction, I was at times **anxious**. What could I say or do that might assist you in your great service? While reading the surveys and comments of your constituents, I was quite **impressed** with the maturity and thoughtfulness of many of your pastors, but I was also greatly **impressed** with what they said. They had much positive to say about you, and for obvious reasons. For a District to take intentional steps in improving their service to pastors, what can I say? So, on behalf of your constituents, I want to say what is most deserved. Thank you! If I might, I would like to thank you for asking your pastors for suggested strategies, and in advance for responding to these strategies.

It has been my sincere prayer from the beginning of this project that the strategies contained herein would be most useful to you. My goal throughout this project was to report and create. I reported the data that was submitted and the strategies that arose from those who participated

in this project. Then I simply created the implementation plans that arose from the suggested strategies.

Finally, as much as your past has been good and your present is great, I believe with willing hearts to better serve God and His church (if the Lord should tarry), your future will be evermore glorious! Now that your constituents have spoken, and I am confident you have listened, it is my heart-felt prayer that your response to them will inspire and usher in that most glorious future! What exactly will that future look like? No one but God knows, however when a District Office like yours works hard at helping pastors grow personally and professionally, as you are about to, how can their future look anything but glorious?

Now if I may, I will suggest some steps to help implement the recommended strategies to help your pastors in their personal and professional development.

## **Chapter Five – Research Implications**

### **Organizational Implementation**

#### **Implementation Plan for Solution #1 - Provide and Enhance Online and**

#### **Offline Resources:**

The first step to implementing this solution is to contact the Bible college/seminary to see if a lending system is already in place. If such a system does not exist then, in conjunction with the school of choice, the following steps could be taken:

- Expand the library's mandate and mission, policies and procedures to service all pastors throughout the entire district.
- Ensure that the resources themselves, and the mediums in which they come (audio and videotapes, magazines, journals, newsletters, and books) are current and desirable to local church pastors.
- As a District Office, promote the centralized lending library, showing that care and attention has been made, and will continue to come from the District Officers. This will communicate to pastors that relevant and updated resources are intentionally and continually being replenished by the District Office.
- In conjunction with the learning institution(s), ensure that borrowing is affordable to pastors, without being a burden on the present lending library's budget. For example, pastors could pay a portion or the entire mailing costs when able. In conjunction with the library, the District Officers would provide pastors with weaker financial resources the authorization for subsidies if required. To accommodate a lending library, one suggestion might be to perhaps earmark designated district funding to the Bible college/seminary for lending privileges of pastors.

- To save costs and promote the lending library:
  - A mobile library could be set up at all district-wide and regional functions, thereby reducing shipping charges. Also when District Officers drive to a church, section, or regional event, perhaps they could be supplied some of the most current and appealing resources to lend to pastors.
  - A computer-generated catalog of library resources could be made available for pastors to browse through and order when browsing through the mobile library, or the visiting District Officer's selection of resources.

## Online Resources:

Expand the existing District website (<http://www.bc.paoc.org/>) to provide online resources free of charge for pastors. Resources could include:

- Links to Bible Study software (shareware or corporate shared software)
- Links to accounting software
- Links to computer-generated schedulers and priority organizers
- Links to leadership journals
- Links to pastoral-related websites (wedding and funeral services, sermons, sermon illustrations, etc.)
- Links to ministry-related websites:
  - Worship/music databases with pre-made Power Point presentations
  - Websites for children's workers
  - Youth and young adult websites
  - Singles ministry websites
  - Single-parenting websites

- Marriage and family websites
  - Websites for small group facilitators
  - Etc.
- Recommendations from District Officers could also be communicated to pastors regarding valued curriculum, books, and audio and videotape series for the personal and professional development of pastors and lay leaders, as well as for use within the local church ministries.
  - Link to the soon-coming, bi-weekly leadership tips entitled “Etcetera,” produced and/or compiled by Dr. William Morrow, General Superintendent of the Pentecostal Assemblies of Canada.

Such online recommendations and links would need to be current and would need to be maintained on a regular basis.

## Implementation Plan for Solution #2 - Institute Credentialing Renewal

### Expectations:

To incorporate personal and professional development credentialing expectations prior to credentialing renewals, the following implementation steps are recommended:

- At the national level, lead the way by encouraging the personal and professional development of all credential holders, with the belief that, as in other critical professions, continual upgrades are required and contribute to the holistic health and sustainability of the organization and leadership.

- At the district level, begin or continue discussions on annually required readings, tape auditing and/or viewing, and/or conference/seminar attendance prior to, and pending on, the renewal of all credentials.
- If passed, District Officers, in conjunction with national leadership, could make recommendations of current, value-added resources to read, watch, listen to, or participate in. Expectations/requirements would need to be spelled out clearly. For instance: *“To qualify for credential renewals next year, credential holders are expected to read at least two of the following recommended books before next year’s renewal.”*
- If such requirements are not satisfactorily met, then just like when pastors fail to pay their credential fees, their credentials would need to be placed under probation. If and when it persists, then their credentials would need to be revoked until further notice.
- If the “high” cost of such resources stops a credential holder from fulfilling the credentialing requirements, perhaps the mobile library could send such materials free of charge, on the condition that they are read, watched, and/or listened to within a reasonable time period.

My best understanding is that credential holders throughout Canada may not share the same convictions, and therefore may not welcome discussions on credentialing expectations today. However, over time, and with some teaching, this position may change.

At the same time, many BC/Yukon pastors may resist such proposed credentialing expectations. However, as their surveys say, the role of the District Office is to protect the integrity of the ministry, while providing accountability for pastors whose ministries may be losing relevance. Is it not true, therefore, that to fail to ensure learning happens in the pastorate would sacrifice the quality of ministers and the ministry?



## Implementation Plan for Solution #3 - Provide Practical Training:

Because half of the surveyed pastors claimed to not learn much from formal workshops/seminars/conferences, the District Office should provide more practical training for pastors, especially if they are required for credential renewal purposes. The following steps would help the District Officers reach this goal:

- Attend some of the most popular conferences/workshops/seminars available today, such as those offered by Fuller Institute and Willowcreek Canada.
- Evaluate: What did they do that we could do in our setting? What did they do that we should never do, and why? Perhaps a keynote speaker from a big American city may be viewed as irrelevant to rural British Columbian pastors. Or perhaps certain forms of training may work better in certain cultural or geographical settings. By experimentation and close evaluation, such training preferences could eventually be tailor-fit to each region or section.
- Such leadership conferences/workshops/seminars could be presented with more experiential, interactive and participatory teaching formats such as:
  - Role playing
  - Case studies
  - Simulations
  - Focus groups
  - Brainstorming sessions
  - Discussion groups (both large and small)
  - Field observations and field trips
- Training sessions should intentionally deal with practical issues that are relevant to ministry today. Training topics could include:
  - Pastoral care

- Administration
  - How to develop personal leadership skills
  - How to develop and spread vision
  - How to be a relevant church in an irreverent world
  - How to equip and release the saints into ministry
  - Team development and team management
  - Counseling
  - Leading church boards
  - Raising funds
- District Officers should slowly and incrementally experiment with training formats, topics, etc. They should pay close attention to what works in particular settings.
  - District Officers should intentionally seek specific feedback regarding the actual training/teaching formats, topics, etc.
  - Another thing the District could look at is offering incentives to pastors for attending training workshops, such as free books, tapes, etc. To provide these, please note that Christian businessmen will often trade product for promotion. Perhaps materials could be attained in exchange for advertising.
  - With some pastors who cannot afford the travel and training costs, perhaps:
    - The District could earmark funding to subsidize pastors/churches in need with their travel, or training costs, AND
    - The District could also look at bringing the training to them, rather than them to the training, in the form of more regional or sectional training opportunities.

## Implementation Plan for Solution #4 - Continue with Spiritual Learning

### Communities:

The Spiritual Learning Communities (SLC) seem well-received by those able to participate. To encourage more participation, the District Office should intentionally ensure that all SLCs continue to provide pastors with:

- An ongoing group to study and dialogue with (not just when they come and physically meet together)
- A safe and healthy environment to discuss and disclose opinions on controversial and/or difficult issues without detrimental repercussions

Please note, not every coach may be competent and/or trustworthy in such settings. A result may be that rather than being constructive, such open forums can devolve into destructive gripe sessions. Until the coach is capable and competent of steering and facilitating such discussions, it would be advisable to steer away from such open forums until competent leaders can be found.

- Help pastors to foster formal and informal mentoring relationships with other pastors and with their coaches
- Provide networking opportunities for people and resources to be shared, all the while nurturing relationships and caring communities among these pastors
- Practical, relevant training that does not end without providing guidance and opportunities for strategy-formation and implementation plans

To increase the number of participants in Spiritual Learning Communities (SLC), District Officers could continue to:

- Coach presbyters and choice pastors in communities where SLCs have not yet been formed.
- Travel to communities to start SLCs where facilitators have not yet been identified, or where they, for whatever reason, are unavailable to serve in this capacity, all the while searching for and training coaches as they arrive on the scene or become available.
- Ensure monthly one-on-one one-hour coaching sessions (by phone or in person) continue to happen between coaches and pastors. The N.E.X.T. Step written plan should continue to guide the coaching dialogue and direction.
- Online Spiritual Learning Communities could also be formed, therefore providing much-needed interaction for isolated pastors through chat rooms or, better yet, newsgroups, which better accommodate multiple schedules.

I believe that such online capabilities would likewise enrich Spiritual Learning Communities by providing much needed, ongoing “check-ins” for pastors. These could encourage ongoing accountability between coaches and fellow members. It is probable that online SLCs would also simultaneously reinforce the learning and implementation plans set out at the time of the formal SLCs.

### **Implementation Plan for Solution #5 - Church Staff Standardization:**

As attested to in the pastoral surveys, a number of pastors would greatly benefit from standardized salaries. Far too often, pastors are financially pressured, resulting in budgetary challenges, which likely cause unrest and result in transitions in church staffing. I believe the

District Office would do the pastors and churches a great service by being instrumental in encouraging church boards and congregations to:

- Offer standardized salaries for their pastors, ensuring fairness and affordability, and if the District Officers or church leadership felt it necessary encourage pastors and spouses to simultaneously seek ongoing third-party guidance in financial planning.
- Offer pastors financial subsidies in the form of money or paid time away, for the purpose of ongoing development and training.
- Incorporate financial incentives for ongoing formal training of their pastors, which will ultimately better their pastors, and then their church. For instance, churches could offer bonuses or increases to their pastors' salaries when a Bachelors, a Masters, or a Doctoral degree is earned.
- Provide allowances for their pastors' personal and professional upgrading in the form of Sabbaticals (for educational/ministry or personal/family developmental pursuits).

This plan might be implemented in the following way:

- District Officers might request national office:
  - To conduct pastoral salary reviews on an annual basis, from across the country, and even from our American neighbors.

Cost of living and exchange rates differ north and south of the border; however, perhaps some principles and standards may still be gleaned from our American neighbors.

- To annually published review of pastoral salaries in our national magazines, making such details visible to all congregants who may then choose to respond appropriately on behalf of their pastors and their families.

While a few church boards might use salary information to justify pay freezes or, in the worst case scenarios, reductions, more than likely, if salaries from the United States were also included, very few salaries would in fact be over and above the published amounts.

- To research the correlation, if any, between staff salaries and staff transitions. Perhaps American pastors stay in their churches longer because their salaries and packages are more affordable. Or, perhaps they move around as often as Canadian pastors.
- District Officers might identify, inform, and encourage local church boards and congregations to adopt standardized salaries and packages for their pastors and their families. To do so, the following steps could be taken:
  - Host a pastor/board retreat on the health and wholeness of churches and their correlation between the health and wholeness of pastors/church leadership. If any correlation exists between staff salaries and staff transitions both north and south of the border, perhaps this information might be useful to share at this time.

At these pastor/board retreats, take substantial time communicating the BC/Yukon District salary statistics and determine together what might be deemed a standardized salary and package within the respective sections and/or regions.

When asked to address a local congregation, intentionally communicate the importance of taking care of pastors, and if correlation between the overall health of pastors and the health of their church exists, this would be the time to communicate such ideas.

Sharing information such as standardized salaries to church leaders and congregations may not be welcomed by pastors who are either better paid than the district/national average; by pastors who are reluctant about addressing money from the pulpit; or by pastors who are sensitive about letting their own needs be known. If certain pastors choose, it would be wise to allow pastors to decline from having such information brought to their congregations. If however a pastor's salary is deemed sub-standard, and if such an address were declined, it is highly probably that the problem will prevail in the church. Therefore, for the sake of the future pastors, the District Officers might suggest that it would be wise to get salaries standardized to ensure a sustainable future for present and future pastors. History with churches suggests that to push the issue may cause some unpleasant repercussions and tension between the pastor/church and the District Officers.

## Implementation Plan for Solution #6 - Provide Accessible and Affordable Formal Education:

Similar to standardizing salaries, church boards and congregations would do well to consider instituting ongoing education opportunities for their pastors. District Officers could encourage church boards and congregations to proactively provide enrichment opportunities for their pastor(s) by including an education allowance into the standardized salary and package (see Solution #5).

As with staff salaries, some pastors may resist a call for formal education; however, there is a case to be made that pastors who are encouraged by their churches to grow stay in their churches longer and, in turn, lead growing congregations.

Perhaps the district can help those churches stretched beyond measure. In the most severe cases, perhaps the District Office could model to churches the importance of education by making formal education opportunities more accessible and affordable to pastors by:

- Partnering with WPBC and CPS, and by enabling every pastor to audit one class, free of charge, either online, on campus, or at a distance. If done, it is likely some pastors will enroll in further courses. If this plan were implemented, exceptions would need to be made for pastors in financial need. These exceptions would need to be made by the District Office, and in conjunction with WPBC/CPS. To encourage ongoing development of pastors, other courses could be offered either:
  - Free of charge
  - With a partial District subsidy, OR
  - At a discounted rate

Aside from the need for funding, the District Office would need to set in place policies and procedures to protect the district and the churches against potential abuse. Policies to consider might be:

- Pastor/church would be billed the full cost of the course if a set attendance rate is not met.
- Pastor/church would be billed the full cost of the course if course is failed or incomplete by the agreed upon deadline.
- In conjunction with Bible college/seminary, set up a payment plan for pastors/churches.



## Implementation Plan for Solution #7 - Add District Office Specialists:

Today, certain needs exist in the pastorate that weren't present decades ago. To help meet these needs, I would recommend either hiring or appointing three volunteer staff specialists:

1. Employ a part-time paid or volunteer **information technologist** (I.T. computer consultant), who continually stays abreast in multiple financial and administrative software programs.
  - Authorize and mobilize this person to offer:
    - Hands-on group workshops throughout the District.
    - One-on-one tutoring visits when paid for by the church.
    - Online or by-phone tutoring.
  - The online component to Spiritual Learning Communities could be set up and maintained by this individual (see Solution #4)
  - The online resources on the District website could be updated by this individual regularly (see Solution #1)
  - Unless this person is a volunteer, provide payment per client, having the person track and submit an invoice for services rendered.
  
2. Employ a part-time paid or volunteer **personal and professional planner**. This person should have had substantial pastoral experience. He or she would also need human resource (HR) background, having knowledge of, and access to many HR tools.
  - The person would need to be authorized by the District to perform confidential evaluation testing, professional counseling, and "career" planning for pastors and their families.

- The person would also need to be able to consult with churches, upon invitation, especially in times of pastoral transition, so as to properly match pastors with churches according to pastoral giftings and church needs.
- The person would work closely with the District Superintendent and the local church boards, when requested, offering a professional's voice to the spiritual dialogues that normally take place during pastoral transitions.
- The person would work in tandem with the District Superintendent in recruiting and retaining pastors within the BC/Yukon District.
- The person would need to keep confidential records, while tracking clientele billing time for the District Office to either pay or consider paying if this position were to eventually become a paid position.

Autonomous churches, like those in the Pentecostal Assemblies of Canada, can request or decline much of the District's involvement during pastoral transitions. Therefore this service must be recommended, but cannot be mandated. As such, it would be advisable for District Officers to build and maintain relationship with church leadership, especially board members, prior to, during, and after pastoral transitions.

Some may consider this role unnecessary, for spiritual reasons; however, even the Apostles of old chose qualified people to lead, and they did so in a business-like and spiritual manner (Acts 6:1-7).

3. Search out a part-time paid or volunteer **pastors' pastor** – This person would need to be a retired minister in good standing and in good health. He or she would need to

have a proven appeal with pastors, and a genuine aptitude for caring for them and their families.

- It would also be wise for this individual to have no other links or functions within the District Office. He/she would simply care for pastors, fostering mentoring relationships whenever welcomed. This may happen in formal accountability relationships, or informal phone calls, notes and/or visits. The pastors' pastor would intentionally look out for new pastors, hurting pastors, pastors-in-between, and pastors who are deep in the trenches of ministry. He/she would care for pastors by:
  - Telephone
  - Email
  - Writing (notes, anniversary & birthday cards, etc.)
  - Visiting annually
- This individual would provide a "safe" listening ear for pastors to air their frustrations. Otherwise, such airings might be deemed detrimental. This individual must be capable of ensuring confidentiality whenever possible.
- This person would need to be enabled by the District to travel and visit pastors and their families substantially throughout the year.
- This person should be qualified to give personal, marital, or family counseling recommendations when needs arise.

Because of the pastors' pastor's close intimacy and proximity with district pastors, it would only be natural for District Officers, especially the District Superintendent, to feel somewhat threatened at times. Therefore, the District Superintendent would need to be an empowering

leader, who allows this staff member room to function and freedom to keep his/her confidences without interference, all for the sake of better serving pastors and churches.

Of the three specialists, this one can do the most danger to pastors and/or the District Office. For this reason, this person must be highly trusted, with an unconditional loyalty to the Superintendent. I would recommend that the District Executive carefully heed the recommendation of the Superintendent when filling this position. To ensure safety and freedom from abuse, this position should only be contracted, either one and two-year terms, with the possibility of being discontinued at any moment that the District Superintendent, under the advisement of the District Executive, feels there needs to be a change. Another point to consider would be that should the Superintendent resign from his office, this position should automatically be probated or terminated until the incoming Superintendent sets up office.

As a researcher I found my task at times daunting. With so few outside resources to draw from, few of my recommended implementation steps actually came from outside resources. Most came, rather, from the pastors themselves.

In the following section, I identify what I believe I have contributed to future researchers.

## Future Research

Through a plethora of secular and Christian literature, little could be found on the role and function of the District Office. Aside from governance and constitutional procedures, it is a scarce find to locate information pointing District Officers in the way they should go. This research project, I believe, has filled in many of the gaps in ecclesiastical literature, especially

current evangelical literature. From this study, many suggestions and solutions have surfaced to guide new District Officers like myself and, I hope, more experienced District Officers in service to their pastors and churches.

Probably the greatest contribution offered by this project is its transferability. The project was intentionally designed to be easily transferable from my fellowship to other denominations, or from the BC/Yukon District to other districts. I intentionally included in the body of this work detailed content and procedures that are derived from this particular research study, yet ready for another time and another place. From the enclosed researcher's schedule, to the worksheets, to the survey questions and multiple-choice options, this research project offers future researchers a kind of template from which to begin.

Being true to my commitment, I have been deliberate in not losing my Subject (the BC/Yukon District Office) in the midst of my subject (strategies a District Office can implement in order to help pastors develop personally and professionally). In wanting to offer the BC/Yukon District Officers something of value that they may not already have, I have searched deeply into what they have done, are doing, and hope to do. My goal was to find solutions that are both logical and feasible for the district at this point in time. In searching for BC/Yukon District's future strategies, I believe that other District Officers and other District Offices, like me and mine, could also consider and implement these strategies in our own settings. For this I owe the BC/Yukon District Officers more than words can say. Yet as a wise person once said, the best way to compliment a man is to imitate him, so imitate the BC/Yukon District Officers, I shall.

Years from now, perhaps another researcher like myself will sit down to address an important issue, like how the District Office can help pastors grow in their personal and professional life. Because of my contribution through this project, I believe his or her work will be able to pick up where I have left off.

Like erecting a church building, I believe much work is still undone. Yet, before any building can be erected, a good foundation must first be laid. This is what I have tried to do for the BC & Yukon District Office, as well as for other interested PAOC Districts, and for future researchers. From this point, the BC & Yukon District Officers can use my “blueprints” to structure change and support pastoral development. Future researchers can take my template, adapt it to their setting, and build for themselves a better church and/or organization. It is my hope that many denominational leaders will employ similar strategies to these laid out for the BC & Yukon District Officers, yet it is my greatest hope that the BC & Yukon District Officers will seize some, if not all of the recommendations herein, to serve their churches in a better way. To this end, I exhort fellow denominational leaders, by paraphrasing that ancient builder of the walls of Jerusalem who said, “‘Let us start rebuilding the church.’ And they began this good work” (Nehemiah 2:18).

Finally, it is not just the District Officers who are fortunate enough to walk away with something from this project. I am also blessed to walk away with more than I came with. The following chapter identifies lessons learned through the execution of this research project:

## **Chapter Six – Lessons Learned**

### **Research Project Lessons Learned**

A researcher cannot see with clarity the detail of his/her subject until he/she takes a step back and sees the bigger picture. Until I keep one eye on the big picture, I'll never be able to focus on the specifics.

Rereading my research, I feel I have focused on both. Chapters one to five are sprinkled with details, while this last chapter points out the big picture. For a lack of more eloquent terms, the prior chapters contain my micro-research (specifics and details), while this chapter contains my macro-research (broader implications of my research).

Looking at my research process and project from the distance of time and different angles, I see that I did some things well, and others things poorly.

#### **What I Did Well:**

##### **1. I listened to and learned from others.**

At the onset of discussions, my Key Sponsor, Rev. David Wells, made a suggestion to include a layperson in my focus group. At first I wondered what benefit this might bring, but after thinking about it, I concluded that he identified something I hadn't yet. He recognized that lay people have something rich to add to a dialogue, even one pertaining entirely to pastors. After interpreting the data, I suspect I might be like a lot of other pastors who are sometimes guilty of failing to see past the pulpit and into the pew.

Also, when Rev. John Caplin and I first discussed this project, and what it could offer the BC/Yukon District Office, he suggested looking back, before looking ahead. As elementary as that may sound, it had a profound effect on this project. For months I had envisioned this project a certain way, but somehow I had overlooked that every future almost always has a past. Immediately I saw an obvious flaw in my research plan, and together we committed to rectifying it by incorporating a historical study of the District Office. This proved to be a great help as it made the future come into better focus through the lenses of the past and present.

Finally, as my research assistant, Korinn Falconer, splattered my work with red ink on many occasions, I knew she meant business. Since she cared enough to meticulously edit my thought patterns and sentence structure, I owe her more than a thank you could ever say. Had I not been listening to these three voices of reason, I would likely have spun off course. If there is one thing I did right, it is that I listened and learned from those around me.

## **2. I intuitively anticipated and responded.**

Another thing I feel I did well was going with my gut. I intuitively picked up on subtle undertones being uttered by those around me. During my initial conversation with my research assistant, I sensed she needed a schedule. This turned out to be a great asset to our research and to the successful relationship she and I shared. It was so well received in fact, that Rev. David Wells requested a similar schedule as it pertained to John Caplin and he.



Another time I intuitively responded was when I received an email from one of my lay participants from my focus group. This individual was airing a subtle question of what kind of value could be added to a focus group for pastors. I sensed the need to address it, whereby I urged this layperson to speak from a differing perspective, because this will be the voice of non-group think. This forthright message was also sent to my other layman, whom I suspected might be wondering the same. In the end, both participated and contributed incredibly rich insights that might have gone missing from this research project had I not intuitively responded to them both in this way.

### **3. I Did My Best.**

I know that the busy-ness of pastoring often dominates the business of pastors, so I vowed to communicate clearly and often with my focus group participants. Throughout the month prior to the focus group, I emailed or faxed my participants, reminding them of the important contribution they would be making in the lives of their fellow pastors, and encouraging them to keep the day open for this important function.

Unfortunately, two situations were beyond my control, and no frequency of reminders could have prevented their last-minute cancellation of participating in our focus group. One pastor was recuperating from a surgery he was sure he would have been back on his feet sooner from. Another pastor, in spite of multiple reminders on my part, somehow thought the focus group was scheduled the following week and inadvertently double-booked herself. Though these cancellations arose, looking back, I know I did my utmost in organizing and reminding my focus group participants.

#### **4. I Was Very Adaptable.**

In the preparation stage of the research schedule, my sponsors informed me there was only one week available to do this research with them. I therefore adapted my project goals and deadlines to accommodate their scheduling requirements. As it turned out, this week took place just ten days after I started a new position in the Manitoba & Northwestern Ontario District Office. Through all of my life changes, as a researcher I had to adapt extensively, ensuring that this research project would be fulfilled without any delay. Regarding the adaptability I exercised, I feel I did very well.

#### **5. I Solved Problems As They Surfaced.**

Both a hardcopy survey and logon instructions for the identical electronic survey were mailed out to all BC/Yukon District pastors. While two options encouraged pastoral participation, this accommodation presented my research assistant and I with a challenge: How would we compile the data from two separate sources?

Because of the geographical distance between my district-appointed research assistant in British Columbia, and myself in Manitoba, we agreed that she would compile the hardcopy surveys while I made sense of the electronic survey. After the compilation process was complete, we were then going to pass the compiled data to each other. She and I would then each have to simultaneously merge the data from both survey forms. While the postage stamps were still setting, I began to problem-solve this anticipated challenge. It seemed to me we were settling for more work than necessary. There must be a way to instantly merge the mailed data with the electronic data, I thought. So I began to experiment with the survey software from Royal Roads University. I logged

onto the electronic survey, filled in, and submitted a bogus response. Then I tried it again and again. It worked! It turned out the survey software permitted multiple entries from the same computer terminal, thus the immediate merging of data substantially reduced the time required. After erasing the bogus entries, we were good to go. A little time spent on problem-solving resulted in saving a lot of time and labour-intensive merging of data.

## What I Did Poorly:

### **1. I Somehow Became Sidetracked.**

While contacting and inviting pastors to participate in the focus group, I became sidetracked. As mentioned earlier, each focus group participant was selected to represent their peers and constituents, according to their gender, age, experience, location, cultural, and ideological differences. After the second rural pastor declined from participating in the focus group because of distance and therefore travel expenses, I knew I needed more names. Rev. David Wells suggested another name to represent the rural pastors; however, somehow I lost sight of something very important. No longer did I have a pastor who would speak from the District Executive perspective – an important voice worth listening to. This mistake and oversight has taught me how subtle distractions can easily cause one to veer significantly from his/her intended path.

### **2. I Was Unexpectedly Biased.**

As I reread the early pages of this project, I can detect the existence of a brooding bias. I confess in the earlier days of this research project, the belief that younger pastors are more open to formal education and development than are older pastors remained undetected throughout most of this project. It wasn't until I was reading and interpreting

the surveys of older pastors that I witnessed a genuine longing for formal education among older pastors. While abhorred by uncovering my own bias, I was equally delighted by the discovery that older pastors also longed for formal learning. This presumption (unfounded assumption) has shown me, and will forever remind me, of how easily biases are established and yet how hard they are to uncover.

## Required Project Competencies:

### 1.c. Provide Leadership:

#### Assessment Plan:

I will provide leadership when I:

- Foster confidence and trust within others toward me as the researcher
- Foster confidence and trust within others toward my research plan
- Demonstrate that I am a competent researcher and writer
- Demonstrate consistent commitment to my sponsor and to this project

#### Interim Self-Assessment:

Since my first discussions with Rev. David Wells and Rev. John Caplin, I have sensed some anxiety about this project. These feelings were especially strong after accepting my new role in another District. Some questions that plagued me were:

- Would I be supported by David and John now that I'm leaving their district?
- Would the BC District still sponsor this project, or was this merely to help me out?
- How would I be received by the district pastors now that I'm leaving their district?

To ensure that the BC & Yukon District Office would benefit from this project, I knew it demanded a larger degree of commitment on my part than first anticipated. In essence, I knew I would have to work doubly hard at convincing Dave and John that this project would *still* benefit them, all the while benefiting me in my new District Office position.

As I was moving from BC to Manitoba, starting a new job, finding a new home, etc., I knew I would have to demonstrate exemplary leadership practices over my own life, schedule, and of course the required research and writing demanded of me in this major project.

All in all, I felt like I was learning as I was going. I was working with a team of people I did not know. I was doing work I've never done. Essentially, I knew that while I was not experienced in what I was doing, I was very confident that I would figure it out along the way.

**(Underline Appropriate Statement - Only Choose One)**

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Failed to exhibit leadership & personal commitment during project completion	Occasionally exhibited leadership & personal commitment during project completion.	Consistently exhibited leadership & personal commitment during project completion.	Exhibited leadership & personal commitment to project completion that exceeded all expectations.	His/her exemplary leadership style & personal commitment were the prime reason for successful project completion

**Comments (where rating is 1 or 5):**

## **2.b. Apply systems thinking to solution of leadership and learning problems.**

### **Assessment Plan:**

I will apply systems thinking to solution of leadership and learning problems when I:

- See the big picture
- Communicate and implement plans that make research happen easier and better
- Solve problems that arise in a logical, thoughtful manner
- Can see a system that is logical and effective *after* the project is complete

### **Interim Self-Assessment:**

As John Caplin and I began our discussions, it quickly became apparent that I needed to broaden my research project to incorporate the past, before I could effectively propose present and future strategies. This was the result of systems thinking that would enhance the research and learning experience for both the District and myself.

A challenge arose, as I needed to invite a rural pastor to the focus group table. After two pastors declined because of the cost and time spent in travel, I had to seek more names, and find the money within my project budget to accommodate a rural pastor. I succeeded in securing a rural pastor, subsidizing his travel costs. His involvement proved to be valuable in the focus group. This demonstrated good systems thinking on my part, for it got the project done without any additional costs to my sponsor.

To ensure that my interpretation of the focus group discussion was as accurate as possible, I worked out a plan that was intended to help me greatly. I devised a personality profile form, to be filled out by Rev. Wells and Rev. Caplin prior to our focus group, on the individual

personalities of each of my focus group participants. I then created debrief guides, made up of questions pertaining to the focus group discussion and participants, which were designed to help Korinn and I as we debriefed following our two-hour focus group. This debriefing system worked so well, I devised interpretation guides to help us as we read through the raw data that was produced by the district-wide survey. I can truly say, the systems worked for me, and I would do it this way all over again in the future.

**(Underline Appropriate Statement - Only Choose One)**

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Failed to employ effective strategies & problem solving techniques and seldom took appropriate action when necessary.	Occasionally employed effective strategies & problem solving techniques and sometimes took appropriate action when necessary.	Consistently employed effective strategies & problem solving techniques and always took appropriate action when necessary.	Exhibited strategies & problem solving techniques that were new and innovative and took action before they became full blown problems.	Was a role model strategic planner and problem solver that others wished to emulate throughout the completion of the project.

**Comments (where rating is 1 or 5):**



## **5.a. Identify, locate and evaluate research findings.**

### **Assessment Plan:**

I will identify, locate and evaluate research findings when I:

- Implement best research practices that will extract valued and appropriate raw data
- Spend required amounts of time extracting needed findings from within raw data
- See that my interpretations of data are deemed fair, and are thus shared by others

### **Interim Self-Assessment:**

As John Caplin and I initially discussed the possibility of this research project, and what benefit it could bring the BC & Yukon District Office, it was agreed that the past strategies would explain the present and justify the proposed future strategies. In order to extract this past data, it was decided that I needed to spend considerable time interviewing District Officers, reviewing internal documents, and simply, looking back. What was originally a one-day trip was expanded to a four-day research trip. The end product I hope will capture the past, explain the present, and justify the proposed future plans and strategies.

The need for various perspectives and ideas was made possible by the inclusion of pastors (and lay leaders) from various backgrounds, positions, settings and locations in my focus group. Also, by ensuring that all pastors, throughout the entire district could speak to the focal question was made possible by offering a questionnaire in both paper and electronic form.

**(Underline Appropriate Statement - Only Choose One)**

<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Failed to identify relevant research or produce an adequate literature review.	Identified some relevant research materials, but was unable to evaluate their application to the project. Literature review was not well presented.	Identified relevant research and determined how their findings could be employed during the conduct of the project. Produced an adequate literature review.	Identified a wide variety of research from a large number of domains. Effectively synthesized research findings and related it to project outcomes in an extensive literature review.	Same as 4 plus, actively discussed research materials with others and helped clarify understanding and interpretation of all materials.

**Comments (where rating is 1 or 5):**

## **5.b. Use research methods to solve problems.**

### **Assessment Plan:**

I will use research methods to solve problems when I:

- Demonstrate flexibility with challenges that arise
- Function fairly with all participants and stakeholders
- Demonstrate innovation in problem-solving
- Employ best and appropriate research methods to extract necessary data

### **Interim Self-Assessment:**

It wasn't enough to ask a focus group, "What can the District Office do to help pastors develop personally and professionally?" Rather, I had to find a way to ask the pastors themselves. For this reason, I was committed to making the survey possible for all pastors, no matter where they were or who they were. By offering hardcopy and electronic surveys, and by making it possible to mail in, fax in, or log in, I believe all pastors were able to speak to the focal research question.

**(Underline Appropriate Statement - Only Choose One)**

1	2	3	4	5
Failed to identify and implement an appropriate research design methodology based on the research questions/issues.	Identified an appropriate research design methodology based on the research questions/issues, but FAILED to correctly implement the research approach described in the project report	Identified and implemented an appropriate research design methodology based on the research questions/issues.	Identified and implemented an appropriate research design methodology based on the research questions/issues and applied systematic research methods when new or unexpected problems arose.	Same as 4 plus, demonstrated flexibility, high ethical standards and developed innovative but workable solutions that were founded in the research findings.

**Comments (where rating is 1 or 5):**

## **7.b. Communicate with others through writing.**

### **Assessment Plan:**

I will communicate with others through writing when I:

- Seek feedback and editing from others
- Accept feedback and editing from others
- Communicate creatively and in such a way that others understand me

### **Interim Self-Assessment:**

After each day of research, I requested feedback on my findings from John Caplin, David Wells and Korinn Falconer. By sharing my written data, I wanted to ensure accuracy and fairness in recording practices. For the most part, all alterations and adjustments to come were the result of clarifying dates and specifics. Such specifics were confirmed or corrected after they were merely recalled from memory at the time of our interviewing process.

### **Interim Assessment (Faculty Advisor):**

**(Underline Appropriate Statement - Only Choose One)**

1	2	3	4	5
Failed to effectively communicate results of the literature review, conduct, findings and recommendations in the final project report.	The information contained in the final project requires some interpretation and verbal explanation to be understandable.	The recorded information in the final project report was accurate, clear and written in a coherent manner.	The final project report effectively communicated its findings by using appropriate language, conforming to style guides and academic conventions and used the literature review to craft arguments and recommendations.	The final project report employed elements of insight, and experience to enrich the writing and advance valid arguments. The report is of a commercial publishable quality.

**Comments (where rating is 1 or 5):**

## Optional Project Competencies:

### **1b. Demonstrate leadership characteristics.**

#### **Assessment Plan:**

I will demonstrate leadership characteristics when I:

- Succeed in sharing vision
- Succeed in motivating others
- Evoke trust for me in others
- Persuade others, not force others

#### **Interim Self-Assessment:**

Since leadership is people-oriented, to succeed in leadership, a leader is only successful if s/he has happy, motivated and successful followers. Though difficult to gauge in real life, I believe those around me enjoyed the process also.

I consistently affirmed my focus group participants, reassuring them how important their contributions and participation was to the life and health of the district pastors. It was apparent to me they felt it was time well spent.

To foster openness among my focus group participants, I intentionally showed a sincere appreciation for transparency, and fresh, open thinking on their part. I also encouraged mutual respect and confidentiality among us, as each person took risks in sharing ideas that in some settings, or with certain people, would be deemed taboo.

Likewise, I worked hard at giving my sponsors (David Wells, John Caplin and Korinn Falconer) a sense of safety and enjoyment in this research project. In the beginning stages especially, I tried to ensure trust and confidence in our relationship. Flowing from my natural leadership style, not to mention theirs, together we fostered very healthy working relationships, resulting in a pleasant journey of discovery for all.

**(Underline Appropriate Statement - Only Choose One)**

<b>N/O</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Not Observed	Not Effective and not consistent	Somewhat Effective and somewhat consistent	Effective and consistent.	Very Effective and always consistent	Extremely Effective, consistent and innovative

**Comments (where rating is 1 or 5):**



### **3c. Create and lead teams.**

#### **Assessment Plan:**

I will create and lead teams when I:

- Recruit willing and motivated team members
- Focus our team energies around a common goal and vision
- Foster and encourage healthy team dynamics and interpersonal skills
- Find pleasure in working with others

#### **Interim Self-Assessment:**

When I think about my focus group in particular, I believe I did all I could do to recruit, inspire and ensure a productive team. Admittedly, however, in the process of establishing my team, I unknowingly omitted a District Executive representative from the focus group panel. For this reason, I know I could do better next time. This serves as a valuable lesson to me that little things, if I do not intentionally bring them to my remembrance, can distract me from bigger, more important things.

As it turns out, while introducing the project to my potential focus group participants, I was able to present a solid case, and won their interest and commitment right away. Only two rural pastors, who had distance and cost issues to contend with, were unfortunately unable to attend. In my conversations with both of them, they too showed much support and interest, and yet regrettably felt compelled to decline my invitations.

Once the focus group panel was confirmed, I introduced them to each other, and diligently reminded them of the time and day of our focus group. With numerous emails and

correspondence, I reminded my participants of the time and day of the focus group, while sharing the same vision I shared on the telephone with them. Surprisingly however, one participant cancelled the morning of, because she thought it was happening the next week. This proves that some things are out of the control of the leader.

Finally, after the focus group, I took the time to comment of the valuable contribution each individual made. This was the best way, I felt at the time, to say thank you, and to encourage and commend the team individually and corporately.

**(Underline Appropriate Statement - Only Choose One)**

<b>N/O</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Not Observed	Not Effective and not consistent	Somewhat Effective and somewhat consistent	Effective and consistent.	Very Effective and always consistent	Extremely Effective, consistent and innovative

**Comments (where rating is 1 or 5):**

### **3d. Evaluate and plan one's own role and future within an organization.**

#### **Assessment Plan:**

I will evaluate and plan one's own role and future within an organization when I:

- Identify ideas and practices needed in my own leadership
- Find ways to help other pastors grow personally and professionally

#### **Interim Self-Assessment:**

Since August 14<sup>th</sup>, I worked with the BC/Yukon District Officers in conducting a research project on how the District Office can help pastors develop personally and professionally. When I started this project, I was pastoring in a church. Now I am a District Officer. As such, I believe the research project and findings have become much more valuable to my own life and ministry.

As I reread my journal, I am amazed at how much has changed in my life and ministry. One journal entry read: "Manitoba called last week and I've had my 'preliminary interview' which, according to (name omitted) went very well, and so, there is more at stake than just a Major Project. *This project could be instrumental as I may take up the District Ministries Directorship.*" In hindsight, it certainly has been instrumental. Though I could not control how the interviewing process would go, upon the invitation and acceptance of this position, I am now the only one who can plan my future role, based on what I've gleaned from this research project. As I get settled into the Manitoba District Office, my intention is to put into practice some of the great practices I have seen in BC, as well as some of the strategies I will propose to them after my research is done.

**(Underline Appropriate Statement - Only Choose One)**

<b>N/O</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Not Observed	Not Effective and not consistent	Somewhat Effective and somewhat consistent	Effective and consistent.	Very Effective and always consistent	Extremely Effective, consistent and innovative

**Comments (where rating is 1 or 5):**

## 7a. Interpret oral communication.

### Assessment Plan:

I will interpret oral communication when I:

- Seek clarification when necessary
- Paraphrase what I think I heard
- Receive confirmation that indeed others said what I heard

### Interim Self-Assessment:

In my focus group, many ideas and opinions were voiced, and it was imperative for me to be listening carefully. At times I needed to know what I thought I heard was indeed what my focus group participants were actually saying. By asking for clarification, as well as confirmation, I was able to be effective in my listening skills. The proof of this rests in the fact that not one focus group participant responded to the minutes of our meeting with any omissions or corrections. This seems to indicate my research assistant, Korinn Falconer and I were indeed listening well.

### (Underline Appropriate Statement - Only Choose One)

<b>N/O</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Not Observed	Not Effective and not consistent	Somewhat Effective and somewhat consistent	Effective and consistent.	Very Effective and always consistent	Extremely Effective, consistent and innovative

Comments (where rating is 1 or 5):

### 7c. Communicate orally.

#### Assessment Plan:

I will communicate orally when I:

- Get a response from others
- Motivate action and not just talk ideas
- Find ways to say much, in as few words as possible

#### Interim Self-Assessment:

To ensure I communicated clearly to my potential focus group participants, I scripted my thoughts. As I telephoned each of my potential participants, I let my script be my guide, but not my ruler. With each person I communicated differently. Paying close attention to their vocal cues and responses, I made subtle shifts in what I said, and in what order I said it.

Trying to convince strangers to join my team was an experience worth remembering, and the results were very positive. (The only declining focus group participants did so because of time or cost restraints). This tells me, I effectively communicated the importance of my project. Otherwise, I doubt they would have made the time in their busy schedules to meet with me.

#### (Underline Appropriate Statement - Only Choose One)

N/O	1	2	3	4	5
Not Observed	Not Effective and not consistent	Somewhat Effective and somewhat consistent	Effective and consistent.	Very Effective and always consistent	Extremely Effective, consistent and innovative

**Comments (where rating is 1 or 5):**

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