Negotiating the Doing to Being Boundary in J. Robert Clinton's Leadership Emergence Theory

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NEGOTIATING THE DOING TO BEING BOUNDARY IN
J. ROBERT CLINTON’S LEADERSHIP EMERGENCE THEORY

A THESIS PROJECT REPORT SUBMITTED
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DOCTOR OF MINISTRY DEGREE
IN ORGANIC LEADERSHIP DEVELOPMENT

BY
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GLOSSARY

Being: The portion of a person’s calling from God that has to do with knowing and loving oneself, God, and other people well. Being is the foundation of spiritual authority and a leader’s influence, especially in the later stages of a leader’s development.

Boundary: “An indefinite period of time embracing the transition experiences a leader goes through in moving from one development phase (or sub-phase) to another.”

Critical factor: A component of decisive or crucial importance in the success or failure of boundary processing.

Dark night of the soul: An experience initiated by God in the later stages of spiritual growth when he seems absent and life appears dark for an extended period.

Doing: Activity that results in the bearing of fruit in a physical or metaphysical sense. In Clinton’s Leadership Emergence Theory, doing is the portion of a person’s calling from God that has to do with the discovery and use of spiritual gifts, development of skills and natural abilities, and delivering ministry well.

Evangelical: A stream of spiritual tradition within Protestant Christianity that emphasizes salvation by faith, the authority of Scripture, and personal conversion.

Evangelical culture: A subculture of American Christianity often characterized by particular mores, musical and artistic tastes, political leanings, and jargon.

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Finishing well: A person who finishes well repeatedly responds favorably to God’s shaping influence, desires and maintains a deepening love relationship with God, and grows into his or her giftedness as the outflow of that relationship.

First order calling: God calls individuals into a personal love relationship with him in fulfillment of the greatest commandment as stated in Matthew 22:37.

Fruit, fruit-bearing, and fruitfulness: Scripture uses fruit and fruit-bearing in the standard sense of production from agrarian activities (Exod. 23:16), but also as an analogy to describe the production of physical progeny (Gen. 30:2, Ps. 128:3), the cultivation of attitudes, character traits, and doctrines (Matt. 7:17-20, Gal. 5:22-23), and the positive or negative consequences of one’s thoughts, words, and actions (Prov. 18:21, Isa. 3:10, Gal. 6:7-10). Righteousness and justice are among the fruit God desires from a life well-lived (Isa. 32:16, Phil. 1:11, Heb. 12:11).

Generalized timeline: A linear way of depicting stages of spiritual growth that are typical of the way God develops all leaders throughout history.

Ignatian spirituality: An approach to the practices of spiritual life developed by Ignatius Loyola (1491-1556) that emphasizes the presence of God in the world and his activity in the daily lives of believers.

Influence: The effect a person’s life has on others that alters their development, behavior, and character formation.

Leader: A man or woman with God-given capacity to influence “a specific group of God’s people toward his purposes for the group.” A leader does not necessarily have a formal role, title, or receive monetary compensation.

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Leadership development: The process used by God to transform a Christ-follower into a person of influence. The outcome of leadership development is dependent on God’s activity in a leader’s life and the leader’s response to God’s activity over time.

Life Maturing: A stage of development in J. Robert Clinton’s Leadership Emergence Theory that typically occurs in a leader’s forties or fifties, in which God challenges the individual to trust him fully and love him deeply through a series of faith and character challenges. A person who responds well to God in this stage grows in spiritual authority and enjoys increased influence in the lives of others.

Liminal space: Derived from the Latin word for threshold, a “betwixt and between time” in the middle of a transition that is filled with great ambiguity.3

Ministry Maturing I: A phase of leadership development in J. Robert Clinton’s Leadership Emergence Theory marked by a series of ministry assignments from God that are focused on “doing” (delivering ministry well). In this phase the leader begins to discover his or her spiritual gifts and matures in the use of natural abilities and acquired skills.

Ministry Maturing II: A leadership development phase in J. Robert Clinton’s Leadership Emergence Theory following Ministry Maturing I in which God begins to transition the leader’s influence from “doing” to “being.” Ministry Maturing II may involve conflict with those in authority or in other relationships, a challenge from God to feed on the Scriptures rather than merely using them as a ministry tool, heightened

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spiritual warfare, and situations where the leader is required to take increasing steps of faith. God may also challenge the leader to face areas of personal woundedness.

Negotiate: The researcher prefers the term “negotiate” with respect to crossing the doing to being boundary based on the definition in the *New Oxford American Dictionary*—“Find a way over or through (an obstacle or difficult path).”

Pivotal Point: According to Clinton, a moment in the lives of leaders when “decisions were made that affected all of the rest of their lives and ministries.”

Plateau: A point in the leadership development process where a leader fails to respond to God’s challenges for further growth and settles for ministry tasks based on existing personal skills and abilities.

Process Item: A term coined by Clinton to describe the “providential events, people, circumstances, special interventions, inner-life lessons, and/or anything else that God uses in the leadership selection process of a person to indicate leadership potential … , to develop that potential, to confirm appointment to ministry role or responsibility, or to move the leader toward God’s appointed ministry level for realized potential.”

Prayer of Examen: A five-step approach to prayer developed by St. Ignatius Loyola that reviews the events of the past day in order to recognize the presence of God and discern his direction for the day ahead.

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5 Clinton, *ML530 Reader*, 253.

Second order calling: Jesus calls individuals to follow him, which includes delivery of ministry through the leader’s spiritual gifts, acquired skills, and natural abilities.

Spiritual authority: Supernatural influence granted to an individual by God for the extension of his kingdom and his purposes. A leader increases in spiritual authority based on the depth of his or her relationship with God and responsiveness to God’s work in the leader’s life.

Spiritual formation: The process of cultivating a restored love relationship with God through Jesus Christ. This may involve any of several intentional spiritual disciplines, including the reading of Scripture and various active and contemplative approaches to prayer.

Spiritual friendship: Relationships specifically developed through a bond of love between believers in Jesus Christ. According to Timothy Keller spiritual friendships can include “shared faith, prayer, possessions, feelings, and decision making, and will last forever.”

Stage and Phase: A distinct period of development in a leader’s growth process. For consistency this project follows the precedents set by the following authors: J. Robert Clinton and William Bridges primarily refer to development periods as phases. Richard Clinton, James Fowler, Janet Hagberg, and Terry Walling primarily refer to them as stages. Theresa of Avila refers to periods of development as mansions within an

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7 Thomas R. Ashbrook, Mansions of the Heart: Exploring the Seven Stages of Spiritual Growth (San Francisco: Jossey-Bass), 2009

interior castle. This project uses either mansion when referring only to Teresa’s model or stage when Teresa’s model coincides with Hagberg’s.

Transition: The process used by God to move a person from one stage of development to the next stage of development. Transitions include a phase between the past and future development stages and may involve a season of disorientation, grieving, and/or emotional pain.
ABSTRACT

According to the research of J. Robert Clinton only a third of leaders finish well. Clinton describes a developmental barrier he refers to as “the doing to being” boundary that many leaders face in their forties or fifties. This barrier requires leaders to undergo a paradigm shift from finding their meaning and fulfillment in achievement to ministry that flows out of being. According to Clinton many leaders fail to successfully negotiate this important transition which contributes to the alarming failure rate of leaders.

This research project addressed this problem by exploring the nature and meaning of doing and being and examining the critical factors related to the doing to being boundary and transition. This exploration began with a theological and biblical review of doing and being in Scripture followed by a literature review which compared Clinton’s description of this boundary and transition with two other spiritual development stage models and other pertinent literature. The researcher then conducted a grounded theory field study with leaders he determined to have successfully negotiated the doing to being boundary in order to gain further insight into the critical factors these leaders faced as they processed the doing to being boundary in their own lives. The researcher synthesized the results of the biblical review, literature review, and field study into a conceptual map of the doing to being boundary and transition, and developed a set of navigational aids to help leaders successfully negotiate this important transition.
DEDICATION

This project is dedicated to my dearest life partner, Linda, whom God is calling forward on the spiritual journey together with me.
INTRODUCTION: CRITICAL FACTORS
IN THE TRANSITION FROM DOING TO BEING

It is not a secret that the church in America is facing a leadership crisis. According to the Francis A. Schaeffer Institute of Church Leadership Development more than four thousand churches per year close their doors in America, compared to around one thousand church starts per year. Richard Krejcir says at the current rate of decline only fifteen percent of Americans will be in regular weekly church attendance by 2025.¹

These troubling statistics can be traced back to issues of leadership. According to J. Robert Clinton, only about a third of leaders finish well. Many potential pitfalls exist for leaders in Christian ministry, but Clinton describes a boundary many leaders face in their forties and fifties that may be one of the greatest contributors to leadership dropout, burnout, and outright leadership failure. The doing to being boundary requires leaders to undergo a paradigm shift from finding their meaning and fulfillment in achievement to ministry that flows out of being. Leaders who fail to successfully negotiate this boundary not only face the danger of stunted spiritual development in their own lives but remain ill-equipped to help those they lead to progress in their spiritual journeys as well.

While Clinton offers an excellent leadership development theory which includes an array of tools to help leaders in their spiritual development, from the researcher’s

perspective he does not fully develop the critical factors involved in the doing to being boundary or the practical aspects of successfully negotiating this important boundary and transition in a leader’s life. Clinton offers a well-developed program for mastering one’s grasp of the Scriptures but aside from an exhortation to guard one’s spirituality, from the researcher’s perspective he offers few resources for a deep exploration of being. A challenge many leaders face in the doing to being boundary is that the tools for spiritual formation they have learned and used may begin to prove inadequate for the rough waters of the transition from doing to being. There is something qualitatively different about the later stages of spiritual growth that no amount of process items, Bible study, active prayer practices, or fellowship will induce.

This research project explored the meaning of doing and being, examined their interplay in one’s relationship with God and one’s practice of ministry, offered leaders a conceptual map of the doing to being boundary and transition, and provided navigational aids to help leaders successfully negotiate the difficult waters of the doing to being transition.
CHAPTER ONE: TOWARD AN UNDERSTANDING OF THE TRANSITION FROM DOING TO BEING IN SPIRITUAL DEVELOPMENT

The Problem and Its Context

Statement of the Problem

The problem this project addressed is that, according to the research of J. Robert Clinton, the majority of leaders fail to successfully negotiate the boundary from doing to being in the Ministry Maturing II and Life Maturing phases of their development.

In response to this problem the researcher (a) reviewed the biblical record to identify the interplay of doing and being in the Old and New Testaments and to identify critical factors in the successful negotiation of this boundary in Scripture, (b) reviewed pertinent literature related to the doing to being boundary in order to compare models and identify critical factors in the successful negotiation of this boundary, (c) conducted field research with individuals who have successfully negotiated the boundary from doing to being to determine the critical factors in their journeys through the boundary from doing to being, and (d) based on the literature reviews and field research, developed a map of the doing to being boundary and provided navigational aids to assist leaders in recognizing and successfully negotiating the boundary from doing to being.

Delimitations of the Problem

The field research was limited to leaders the researcher determined to have personal experience with the transition from doing to being as described by Clinton.
The emerging pathway was based on the biblical and literature reviews and data from the participants and the contexts in which they practice.

The research project did not pursue questions of being related to the metaphysical field of ontology or engage with ontological philosophers such as Plato, Thomas Aquinas, Heidegger, or Tillich.

Clinton’s 2013 position paper, *Framework for the Concept—Ministry Flows out of Being*, focuses on tying the concept of “beingness” to his overall Leadership Emergence Theory. The researcher did not follow Clinton’s broad approach to the question of beingness represented in the 2013 position paper, but limited this project to the doing to being boundary between general and focused ministry that has to do with a leader’s foundation for identity and ministry.

The research did not engage with the recent emphasis in the business world on the cognitive (knowing), behavioral and skills development (doing), and identity or self-concept (being) aspects of leadership development. For business leadership development theorists, being has to do with a person coming to see himself or herself as a leader and interacting with the world from that perspective. This project was limited to the exploration of being as the portion of a person’s calling from God that has to do with knowing and loving God and other people well from a foundation of biblical identity.

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Assumptions

The first assumption is that the Bible is authoritative in matters related to life and practice.

The second assumption is that God develops leaders who may or may not be engaged in full-time vocational ministry.

The third assumption is that J. Robert Clinton’s three-decade-long study of over four thousand leaders has yielded a valid model for the way God develops leaders over a lifetime.

The fourth assumption is that the God revealed in the Scriptures is Trinitarian in nature: Father, Son, and Holy Spirit—one God in three persons.

The fifth assumption is that God desires to be in a direct love relationship with people and has made full provision for this relationship through Jesus Christ.

Subproblems

The first subproblem was to examine the role of doing and being in the biblical record to determine the most relevant factors in the movement through the boundary from doing to being.

The second subproblem was to review the pertinent literature to compare models in order to determine the most relevant factors in the movement through the boundary from doing to being.

The third subproblem was to use grounded theory research methods mixed with aspects of phenomenology with individuals who have successfully negotiated the transition from doing to being to determine the most relevant factors in their personal journeys through the boundary from doing to being.
The fourth subproblem was to develop a conceptual map of the doing to being boundary and transition based on the literature reviews and field research along with a set of navigational aids to assist leaders in successfully negotiating the boundary from doing to being.

Setting of the Project

The researcher is ordained by the International Church of the Foursquare Gospel and serves in several contexts as a volunteer ministry leader. In these leadership roles the researcher has contact with and influence upon approximately two hundred other ministry leaders, some in formal ministry roles, such as pastors and chaplains, and others who lead in areas of ministry without titles or paychecks. Some of these leaders are in their late twenties and thirties—a season of life when leaders are typically in the Ministry Maturing I phase of development according to Clinton’s Leadership Emergence Theory. In this phase they are accepting ministry assignments, discovering their spiritual gifts, and learning how to blend their gifts, natural abilities, and acquired skills in order to deliver effective ministry to others.

Many of the leaders to which the researcher had access are in the prime zone for the research project—ministry leaders in their forties through seventies. These leaders are more likely to be somewhere in the Ministry Maturing II and Life Maturing phases of their development, the typical season in a leader’s life when God calls him or her to a

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5 Walling, Coach Certification Training Manual, 61.
deeper place of intimacy with God, and to a season where ministry (doing) flows out of the leader’s relationship with God (being).  

The first context in which the researcher had access to leaders in the Ministry Maturing and Life Maturing phases of development was in his role with Foursquare Chaplains International as the chaplaincy coordinator for Foursquare military chaplains serving in Civil Air Patrol, the United States Air Force Auxiliary. In this role the researcher had regular contact with the Civil Air Patrol chaplains he supervised as well as Foursquare chaplains who serve in other disciplines—military chaplains from the other branches of service and institutional chaplains from a wide variety of disciplines, including hospital, hospice, police, fire, prison, and disaster relief.

The second context where the researcher had access to leaders in the Ministry Maturing and Life Maturing phases of development was in his role as the Civil Air Patrol Pacific Region Chaplain, in which he oversaw nearly one hundred chaplain corps personnel in California, Nevada, Oregon, Washington, Alaska, and Hawaii. About one third of these chaplain corps personnel attended an annual Pacific Region Chaplain Corps Staff College and were known to the researcher through yearly contact over the past decade. Virtually all of these individuals were in their forties or older and many of them have decades of experience in formal pastoral ministry roles in their local congregations.

The third context where the researcher had access to leaders in the Ministry Maturing and Life Maturing phases of development was in his role as a volunteer pastor at The Oregon Community, a five-year-old Foursquare church plant in northeast Portland. The Oregon Community was planted in 2010 as an entrepreneurial ministry

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project and grew to approximately one hundred in attendance at services at the time of the research project. The church also launched two successful business projects as part of its ministry model—a ballroom where the church meets on Sundays and rents out for events during the week, and a neighborhood pub, the Oregon Public House, which has gained national attention as the first non-profit pub in the United States and serves as a community gathering place in the Woodlawn neighborhood of northeast Portland.

Most people and leaders of the Oregon Community are in their twenties and thirties and experiencing the Ministry Maturing I phase of their development. A few of the leaders, including the researcher, are in their fifties and are experiencing the Ministry Maturing II and Life Maturing phases of their development. The researcher was active in the spiritual development of some of these younger leaders during the research project.

In addition, the researcher had access to a number of other ministry leaders and educators who were in the later stages of leadership development, either through prior personal contact or through mutual relationships.

The researcher engaged a number of these leaders in the research portion of the project in order to determine which phase of development each leader was in according to Clinton’s leadership development timeline and to discover the factors involved in the transition from doing to being in each leader’s life.

**The Importance of the Project**

*The Importance of the Project to the Researcher*

Following a liberal Protestant upbringing, the researcher came to faith in Jesus Christ in 1978 during college and quickly became involved in a charismatic environment within the evangelical tradition. After graduation from college and a year of post-
baccalaureate biblical training, the researcher settled into adult life in Portland, Oregon. Over the next decade he attended four distinctly evangelical churches and assumed progressively more responsible leadership roles in three of those churches. Following a sense of God’s call in 1994, at the age of thirty-six, the researcher entered pastoral ministry and, over the next twenty years, served as an assistant pastor, children’s pastor, music director, senior pastor, and military chaplain within the Foursquare movement.

During the first fifteen of those years the researcher discovered spiritual gifts, acquired and grew in ministry skills, and enjoyed a season of fruitfulness in ministry. The researcher also grew through some experiences of crisis, conflict, and isolation in ministry. According to Clinton’s generalized timeline, these years of growth and fruitfulness fall within the Ministry Maturing I and II phases and Life Maturing phase of a leader’s development.7

The turning point for the researcher related to the research topic began in 2007 during a transition in which he joined the staff of a growing Foursquare church in Portland, Oregon, as a volunteer assistant pastor. Although everything seemed to be going well externally, over the next five years an internal shift took place as God began to transition the researcher from a “doing” base to a “being” base as the foundation for his life and ministry.

The first symptom of this shift was a growing disillusionment with the evangelical culture in which the researcher had for so long been immersed. Portland is one of the most unchurched cities in the United States with an undercurrent of prejudice toward active Christians. The researcher began to face the fact that he would not be comfortable

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inviting a neighbor to his own congregation due to the amount of cultural dissonance between his church and the society at large in Portland. This was underscored during this period of time by a significant expansion of the researcher’s base of non-Christian friends, mostly in Portland’s mountaineering community. These new relationships helped give the researcher an additional lens through which to examine his evangelical “bubble” and prompted further reflection on the distinctives of his evangelical subculture. It also caused the researcher to note that, though his new unbelieving friends had long been inoculated against the Gospel and held stereotypes regarding evangelical Christians, they could still be influenced toward knowing God if they were in relationship with a Christian who lived in intimate fellowship with Jesus Christ.

The second symptom of this shift grew from the researcher’s involvement with designing group discipleship programs for the church where he was serving as a volunteer staff pastor. The researcher’s past toolset included Navigators-style fill-in-the-blank discipleship materials, but he found himself increasingly dissatisfied with knowledge-based curriculum and hungry for tools that would help both him and others know God more deeply in a vital personal love relationship. The researcher concluded that many of the existing materials at his disposal were designed to elicit a particular response from the student rather than provide a springboard for a deeper encounter with God in which the Holy Spirit would have room to lead participants to conclusions consistent with God’s Word and his heart toward them.

The third symptom of this shift was the onset of spiritual dryness, including dryness for reading the Bible. In past years the researcher had read the Bible faithfully and had a strong accumulated bank of Bible knowledge. During the beginning of this
shift the researcher had followed a Scripture reading program where he read through the Bible twice while blogging his observations in a daily online journal, but gradually he felt lost. He knew the Word, but found it dry. This dryness was accompanied by unresolved questions about things that once seemed sure to the researcher. These symptoms were accompanied by relentless life demands between work, graduate school, and ministry.

Janet Hagberg describes this shift from productive ministry (Stage 3 of her faith development model) to what she describes as the inward journey (Stage 4).

We move from feeling secure and confident to a place of deep questioning. This does not happen overnight but it gradually erodes our confident-looking faith. Either a personal or faith crisis shakes our strongly held beliefs or assumptions and we feel adrift on a restless sea, fending for ourselves. Our sense of God is shaken and we can find no new direction, only more questions.8

According to Hagberg, this is a season in limbo9 in which one shifts from a posture of knowing to a posture of seeking a vague, unclear, and even frightening new direction.10

As God moves leaders into the Ministry Maturing II and Life Maturing phases of development they are faced with a choice. They may rise to God’s challenge, face the pain of the transition through these phases, and grow into the men or women God calls them to become, or take the easy way out and succumb to one of several ways leaders fail to progress. The two greatest temptations the researcher faced in these transitions were dropping out and plateauing. Dropping out would have most likely been giving up ministry positions and simply becoming a Sunday attender. Plateauing was perhaps the

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9 Hagberg and Guelich, 95.

10 Hagberg and Guelich, 97.
more subtle danger. A leader who plateaus settles into a rut, stops pursuing spiritual, emotional, and intellectual growth, and performs ministry as a religious technician without letting the ministry he or she delivers impact the leader’s own life.

This research project was truly a personal quest for the researcher as he explored the implications of the later stages of his own leadership development journey, and of finding a way through his own transition into a life undergirded by a deep experience of God’s love and acceptance. It is his hope that the results of this project will help ensure a long-term fruitful ministry of being and doing for both the researcher and the leaders his life touches.

The Importance of the Project to the Immediate Ministry Context

A majority of leaders fail to progress successfully through the Ministry Maturing and Life Maturing phases, according to Clinton’s Leadership Development Theory.\textsuperscript{11} Most of the leaders in the researcher’s sphere of influence are in one or both of these crucial phases of development. Chaplaincy poses unique challenges because it often involves ministry to individuals in crisis who are not in an ongoing relationship with the chaplain. The potential drain this represents on a chaplain’s emotional and spiritual resources makes it especially important that he or she pay attention to the foundation from which he or she ministers. Ministry that is merely undergirded by a skill set will eventually prove inadequate to either administer help to those in need or to sustain the spiritual and emotional life of the minister.

Leaders serving in more traditional church ministry also face the pressures of ministry to fallen individuals and resistance from spiritual powers in their ministry contexts. It will be equally important for these leaders to ensure they pay attention to their spiritual development process and to build ministry on the rock of their identity as God’s beloved sons and daughters rather than the sand of knowledge, skill, and personal charisma.

*The Importance of the Project to the Church at Large*

Statistics from Christian researchers such as Focus on the Family, the Barna Group, and Fuller Institute related to the struggles of pastors and the rate at which they leave the ministry have been well publicized for years. Pastors are not alone, for leadership does not necessarily involve a title or a formal position, yet the challenges of spiritual leadership remain the same regardless of official role. Clinton’s research of over four thousand biblical, historical, and contemporary leaders also reveals that the failure rate so common in the second half of the leadership journey is not a new phenomenon. Leadership is challenging, and when God calls leaders to a deeper place of knowing him, where ministry flows more from spiritual authority than a skill set, many leaders plateau, compromise, or bail out of ministry altogether.

The Scriptures reveal that God’s highest priority for leaders is that they bear fruit from a place of close fellowship with him. In today’s plugged-in, frenetic society it is more important than ever that leaders keep this highest priority in the forefront. It is the

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researcher’s hope that this project will shed light on the critical transition from gaining competence in ministry skills to letting ministry flow from a place of deep abiding in Jesus Christ.
CHAPTER TWO: A BIBLICAL-THEOLOGICAL BASIS FOR DOING AND BEING IN THE DEVELOPMENT OF LEADERS

According to J. Robert Clinton, a leader’s development is the function of God’s processing in the leader’s life, over time, and the leader’s response to God’s processing.\(^1\) Clinton identifies a variety of process items God uses to develop leaders, including opportunities for the leader to demonstrate obedience and integrity, to hear from God, to respond with faith, to deal with conflict, to recognize and properly respond to and exercise authority, and to appropriately handle isolation and crisis.\(^2\) According to Clinton, the ultimate goal of a leader’s ongoing response to God’s processing is a life that becomes increasingly focused on carrying out God’s unique purposes and results in “a satisfying life of being and doing.”\(^3\)

Thomas Ashbrook links the concept of doing and being to first-order and second-order calling. According to Ashbrook,

I’ve found it useful to distinguish two levels of God’s call to relationship with Him relating to the being and doing, the loving and serving aspects of our relationship with Jesus. First-Order Calling: In the first-order calling, Jesus calls us into a personal relationship of love with God. He invites us into a relationship that will enable us to “Love the Lord your God with all your heart, and with all your soul, and with all your mind” (Matt. 22:37). Second-Order Calling: Jesus


then calls us to “follow me” (cf. Matt. 4:19). Our ability to follow and serve Jesus is dependent on the depth of our relationship with Him.4

Ashbrook notes that “because our culture values doing over being, we often give more attention to second-order calling than to the first,”5 yet an examination of the lives of leaders through the ages reveals that this tendency is not isolated to the present day.

The concepts of doing and being, loving and serving are well-rooted in Scripture. This chapter explores the interplay of doing and being in God’s creative and redemptive plan as revealed in the Bible, examines the lives of several scriptural leaders and how they handled the interplay of doing and being in their development as they responded to God’s processing over time, and identifies critical factors from Scripture to help today’s leaders successfully negotiate the boundary from doing to being so their lives bear positive, lasting fruit.

Doing and Being in the Hebrew Scriptures

The Link Between Doing, Being, and Fruitfulness

The themes of doing, being, and fruit-bearing are interrelated and found throughout the Bible. Andreas Köstenberger, in his reflections on the vine and branches passage in John 15, observes that the “bearing of fruit is God’s primary creative (Gen. 1:11-12, 22, 28) and redemptive purpose (cf. John 15:8, 16).”6 Throughout history human beings have tended to link the concept of personal fruitfulness to one’s level of activity. What a person does results in an end product, whether it is the harvest from seeds that


5 Ashbrook, 30.

have been sown, money earned from a successful sales presentation, or an automobile rolling off a production line. The Scriptures, however, reveal an important aspect of fruitfulness that lies beyond the physical products of humanity’s labor. God is in the process of establishing a kingdom rule and he intends for people to have an integral part in his kingdom. The intended fruit of this kingdom in the lives of God’s people includes righteousness (Prov. 11:30, Isa. 32:16, Amos 6:12, Eph. 5:9), justice (Luke 3:8), holiness (Rom. 6:22), love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Galatians 5:22–23), and truth (Eph. 5:9). This kind of fruit is not merely the product of human effort, but proceeds from an active and growing love relationship with God, as well as loving relationships with other people. David Benner observes that

> the centrality of love to Christianity does not begin with Jesus and his teaching. Love has its origins in the character of the triune God, where perfect love is shared within a sacred community of three. And love, by its very nature, always reaches out. Rather than be content with the circle of love within the Godhead, God reached out to create so that others could enter this sphere of intimacy and be warmed by divine love.7

The connection between fruit-bearing and being in a love relationship with God is evident from the opening pages of Scripture. Genesis reports that God created Adam and Eve, commanded them to bear fruit (1:28), gave them a mandate to steward God’s creation (1:26-28) and assigned the task of working and keeping the garden in which they were placed (2:15). Prior to the fall, as recorded in Genesis 3, these blessings, commands, and tasks were all lived out in the context of a pure and unbroken relationship with God. Adam and Eve were secure in that relationship, derived their life and sense of meaning from their active relationship with God, and labored in assignments that lacked the

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frustrating toil that resulted from the curse recorded in Genesis 3. In the garden, doing and being were interwoven into a natural and satisfying fruitfulness.

Genesis 3 reports that God charged Adam and Eve with a command which involved a permission and a prohibition\(^8\)—their first encounter with obedience and integrity process items. This command and humanity’s subsequent response have had far-reaching implications for the interplay of doing and being in the lives of all people who would follow. According to Terence Fretheim, “If humans obey the command, they recognize that they do have limitations in the exercise of their God-given responsibilities and that a right relationship to God provides an indispensable matrix for the proper exercise of that power.”\(^9\) Adam and Eve failed to obey and hid from God (Gen. 3:8)—the implication being that up to this point a close relationship between Adam, Eve, and God had been normal, but was now broken for the first time. The resulting fractured relationship with God set humanity on a course of doing apart from being that resulted in pain, destruction, and death.

The chapters following the creation narrative reveal a world in which humanity’s separation from God led to God’s judgment through the flood and the eventual confusion of languages. In spite of these remedial actions on God’s part, soon the world was filled with wickedness and idolatry once again. John Kohlenberger notes that from that point on, God decides, after he has spread them throughout the world, he would no longer deal with all of humanity at once, but would set up an ideal


\(^9\) Fretheim, 352.
organism—a nation, a family of priests, a kingdom of servants and representatives of God that would show the world what service to God was all about.\textsuperscript{10}

To create this unique people God chose a man named Abram from Ur of the Chaldees and through his progeny the nation of Israel was formed.

God’s intention for Abraham’s descendants, as a nation, was that they would live in covenant relationship with him in a balance of doing and being, which would result in fruits of righteousness and justice (Gen. 18:19). The law, given by God through Moses, demonstrates this intended balance of doing and being in Deuteronomy 6 where God instructs Israel to “diligently keep the commandments of the LORD your God, and his testimonies and his statutes, which he has commanded you. And you shall do what is right and good in the sight of the LORD, that it may go well with you.” (Deut. 6:17-18).\textsuperscript{11}

This command, which was related to what Israel was to do, was given in the context of the greatest commandment of all, only twelve verses earlier, which was intended to anchor their doing in their relationship with God: “You shall love the LORD your God with all your heart and with all your soul and with all your might” (Deut. 6:5). They were to produce fruits of righteousness born, first and foremost, out of being God’s beloved people.

Sadly, Israel as a nation proved incapable of keeping either the being or doing aspects of the law from the moment it was delivered on Mt. Sinai. Psalm 95:10 reflects God’s disgust at Israel’s stubborn disobedience: “For forty years I loathed that generation and said, ‘They are a people who go astray in their heart, and they have not known my

\textsuperscript{10} John R. Kohlenberger III, “Christ in the Passover” (Recorded lecture at Community Bible Fellowship, Portland, OR, April 16, 1987).

\textsuperscript{11} Unless otherwise noted all biblical references are from The Holy Bible: English Standard Version, (Wheaton, IL: Crossway Bibles, 2001).
ways.” However, there are individuals within the nation of Israel who serve as both positive and negative examples of doing and being.

Doing and Being Case Studies: Moses, David, Solomon, and Jeroboam

Doing and Being in the Life of Moses

The book of Exodus opens with God’s chosen people in bondage and the birth of Moses, who enters the world with a sense of destiny. His miraculous deliverance from Pharaoh’s death decree, which placed him in the royal household as a young child, demonstrates the sovereign hand of God preparing him for a future as Israel’s liberator. As a member of the royal Egyptian court, Moses would have received the best education available, including the ability to read and write in multiple languages—a brilliant preparation for becoming Israel’s lawgiver.12

According to Exodus 2:11-15, when Moses was forty years old he went out to his people and saw their burdens and the abuse they received from the Egyptians. His indignation was stirred to the point of action, but his attempt at “doing” the role of deliverer by killing the Egyptian he saw beating a Hebrew plunged him into the crucible of isolation. Instead of eliciting the gratitude and loyalty of the Hebrews, his crime was made known and he was forced to flee Egypt to the land of Midian where he spent the next forty years tending sheep.

God’s call in Exodus 3. Following his remedial years in the wilderness, a series of pivotal points in Moses’ life had a profound effect on his experience with doing and being as a leader of God’s people. The first was God’s call in Exodus 3.

12 Kohlenberger.
God confronted Moses at the burning bush, revealed himself as the God of Moses’ fathers, and informed Moses that he was being sent to bring the people of Israel out of captivity in Egypt (Exodus 3:1-10). Moses replied with a series of objections and excuses born out of his own sense of inadequacy. God’s response to each of Moses’ objections revealed that for Moses to “do” the role of deliverer was not so much about who Moses was as about the fact that Moses would be acting out his role in the context of his relationship with God. James Bruckner notes that God’s response in verse 12, “‘I will be with you,’ emphasized that Moses’ true identity was not self-referring, but would be found in the God who made him. Its true referent was the presence of the Creator with him. God would be doing the ‘rescuing,’ not Moses (v. 8).”13

God powerfully grounded Moses’ assignment of liberating the Hebrews (doing) in Moses’ dependence on his relationship with God (being): “I have come down to deliver them out of the hand of the Egyptians (Exod. 3:8), “But I will be with you” (3:12), ‘‘I AM who I AM.’ Say this to the people of Israel, ‘I AM has sent me to you’” (3:14), “I will bring you up out of the affliction of Egypt” (3:17), “I will stretch out my hand and strike the Egyptians’” (3:20), “I will give this people favor in the sight of the Egyptians” (3:21), “Now therefore go, and I will be with your mouth and teach you what you shall speak” (4:12).

Terence Fretheim’s perspective on God’s decision to entrust his name to Moses in Exodus 3 underscores the significance of Moses’ relationship with God as the foundation of his role as liberator:

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Anyone whose name is known becomes a part of the community that has names; God thereby chooses to join the historical community. Even more, to give this name with reference to the God of the fathers ties this God to a certain history. God's own history is thus integrated with the history of this people. The statement (v. 15) that this is to be God's name for all time makes two points: it speaks not only of what the people are to do but also of a divine commitment to being a part of this people's history. The God who goes by this name will participate in their story forever (see 33:19; 34:6). Giving the name entails a certain kind of relationship; it opens up the possibility of, indeed admits a desire for, a certain intimacy in relationship. A relationship without a name inevitably means some distance; naming the name is necessary for closeness. Naming makes true encounter and communication possible. Naming entails availability. By giving the name, God becomes accessible to people. God and people can now meet one another and there can be address on the part of both parties.¹⁴

Moses acquiesced and embarked on the remarkable journey of leading the nation of Israel to the Promised Land. During the years of the exodus Israel's ongoing stubbornness and disobedience proved to be a catalyst for Moses' development by driving him ever more deeply into dependence on his relationship with God.

_Exodus 33: My presence will go with you._ A second pivotal point related to doing and being in the life of Moses is found in Exodus 33. Thomas Dozeman identifies the presence of God in the midst of the people as the central theme in Exodus 33,¹⁵ which was critical to Moses' leadership if it was to rest on a foundation of being.

Immediately following the incident with the golden calf, God said to Moses, "Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people" (Exod. 33:3). By this point in his life and ministry Moses had grown deeply dependent on God's presence and had established

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a growing love relationship with God, as evidenced by the fact that “the LORD spoke to Moses in the tent of meeting face to face, as a man speaks to his friend” (Exod. 33:7-11 NKJV). According to Clinton, “Moses believed that the powerful presence of God in his life and ministry was the essential ingredient of his leadership. Without it he could not lead.” The idea of going to the Promised Land without God’s accompanying presence was unthinkable to Moses. Moses interceded before God for the people and requested God’s continued presence (Exod. 33:12-13). God relented and replied, “This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name” (Exod. 33:17). According to James Bruckner, “The Lord reversed his decision not to go with them (v. 3b) based on his personal friendship with Moses (v. 17).”

Leadership failure: The waters of Meribah in Numbers 20. Near the end of forty years of wandering, the people of Israel once again entered the land of Zin, and there Moses was confronted with two challenges. His sister Miriam died, followed immediately by the people quarreling with him about the lack of water in their new campsite (Num. 20:1). God appeared to Moses, instructed him to take his staff, assemble the congregation along with Aaron, and to speak to the rock to yield its water (Num. 20:2-9). Instead, Moses gathered the people and said, “Hear now, you rebels: shall we bring water for you out of this rock?” and struck the rock twice with his staff (Num. 20:10-11). Water came from the rock, but God rebuked Moses and Aaron sharply: “Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.”

16 Clinton, Strategic Concepts, 21.
17 Bruckner, 296.
(Num. 20:12). This rebuke may seem harsh, especially in light of Moses’ recent loss of Miriam and the irritation of forty years of whining from the people, but Moses’ blatant disobedience represented a disconnection from his intimate relationship with God (being) as the source of his leadership. According to R. Dennis Cole,

Moses struck the rock not once but twice as he vented his anger and frustration over this ever-rebellious lot. As in previous circumstances of this kind, the rock was a symbol of God’s mercy and benevolence, so striking the rock was in a sense a striking out against God. Moses had damaged severely the intimate personal relationship he had with God. His actions were detrimental to the maintaining of a reverence for God and his mercy in Israel. The trusted servant had fallen into the same trap as the many rebellious people he had complained about to God. Harrison calls Moses’ actions “an unpardonable act of insubordination.”

This unfortunate event demonstrates that leadership apart from right relationship with God is hollow at best and disastrous at worst.

*Lessons on doing and being from the life of Moses.* Several lessons on doing and being can be gleaned from the life of Moses. The first is humility, which Clinton identifies as a major trait for people who serve in leadership. When Moses was forty years old, it is doubtful God could have used him as Israel’s liberator. He was accustomed to an environment of privilege and had not yet experienced the pain, brokenness, and isolation that would define his second forty years. The intervening years between his flight from Egypt and experience at the burning bush were used by God to forge a character that would have the capacity to lead a nation from bondage to freedom. At eighty years of age, Moses was finally ready to be wholly dependent on God. Now, in

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Numbers 12:3, he is described as, “very meek, more than all the people who were on the face of the earth.” Cole says, “The term ‘ānāw used is not the normal Hebrew word for humility, meekness, or weakness but one that conveys an individual’s devout dependence on the Lord. It may also describe a state one must experience before one is honored by God or man.” Moses exhibited the trait of humility consistently, even in the face of prideful opposition from his family (Num. 12), elders of Israel (Num. 16), and the entire nation turning against him (Num. 14). God had called him, and once he made the decision to obey he was willing to let God alone validate his leadership and vindicate him when he was opposed.

Another important lesson powerfully demonstrated in the life of Moses and shown at its apex in Exodus 33 is that the presence of God is the essential ingredient of leadership. Moses was offered the Promised Land, but without God’s presence it meant nothing to him. Once Moses had experienced the reality of God’s presence in his life through his encounters on the mountain and in the tent of meeting, nothing else would satisfy. The exercise of his leadership (doing) had to be rooted in his relationship with God (being) or not happen at all.

Numbers 20 carries a sober warning for leaders. Even in the later stages of life and leadership it is imperative to carefully guard one’s heart, maintain one’s character, and cultivate a genuine relationship with God. Clinton notes: “Because leaders carry such prestige, exert so much power, and influence so many, they must meet higher standards

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21 Clinton, The Bible and Leadership Values: A Book By Book Analysis, 60.
of conduct and ethics. That is a great responsibility making leadership a challenging and
difficult task.”

Despite Moses’ lapse in honoring God in Numbers 20 and the consequences that
followed, it did not spell the end of his close relationship with God. Though he was not
allowed to enter the Promised Land, he was still honored by both God and the people of
Israel at the end of his life (Deut. 34). The presence of Moses on the Mount of
Transfiguration (Matt. 17, Mark 9, Luke 9) affirms that God’s grace is sufficient for those
who remain faithfully his, though they sometimes fall short.

Doing and Being in the Life of David

As with the life of Moses, a substantial volume of Scripture deals with the life of
David. This overview will focus on the development of qualities in David’s life that set
him apart as a remarkable example of a man who lived a balance of doing and being and
finished close to God’s heart in spite of some major failures en route.

God’s choice and David’s anointing. David’s first pivotal point in Scripture
occurred before he was even aware of God’s calling. As God came to regret making Saul
king (1 Sam. 15:35) he saw the qualities of a truly great king in the young man who was
tending his father’s sheep near Bethlehem. Following a blatant act of disobedience,
Samuel declared to Saul, “But now your kingdom shall not continue. The LORD has
sought out a man after his own heart, and the LORD has commanded him to be prince
over his people, because you have not kept what the LORD commanded you” (1 Sam.
13:14).

22 Clinton, ML530 Reader, 531.
A few important details about David’s early life may be surmised from 1 Samuel regarding why David became God’s choice to replace Saul. First, the name “David means ‘beloved,’” probably the shortened form of a name meaning ‘Beloved of Yahweh’ or ‘Yahweh is beloved.” From an early age David lived up to his name as he developed a radical love for God. It appears that as a young shepherd David used the long hours to master a stringed instrument as he poured out his love for God in song (1 Sam. 16:18). By the time Saul was in need of a court musician, David’s reputation as a skilled player was known all the way to the king’s palace.

Samuel’s anointing of David in 1 Samuel 16 even further solidifies the young David’s close relationship with God. According to David Tsumura,

Here the name David (dawīd) makes its debut in the Bible. Note that he has been kept anonymous until now: “Samuel … anointed him [= the youngest]” (v. 13a). The first mention of his name in connection with the outrush of the spirit of the Lord is significant and climactic. From now on, David’s entire life would have a special relationship with The Lord’s spirit (see 2 Sam. 23:2), while by contrast the spirit of the Lord would depart from Saul (v. 14).

Throughout David’s lifetime this intense love for God overflowed into ageless poetry. A careful examination of the Psalms reveals one of the most passionate men to claim an acquaintance with God. This close relationship between David and his God yielded a sensitive and effective leader. According to Clinton, “The Psalms are filled with numerous incidents in the life of David in which God met him in life-crisis processing

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and deepened the relationship between David and himself. See especially the complementary Psalms 3 and 4 and the end result of the deepened relationship.  

David also used his early years to develop the skills of a warrior as he passed the long hours practicing the arts of battle and defending his father’s sheep from predators. By the time he reached the events of 1 Samuel 17, David had emerged as a courageous young man who rooted his skill (1 Sam 17:49) in his dependence on God (1 Sam. 17:47). According to Clinton, “David’s shepherd experiences prepared him in many ways. Courage, the ability to believe in himself, and the ability to meditate came out of skills learned as a shepherd.” Yet more was needed for David to become the leader God desired. Gene Edwards asks, “What does this world need: Gifted men, outwardly empowered? Or broken men, inwardly transformed?” For David to become the truly great man God sought and not another Saul—a leader so utterly dependent on God that twice he was willing to even protect the men who intended to kill him (1 Sam. 26, 2 Sam. 18:5)—he would be immersed in a ten-year crucible of trial. It was David’s consistently tender response to God over those years that yielded the leader praised by a later psalmist: “So he shepherded them according to the integrity of his heart, and guided them by the skillfulness of his hands” (Ps. 78:72 NKJV).

Being as the foundation of doing in the life of David. David’s close love relationship with God formed the backbone of his decisions, actions, successes, and how he responded to his failures through his entire life. For instance, David consistently 


waited to hear from God before he planned his own way. Examples include David and his men saving the city of Keilah in 1 Samuel 23, David pursuing the Amalekites from Ziklag in 1 Samuel 30, and David ascending to the throne in Hebron in 2 Samuel 2.  

According to Clinton, “In each case David inquired of the Lord before taking any action. David believed that in major decisions in his leadership he needed clear guidance from God on what to do. To say it in other words or generalize it, a leader needs clear guidance from God when facing crucial decisions.”

One of the boldest expressions of David’s leadership and unquenchable love for God was his decision to bring the Ark of the Covenant to Jerusalem, where he placed it in a tent and assigned Levites (not priests) to serve as singers and musicians and to minister loudly before the presence of God in song twenty-four hours a day (1 Chron. 15:16). This was a radical and prophetic leadership decision on David’s part, as there was no precedent in the law of Moses for this action. Up to this point, worship was comprised of sacrificing an offering on the altar at the tabernacle of Moses in Gibeon (1 Chron. 16:39) where the Ark of the Covenant should have been according to the law, but David’s heart of love for God demanded something greater—that worship be personal and public.

David’s response to failure. All leaders have moments of failure and David was no exception. David’s tender and responsive heart toward God set him apart as a man of character, even in his failures. In contrast to Saul, who made excuses for failure (1 Sam. 15:12-21) and then asked for Samuel to keep up appearances so Saul’s image would not be tarnished (1 Sam. 15:24-31), when David failed he was quickly responsive to God and

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28 Clinton, _Strategic Concepts_, 20.

29 Clinton, _Strategic Concepts_, 22.
his remorse at offending his greatest love was profound. Following the incident with Bathsheba and Uriah the Hittite, David was confronted by Nathan the prophet and quickly admitted his utter sinfulness (2 Sam. 12:1-13). John Woodhouse notes that in this instance David deserved to suffer the removal of God’s spirit the same way Saul had suffered for his disobedience. It is significant that out of this experience David penned Psalm 51, in which he pleads, “Cast me not away from your presence, and take not your Holy Spirit from me” (Ps. 51:11). God’s willingness to forgive David under circumstances that would have condemned Saul shows that the condition of David’s heart was more important to God than David’s actions.

Clinton sums up the key to David’s effective leadership, which flowed from a life of being and doing placed in proper alignment: “‘I will be with you’ is the necessary and sufficient condition of Godly leadership. You can trace this in the life of David, the godly prophets, and any other Old Testament leader who counted for God.”

### Doing and Being in the Life of Solomon

Clinton observes that Solomon had the smoothest start of any king in Israel’s history. He inherited a kingdom that was stable and firmly established, ruled during a time of relative peace, had an abundance of rich resources at his disposal, and yet with all these advantages Solomon ended poorly. His life is a cautionary tale for leaders.

*Solomon’s strong beginning.* Second Chronicles opens with the words, “Solomon the son of David established himself in his kingdom, and the LORD his God was with him

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31 Clinton, *ML530 Reader*, 534.
and made him exceedingly great” (2 Chron. 1:1). In addition, 1 Kings 3 adds that Solomon loved the LORD, an indicator that Solomon started his reign with the essential quality needed for a successful rule and a life where his initial leadership rested on a foundation of relationship with God.

According to 2 Chronicles 1, Solomon demonstrated his reverence for and reliance upon God by sacrificing a thousand bulls on the altar in Gibeon. That night God appeared to Solomon in a dream and said, “Ask what I shall give you” (2 Chron. 1:7). Solomon’s response was to ask for wisdom to lead God’s people well, which God rewarded with riches as well as wisdom (2 Chron. 1:11-12).

**Solomon’s downfall.** Sadly, Solomon set himself up for eventual failure by disobeying several of God’s specific requirements for the behavior of kings found in Deuteronomy 17:14-20. The most important of these commands forbade the acquisition of many wives “lest [the king’s] heart turn away” (Deut. 17:17). In spite of this command in Deuteronomy, by the time Solomon’s reign was firmly established, “He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father” (1 Kings 11:3-4).

Peter Leithart elaborates on this downward progression in Solomon’s life:

Solomon marries Pharaoh’s daughter and continues to love Yahweh (3:1-3), but when he marries other foreign women, he is drawn away to love them. His love for Yahweh leads him to build the temple of Yahweh, but his love for foreign women leads him to build shrines for idols. Instead of “clinging to Yahweh” as
the law requires, (Deut. 10:20, 11:22, 13:4, 30:20), he “clung to” the foreign women and their gods (1 Kings 11:2).33

This failure is especially disheartening in light of God’s loyalty to Solomon in establishing his reign. God said to Solomon, “As for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules, then I will establish your royal throne over Israel forever, as I promised David your father, saying, ‘You shall not lack a man on the throne of Israel’” (1 Kings 9:4-5).

What Solomon lacked in response was a heart that would remain loyal to God and hold relationship with him as first priority. Solomon’s failure as a leader toward the end of his life was directly linked to his loss of an understanding and awareness of who the only true God is. Many generations that followed suffered for it.

Regarding Solomon’s failure Clinton notes,

Spiritual leadership can make a difference. Is this observation needed today? I think so for two reasons. One, leaders can be spiritual and lose it over their lifetime. Two, in the light of overwhelming trends and circumstances in our world we as leaders may tend to become cynical about the effects of our leadership. We may tend to give up and not believe that what we do really matters.34

Clinton continues, “[Solomon] probably more than any Old Testament leader typifies both reasons—loss of spirituality and cynicism,” and notes the cynical tone of Ecclesiastes as evidence of Solomon’s decline in believing life was even worth living as he grew older.35 One can only wonder what might have been different when God said,

33 Peter Leithart, Brazos Theological Commentary on the Bible: 1 and 2 Kings (Grand Rapids: Brazos Press, 2006), 83.

34 Clinton, ML530 Reader, 536.

35 Clinton, ML530 Reader, 536.
“Ask what I shall give you,” had Solomon answered, “Please grant me the ability to truly know you.”

**Doing and Being in the Life of Jeroboam**

Jeroboam was a man selected by God to perform the significant task of leading ten tribes in righteous obedience to God’s commands. He exhibited the qualities of an effective leader and had God’s personal promise of an enduring throne as the reward for obedience, yet his stubborn betrayal of Yahweh left the legacy of a man who led an entire nation down the path of destruction.

*Jeroboam’s ascent to power.* The events leading to Jeroboam’s ascent to the throne of Israel are remarkable. As Solomon grew older, his heart drifted away from the Lord toward foreign gods. God confronted Solomon directly, yet “he did not keep what the Lord commanded” (1 Kings 11:10), so God told Solomon he would tear the kingdom away and give it to his servant.

1 Kings 11 describes Jeroboam as industrious and very able, so much so that he was promoted by Solomon to oversee the forced labor of the house of Joseph (vs. 28). At that time, God sent the prophet Ahijah to Jeroboam with the message that he was being given ten tribes, which God was tearing from the hand of Solomon. God was explicit with Jeroboam about the reason Solomon was losing his kingdom:

because they have forsaken me and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of Moab, and Milcom the god of the Ammonites, and they have not walked in my ways, doing what is right in my sight and keeping my statutes and my rules, as David his father did (1 Kings 11:33).

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36 Paul Rhoads, in a lecture delivered at Coach Certification Training, Des Moines, IA, October 26, 2011.
God then plainly laid the ground rules for a successful reign by Jeroboam. This able and industrious man would find his success in his relationship with God alone. Successfully doing the role of king would be contingent on being in right relationship with God—a non-negotiable prerequisite to success Solomon had ignored.

If you will listen to all that I command you, and will walk in my ways, and do what is right in my eyes by keeping my statutes and my commandments, as David my servant did, I will be with you and will build you a sure house, as I built for David, and I will give Israel to you (1 Kings 11:38).

The fall of Jeroboam. Following Solomon’s death God gave ten tribes to Jeroboam just as he promised, and the beginning of Jeroboam’s reign was stable and prosperous. Yet, according to Peter Leithart,

Despite Yahweh’s assurance that his kingdom would endure, Jeroboam fears that the people will return to David if they continue to worship in Jerusalem (1 Kings 12:26-27; cf. 11:34-39), and initiates liturgical innovations to prevent it. In place of the Mosaic feast of booths in the seventh month (Lev. 23), he institutes a feast in the eighth month (1Kgs. 12:32).³⁷

Even though Jeroboam had a clear promise from God that he would establish Jeroboam’s kingdom forever if he would only remain loyal, Jeroboam chose to take counsel with his advisors and made two calves of gold. He set one up in Dan in the north of Israel and the other at Bethel, and then said to the people, “You have gone up to Jerusalem long enough. Behold your gods, O Israel, who brought you up out of the land of Egypt” (1 Kings 12:28). Jeroboam then appointed his own priests, made his own temples, and scheduled his own feast days so that his kingdom would be completely disconnected from Jerusalem (1 Kings 12:31-33). Leithart notes, “According to

³⁷ Leithart, 97.
Jeroboam, Israel’s worship is still offered to the God of the exodus (12:28), but the Lord sees it as a contemptuous rejection of him (14:9).  

God made repeated attempts to renew his relationship with Jeroboam, yet Jeroboam stubbornly refused (1 Kings 13-14). Tracking Jeroboam’s life through the rest of 1 Kings reveals that he had all the traits necessary to be a truly great leader. He was proactive, organized, visionary, ambitious, and had personal charisma. His ability to influence the people under his leadership was tremendous. If influence were the only measure of leadership, Jeroboam might stand out as one of the best leaders in the Bible. But, from God’s perspective, the true test of a leader is knowing and loving God. This alone must be the foundation if a leader is to effectively influence people so they embrace God’s purposes for their lives. From God’s perspective, the purpose of a leader is not to create a well-run, successful nation, but to create a nation of people who love and obey God. Because of this, Jeroboam may stand out as one of the worst leaders in biblical history.

*Lessons from the life of Jeroboam.* If there is a lesson to be gleaned from the life of Jeroboam, it is that God chooses to work with human beings who are afforded the freedom to fail in the assignments he gives. For a leader to disregard his or her responsibility to live in close relationship with God is a recipe for disaster because God will hold leaders accountable for how they influence those under their leadership for good or for ill (1 Cor. 3:10-15).

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38 Leithart, 104.
None in positions of leadership who desire to finish well dare lose sight of the importance of genuinely knowing and loving God as they influence others. There will be no sweeter words than to stand one day in God’s presence and to be told, “Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord” (Matthew 25:23 NKJV). By contrast, there are no sadder words than the summary of Jeroboam’s legacy in 2 Kings 17:21-23:

[God] tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the Lord, and made them commit a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day (NKJV).

Between the Testaments

In the centuries following the reforms of Ezra and Nehemiah, Judaism came under increasing pressure to embrace hellenization.\(^39\) In the second century B.C. a group of devout orthodox Jewish men, known as the Hasidians, took part in the Maccabean revolt against Antiochus Epiphanes.\(^40\) The Pharisees came into being from within this devout group. The *New Interpreter’s Dictionary of the Bible* states:

The Pharisees thus arose between 160-140 BCE from the scribes and the Hasidians as the proponents of the consistent necessity to study Scripture, to apply it to everyday matters, to follow the commandments as a nation (in the Temple) and as individuals (in one’s private life), and to cultivate the tradition of the law and its interpretation and application. The Phariṣaic movement thus continues the tradition of the Deuteronomistic view of history: obedience to God’s will as

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In an effort to preclude the possibility of another descent into God’s judgment, which might result in another exile, the Pharisees sought to codify the life and practice of Judaism.

If the legal observance was to be as comprehensive as possible, additional tradition besides the written Torah needed to be developed. If the nation could live in a state of purity analogous to the purity of the Temple, the latter would be effectively protected and thus God’s salvation and blessing maintained.\footnote{Sakenfeld, 489.}

These developments helped form the first century cultural milieu into which both Jesus and Paul were born, and had a profound effect on each of their lives and ministries. The rise of Pharisaism also provides a useful backdrop for evaluating the issues of doing and being in the New Testament.

\textbf{Doing and Being in the New Testament: Paul, Mary and Martha, and Jesus}

\textit{From Saul the Pharisee to Paul the Apostle}

The transformation of Saul the Pharisee into Paul the apostle lends helpful perspective to the study of doing and being.

\textbf{Paul's early life}

Paul provides a number of autobiographical references in his letters from which a picture of his early life may be assembled. Through these statements, Paul builds a case for his purity as an Israelite in order to contrast his former life in Judaism with his new
life in Christ, as well as to refute the negative claims of his critics in Corinth and in the churches in Galatia.

Willem C. van Unnik concludes from his study of Paul’s statements about his origins that though he was born in Tarsus, his family must have moved to Jerusalem while he was of an early age, and the majority of his upbringing and education took place in the holy city.\(^{43}\) Martin Hengel observes that besides Paul’s connection with Jerusalem, he makes a series of statements establishing the privilege of his lineage following the sequence:

‘Hebrews,’ ‘Israelites,’ ‘descendants of Abraham’ (2 Cor. 11:22); ‘Israelite,’ ‘descendant of Abraham,’ ‘of the tribe of Benjamin’ (Rom. 11:1); and more emphatically Philippians 3:4b-6: ‘circumcised on the eighth day,’ ‘of the people of Israel,’ ‘of the tribe of Benjamin,’ ‘Hebrew of Hebrews,’ ‘Pharisee.’\(^{44}\)

In addition to these privileges “which were given to him without his wanting them are added three others which rest on his own decision: that he belonged to the Pharisaic community; that he was active as a persecutor; and that he was completely obedient to the law.”\(^{45}\)

James D. G. Dunn explains that the connection between Paul’s zeal and his persecution of the church came out of a long tradition where zeal was associated with violent action undertaken to expunge defilement from Judaism. Historical examples include Simeon and Levi avenging their sister Dinah (Gen. 34), Phinehas killing an Israelite who had taken a Midianite wife (Num. 25), and Elijah’s confrontation with the


\(^{45}\) Hengel, 26.
prophets of Baal on Mount Carmel (1 Kings 18). Dunn observes, “It is explicitly stated
that Mattathias started the Maccabean revolt when, burning with zeal, like Phinehas of
old, he cut down the Syrian official and the apostate Jew who dared to offer a Gentile
sacrifice (1 Macc. 2:15-28).”46 David Capes concludes, “Zeal, then, as Paul uses it, refers
to firm resolve and forceful resistance against anyone who in any way appears to
compromise God’s unique covenant with Israel.”47

The fruit of Paul’s pedigree, early education, training, self-discipline, and zeal
was that he considered himself blameless concerning the righteousness contained in the
law (Phil 3:6), had advanced himself in Judaism beyond many of his peers (Gal. 1:14),
and was revered (and feared) as a fierce defender of Judaism in its purity. By the time he
embarked on his journey to Damascus in Acts 9 he had become a shining example of a
man who had perfected the art of doing God’s commandments. Yet later, in his letter to
the Galatians, Paul would conclude that doing the requirements of the law, as he had in
his former life as a Pharisee, was a dead end (Gal. 3:10-12). What Saul the Pharisee was
unaware he lacked he would be given on his way to Damascus—an encounter with the
resurrected, living Jesus Christ.

The Result of Paul’s Conversion

Following his encounter with Jesus on the road to Damascus, Paul immediately
proclaimed Jesus with fervor equal to his former life in Judaism (Acts 9:20-22), but

46 James D. G. Dunn, The Theology of Paul’s Letter to the Galatians (Cambridge: Cambridge

47 David B. Capes, Rodney Reeves, and E. Randolph Richards, Rediscovering Paul: An
Introduction to His World, Letters and Theology (Downers Grove: IVP Academic, 2007), 84.
negative reactions to his preaching in the synagogues led to a season of retreat into solitude. McRay says,

We may properly assume that Paul, the eminent religious leader in Jerusalem and relentless persecutor of Christians, would require a period of contemplation to put into perspective his revolutionary, life-changing experience. The heavenly vision of Christ would have been incredibly upsetting to Paul’s thought processes, even if it had sent him only to undo what he had done in Jerusalem among the Jewish believers he had ravaged. Shame, repentance, swallowing of pride, questioning of his previous understanding of Torah, and a legitimate uncertainty of his acceptance when he returned to Jerusalem are all feelings that must have captivated Paul’s mind in those weeks and months after his revelation.48

According to McRay’s chronology, approximately a decade elapsed between Paul’s conversion on the road to Damascus and his appearance with Barnabas in Antioch, and another four years before their joint missionary journey.49 During his years of isolation Paul had deeper encounters with Jesus and refined his understanding of Christian theology, which he received by revelation from God (Gal. 1:12-2:2, Eph. 3:3).

By the time Paul and Barnabas preached the gospel in the region of Galatia, his message was clearly centered on entering into right relationship with God by grace through faith, not based on doing the works of the law (Gal. 2:15-21, Eph. 2:4-10).

The difference between Paul’s pre- and post-conversion theology is striking. Paul’s pre-conversion theology was consistent with the position of the Judaizers who insisted that doing the correct acts of obedience to the law, including circumcision, would have the result of being in a right relationship with God. From that perspective only the ongoing doing of the works of the law could keep an individual or nation in right relationship with God (Gal. 3:10). Should there be a lapse in obedience, that relationship


49 McRay, 73-75.
would be severed and judgment would follow. This is the reason the Pharisees codified so many aspects of life and practice—they sought to eliminate the possibility of offending God by creating a framework of righteous living through strict observance of both the law of Moses and the traditions of the fathers.

In Paul’s post-conversion theology the order is reversed. In Ephesians 2 he makes the case that being in Christ comes first as a gift of grace, and then doing flows from that secure relationship:

God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing: it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them (Eph. 2:4-10).

According to Paul’s post-conversion orientation, those who belong to God because of the grace he extends through Jesus Christ have no need to pursue works as a means of placating an angry God. Instead, works (doing) flow naturally from a secure relationship with God (being) because they are now a part of the believer’s new nature (2 Cor. 5:17). Paul describes this new relationship with God as being “in Christ” (Rom. 8:1, 2 Cor. 5:17, Gal 3:26, Eph. 2:6-10)—a phrase he uses ninety times in his letters.50

This correct balance of doing and being are evident in Paul’s post-conversion life. His letters reveal an ongoing deepening of his relationship with God as the foundation of his life—a secure foundation of being in Christ from which he poured out his life in service to God’s kingdom. His comments to the Philippians show this balance as he talks

50 Thomas Ashbrook, Mansions of the Heart, (San Francisco: Jossey-Bass, 2009), 111.
about his deep love for Jesus (being), which extends to his practical love and care for his friends in Philippi (doing). Paul contrasts his former life in Judaism with his new life in Christ in Philippians 3:

\[
\begin{align*}
\text{But whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith—that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead (Phil. 3:7-11).}
\end{align*}
\]

In these verses Paul explained that his motivation is the reverse of his pre-conversion life. Paul, however, did not use his deep place of love and acceptance in Christ as an excuse to focus on himself. Instead, it becomes the impetus of the work of God’s kingdom flowing through him to others:

\[
\begin{align*}
\text{For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better. But to remain in the flesh is more necessary on your account (Phil. 1:21-24).}
\end{align*}
\]

Similarly, he stated in his letter to the Corinthians: “But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of [the other apostles], though it was not I, but the grace of God that is with me” (1 Cor. 15:10).

Near the end of his life Paul summed up his years as an apostle and child of God in these words to Timothy—words that exemplify Clinton’s goal of ending well with a satisfying life of both doing and being: “I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness,
which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing” (2 Timothy 4:7-8).

*Mary and Martha of Bethany*

No examination of doing and being would be complete without a look at Jesus’ visit to Mary and Martha of Bethany as recorded in Luke 10. In this scenario, Martha asked Jesus to tell her sister Mary to come help with the serving during Jesus’ visit to Martha’s home.51 This event takes place in Luke 10 immediately following the parable of the good Samaritan, in which the Samaritan is commended for serving those in need. Were the service lauded in the preceding parable the only consideration in this brief pericope, Martha would seem to be doing a better job than Mary, yet Mary, who continued to sit at Jesus’ feet, is the one who is commended.52

According to Bauer and Danker, περισπάω (verse 40) which is usually translated “distracted,” means to be pulled away from a reference point, be pulled/dragged away.”53 In this case, the reference point was Jesus himself, and Martha’s worries about hospitality for her esteemed friend overrode the more important relational connection between Jesus and Martha. His rebuke was gentle. Bock notes that, “The double address ‘Martha,


52 Rodríguez, 141.

Martha’ indicates the presence of caring emotion, as such an address does elsewhere (6:46, 8:24, 13:34, 22:31).”

While in this situation it appears that Martha lost perspective, other references to the siblings from Bethany suggest that she maintained a close relationship with Jesus. A deeper look at the passage in Luke 10 indicates that Mary also served, but “has left” that role to sit with Jesus (verse 40), which Jesus affirms as the better choice. The King James and New King James Versions render verse 39, “And she had a sister called Mary, who also sat at Jesus’ feet and heard His word” (NKJV), indicating that Martha was also an attentive disciple in her own right. John’s observation, “Now Jesus loved Martha and her sister and Lazarus” (John 11:5), points to a close relationship between Jesus and all three of these siblings. Of the three, Martha is the primary person named in John 11:5. Perhaps the strongest evidence of Martha’s depth and sensitivity as a disciple is found in John 11:27 where she declares the great confession of the faith: “I believe that you are the Christ, the Son of God, who is coming into the world.”

Lessons from Mary and Martha

According to David Willis, “This story is repeated by ministers who still confuse the tasks of ministry with spending time with the Lord.” Jesus’ admonition to Martha


57 David Willis, “God’s Call and Practical Methodology for Establishing Longevity in Ministry,” (D Min. thesis project report, Fuller Theological Seminary, 2003), 162-63.
provides important perspective on the balance needed in a life of service, especially in this frenetic, driven age. David Jeffrey observes,

the true disciple of Jesus must surely love and serve his neighbors—even those not normally thought of as neighbors—but the Lord must be loved first and always. Communing with him, being in his presence and taking in his instruction, is accordingly fundamental nourishment for the balanced Christian life.38

It is unfortunate that Martha is remembered primarily for this incident—sometimes with harsh criticism. If anything, she is evidence that even devoted disciples may have lapses in walking a perfect path of doing and being.

Doing, Being, and Jesus’ Identity

The Synoptic Gospels begin the account of Jesus’ ministry with his baptism by John followed by forty days in the wilderness during which he was tempted by the devil. These parallel passages are a vitally important starting point for the ministry of Jesus because they lay the foundation for his ministry (doing) on the solid rock of his identity as God’s beloved Son (being).

It is no accident the temptation in the wilderness immediately followed Jesus’ baptism. Regarding the devil’s opening statement to Jesus in Luke 4:3, “if you are the Son of God,” Robert Stein observes, “This temptation was intimately tied to the divine affirmation at the baptism and appealed to Jesus’ status as God’s Son (3:22, 38).”59


Darrell Bock says, “All three tests challenge God’s promise about Jesus’ sonship as revealed at the baptism (Luke 3:22).”

This is significant because in the wilderness Jesus was tempted in three primary areas common to all human beings: “I am what I do, I am what I have, and I am what people think and say about me.” These three tests, given under the duress of extreme hunger and isolation, probed to see whether Jesus would base his sense of identity on the temporary foundation of works, possessions, and reputation, or if he would remain true to the heavenly affirmation he received at the baptism when his Father said, “You are my beloved Son; with you I am well pleased” (Luke 3:22).

The solid rock of Jesus’ identity as the beloved Son of the Father meant that his foundation of being was fully established before he undertook any doing. This enabled him to radically advance the kingdom of God and at the same time face rejection in his hometown (Luke 4:16-30), weather scathing disapproval from his critics (John 8:48-59), love his betrayers (John 13:21-22, John 21:15-19), yield to the Father’s will in the garden (Matt. 26:36-46, Mark 14:43-50, Luke 39-46, ) be non-defensive at his trial (Matt. 26:57-27:26, Mark 15, Luke 22:66-23:25, John 18:12-19:18), and submit to the shame and brutality of the cross (Matt. 27, Mark 15, Luke 23, John 19).

Henri Nouwen asserts that what is said of Jesus is true for all Christians—they are the beloved sons and daughters of God (Jer. 31:3, Isa. 49:16, Ps. 139:13, Song of Sol. 7:10, John 1:12, 1 John 3:1). According to Nouwen, settling the issue of identity in Christ

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(being) enables followers of Jesus to track through the vagaries of life on a solid foundation:

You will still have rejections, and you will still have praise, and you will still have losses, but you live them no longer as a person searching for his or her identity—but you will live it as the beloved. You will live your pain and you will live your anguish and you will live your successes and you will live your failures as the one who knows who you are.  

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*Jesus on Doing and Being*

This chapter began with the assertion by Andreas Köstenberger that the “bearing of fruit is God’s primary creative (Gen. 1:11-12, 22, 28) and redemptive purpose (John 15:8, 16).” As Nouwen points out, however, lasting fruit never proceeds from one’s own effort, wisdom, or resources. For fruit to last it must proceed from a person’s relationship with God. It is the product of action that flows from a proper grounding in one’s true identity as God’s beloved son or daughter.

In John 15 Jesus pulls these concepts together for his followers by linking fruit-bearing (doing) with abiding in him (being). First, Jesus describes himself as the true vine (John 15:1), an analogy with clear reference to Israel’s historical failure to bear lasting fruit. Thomas Brodie says,

[A] sense of vitality is implied in the very opening phrase: ‘I am the true vine.’ To some degree the word ‘true’ has a negative connotation; it suggests that other possible claimants to being a vine (ancient Israel or the Hellenistic religions) were not altogether true. But its primary meaning is positive: ‘True’ suggests ‘above

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62 Nouwen.

63 Köstenberger. 452.

64 Nouwen.

the earthly/ordinary,’ the real thing, so to speak, ultimately something that is
divine.”

Brodie continues by explaining how the Father is intimately involved in the
cultivation of mature followers of Jesus:

The sense of vitality is further increased by the fact that the vine is surrounded by
intense care, for the vinedresser is a God who works like a caring father, and
nothing is overlooked; ‘every branch’ is seen to. Those that are unfruitful he takes
away (airei), and those that give fruit he prunes or cleanses (kath-airei), that they
may bear more fruit.

Once Jesus has laid the foundation that he is the vital source of life and that the
Father cultivates the lives of believers with intimate care, Jesus explains the crux of being
and doing for a disciple—the ongoing necessity of maintaining one’s identity in Jesus as
the basis for life and fruitfulness:

Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it
abides in the vine, neither can you, unless you abide in me. I am the vine; you are
the branches. Whoever abides in me and I in him, he it is that bears much fruit, for
apart from me you can do nothing. If anyone does not abide in me he is thrown
away like a branch and withers; and the branches are gathered, thrown into the
fire, and burned. If you abide in me, and my words abide in you, ask whatever
you wish, and it will be done for you. By this my Father is glorified, that you bear
much fruit and so prove to be my disciples (John 15:4-8).

The necessity of abiding in Jesus is a critical concept to grasp, especially as
leaders gain competency in the delivery of ministry. The goal is to bear “much fruit,”
which both glorifies the Father and proves that one is a disciple of Jesus (John 15:8). Yet
there is a genuine danger here—a danger to which many leaders succumb. According to
Clinton:

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67 Brodie, 479.
Leaders have a tendency to arrest development once they have developed some skills and gained some ministry experience. They may be content to continue ministry as-is without discerning their need to develop further. Plateauing is one of the major reasons leaders don’t move on to more effective ministry in the latter period of growth ministry.  

To restate Clinton in light of John 15, a growing leader may come to interpret his or her ripening skills and abilities as an indication that he or she is able to produce lasting fruit based on a skill set and that increasing independence and personal competency are measures of deepening maturity. In reality the opposite is true—greater abiding in Jesus is evidence of deepening maturity. According to Brodie, “Fruit-bearing is not just a manifesting of virtue or good works. It involves, first of all, a deep union with the vine, ultimately with God. And it is from the basis of this union that action flows.”

This need for utter dependence on God is actually good news for those who humbly come to Jesus as the vine. His stated goal for the lives of believers is that they would bear much fruit, and lasting fruit can only flow from Jesus’ sufficiency, not the individual believer’s. Paul Louis Metzger sums up this principle well.

I am realizing more and more that Jesus isn’t saying that I can do some spiritual, life-giving things apart from him; rather, he’s saying I can do nothing of vital spiritual significance apart from him. The more dependent on the vine we become to bear fruit, the more mature we become. There is ample opportunity to grow in maturity, for there are ample opportunities to depend completely on Jesus. And why wouldn’t we want to depend on him? For the maturity of which we speak is bound up with growing in intimacy with God the Father and his Son. John makes it clear that the substance and significance of a disciple’s life is bound up with abiding in Jesus and Jesus in the believer.

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68 Clinton, Leadership Emergence Theory Manual, 177.

69 Brodie, 480.

Critical Lessons for Leaders

Clinton’s conclusion that two-thirds of leaders fail to make the shift from doing to being as the foundation for life and ministry is truly sobering.71 Leaders must address the practical aspects of learning to abide in Jesus if they hope to produce lasting fruit. According to Clinton, “Ministry essentially flows out of beingness. You must continually assess your spirituality and maintain it if you are to give spiritual leadership in the kingdom. Maintain your spirituality. Most leadership failures stem from failure to guard one’s spirituality.”72

Perhaps the most important aspect of paying attention to one’s spirituality is the lifelong cultivation of a deep, abiding love relationship with God. Jesus underscores the importance of love for God as the foundation of every other aspect of life in his remarks to the church at Ephesus in Revelation 2. First, he readily acknowledges their tenacity and faithfulness in what they are doing:

I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary (Rev. 2:2–3).

Stephen Smalley notes, “In verse 3, John underscores Christ’s approval of the steadfast and unceasing endurance manifested by the church at Ephesus. In all, seven marks of faithfulness are mentioned in verses 2 and 3; although one … is repeated.”73 The church in Ephesus was outstanding at doing for God, yet tenacity at doing while losing

71 Clinton, 1 and 2 Timothy: Apostolic Leadership Picking Up the Mantle, 142.


the necessary foundation of being in a growing love relationship with God placed them in jeopardy. Jesus continues,

Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent (Rev. 2:4-5 NKJV).

Paige Patterson favors the interpretation of these verses that makes the church’s love for Jesus the object of “you have left your first love.”74 God is certainly concerned with fruitfulness, but his first priority is, and has always been, the love relationship with him for which humanity was created.

**Conclusions from the Biblical Literature Review**

An examination of the Scriptures reveals that the temptation to lapse into one’s own strength, wisdom, and resources in order to bear fruit is not merely a modern phenomenon. Leaders from every era have risen and fallen on the quality of their relationships with God and the degree to which they were willing to prioritize being over doing in the pursuit of leadership.

Isaiah sums up the importance of God’s invitation to find wholeness by being in a place of rest and dependency on him as well as the danger of ignoring this invitation. “For thus said the Lord God, the Holy One of Israel, ‘In returning and rest you shall be saved; in quietness and in trust shall be your strength.’ But you were unwilling” ( Isa. 30:15). Blessed are the willing.

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CHAPTER THREE: REVIEW OF THE RELATED LITERATURE

The Columbia Bar is the geographical gateway between the vast Pacific Ocean and the bustling commerce along the thousand-plus mile stretch of the Columbia River. The Bar marks a crucial boundary ships must cross in order to carry their wares back and forth between the Pacific Northwest and Asia. To the casual observer, the Columbia Bar is a benign-looking stretch of water where the river and ocean meet, but since the 1700s it has earned the nickname “Graveyard of the Pacific” with over two thousand shipwrecks to back up its treacherous reputation.¹ Ignorance of this perilous passageway is no excuse for mariners who desire to complete their entire journey. Those who wish for safe passage must know the Bar exists, understand its hazards, be familiar with the navigational aids, and know where to find help from those who have mastered the boundary before them.

Leaders who wish to finish their lives by realizing their full God-given potential face a similar critical boundary in their spiritual journey. Like the Columbia Bar the “doing to being” transition has left many lives wrecked, aground, or simply settling for less than a successful completion of the journey.

J. Robert Clinton has reached the sobering conclusion that only about a third of leaders finish well.² This chapter explores the crucial “doing to being” transition that a majority of leaders fail to successfully negotiate, examines it from the perspective of two other stage models, and identifies six critical factors surrounding the boundary that may help leaders improve their odds of beating the sobering statistics.

**Overview of J. Robert Clinton’s Leadership Emergence Theory**

In the early 1980s Clinton began to study the lives of leaders to determine what a leader is and the processes, costs, and results of leadership development.³ Over the course of the ensuing three decades Clinton and his students at Fuller School of World Mission examined the lives of thousands of biblical, historical, and contemporary leaders. Their discoveries became the basis of Clinton’s Leadership Emergence Theory.

*Clinton’s Six Phase Generic Timeline*

The fundamentals of Clinton’s theory were published in his 1988 book, *The Making of a Leader*, in which he outlined six generic development phases that are common to the way God works in the lives of men and women as they are shaped into leaders over a lifetime. A brief overview of these six phases will be helpful as a background for this research project.

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In the initial phase, Sovereign Foundations, God is at work in a person’s life from birth, using factors such as family heritage, environment, and early life experiences to begin shaping the individual toward God’s purposes. Even at an early age the individual’s responsiveness to God’s shaping influence is important for later leadership selection and development.4

In the next phase, Inner Life Growth, a person begins to seek and know God, enters into Christian community, learns about prayer, and becomes involved in some type of service.5 According to Clinton, the goal of this phase is the identification of leadership potential and development of character in the budding leader’s life.6

In the third phase, Ministry Maturing, the emerging leader reaches out in ministry to others and begins to discover and experiment with leadership gifts,7 which include the development of natural abilities, acquired skills, and spiritual gifts.8 The focus in the first half of the Ministry Maturing phase is the development of the individual’s unique gift mix and the ability to use one’s gifts to deliver ministry with increasing effectiveness.9 In

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4 Clinton, The Making of a Leader, 44.
5 Clinton, The Making of a Leader, 45.
7 Clinton, The Making of a Leader, 45.
the second half of Ministry Maturing, God deepens the leader’s character by allowing the leader to experience lessons on how to work with people and the submission to and use of authority.¹⁰

In these first three phases God is working in the leader to develop the person toward his or her ultimate potential. Meaningful ministry does take place during this time, but it is not God’s primary objective during this season.¹¹

For those who reach the fourth generic phase—Life Maturing—isolation, crisis, and conflict drive a leader into deeper dependence on God. Ministry that flows from the foundation of the leader’s relationship with God (also referred to as “being”) becomes dominant. The greater experiential knowledge of God that comes from this phase results in an increase of spiritual authority in the leader’s life, which is recognized by others.¹²

According to Clinton, few leaders complete Life Maturing and reach the last two development phases, Convergence and Afterglow. In Convergence God moves a leader into a role where giftedness and experience flow in fruitful ministry¹³ from a foundation of being—the undergirding of a deep relationship with God.¹⁴ In Afterglow a very few leaders enjoy a season of broad influence based on a lifetime of fruitful ministry.¹⁵

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Overview of Clinton’s Ministry Timeline

Clinton also described a second timeline with four phases specifically related to a leader’s ministry development.

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<th>Phase 3</th>
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<td><strong>Convergent Ministry</strong></td>
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<td>Doing to Being: Recognizing that fulfillment does not come from achievement alone but from ministry which flows out of being</td>
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</table>

Figure 3.2. Clinton’s generic ministry timeline. Clinton, *Strategic Concepts*, 63.

In the ministry timeline shown in figure 3.2, Phase 1 encompasses Sovereign Foundations and Inner Life Growth. Phases 2 and 3 represent the two halves of Ministry Maturing with some overlap from Life Maturing. Phase 4 represents entry into Convergence and Afterglow.

The major dividing points along the ministry timeline in figure 3.2 are the B1, B2 and B3 boundaries. According to Clinton, the B1 boundary represents movement from provisional ministry experiences into a full-time paid ministry assignment, although Clinton concedes, “This does not necessarily mean a full-time Christian vocation though that is often the case. But it does mean that all vocational efforts will be subservient to whatever service roles God gives.”

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16 There is inconsistency in Clinton’s writings regarding how he labels boundaries. In *Strategic Concepts*, and *Leadership Emergence Theory Manual*, he describes three boundaries, with B2 as the “doing to being” boundary. In the ML530 Reader Clinton uses both the B2 and B4 labels for the “doing to being” boundary. For the sake of clarity this project will use B2 for “doing to being.”


the applicability of Clinton’s Leadership Emergence Theory to leaders with a Christian worldview in the corporate world.19

The second boundary, B2, is the subject of this research project. The B2 boundary represents the paradigm shift a leader must make from finding his or her meaning and fulfillment from achievement (delivering ministry well based on natural abilities, skills, and spiritual gifts, and the affirmation that comes from it) to ministry that flows out of being.20 B3 is what Clinton calls the Convergence Springboard, “moving into a focused life role that brings about very effective ministry.”21

The diminishing number of leaders who successfully progress through these boundaries and go on to complete the later phases of leadership development is not evident from the basic timeline shown in figure 3.2. A different view of Clinton’s generic ministry timeline in figure 3.3 may help better illustrate Clinton’s assertion that few leaders finish well,22 and the relationship of the three major boundaries to the phases:

![Diagram](image)

Figure 3.3. Diminishing progression on the generic ministry timeline.

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According to Clinton’s research, fewer than a third of leaders finish well. An examination of a leader’s development through the sub-phases of Phase 2, General Ministry, will help shed light on the reason for this alarming rate of failure.

*Clinton’s General Ministry Sub-phases and the Doing to Being Boundary*

Phase 2, the General Ministry phase of Clinton’s ministry timeline, is composed of three sub-phases: Provisional Ministry, Growth Ministry, and Competent Ministry (see figure 3.2). During the Provisional and Growth Ministry sub-phases God allows the leader to discover and develop natural abilities, acquired skills, and spiritual gifts, but he is mainly interested in the spiritual formation and character development of the leader. In other words at this point God is working more in the leader than through the leader to deliver ministry to others.

Clinton observes that some leaders drop out of the development process during the Provisional and Growth Ministry sub-phases because of an over-emphasis on ministry activity and a corresponding neglect of personal spiritual formation. According to Clinton:

> Most major failures in ministry are dominantly rooted in spiritual formation issues (spirituality) rather than ministerial formation and strategic formation issues. Most of these failures can ultimately be traced to basic failures of integrity. Leaders who fail often do not have integrity but instead have some sort of deception about at least some of their leadership. On the other hand, leaders who finish well, across the board, are leaders of integrity.

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23 Clinton, *1 and 2 Timothy: Apostolic Leadership Picking Up the Mantle*, 162.

24 Clinton, *ML530 Reader*, 118.


In sub-phase 3, Competent Ministry, leaders have not only developed inner qualities of character and integrity but have recognized and exercised spiritual gifts, honed skills, and become efficient in doing the right things to deliver ministry well.27

While the ongoing development of integrity and character continue to be important, leaders face a new danger in sub-phase 3—what Clinton refers to as the Plateau Barrier. As leaders reach a point of competence in the delivery of ministry, they face the temptation to become comfortable with what they perceive as an acceptable level of ministry performance and may settle into a ministry rut. At this point God will challenge the leader to take steps toward the full development of his or her potential for God’s purpose and glory.28 This challenge is centered around a significant paradigm shift, in which the leader must move from ministry that is based on “doing” from a well-developed and comfortable skill set, to ministry that flows from “being”—ministry that is centered on the foundation of a deep experience of God in the leader’s life.29 According to Clinton, at this point, “the leader’s relationship with God becomes the most important motivating factor in ministry and paves the way for decisions that will lead to the unique ministry phase.”30

Moving from doing to being as the foundation of a leader’s identity represents a substantial paradigm shift. It is the juncture where many leaders fail to progress. As leaders enter this transition God often introduces difficult processing such as conflict,

27 Clinton, ML530 Reader, 9.
29 Clinton, ML530 Reader, 123.
30 Clinton, ML530 Reader, 467.
crisis, and isolation, which deepen the leader’s dependency on God. Many leaders fail to recognize God’s hand at work or the potential long-term positive benefits that can come from this processing.31

Leaders at this phase of development may also be negatively affected by the demands of ministry and the expectations of others. This dilutes their focus as they attempt to meet all the needs and fulfill all the tasks before them, while attempting to keep everyone around them happy.32 All of these factors working together may bring the leader’s areas of brokenness, wounding, and emotional pain more and more to the surface. The leader will have to choose between several options—medicating the pain through any number of illicit or “respectable” avenues, dropping out of the race, plateauing in order to settle for a more safe and comfortable ministry environment, or the decision to submit to God’s shaping activities and allow God to take the leader deep into a new place of intimate relationship with him.33

Spirituality and the doing to being boundary. From Clinton’s perspective vigilant attention to one’s spirituality is key to addressing these challenges across every developmental phase if a leader desires to finish well. According to Clinton,

Plateaued leadership and leadership which is set aside (disciplined by God) usually can be traced back to problems in spirituality. While there are of course some leaders who fail in leadership due to lack of ministry skills it is probably more true that the majority of failures in leadership come due to failure in the area of spirituality. Every leader should have an explicit theology of spirituality which guides him/her as development proceeds along the three major goals of spiritual formation, ministerial formation, and strategic formation.34

33 Clinton, ML530 Reader, 33.
34 Clinton, Leadership Emergence Theory Manual, 23.
Clinton concludes, “Ministry essentially flows out of beingness. You must continually assess your spirituality and maintain it if you are to give spiritual leadership in the kingdom.”35

This focus on spiritual development is especially important in the doing to being boundary because of the degree to which this boundary, and the transition through it, affect a leader’s sense of identity and determine the foundation from which his or her ministry flows. While Clinton links beingness with spirituality and is explicit about the need to guard and develop one’s spirituality, he stops short of elaborating on what that development should look like in a leader’s life through the doing to being transition. Clinton’s 2013 position paper on beingness identifies intimacy with God as an important part of the “core of beingness.”36 Yet rather than narrowing in on specific theological concepts or spiritual practices that might move a leader closer to living from a foundation of being, Clinton largely goes on to frame beingness through a restatement of his broader Leadership Emergence Theory.37

Clinton mentions what he calls interiority in his Mentor Handbook, but aside from a brief description of interiority as an awareness of “one’s self in relationship to God, his communication, and his desires for the person” through “disciplines such as the quiet

35 Clinton, Leadership Emergence Theory Manual, 23.


time, prayer, fasting, solitude and silence,”

For this reason the researcher looked beyond Clinton’s writings and examined the models of a number of other spiritual stage theorists in search of more specific insights into what successful spiritual development might look like for a leader facing the doing to being transition.

**The Doing to Being Boundary in Other Stage Models**

Clinton is not alone in his identification of the doing to being boundary as the critical juncture in a leader’s development—a transition that will ultimately determine whether a leader moves on to focused, kingdom-impacting ministry that leaves a legacy or succumbs to the myriad ways leaders stall and fail to finish well. Other spiritual development stage models describe a similar boundary, identify it as the critical transition where many people fail to progress, and offer unique perspectives on the factors involved in triggering the transition and either successfully negotiating it or failing to do so. It is important to note that different models of spiritual development, including Clinton’s, are representations of each researcher’s understanding and interpretation of reality. Ruth Ann Haunz notes, “A model is not closed in that it contains the total truth or that it is identical to the reality that it interprets. The better models allow for the existence and encompassing of several other models.”

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In preparation for this project the researcher reviewed a number of two-stage and multi-stage theories of spiritual development, including works of Carl Jung,\textsuperscript{40} Richard Rohr,\textsuperscript{41} Bob Buford,\textsuperscript{42} Erik Erikson,\textsuperscript{43} James Fowler,\textsuperscript{44} M. Scott Peck,\textsuperscript{45} Daniel Levinson,\textsuperscript{46} Janet Hagberg/Robert Guelich,\textsuperscript{47} and Teresa of Avila.\textsuperscript{48} The researcher determined that attempting to cover them all would have been outside the scope of a project that could be completed in a reasonable length and timeframe. The researcher chose to engage with Teresa of Avila’s Interior Castle model and Janet Hagberg/Robert Guelich’s Critical Journey model because they utilized structures that are complementary to each other and to Clinton’s Leadership Emergence Theory, provided additional insight into the relationship between spiritual development and the doing to being boundary described by Clinton, and most closely coincided with the researcher’s personal experience with the doing to being transition.


\textsuperscript{42} Bob Buford, \textit{Half Time: Changing Your Game Plan from Success to Significance}, (Grand Rapids: Zondervan, 2008).


Teresa of Avila's Interior Castle and Janet Hagberg/Robert Guelich’s Critical Journey Models

Teresa’s Interior Castle

Teresa of Avila was a Catholic mystic and founder of the Discalced Carmelite order who lived from 1515 to 1582 in the Avila province of Spain. A contemporary of Martin Luther, she was persecuted by the Spanish Inquisition for her attempts at reform. Her classic work on spiritual formation, the *Interior Castle*, provides a map of the spiritual journey that is rich in imagery and uses story to teach eternal truth. Thomas Ashbrook notes that at several conferences Dallas Willard remarked that Teresa has made one of “the greatest contributions to spiritual formation since the biblical writers.”

Teresa’s model of the spiritual journey originated with a mental picture of the soul “as if it were a castle made of a single diamond or of very clear crystal, in which there are many rooms, just as in heaven there are many mansions.” This castle consists of seven mansions arranged in a series of concentric rings, with the innermost mansion as the chief place where the most secret things pass between the person’s soul and God. Teresa uses these seven mansions to describe seven stages of spiritual development. The first three are active, outward-focused stages of spiritual growth that require intentional effort on the part of the individual; the last four involve “infused growth,” which is initiated by God and more passive on the part of the believer. Stages four through seven

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50 Teresa, 15.

51 Teresa, 16.

52 Ashbrook, 42–43.
represent the inward journey toward union life with God—also a theme in Clinton’s movement to Convergence and Afterglow.  

![Diagram of Teresa's interior castle with seven mansions](image)

Figure 3.4. The seven mansions of Teresa’s interior castle. Ashbrook, 48.

**Janet Hagberg and Robert Guelich’s Critical Journey**

Janet Hagberg and Robert Guelich\(^{34}\) developed a six-stage theory in the 1980s that shares a number of parallels with Teresa’s interior castle. Hagberg’s Critical Journey model essentially describes the same initial stages as Teresa’s Interior Castle model but ends with stages that differ in some ways from Teresa’s. Hagberg’s model is depicted by a circle that begins with Stage 1 at the top and has successive stages moving around the circle clockwise. The Wall, which has relevance to the doing to being boundary, falls between Stage 4 and Stage 5.

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\(^{34}\) With full acknowledgement of Robert Guelich’s contribution to *The Critical Journey*, from this point forward the researcher will refer to *The Critical Journey* in the text as “Hagberg’s” for the sake of simplifying references to the book and model.
The similarity of Teresa’s and Hagberg’s Stages 1 through 3 is close enough that they can be described together for the purpose of examining their relevance to the doing to being paradigm shift that must take place between the third and fourth developmental stages.

**Stage 1.**

In Teresa’s and Hagberg’s Stage 1, a person who first comes to know the reality of Jesus Christ as savior discovers the wonders of God’s grace, experiences first steps in prayer, and starts to learn what it means to be in the world but not of it. The new believer also typically joins a Christian community, experiences a sense of belonging, has been baptized, and is beginning to learn about the Christian faith.  

**Stage 2.**

Teresa’s and Hagberg’s second stages bear many similarities to Clinton’s Inner Life Growth phase. Stage 2 is both a time of growth and spiritual warfare. The believer has decided God’s way is right and has earnestly decided to follow God according to the

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55 Ashbrook, 54.
pattern of the Bible. Beginning steps may be taken in ministry assignments at this point in the journey. According to Hagberg a person in the second stage finds meaning from belonging.  

There is an increased hunger for sermons, Bible study and Christian books, but these are accompanied by an increased struggle as God brings the believer’s wounds, hurts, and brokenness to the surface. Ashbrook says that “spiritual growth is now resulting in a changed life, yet showing us a glimpse of how far there is still to go.”

**Stages 3 and 4.**

Teresa’s third and fourth mansions and Hagberg’s Stages 3 and 4 are of particular interest to this project. They make an important contribution to understanding the doing to being boundary as described in Clinton’s Leadership Emergence Theory because they provide definition to the role one’s spirituality plays in successfully negotiating this boundary. In both Teresa’s and Hagberg’s models there is a qualitative difference between the third stage and the stages that follow, separated by essentially the same doing to being boundary between Clinton’s General Ministry and Focused Ministry phases described in his Leadership Emergence Theory. For both Teresa and Hagberg, Mansion 3/Stage 3 represents the stage leading to the doing to being boundary, and in Teresa’s case, Stage 4 is the stage on the other side of the boundary. Hagberg’s Stage 4 and Wall are largely descriptive of the doing to being boundary and transition itself.

This section will examine the characteristics of these two stages, then look at what Hagberg, Teresa, and other literature have to say about catalysts, hazards, and barriers

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56 Hagberg and Guelich, 53-55.

57 Ashbrook, 77.
that must be overcome. Finally, this chapter will examine several critical factors that affect the successful negotiation of the boundary between these stages.

**Stage 3—The Doing Stage**

Hagberg describes Stage 3 as “the ‘doing’ stage ... a period of time when we most consciously find ourselves working for God”\(^{58}\)—a fitting description for the phase of development on the left side of the doing to being boundary. According to Hagberg,

> This usually is a very active phase on the critical journey. It is positive and dynamic, centered on being productive in the area of our faith. It nourishes us because it is so personally rewarding, even when the objective is to help others. In helping or leading, we also are fed, so it operates on goals and achievements, building and creating.\(^{59}\)

Hagberg describes four characteristics of Stage 3 that largely mirror Clinton’s Ministry Maturing phase. First, as an individual discovers gifts and abilities and begins to put them to use, there is a growing level of confidence that develops as a result. The unique way a person is wired becomes recognized by the group, and that person’s uniqueness as a functioning member of the body of Christ is celebrated and put to use.\(^{60}\)

Second, the process of a person growing into his or her gifts and abilities often results in a promotion into roles of greater responsibility. What begins as a more passive participation in a group or ministry may take on a new life as doors open to expressions of leadership and a resulting sense of growing authority. This movement into leadership

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\(^{58}\) Hagberg and Guelich, 73.

\(^{59}\) Hagberg and Guelich, 73.

\(^{60}\) Hagberg and Guelich, 74-75.
may come as a natural process for the individual, or a person may be ushered into a leadership role by someone else, even before he or she feels ready.\textsuperscript{61}

Third, Hagberg sees this stage as closely allied with the symbols that represent it: responsibility, authority, recognition, titles, praise from others, influence, respect, allegiance. When we are fruitful, there are rewards, either personally (a job well done, people changed, balanced budget, a spiritual goal reached) or from the community of faith (more responsibility, plaque, thanks, praise).\textsuperscript{62}

For others it may be outward success or operation of the gifts of the Spirit that define this stage. The particular symbols that are meaningful to each individual at this point in the journey may vary.\textsuperscript{63}

A fourth characteristic of Stage 3 may be the achievement of a spiritual goal. According to Hagberg, some individuals will be less concerned about the external signs of responsibility or success, but may find a sense of meaning in fulfilling a particular aspiration such as reaching a desired level of spiritual maturity or completing a course of study.

In his analysis of Teresa’s third mansion Ashbrook notes that faith has now become the center of the believer’s life and activity. Along with discovering the gifts of the Spirit a believer’s life is now manifesting more of the outward fruit of God’s Spirit as well.\textsuperscript{64} According to Teresa,

\begin{quote}
I believe that, through His goodness, there are many such souls in the world: they are most desirous not to offend His Majesty, they avoid committing venial sins;
\end{quote}

\textsuperscript{61} Hagberg and Guelich, 75-76.

\textsuperscript{62} Hagberg and Guelich, 77.

\textsuperscript{63} Hagberg and Guelich, 77.

\textsuperscript{64} Ashbrook, 95.
they love doing penance, they spend hours in recollection; they use their time well, they practice works of charity toward their neighbors; and they are very careful in their speech and dress and in the government of their household if they have one.  

It seems evident from these descriptions of the Christian believer at Stage 3 that helping people arrive at and maintain this stage would be a high priority for pastors and other spiritual leaders. People at Stage 3 are balanced in their discipleship, they are becoming mature in their understanding of biblical truth, they are giving—perhaps even tithing, they may be sharing their faith with others, they are practicing the kind of outward Christian life that is a credit to the church, and they are doing the works of ministry that make the church, as it is known it in American culture, function. Naturally, churches and their pastors benefit significantly from having as many people in Stage 3 as possible.

Clinton has observed that a majority of leaders do not make it over the B2 boundary into Focused Ministry, which means that many pastors are functioning in ministry with Hagberg/Teresa’s Stage 3 as their home stage. This gives weight to Ashbrook’s observation that, “the third of the seven mansions is about as far as most churches go in their teaching about the spiritual life.” If many spiritual leaders have not progressed beyond Stage 3 themselves, they cannot be reasonably expected to assist anyone else in progressing to the later stages of spiritual development.

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65 Teresa, 37.
66 Ashbrook, 95.
68 Ashbrook, 91-92.
Stage 4—Movement into the Doing to Being Boundary

While Teresa’s fourth mansion and Hagberg’s Stage 4 are complementary, each carries a different focus. Teresa’s fourth mansion provides more of a description of the qualitatively new and deepening relationship between the believer and God that is the goal of this stage. Hagberg’s Stage 4 provides more of a detailed description of the unsettling boundary event most people encounter as they transition from the active life of Stage 3 into Stage 4’s new experience of deepening intimacy with God. A brief look at the goal of Stage 4 through the lens of Teresa’s fourth mansion will provide a helpful backdrop for examining the important transition that leads there in Hagberg’s and others’ writings.

In the introduction to his translation of The Interior Castle by Teresa of Avila, E. Allison Peers says that in the fourth mansion “the supernatural element of the mystical life first enters: that is to say, it is no longer by its own efforts that the soul is acquiring what it gains. Henceforth the soul’s part will become increasingly less and God’s part increasingly greater.” In the fourth mansion the believer encounters a fresh desire to know God more deeply and to live in his love as the highest aim. According to Ashbrook, God calls to us as his beloved. “We have heard the call of the Lover and we experience a hunger and thirst and attention to Jesus that we hardly knew before.”

As part of this fresh supernatural experience, prayer begins to take on a new dimension, known as infused prayer or the Prayer of Quiet, where the mind and will of the believer become completely centered on God. This form of prayer is more focused on

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69 Teresa, 5.

70 Ashbrook, 113.
listening and being still in God’s presence than prayer in earlier stages that involved
telling God one’s own or others’ needs, asking for his help for specific situations, or
seeking his blessing on activities and projects.\textsuperscript{71}

Teresa compares this difference in the quality of prayer to water that must be
moved to its destination by way of long conduits fashioned by human skill, which
represents prayer in the earlier mansions, as opposed to a fountain built at the very source
of the water where there is no need to fashion a conduit and the fountain fills on its own
in mansions four through seven.\textsuperscript{72} She cites Psalm 119:32 as the biblical description of
the way God enlarges the believer’s capacity to receive more of him and the subsequent
blessings of his presence: “I will run in the way of your commandments when you
enlarge my heart!”\textsuperscript{73}

This deepened vertical relationship does not mean that labors cease, but they take
on a new focus and a new source of motivation. For Clinton, the transition through the
doing to being barrier into Focused Ministry brings with it a change where now “ministry
flows out of being,”\textsuperscript{74} which is also evident in Teresa’s fourth mansion. According to
Ashbrook, “Our relationship with God grows in such a way that the ‘Mary and Martha’ in
us begin to work together. There is an integration and balance of our active ministry and
our inner life of prayer and reflection.”\textsuperscript{75} Part of this balance comes from learning to say
no to ministry opportunities that fall outside the boundaries of where Jesus is specifically

\textsuperscript{71} Ashbrook, 116.

\textsuperscript{72} Teresa, 53.

\textsuperscript{73} Teresa, 54.

\textsuperscript{74} Clinton, \textit{ML530 Reader}, 467.

\textsuperscript{75} Ashbrook, 113.
calling the Stage 4 believer, even when there is an evident outward need or a sense of pressure from others. As the believer grows in intimacy with God, the deepening relationship informs the outward expressions of ministry so they reflect the gifts, passion, and sense of calling that have developed through the earlier stages.76

For a few people, Teresa’s mansions five through seven and Hagberg’s Stages 5 and 6 represent deepening expressions of the journey into the heart of God that culminate in union life—a goal a very few achieve according to Clinton’s Leadership Emergence Theory.77 These advanced stages are beyond the scope of this project.

*The Doing to Being Boundary in Light of Hagberg’s Stage 4 and the Wall*

The changes that take place in the transition from Teresa’s and Hagberg’s Stage 3 to Stage 4 represent a significant paradigm shift from life in Stage 3. Like Clinton’s General Ministry phase, Teresa’s and Hagberg’s Stage 3 is filled with activity and outward expressions of ministry. It is a time of growth in skills, abilities, spiritual gifts, opportunities to expand one’s influence in leadership assignments, and a time of gaining competence in delivering ministry well.

In Stage 4 God calls the believer to a new place of trust and intimacy with him, where the outward signs of success and affirmation must give way to a surrendered life and relationship with God becomes the foundation of a leader’s identity and ministry. As

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76 Ashbrook, 113-114.

Clinton has observed, this boundary is difficult, and only a minority negotiate it successfully.²⁸

Hagberg’s account of Stage 4 is much more focused on the boundary experience between Stage 3 and the later stages of spiritual development than Teresa’s fourth mansion description. Hagberg’s observations on this transition reflect Clinton’s description of the doing to being boundary between his General Ministry and Focused Ministry phases. According to Hagberg,

[The movement to Stage 4] almost always comes as an unsettling experience yet results in healing for those who continue through it. Until now, our Journey has had an external dimension to it. Our life of faith was more visible, more outwardly oriented, even though things certainly were happening inside us. But the focus fell more on the outside, the community of faith, nature, leadership, the display and use of the Spirit’s gifts, belonging, and productivity. At this stage, we face an abrupt change (at least many do) to almost the opposite mode. It’s a mode of questioning, exploring, falling apart, doubting, dancing around the real issues, sinking in uncertainty, and indulging in a self-centeredness. We often look hopeless to those around us.²⁹

An additional component of Hagberg’s Stage 4 is what she calls “the Wall:”

The Wall represents our will meeting God’s will face to face. We decide anew whether we are willing to surrender and let God direct our lives. Once we enter this part of Stage 4, either through crisis, spiritual boredom, or a deep longing, we can easily become perplexed. Although we deeply desire to give our will over to God, and even believe we are doing so, in truth, we are trying to deal with the Wall in the same way we have gotten through life—on the strength of our own will or gifts. We try everything we can to scale it, circumvent it, burrow under it, leap over it, or simply ignore it. But the Wall remains!³⁰

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²⁹ Hagberg and Guelich, 93.
³⁰ Hagberg and Guelich, 114.
The Wall, with roots in *The Dark Night of the Soul* by sixteenth century Catholic mystic, John of the Cross,\(^1\) is an important place in the spiritual journey. Hagberg says that some people never reach the Wall, and stay in earlier stages,\(^2\) which is corroborated by other stage theorists such as Clinton\(^3\) and Fowler.\(^4\) Other people reach the Wall and then retreat to the comfort of an earlier stage. “Still others get stuck in front of the Wall, not wanting to submit to God.”\(^5\)

The purpose of this project is not to recount every detail of Hagberg’s Stage 4 and Wall, but to use key components of her description as a springboard for deeper exploration of the doing to being boundary with help from other perspectives in the literature stream. From this vantage point critical factors of the doing to being boundary can be explored and navigational aids identified.

**Critical Factors in the Negotiation of the Doing to Being Boundary**

**Critical Factor 1: Linear Versus Non-linear Approaches to the Doing to Being Boundary**

One of the hallmarks of Clinton’s Leadership Emergence Theory is the timeline. Using Clinton’s paradigm a person’s spiritual journey can be plotted at a specific point somewhere along a generalized timeline that is based on the way God has consistently developed leaders throughout the ages. While there may be some overlap of Clinton’s

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\(^2\) Hagberg and Guelich, 115.


\(^5\) Hagberg and Guelich, 115.
phases, especially during the Ministry Maturing and Life Maturing phases, the progression in Clinton’s theory is essentially linear.

While Teresa’s and Hagberg’s models of the spiritual journey do involve progression through stages, they are not linear. As shown in figures 3.4 and 3.5 Teresa’s interior castle is depicted by a series of concentric circles, and Hagberg’s critical journey is circular. Ashbrook notes that the journey through the interior castle moves along, but not in a purely linear progression. “We are like pilgrims with a transient home, living here, visiting there, investigating another place, and returning to our transient home again. Subtly, we may find ourselves dwelling in more than one mansion closer to the center than we did previously, until it becomes our new home.”

Hagberg also says the spiritual journey is not linear. While a believer must start at Stage 1 and progress through the other stages over time, Hagberg sees a fluidity to the spiritual journey in much the same way as Teresa. At any one time an individual will have a home stage where he or she feels most comfortable, but there will be explorations forward and backward into other stages.

According to Hagberg the stages of the spiritual journey are also cumulative. An individual who has experienced Stages 1 through 4 can experience aspects of all four stages simultaneously. Hagberg says, “In that sense the stage model is like a spiral, and we experience more depth each time we recycle through the stages at a higher place on the spiral.” A graphic representation of what Hagberg describes as a spiral would

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86 Ashbrook, 41.

87 Hagberg and Guelich, 8-9.

88 Hagberg and Guelich, 7-9.
actually look more like a helix that expands upward and to the right, retaining the gains of earlier stages as it progresses onward:

![Expanding helix of spiritual growth](image)

Figure 3.6. Expanding helix of spiritual growth.

An awareness of the non-linear aspects of the spiritual journey is important in approaching the doing to being boundary. The inherent danger in circling back from an encounter with the doing to being boundary to a more comfortable stage is that a leader may become stuck in an earlier home stage rather than face the discomfort and uncertainty of exploring the Stage 4 doing to being boundary again which could lead to the plateau barrier described by Clinton. For those who are drawn forward in the spiritual journey it may require more than one exploration of Stage 4 spanning up to several years before a leader fully crosses the doing to being boundary into a later home stage.

**Critical Factor 2: Self-worth and the Doing to Being Boundary**

Hagberg also observes parallels between different stages that provide an important clue as to why the doing to being boundary is so difficult for most people. In Hagberg's model Stages 1 and 4 both deal primarily with the issue of self-worth, Stages 2
and 5 deal with learning to let go, and Stages 3 and 6 are focused on different aspects of giving. According to Hagberg in Stage 1 the connection to self-worth involves coming to recognize one’s self as a worthwhile person who is loved fully by God regardless of sins, faults, or shortcomings. In Stage 4, which describes the doing to being boundary, Hagberg says a person “moves from a feeling of worth to a feeling of being unworthy (not worthless) as a result of searching for faith at a new level.”

The researcher sees an additional aspect to the self-worth connection in Stages 1 and 4 that is key to movement through the doing to being boundary. In Stage 1 a person must transition from self-reliance as one’s own lord and savior into a new identity where Jesus Christ is lord and savior. This new identity means that Jesus, not one’s self, is now the reference point for one’s worth and God becomes the foundation of one’s identity. For many people this Stage 1 surrender to Jesus means giving up doubts and fears about one’s self along with the guilt and shame that only Jesus can bear—in essence giving up things one is glad to be rid of.

By Stage 3 a person has entered into a season of working for God in some capacity and has developed a level of competence in natural abilities, acquired skills, and spiritual gifts. If a person is a leader he or she has exercised these skills, abilities, and gifts to the point of delivering some aspect of ministry well. Along with this growing competence comes the tendency to allow the basis of one’s identity to form attachments to what one does (skills, delivery of ministry), what one has (size of church, books

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89 Hagberg and Guelich, 15-16.
90 Hagberg and Guelich, 47, 172.
91 Hagberg and Guelich, 172.
published, finances), and what others think and say (reputation among superiors, peers, and followers). In order to move into Stage 4 God must challenge the person to abandon this self-referring foundation of identity and to make his or her relationship with God the sole measure of personal worth and selfhood. As opposed to Stage 1, in which the giving up was a relief, in Stage 4 a person must now give up what he or she most values—the things that now give life meaning, including competencies, accomplishments, and the admiration of others. This is part of what makes the doing to being boundary so difficult. For most people this is an unsettling prospect, partly because of the degree of investment that has gone into developing ministry competency. At this point the pain and disequilibrium typical of the doing to being boundary can either provide a catalyst for seeking deeper engagement with God and movement across the boundary or prompt a retreat into the comfort of an earlier home stage. If the leader chooses to do the difficult work of Stage 4 and the Wall he or she will move into a new cycle of growth into Stages 4 through 6 that follows the same general themes as Stages 1 through 3, but with a new level of transcendence that comes from the foundation of a deepening relationship with God.

This struggle over the foundation of one’s identity has been described by a number of authors as the true and false self. The vital importance of this concept to the doing to being boundary calls for a deeper examination of the true and false self.

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92 Hagberg and Guelich, 93.
False Self/True Self

One of the most important, and most subtle, issues a leader must face in the movement across the doing to being boundary is his or her foundational understanding of the self in relation to God. According to Hagberg,

Stage 4 allows us, invites us, and compels us to know ourselves and to know God in all God's fullness. We may experience a complete turnabout in our concept of both ourselves and God. This often comes through a slow process. It is a process of pursuing our integrity or discovering who we are as opposed to who others want us to be. This is a strenuous and courageous process.93

The shift from a concept of self that is based on activity, popularity, success, or performance to a concept of self wholly rooted in who one is as God's beloved child is critical to the successful negotiation of the doing to being boundary. Clinton also identifies this shift and sees Romans 8:28-30 and Ephesians 2:10 as paradigmatic of God's goal to transform us, over a lifetime, into the image of Christ.94 Concerning this shift Clinton writes,

We recognize that the most important thing about our leadership is not what we do but what we are. What we do is important but it will flow out of what we are and what we have been created for. It is an experiential understanding of this [Romans 8:28-30] paradigm as the basis for our ministry which is at the heart of movement through B2 (the strategic barrier/Doing to Being) on the timeline. Ministry flows out of being—the heart of which is character. This paradigm helps us confidently assert that and takes our leadership to a new plane.95

D. W. Winnicott's research in the early 1960s demonstrated that human beings are adept at constructing a false self from the earliest life experiences.96 Over the years a

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93 Hagberg and Guelich, 97-98.

94 Clinton, ML530 Reader, 131.

95 Clinton, ML530 Reader, 131-32.

number of writers, including Thomas Merton,97 David Benner,98 John Eldredge,99 Brennan Manning,100 Bill Thrall, Bruce McNichol, John Lynch,101 Peter Scazzero,102 and Basil Pennington,103 have also recognized and written about the concept of the true and false self. According to Pennington, people pick up on various messages from peers, parents, and other authority figures that tell them their value lies in what they do, what they have, and what others think about them. From these perceptions they construct a false self that helps ensure their value will be upheld according to those criteria.104 Pennington notes that it is the “what I do” expectation that takes the forefront, especially for most men in developed societies:

How often, when a man introduces himself, does he add what he does: “I am Joe Jones; I am vice-president at Sperry’s.” “I am Phil Tam; I teach at the University.” And if his new acquaintance does not add this attribute to his introduction, we will probably ask him fairly quickly; “What do you do?” This is one of the reasons why it is so difficult for many men to retire. For some it is seen to be a death knell and is in fact that. For forty years it has been: “I am Phil Tam; I teach at the University.” Now suddenly it is: I am Phil Tam … .” Because the man has identified himself primarily with what he does, has made this pivot of a false self, he has in retirement virtually ceased to exist. When he should be able to

99 John Eldredge, Wild at Heart: Discovering the Secret of a Man’s Soul (Nashville: Thomas Nelson, 2001).
104 Pennington, True Self, False Self, 28-31.
sit back and rest on his laurels, he is instead scrambling to find himself, to create another false self.\footnote{Pennington, True Self, False Self, 31.}

The second danger comes from linking one’s worth to one’s possessions, whether those possessions are material or something more intangible. Erich Fromm asserts that the self-concept, “I am what I have,” follows naturally from living in a society that promotes private property.\footnote{Erich Fromm, To Have or To Be, (New York: Harper and Row, 1976), 72.} While human life requires a degree of what Fromm calls “existential having”—things that people have and use for their survival,\footnote{Fromm, 79-80.} one can easily fall into the trap that

My property constitutes myself and my identity. The underlying thought in the statement ‘I am I’ is ‘I am I because I have X’—X equaling all natural objects and persons to whom I relate myself through my power to control them, to make them permanently mine.\footnote{Fromm, 72.}

For Christian leaders this may include attachments to the outward appearances of success in ministry and the people under the leader’s influence. It is not uncommon for pastors to tie a sense of personal worth to the churches they lead, including the sizes of their congregations, the number of people in small groups, how well the finances are doing, and even the number of books they have published. A pastor who must step down from a pastorate, even though he or she may not be at fault for the removal, may find the disconnection from the objects of his or her sense of personal identity to be devastating.

According to David Benner,

Because it is hollow at the core, the life of the false self is a life of excessive attachments. Seeking to avoid implosion and non-being, the false self grasps for
anything that appears to have substance and then clings to those things with the tenacity of a drowning man clutching a life ring.\textsuperscript{109}

The third identity trap leaders fall into is concern about one’s image in the eyes of others. According to Terry Walling,

Church leaders today fight a multi-fold struggle in arriving at clear self-definition. One of the biggest struggles they face is their insecurity about their identity. It is the battle of self worth. Extroversion sometimes disguises self-doubt. Identity becomes dependent on performing an external role.\textsuperscript{110}

This external role all too easily becomes focused on maintaining a certain reputation among ministry peers and those in the leader’s circle of influence. When pastors and other spiritual leaders become dependent on the way they are perceived and how they are regarded by others as the basis of their sense of identity it is only a matter of time before that sense of identity is challenged.

Church environments often make it difficult to shake the false self, both for leaders and congregants. In their examination of the false self in Christian contexts, Stephen Parker and Edward Davis say churches that hold to a perfectionistic view of spirituality actually promote the maintenance of the false self.

In this case, the message that is conveyed to church members subtly or not so subtly is: Human failures and frailties are unacceptable among the redeemed. Perfectionism of character and behavior is not only championed as possible, but it is put forth as expected. Therefore, any thought or deed that lacks a pure and just motive is forbidden, along with any negative feeling or any selfish impulse. Thus, only the compliant false self is expressed in the person’s prayers, verbalizations, and other behaviors. With its longings to be open, honest and vulnerable, the true

\textsuperscript{109} David Benner, \textit{The Gift of Being Yourself}, (Downers Grove, IL: InterVarsity Press, 2004), 81.

self must remain hidden behind a mask of pretense, conformity, perfectionism, or legalism.\textsuperscript{111}

As God calls people beyond the constructs of Teresa’s and Hagberg’s third stage into the doing to being transition, the false self is prone to resist the frightening vulnerability of simply accepting God’s assessment of who they are as his beloved children. The masks that have been so carefully constructed since early childhood do not die easily. Thrall, McNicol, and Lynch assert that there are only two possible motives that determine the course of one’s relationship with God—pleasing God and trusting God. If a person’s motivation is pleasing God, it requires the maintenance of a mask to hide a sense of failure in measuring up to God’s holiness. Life will be spent upholding the false self, “working on my sin to achieve an intimate relationship with God.”\textsuperscript{112} The other motivation, trusting God, means accepting that Christians really are who God says they are and that, together as believers, they stand with God with their sin in front of them, working on it together.\textsuperscript{113}

This level of trust requires complete surrender to God. Benner says,

While one might expect humans to receive the news that God is unequivocally for us as good news, in reality we do not. We have such an inborn tendency to run our own life and to pay our own way that unconditional love is both unbelievable and terrifying. In short, we want nothing of it.\textsuperscript{114}

Benner goes on to say


\textsuperscript{112} Thrall, McNicol, and Lynch, 44.

\textsuperscript{113} Thrall, McNicol, and Lynch, 47.

\textsuperscript{114} Benner, *Surrender to Love*, 46.
the key to spiritual transformation is meeting God ... in vulnerability. Our natural inclination is to bring the most presentable parts of our self to the encounter with God. But God wants us to bring our whole self to the divine encounter. He wants us to trust him enough to meet Perfect Love in the vulnerability of our shame, weakness, and sin.\textsuperscript{115}

\textit{Critical Factor 3: Crisis as a Catalyst for Movement into the Doing to Being Boundary}

Clinton indicates that crisis is a common catalyst to move people into the entry phase of a transition.\textsuperscript{116} Hagberg also says that either a life crisis or faith crisis is often the event that throws the certainty and security of Stage 3 into a new state of disequilibrium and ushers the individual into Stage 4—the doing to being boundary.

According to Hagberg,

Stage 4 does not even look like part of the journey for those of us at home in Stage 3. It does not appear to be an extension of our faith and growth. Consequently, we are not drawn in this direction. When this stage comes, many feel propelled into it by an event outside themselves. It’s usually a crisis that turns their world upside down.\textsuperscript{117}

Clergy persons are particularly at risk for eventual career-related crisis, which can result in movement into Stage 4, retreat to a Plateau Barrier, or dropout. In 2013, Barry Fallon, Simon Rice, and Joan Howie studied crisis in the lives of Australian clergy and concluded, “Ministers of religion play an important role in the life of communities. However, in the context of societal change and growing expectations, their roles are becoming increasingly complicated.”\textsuperscript{118} They note that ministers enter vocational ministry with a sense of God’s call to serve others. “Yet, when Ministers are asked how they

\textsuperscript{115} Benner, \textit{Surrender to Love}, 81.

\textsuperscript{116} Clinton, \textit{ML530 Reader}, 463.

\textsuperscript{117} Hagberg and Guelich, 94.

\textsuperscript{118} Barry Fallon, Simon Rice, and Joan Wright Howie, “Factors that Precipitate and Mitigate Crises in Ministry,” \textit{Pastoral Psychology} 62, no. 1 (Fall 2013): 39.
experience their job, many will tell stories of vocational crisis, burnout, bullying, anxiety, and depression.\textsuperscript{119} For increasing numbers of clergy the result of ministry-related crisis is that many decide to retire early or simply leave the ministry altogether.\textsuperscript{120}

Whether a person is clergy or not, a significant life crisis can strip away the certainty of the faith one holds in Stages 1 through 3. In these earlier stages faith fit within a particular conceptual construct. A personal crisis that strikes close to home—especially when it involves events like a loss in one’s family, marriage, career, finances, or health—often leaves a sense that one’s faith no longer works.\textsuperscript{121} Hagberg says that when crisis descends,

We feel remote, immobilized, unsuccessful, hurt, ashamed, or reprehensible. Neither our faith nor God provides what we need to soothe us, heal us, answer our prayers, fulfill our wishes, change our circumstances, or solve our problems. Our formula of faith, whatever that may have been, does not work any more, or so it appears. We are stumped, hurting, angry, betrayed, abandoned, unheard, or unloved. Many simply want to give up. Their life of faith may even seem to have been a fraud at worst, a mirage at best.\textsuperscript{122}

Vernon Wiehe asserts that crises may be situational, as just described, or maturational.\textsuperscript{123} One form of maturational crisis may be a pure crisis of faith, which can also serve as a catalyst to spur entry into the doing to being boundary.\textsuperscript{124} For the growing believer, the movement from Stage 1 though Stage 3 includes arrival at strongly-held

\textsuperscript{119} Fallon, Rice, and Wright Howie, 37.
\textsuperscript{120} Fallon, Rice, and Wright Howie, 28.
\textsuperscript{121} Hagberg and Guelich, 94.
\textsuperscript{122} Hagberg and Guelich, 94.
\textsuperscript{123} Vernon R. Wiehe, “Crisis and the Clergyman,” Concordia Theological Monthly 42, no. 2 (Fall 1971): 113.
\textsuperscript{124} Hagberg and Guelich, 94.
beliefs and doctrinal positions that form the grid of a person’s worldview and create a sense of stability in one’s experience of life. When these beliefs are challenged by the failure of a leader one has looked up to, exposure to new ways of viewing closely held doctrines or interpretations of Scripture, or simply an internal shift in one’s perspective on God, an unsettling disequilibrium is the result.\(^{125}\) Frederick Sontag observes that this potential for disequilibrium is inherent in faith, though this fact does not make the experience of the crisis of faith any easier.

To speak about the crisis in faith is first of all to recognize that faith is always in crisis—that is, it will be if it understands itself and its situation. Faith as a form of belief—as opposed to knowledge—is required and is legitimate because the affairs of the soul and of God, which it concerns, are subject to an inherent uncertainty.\(^{126}\)

Pastors and other spiritual leaders are not immune to the onset of doubt or shifting perspectives of faith. Derek Newton says,

As Christians, we expect our faith to be tested at the level of tough experiences like bereavement, serious illness, unemployment and relational breakdown, but we simply do not expect the battle to assault and invade our minds at the level of biblical, hermeneutical, and theological criticism.\(^{127}\)

When such shifts occur in a leader’s understanding of doctrine or interpretation of Scripture, the result can range from emotional unease to outright crisis, especially when a new perspective is at odds with the leader’s denominational dogma. Even if God is

\(^{125}\) Hagberg and Guelich, 95.


prompting the shift in perspective it is natural to fight against the change. Hagberg notes
that, “We have a lot at stake to keep God where we are most comfortable.”128

James Fowler sees critical reflection as a normal part of later-stage faith
development and one of the hallmarks of the Individuative-Reflective stage of faith in his
spiritual development model.129 Regarding Fowler’s position on the critical examination
of faith, Newton says that,

[Fowler’s] “critical” stage is perhaps the most challenging of all and it is at this
stage that a person begins to stand out from his or her comfortable group and
begins to question. This can feel very dangerous, difficult and daunting, not
to mention lonely, for here people are challenging their past security of belief. Yet
this is surely the stage at which we begin to see, if we view this from the angle of
evangelical faith, what is truly biblical in our faith and practice, rather than
what has been formed from inherited but untested tradition, theological bias,
cultural and media influence or personal whims and hobbyhorses that we may
have lived with for years but never ever questioned! This ought to be exhilarating
and liberating, in spite of the risks!130

Yet for most people the risks weigh heavily. As answers are replaced by questions
the crisis of faith may distance a person from his or her peers and spiritual superiors who
seem so sure of their beliefs. In this vulnerable place the doubter may come to fear
disapproval, experience rejection, or appear to others to be backsliding.131

One of the most perplexing crises of faith during this time is what Teresa’s
protégé, John of the Cross, described as the dark night of the senses and dark night of the
spirit, collectively known as the dark nights of the soul—extended times when God

128 Hagberg and Guelich, 99.
129 Fowler, 179.
130 Newton, 334.
131 Hagberg and Guelich, 98.
seems absent and life seems dark.\footnote{Ashbrook, 149.} The dark nights may descend for no apparent reason, leaving the believer adrift in a season of aridity. According to Kieran Kavanaugh,

> Two basic allegories \[in The Dark Night\] serve to illustrate the purifications. In the one, regarding the initial purgation, God is likened to a loving mother who first nurses her child, carries and caresses it in her arms, but who then must wean it, teach it both to walk on its own and to put aside the ways of childhood. In the other, the purification of the spirit, God’s action is likened to fire working on and transforming a log of wood.\footnote{Kieran Kavanaugh and Otilio Rodríguez, The Collected Works of Saint John of the Cross, (Washington, D.C.: ICS Publications, 1991), e-book introduction to “The Dark Night,” “The Doctrine,” second paragraph.}


Times of apparent desertion by God may be a catalyst to deeper spiritual growth, or may be a cause for discouragement and retreat. Ashbrook notes that the absence of
qualified spiritual direction may leave the believer feeling abandoned and susceptible to bad advice from others\(^{138}\) in much the same way Job was comforted by his friends.

According to Wiehe, while a crisis is usually perceived negatively by the individual who is experiencing it, crisis does not necessarily mean a negative outcome must result. Rather, a crisis may be used by individuals as an experience that produces growth.\(^{139}\) McKechnie, describing a similar experience in Fowler’s model, notes that as a leader progresses through this important boundary,

There is a demythologizing process in which tacit faith becomes explicit and personal. [Fowler’s] Stage Four may be precipitated by a crisis such as a death, divorce, change or a breakdown, or inadequacy of the previous stage of faith. New thoughts and theologies are needed in order to be able to make meaning of the vagaries of life.\(^{140}\)

One of the axioms of Clinton’s Leadership Emergence Theory is that a leader’s development is the function of God’s processing in the leader’s life, over time, and the leader’s response to God’s processing.\(^{141}\) Though uncomfortable, crisis is one of the process items God chooses to use as a catalyst in a leader’s life to move him or her toward a new foundation of deep experience with his love and presence. As Clinton has demonstrated, many leaders respond by retreating, plateauing, or dropping from the race, but if the individual chooses to turn to God, face the discomfort of the transition, and let God have his way, the ultimate result is a leader with a solid foundation whom God can use, who will go deep into God’s love, and leave a lasting legacy.

\(^{138}\) Ashbrook, 156.

\(^{139}\) Wiehe, 113.

\(^{140}\) Allan McKechnie, “The Use of Developmental Stages as a Model for Addressing and Assessing Spiritual Formation and Maturity,” (D.Min. thesis project report, Bethel Seminary, 2008), 52.

Critical Factor 4: The Need for Inner Healing

As leaders progress toward the later stages of spiritual development they must come to terms with the brokenness and pain in their lives. The activity and outward success of Stage 3 may mask areas in need of inner healing for a season, but as God calls a leader to a deeper place of abiding in him, where ministry flows from a foundation of being, he will prompt the leader to face the pain and embark on the journey to healing. According to Hagberg,

It is impossible to get through the Wall without recognizing past and present parts of us in need of psychological and spiritual healing and transformation. God does this healing as we sit humbly before the Presence and obediently follow God’s agenda, an agenda that may not make sense to our common sense. At this time a personal guide may be very valuable to help us see the bigger picture and to hold our hands even when we cannot see where we are headed.142

The roots of personal brokenness often reach to a person’s earliest years. Peter Scazzero says, “Very, very few people emerge out of their families of origin emotionally whole or mature.”143 The effects of being raised in imperfect families then follow leaders into adulthood and shape the way they approach life and ministry into their later years. Scazzero uses the analogy of an iceberg to illustrate the dilemma of facing areas of emotional and spiritual baggage. Only about ten percent of the typical iceberg is visible above the waterline. According to Scazzero, this represents the ten percent of a person’s life he or she makes visible to others. As Christians, “we are nicer people, more respectful. We attend church and participate regularly. We ‘clean up our lives’ somewhat—from alcohol and drugs to foul language to illicit behavior and beyond. We

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142 Hagberg and Guelich, 120-21.
143 Scazzero, Emotionally Healthy Spirituality, 12.
begin to pray and share Christ with others.” Unfortunately, the dysfunction and pain in most people’s lives resides in the ninety percent that lies below the surface, often hidden to one’s own view. Traditional approaches to discipleship typically address the ten percent of a person’s life that shows above the waterline. A person may grow in Bible knowledge, prayer, faithful service, evangelism, and church attendance, while the broken areas—the false self, addictions, drivenness, perfectionism, and wounding from the past—remain hidden and untouched below the waterline. As an individual enters the doing to being boundary, God will begin to bring attention to the areas of brokenness that lie beneath the surface and gently prompt the person to begin addressing them. For many believers this will require the help of a spiritual director, coach, professional therapist, or support group such as a twelve-step program. Without entering into a process of healing, the believer will remain stuck at the Wall or retreat to an earlier stage.

_Critical Factor 5: Drivenness and the Doing to Being Boundary_

Drivenness is a critical aspect of dysfunction highlighted by Sczazzero that directly impacts Hagberg’s Stage 4 and Wall, and subsequently, Clinton’s doing to being boundary. It is especially pernicious because American culture tends to reward the driven. Spiritual leaders who give themselves to the cause of the kingdom of God are especially applauded and lionized. Examples of leaders who have accomplished outwardly great things at the expense of health, family, and even life, abound. According to Sczazzero, the solution many leaders choose in order to address the ever-expanding demands of life and ministry is “skimming.”

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144 Sczazzero, _Emotionally Healthy Spirituality_, 15.
Skimming is the way many of us cope with multiple demands, constant pressure, and overloaded schedules. We cover a lot of ground superficially without being fully engaged. Like skimming a book, this can produce the impression that everything is covered, but in reality, you aren’t completely there.145

Scannell identifies four major areas that are critical for growing leaders not to skim. The first is skimming one’s relationship with God. Scannell says,

Cultivating a life with our Lord Jesus requires large amounts of focused time. Days alone with God, hours of meditation on Scripture, and time for reading are indispensable. We are surrounded by endless distractions and voices that call us away from sitting at the feet of Jesus, like Mary did in Luke 10.146

Second, Scannell says people skim themselves by giving in to the relentless needs and demands that surround their lives. They rationalize that they can push aside important aspects of life like sleep and recreation until later, but as a result they lose the space they need for replenishment and health.147 Learning to add margin through intentional retreats and a weekly Sabbath are essential to healthy leadership and spiritual development.

Third, it is tempting to skim at home and allow one’s marriage to take a back seat to the demands of work and ministry.148 Paul says that marriage is a picture of Christ and the church (Ephesians 5:21-33), but the ministerial landscape is littered with families that have been neglected by spiritual leaders who placed the work of ministry before their home life. In The Emotionally Healthy Church Scannell tells the story of World Vision


147 Scannell, “Skimming: Stop Trying to Look Good, and Do the Dirty Work Beneath the Surface,” 75.

founder Bob Pierce, who tirelessly worked to alleviate world hunger but left a trail of devastation in his neglected family. Sczzerzo concludes, “as goes the leader’s marriage, so goes the church. If we’re skimming at home, we’re not going to be able to lead a healthy church family (1 Tim. 3:5).”

Fourth, people skim in their leadership. Sczzerzo points out that it is tempting for leaders to focus on the easy things rather than the necessary things. The Pareto Principle, named after economist Vilfredo Pareto, famously postulated that twenty percent of the population possesses eighty percent of the wealth. This principle has been expanded over the years to include how people approach their preferences in nearly every area of life, including leadership and management. As leaders progress in their spiritual development they must learn to move past the pattern of busyness that can so easily drown out the few things that are truly important in God’s estimation. This means prayerfully discerning the twenty percent of activities that will yield eighty percent of the fruit and learning to say no to the majority of the rest.

Critical Factor 6: Churches May Lack Resources for Boundary Processing and Later Stage Growth

One of the most difficult aspects of the doing to being boundary is that its onset represents a dramatic change from the way life and ministry have functioned in the past.

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149 Peter Sczzerzo, The Emotionally Healthy Church, (Grand Rapids: Zondervan, 2003), 39-41.

150 Sczzerzo, “Skimming: Stop Trying to Look Good, and Do the Dirty Work Beneath the Surface,” 75.

151 Sczzerzo, “Skimming: Stop Trying to Look Good, and Do the Dirty Work Beneath the Surface,” 75.

Janet Hagberg describes this change as “one that we are not informed or taught about and for which there are few models available.”\(^{153}\) Hagberg adds,

“It would be great to think that most priests, ministers, and other spiritual leaders could be our guides through Stage 4 and the Wall. The sad truth is that many of these leaders have not been led through this stage themselves and have not allowed themselves to question deeply or to become whole. So many of those to whom we often look most naturally for help are inadequate guides for this part of the journey.”\(^{154}\)

Ashbrook says that as God calls a believer out of the busyness and activity of the third mansion toward a deeper intimate relationship with him, if that person does not make a natural move into a more responsive and listening form of prayer he or she may become stuck, “longing for a deeper experience of God but not finding it.”\(^{155}\) He adds that there are few churches where the necessary resources for movement into the later stages of spiritual development can be found.\(^{156}\)

If the necessary guidance and resources for the journey through Stage 4 are unavailable in one’s faith community it will be necessary to find help from other sources. Practical recommendations for leaders facing this difficulty are offered in the navigational aids section of Chapter Six.

**Summary and Conclusion**

J. Robert Clinton and a number of other authors identify an important spiritual development transition Clinton calls the “strategic barrier/doing to being.”\(^{157}\) This

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\(^{153}\) Hagberg and Guelich, 93.

\(^{154}\) Hagberg and Guelich, 93-94.

\(^{155}\) Ashbrook, 121.

\(^{156}\) Ashbrook, 123.

\(^{157}\) Clinton, *Strategic Concepts*, 111.
transition centers around being versus doing as the source of motivation for a person’s life and ministry. A number of sources in the literature stream say that many leaders do not negotiate this boundary successfully. The researcher concluded from the literature that the key issue in this transition is the need to let go of competencies, accomplishments, and reputation as the foundation of one’s identity in favor of a deepening love relationship with God as a person’s foundation for being. Once this important boundary has been crossed a person becomes free to have kingdom impact in the lives of others without the need for roles, titles, or accolades, and God can empower the gifts he has been imparting and developing in the individual’s life without them becoming the reference point for the person’s self-worth. Clinton says the successful completion of this shift results in “a satisfying life of being and doing.”

The researcher compared two other spiritual stage models with Clinton’s and concluded from a study of these and other literature that leaders may struggle unsuccessfully to get through the doing to being boundary by becoming stuck in a mindset that centers around doing-oriented fixes to a problem that actually requires a shift into being-oriented solutions. Rather than attacking the doing to being transition by pursuing more Bible study, workshops, seminars, groups, or process items, a leader’s transition through the doing to being boundary may benefit more from the inclusion of a contemplative/mystical spiritual path as described by Teresa of Avila and Janet Hagberg.

The researcher identified six critical factors from the literature that may assist those facing the doing to being boundary. The first critical factor was linear versus non-linear approaches to the doing to being boundary. An awareness of the non-linear aspects

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of the spiritual journey is important in approaching the doing to being boundary because of the tendency to circle back to a more comfortable earlier home stage after facing the discomfort of the doing to being boundary.

The second critical factor was the role of self worth in the doing to being boundary. Understanding the interplay of the true and false self can provide an important key to processing the doing to being boundary successfully.

The third critical factor was understanding the role of crisis as a catalyst for movement into the doing to being boundary. God often allows crisis or conflict to disrupt a person’s routine in order to begin the transition away from a self-referring foundation of identity to one that is rooted in God alone.

The fourth critical factor was the need for inner healing as part of the doing to being transition. The areas of woundedness that can keep a person from engaging with the doing to being boundary may be hidden from view and have roots back to early childhood.

The fifth critical factor was the role of drivenness as a barrier to the successful negotiation of the doing to being boundary. The difficult work of the doing to being transition requires uninterrupted time with God. Hagberg says, “We simply cannot go through the Wall while working sixty hours a week, whether at home, or in an office, or on the road.”

The sixth critical factor was that churches may lack resources for boundary processing and assistance with later stage spiritual growth. The literature indicated that many pastors are in Stage 3 in their own growth and may be completely unaware of the

159 Hagberg and Guelich, 123.
later stages of spiritual development or the resources that can help themselves and others progress on the journey.

In conclusion, God is the one who leads an individual into the doing to being boundary with the goal of drawing that person into a deepening love relationship with himself. God desires to prepare leaders for long-term fruitfulness so they can have lasting kingdom impact that flows from their relationship with God. Those who choose to embrace the pain and disequilibrium of the doing to being transition without dropping out of the race or retreating to an earlier stage of comfort can be assured of God’s help through the transition, for it is his doing.
CHAPTER FOUR: PROJECT DESCRIPTION AND RESEARCH METHODS

Introduction

The problem this thesis project addressed is that, according to the research of J. Robert Clinton, the majority of leaders fail to successfully negotiate the boundary from doing to being in the Ministry Maturing II and Life Maturing phases of their development. From the researcher’s perspective, Clinton stops short of fully defining being and doing in his writings, including his ten-page 2013 position paper Framework for the Concept—Ministry Flows out of Being, which essentially condenses the concepts of his Leadership Emergence Theory to explain what he means by “beingness.”¹

In response to this problem and the ambiguity the researcher perceived in Clinton’s writings, the researcher sought to understand the essence of being and doing and the critical factors associated with successfully negotiating the transition between them as described by Clinton. To address this, the researcher employed a field study using the Grounded Theory Method (GTM) in which he conducted live interviews with twelve individuals whom the researcher determined to have successfully negotiated the boundary from doing to being. The use of live interviews rather than surveys afforded the researcher the advantage of a more phenomenological approach to data gathering by

allowing a flexible exploration of the lived experiences of the interviewees as they described their encounters with the doing to being boundary. The researcher’s ability to craft questions during the interviews that drew out participants’ perceptions, perspectives, and understandings of their individual experiences with the doing to being transition yielded a rich data set that would have been difficult to obtain through surveys. These data were analyzed according to the Grounded Theory Method in order to determine the critical factors surrounding participants’ experiences with the doing to being boundary, to come to a better understanding of what doing and being mean in the lives of Christian leaders, and to identify navigational aids that assisted participants in their journeys through the boundary from doing to being.

**Background**

Because qualitative research is interpretative by nature John Creswell begins his discussion of qualitative research by stressing the importance of the researcher disclosing biases, values, and personal background. The researcher is an evangelical Christian with twenty years of credentialed ministry experience in pastoral and chaplaincy ministry. The researcher came to this project with a keen interest in the experiences of the study participants because the researcher was currently experiencing the same boundary and transition that was under study at the time of the interviews. The researcher was currently in a spiritual direction relationship at the time of the study, and was open to the validity

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of a mystical approach to relationship with God through contemplative disciplines. The researcher interviewed his personal spiritual director as one of the study participants.

**Data Collection**

This study employed a Grounded Theory Method (GTM) research approach. This method was appropriate to the study because the researcher hoped to discover the critical factors involved in the doing to being transition in the lived experiences of the study participants and GTM provides tools for deriving a theory purely from the data collected.\(^4\) GTM allowed the researcher to examine the interview data from multiple points of view through the initial and focused coding processes, and to reach fresh theoretical conclusions based on the data. The interviews,\(^5\) coding,\(^6\) memo creation,\(^7\) and theory construction\(^8\) were done according to the guidelines defined by Kathy Charmaz.

**Participants**

The researcher sought participants for the research study who exhibited evidence of having successfully negotiated the doing to being boundary. The researcher focused on individuals who were over 50 years old, with indication of transformation beyond Hagberg’s Stage 4 based on writings, personal experience with the researcher, personal observation of others, or other anecdotal evidence. Five of the twelve participants were previously acquainted with the researcher. Seven participants were not previously

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\(^4\) Leedy and Ormrod, 142.


\(^6\) Charmaz, 45-63.

\(^7\) Charmaz, 72-84.

\(^8\) Charmaz, 125-149.
acquainted with the researcher. Ten of the participants were male, two were female. All twelve participants have held significant leadership positions in Christian ministry. Some of these leadership positions have been paid ministry roles, others have been voluntary. The youngest research participant was a fifty year old male. The oldest research participant was a ninety-two year old female. The researcher had the privilege to interview both Janet Hagberg, author of *The Critical Journey*,⁹ and Thomas Ashbrook, author of *Mansions of the Heart*,¹⁰ as part of the field study. Five of the research participants were certified spiritual directors, two were certified life coaches. One participant has logged over 45,000 hours as a therapist and directs soul care for pastors for a major evangelical denomination. Two participants have served in the academic realm, one as a doctoral-level university professor, the other as a university dean of students. Eight participants have served in full-time pastoral ministry at some point in their careers. One participant currently serves as lead pastor of a megachurch in a major metropolitan area. One participant has served as the president of a major international ministry. One participant was an ordained Roman Catholic lay person, one participant was Lutheran (ELCA), and the rest of the participants would be considered conservative evangelical or Protestant.

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Methods

Arranging Interviews

The researcher contacted potential study participants via telephone, text, or email messages. Some of the participants who were unacquainted with the researcher were contacted initially by mutual acquaintances and then followed up by the researcher.

Some of the research participants were already familiar with the concepts of J. Robert Clinton’s Leadership Emergence Theory, Janet Hagberg’s Critical Journey, and/or Teresa of Avila’s Interior Castle and needed only a brief overview of the research topic before answering the researcher’s questions. Other participants were not familiar at all with these stage theory models and required more background explanation in order to have an adequate context for the research interview. For these people the researcher prepared an overview of the research topic explaining the tendency for leaders to fall into a doing focus as they develop competency in ministry. All study participants were provided an Information and Consent form that was approved by the Researcher’s thesis advisor and signed the form.

Definition of Interview Questions

The researcher began defining the goals of the field study by writing down the following general questions to guide his inquiry:

What is the nature of the doing to being transition?

What are the critical factors that govern the experience people have with the transition?

What has helped people successfully navigate their way through the transition?

What initiated the transition from doing to being for participants?
Were there any common practices, such as disciplines, that helped people?

What social processes related to the doing to being transition?

Did people require outside help, such as spiritual direction or counseling, in dealing with the boundary?

How was God involved in the doing to being transition?

At its most fundamental core what is the doing to being transition about?

Based on these guiding questions the researcher assembled a set of open-ended potential interview questions that could be asked of the study participants. The interview questions were intended to provide a semi-structured framework for the interviews while allowing the participants the freedom to share their own lived experiences with the doing to being transition.¹¹

*Interview Procedure*

All interviews but one were conducted by telephone or Skype. The interviews were semi-structured, recorded with a digital recording device, and transcribed.¹² The researcher began each interview with a brief verbal overview of the tendency for leaders to fall into a doing-focus and God, at some point, having to challenge leaders to make a shift to where ministry and kingdom impact flow primarily out of the leader’s relationship with God, still using a skill set, but where the skill set no longer becomes the focal point. Each participant was then asked about his or her experience with that kind of transition. Subsequent questions were asked to draw out additional details of each

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¹¹ Charmaz, 29.

¹² Creswell, 182.
participant’s personal story, to clarify details of what participants shared, and to address the goals of the original questions used to frame the study.

**Data Analysis**

The first step of the data analysis was transcription of the interviews. With the exception of two interviews which were transcribed by third parties, the researcher listened through and transcribed each interview word-for-word using Inqscribe professional transcription software.\(^{13}\)

As the second step of the data analysis the researcher created an account in *dedoose*,\(^{14}\) an internet-based professional interactive research tool that allows researchers to create excerpts from media files and attach codes and memos to those excerpts. The researcher studied the instructions for using *dedoose* and watched all the *dedoose* training videos before beginning the data analysis process.

The third step of the data analysis was to upload all transcription data into *dedoose*.

The fourth step of the data analysis was initial coding. The researcher read through the transcripts in *dedoose*, created excerpts that ranged from a few words to excerpts that contained complete thoughts or incidents,\(^{15}\) and created and attached codes to those excerpts that reflected the actions and captured the phenomena described by the participants.\(^{16}\)

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\(^{15}\)Charmaz, 50-53.

\(^{16}\)Charmaz, 47-48.
The fifth step of the data analysis was to use the filter function in the Data Set tool in *dedoose* to search for the excerpts that were attached to each code and then to read back through all of the excerpts filtered by one code at a time. This gave the researcher the opportunity to experience the data from a fresh perspective and allowed him to see some connections he had missed in the first pass of the initial coding process. During this process the researcher was able to make some helpful adjustments to the initial coding. By the time initial coding was finished on the twelve transcripts the researcher had created 198 codes and made 1077 code applications across 397 excerpts.

The sixth step of the data analysis was to engage in memo writing as patterns and ideas emerged during the stages of data coding. Charmaz says that, “Writing successive memos throughout the research process keeps you involved in the analysis and helps you to increase the level of abstraction of your ideas. Certain codes stand out and take form as theoretical categories as you write successive memos.”¹⁷ Memo writing helped surface ideas about the meanings behind participants’ experiences, helped highlight which codes should be viewed as categories, and triggered fresh insights into the doing to being transition.

The seventh step of the data analysis was focused coding. According to Charmaz, in focused coding the researcher uses the most significant codes from initial coding as a tool to sort larger amounts of data.¹⁸ The focused codes resulting from this process became umbrella categories that provided labels for the ideas and phenomena observed by the researcher. Continued memo writing helped sort out which codes represented

¹⁷ Charmaz, 72.
¹⁸ Charmaz, 58.
significant categories that became the eleven focused codes for the project. The focused
codes were reviewed and revised until all of the other codes fit within eleven focused
categories with the exception of two codes that remained outside the focused code set
solely for the researcher’s reference: “Great quotes” and “Questions of relevance.” The
eleven focused categories were “Environmental factors,” “Factors leading to transition,”
“God’s activity,” “Role of relationships,” “Role of practices,” “Role of reading,” “Other
critical factors,” “Length and character of transition,” “Challenges to transition,” “Being
and doing defined,” and “Core issue as perceived by interviewee.” Chapter Five,
“Findings” analyzes these eleven focused categories. Table 5.1 gives the detail of how
the initial codes fit within the framework of the focused coding and what the focused
codes mean.

The eighth and final step in the data analysis was the construction of a theory
from the data. The details and conclusions from the data analysis are presented in
Chapters Five and Six.
CHAPTER FIVE: DATA ANALYSIS AND FINDINGS

This chapter summarizes the analysis and findings from the data generated by the interviews the researcher conducted with twelve participants. The interviews sought to explore each participant’s lived experiences with the doing to being transition. The data consisted of word for word transcriptions of the interviews, and were analyzed using Grounded Theory Method coding and memo techniques in the web-based dedoose research platform.

Findings from Focused Coding

After the researcher completed the initial coding process he carefully reviewed all one hundred ninety-eight codes that were generated during the initial coding process looking for themes that would serve as categories or focused codes for the second phase of coding. A number of combinations of categories were tried experimentally before settling on the eleven codes presented in this chapter. These eleven focused codes comprised the most useful categories of information related to understanding participants’ lived experiences with the doing to being boundary, and served as functional category headings under which the rest of the initial codes could be grouped.

Detail of the Eleven Focused Codes

Table 5.1, on the following pages, shows the eleven focused codes with the initial codes grouped under them as data subcategories.
<table>
<thead>
<tr>
<th>Focused code categories</th>
<th>Initial codes as subcategories</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Environmental factors</td>
<td>Absent father figure, Abusive dad, Active mansions/stages, Adoptive parents, Age at transition, Alcoholism, Approval needs, Attitudes/beliefs, Change in work/venue, Codependency, Compensating by doing, Conversion, Cultural influences, Family of origin issues, How I express love, Inner healing role, Institutions perpetuate doing, Personality factors in transition, Pre-transition, Quality of motivation, Relational environment, Rewarded for Doing, Skeptical of categories, Self image growing up, Sense of history (adopted), Sovereign foundations, Traditional discipleship falls short, Values, What I do gives me value, What others think gives me value</td>
<td>Environmental and family of origin issues that contributed to the length of, and ease or difficulty of, the doing to being transition</td>
</tr>
<tr>
<td>Factors leading to transition</td>
<td>Anxiety, Burnout leads to Wall, Confusion, Dark night of the soul, Death of a vision, Discovering self, Doing behavior/identity challenged, Failure, Faith crisis, Family crisis, Frustration, Grief leads to doing to being transition, God withdraws, Identity Crisis, Inappropriate use of power leads to crisis, Loss, Major life change, Ministry Crisis, Obeying God’s directive, Paradigm shift, Personal crisis, Pivotal event, Personal failure, Personal hot button pushed, Reaction to crisis, Reaction to God’s movement, Resisting change, Sadness at estrangement from God, Sense of Identity threatened, Significant organizations, Step of faith, Stripped of any sense of control, Transformational moment, Work crisis, Yielding to God</td>
<td>The issues reported by participants that triggered the transition from Stage 3, “working for God,” into Stage 4 and the Wall.</td>
</tr>
<tr>
<td>God’s activity</td>
<td>Divine appointments, God answers prayer, God blesses doing side, God blesses new direction, God brings healing, God challenges, God communies with subject, God confirming, God draws subject, God gives a word, God opens unexpected doors, God reveals himself, God withholding himself, God woos subject, Perceiving God valuing subject, Sacred Wound</td>
<td>Ways study participants perceived God’s direct activity in the doing to being transition</td>
</tr>
</tbody>
</table>

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<p>| Role of relationships | Coaching, Disciplers, Extended family, Friends, Peer mentors, Relationships as priority, Spiritual direction, Spiritual friendship, Spouse, Therapy/counseling, Upward mentors | Formal and informal relationships that had a significant impact on the doing to being transition |
| Role of practices | Centering prayer, Contemplative prayer, Daily offices, Ignatian exercises, Journaling, Lectio Divina, Listening prayer, Need for time with God, Pilgrimage, Prayer environment, Rules of discernment, Sabbatical, Silence, Spiritual retreats, Spiritual language in contemplative prayer | Spiritual practices that had a significant impact on the doing to being transition |
| Role of reading | Blue Book, Devotional reading, Contemporary authors, Church fathers and historical authors, Significant authors change perspective | Reading that had a significant impact on the doing to being transition |
| Other critical factors | Awareness of boundary/transition, Communicating about God, Discoveries that helped, Prayer—qualitative difference, Reconnect with past graces, Institutions perpetuate doing, Time—processing—leader’s response, Willingness to give God my time, God transforms, Knowing when to say “no” | Other factors that had a significant impact on the doing to being transition |
| Length and character of transition | Duration of the Wall, Helical Wall | Length of transition and participant reports of critical issues being revisited over time |
| Challenges to transition | Addiction, Adolescent behavior, Afraid of what God asks, Anger, Basis of value, Dissatisfaction, Disillusionment, Doing oriented life, Doing oriented spiritual disciplines, Drivenness, Evading the real issues, External success, False/True Self, Finding meaning in what one does, Formula for spiritual success, Geographical move to avoid transition, Getting stuck, Hero’s Journey, “I am what I do,” Identity tied to competence, Identity tied to significance, Identity tied to role, Identity tied to popularity, Lack of Boundaries, Lack of guides for the journey in our culture, Misconceptions, No Wall Experience, Self-hatred, Spiritual exercises that perpetuate | Factors that hindered successful processing of the doing to being transition |</p>
<table>
<thead>
<tr>
<th>Being and doing defined</th>
<th>Doing, Struggle with new love relationship, Workaholism</th>
<th>Comments from participants that helped shed light on what doing and being really mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Core issue as perceived by interviewee</td>
<td>Being meets doing, Compulsive vs. contemplative ministry, First order calling, How I relate to God, Language for describing pathway, Shift in identity, Second order calling, Shift from doing to being</td>
<td>Participants’ answers to the question, “At its most fundamental core, what is the doing to being transition about?”</td>
</tr>
</tbody>
</table>

**Analysis of Focused Coding**

Distillation of these eleven focused code categories along with the memos that accompanied the process assisted in the synthesis and interpretation of the data into a theoretical construct. Below are summaries of the findings for each of the eleven categories represented by the focused codes. These are integrated into a synthesized theoretical construct of the doing to being boundary and transition in Chapter Six.

**Environmental Factors**

A variety of environmental factors emerged from the experiences of study participants that affected the length of the doing to being transition and the ease or difficulty of negotiating the transition. The first of these factors was family of origin, which corresponds to Clinton’s Sovereign Foundations phase.\(^2\) The ninety-two-year-old female study participant reported the most positive experience with her family of origin and she also had the easiest time with doing and being issues of the twelve people the

researcher interviewed. She described her father as, “a quiet, wonderful gentle man. I’ve never know a better man than my daddy.”

The participants who described the longest and most difficult experiences with the transition also reported difficult family of origin issues. More than one participant described a father who was emotionally detached, alcoholic, or abusive. One participant reported having to overcome an image of God “who was like Santa Claus with a stick” because of a difficult family of origin. These more challenging father images implanted early in life tended to have a negative effect on several participants’ ability to see God as a deeply loving and relationally close father, which lengthened and complicated the transition. Several of these participants sought counseling or therapy in their healing process and reported that therapy was a significant factor in successfully negotiating the boundary.

Several interviews revealed that personality factors also appear to play a part in the experience people have in negotiating the doing to being transition. The exploration of temperament and personality factors using tools such as the Enneagram or Myers Briggs Type Indicator with each participant was outside the scope of this study, but would make an excellent future full research project.

Crisis was a common trigger for the doing to being transition, and eight of the twelve participants described a work environment-related crisis as part of their process. Three of these participants elaborated on how American society at large and the

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3 Because study participants shared sensitive and sometimes painful personal information most interviews were confidential at the request of the participant. The names of these interviewees are withheld by mutual agreement.

4 Interview with a study participant, November 11, 2014.
institutions within society, including churches and faith-based educational institutions, value performance rather than the health of the individual. This tendency for society and its institutions to place value on performance works against the movement of individuals toward a being focus. One participant observed:

I wish that the church wanted healthy people, wanted healthy leaders, but more often than not the church wants gifted leaders. What it takes to become a healthy leader usually is at counter purposes with what the church needs in order to grow, succeed, become larger, etc. I’m sure that there are healthy lead pastors out there who are pastors of large churches and have become aware of their darkness and are leaning into their darkness, but it’s a fairly rare experience, at least from what I’ve observed.\(^5\)

The megachurch pastor who participated in the study reinforced this perspective by noting that when the other megachurch pastors of his acquaintance were together they tended to focus talk around issues such as growth of small groups, satellite churches, or building projects rather than their relationships with God.\(^6\) Thomas Ashbrook commented that the discipleship environment in most American churches perpetuates this problem because it is usually geared toward the earlier active stages of spiritual growth. As a result our leaders end up short on the knowledge and resources needed to lead other individuals into the later stages of spiritual growth.\(^7\)

From the researcher’s perspective the most important insight about environmental factors that emerged from the data was that while factors such as family of origin, temperament, or work environment seem to be predictive of the length and difficulty of the transition, they are not necessarily predictive of whether or not an individual will

\(^{5}\) Interview with a study participant, November 11, 2014.

\(^{6}\) Interview with a study participant, July 2, 2014.

\(^{7}\) Thomas Ashbrook, interview with researcher, November 25, 2014.
make it successfully through the doing to being transition. Some of the participants in the study had to overcome significant environmental factors in the journey through the doing to being transition, but stayed responsive to God as he led them through the process. This reinforced Clinton’s assertion that a leader’s development is the function of God’s processing in the leader’s life, over time, and the leader’s response to God’s processing.⁸

Factors Leading to Transition

A variety of triggers moved study participants from the “working for God” stage⁹ into the doing to being transition. Nine out of twelve study participants faced some kind of crisis that led them into transition. Four participants faced major crises in church ministry that caused them to leave the church where they were on staff and seek a new direction. Two participants shared that they went into crisis after they hurt people through inappropriate use of power or attempts at counseling that went awry. One participant faced the death of his lifelong vision of a preferred ministry future accompanied by a transition into secular employment. Two participants shared that a major health crisis of a close family member, both of which resulted in death, moved them into the doing to being transition.

Other crisis factors reported by participants included lack of boundaries leading to burnout, faith crisis due to a shift in theological perspective, a loss of the perceived presence of God in the participant’s life, and a sense of sadness for having drifted away from the sweetness of an earlier relationship with God.

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⁹ Hagberg and Guelich, 86.
Not all doing to being transitions were initiated by crisis. The megachurch pastor entered the doing to being transition as a result of hearing Bruce Wilkinson speak at a Mt. Hermon family camp on the secrets of the vine. This pastor was working on a doctorate in strategic planning at the time, and came away from the family camp sensing that God wanted him to redirect his studies. He said,

Through that the Lord really spoke to me. “You’re not doing what I really want you to be focused on. Ministry is not about strategic planning. There can be strategic planning, but that’s not the essence of it. That needs to be a secondary or third pursuit, but who you are in your being needs to be the primary. As goes the leader spiritually, so goes the follower.”¹⁰

He went on to complete a Doctor of Ministry degree in pastoral being as the result of this encounter with God.

Thomas Ashbrook entered the doing to being transition as the result of a visit to a monastery for a personal retreat. While there he asked about joining the monks for the daily offices and was introduced to Brother Boniface, who became his spiritual mentor. While Tom faced crisis as an important later part of his process, the doing to being transition was initiated by the divine appointment at the monastery.¹¹

God’s Activity

One of the biggest surprises at the end of the initial coding process was to discover that the “God’s Activity” code was applied to fifty-four different excerpts—more than any other single code. This indicated that from the participants’ perspective God’s fingerprints were all over the doing to being transition.

¹⁰ Interview with a megachurch pastor, November 17, 2014.

¹¹ Thomas Ashbrook, interview with researcher, November 25, 2014.
The researcher utilized child codes under the “God’s Activity” code to differentiate the ways participants experienced God’s activity in their individual processes with the doing to being transition. The perception that God was at work initiating and directing the doing to being transition through wooing, bringing words, arranging divine appointments, blessing circumstances, answering prayer, issuing challenges, allowing sacred wounds, and revealing himself as a loving Father was the most pervasive theme in all of the interviews.

Several leaders thanked me for helping them reflect on their past experiences with the doing to being boundary, and indicated that it was helpful to see God’s hand at work in retrospect. These interview experiences related to God’s activity affirmed Clinton’s assertion that reflection on past incidents with a new perspective underscores the sovereignty of God in leaders’ lives. Fresh perspective contributes to a sense of destiny and confidence in God’s ability to work with leaders into the future.12

Role of Relationships

One of the questions the researcher hoped to answer in the interviews was whether the research participants required outside help, such as spiritual direction or counseling, in dealing with the doing to being transition. The overwhelming answer was yes. All twelve talked about the importance of relationships in their journeys. Each described the importance of a variety of relationships in their journeys from doing to being, including spiritual directors, life coaches, spouses, extended family members, friends, spiritual friendships, peer mentors, upward mentors, and therapists.

12 J. Robert Clinton, Leadership Emergence Theory, 17-18.
Seven of the twelve participants have undergone formal spiritual direction, and two identified spiritual direction as the single most important factor in their spiritual journeys. One participant shared, “I’ve got to say that for anything in my life, spiritual direction more than anything has changed the trajectory of my life starting in my mid-thirties. I would not be who I am today—I would not have written what I have written if I hadn’t been involved in spiritual direction.”

One of the most surprising discoveries from the interview data is that there was a discernable qualitative difference in the way participants described their relationships with Jesus Christ based on whether or not they had been through formal spiritual direction as a regular part of their spiritual development process. Those who have made spiritual direction an integral part of their lives spoke more directly about their deep love for Jesus and communicated the deepest sense of relational connection with God as a real-time direct personal relationship. A Catholic spiritual director who participated in the study described this well.

For me the most important piece is a spiritual direction relationship. That makes sure the relationship with Jesus is at the center of a person’s discerning choices. And again, I’ll reiterate that part of the concern that I watch for is that a lot of people have relationships—for example they have relationships with Scripture, but they don’t have a relationship with the person behind the Scripture. That the relationship with Jesus is based on belief and teaching and not on experience and affect. And so that’s what I want. I want people to really have a dynamic affective relationship with Jesus that’s real, and substantive. And it’s something that they can talk about and they can tell stories about, like they can with any relationship. It’s a relationship that has a history and that ebbs and flows. There’s a dynamic to it. For me that’s the important thing.”

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13 Interview with a study participant, November 11, 2014.

14 Interview with a study participant, December 5, 2014.
Role of Practices

The researcher also hoped to learn about the role spiritual practices played in the negotiation of the doing to being boundary in the experience of the study participants. All twelve participants have kept a habit of prayer and Scripture reading, but once again the researcher was surprised to discover the qualitative difference in the responses of the eight participants who have made contemplative prayer a regular part of their spiritual disciplines. These contemplative practices included observance of daily offices, centering prayer, Ignatian exercises such as the prayer of examen, and other forms of silent or listening prayer. In his interview Thomas Ashbrook explained the reason these contemplative practices are important in the doing to being boundary:

The second crisis that begins to hit is my time. I begin to realize that if I’m going to let God love me and I’m going to love him I need to spend time with him. And quality time, not time in the car. So I run into all kinds of people who are really being wooed into the fifth mansion. They’re visiting there. Probably still four, but who still have a third mansion prayer life. Nobody’s ever told them about solitude, about contemplation, about being still, being with God. About a passive stance in prayer rather than a leading stance in prayer. And so they’re trying to crank the only machinery that’s ever worked for them in prayer, and again God can’t honor that, or he leaves them adolescent.15

The same participants who were engaged in spiritual direction relationships reported the use of contemplative prayer practices, and exhibited a discernible qualitative difference in the way they spoke about their relationships with Jesus Christ.

Other practices participants reported as important in their process of negotiating the doing to being boundary included journaling, \textit{lectio divina}, spiritual pilgrimage, taking a sabbatical, and going on spiritual retreats of varying lengths.

\begin{footnote}
\footnotetext[15]{Tom Ashbrook, interview with researcher, November 25, 2014.}
\end{footnote}
Role of Reading

Most study participants brought up reading that had impacted their journey through the doing to being boundary on their own without any prompting. Significant authors ranged from early church fathers to contemporary writers, and repeatedly resulted in an experience of the curtains being pulled back on the spiritual journey for study participants.

The most frequently mentioned author among participants was Henri Nouwen. Other books and writers who had a positive effect on participants included the English translations of the Philokalia, Bernard of Clairvaux, Ignatius Loyola, Teresa of Avila, Thomas Dubay, Parker Palmer, Eugene Peterson, James Houston, Richard Rohr, Roberta Hestenes, Ruth Haley Barton, Dallas Willard, and Oswald Chambers.

During his interview Terry Walling spoke about the impact of the Blue Book on his own spiritual journey as a tool for Lectio Divina. The Blue Book is a bound compilation of Scripture readings, songs, and devotional meditations from many sources. It is not formally published and is not for sale. Terry Walling said he orders them by the case and gives them to leaders he works with in his coaching practice.

Other Critical Factors

The researcher created an “Other Critical Factors” category as a place to compile additional insights from study participants that did not necessarily merit a focused code of their own but were worth exploring. The first of these insights was the importance of awareness. The doing to being transition can be a long and difficult journey for those who

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16 Terry Walling, interview with researcher, November 13, 2014.
know it exists and understand what they are going through. Ignorance of the boundary can be career-ending and result in complete loss of the spiritual journey. During his interview with the researcher, Terry Walling observed,

I think the lack of awareness is a strong contributor to why so many of them are bailing out. And I actually think, no matter who they touch, just an awareness to the point of, this thing has a name and there are things going on that others have experienced. Just that, even if they don’t understand the seven mansions, they don’t get Clinton’s six stages, and they don’t do the Hagberg stuff. Even if they just know that, it creates a hope that there’s a way through and I think it is in some sense the key to unlock a whole lot of leaders to having a greater chance to finish well.17

A second critical factor that surfaced in the interviews was having language to discuss the spiritual journey with others who can help process the doing to being transition. For many, especially in American evangelical circles, this is a difficult hurdle.

Thomas Ashbrook shared these insights during his interview with the researcher:

Of course, in my Lutheran setting, and most I’ve been in, talking about intimacy with God was sort of like talking about your sex life. You’re supposed to have it, but don’t talk about it for heaven sake! So finding other people who could journey together was huge. Finding other people who shared a language—how do we even talk about this? Most people have no idea how to have a spiritual discussion. To this day, you ask most anybody, “Tell me about your life with God,” and they tell you about their religious history. Their church history. Maybe their believing history. And when you finally ask them about their agape relationship, which they totally believe in, they don’t know how to tell you about that. They don’t know how to tell you about its journey, its transition. And so, often they are stuck there.18

This issue reflects back to the lack of awareness many evangelicals have about spiritual direction or other mentoring relationships where language about the spiritual journey can be developed and explored in a supportive environment.

17 Terry Walling, interview with researcher, November 13, 2014.

18 Thomas Ashbrook, interview with researcher, November 25, 2014.
Terry Walling raised an important third issue. Walling has long advocated the need for leaders facing the transition into being to learn to say no to the good in order to say yes to the best.\textsuperscript{19} In his interview with the researcher Walling reiterated the importance of learning to say no to anything that falls outside God’s focused purpose for a long-term contribution in a leader’s life.\textsuperscript{20} Leaders facing the doing to being transition can become mired in good, but distracting, activities and routines, which can rob them of the ability to respond to God’s deep inner work related to the doing to being transition.

**Length and Character of Transition**

The length and character of the doing to being transition surfaced as themes in several of the interviews with study participants. For most study participants the transition from doing to being lasted from a year to at least a few years. One participant reported a Wall experience that was sixteen years in duration.\textsuperscript{21} Another participant indicated that the issues surrounding doing and being have taken twenty years to process.\textsuperscript{22} As described earlier, the combination of family of origin issues, temperament, and other personal factors all have an effect on each individual’s experience with God’s processing surrounding the doing to being transition.

The character of the doing to being transition also came up with a number of participants over the course of the interviews. When the researcher explored the question of whether or not the doing to being transition is a once-and-done event or if it is cyclical

\textsuperscript{19} Terry Walling, *Apex Workbook* (Chico, CA: Leader Breakthru, 2012), 16.
\textsuperscript{20} Terry Walling, interview with researcher, November 13, 2014.
\textsuperscript{21} Interview with a study participant, November 11, 2014.
\textsuperscript{22} Interview with a second study participant, November 11, 2014.
in nature every participant who was asked responded that it has been cyclical. One participant, when first asked if he had experienced a transition from doing to being, responded, “I have. I actually experienced it fairly—I think I experienced it in regular seasons. In other words, it hasn’t been a one time, dealt with it and moved on to a new season, never having to deal with it again.”

As the researcher explored the lived experiences of the participants he found that their descriptions of the transition were consistent with the helical transition illustration in figure 3.6. It appears that, for the participants in the study, God has dealt with some area of brokenness that held them in a doing orientation, and then has revisited the same issue at later points and dealt with it at different levels in each leader’s life. Each time the leader’s experience of relationship with God has become deeper.

**Challenges to Transition**

Even though all twelve study participants appear to have successfully negotiated the doing to being boundary, a number of participants described avoidance tactics and roadblocks they had to overcome in the course of the journey. These challenges are important to note because they are likely to be representative of common reasons many leaders fail to successfully negotiate the doing to being boundary.

One participant observed his early tendency to avoid the pain of transition through a geographical move.

I’ve seen it in others, and it was certainly true for me that when the kind of generation of good work through skills, talents, and works begins lose its flavor and become more compulsive and less free and generating more resentment, and rather than that maturing to the point of some kind of crisis that’s a catalyst for

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23 Interview with a study participant, November 14, 2014.
transformation, one makes a geographical move to a new place and a new work where they can go through the whole cycle all over again.24

This observation was consistent with the researcher’s personal experience, and the researcher has witnessed this in the lives of a number of leaders he has known through the years. For those who continue a pattern of avoidance rather than submitting to the pain of God’s deep interior work the transition from doing to being many never be completed.

Another issue raised by more than one participant was the challenge of finding a spiritual director who is equipped to help one effectively process a deepening love relationship with God, and therefore the doing to being transition. Again, the researcher’s personal experience affirms the level of challenge this can present. There is no “Spiritual Directors” listing in the local Yellow Pages and the leaders of many evangelical churches are either not aware of spiritual direction or have little to no experience with it. One participant, who is a certified spiritual director said,

I do think we need guides. And I think in our American/Western culture we don’t have spiritual guides who understand the second half. So many pastors flounder through this themselves. When you stop to think about it, who do pastors go to? Counselors. I hope counselors have the spiritual formation paradigm in the counseling. If they don’t they’ll help you through, and they’ll probably do a ton of good work, but will they guide you into a deeper intimate relationship with God and Christ through that?25

There is an organization called Spiritual Directors International,26 but their reach across faith traditions is so broad that an evangelical leader could have a difficult time

24 Interview with a study participant, December 5, 2014.

25 Interview with a study participant, November 21, 2014.

finding a compatible spiritual director in his or her local community through their resources.

Even if one finds a spiritual director it is not a guarantee that he or she will be helpful in processing the doing to being transition. Another participant, who is also a certified spiritual director, shared, “Well, there’s absolutely no question that spiritual direction is a critical piece. The problem, of course, is that you can always find a spiritual director whose spiritual direction is about supporting you as you troubleshoot your work.”

Spiritual coaches do not have the same level of training or certification as spiritual directors, yet a good spiritual coach could be a key player in helping with the issues represented in the doing to being transition. Spiritual coaches or life coaches do, however, have the potential to fall under the same caveat. While there are certainly many times when a good coach is necessary to help clarify direction, troubleshoot ministry difficulties, or work on vision, a spiritual coach or life coach may or may not be adequately equipped to address the issues at play in the doing to being transition.

The motivation behind spiritual disciplines also came up in several interviews as a factor that can create a barrier to negotiating the doing to being transition. A Catholic participant shared about the expectations that came with belonging to a religious order.

I was in a ministerial context where there were two kinds of expectations at work. One is that everybody was expected to be in spiritual direction. Everybody was expected to take an eight day private retreat every year. Everybody was expected to spend an hour of daily prayer and two fifteen minute periods of prayer a day, plus go to mass every day. Now all of those expectations are based on the priority that your relationship with God is first. Right? And then because you don’t have wife or kids and you’ve left mother and father to follow Jesus, you’re supposed to

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27 Interview with a study participant, December 5, 2014.
be working your tail off. So, I think it’s kind of like a married couple who are deeply in love and then realize after a bit of time that they’ve been so busy taking care of the house and the kids that they’ve lost touch with each other.

He found that this set of competing expectations ran counter to his ability to maintain healthy boundaries as an ordained priest, and that his relationship with Jesus Christ suffered as the result. He eventually made the decision to leave the religious order so that he could achieve a healthier balance in his life and where his active relationship with God could attain and remain first priority.28

Another participant talked about a pattern of disciplines he pursued for several years, which included listening prayer, Ignatian exercises, spiritual direction, and monthly days away at a monastery. He shared that God eventually showed him that he was using those disciplines to feed his doing so that he could derive his sense of significance from his work. The resulting shift in perspective helped him reorient his approach to God so that his sense of significance became relationally based. This reorientation was key in helping him negotiate the doing to being transition.29

**Being and Doing Defined**

One of the foundational questions related to this study goes back to ambiguity the researcher saw regarding what Clinton meant by doing and being in his writings. Because of this ambiguity the researcher hoped the field study interviews would help him come to a more concise understanding of what doing and being mean.

Eleven of the twelve study participants clearly identified personal experiences that are descriptive of a boundary and transition from a doing orientation to a being

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28 Interview with a study participant, December 5, 2014.

29 Interview with a study participant, December 20, 2014.
orientation. Several of these participants made comments that helped the researcher form a better working definition for doing and being.

At the beginning of his interview, Thomas Ashbrook felt the need to clarify what he understood doing and being to mean. He said he was concerned about the danger of some people drawing an improper conclusion about the distinction between doing and being and concluding, “Well, I’m not really supposed to be concerned about ministry.”

Tom continued,

To me it really is about identity and the identity out of which we live and relate to God. So many of us, not only in Western culture, but particularly in Asian culture as well, really grow up with a doing identity in that I have value to myself and to others and to the world because of what I do, and what I accomplish. That kind of assumption moves to, “I am what I do.” So I am a pastor, I am a doctor, I am a this or that or the other thing, and often that kind of identity works fine as long as the doing, if you will, goes well. And when it begins not to go well, then not only is it, “Gosh, am I good at being a doctor?” but my very being is threatened, so I over-react. I negatively react. Because more is going on than, “Gee Tom, you’re failing at being a pastor, for example. You’re failing at being a person. You’re failing at being. Because being and doing have become related.

Later in the interview Tom concluded,

“Doing had to do with identity primarily. Who am I, fundamentally? It is about first order or second order calling in terms of my identity. Doing was performing well and pleasing others for me. Now doing is loving God. But I do that not really primarily in prayer. I do that as I talk to you on the phone right now, because you’re his beloved.”

Another participant who is a spiritual director talked about how he teaches the difference between what he called compulsive vs. contemplative ministry. He said that to engage in doing without completing the deep interior work God desires to do in one’s relationship with him results in a person becoming driven and performing “compulsive ministry.” For him, being was coming into a deep understanding that he is loved by God,

30 Thomas Ashbrook, interview with researcher, November 25, 2014.
not for what he is doing, but because he is a human being, created in God’s image. “I’m loved as I am in my existence.” 31 He then referenced Psalm 139:23 in which David cries, “Search me and know my anxious thoughts.” This participant continued,

Do you want to do spiritual formation? Take a look at where you’re anxious. Most of that revolves around the doing nature of our existence. So David’s pulling us back from the anxiety of the doing world, back to our existence as a being, and so I say, if we can come back to the being side and become, not compulsive, but contemplative—and that doesn’t mean you become a monk sitting on a rock—but you are centered. You understand your identity in Christ. You understand that your fruitfulness comes from him and you become free from anxiety.

He then described writing “doing” and “being” on a white board across from each other and drawing a figure eight around them over and over. He concluded,

Doing comes into focus very clearly when our being issues are established and resolved with God. So as long as the doing becomes our identity, which is the American way, and being is not properly connected and aligned with Christ—until we’ve dealt with the being issues, which have nothing to do with doing, we will draw our identity from doing. God never intended for us to draw our identity from that side. But he did intend for us to be people who do things. It’s just that we put the cart before the horse.32

Another participant, reflecting on a doing-focused separation from God as the primary focus of life and ministry, observed,

The motivation and the drive that led to the separation [in his relationship with God] was all good, and it was all thought to be the right thing to do. You know, what’s the loving thing to do? The loving thing to do is to go to work all day to provide for your family. The loving thing to do is to build up the people of God so your church has a thousand members instead of three hundred. That’s what you want to do. But you’ve done the right thing in the wrong way. And nobody really taught you how to do that. I don’t know very many formation programs that focus their attention on this distinction between training you to go out and work for God, or training you to stand with Jesus Christ in service to his people. And I think that distinction is pretty critical.33

31 Interview with a study participant, November 21, 2014.
32 Interview with a study participant, November 21, 2014.
33 Interview with a study participant, December 5, 2014.
This participant went on to observe that most Christian leaders, in his experience, are prone, over time, to develop a relationship with Scripture or with the work they are engaged in rather than with Jesus Christ himself. He noted, “It’s this whole dynamic where out of this loving relationship with God in Christ you decide to go serve and do something for Christ. Right? Instead of, what I believe is Jesus’ interest, which is that he would like us to do stuff with him.” He said this is why a spiritual direction relationship is so critical. Leaders need help to maintain a real-time dynamic relationship with Jesus Christ in the midst of the work so their service can flow from their place of abiding in Christ and not just working for him.34

These insights from three seasoned spiritual directors, along with the conclusions from the following section, proved very helpful in the distillation of a theoretical construct for the doing to being transition.

Core Issue as Perceived by Interviewee

Perhaps the most fascinating aspect of the interviews with study participants was the question the researcher asked at the end of each interview: “At its most fundamental core, what is this doing to being transition about?”

The famous poem, “The Blind Men and the Elephant” by John Godfrey Saxe, tells of six blind men of Indostan who set out to experience an elephant (Appendix). Upon finding the beast each of them, in turn, ventured forth to discover what an elephant was really like. One felt the side, the next a tusk, the third the trunk, the fourth a leg, the fifth an ear, and the last the tail. Each blind man concluded the part he felt was, in

34 Interview with a study participant, December 5, 2014.
essence, what an elephant is. As the researcher asked each successive study participant what the doing to being transition was really about, a number of the answers were reminiscent of Saxe’s poem. It was as if each participant was feeling his or her piece of the doing to being elephant and then proclaiming, “This is what the doing to being boundary is about!” which led the researcher to ask himself, “What, then, is the elephant?” When all the interviews were completed, transcribed, coded, and reflected upon through the memoing process the researcher concluded that several participants had directly identified the elephant, while others had simply identified the part of the beast they had most recently touched.

Two study participants gave similar responses to the core issue question that grazed the elephant but did not directly identify it. One replied that it is about transformation into the image of Christ. The other said, “I think it’s a shift from being about you to being about Jesus if I give it one sentence. I think so much of what we do in the church is driven by egos, or insecurities, or pride, or trying to be like everybody else.”

The subject of ego came up with more than one participant. At an earlier point in an interview one person clearly identified the elephant, but later had this to say in response to the core issue question:

Two words come to mind. Our will versus God’s and our wants versus our needs. We want what we want instead of what we need. Those are the two. And then I have a third one. Ego is really big. Maybe ego is kind of like will. But people in

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36 Interview with a study participant, November 19, 2014.

37 Interview with a study participant, November 17, 2014.
the Christian world understand will better than ego. But it’s really putting your ego on the altar. 38

This response provided the researcher with a helpful clue about the core issue that will be unpacked in detail in the next section.

In a related thought another study participant said,

I think at its most fundamental core it’s about learning to see God in the midst of reality. I think that the journey from doing to being, which is just ongoing and never ending, is a journey into facing reality. And it is the reality of our families of origin, it’s the reality of the expectations of the systems that we are a part of. It’s the reality of our own emotional being. It’s the reality of our spiritual giftedness and who God has created us to be. 39

He went on to describe a shift that needs to take place away from a dualistic approach to spiritual life to one where a person experiences the kingdom of God as here and now. This was a valid insight, but still did not directly identify the elephant.

One interviewee, who has very recently dealt with the doing to being transition, reflected on his process of dying to the preferred vision of the future he had held since childhood as he watched his formal paid ministry roles unravel. He concluded, “I think you have to fail. I think you have to become broken. You have to give up.” He went on to reflect on the indispensable place of suffering in his spiritual growth, and noted that the fruit God was now bringing through his life was beyond what he could have imagined before. Speaking of his current avocational ventures with church planting and micro-lending he said, “Of course I should be doing this. This is what I love. You know

38 Interview with a study participant, November 11, 2014.

39 Interview with a study participant, November 11, 2014.
what I mean? So, what was the matter with me all that time? Why would I want to do that other thing?\textsuperscript{40}

Another study participant indirectly identified the elephant, but did so in the context of control as the core issue. He said,

By control I mean, in the end am I going to let the Lord actually be the Lord, and truly be the one in charge leading my life, or will I continue to kind of reserve the right to make sure I’m in control so that my life doesn’t go down places I don’t want it to go? Because on the doing side of things you’re talking about tangible end-product results we can see. And I constantly, in my own life and in other leaders’ lives, see them get close to this new intimacy journey with him and then pull back because they don’t know where it’s going, they don’t know what it will produce, and they don’t know if they’ll even like it. So they swing back and regain control. So it really comes down to this issue of trust and will I let my life be fully surrendered and in the hands of this God I say I believe in?\textsuperscript{41}

The remainder of the study participants keyed in directly on the elephant. The researcher found it worth noting that all but one of them, the therapist, were certified spiritual directors.

The therapist who participated in the study, with no hesitation, said, “It’s about keeping Jesus your first love and realizing that we have no value outside of Christ.”\textsuperscript{42}

Another research participant, who is a certified spiritual director, said the core issue is the difference between,

fundamentally seeing yourself as a producer, as doer, instead of seeing yourself as a lover, somebody in love with God, and doing and being as the overflow of that. So fundamentally it’s a shift from seeing doing and productivity as the end in mind to seeing love and relationship as the end in mind, and all doing just coming organically out of that relationship.\textsuperscript{43}

\textsuperscript{40} Interview with a study participant, November 15, 2014.

\textsuperscript{41} Interview with a study participant, November 13, 2014.

\textsuperscript{42} Interview with a study participant, November 14, 2014.

\textsuperscript{43} Interview with a study participant, November 20, 2014.
Another participant, who is also a spiritual director, directly identified the real core issue.

I would put it as increased intimacy with God. I would say it’s a discovery you can’t make without God’s help, but it’s a shift from working for God to working with him. And I think it’s a giving up or relinquishing of those things you thought you had to have to survive or be fruitful or effective to moving into the humility of counting on God to do it and not performing.44

The comment the researcher found most helpful and that most directly identified the elephant—the fundamental, core issue in the doing to being boundary—came from a Catholic spiritual director, who said with no hesitation,

Well, I think it’s the ability and the desire to be in a direct, affective, dynamic, real-time relationship with Jesus Christ. And all of our talk, and all of our theology, and all of our Scripture study—I think that an awful lot of that work is voyeuristic. I think a lot of people spend a lot of time watching Christ at work or learning about the meaning of Christ’s work, but I’m not sure many things are going on out there that are really good at helping people have a dynamic encounter with the living Christ. And to embrace that such that it is a real dynamic in their daily life. But that’s the real work. It’s not easy, but that’s what it’s all about.45

Synthesis of Core Issue Statements

From the researcher’s perspective, all the comments offered in response to the question about the core issue of the doing to being transition had validity, but not all of these responses identified the true core issue, which the researcher concluded to be, “the ability and the desire to be in a direct, affective, dynamic, real-time relationship with Jesus Christ.”46 A careful analysis of the data en masse, the codes related to the core

44 Interview with a study participant, November 21, 2014.
45 Interview with a study participant, December 5, 2014.
46 Interview with a study participant, December 5, 2014
issue, and the memos associated with the coding process led the researcher to the conclusion that the closer the study participants were to their own personal experience with the doing to being transition the more likely they were to identify the issue that kept them from entering into a deep, personal love relationship with God as the core issue.

The data revealed that at some point God had to confront one or more significant issues in each participant’s life that were keeping the person from living out a love relationship with God as his or her first order life calling. Out of that confrontation each person went through an experience of having to lay that issue on the altar, much like Abraham being told to sacrifice Isaac on Mt. Moriah (Genesis 22:2). Examples of these issues in participants’ lives included performance as the source of one’s significance, giving up a preferred vision of the future, fear of criticism and resistance from others, the need to stay in control of one’s destiny, fear of what God revealed as a next step, identity being linked to roles or institutions, and allowing God to heal distorted views of himself as a loving father.

The encouraging conclusion from the field study is that even though a number of participants faced daunting hurdles, all of them remained responsive enough to God’s invitation, his wooing, his deep and sometimes painful interior work in each of their lives that they have all entered into a new and fruitful season of life and ministry, in Christ, on the other side of the doing to being boundary.
Deviations from Expected Results

Creswell encourages researchers to openly share data that run counter to the themes of the research project.\(^{47}\) While eleven of the twelve interviews reinforced the emerging grounded theory and validated the researcher’s conclusions from the biblical review and literature review chapters, one study participant did not report a lived experience consistent with a Stage 4/Wall transition from doing to being. The ninety-two year old female participant, who has been known to the researcher for thirty-four years, exhibits a deep personal relationship with God, is humble, mature, serves selflessly, and shows no evidence of having her sense of identity bound to her role or areas of service. Based on the evidence presented in her two interviews with the researcher the combination of her unusually healthy family of origin, her temperament, which appears to be an ENTJ “Field Marshall” type,\(^ {48}\) the cultural factors surrounding her roles in volunteer ministry as a woman who did not work outside the home for income during her prime years in the twentieth century, and her lifelong pattern of quick surrender to God’s activity have produced an unusual leader who is deeply in love with Jesus yet did not experience a noticeable boundary event or transition from doing to being.

\(^{47}\) Creswell, 192.

CHAPTER SIX: EVALUATION AND DISCUSSION

Theory Synthesis from the Grounded Theory Field Study

The following set of propositions comprise the grounded theory that emerged from the data regarding the doing to being boundary described by Clinton in his Leadership Emergence Theory in the lives of the study participants.

The Doing to Being Boundary and Transition

As study participants grew through the spiritual development stages described by authors such as Clinton, Hagberg, and Teresa of Avila it was common for them to encounter a barrier in their relationships with God that was primarily related to how they derived and understood their source of identity. Most participants encountered this boundary in their forties or fifties. This research project refers to this boundary as the “doing to being boundary.” The transition associated with this boundary is the “doing to being transition.”

The Primary Issue of the Doing to Being Boundary

The doing to being boundary manifested itself in the study participants’ lives in the motivation behind their activities. This resulted from a confusion of first and second order calling in participant’s lives. First order calling means that God calls individuals into a personal love relationship with him in fulfillment of the greatest commandment as stated in Matthew 22:37. In second order calling Jesus calls individuals to follow him,
which includes delivery of ministry through leaders’ spiritual gifts, acquired skills, and natural abilities. Second order calling is intended by God to flow naturally out of a first order love relationship with him, which produces what one participant described as contemplative ministry.¹ In proper alignment, first and second order calling result in a fruitful life in and through which God establishes his kingdom purposes in concert with his beloved child. When a person attempts to derive his or her source of identity from anything other than a first order love relationship with God, second order calling becomes that person’s primary motivation and results in compulsive ministry.² The issue or issues driving the misalignment of first and second order calling are variable depending on the individual and his or her personal history. Without the benefit of a deep and abiding first order connection with the Vine that results from a successful negotiation of the doing to being transition, compulsive ministry eventually leads to drivenness, disillusionment, spiritual stagnation, and burnout.

_God’s Activity_

Study data revealed that God actively initiates invitations, opportunities, and circumstances in people’s lives to which they may choose to respond positively or negatively. Positive responses allowed participants to grow into a deepening love relationship with God over time as God led, healed, and transformed their lives. Negative responses resulted in retreat to the perceived safety and comfort of an earlier home stage.

¹ Interview with a study participant, November 21, 2014.
² Interview with a study participant, November 21, 2014.
Environmental Factors as Variables

The length and difficulty of the doing to being boundary and transition for study participants were influenced by factors such as family of origin, temperament, ministry burnout, and personal, work, health, or faith-related crises. Individuals who required greater amounts of inner healing in order to enter into and maintain a first-order love relationship with God experienced a longer and more difficult doing to being transition.

Role of Relationships

Relationships played a critical role in the successful negotiation of the doing to being boundary. All study participants spoke about the importance of people who helped them process their relational journey with God. Influential individuals included spiritual directors, life coaches, spouses, extended family members, friends, spiritual friendships, peer mentors, upward mentors, and therapists. Passive mentors, which included significant books, audio recordings, or conference speakers also proved to be important in the lives of a majority of the study participants.

Role of Spiritual Practices

Passive spiritual practices such as Ignatian exercises, centering prayer, listening prayer, and personal retreats were reported as indispensable in negotiating the doing to being boundary by a majority of study participants. These practices were key in helping participants enter into a deeper first order relationship with God through Jesus Christ.

The Critical Ingredients: Spiritual Direction and Contemplative Prayer

The data revealed a discernable qualitative difference in the way participants spoke about their relationship with God based on whether or not they had engaged in regular spiritual direction and contemplative prayer practices over time. Those who had
been actively engaged in these relationships and practices quickly identified the desire for, and ongoing attention to, a real-time, active, affective love relationship with God as the core issue of the doing to being boundary and transition.

*Non-linear Nature of the Doing to Being Transition*

The stages of spiritual development are fluid and individuals explore different stages, forward and backward, on their journey of love relationship with God. Because of this, the journey from doing to being is not linear, but follows more of a helical pattern. Study participants confirmed that in their experience with the doing to being boundary God dealt with them regarding some area of sin or brokenness that held them in a doing orientation. Rather than this being a one-time event they reported that God has revisited the same issues at later points and dealt with them at different levels in each person’s spiritual development. Following each positive response to God’s initiative the leader’s experience of relationship with God became deeper.

Drawing on the illustration of crossing the Columbia Bar from Chapter Three, the doing to being journey may be envisioned as a map or navigational chart.

![Diagram of doing to being as crossing the Bar](image)

The transition cycle from a doing orientation to a being orientation begins with God’s initiative, which may include an invitation, a divine contact, or a life crisis that begins to challenge a person’s core motivation for life and ministry. A positive response to God’s processing results in movement toward a later stage of spiritual growth and a re-orientation toward first order calling. A negative response to God’s processing results in a retreat to the perceived safety and comfort of an earlier stage or, in some cases, a complete exit from the cycle as a result of burnout or loss of faith. For leaders who stay on the journey, this cycle is repeated over time as God revisits areas of residual sin and brokenness in a person’s life.

If this cycle is tipped ninety degrees so it may be viewed from the side it would best be represented as the expanding helix illustrated in figure 3.6. Positive responses to God’s processing over time result in the helix expanding upward and to the right, while retaining the gains of earlier stages. Retreat from God’s processing results in a future cycle of God’s processing unless the individual chooses a complete exit from the cycle.

Terry Walling describes what he calls a trust helix, in which God addresses and then re-addresses a key issue at deeper and deeper levels in a leader’s life over time. An integration of this concept with Hagberg’s description of movement through her stages of spiritual growth would look like figure 6.2 in which the line representing the doing to being boundary has been extended beyond Stage 4 to the top of the helix as a dashed line. This dashed line represents the issue or issues in a leader’s life that God dealt with in the

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3 Terry Walling, *Deciding: Deciding Between the Good and God’s Best*, Pre-publication manuscript, (Chico, CA: Leader Breakthru, 2014), 86-88.
doing to being boundary, but then revisits over time to bring deeper healing and draw the person into a deeper and more intimate relationship with him.

Figure 6.2. Revised expanding helix of spiritual growth through Hagberg's stages.

**Application of the Research Conclusions in the Lives of Leaders**

The health of today's church depends on the health of the church's leaders. As one research participant observed, "As goes the leader spiritually, so goes the follower." Clinton's sobering conclusion that two-thirds of leaders fail to make the shift from doing to being as the foundation for life and ministry underscores the vital importance of helping leaders understand the reality and nature of the doing to being boundary, and to provide them with navigational aids to successfully negotiate this boundary.

The researcher identified four primary navigational aids from an examination of the biblical review, literature review, and grounded theory study to assist leaders with a

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4 Interview with a study participant, November 17, 2014.

successful negotiation of the doing to being boundary: Awareness, assistance, margin, and contemplative disciplines.

_Navigational Aid 1: Awareness_

**Awareness of the Doing to Being Boundary**

The first step toward improving the experience believers, and especially leaders, have as they encounter the doing to being boundary at the end of Stage 3 is an increased awareness of this boundary’s existence and the factors involved in passing through it to the later stages of spiritual growth. While the concept of spiritual development as a series of stages is nothing new—Teresa wrote about the seven mansions of the Interior Castle in the 1500s—for evangelicals the downplay of the mystical side of spirituality also dates back to Teresa’s period. According to Richard Cornish,

> The reformers may have reacted against abuses, even over-reacted at times, but they were certainly saints of discipline themselves. Their focus on the spiritual disciplines shifted from the more reclusive to the more cerebral—study, prayer, and meditation on Scripture.⁶

This long emphasis in the evangelical church has been reinforced through the centuries and has only recently begun to shift from discipleship programs that are centered on Bible knowledge and Stage 2 or 3 prayer practices to a more contemplative approach as reflected in authors like Richard Foster,⁷ Dallas Willard,⁸ and Peter

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Scazzero. Increasing leaders’ awareness that there is much more available in the spiritual journey than they have been taught, including the nature of the stages of spiritual growth, would be a healthy beginning for helping leaders and those who follow them successfully complete the spiritual journey. Recommended resources for believers who are ready to move beyond Stage 3 could include The Interior Castle, The Critical Journey, Mansions of the Heart, and The Ascent of Mt. Carmel/Dark Night of the Soul.

**General Awareness of Boundary Processing**

A second area of awareness that would help improve the statistics surrounding the doing to being boundary would be helping believers gain an increased understanding of the life cycle of transitions. William Bridges describes three main phases in the transition cycle. First there is an ending, which represents the death or loss of what has been. Next the individual enters a neutral zone—a “nonplace,” or liminal space, that is an indeterminate time of emptiness where even one’s identity seems lost. Finally, the transition ends with a new beginning, in which “we can launch ourselves anew, changed

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16 Bridges, 133-55.
and renewed by the deconstruction of the structures and outlooks of the old life phase and the subsequent journey through the neutral zone.”

Richard Clinton defines these three boundary stages as entry, evaluation, and expansion and uses the analogy of walking through a long tunnel to describe the boundary negotiation process. In the first third of the tunnel the light from where you have been is the brightest. The further into the tunnel you progress, the less the light from behind you helps illuminate your path. In the middle third of the tunnel there is little light from either behind or in front. “You are alone with yourself, walking in the darkness, looking ahead for some light.” As you continue past the middle of the tunnel a small light appears in the distance. The more you move forward, the brighter it becomes until it provides perspective on the path ahead.

Terry Walling describes four stages to life transitions: Entry, evaluation, alignment, and direction. For Walling, the third stage, alignment, is the place where a believer in transition must reach a crisis of belief, followed by surrender to God’s will and agenda. Out of this place of surrender, God brings revelation about the new direction that signals the end of the transition and the beginning of the new season ahead. Bridges’s Transitions and Walling’s Stuck! are two excellent resources that are readily available to believers, if they only knew to obtain them, that could make a

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17 Bridges, 157.


19 Terry Walling, Stuck!: Navigating the Transitions of Life and Leadership, (Saint Charles, IL: ChurchSmart Resources, 2008, 40–42.

20 Walling, Stuck!, 48–52.
significant difference in the negotiation of doing to being, as well as other boundary
events in life.

**Awareness of Stages of Spiritual Development**

The concept of stages of spiritual development is not well understood or taught in
the evangelical community at large. Scholarly articles, especially in the educational
journals, are few regarding the doing to being boundary, and resources for helping people
enter the later stages of spiritual development are not well emphasized in many churches.
The same is true of seminaries, Bible colleges, and ministry institutes. While seminary
libraries may contain entire sections on contemplative spirituality and spiritual
disciplines, in the researcher’s experience spiritual life classes do not cover these topics
well and many pastors launch into active ministry without a good understanding of the
stages of spiritual development. On a positive note, recent articles by authors such as
Peter Scazzero in more popular Christian publications are helping open a door to a
broader awareness of the need for healthy spirituality, including movement into later
stages of spiritual development.

**Navigational Aid 2: Finding Assistance**

Like the many ships that have failed to navigate the Columbia Bar, the doing to
being boundary is littered with the evidence of those who did not successfully complete
the passage from doing to being as the foundation for life and ministry. The single most
important factor that has slashed the number of shipwrecks on the Columbia Bar is the
introduction of bar pilots—expert seamen who are able to board ships as they negotiate
the Bar, know how to navigate through the hazards of the passage, and see ships safely
through to the other side.
Susan Sharpe notes the numerous times Terry Walling has said “You don’t get to clarity alone.” Obtaining the help of a spiritual mentor who knows the way through the challenges of spiritual growth and into the later stages of spiritual development can make or break a leader’s experience with the spiritual journey. This is especially true of the doing to being transition. According to Hagberg, “We cannot go through the Wall by ourselves.” Not only must God be the companion to lead leaders through this difficult transition, but “frequently, we also need a human guide to instruct, support, keep us on track, or just experience the Wall with us.” Perhaps more than any other factor, obtaining the right kind of assistance is key to the successful negotiation of the doing to being boundary. Fortunately there are a variety of ways to effectively address this need for clarity through the help of others. According to Youngshin Kim,

Clinton classified mentoring types according to the kind of empowerment, deliberateness, and awareness of the effort involved. Hankins also classified mentoring engagement through the following continuum: fully engaged, partially engaged, slightly engaged, and quasi-engaged.

Clinton’s mentor types include disciplers, spiritual guides, coaches, counselors, teachers, sponsors, contemporary models, historical models, and divine contacts. The following diagram describes how these types fit into Hankins’s hierarchy of relational involvement. Note that Hankins has altered Clinton’s terminology from “spiritual guide” to “spiritual director.”

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22 Hagberg and Guelich, 119.


Passive mentors

Passive mentors are helpful to a degree, and may be easier to locate than active mentors. Many people fail to realize that books, periodicals, and the random individual God brings along to impart a momentary insight, open a door, or provide a timely bit of inspiration for the journey are all legitimate forms of mentoring.

Active Mentors

Those facing the doing to being boundary, however, may benefit greatly from finding a more active mentor to help navigate this important transition. As Hankins demonstrates in figure 6.3, mentoring relationships with counselors, disciplers, spiritual directors, and coaches are more intentional, provide deeper engagement, have a clearer purpose, and offer the greatest empowerment of the three mentoring categories.
Peter Scazzero has placed a strong emphasis on the need for emotional healing in order to arrive at a healthy spirituality.²⁵ Some of these areas of emotional healing may be able to be addressed by a spiritual director or coach. Some individuals, however, may find it necessary to seek out a counseling professional or psychologist who can assist with the identification and resolution of areas that need deeper emotional healing.

**Disciplers**

Disciplers fall on the active side of the mentoring continuum, but, as has already been noted, disciplers in American culture often focus on the aspects of spiritual formation that are more cognitive and oriented toward the first three stages of spiritual growth. This does not preclude the possibility of a discipler in a church environment who is aware of the later stages of growth and adept at helping those who find themselves on the journey through the doing to being boundary, but such a person may not be readily available in many churches.

**Spiritual Directors**

Spiritual directors are also on the active side of the mentoring continuum. Thomas Ashbrook states that during the later stages of spiritual development it is helpful to have the assistance of a person who is specifically trained to deal with more advanced spiritual formation issues.²⁶ Spiritual direction may be the best option for processing the doing to being boundary if a competent spiritual director who is compatible with the Christian spiritual journey can be found. According to Henri Nouwen,

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²⁶ Ashbrook, 227.
A spiritual director in this strict sense is not a counselor, a therapist, or an analyst, but a mature fellow Christian to whom we choose to be accountable for our spiritual life and from whom we can expect prayerful guidance in our constant struggle to discern God’s active presence in our lives.\textsuperscript{27}

Genuine spiritual directors have undergone training to understand the nuances of the spiritual journey, and to listen to God while they listen to those they assist.\textsuperscript{28}

**Spiritual Coaching**

Another option within the active mentoring sphere could be a spiritual coach if a spiritual director is not readily available. According to Ashbrook,

A spiritual coach is more than just a Christian friend, on the one hand, yet probably not a schooled and certified spiritual director either. The spiritual growth coach is a more mature Christian who has learned the basic coaching skills of listening, asking questions, and discernment; he or she understands and has experienced personal movement through the spiritual formation journey. Coaches can relate to people who come to them, in the context of the person’s relative place in the journey. Sadly, few such people have been deployed in most of our congregations.\textsuperscript{29}

**The Challenge of Finding Appropriate Help**

Once aware of the need for assistance many leaders will face the challenge of trying to locate a suitable spiritual director or spiritual coach. At the time of this research project there were not enough trained spiritual directors in the United States to address the potential need within the evangelical community. Depending on one’s location and the resources available nearby, finding a compatible spiritual director could prove to be a


\textsuperscript{28} Ashbrook, 7.

\textsuperscript{29} Ashbrook, 66.
daunting task. Websites such as Spiritual Directors International\textsuperscript{30} can be so broad in the represented faith backgrounds of spiritual directors listed in its directory that they may prove to be limited resources at best. A web search for "spiritual retreat centers" will yield a wide variety of results, not all of which will be appropriate, but which will include a number of retreat centers compatible with orthodox Christianity, many of which also offer spiritual direction.

In recent years several organizations have been formed with the goal of increasing the level of awareness about spiritual formation, including spiritual direction and spiritual coaching, and to make spiritual formation resources available to church leaders. A few of these include Thomas Ashbrook's Imago Christi,\textsuperscript{31} Ruth Haley Barton's Transforming Center,\textsuperscript{32} which includes resources for finding spiritual direction, Steve Macchia's Leadership Transformations,\textsuperscript{33} which provides training for spiritual directors and a directory of trained spiritual directors by state, and Morris Dirks's Soul Formation,\textsuperscript{34} which offers training, spiritual retreats, and spiritual direction.

**Group or Peer Spiritual Direction**

If a person can find a few other people who are at a similar place in the spiritual journey, group or peer spiritual direction is another avenue that can be very powerful. In group spiritual direction one person facilitates, one is the directee, and the others listen


and respond as they sense God’s leading. A group direction session can be done in as little as forty-five minutes for a single directee, or over a two-hour session for a rotation of three directees. Excellent resources include chapter twelve of *Strengthening the Soul of Your Leadership* by Ruth Haley Barton, and *Seeking God Together: An Introduction to Group Spiritual Direction* by Alice Fryling.

According to Hagberg, “For some of us, just the act of putting ourselves in someone else’s hands is a beginning of moving through the Wall experience. Accepting care and love from someone else is an important part of the process.” Whether it be a trusted friend, pastoral counselor, coach, or spiritual director, finding active help through the valley of liminality may make or break the success of the spiritual journey.

*Navigational Aid 3: Margin*

According to Hagberg, “We simply cannot go through the Wall while working sixty hours a week, whether at home, or in an office, or on the road.” In other words, negotiating the boundary from doing to being requires margin. Richard Swenson describes margin as the space that exists between a person and his or her limits. Maintaining healthy margin in the use of time and resources, and the upkeep of emotional and physical health is key to the success or failure of one’s spiritual journey. Swenson

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38 Hagberg and Guelich, 119-20.

39 Hagberg and Guelich, 123.
points out that for the first time in history the world is defined by exponential change and
growth in nearly every area that can be measured.40 "When you reach the limits of your
resources or abilities, you have no margin left."41 American society's relentless push of
progress has all but erased the margin that is so vital to one's well-being. As already
noted, American culture plays into this push by linking people's sense of personal
identity and purpose to their ability to be productive.

Kenneth Boa sees the busyness that flows from the perceived need for constant
accomplishment as the greatest threat to a spirituality that centers on being. According to
Boa, "We live in a future-oriented culture that relates time largely to efficiency and
productivity. We are more inclined than ever to use time to accomplish results than to
enhance relationships."42 This tendency is especially tempting for leaders. David Willis
references a *Fortune* article that analyzed the activities and hobbies of top business
executives to see how well they incorporated leisure activities into their lives to promote
pleasure, release, and balance. According to Willis,

The article concluded that most high achievers have a difficult time setting aside
time for personal fulfillment, although the benefits are tremendous. Within a
culture that values workaholism, we have mistakenly equated being busy with
being valuable or productive. The dilemma for ministers is that we are called not
to be busy, rather to be lovers of Christ.43

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41 Swenson, 42.

42 Kenneth Boa, *Conformed to His Image: Biblical and Practical Approaches to Spiritual
Formation*, (Grand Rapids: Zondervan, 2001), 267.

43 David Willis, “God’s Call and Practical Methodology for Establishing Longevity in Ministry,”
(D Min. thesis project report, Fuller Theological Seminary, 2003), 162.
Jesus provides the perfect example of someone who was surrounded by the demands of both soaring popularity and withering criticism, yet steadfastly maintained personal margin in the midst of it. Steven Craig observes,

Jesus’ willingness to withdraw from the crowds in order to rest, pray and otherwise fellowship with the Father provides us with not only a sane theology of service, but a theology of “self-care” that is much needed and much neglected in the church today. Whether one is a pastor or lay minister … , the truth holds that one who is driven by the world’s insatiable needs will eventually be led to despair and burnout. \(^{44}\)

Creating margin has to be a deliberate choice, and is not an easy one. According to Walling it means learning how to say no to many things that would otherwise be considered good in order to say yes to God’s shaping work.\(^{45}\) Swenson suggests it is a good idea to plan extra time into activities as a contingency and to not pack more into a day’s schedule than can actually be done. This means that if there are fifteen good things on the to-do list and only time for ten, then “no” must be said five times. Swenson suggests a “‘to-do’ list and a ‘to-don’t’ list.”\(^{46}\)

One of the most basic and ancient forms of margin-making is keeping a weekly Sabbath. Scazzero notes that “the word Sabbath comes from the Hebrew word that means ‘to cease, to stop working.’ It refers to doing nothing related to work for a twenty-four hour period each week.”\(^{47}\) This means resisting the temptation to simply turn the Sabbath


\(^{45}\) Terry Walling, Deciding: Deciding Between the Good and God’s Best, Pre-publication manuscript, (Chico, CA: Leader Breakthru, 2014), 2.

\(^{46}\) Swenson, 122.

\(^{47}\) Scazzero, 163.
into a different kind of work day by using it for household projects or other activities that keep us from real rest.

Walling offers an expanded plan for margin-making he calls the “Every Strategy.” Walling describes it as simple, easy to remember, and says that it can become a sacred rhythm if pursued consistently:

<table>
<thead>
<tr>
<th>Every Day</th>
<th>Every Week</th>
<th>Every Month</th>
<th>Every Quarter</th>
<th>Every Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every day:</td>
<td>A time of surrender and worship (15-30 minutes)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Every week:</td>
<td>A time of solitude (90 minutes)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Every month:</td>
<td>A day away, including a time of silence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Every quarter:</td>
<td>An overnight with time for prayer, journaling, and a growth project</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Every year:</td>
<td>A retreat—one day to look back, one day to look forward</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 6.4. The every strategy. Terry Walling, Deciding: Deciding Between the Good and God’s Best, 105.

The beauty of Walling’s “Every Strategy” is that it breaks margin-making down into bite-sized steps that are actually achievable. For high performers this may help assuage the sense of guilt that can accompany the movement through the doing to being boundary. When a person has heard God’s call to go deeper and moves toward contemplative disciplines, the practice of letting go and embracing silence can be very difficult. People truly cannot “do” their way to being, but by giving God regular space to meet with them, they create a fertile soil for his deeper work in their lives.

Navigational Aid 4: Contemplative Disciplines

A challenge many leaders face in the doing to being boundary is that the tools for spiritual formation they have learned and used may begin to prove inadequate for the rough waters of the transition from doing to being. There is something qualitatively different about the later stages of spiritual growth that no amount of process items, Bible study, active prayer practices, or fellowship will induce.
In the 1930s Dawson Trotman, founder of The Navigators, developed an illustration called “The Wheel” which has defined spiritual formation for much of the American evangelical movement for generations. The Wheel describes the path to internal spiritual formation as reading the Bible, prayer, seeking fellowship, and evangelizing those who do not know Jesus. While these are all excellent and useful guidelines, they emphasize primarily cognitive and outwardly-directed activities that may begin to fall short when a person enters the doing to being transition. Reading, memorization, and a prayer life based primarily on confession, petition, intercession, thanksgiving, and praise leave out the vital component of quietness and listening that will be necessary for the later stages of the spiritual journey and are vital for the doing to being transition. According to Ashbrook,

The third mansion was marked by effective discipleship in ministry. Now we are called to build on that foundation and advance in relational intimacy with God. For many of us, our third mansion busy lifestyles have left us with almost no time alone with God. This “being still with God” may be difficult for active people, but the inner call of God challenges us to carve out quality prayer time—times to just be with God.

Movement into a contemplative approach to prayer carries both benefits and challenges, especially for evangelical leaders. The primary benefit of a contemplative approach is a deepening relationship with God, which results from unhurried times of quiet in God’s presence. Contemplative spirituality carries the added benefit that it cannot be easily faked. While a leader can carry on the appearance of an exemplary spirituality

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50 Ashbrook, 120-21.
by pursuing outwardly visible manifestations of spiritual activity, it is much harder to
fake a contemplative path. In his teaching on the spiritual life Jesus warned against
bolstering one’s sense of self through activities that are intended to be admired by others.
Instead Jesus said, “But when you pray, go into your room and shut the door and pray to
your Father who is in secret. And your Father who sees in secret will reward you”
(Matthew 6:6).

In spite of these benefits many evangelicals may show resistance to a
contemplative/mystical approach to prayer. Ashbrook says that many churches are
suspicious of practices such as contemplation and meditation, have ascribed these
disciplines purely to Eastern and New Age religions, and discourage or prohibit their use
by Christian believers. This is unfortunate, for these practices have a rich history within
orthodox Christianity. In addition, those in evangelical circles who may be open to
deeper mystical experiences with God can still have biases against spiritual paths that
appear too closely allied with Roman Catholicism. For instance, Clinton shies away from
using the term “spiritual director,” instead preferring “spiritual guide,” because he feels
spiritual direction too closely evokes an association with Catholicism or New Age
mysticism. This concern with the overlap between evangelical forms of spirituality and
Catholic or New Age practices and theology proves challenging to more leaders than just
Clinton.

In reality one does not have to embrace tenets of Catholic theology such as the
veneration of Mary or transubstantiation in order to discover and utilize many excellent

31 Ashbrook, 121.
contemplative/mystical ideas and practices traditionally associated with Catholicism that can aid the later stages of spiritual development. While foreign to many evangelicals, the path of contemplative spirituality has roots stretching back to the desert fathers of the third century. Christian mystics such as the anonymous author of The Cloud of Unknowing, Teresa of Avila, Brother Lawrence, Francis of Assisi, Bernard of Clairvaux, and Ignatius Loyola have left a rich treasury of writings and traditions that can be transformational on the spiritual journey. An exploration of these resources can be a helpful part of a leader’s passive mentoring when facing the doing to being transition.

While many nuances of contemplative practices are in use today, five primary disciplines emerged from the literature review and field study interviews that may help leaders negotiate the doing to being boundary—the prayer of examen, centering prayer, lectio divina, daily office, and writing a rule of life.

**Prayer of Examen**

The prayer of examen was introduced by Ignatius Loyola around the 1540s as part of his Spiritual Exercises. Cathie Macaulay notes that Ignatius insisted that the examen is the indispensable prayer in a person’s daily regimen. It was not to be left out of one’s devotional life even if it was the only prayer for which there was time. Over the centuries the emphasis on the examen as a prayer of discernment shifted to the point where it was largely seen as a way to examine one’s sins prior to confession. Since this was a

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primarily negative use of the prayer it came to be the last prayer most people wanted to pray on a daily basis.\textsuperscript{54}

In 1972 George Aschenbrenner published an article that set the prayer of examen back on its original course. Aschenbrenner postulated that in living an examined life (with a nod to Socrates), the prayer of examen amounts to an examination of consciousness rather than conscience. “In discernment the prime concern is not with the morality of good or bad actions; rather the concern is how the Lord is affecting and moving us … deep in our own affective consciousness.”\textsuperscript{55}

Jim Manney calls the examen “the prayer that changes everything.” Through the examen people are enabled to “find God in all things, to see God in what we think, do, and feel—in life with family, friends, colleagues, and casual acquaintances, in our busyness and our rest.”\textsuperscript{56}

The examen is done in five simple steps. Jim Manney’s version of the examen has been most useful to the researcher. These are the five steps according to Manney:

1. Pray for light. Begin by asking God for the grace to pray, to see, and to understand.
2. Give thanks. Look at your day in a spirit of gratitude. Everything is a gift from God.
4. Look at what’s wrong. Face up to failures and shortcomings. Ask forgiveness for your faults. Ask God to show you ways to improve.


5. Resolve what to do in the day to come. Where do you need God today? What can you do today?57

Ignatianspirituality.com features a helpful array of resources for different aspects of Ignatian spirituality, including the prayer of examen. Manney’s “Lunchtime Examen” provides an excellent introduction to the prayer with six interactive sessions that take about ten to fifteen minutes each to complete over the course of the week.58

Centering Prayer

Centering prayer is a form of contemplative prayer that has its origin in the fourteenth century anonymous classic The Cloud of Unknowing.59 According to Thomas Keating, centering prayer is not intended to replace other kinds of prayer, but “it centers one’s attention on God’s presence within.”60 Basil Pennington says “it is meant to open the way to living constantly out of the center, to living out of the fullness of who we are.”61 Centering prayer may be a helpful tool for the doing to being boundary because it is highly being oriented and requires a commitment to dismissing the urge to do.

Pennington describes the three steps of centering prayer:

Sit relaxed and quiet.
1. Be in faith and love to God who dwells in the center of your being.
2. Take up a love word and let it be gently present, supporting your being to God in faith-filled love.

57 Manney, 81-82.


61 Pennington, Centering Prayer, 19.
3. Whenever you become aware of anything, simply, gently return to the Lord with the use of your prayer word.62

The prayer word is a simple, short word such as “beloved” or “peace” that is used as a tool for redirecting the attention back to being quietly with God whenever a thought or distraction enters the mind. According to Pennington, “Centering Prayer is, as the author of The Cloud constantly states, a work of love. The whole of the Prayer is actually contained in the first step, attending in faith and love to God present at the center, or ground, of our being.”63

**Lectio Divina**

*Lectio divina* is Latin for divine reading—another practice dating back centuries within the monastic tradition. Evan Howard describes *lectio divina* as “a practice of Scripture reading which is distinguished from academic study, which includes elements like prayer and meditation, and which aims to bear fruit in the spiritual growth of the reader.”64 According to Howard *lectio divina* is not as much about following procedures or including certain elements in the reading of Scripture as it is about the attitudes and assumptions the reader brings as he or she encounters the Word. “The “divine exegete” is the Holy Spirit who teaches us the meaning of the text. *Lectio* is not so much about reading a book as about seeking Someone.”65

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63 Pennington, *Centering Prayer*, 215.


65 Howard, 61.
In practice, *lectio divina* begins with a “slow, leisurely, attentive reading (lectio) and re-reading of a biblical text.” Smaller portions of Scripture are best, and the slow pace is important to the process. As the Word is encountered and re-encountered it then provides an opportunity for meditation (meditatio), penetration into the heart, and a resulting response of faith. Pennington comments, “as we assimilate [the words of revelation] into our mind, they are just so many notions or ideas, which we accept in faith. We do believe. But as we assimilate them through meditation, our whole being comes to respond to them.” The next step is to respond to the Word through prayer.

According to Sandra Schneiders,

> Prayer of thanksgiving, adoration, praise, sorrow, repentance, resolve, petition, indeed all the kinds of prayer one experiences in the Psalms, are elicited as response to the Word. Finally, fervent prayer may reach that degree of interiority and union with God that the great masters of the spiritual life have called *contemplation* (contemplatio). Contemplation has acquired many meanings in the history of Christian spirituality, but in this context it indicates the full flowering of prayer in imageless and wordless union with God in the Spirit.

**Daily Office**

The daily office, also known as fixed-hour prayer, is the practice of observing prayer at fixed times of the day for the purpose of drawing the heart back to God as the center of one’s life and affections. According to Phyllis Tickle, the daily office has deep roots in Judaism, as evidenced in Psalm 119:164, “Seven times a day I praise you.” It can be observed in the lives of Daniel, who opened his window and prayed three times a day (Daniel 6:10), Peter and John who went to the temple “at the ninth hour, the hour of

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67 Pennington, *Centering Prayer*, 32.

68 Schneiders, 140.
prayer” (Acts 3:1), and Peter’s vision in Acts 10 when he went to the housetop to observe sixth-hour (noon) prayer (Acts 10:9).\footnote{Phyllis Tickle, *The Divine Hours: Prayers for Autumn and Wintertime*, (New York: Doubleday, 2000), x.}

In keeping with Psalm 119:164, monastic communities generally observe seven offices of prayer, beginning before dawn and ending at retirement for the night. Four offices are suggested for clergy and laity—a morning office, noon office, evening office, and compline, which is observed immediately before retiring.\footnote{Tickle, xiv.} A number of good resources are available for fixed-hour prayer. While traditional observance would require juggling a Bible, hymn book, and prayer book, Phyllis Tickle’s *The Divine Hours* has combined the readings for the four daily offices into complete, easy-to-access units. Another highly user-friendly approach to the offices can be found on the Northumbria Community’s website.\footnote{Northumbria Community, accessed January 12, 2015, http://www.northumbriacommunity.org.} The Scripture and devotional content of the morning and evening offices update each day and the short noon office is helpful for drawing the heart and mind back to God but can be done in the space of a few short minutes.

**Rule of Life**

The concept of a rule of life dates back to early Christianity when rules were developed to regulate the life of monastic communities. Examples of monastic rules, such as the Rule of St. Benedict, are still in use by many people today, and can easily be accessed and read on the internet.

Peter Scazzero suggests that creating a personal rule of life is helpful for giving structure to spiritual practices and disciplines. “It is a call to order our entire life in such a
way that the love of Christ comes before all else.” Scazzer points out that “rule” is derived from the Greek word for “trellis.” Much like the lattice that supports the growth of a vine, a rule of life “is an intentional, conscious plan to keep God at the center of everything we do. It provides guidelines to help us continually remember God as the Source of our lives.”

A rule of life is a living document. It is open to revision so that it reflects what is helpful in one’s personal ongoing journey with Jesus. Scazzer suggests the following twelve elements to a personal rule of life:

Prayer
1. Scripture
2. Silence and Solitude
3. Daily Office
4. Study

Rest
5. Sabbath
6. Simplicity
7. Play and Recreation

Work/Activity
8. Service and Mission
9. Care for the Physical Body

Relationships
10. Emotional Health
11. Family
12. Community (Companions for the Journey)

Rules of life may also be useful for helping families find balance, and may have application for small groups or entire church communities. If used, the point is to create

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72 Scazzer, Emotionally Healthy Spirituality, 195.
73 Scazzer, Emotionally Healthy Spirituality, 196.
74 Scazzer, Emotionally Healthy Spirituality, 199-200.
a rule that helps give life intentional structure toward the goal of living fully in the love and fellowship of God. Steve Macchia also offers resources for creating a rule of life on ruleoflife.com.76

A Word of Caution

The danger in suggesting multiple approaches to contemplative practices is that they could become another burdensome form of legalism and activity that simply reinforces the doing side of the doing to being boundary. These suggestions are not intended to become an all-encompassing set of requirements for a deeper spirituality but to provide potential tools for those on the journey through the doing to being transition. Each individual will find some practices a good fit and other practices less so. The point is that moving toward a deeper experience of a love relationship with God requires that leaders gain tools that may not have been at their disposal in Stages 1 through 3. Exercising these tools with wisdom so they produce life is as important as a commitment to using them at all.

Field Deployment of Project Results

The researcher identified four practical ways the results of this project can be deployed in the lives of leaders and their followers. The first is to present a series of messages on spiritual formation followed by opportunities for spiritual coaching or group spiritual direction in his local congregation. Most of the congregants in the researcher’s home church are in their early thirties. Though most of them have not encountered the

75 Scazzero, Emotionally Healthy Spirituality, 208-09.
doing to being boundary that is common in the forties to fifties, awareness of the issues and resources such as group spiritual direction, spiritual coaching, and contemplative prayer practices does not need to wait for a mid-life crisis to be introduced and pursued. This process could be repeated in other congregations in the researcher’s sphere of influence.

The second means of deployment would be to write a book. Several of the participants in the field study remarked on how helpful the interview had been in their own process and encouraged the researcher to develop these concepts into a book format.

The third means of deployment would be to teach a course as an adjunct professor at a local seminary, which, in the researcher’s case, could include Multnomah Seminary or Western Seminary. It would be valuable for seminarians to have a working understanding of the phases of spiritual development and an understanding of the doing to being boundary before setting off into active church ministry. A variation on this means of deployment would be to present one or more lectures as part of an existing course, or as part of the seminary internship program.

The fourth means of deployment will be to work with Terry Walling to integrate the project conclusions into his Apex training for leaders who are facing this boundary and transition in their lives and ministries.

**Conclusion**

Over the course of his decades-long exploration of leadership development J. Robert Clinton identified and described several important boundary events in the lives of leaders. Clinton has used varied language to talk about these boundaries across his different published materials. This project used the B1, B2, and B3 boundary descriptions
from Clinton’s *Strategic Concepts*,\(^7\) and *Leadership Emergence Theory Manual*,\(^7\) and specifically examined the B2, doing to being boundary in the lives of leaders.

Clinton’s B2 boundary describes an often difficult paradigm shift leaders must face from finding their meaning and fulfillment from achievement (delivering ministry well, based on natural abilities, skills, and spiritual gifts, and the affirmation that comes from it) to ministry that flows out of being.\(^7\) According to Clinton’s research, fewer than a third of leaders finish well,\(^8\) and the leadership failures associated with this boundary are a major contributing factor to this sobering statistic.\(^8\)

While Clinton asserts that leaders must assess and guard their spirituality,\(^8\) from the researcher’s perspective Clinton does not fully develop the practical aspects of what that means in relation to successfully negotiating the doing to being boundary and transition. In response the researcher explored the meaning of doing and being through a biblical analysis, and compared Clinton’s Leadership Emergence Theory with two other spiritual development stage models—Janet Hagberg’s Critical Journey model and Teresa of Avila’s Interior Castle model. These models used different language and imagery to describe the same doing to being boundary and transition facing Christ-followers as they are called by God from a season of working for him to growing into a deep first order


\(^{79}\) Clinton, *Strategic Concepts*, 63.

\(^{80}\) Clinton, *1 and 2 Timothy: Apostolic Leadership Picking Up the Mantle*, 162.

\(^{81}\) Terry Walling, email conversation with researcher, June 2, 2014.

love relationship with him. Hagberg’s and Teresa’s models offered important insight and perspective to fill in gaps the researcher perceived in the B2 boundary description in Clinton’s writings. The researcher also drew from other pertinent literature, and conducted a grounded theory field study with participants who appeared to have successfully negotiated the doing to being boundary. Through this process he examined the interplay of doing and being in one’s relationship with God and one’s practice of ministry, synthesized a working theoretical construct, offered leaders a conceptual map of the doing to being boundary and transition, and provided navigational aids to help leaders successfully negotiate the difficult waters of the doing to being transition. It is his hope that these insights and resources will provide a useful addition to Clinton’s excellent contribution to the body of Christ, and can help provide the keys to a greater number of leaders finishing well.
CHAPTER SEVEN: REFLECTION

Strengths of the Project

The first strength of the project is that it was able to provide definition and clarity to ambiguities the researcher perceived in J. Robert Clinton’s Leadership Emergence Theory regarding the meaning of doing and being and their associated boundary and transition.

The second strength of the project was the quality of the field study participants the researcher was able to interview, which included Terry Walling, the professor of record for the doctoral program, Janet Hagberg, and Thomas Ashbrook. The collective wisdom of these and other participants, along with their willingness to share deep and sometimes painful personal experiences so openly made a significant contribution to the project.

The third strength of the project was that the research topic addressed a pervasive leadership problem in the twenty-first century church and identified practical navigational aids that, if implemented by leaders, can have a positive effect on the trajectory of the church and its leaders.

Weaknesses of the Project

While the field study engaged with quality interview participants, including some participants recommended by the researcher’s thesis advisor, a larger pool of
interviewees would add additional depth to the study. Two dozen participants, including more women and a broader base of represented faith traditions, would yield a richer set of data.

The participants in the field study were all from the United States of America and therefore reflected a culturally American experience with the doing to being boundary and transition. The study could have benefited by adding participants from other parts of the world, such as Europe, Asia, Africa, Australia, or South America.

**Suggestions for Further Research**

Due to the constraints of time and volume of research involved, the researcher limited this project to a comparison of Clinton’s Leadership Emergence Theory with Janet Hagberg’s Critical Journey model and Teresa of Avila’s Interior Castle. As noted in Chapter 3 there are a variety of other stage models that recognize a significant boundary surrounding the issues described by Clinton in the B2 doing to being boundary and transition. Future research using some of these other models would shed additional light on the factors involved in later stage leadership development in Christian leaders.

A second future study option emerged from anecdotal evidence in the field study which suggested that personality factors may play a role in each individual’s experience with the doing to being boundary. A future research project that examines the doing to being boundary and transition using personality testing, with tools like the Myers-Briggs Type Indicator or the Enneagram, would provide a valuable perspective on additional factors that affect the doing to being transition.

A third future research option was suggested by one of the spiritual directors who participated in the field study. As he discussed the doing to being boundary with the
researcher he asked, “I wonder how many people made this transition by leaving active ministry but successfully navigated their way back to a deeply interpersonal, intimate, and dynamic relationship with Jesus, and they work for Boeing, or Nike, or the local barista?”

**Personal Insights**

The researcher embarked on this research project primarily because he was struggling with the doing to being boundary and transition in his own life. After twenty years of credentialed pastoral and chaplaincy ministry the researcher had come to feel disillusioned with ministry, jaded in his view of the church, and distant in his relationship with God. He had been working diligently for God but had left his first love.

This project led the researcher to do personal work with Clinton’s ministry timeline concepts coupled with an exploration of Janet Hagberg’s Critical Journey model and Teresa of Avila’s Interior Castle model. The field study also led the researcher to a number of seasoned leaders who had personal experience with the doing to being transition who provided key insights into the successful negotiation of the doing to being boundary in the researcher’s own life.

As a result God gave the researcher the tremendous gift of hope—hope because of a personal transition from disillusionment to the joy of a fresh experience with a loving God, a reconnection with past graces, and a new vision for a future where God and the researcher partner in establishing his kingdom together as they grow in love.

The project also represents hope for the researcher’s loved ones, his ministry colleagues, and the people who belong to his local congregation. The researcher also has
hope that these insights will have a continuing impact through his ongoing writing, teaching opportunities, and collaboration with other ministries.
APPENDIX: THE BLIND MEN AND THE ELEPHANT
The Blind Men and the Elephant

John Godfrey Saxe (1816-1887)

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
“God bless me! but the Elephant
Is very like a WALL!”

The Second, feeling of the tusk,
Cried, “Ho, what have we here,
So very round and smooth and sharp?
To me ’tis mighty clear
This wonder of an Elephant
Is very like a SPEAR!”

The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
“I see,” quoth he, “the Elephant
Is very like a SNAKE!”

The Fourth reached out an eager hand,
And felt about the knee
“What most this wondrous beast is like
Is mighty plain,” quoth he:
“’Tis clear enough the Elephant
Is very like a TREE!”

The Fifth, who chanced to touch the ear,
Said: “E’en the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an Elephant
Is very like a FAN!”
The Sixth no sooner had begun
About the beast to grope,
Than seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant
Is very like a ROPE!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!1

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