THE SPIRITUAL LEADERSHIP DEVELOPMENT

of

ERIC C. WARD

MARC K. WOODSON

Unless otherwise noted, Scripture quotations are from the HOLY BIBLE, NEW INTER-NATIONAL VERSION®, NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Scripture quotations marked KJV are from the King James Version®.

Scripture quotations marked NKJV are from the New King James Version®. Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

Scripture quotations marked RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved.

DEDICATION

To my parents, Mit (1924–2008) and Geri (1930–2020) Woodson,
who modeled for their children a love for Jesus and His Church.

CONTENTS

FOREWORD

The Spiritual Leadership Development of Eric C. Ward traces the call to ministry and service of one of the most charismatic and productive pastoral figures in the history of the Seventh-day Adventist Church. His trajectory impacted not just Black Seventh-day Adventism but the entire North American Division of Adventists and, by extension the entire global body. Woodson's carefully researched study is educational, historical, and deeply spiritual.

The author, a pastor himself, writes with the logic of a teacher, the focus of a journalist, the passion of a preacher, and with the excitement fed by his own experience as a lifelong admirer of the man whose successful ministry he so carefully chronicles.

The result is a codified portrayal of how Eric Calvin Ward's individualistic personality, social maturation, family life, and God-given talents interacted with and contributed to his spiritual leadership development.

This unique and very readable combination of personal detail and public service is a sterling witness to the power and glory of God. It belongs not only in the hands of every ministerial scholar and aspirant but also on the shelves of every Liberal Arts academic institution, as well as every Christian church and household.

Calvin B. Rock
Former vice president of the General Conference

INTRODUCTION

Remember your leaders, who spoke the word of God to you.
Consider the outcome of their way of life and imitate their faith.
Jesus Christ is the same yesterday and today and forever.
—Hebrews 13:7, 8

Eric Calvin Ward (1924–2004) was one of the most gifted and talented Adventist pastors in the second half of the twentieth century, and yet no single definitive biography has been written about him. He was a fruitful evangelist, effective pastor, dynamic preacher, brilliant teacher, church planter, church builder, gifted administrator, and a mentor to hundreds of pastors. His ministry and service spanned the United States, from the Deep South to the American West, and beyond. Yet little about his life and ministry is recorded. He is remembered only in the minds of those who experienced his ministry. Ward had many talents and gifts, and he lived with a high moral purpose. He was a man of great character and loved by many. *The Spiritual Leadership Development of Eric C. Ward* not only chronicles Ward's numerous exploits and accomplishments, but charts the experiences, events, and moments of his life that helped to shape him for God's service.

What helps make this book unique is that there is no record to date of any written work on an Adventist leader that uses leadership emergence theory as a tool to examine the leader's spiritual and ministry development. This book does just that. Leadership emergence theory was developed by J. Robert Clinton, now retired former professor of Fuller Theological Seminary. I first came across Dr. Clinton and his leadership development theory when taking a class in order to fulfill my doctoral requirements. Clinton, along with his students over the years, researched

the lives of over three thousand Christian leaders from various denominations in a variety of roles. After careful analysis, he began to observe patterns in each leader's formation that occurred throughout their lives. His use of a timeline marked the common phases of a leader's developmental journey. Each phase of a Christian leader's timeline is filled with crucial incidents and events to help shape that leader for God's purposes. It was part of the class requirement to create a personal case study of one's own leadership development and discover the impact of such an analysis. The exercise not only has the student reflect on his or her own past but, then, to predict how God may want to use the potential leader for the future. This is the practical application of leadership emergence theory.

Clinton's use of Hebrews 13:7–8, "Remember your leaders, who spoke the word of God to you," challenges growing leaders to examine the lives of past leaders. Their lives, and more specifically their development, can help point present leaders to a path best suited for their own personal leadership development. From the author of Hebrews perspective, growing leaders are called to remember former leaders in two ways: "Consider the outcome" of a leader's life and "imitate" a leader's faith. In essence, this book strives to do both. It "considers" Ward's entire life by analyzing how God shaped him for ministry, and it outlines the legacy that Ward's life leaves for Christian leaders to emulate. By observing his leadership development journey, this book will help the present-day leader connect his or her own experience with that of Ward's and, the hope is, grow as a leader in the process. Though it is an interpretive biography, at the end of the day, this is a book about Christian leadership; it is a welcome read for all seeking to become the spiritual leader God designs them to be.

Eric C. Ward was loved and respected within the black Adventist community. He was affectionately called E. C. or Papa E. C. by many admirers. Thousands joined the Seventh-day Adventist Church due to his tireless efforts, while even thousands more were pastored and led by him. I knew Elder Ward personally. He was my pastor, twice—having pastored the Berean Seventh-day Adventist Church, in Los Angeles in the early 1970s, when I was a little boy; and again, in the 1980's, while I was a student at Oakwood College and a member of the campus church. In addition, I sat in classes that Ward taught in pastoral leadership and administration, and later served as a student intern under him. Like many I also was indelibly impacted by Ward's ministry and impressive

leadership. Past parishioners, students, theology majors, and friends of the Ward family will be keenly interested in taking a closer look at what made Ward the Christian leader whom he was. Few colleagues or peers of Eric Ward remain, though several were interviewed for their insights and perspectives.

It is important to note that not many works have been written on African American Adventist church leaders and historical pioneers, though their stories should be told. In addition, they should be acknowledged for the contributions they have made to the overall work of the Seventh-day Adventist Church worldwide. Too often effective Christian leaders like E. C. Ward are not studied. If their lives were observed more closely, it would be to the benefit of church leaders, African American or otherwise. The Seventh-day Adventist Church continues to need gifted, talented, and impactful leaders. *The Spiritual Leadership Development of Eric C. Ward* outlines the experience of a leader who was all those things—and more.

To help navigate this book more effectively and get the most from it, it may be helpful to give the reader an overall "map" to illuminate its contents. Chapter 1 briefly introduces J. Robert Clinton's leadership emergence theory, which serves as the model or paradigm through which Ward's ministry leadership is assessed and better understood. A more thorough explanation of this model can be found in the revised and updated copy of Clinton's *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development.* However, other works by Clinton also proved helpful when examining Ward's leadership and are cited in the subsequent chapters.

Chapter 2 gives a condensed biographical narrative of Ward that was built on primary sources and key interviews. A large amount of research, fact-checking, and corroboration was put into the effort in order to come up with the most factually based biographical narrative possible, especially because none has existed outside of his funeral obituary and a piece in the Oakwood College Church's farewell tribute program, produced in 1994. A 2020 entry on Eric Calvin Ward (1924–2004) found in the *Encyclopedia of Seventh-day Adventists* seems to largely rely on information from his funeral obituary.

Chapter 3 dives right into the elements that helped shape Ward in his early life and concerns itself with Phase I (1924–1942) of Ward's unique timeline of leadership development. In this chapter, we are first shown

how "process items" play a role in a leader's development by revealing how providential circumstances, incidents, and God-allowed processed items that occur early in the life of a leader lay the foundation for his or her future formation. Process items are introduced that are usually present in this phase of a leader's developmental journey and include "destiny preparation" items, family dynamics and circumstances, and geographical and historical considerations. Space is also given to identifying Ward's natural abilities and acquired skills.

Chapter 4 covers the second phase of Ward's unique timeline (1942–1948) by focusing on his character development or inner life, and his early training, at Pacific Union College, for ministry. In addition, analysis is also made of his early ministry experiences, where various tests are outlined which aid in Ward's character development. And since the character development or inner-growth phase is typically followed by some sort of "ministry expansion," the chapter follows Ward's early career success.

Chapter 5 examines a larger period of Ward's unique timeline (1948–1963) and breaks up the third phase into three subphases—early ministry maturation, middle ministry maturation, later ministry maturation—in order to create a more precise analysis of Ward's leadership development. Attention is also given to the Christian leader's growing ministry influence as an evangelist and a pivotal incident in his career that changes his professional trajectory.

Chapter 6 points out that Phase IV of a leader's unique timeline emphasizes the idea that a productive ministry flows from a well-developed character, and thus makes for an effective spiritual leader. It also recognizes that those two aspects must come together if a spiritual leader is to make an impact. During this phase of Ward's unique timeline (1963–1973), there are three general process items utilized by God for his deeper character development. These items include a life crisis, conflict, and isolation. Each of these general process items played a key role in Ward's character and leadership development, but also helped to shape the way he would do future ministry.

Moving further into the latter half of Ward's ministry career, Chapter 7 highlights his leadership convergence phase or Phase V of his unique timeline, which was the twenty-one years he served as the senior pastor of the Oakwood College Church (1973–1994). The chapter gives a detailed

explanation on why this is one of the most pivotal phases of a leader's developmental journey. It is during the convergence phase that a leader is moved by God into a role that matches his or her gifts, natural abilities, and acquired skills. It is within this phase that a leader's potential is fully realized. The chapter explains that there are several convergence factors at play during this phase and that they are placed in two categories—major factors and minor factors—and these factors play a role in supporting optimal ministry during this phase. Both major and minor convergence factors are outlined and clearly demonstrated in Eric Ward's ministry and leadership during the period he served as Oakwood's senior pastor.

Chapter 8 describes the final phase of Ward's life and ministry (1994–2004) and reveals how active he was during retirement. No leadership development issues occur here, but it begins with the departure from his beloved Oakwood after a two-decade stint. A week of celebration and tributes are paid to Ward for his stellar ministry in the Huntsville community and are captured again in this chapter to give the reader a sense of his widespread influence. The rest of the chapter chronicles the role that he takes up as a "spiritual sage" continuing to mentor younger leaders, the brief time he served as an interim pastor in Atlanta, where he made a significant contribution, and finally ends with his death and the various reflections given of his life and ministry.

Chapter 9 wraps up this unique study by reviewing the different types of contributions Christian leaders can make, and then identifying Eric C. Ward's ultimate contributions that helped to enshrine his legacy as an effective Adventist Christian leader. Testimonials by current Adventist leaders influenced by Ward are just a sample of the thousands whom he impacted. Then the chapter and book end with a discussion of what it means to "finish well," outlining the characteristics of it and how Ward embodies those same quality traits. A final note is addressed to other current leaders who might find in this Christian leader one to consider and emulate.

By reviewing how God shaped Eric Calvin Ward, an iconic figure in Adventism, what is written here will, we hope, inspire readers and be a reminder that our world still needs leaders who will heed God's call and use their God-given capacity to influence others toward God's purposes. God still uses leaders to do just that, Ward's life being a perfect example.

AN OVERVIEW OF LEADERSHIP EMERGENCE THEORY

For you created my inmost being;
*   you knit me together in my mother's womb.*
I praise you because I am fearfully and
*   wonderfully made;*
*   your works are wonderful,*
*   I know that full well.*

—Psalm 139:13, 14

Because leadership emergence theory will be the lens by which we analyze the spiritual leadership development of Eric Ward, we need a working knowledge of this theory. The concepts from this review will help the reader better grasp how Ward developed as a spiritually gifted leader. Great pains have been taken to simplify the terms and principles of this theory.

One of the foremost proponents of leadership emergence theory is J. Robert Clinton. As an associate professor at Fuller Theological Seminary, now retired, Clinton first wrote extensively on this subject, having completed his doctoral dissertation at the institution in 1988. In a study that analyzed 420 Christian leaders, Clinton developed a comprehensive theory that explains how leaders, especially Christian ones, develop over time. In addition to his doctoral dissertation, these concepts are outlined in two pivotal works—*Leadership Emergence Theory: A Self-Study Manual for Analyzing the Development of a Christian Leader* (1988) and *The Making of a Leader* (1989, 2012), along with other more detailed works highlighting different aspects of the theory.[1]

What is leadership emergence theory?

Clinton's leadership emergence or development theory is predicated on the idea that spiritual leaders are molded and shaped by God for His church and His kingdom. In essence, it is "a descriptive theory of how Christian leaders develop over a lifetime."[2] With this understanding, Clinton identifies key formative processes and patterns that God uses to produce His leaders. He posits that this leadership development happens over a lifetime and that a person who senses God's calling to Christian leadership can gain insights on how God is shaping him or her for ministry and service.

As a result of studying more than one thousand Christian leaders, for *The Making of a Leader*, Clinton came away with several key insights. First, he defines a Christian leader as "a person with God-given capacity and God-given responsibility who is influencing a specific group of God's people toward God's purposes."[3] This gives a clear definition of a Christian leader and differentiates a spiritual leader from any other type of leader, whether business, civic, or political. This definition will serve our purposes well throughout this book. Second, that Christian leaders "emerge" through a process "in which God intervenes throughout a lifetime, in order to shape that leader towards His [God's] purposes for the leader."[4] Thus, Christian leaders are in many ways formed by God for God's purposes. Third, Clinton observed that God's shaping of a Christian leader is intended "to develop the leader's capacity," and therefore gives the leader an awareness of his or her gifts in order to serve at their "realized potential."[5] Once a leader clearly recognizes God's intentional work, according to Clinton, he or she can more optimally utilize their other skills and more natural abilities as well. Finally, Clinton came to realize that leadership emergence theory helped give the observer an "overall picture of how a leader develops or fails to do so."[6] This last insight leads the student of the theory to become acquainted with the "three variables" that serve as an additional framework by which to get a better understanding of the leadership emergence theory concepts.

Three major variables

Leadership emergence theory suggests that a Christian leader in this context is impacted by three major elements; to a great degree the development of an individual leader can be observed and understood

through the relationship between these three important concepts. The three are *processing*, *time analysis*, and a *leader's pattern of response*. They will each be explained in detail below.[7]

Processing—The core variable around which leadership emergence theory comes together is the concept of *processing*. Processing is a recognition of the "critical spiritual incidents" experienced throughout the life of a Christian leader. These incidents are key episodes and are recognized as God's tools for spiritual leadership development. Each individual event or episode that shapes a leader is considered a "process item."[8] Clinton recognized the value of identifying these critical incidents in a leader's development journey:

"Christian leaders, in looking back over their lives, perceive that God has worked to develop and bring about their leadership. Incidents stand out in which they sense the involvement of God either directly or indirectly. The cumulative effect of these incidents over a lifetime indicates the integrative working of God to shape the leader for His purposes . . . It is a long-term process. Each of the incidents, big or small, fits as part of the process of this lifetime of shaping."[9]

Clinton identifies approximately fifty such incidents or process items that may help to shape a leader. All the identified process items are not readily witnessed in each Christian leader being observed; however, research has shown that certain key incidents appear at crucial phases of a leader's life.[10] Some of these key incidents include destiny preparation, family influence, integrity check, ministry task, giftedness discovery, double confirmation and more. When analyzing Eric Ward's spiritual leadership development, we will identify each appropriate process item and describe its importance.

Time analysis—The second variable involves a time element. A leader's life can be best analyzed in terms of time periods. With the use of timelines, Clinton identifies six phases of leadership development that extend throughout a leader's life. The six phases are (1) sovereign foundations, (2) inner-life growth, (3) ministry maturing, (4) life maturing, (5) convergence, and (6) afterglow or celebration.[11] Each leader's timeline is unique, and each phase helps to describe what happens as a leader develops, or what a leader experiences in each period that marks his or her lifelong development.

In Phase I, Sovereign Foundations, God works providentially through the family of origin, through events, and through the environment in which a leader grows up. "When viewed retrospectively," Anna Stadler points out that "the positive and negative experiences of this timeframe can be seen as providentially-designed learning opportunities."[12] During this phase we see how God uses foundational elements to help shape a leader. These foundational elements can include personality traits, birth order, experiences (good and bad), and natural abilities. It is easy to overlook these early elements in a leader's life and not realize how they can be used by God for later development.

Phase II, Inner-Life Growth, focuses primarily on a leader's character development. It is within this phase that God uses "testing experiences" to develop character. A developing spiritual leader begins to learn how to hear God and become more attune to spiritual growth. During this time frame, leaders start to get involved in some type of ministry and formal or informal training connected to ministry. J. Robert Clinton clarifies the main thrust of this phase when he states:

"The basic models by which [a leader] learns are imitation modeling and informal apprenticeships, as well as mentoring. Sometimes it is formal training (especially if the person intends to go into full-time leadership) in a Bible school or seminary. Sometimes, during the academic program, the person gets ministry experience. Superficially it may appear that ministry training is the focus of the development phase. But closer analysis shows that the major thrust of God's development is inward. The real training program is in the heart of the person, where God is doing some growth testing."[13]

Within Phase III, Ministry Maturing, is where the growing leader selects ministry as a primary career focus. In addition, this is a time of further ministry training, which is usually more informal. This is also a time when a leader is beginning to experiment with a variety of spiritual gifts and ministry skills. It is often during this phase that a Christian leader gets a better understanding of church life and how it impacts relationships and people. Clinton writes:

"Ministry activity or fruitfulness is not the focus of Phases I, II, and III. God is working primarily *in* the leader, not *through* him or her. Many emerging leaders don't recognize this and become frustrated. They are constantly evaluating productivity and activities, while God is

quietly evaluating their leadership potential. He wants to teach us that we minister out of what we are."[14]

By the time a leader gets to Phase IV, Life Maturing, he or she is effectively utilizing ministry skills and gifts in an area the leader finds fulfilling and fruitful. "He gains a sense of priorities concerning the best use of his gifts," states Clinton, "and understands that learning what not to do is as important as learning what to do."[15] During this phase, a deeper connection with God is developed. Ministry becomes more fruitful and relevant; even more important than success in ministry, however, is a real relationship with God. As Clinton explains, "The key to development during this phase is a positive response to the experiences God ordains." This "will become the base for lasting and effective ministry."[16]

In Phase V, Convergence, a leader's ministry is moved into a role that maximizes the leader's gifts, natural abilities, and acquired skills. During this time period, a leader not only focuses on the ministry areas that are best suited for his or her gifts and talents, but also uses this opportunity to say "no" to areas not quite as well suited for him or her. Clinton has found that many leaders never experience convergence for various reasons. This may be due to several factors including a leader's own lack of personal development, God's providence, or the limits an organization may put on a leader's advancement, and thus inhibiting their development.[17] However, the most important thing to understand is that it is during this phase that a leader is guided into a ministry assignment or role where he or she can be the most effective or fruitful.

Finally, there is Phase VI, Afterglow or Celebration. Very few leaders experience this stage. This is less a developmental leadership phase than a leader's time of recognition and influence. Clinton tells us that "leaders in Afterglow have built up a lifetime of contacts and continue to exert influence in these relationships. Others will seek them out because of their consistent track record in following God. Their storehouse of wisdom gathered over a lifetime of leadership will continue to bless and benefit many."[18]

It can be difficult, when creating a unique timeline for a Christian leader, to identify each phase of development. There are three ways that can help the observer better identify those phases. "First, different kinds of process items occur in different phases," Clinton explains. "Second, each phase is terminated by boundary events. Third, there is a different

sphere of influence."[19] Let's look at each way more closely.

As mentioned above, process items or providential events, people or circumstances used to develop a leader occur more specifically during certain phases. Different types of process items seem to typically show up at different points in the life of the leader. For instance, process items that involve character building more often are seen in the early development phases (Phase I, Phase II) of a leader. These are considered "inner-growth" items. While during the ministry and life maturing phases (Phase III, Phase IV), the careful observer is more likely to identify process items categorized as "ministry process items." In other words, we are better able to identify the developmental phase of a leader's life based on the kinds of process items evident at the time of his or her experience.

Phases of a leader's timeline can also be identified by "boundary events." Boundary events are process items that at a certain time mark the end of one phase or subphase and the beginning of another. Boundary events serve as "change signals." These change signals often include such factors as a personal crisis, a new ministerial assignment, a new place to serve, a life-changing encounter, or an unusual experience that brings a new ministry insight. These boundary events can "mark the end and then the beginning of significant time in a leader's life," suggests Clinton.[20]

The third way a phase can be identified in a leader's development is recognizing the change in a leader's "sphere of influence." Leadership is in many respects the way people are influenced. A leader's influence can either grow, or shrink, based on the number of people being impacted by that leader's ministry. For example, a pastor's sphere of influence changes when moving from a small church in a rural community to a large church in an urban setting. His or her sphere of influence could also change depending on the type of ministry involved. That pastor may have developed a large social media platform, or online media presence, in addition to his duties as a large church pastor. The changing sphere of influence may give us a clue that the leader has moved into a different phase or subphase.

Understanding that each leader has a unique timeline, and that this timeline can be observed by analyzing each developmental phase, greatly helps us to see how a Christian leader develops spiritually over time. It also gives us a better insight into the providential workings of God on

that leader's life and ministry. Thus, creating a unique timeline for a leader is a valuable tool utilized in leadership emergence theory.

A leader's pattern of response—The final variable that affects the spiritual leadership development, according to the tenets of leadership emergence theory, is the leader's response to critical spiritual incidents. A comparative study of scores of Christian leaders has shown that distinct response patterns can be observed, and process items occur usually at certain development phases. "Patterns," Clinton writes, "is the term used to describe a repetitive cycle of happenings seen from . . . [an] analysis of leadership emergence studies and may involve periods of time, combinations of process items, or combination of identifiable concepts." In the research, it has been discovered that once certain patterns had been identified, it became easier to see how leaders either exemplified them "or failed to do so."[21]

By 1989, Clinton had identified twenty-three various response patterns for leaders, and he used a generic ministry timeline to group them. Included are five "foundational patterns . . . five transitional patterns . . . eight ministry patterns . . . and [five] advanced patterns." Let's give a brief example of each category that may help us later to analyze these patterns in our subject's spiritual development.[22]

For instance, one of the patterns is the *heritage foundational pattern*, which "refers to the early development of a leader in the foundational development phase who comes from a Christian background in which the leader is more or less processed into Christian values via the home or some church life."[23] Then, in the transitional phase, there is the *modified in-service training pattern*. This pattern focuses on ongoing formal ministerial training. One of the eight ministry patterns is the *like-attracts-like gift pattern*. It describes a leader's recognition of his or her own spiritual gift and their intuitive attraction to established leaders who have a similar spiritual gift. Finally, among advanced patterns is the *convergence guidance pattern*, which helps an experienced leader trace God's guidance over a lifetime toward an ideal role that optimally utilizes a leader's natural abilities, acquired skills, spiritual gifts, ministry expertise, and ministry experiences.[24]

Leadership emergence theory uses the response variable in very practical ways, including explaining where a leader is in his or her development, predicting possible incidents coming in a leader's life that helps

with growth, helping a potential leader accelerate development by being more aware of the processing most likely to happen in a given period, and thus navigating it better; and, finally, by pointing out the various kinds of process items associated with certain patterns of development. However, for our purposes, understanding the response variable will better enable us to retrospectively pinpoint critical elements within Eric Ward's spiritual leadership development.[25]

As mentioned above, a Christian leader's development can be explained by assessing how the three variables—processing, time, and response have impacted the leader. The effect of these three variables, according to the leadership emergence theory construct, leads to three goals that help to shape a leader's character, refines a leader's skills, and formulates a leader's values. Within this theory, Clinton explains that the shaping of a leader's character is considered "spiritual formation." The development of a leader's skills is referred to as "ministerial formation." And the formulation and instilling of values within a leader that ultimately helps to shape his or her ministry philosophy is identified as "strategic formation."[26] We will look at all three.

Three development goals

Spiritual formation concerns itself with character development. Processing items for this goal help to shape the inner life of a leader who has committed his or her life to God's work. To recognize that a Christian leader "is a person with God-given capacity" who influences others, it makes sense that this type of leader experiences spiritual growth and development as well. Items that shape a leader's character include basic morality, integrity, obedience, honesty, perseverance, truthfulness, and accountability.[27]

Because Christian leaders are called to a high standard, they are to display an exemplary character. They are to be an example to believers; scriptural examples can be found in Timothy 4, Hebrews 13:7–8, Acts 20:17–38, Philippians 4:9, and 1 Peter 5:1–4. Again, the process items as a part of this goal describe ways God forms a leader's character.

Ministerial formation focuses on a leader's capacity for effectively influencing others. In other words, this goal involves what we may consider more standard "leadership development" and is characterized by a knowledge of ministry skills and use of spiritual gifts. It also involves

the development and use of a leader's natural abilities and acquired skills. The processing items used toward this goal naturally include those that help form a leader's ability to effectively carry out his or her responsibility of leading God's people.

Strategic formation is considered the most complex of the three developmental goals. It concerns itself with the overall development of a ministry philosophy. This usually develops over a leader's lifetime of incorporating lessons, experiences, and values gained during ministry. A well-outlined ministry philosophy is the core of strategic formation and takes many years in professional ministry to articulate. A "Ministry philosophy," writes Clinton, "refers to ideas, values and principles whether implicit or explicit which a leader uses as guidelines for decision making, for exercising influence, or for evaluating his/her ministry."[28] This is an area of development that takes critical analysis, reflection, and discernment. Strategic formation also helps a growing leader make better decisions as it relates to the type, role, location, and thrust of a potential ministry assignment.

In summary, "all three formations develop concurrently," according to Clinton. "All process items help develop character, reflect lessons on doing ministry more effectively, and instill values that will affect later ministry," he explains. Therefore, the three development goals must be seen as comprehensive to a leader's formation in all aspects. Over a leader's lifetime *spiritual formation* fashions a leader's character, *ministerial formation* develops a leader's skills, while finally, *strategic formation* helps to formulate a leader's values and ministry principles that ultimately become a working ministry philosophy.[29] For the purposes of this book, we will seek to identify and assess how these three developments played a role in Eric C. Ward's spiritual leadership over the course of his ministry life and career.

Summary

Leadership emergence theory is a philosophical construct, developed by J. Robert Clinton, that seeks to assess how God shapes a Christian leader for His purposes. This presupposes that God is intentional about developing those in His service. After studying hundreds of godly leaders over many years, which included historical figures, biblical characters, and contemporary leaders, Clinton has discovered key patterns that can

be observed throughout a particular leader's life.

He begins by defining a Christian leader: *a person with God-given capacity and God-given responsibility who is influencing a specific group of God's people toward God's purposes.* Leadership emergence theory drills down into each of the components and has created definitions, ideas, and principles to help us analyze a leader's development. The overall picture of a leader's development hinges on three major concepts—processing, time analysis, and a leader's pattern of response. In turn, these three umbrella-like variables move toward goals focusing on three kinds of formation—spiritual formation, ministerial formation, and strategic formation. All three help to explain God's shaping activity to form a leader's character, ministry skills, and ministry philosophy.

A more detailed outline of leadership emergence theory can be found in several of Clinton's writings, which have been listed in the endnotes. However, it is important for this book's readers to get a basic overall working view of this philosophical leadership framework. It will be utilized to get insights into Ward's spiritual leadership and development. And the insights from this theory will be referred to often as we assess and analyze our subject's career.

---

1. J. Robert Clinton, *Leadership Emergence Theory: A Self-Study Manual for Analyzing the Development of a Christian Leader* (Altadena, CA: Barnabas Resources, 1988); J. Robert Clinton, *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development*, 2nd ed. (Colorado Springs, CO: NavPress, 2012).

2. Anita Stadler, "Practitioner's Corner: Leadership Emergence Theory in the Corporate Context," *International Journal of Leadership Studies* 5, no. 1 (2009): 115–118.

3. Clinton, *Leadership Emergence Theory*, 7.

4. Clinton, 7.

5. Clinton, 7.

6. Clinton, 8.

7. Clinton, 8.

8. Clinton, 29.

9. Clinton, 79.

10. For a comprehensive list of the fifty process items and the categories in which they are observed, see Clinton, *Leadership Emergence Theory*, 31. Some process items can also be found in the glossary section of Clinton's *The Making of a Leader*, 235–258.

11. Clinton, *Making of a Leader*; Stadler, 116.

12. Stadler, 117.

13. Clinton, *Making of a Leader*, 31.

14. Clinton, 45, 46.

15. Clinton, 46.

16. Clinton, 46.

17. Clinton, 46.

18. Clinton, 47.

19. Clinton, 47.

20. Clinton, 47. Also for more detail see Clinton, *Leadership Emergence Theory*, 305–308.

21. Clinton, *Leadership Emergence Theory*, 339.

22. Clinton, 340.

23. Clinton, 340.

24. For a complete listing of all twenty-three response patterns and their detailed explanations; see Clinton, *Leadership Emergence Theory*, 339–385.

25. Clinton, 386.

26. Clinton, 387.

27. Clinton, 389.

28. Clinton, 397.

29. Clinton, 401, 402.