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Faith Evangelical College and Seminary

FOSTERING EFFECTIVE LEADERSHIP IN TODAY'S CHURCH

A Dissertation Presented to The Faculty of
Faith Evangelical College and Seminary
In Partial Fulfillment for the Degree of
Doctor of Ministry

By

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SIGNATURE PAGE

DEDICATION

This work is dedicated to God, who has enlisted me in His service and has called me with a purpose; to whom all glory and honor are due forevermore. Amen.

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CHAPTER 1

THE PROBLEM STATED

Introduction—The Importance of Leadership

Perhaps an initial thought upon hearing about a leadership crisis in the church is that there are too few leaders. Another thought is that maybe there is too little room for truly qualified leaders—the kind of leaders meant to be in these positions, according to the example set by Christ. In today’s world, the church has a tendency to follow the dictates of contemporary culture, even when it comes to conducting business.

Consideration of the strong outside cultural influence upon the church may clarify why a crisis is occurring in the offices of church leadership.

Many leaders run their churches just like CEOs run their corporations, thus demonstrating a leadership style that conflicts with the example Christ describes in Mark 10:42–45, when He says:

You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you: but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

Needless to say, this leadership model is rarely seen in the secular world or in the church.¹ Along the spectrum of leadership styles in the church, one extreme resembles

1. Hank Hanegraaf, ed., *The Legacy Study Bible* (Nashville, TN: Thomas Nelson, 2007), 1188–1189.

the management of CEO-run corporations, whereas the other demonstrates all the characteristics of pulpits run by con artists.

This dissertation attempts to discuss and describe what true leadership is, and the attributes that leaders who follow the example set by Christ would possess and demonstrate to their congregations. We should remember that one of the functions of a church leader is not just to lead, but to help educate and inspire the next generation of leaders.

Statement of the Problem

Poor leadership and the lack of a biblical model for many African American churches has caused many Baptists to leave the institutional church for a more Bible-based, organic form of worship. In the words of Thom Rainier: “People are leaving the institution not because they are losing their faith, but to save it.”²

Thesis

The problems with leadership may be redressed by having leaders shepherd their churches in a manner that treats the church more like an organism than an organization, and by leaders remembering that they serve a community based on the triune God; the community does not serve them. Christian leadership is an act of service to the Christian community. Seeing the church as an institution flowing from a triune God through *servant* leaders focused on attaining *spiritual* leadership and serving their callings will lead to healed and restored congregations.

2. Bill Huffine, “Americans Spurn Church,” Awaiting Rain blog, http://awaitingrain.typepad.com/awaiting_rain/page/2/ (accessed May 22, 2011).

Background of the Problem

Failure of Leadership in Today's Church

A recent example of corruption and the failure of leadership illustrates the problem. During the month of August, 2010, the Rev. E. Joshua Sims, of Double Rock Baptist Church in Compton, California, was taken into custody by authorities.³ His arrest came on the heels of allegations that he had taken close to one million dollars from the church without obtaining their knowledge or permission. It was later discovered that Rev. Sims had taken the money for his own personal use. Though these types of scandals are not totally unheard of in today's society, this event may have come as a surprise to many members of the Double Rock Baptist Church because he was not a stranger among them.

According to Alexandra Zavis, Sims had a long record of service to the church. Sims had been ordained as a minister in 1983 and had preached at several other churches in Los Angeles County and elsewhere in the country. Before he was installed as a pastor at Double Rock in 1998, he had served on the usher's board there, sang in the choir, and taught Bible studies. He was an active participant in church activities, including performing as the scarecrow in a gospel-style church production of the Wiz.

Because of the speed in which news travels, the damage done to a church by the actions of a reckless and irresponsible leader such as this may affect an untold number of people, and potential members outside the church, as well. While the news media fan the

3. Alexandra Zavis, "Compton Pastor Accused of Embezzling \$800,000 in Church Funds," *Los Angeles Times*. August 20, 2009, <http://articles.latimes.com/2009/aug/20/local/me-church20> (accessed November 25, 2010).

flames of scandal on a church that has become an unwilling victim, thousands upon thousands of souls may hang in the balance.

When the gospel cannot be entertained for lack of leadership and unbridled greed, the damage is far more than what may be seen or suspected. When one member leaves the church, others may follow while a fearful and disbelieving world looks on. Another factor of interest is the response of both believers and unbelievers upon hearing of such church scams and scandals. Responses may range from mild shock to the senses to a total disbelief. Many act as though this is the first time something of this magnitude has happened, though investigation of church history reveals that this is not the case.

Leadership in the Early Christian Church

Corruption, cons and cover-ups in the Christian church are certainly nothing new. There have been a long series of charlatans since the advent of Christianity and extensive corruption even at the highest levels of church hierarchy.

During the Middle Ages, the sale of indulgences (special releases from sin) was a common practice and was indeed fostered by the church leadership and the papacy. It brought in a great deal of income. A monk named Johann Tetzel was found to have conned the believers of his day into buying false indulgences (a con of a con). In order to further his aims, Tetzel made up a catchy couplet from a Catholic creed on purgatory:

*As soon as the coin in the coffer rings,
The soul from purgatory springs.*⁴

Thousands fell for the scheme and even hailed Tetzel as a messenger from heaven.

4. Hank Hanegraaf, *Christianity in Crisis* (Nashville, TN: Thomas Nelson, 2009), 209.

Although the practices and methods for merchandising the Gospel during the Middle Ages were outrageous, they persisted because no one was willing to stand up to the corruption and call for an end. Having the desire and drive to stand up when things are amiss certainly makes a difference. At the time that Tetzal was found to have committed fraud, Martin Luther, a fellow monk, began to speak out about the fraud within the church.

When a true leader comes along and takes a stand against error, he stands not only for those who went before him, but also for those who will stand after he is gone. Any leader who would ever make a significant change or difference is defined by the ability to stand against popular opinion and the norm, especially when it is contrary to what is true and just. Luther simply could no longer tolerate what had become a widespread practice in a time when fraud had become endemic in the church.

Luther was a preacher, pastor, and professor and he felt that it was his duty to protest and stand up for what he felt was right. He felt that if he remained silent it would mean betraying his theology and what he professed to believe, not to mention his conscience. In fact, he believed that to be silent in the face of sin would itself be a sin. And so, in 1517, Luther wrote and nailed his famous Ninety-Five Theses to the door of the Wittenberg church. It was an inspiring act of courage and conscience, protesting the “avarice and gain” of the church’s leaders and denouncing the pillaging of the poor by those they looked to for guidance.⁵

As a result of his courageous stand in the face of fierce opposition from the organized church, Luther literally changed the course of history and brought about what

5. Hanegraaf, *Crisis*, 209–210.

is now known as the Reformation. Martin Luther proclaimed openly that the preachers of his day were more concerned about money than they were the souls of men. His open rebuke of the pope for exploiting the poor and his decision to become a leader in the struggle to reform a deeply-corrupted church are sterling examples of what real leadership is and what one person can do.

Going against the status quo is never an easy task. The response of the church in Rome to Luther's stand was severe. He was banned and excommunicated. "When asked to recant, he responded with the famous words 'my conscience is captive to the word of God. Here I stand. I cannot do otherwise, may God help me.'"⁶ The example of Martin Luther demonstrates that it can be well worth the effort.

Hanegraaf has stated: "Today another Reformation is sorely needed. The pillaging of the poor, sanctified by papal bulls in years gone by, is strikingly similar to the appeals of a new generation of 'prosperity popes.'"⁷ In his day, Tetzal was able to fleece the poor by appealing to their fears, and by making false promises about freedom from the risk of purgatory. Today, false teachers and leaders are conning a new generation of believers by making false promises of freedom from poverty and offering them the promise of prosperity, provided that they donate to their leaders.

Significance of this Study

Many times the right leadership attitude is misperceived by those working to raise up new leaders. The true leader's patterns may prove profoundly different with regard to the purposes of God. One may often think of a certain person best fitted for a leadership

6. Hanegraaf, *Crisis*, 209–210.

7. Hanegraaf, *Crisis*, 209–210.

position in a particular ministry setting because they have had specific training or background experience. It may also be possible for one to be gifted for one type of ministry, but be found participating within another.

A thorough study of the principles of the servant leader, as revealed by Christ, proposes a more informed selection and better quality leaders. Because many leaders are not mentored properly, such study is invaluable to preparing the leadership curriculum. The words of Jesus ring just as true today as they did two thousand years ago, when He said: “Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.”⁸

Jesus also said: “I am the good shepherd. The good Shepherd gives his life for the sheep.”⁹ This is a stark contrast to much of the leadership in charge today. Nevertheless, there are many good men and women, true leaders, who are attempting to do the right thing by empowering their congregations in the name of the Spirit. It is hoped that examination of the issues in this dissertation may assist and empower them in their work.

Scope of the Study

While this study may have a broader application, the scope (and thus the limitation) of this study is primarily African American Baptist churches on the west coast of the United States, specifically those in Los Angeles, California.

8. John. 10:1–3

9. John. 10:11 (NKJV).

Definition of Terms

Calling. A strong urge toward a particular way of life or career, a vocation.¹⁰ For the purpose of this study, the term implies that it is God who chooses people for particular work or vocations, while empowering them to do so. While many tools may be used to inform the intended recipients of the imminent design upon their lives, nonetheless it is God Himself who makes plans for peoples' lives, and calls them, as well.

Christian Leaders. Formal office holders are not always the most influential leaders. Rather, Sunday school teachers, prominent citizens, retired office holders, former pastors, outspoken members, generous givers, members of ad hoc committees, charter members, dearly-loved saints, or secular employers of members sometimes have power in a local church.¹¹

Command. To have authority in an organization or be in charge of a unit.¹² With regard to this particular study, the word command is taken to imply being led by or directing another or others, and is never taken as one having authority over others. Rulers often "lord it over" and "exercise authority" over those who are led. Here is a command type of authority that tells others what to do and demands conformity of behavior. But we cannot even imagine that a servant entering a household where he is assigned would issue commands! To attempt to use such a command authority calls forth one of God's most powerful rebukes: "Not so with you."¹³

Community. Specifically, a group of people living together in one place, especially practicing common ownership, e.g., a community of nuns.¹⁴ More generally, it describes the various groupings of society that we all live in, whether these are religious in nature, or secular, such as our neighborhoods or municipalities. While the word community could not only refer to nuns or anyone else, for that matter, for all intended purposes the term describes a community of believers more often than not. In this study it generally refers to the members of a parish or church, although it may also refer to the community of Christians in general.

10. *Oxford College Dictionary* (Oxford, UK: Oxford University Press, 2007), 200.

11. James E. Means, *Leadership in Christian Ministry* (Grand Rapids, MI: Baker Book House Company, 1989), 29.

12. *Oxford*, 281.

13. Lawrence Richards and Clyde Hoeldtke, *Church Leadership: Following the Example of Jesus Christ* (Grand Rapids, MI: Zondervan, 1980), 107.

14. *Oxford*, 284.

Congregation. A group of people regularly attending a particular place of worship.¹⁵ In this study the term describes not just a group of people in a certain place of worship, but those who are believers in Christ as well. It describes those who have been called by Him to serve, while rejoicing in the service of One who came to serve them first, Christ.

Corporation. A company or group of people authorized to act as a single entity (legally a person), and recognized as such in law.¹⁶ It generally is used to describe the large business organizations that have become the quintessential economic and organizational forms of our time. However, in this study the term is also looked upon as describing a type of culture. It offers a platform for observation of the most interesting characters, exchanging ideas and other functions.

Institution. A society or organization founded for a religious, educational, social, or similar purpose.¹⁷ In this study the church is an institution, one that flows from a triune God and not merely from organizations that are formed to foster various activities. This type of organization has all but left the spiritual institution in shambles. The church as an institution is made up of those who have been called to serve and seek spiritual leadership and guidance from Him who has called many dead institutions back to life.

Laity. Clergy should not be thought of as a separate ruling class over the church nor should laity be thought of as an inferior class of church member. The Greek word *laos* (people), from which we get our English noun “laity,” is never used in the New Testament to distinguish between professional staff and other church members. J. B. Lightfoot observed: “All Christians are God’s laity (*laos*) and all are God’s clergy (*kleroi*).”¹⁸

Organism. A whole with interdependent parts likened to a living being.¹⁹ In this study, the term implies that the church is a living organism, and that it should be treated and thought of as such. It should always be remembered that its true headship may be found in Christ, as opposed to organizational leaders.

15. *Oxford*, 296.

16. *Oxford*, 312.

17. *Oxford*, 701.

18. Means, 24.

19. *Oxford*, 967.

Organization. An organized body of people with a particular purpose, especially a business, society, association, etc.²⁰ For the purpose of this study, where noted, the term may also imply those who run church institutions.

Servant. A person who performs duties for others.²¹

Servant Leadership. Leaders in the body of Christ should never forsake the role of servant. Even when they are opposed to a plan or program, they are not permitted to demand, but must remain gentle in instruction and rely on the head of the body to change the hearts of their opponents (or their own). As leaders, they are called to be servants.²² Command authority tells others what to do. This leadership mode involves issuing orders, passing on decisions the leader has made. Servants have one role in the household—to serve. Rather than *tell*, the servant *shows*. Example, not command, is the *primary mode* through which the servant leads.²³ Servant leadership does not mean that sometimes one leads and at other times one serves. Rather it means that the leader best leads by serving; more than this, it means that one leads only by service rendered, not by effecting followers' compliance.²⁴

Spiritual Leadership. Many definitions contain some insight, yet each seems to fall short in some respect, especially when we consider spiritual leadership in the church. Our definition seems to fit spiritual leadership best: Christian leadership is the development of relationships with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblical and compatible goals that meet real needs. By their ethical influence, spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved. Our crucial ingredient in this definition is the emphasis upon others' (group and individual) goals, not the personal goals of the leader. In other words, spiritual leaders do not unilaterally decide what others should do and then try to get followers to do it. Or, to put the same thought in conventional Christian language, leaders do not determine the will of God for the group or church and then attempt to persuade others to follow it. Rather, leaders stimulate and aid the members to identify and achieve their own goals.²⁵

20. *Oxford*, 967.

21. *Oxford*, 967.

22. Richards and Hoeldtke, 103.

23. Richards and Hoeldtke, 107.

24. Means, 48.

25. Means, 58.

Spiritual Service. As revelation progressed, service acquired a new and broader meaning. Service required horizontal action. “The Son of man came not to be served but to serve” (Matt 20:28), and thereby set an example in life, death, and drama (John 13:3–17).²⁶

Triune God. Consisting of three in one, used especially with reference to the Trinity.²⁷ For the purpose of this study, the term implies that there are three externally distinct persons in God. This term is not to be confused with modalism, which projects the idea of one God who is represented by three different temporary roles.

Summary

This chapter introduced the topic of leadership in the church and offered some examples to illustrate its importance. In contrast to corrupt leaders from medieval and modern times is the distinguished example of Martin Luther, who fought corruption and demonstrated honest, effective leadership in troubling times. The importance of following the right pattern, and distinguishing between God’s design and human design was discussed.

The following chapters will further explore topics of leadership and attempt to discern what makes a good leader who can follow the example of Christ and encourage others to do the same. Chapter 2 will discuss the biblical and theological perspectives on leadership in the Christian church, beginning with how it developed historically out of the group of original disciples who took leadership roles following the death of Christ and then evolved into an enormous, wealthy church. It will also examine the emergence of various models for leadership within the Christian family, such as the Holy Trinity, the

26. Merrill C. Tenney, ed., *Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids, MI: Zondervan, 1976), 5:362.

27. *Oxford*, 1470.

father, the community, and institutions such as Sunday school. Chapter 3 will review the earlier research on the question of Christian leadership, and briefly introduce the literature used in this study. Chapter 4 will describe the research methodology, archival research, that has been used for the study.

The next four chapters constitute the heart and findings of this dissertation. They are divided into two sections, the first examining spiritual and servant leadership and the second examining effective leadership. The first two chapters will discuss the nature of leadership, specifically the religious aspects and the call of Christian leadership. Chapter 5 will discuss topics of spiritual leadership, including the process, the call, the challenge, and the commitment. The ministry is discussed, including prayer life, ministry and conflict management skills. The gifts of the Spirit are discussed, including gift discovery, gift-mix, and gift-cluster. Chapter 6 will examine servant leadership, Christ as Servant, training the servant leader, serving others, being true to ourselves, and facing the challenge of change.

The next section will examine effective and ineffective leadership and management in today's complex world. The core of true service and spiritual leadership is working with people and establishing good relationships with them. Good leaders build teams, set goals, and inspire others to reach goals and visualize their dreams. Chapters 7 and 8 will focus on the human aspects of leaders and their relationships with their followers. Chapter 7 will discuss aspects of effective organizational leadership that are relevant to today's Christian leaders by examining corporate and organizational factors. Chapter 8 will explore effective church leadership, including the nature of leadership,

building on creativity and imagination, supporting others with determination and hope, overcoming barriers and entertaining positive thoughts, images, actions, and prayers.

The study will conclude with a re-examination of the issues raised. Chapter 9 will conclude with a discussion of what this study has offered, and offer suggestions for promoting more effective and ethical leadership in today's Christian church and throughout American society.

CHAPTER 2

BIBLICAL AND THEOLOGICAL STUDY OF THE PROBLEM

Historical Background

Dr. Stacy Rinehart described the early church and how men were tempted by what they thought was the right design. He noted that in the first generations after Christ, there were an ever-increasing number of people following the teachings of Jesus. During this period a huge informal network of itinerant preachers and teachers roamed from place to place, preaching the Gospel and encouraging others to pursue the goals of love and unity and to experience the fullness of Christ.¹

After a century or so, these informal teachings began to become formalized, and it became apparent that this was a religion, perhaps different from the established religions of the time, but a religion nevertheless. It was thought that people were more naturally drawn to living individuals than to the Holy Spirit. “People are more comfortable seeing a representative of God than being directly in communion with the Living One.”² Because of this, they gradually began to establish formal infrastructures similar to the existing ones of the contemporary Jewish and pagan religions in order to organize the growing number of Christians. This process also saw the emergence of leaders necessary

1. Stacy Rinehart, *Upside Down, The Paradox of Servant Leadership* (Colorado Springs, CO: Nav Press), 76.

² Rinehart, 76.

to guide the flock as well as to manage these new organizations. Unfortunately, it did not take long for these leaders to forget that they were not the true leaders of the Church, but Jesus was. They soon began to portray themselves as the leaders rather than Jesus.³

The leadership practices of the early church have undergone significant evolution. Church leaders no longer seek to emulate biblical leadership; indeed, many seem to have placed a great distance between themselves and Christ's model of biblical leadership. Instead of seeking to serve their congregations and to demonstrate humility, many church leaders have become prideful and dictatorial. As Frank Viola put it in his book,

Reimagining Church:

Organic church life is not a theater with a script; it's a gathered community that exists by divine life. Modern institutional churches operate on the same organizational principles that guide corporate America. All life forms have DNA—a genetic code that generates the specific expression of that entity. DNA determines one's physical and psychological traits.⁴

The Holy Trinity is the Model for Christian Leadership

The core DNA of the Christian church is the triune God, given form in the concept of the Holy Trinity. The nature of leadership in the Christian church is, or at least should be, modeled after that of the triune God—the Holy Trinity—and on the model of the communion of the community of the Spirit. The leader of a Christian community should understand that the Trinity is a fellowship, one composed of three different entities, Father, Son and Spirit, joined together.

3. Rinehart, 76–78.

4. Frank Viola, *Reimagining Church* (Nashville, TN: Daniel Literary Group, 2008), 33.

Theologian Stanley Grenz has suggested that the triune nature of God indicates that God is relational: “God is the ‘social’ Trinity. For this reason, Christians say that God is ‘community.’ God is the community of the Father, Son and Spirit, who enjoy perfect and eternal fellowship.”⁵ According to the Athanasian Creed: “The Father is God, the Son is God, and the Holy Spirit is God, yet there are not three gods but one God.” Classic Christianity teaches that God is a fellowship of three entities: Father, Son, and Spirit. The Godhead is a Community of Three, or a ‘Trinity,’ as theologians call it.”⁶

The church has a means of natural expression, since the church is an organic entity. As Grenz puts it: “by following its spiritual DNA, Christians reflect the DNA of the triune God—for they possess the same life that God Himself possesses. (While Christians are by no means divine, they have been privileged to be ‘partakers of the divine nature’—2 Peter 1:4 *NASB*).”⁷ Therefore, the DNA of the church has the very same traits that are found in the triune God. These traits are mutual love, mutual dependence, mutual fellowship, mutual submission, mutual dwelling, and authentic community. Grenz states that “the ultimate basis for our understanding of the church lies in its relationship to the nature of the triune God Himself.”⁸

Grenz also points out that the model established by the triune God does not have many of the characteristics of the hierarchical church. “There is no command-style

5. Viola, 33.

6. Viola, 33.

7. Viola, 35.

8. Viola, 36.

leadership, no upmanship, and no religious rituals or programs.”⁹ It simply describes a family or community that is bound together by the Holy Trinity. Unfortunately, very early on, after the deaths of the apostles, various members of the church moved away from this model and brought hierarchical management and top-down leadership into what became an institutionalized church, one that is far from the model that Jesus tried to establish.¹⁰

The Model of Marriage, the Basis of the Community

Because the triune God represents both unity and diversity, unity and diversity are reflected in the pattern of human relationships that he established, most especially in the concept of marriage, which forms the foundation of all families and societies. “When God created man in his own image, he did not create merely isolated individuals. Scripture explains: “Male and female, he created them” (Gen. 1:27).¹¹

In the institution of marriage, the authority of God over the Son is paralleled by the husband’s role. As Paul says in Corinthians: “But I want you to understand that the head of every man is Christ, the head of every woman is her husband, and the head of Christ is God” (1 Cor. 11:3).¹² Just as the Father and the Son are equal in deity, and in their importance, so too in marriage the husband and wife are equals in humanity. And, of course, the presence of children within the marriage, the product of both the mother and father, is analogous to the relationship of the Holy Spirit to the Holy Trinity as a whole.

9. Viola, 36.

10. Viola, 37.

11. Wayne Grudem, *Systematic Theology* (Leicester, UK: Inter-Varsity Press, 1994), 256–257.

12. Grudem, 256–257.

Just as God, the Father, has authority over the Son in the Trinity, in the same way the husband has authority over the wife in marriage.

Thus the Holy Trinity represents the unity of the Christian community and fellowship, and the threesome of the father, mother and child is a mirror image of that.¹³ Grudem summarizes this concept very well. “And, in the unity of marriage (see Gen. 2:24), there is not a triunity as with God, but rather a remarkable unity of two persons, persons who remain distinct individuals, yet also become one in body, mind, and spirit (cf. 1 Cor. 6:16–20; Eph. 5:31).

Role of the Father

The concept of the “father” is a core and integral part of Christian theology, and of the concept of the triune God, which is centered around the God as father. It is also reflected in Christian ideas about organization.¹⁴ This extends to the leader of an organization, who may be seen as the “father” of the organization. In the gospel of John, there are numerous statements made by Jesus that relate to his relationship with God, his Father. For instance, Jesus says, “The world must learn that I love the Father” (John 14:31). He also says: “Father... You loved me before the creation of the world” (John 17:24). These two texts suggest that there was mutual love between God and Jesus, even before the foundation of the world, a concept that is expressed in Genesis, where it says, “Let us make man in our image, in our likeness” (Gen. 1:26).

13. Grudem, 256–257.

14. Viola, 34.

In discussing this topic, Frank Viola has gathered together numerous quotes from the Gospel regarding the nature of the Godhead, and specifically how it relates to the role of the father in Christian theology.

The gospel of John teaches us further about the nature of the Godhead, specifically that the Son lives by the life of the Father (5:26; 6:57). The Son shares and expresses the glory of the Father (13:31–32; 17:4–5). The Son lives within the Father and the Father lives within the Son (1:18; 14:10). The Son lives in complete dependence upon the Father (5:19). The Son reflects the Father in His words and deeds (12:49; 14:9). The Father glorifies the Son (1:14; 8:50, 54; 12:23; 16:14; 17:1, 5, 22, 24), and the Son exalts the Father (7:18; 14:13; 17:1; 4; 20:17).¹⁵

Viola then notes that this divine relationship is paralleled in human relationships.

“Amazingly, this same relationship has been transposed from the divine key into the human key. The passage has moved from the Father to the Son, and from the Son to the church (John 6:57; 15:9; 20:21). It has moved from the eternal God inhabitant, to the church on earth, the body of the Lord Jesus Christ.”¹⁶

This central relationship, the core of the concepts of the Triune God and the Holy Trinity, is, of course, reflected in the organization of the Christian church. The Roman Catholic church is headed by the Pope, a term that itself means “father.” The Pope is referred to as the “Holy Father,” even though the Pope himself has God as his own ‘holy father.’ The Catholic church is a hierarchical organization headed by the Pope.

This suggests that the leader of any Christian organization is the father of that organization, and must be treated and respected as such. However, to a certain degree, this conflicts with the idea of the triune God as representing a community or family, with

15. Viola, 34.

16. Viola, 35.

all parts of it existing in equal relationship to each other. This conflict is also reflected in many of the problems that leaders of Christian organizations have and with the concepts of spiritual leader and servant leader. The central authority of the father does not necessarily imply that the father “commands” the family. They may do so in theory, but, as any good father knows, this does not always work in practice. The good father, or the good leader, must lead the family or organization, but must also remember that they serve the family or organization. They must work with the group, and remember that only God is the true father. The concept of the triune God as the model for the church reflects that the father is only one part of the community.

The Organic Church is a Family and Community

As discussed above, this concept of a hierarchy counters many of the early teachings of Jesus and the practices of the earliest Christians. When hierarchical organizations were developed by the early Christians, they were moving away from the communal spirit and the model that Jesus encouraged. The concepts of the triune God and the father indicate that the organic church must be seen as a family and a community. As Wayne Grudem has shown, this does not mean that the church is entirely modeled on the human family. “But the human family is not the only way, God has ordained a diversity and unity that reflect something of his own excellence; the church has ‘many members,’ yet ‘one body’” (1 Cor. 12:12). Paul considers the great diversity among members of the human body (1 Cor. 12:14–26), and says that the church is like that.”¹⁷

17. Grudem, 257.

Thus leaders of a Christian organization must remember that members of the church each have their own unique gifts and interests. The concept of the triune God demonstrates both the ideas of unity and diversity. Christians “depend upon and help each other, thereby demonstrating great diversity and great unity at the same time. God should be thanked for endowing people with the many diverse qualities that glorify him by reflecting something of the unity and diversity of the Trinity.”¹⁸

Grudem reminds us: “Organic church life is not a theater with a script; it’s a gathered community that exists by divine life.”¹⁹ Thus, even though modern institutional churches are large organizations, ones that operate using the same basic principles that guide any large, secular organization, such as a corporation, Christian leaders must remember that effective Christian leadership involves constantly balancing the concepts of unity and diversity. This is the challenge of Christian leadership. Christian leaders must be fathers of a large family, but at the same time they must never forget that they do not “control” the organization and that the organization exists to serve God, not the human leaders. This is the essence of the idea of the organic church and of how the idea of the organic church contradicts the idea of the organizational church and the hierarchical model.

The Place of Leaders

Ephesians 4 gives us a suggestive insight into the role of leaders in the body. Although we cannot identify apostles, prophets, evangelists, and pastor-teachers (4:11),

18. Grudem, 257.

19. Viola, 33.

with the leaders of local congregations today, we can note that even these special persons have as their mission not “to minister,” but to “prepare God’s people” for their ministries!

The Greek word translated “prepare” is *katartizō*, which means to “put in order, restore, or put to rights.” Specifically, the mission with which leaders are charged is to put the members of the body into proper condition for their works of service. In Ephesians 4:12, a related form of the word (*katartismos*) was used of the setting of a bone. Implied is the idea of setting the body in order, connecting parts appropriately so they will function as designed.²⁰

Secular leadership style has a wider range of coercive means to provoke responses. In business, raises or denial of raises and many other symbols of approval and disapproval are used to coerce behavior, but in the church of Christ no such means of coercion are available. All such methods are decisively rejected! It is the servant style that brings victory. The servant leader will bring the body into a harmonious relationship and lead its members toward maturity. The living Lord will act through His servants to work out His own good will.²¹

The Role of Elders

The biblical terms *overseer*, *elder*, and *pastor* are generally used interchangeably in the New Testament and refer to the spiritual leader(s) primarily responsible for preaching-teaching, shepherding and presiding.

20. Richards and Hoeldtke, 49.

21. Richards and Hoeldtke, 107–109.

The term *overseer* (or, *bishop*; Greek *episkopos*) may be more closely associated with Greek culture, while the term *elder* (Greek *presbuteros*) seems more Jewish. *Elder* appears to be primarily a title; *overseer* refers to an office; and *pastor* (Greek *poimanos*) designates the shepherding functions of that office.²²

The other main office in the church referred to in the New Testament is that of deacon. There is relatively little controversy in the contemporary church with regard to the function of deacons. Their responsibility is clearly ministerial and administrative, as is indicated by the word *deacon* (Greek *diakonos*, minister, servant). Deacons were appointed for the express purpose of allowing the apostles more time for the ministry of the Word and for prayer (see Acts 6).²³

Formal church leadership is usually categorized as either professional or nonprofessional. Professional church leaders are generally called clergy. Clergy normally have some higher educational training in ministry, are formally ordained to ministry by the church, and earn their living from their ministries. Other church leaders are called lay leaders.²⁴

There is no question that in the Old Testament the term *head* (*r'osh*) was applied to human leaders. Their headship involved authority that was judicial and/or authoritative. It is also clear that leaders were organized into hierarchies. Institutions were set up with procedures, clearly illustrated in the account of Moses, who followed the

22. Means, 25.

23. Means, 28.

24. Means, 23.

advice of Jethro to “select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties, and tens” (Exod. 18:21). In this leadership system, Moses, the responsible leader, delegated authority on a graduated scale; only difficult cases worked their way up through the system to come to his attention.²⁵

One reason for this difference between the Testaments is seen in the assertion (repeated in Eph. 1:22; 4:15–16; Col. 1:18) that Jesus is head of the body. Jesus’ church is not an institution. It is an organism. A living organism has but one head and the function of the head can never be “delegated” to other parts of the body. An institution, on the other hand, having no organic relationship between its individual members and its head must delegate authority and responsibility.²⁶

Relationship with the Led

Matthew 20:25–28 states it clearly: The ruler is “over” those he leads. But the servant is “among” those he leads. Servant leaders cannot have a position or role (or attitude) that lifts them above others and makes a distinction between us and the rest of the people of God.²⁷

Summary

The command authority of the secular ruler does lead to behavioral change. There are all sorts of sanctions that secular leaders—be they in the military, in government, or

25. Richards and Hoeldtke, 16.

26. Richards and Hoeldtke, 17.

27. Richards and Hoeldtke, 106.

in business—rely on to obtain the behavior they require. But servants must rely on an inner response influence. Without the power to coerce behavior, servants must seek the free choice of the ones being led. The one style achieves behavioral conformity; the other style achieves heart commitment.

Just when one thinks one has found that the right pattern with regard to the purpose of God, the true pattern may prove to be profoundly different. Dr. Eugene Habecker, author of *The Other Side of Leadership*,²⁸ has pointed out that there are many different types of Christian organizations, with a variety of sizes, denominations, and pastoral roles, and that no one model can serve all circumstances. Flexibility is key.

Not possessing the right skills is no excuse for being exempted from the demands of leadership. There is the example of Moses, who rejected the demands of leadership on the grounds that he could not speak well. He is not the only example. The scriptures are full of stories of unlikely leaders, people who felt they lacked the qualities of leadership and that they would be poor leaders.²⁹

28. Eugene P. Habecker, *The Other Side of Leadership* (Wheaton, IL: Victor Books, 1987), 18–19.

29. Habecker, 18–19.

CHAPTER 3

PRECEDENT RESEARCH AND LITERATURE REVIEW

There has been a great deal written on the subject of Christian leadership over the years, and especially in recent decades. The literature on Christian leadership begins with the Holy Bible, which has much to offer. In addition to the literature on Christian leadership, there has been an enormous amount of work done on all aspects of leadership in general. Various topics that have been covered include corporate leadership, entrepreneurialism, non-profit leadership, and political leadership.

This literature review surveys the major works on leadership that have been used in the current study. It only refers to works cited in this study. Additional reading is included in the bibliography. It should be noted that this study is an example of “archival research.” Archival research involves searching through the literature on a subject and discussing the most important and relevant publications available. So, in a sense, this entire study is a literature review, since that is the nature of archival research.

Many different works from a wide variety of scholars were reviewed for this study. The major works and their authors are reviewed in this chapter. Because most of these authors discuss subjects that are discussed in more than one chapter of this study, they are presented by author and book.

The earliest literature on spiritual Christian leadership are, of course, the Gospels, themselves. The book of Mark notes that Jesus stressed his coming to serve rather than be served. This concept is at the core of spiritual leadership.

Kenneth Gangel is the first modern author cited in this study. Gangel was chosen because he has been a prominent leader in the field of Christian education and has written numerous books on the subject that I found very useful. His book, *Feeding and Leading*,¹ is an actual handbook on the topics of church leadership and administration in which he discusses the difficulties in defining Christian leadership and notes that it is primarily about exercising one's spiritual gifts in achieving God's goals. He also discusses the specific qualities of a Christian leader.

Gangel has also written other books, *Building Leaders for Church Education* and *Team Leadership in the Christian Ministry*, that have been useful. Most important, he stresses that there really is no difference between a spiritual leader and a servant leader. One is impossible without the other. Being a Christian educator, Gangel has a unique set of gifts that separate him from many Christian leaders who are not educators. I found his book, *Building Leaders for Church Education*, to be very thorough and useful. In his book on team leadership, *Team Leadership in the Christian Ministry*, he shows what team leadership is and how it may be applied.

In *Building Leaders for Church Education*, Gangel discusses the subject of training church leaders. He sees the process of Christian education as stemming from biblical theology and he consistently stresses that effective Christian leadership must be based on a strong knowledge and respect for Christian theology.

1. Kenneth O. Gangel, *Feeding and Leading* (Grand Rapids, MI: Baker Books, 1989).

Dr. Robert Clinton's, *The Making of a Leader*,² is one of the most useful works I have found on the subject of finding and developing Christian leaders. Clinton was chosen because of his colorful and varied background. He has been an officer in the Marine Corps, an author, and an assistant pastor. He gives vivid insight into the various stages of leadership and carefully delineates the steps that mark its development. His work is extensive and based on his own personal experience, including the stages of leadership that he himself has followed throughout his own life and development as a leader.

Dr. Donald K. Campbell's *Nehemiah: Man in Charge*³ thoroughly examines the type of leader that God prefers and selects. Campbell was selected because he has a long and distinguished career as an academic and theologian, including serving as Dean at Dallas Theological Seminary in Texas. He has a special way of answering the innermost questions regarding leadership and relating them to the type of leader that God selects.

John E. Barbuto and Daniel W. Wheeler have written a useful book on the question of the call to leadership, *Becoming a Servant Leader: Do You Have What It Takes?*⁴ Barbuto and Wheeler were selected because they are Leadership Development Specialists at the University of Nebraska. Their emphasis is discussion of leader development and the type of training they need. As the title of their book indicates they

2. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: Nav Press, 1988).

3. Donald K. Campbell, *Nehemiah: Man in Charge* (Wheaton, IL: Victor Books, 1979).

4. John E. Barbuto and Daniel W. Wheeler, *Becoming a Servant Leader: Do You Have What It Takes?* Neb Guide, University of Nebraska: Lincoln Extension, Institute of Agriculture and Natural Resources (revision October 2007), <http://www.ianrpubs.unl.edu/epublic/live/g1481/build/g1481.pdf> (accessed July 12, 2010).

challenge leaders to undergo a process of self-examination and ask themselves whether they are really suited to be servant leaders.

James E. Means' book, *Leadership in Christian Ministry*,⁵ was chosen because of his experience being a pastor for more than twenty years. He is also able to share his view of the church as both organization and organism. He continually stresses the importance of spiritual values and questions the practice whereby Christian leaders are judged by the amount of contributions they bring in or the size of the edifices they build. He says that this focus on temporal results distorts the meaning of Christian leadership and distracts the attention of Christian leaders from their true business, which is the promotion of God's will and the teachings of Jesus.

Lawrence Richards and Clyde Hoeldtke's, *Church Leadership: Following the Example of Jesus Christ*,⁶ is excellent on using the life of Jesus as an example of good leadership. These authors were chosen because they make their claims based upon a scriptural view of the church, and as those who have lived and seen its purposes by experience. They also point out that the church as a whole is based upon being an organism and not an organization, as supposed by some.

The *Zondervan Pictorial Encyclopedia of the Bible*⁷ was compiled under the general editorship of Merrill C. Tenney. It was selected because of its theological and

5. Means.

6. Richards and Hoeldtke.

7. Tenney.

specialized nature. It gives far more detail than a mere dictionary while maintaining a historic Christian view that permits other views within that structure.

Stacy Rinehart was vice president of the Navigators, an international interdenominational Christian ministry founded in 1933. In *Upside Down, The Paradox of Servant Leadership*,⁸ Rinehart emphasizes the need for leaders to serve. He calls it a paradox because while it is often thought that the followers of an organization must serve the leader, servant leadership requires the leaders to serve their organization. They must learn to not place themselves first but to put the organization and their followers first. This is a very difficult concept for many leaders, accustomed to and trained in a hierarchical system, to grasp and even more so to implement on a day-to-day basis.

Frank Viola's work, *Reimagining Church*,⁹ examines the current state of the church and concludes that it needs to be reconceived to be more in line with Christian teachings, from which he feels it has gotten away. Viola is used because he paints a picture of what organized church life would look like if the devices of men were set aside and it was more in tune with what Jesus preached.

Grudem is a Christian theologian and well-known author who has taught theology for twenty years. In his book, *Systematic Theology*,¹⁰ he has a way of making church doctrine plain for those who have no or little knowledge of it.

8. Rinehart.

9. Viola.

10. Grudem.

Eugene P. Habecker was chosen because he holds a Ph.D. from the University of Michigan and is President of Huntington College in Indiana. *The Other Side of Leadership*¹¹ explores many types and kinds of leadership used by various leaders, then shows that the best leaders are those who follow and practice biblical leadership models.

Dr. Joanne Ciulla's *Ethics: The Heart of Leadership*¹² was selected because of her focus on ethical behavior as core to leadership and her emphasis on the moral relationships between leaders and their followers. Her work is informed by her extensive experience, as indicated by her many travels around the world speaking and giving seminars on the subject of leadership. She has worked with the World Economic Forum and the Brookings Institute.

James Autry was selected because his work is based on extensive experience leading large companies. He was president of the Meredith Corporation, which published such magazines as *Better Homes and Gardens* and *Ladies' Home Journal*. He has done values workshops and taught leadership principles to many different people, including a state governor and city mayors and their staffs. In his book, *The Servant Leader*,¹³ he expresses his view that anyone can be taught leadership skills, and emphasizes how important training is to the development of leaders.

Bob Briner was chosen because he is an Emmy Award-winning television producer and president of ProServ Television. He has written many articles on the subject

11. Habecker.

12. Joanne Ciulla, *Ethics: The Heart of Leadership* (Westport, CT: Praeger Publishers, 1988).

13. James Autry, *The Servant Leader* (New York, NY: Three Rivers Press, 2001).

of leadership, published in such notable publications as the *New York Times* and *Sports Illustrated*. Ray Pritchard is senior pastor of Calvary Memorial Church in Oak Park, Illinois. In *More Leadership Lessons of Jesus: A Timeless Model for Today's Leaders*,¹⁴ Briner and Pritchard stress the importance of vision, timing and place to a leader.

Dr. Mitch McCrimmon was selected because he is a management assessment and coaching consultant, with a Ph.D. in philosophy from the University of Western Ontario. In *Servant Leadership*¹⁵ and on his website, [leadersdirect.com](http://www.leadersdirect.com), he offers a view of leadership as seen through the eyes of a professional management consultant.

Kevin Freiburg is a noted business consultant who speaks to more than one hundred corporations and other organizations every year. Jacquelyn Freiburg has a doctorate in educational leadership from the University of San Diego and she helps professionals and families understand the impact of their behaviors on organizational performance. Their jointly written book, *Nuts! Southwest Airlines' Crazy Recipe for Business and Personal Success*,¹⁶ tells the story of one of the most successful companies in the U.S. and demonstrates how its success stems from leaders who put the company and the team first. Both Freiburgs stress the value and importance of servant leadership, noting that the most successful companies and organizations are those where the leaders

14. Briner and Pritchard, *More Leadership Lessons of Jesus: A Timeless Model for Today's Leaders* (Nashville, TN: Broadman and Holman Publishers, 1998).

15. Mitch McCrimmon, "Servant Leadership," Leadersdirect website, [http://www.leadersdirect.com/servant leadership](http://www.leadersdirect.com/servant%20leadership) (accessed February 20, 2011).

16. Kevin L. Freiberg and Jacquelyn A. Freiburg, *Nuts! Southwest Airlines' Crazy Recipe for Business and Personal Success* (New York, NY: Bantam Doubleday Dell Publishing Group, 1998).

consider themselves servants to their companies and work closely with everyone in the organization to help everyone achieve common goals.

Max DePree is chairman emeritus of Herman Miller, Inc., an innovator in the furniture business that is known as one of Fortune Magazine's most admired companies. His book, *Leadership is an Art*,¹⁷ draws on his years of experience as a corporate executive. He emphasizes integrity, nurturing relationships, and community building.

Dr. John Maxwell was chosen because he is an internationally recognized expert in the field of leadership. He is well-known as a speaker and as the author of many books on the subject of leadership. In addition, he is a pastor with much experience with church leadership. He has written compact and concise books that describe in clear and simple terms the basic principles required for successfully leading a team toward the accomplishment of mutual goals. In *Equipping 101: What Every Leader Needs to Know* and *Attitude 101: What Every Leader Needs to Know*,¹⁸ he offers basic lessons for every leader, religious or secular. He stresses that leaders must have the right attitude and must remember that without it the leader will fail both themselves and the people that they are leading.

Larry Spears has served as President and CEO of the Robert K. Greenleaf Center for Servant Leadership, an organization he founded to help promote effective servant leadership. He has appeared on numerous national television shows to describe what servant leadership is. *Character and Servant leadership: Ten Characteristics of Effective,*

17. Max De Pree, *Leadership is an Art* (New York, NY: Crown Business, Random House, 2004).

18. John Maxwell, *Equipping 101: What Every Leader Needs to Know* (Nashville, TN: Thomas Nelson, 2003); John Maxwell, *Attitude 101: What Every Leader Needs to Know* (Nashville, TN: Thomas Nelson, 2003).

*Caring Leaders*¹⁹ examines the central characteristics of successful leaders who practice servant leadership.

Dr. Kumuyi is the leader of the Deeper Life Bible Church, which has its world-wide headquarters in Lagos, Nigeria. *The Functions of a Servant leader: True Leadership Emerges From Those Whose Primary Motivation is a Deep Desire to Help Others*²⁰ was selected because Kumuyi feels the servant leadership style would not only help to meet the needs of people around the world, but his own country in particular. His view that truly effective leaders are motivated by the desire to help others rather than promote themselves is the emphasis of this dissertation.

Dr. Amanda Sinclair is a consultant, researcher and academic who has a special interest in organizational culture, leadership, and ethics. In *Leadership for the Disillusioned: Moving Beyond Myths and Heroes to Leading That Liberates*,²¹ she suggests that leadership should be steered toward new purposes of promoting freedom and a sense of well being in the members of an organization.

Anne Jackson was chosen because she was the daughter of a pastor, and has seen firsthand the struggles that leaders face. In *Mad Church Disease: Overcoming the*

19. Larry Spears, *Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders* (Spears Center, spearscenter.org, n.d.), <http://systemsinsync.com/pdfs/otherarticles/CharacterandSerhip2008.pdf> (accessed June 1, 2011).

20. William F. Kumuyi, "The Functions of a Servant leader: True Leadership Emerges From Those Whose Primary Motivation is a Deep Desire to Help Others." *New African* 468 (2007).

21. Amanda Sinclair, *Leadership for the Disillusioned: Moving Beyond Myths and Heroes to Leading That Liberates* (St. Leonard's, Australia: Allen and Unwin, 2007).

Burnout Epidemic,²² she writes eloquently on the havoc that the stress and commitment and responsibility of leadership can bring to leaders' families. She also gives some lessons she's learned on how to deal with the challenge that leadership places on the leader's family.

Sam Deep is a world-renowned author, radio host and speaker on corporate leadership. Dr. Lyle Sussman is Chairman and Professor of Management at the College of Business and Public Administration at the University of Louisville in Kentucky. He is also a bestselling author on business leadership, with more than one million copies of his books in print in fourteen languages. In their book, *Smart Moves for People in Charge: 130 Checklists to Make You a Better Leader*,²³ Deep and Sussman offer different checklists that leaders can use to make their leadership more effective and to help their organizations better accomplish their goals.

Ken Blanchard is one of America's best known leadership and business experts. In this book, *The Heart of a Leader: Insights on the Art of Influence*,²⁴ Blanchard has put together his best life and leadership lessons, lessons that one can read on a daily basis to help in becoming a more skillful and effective leader.

Tony Baron was chosen because he holds a double doctorate in psychology and theology. He serves as an adjunct professor in pastoral theology and leadership

22. Anne Jackson, *Mad Church Disease: Overcoming the Burnout Epidemic* (Grand Rapids, MI: Zondervan, 2009), 75.

23. Saul Deep and Lyle Sussman, *Smart Moves for People in Charge: 130 Checklists to Make You a Better Leader* (Cambridge, MA: Perseus Publishing, 1995).

24. Ken Blanchard, *The Heart of a Leader: Insights on the Art of Influence* (Colorado Springs, CO: David C. Cook, 2007).

development at Fuller Theological Seminary and at Azusa Pacific University. In *The Art of Servant Leadership*,²⁵ he teaches corporate and church leaders worldwide about the principles and art of servant leadership, and how to live and lead for the sake of others, which he considers the basis for successful servant leadership.

Dr. Gilbert Fairholm is Emeritus Professor in the Graduate Program at Virginia Commonwealth University and Adjunct Associate Professor of Leadership at the University of Richmond. In *Mastering Inner Leadership*,²⁶ he points out that leadership is not merely exercised by those at the top, but by employees who find themselves in the middle of the corporation. This is an important insight because most leaders serve not as chief executives, but as middle-level managers. As such, they are in dual positions as both followers and leaders and are often the ones most responsible for implementing the day-to-day strategies and plans devised by those at the top.

Dr. Jeffrey Glanz has conducted numerous workshops on leadership around the world, particularly focused on the problems of academic and other leaders of non-profit organizations. He has also co-authored twenty books on the subject. He currently serves as Senior Fellow at the Institute for University-School Partnership. *Finding Your Leadership Style: A Guide for Educators*²⁷ encourages leaders to identify their natural leadership qualities, and to work on strengthening and building on those qualities.

25. Tony Baron, *The Art of Servant Leadership* (Tucson, AZ: Wheatmark, 2010).

26. Gilbert Fairholm, *Mastering Inner Leadership* (Fairport, CT: Quorum Books, 2001).

27. Jeffrey Glanz, *Finding Your Leadership Style: A Guide for Educators* (Alexandria, VA: Association for Supervision and Curriculum Development (ASCD), 2002).

Doctors C. G. Browne and Thomas S. Cohn are both professors in the Department of Psychology at Wayne State University in Indiana. They have jointly written *The Study of Leadership*,²⁸ in which they point out that from earliest human experiences, larger size or position relative to other members of the group have awarded leadership roles.

Dr. William E. Rosenbach is the Evans Professor of Eisenhower Leadership Studies and Professor of Management at Gettysburg College in Pennsylvania. Dr. Robert L. Taylor is Professor of Management and Dean Emeritus of the College of Business and Public Administration at the University of Louisville in Kentucky. In *Contemporary Issues in Leadership*²⁹ they have collected a number of quality essays describing and discussing components of leadership, such as vision, values, cultural developments, and outcomes.

Reggie McNeal was selected because his book, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders*,³⁰ was my textbook in seminary. I found it very inspirational. He introduces several disciplines that, if practiced, may lead to greatness in spiritual leadership.

*Leadership and Organization: A Behavioral Science Approach*³¹ is a compilation of a number of writings on management theory. Robert Tannenbaum, Irving Weschler, and Fred Massarik are members of the Human Relations Research Group and are co-

28. C.G. Browne and Thomas S. Cohn, *The Study of Leadership* (Danville, IL: Interstate Printers and Publishers, 1958).

29. William E. Rosenbach and Robert L. Taylor, *Contemporary Issues in Leadership* (Boulder, CO: Westview Press, 1998).

30. Reggie McNeal, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders* (San Francisco, CA: Jossey-Bass, 2006).

31. Robert Tannenbaum, Irving Weschler, and Fred Massarik, *Leadership and Organization: A Behavioral Science Approach* (New York, NY: McGraw-Hill, 1961).

equal editors of the contents of this work. Though they are members of the Institute of Industrial Relations and Graduate School of Business Administration at the University of California, Los Angeles, the writings here were prepared by a number of experts in management theory.

Robert Greenleaf is the founder of the Greenleaf Center for Servant Leadership, a web center that promotes servant leadership. His articles, “What is Servant Leadership?” and “Servant Leadership: 12Manage, The Executive Fast Track,”³² were selected because they not only give the characteristics of effective servant leaders but also discuss both the benefits and disadvantages of servant leader concepts.

James Hind’s book, *The Heart and Soul of Effective Management The Heart and Soul of Effective Management*, was selected because Hind has more than thirty years of hands-on experience in the workplace, and has devoted his life to studying and teaching more effective management methods. He believes in using the ideas of servant leadership and Christian principles to manage and motivate people.

Dr. Edwin Friedman is an expert in family therapy who examines the influence of family on leaders in *Generation to Generation: Family Process in Church and Synagogue*.³³ Dr. Friedman’s book was selected because of his expertise in family therapy. His family therapy systems have not only been used for family therapy but in religious organizations, government agencies and other types of organizations. They are

32. Robert Greenleaf, “What is Servant Leadership,” and “Servant–Leadership: 12Manage, The Executive Fast Track,” The Greenleaf Center for Servant Leadership (1970), http://www.12manage.com/methods_Greenleaf_servant_leadership.HTML (accessed July 12, 2010).

33. Edwin Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York, NY: Guildford Press, 1985).

invaluable aids to leadership training. He has set the foundation for many of the therapy systems that are commonly used today.

Dr. James W. Sipe is a licensed psychologist, executive coach, and senior consultant with PDI Ninth House, the premier global leadership solutions company. Dr. Donald M. Frick, Ph.D., is Robert Greenleaf's biographer and is a university professor, writer, speaker, consultant, and media producer. Together these two ask valuable questions about what is involved in being effective servant leaders. In *Seven Pillars of Servant Leadership: Practicing the Wisdom of Leading by Serving*,³⁴ they examine and discuss the principles involved and demonstrate how to support and enhance them. They also provide exercises people can use to enhance their own personal style of leadership.

Business schools have much to teach about leadership (as well as much to learn). *Power, Influence, and Persuasion: Sell Your Ideas and Make Things Happen*,³⁵ from Harvard Business School, was chosen because the materials were closely reviewed by a specialized content advisor from a world-class business school. Kathleen K. Reardon, Ph.D., was an advisor and editor of this work. She is a professor of Management and Organization at the University of Southern California Marshall School of Business, and is a leading authority on persuasion, negotiation, workplace politics, and other practical aspects of leadership.

34. James W. Sipe and Don M. Frick, *Seven Pillars of Servant Leadership: Practicing the Wisdom of Leading by Serving* (Mahwah, NJ: Paulist Press, 2009).

35. Kathleen K. Reardon, *Power, Influence, and Persuasion: Sell Your Ideas and Make Things Happen* (Cambridge, MA: Harvard Business School Publishing Corporation, 2005).

Fons Trompenaars is a Dutch author and consultant in the field of cross-cultural communication and is ranked in the Thinkers 40 as one of the most influential thinkers alive. Ed Voerman is founder and chairman of the UTS Unigroup, a global organization of international moving companies. They both have much experience in cross-cultural communication and organization and have advised many international organizations. In *Servant leadership Across Cultures: Harnessing the Strength of the World's Most Powerful Leadership Philosophy*³⁶ Trompenaars and Voerman offer use of their extensive experience to offer guidance to cross-cultural communication and other issues that affect global leaders.

Benjamin Lichtenwalner's *Modern Servant Leader*³⁷ was selected because he is on the forefront of using the internet to teach about servant leadership. Lichtenwalner is the holder of a M.B.A. with a concentration in entrepreneurship from Lehigh University, as well as a B.S. in Management Science and Information Systems from the Smeal College of Business at Pennsylvania State University. He is also the founder of modernservantleader.com, a web site that promotes the discussion and implementation of current ideas about servant leadership. Lichtenwalner has held senior leadership roles overseeing technology teams for many Fortune 500 companies as well as numerous non-profit organizations. His experience has led him to become a strong supporter of the

36. Fons Trompenaars and Ed Voerman, *Servant leadership Across Cultures: Harnessing the Strength of the World's Most Powerful Leadership Philosophy* (Oxford, UK: Infinite Ideas Limited, 2009).

37. Benjamin Lichtenwalner, "Modern Servant Leader," Modern Servant Leader, <http://www.modernservantleader.com> (accessed July 17, 2010).

servant leader style, which he believes promotes both more effective and more profitable organizations.

During the 1990s, Rennon Callahan was one of the most sought-after consultants to Christian churches of all denominations. In his how-to book on developing effective leaders, *Effective Church Leadership: Building on the Twelve Keys*,³⁸ he focuses on foundational principles for developing leadership on a mission field. He suggests that if a person is a local church pastor—anywhere—he is on a mission field. He offers concrete suggestions for pastors and other church leaders to develop effective strategies to promote missions and other aspects of church leadership.

Bull Hull is a pastor at Cypress Evangelical Free Church in Cypress, California. He is also the former president of Mission USA for the Evangelical Free Church of America. *The Disciple-Making Pastor: The Key to Building Healthy Christians in Today's Church*³⁹ is valuable because it is based on his own extensive experience as a pastor, which has taught him the importance of keeping the focus on the spiritual side of Christian leadership. Hull points out that the organized church is in a crisis, and notes that crisis demands that church leaders take decisive action to confront problems. He stresses that wrong decisions by church leaders during a crisis not only fail to address problems, but actually make them worse.

38. Rennon Callahan, *Effective Church Leadership: Building on the Twelve Keys* (New York, NY: Harper and Row, 1990).

39. Bill Hull, *The Disciple-Making Pastor: The Key to Building Healthy Christians in Today's Church* (Grand Rapids, MI: Revell, 1988).

Donald T. Phillips is a well-known figure in the field of leadership. In *Martin Luther King, Jr. on Leadership, Inspiration and Wisdom for Challenging Times*,⁴⁰ he examines the leadership style of Martin Luther King and shows us his visionary abilities and how his strategies worked so effectively. He shows us how Dr. King was able to regularly turn defeat into victory and how we can use these lessons in our own lives. His work on Dr. King stresses how his individual actions and courage made him such a strong and effective leader and how his belief in himself and in his power to change things led so many to also believe in themselves and their power to change things.

Dr. Barry Posner is Dean of the Leavey School of Business and Professor of Leadership at Santa Clara University. James Kouzes is Chairman Emeritus at the Tom Peters Company and an executive fellow at the center for Innovation and Entrepreneurship at the Leavey School of Business, also at Santa Clara University. In *Credibility, How Leaders Gain and Lose It, Why People Demand It*,⁴¹ they together point out that credibility for a leader is something that can only be earned over time and that it is up to the leader to earn it. They stress that it makes no sense to talk about leadership unless it is strongly believed that individuals can make a difference in the lives of others.

Michelle J. Nealy is a graduate of Howard University and a freelance reporter for *Diverse Issues in Higher Education*, a bi-weekly magazine focused on diversity issues in higher education. In *The Power of Positive Thought: Methods for Maintaining a Positive*

40. Donald T. Phillips, *Martin Luther King, Jr. on Leadership, Inspiration and Wisdom for Challenging Times* (New York: Hachette Book Group, Warner Books, 1999).

41. Barry Z. Posner and James M. Kouzes, *Credibility, How Leaders Gain and Lose It, Why People Demand It* (San Francisco: John Wiley & Sons, 2003).

Attitude,⁴² Nealy discusses the power of positive thought and demonstrates four concrete principles: 1) choose your own thoughts carefully; 2) read something positive daily; 3) affirm your potential every day; and 4) limit the time you spend with negative people.

Dr. Anthony Alessandra earned a B.A. from the University of Notre Dame, an M.B.A. from the University of Connecticut, and his Ph.D. in Marketing in 1976 from Georgia State University. In *A Positive Self-Image Leads To Success*,⁴³ Alessandra says that a manager must identify departmental and personal goals, map out the steps to those goals, and believe that they can be achieved if honestly and steadfastly pursued. He suggests that a focus on positive thinking and on maintaining a positive self-image are key to successful achievement. Leaders must help their followers focus on what works and avoid what does not work. They must give their people reasons to do certain activities and caution them to avoid damaging ones.

42. Michelle J. Nealy, "The Power of Positive Thought: Methods for Maintaining a Positive Attitude," *Black Enterprise* 37, no. 4 (2006).

43. Anthony Alessandra, "A Positive Self-Image Leads To Success," *Security Management* 37, no. 7 (1993).

CHAPTER 4

RESEARCH METHODOLOGY

This study seeks to shed light on the profound crisis in church leadership. The methodology that is utilized is archival research, which examines written literature and studies on the subject. Some of the types of literature examined are books, magazines, newspapers, and other written documents. After presenting and examining the literature, the author moves to analysis and interpretation.

Through archival research and comparative analysis, this study will present a clear contrast between the characteristics of the church as an organism and the characteristics of the church as an organization. One of the primary goals of this research is to show that servant leadership, as revealed by Jesus, works not only with the church leadership but also with secular leadership.

In addition to consultation with scholarly books and articles related to the topic, this analysis is informed by field interviews with various individuals in the church and/or associated with it. The participants of the interviews were from various backgrounds and social positions, which included laypersons, regular employees, and managers, as well as ministers.

As noted in Chapter 3, there is a great deal of literature available on the subject of Christian leadership, as well as leadership in general. Much of this information is available on the internet, which was a major source of information for this study. The author utilized the database, Questia, from which much useful data was taken. In

addition, the author used Amazon.com, which was a very useful source for acquiring the books utilized in his research. Finally, the author made extensive use of traditional libraries, including the Los Angeles Public Library.

In addition to the archival research, this study is informed by sixty years of personal experience, experience both as a follower and as a leader. The author experienced hierarchical organizations and leadership as a youth when he served in the US Marines, and since then in many different organizations. He has been an employee, working under a wide variety of bosses, and thus has experienced many different forms of leadership, from the most hierarchical, command type to the servant leadership type.

These personal experiences have informed all of the work presented here. The problems he has found throughout the course of his life, his personal experience of leadership styles, as well as his experience as a citizen and Christian who witnessed many scandals and failures of leadership throughout his life, have inspired him to address the problems of Christian leadership and have occasioned this study.

CHAPTER 5

ON SPIRITUAL LEADERSHIP

In Mark 10:42–45, a great model of spiritual leadership has been revealed in the words of Jesus. Jesus pointed out to His disciples how the rulers of the Gentiles lorded it over them and suggested they not do the same. Rather, He told them that whoever desires to be great among them should be their servant. In consideration of true Christian leadership, it may be difficult for some to describe, even as Jesus seems to point toward Himself in the 45th verse, when He says: “For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”¹

Even as Jesus shows His coming to serve rather than be served, many leaders who would come in His name as leaders of His church take the attitude of one who is to be served. Serving leaders is a well-known concept in secular society. It is when a person comes to be looked upon as a leader within the church that biblical principles seem to fall apart and people drift away from a model of true Christian leadership.

Christian Leadership Defined—Service

Kenneth Gangel has noted that there is no adequate or conclusive definition of Christian leadership, but he suggested that “we might describe Christian leadership as the

1. Hanegraaf, *Legacy Study Bible*, 1188–1189.

exercise of one's spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ."²

Asking further what specific qualities Christians might look for in a leader, Gangel noted that John R. W. Stott had suggested that there were five distinctive qualities that were desired: vision, industry, perseverance, service, and discipline. There were also two that should be avoided: pessimism and mediocrity. Stott concluded: "God has a leadership role of some degree and kind for each of us. We need to seek His will with all our hearts, to cry to Him to give us a vision of what He is calling us to do with our lives and to pray for grace to be faithful—not necessarily successful—in obedience to that heavenly vision. Faithful not successful! How out of line with today's value system; yet how utterly biblical!"³

Another item to take notice of with regard to leadership is understanding what it is not. Leadership is not headship; which is to say, headship is to be found in Christ, and never the church leader. The church leader is simply the servant of God, and when this particular concept is overlooked, misunderstandings may emerge.

Kenneth Gangel further notes that there are many quotations in Scripture that specifically reference the question of leadership and emphasize the absolute centrality of Christ's place as the one and only true leader. "He is the Head and we are the body (Rom. 12:4–5; 1 Cor. 12:12–27; Eph. 1:22–23; Col. 1:18). He is the High priest, and we are a kingdom of priests (Rom. 12:1–2; 1 Peter 2:9). He is the Shepherd and we are the sheep

2. Gangel, *Feeding*, 30–31.

3. Gangel, *Feeding*, 31.

(John 10:11–18; Acts 20:28; 1 Peter 5:1–3). He is the Master and we are the servants (Cor. 7:22; Col. 4:1).”⁴

One important truth about Christian leadership is that Christian leaders must see themselves primarily as servants. Gangel cites Henry Budd, who reminds us that “servants must be more conscious of responsibilities, than of rights” (Luke 17:10).⁵ Gangel notes that in the contemporary world our mindset is conditioned by our culture to tell us to assert ourselves, to be individualistic, and to always insist on our rights. But Jesus tells us that “we must consider ourselves ‘unprofitable servant...’ The servant mind embraces responsibility and is prepared to lay aside rights for the cause of Christ.”⁶

The servant mind embraces responsibility because that is its duty. There are no rights involved when Christ commands or tells His servants to do something. Because of the lack of this mindset, it is possible to hear of more members of the institutional church insisting upon their rights than insisting upon their service!

Kenneth Gangel has stated unequivocally that there is no difference between the spiritual leader and the servant leader. He feels that they are essentially identical with one another, that it is impossible to have spirituality in leadership without developing a servant mindset. Along with Christian leadership, they form a “trinity of equals, calling us to service that is biblical, Christian, and spiritual.”⁷

4. Gangel, *Feeding*, 31.

5. Gangel, *Feeding*, 31.

6. Gangel, *Feeding*, 31.

7. Gangel, *Feeding*, 31.

Seeing God's Plan—The Process and Timeline of Leadership Growth

In gaining a further insight into how a leader is moved into God's appointed position, in his book, *The Making of a Leader*, Dr. J. Robert Clinton stated that there are three terms that help describe the foundations of any person's life, regardless of whether they are Christians or leaders: patterns, processes and principles.⁸ Patterns refer to the overall framework of a life, and help us see the big picture of someone's progress. Processes refer to the various ways and means that God uses to move a leader along in the overall pattern of his life. Principles are concerned with the "foundational truths"⁹ that underlie the pattern and processes. Principles are especially important and applicable to leaders, who have a responsibility to establish the general principles that guide both congregations as a whole as well as individual members of a congregation in achieving God's work.

Phases and determining patterns

Regarding these phases, Robert Clinton states that a development phase is just a particular unit of time in an individual's life.¹⁰ Different units can be identified by the form or means of development in a particular leader's life. The major phases in a leader's life can be labeled "sovereign foundations," "inner-life growth," "ministry maturing," "life maturing," "convergence," and "afterglow," numbered one to six, respectively. But Clinton hastens to note that these development phases are not absolute or carved in stone. Each individual's life, especially those of leaders, is different and follows a unique

8. Robert J. Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 44.

9. Clinton, 42.

10. Clinton, 44.

pattern. This is useful in helping us analyze the influence of God during any particular time of someone's life.

To the average onlooker, events and advantages may seem to happen randomly in a potential leader's life, but to the trained eye and spiritual observer, these circumstances happen not accidentally, but by the watchful hand of God. This can especially be seen by observing the situations during which a potential leader finds himself challenged with regard to the call placed upon his life by God. Whether or not the reasons can be seen by others, the situations and circumstances may be justly ordered. A man may find himself driven to do something he would never consider doing alone due to an outside influence or pressure upon his inward being. These situations, along with certain conflicts, may render a lax character fit for the call to serve.

Clinton noted the value of timelines in helping make long-term observations and of determining leadership potential. Studying processes involves analyzing the process items, such as providential events, circumstances, people, special interventions and inner-life lessons that are God's way of showing us leadership potential. They help to further confirm the role as leader, develop his potential, and move the emerging leader to the level of ministry God has appointed for him. Clinton noted that timelines help to reveal the overall pattern of God's work in someone's life.

Clinton acknowledged that timelines do not fit anyone exactly, but that they help give perspective and place events in context. Clinton defined a timeline as a "linear display along a horizontal axis that is broken up into development phases."¹¹ Clinton

11. Clinton, 43.

demonstrated a Timeline of Phases in the Development of Spiritual Leaders (see Table 1 below).

Table 1: Timeline of Phases in the Development of Spiritual Leaders

Phases	Summary
Phase 1. Sovereign Foundations	God lays the foundation for the development of the future leader. The potential leader's responsibility is to learn and to take advantage of the opportunities that God provides him. The potential leader gradually comes to realize his purpose and develops a greater appreciation of God's wisdom and power.
Phase 2. Inner-Life Growth	A potential or emerging leader gradually comes to know God in a more intimate and personal way. He learns the value and importance of prayer and of hearing God. He gradually grows in understanding. His ability to discern the will of God is strengthened and he learns the value of obedience. The potential leader is put to various tests as God presents him with crucial experiences and prepares him for the next steps. He generally becomes involved in some form of ministry. Many important inner-life experiences are learned during this time.
Phase 3. Ministry Maturing	The emerging leader begins to reach out to others. He receives training, learns to identify his gifts and skills, and learns how to become more effective. Ministry is the focus of this phase, and God uses tests to develop character. He begins to learn the basic and unique lessons that God wants to teach him, both good and bad.
Phase 4. Life Maturing.	The leader begins to come into his own and begins to mellow and mature. He identifies and develops his gifts, and learns how to prioritize his goals, and learns both what to do and what not to do. Above all, he deepens his communion with God and this becomes the basis for a long-lasting and truly effective ministry.
Phase 5. Convergence	The leader's potential, gift-mix and ministry is maximized. He reaches the peak of his development and of his service to the community. Not all leaders reach this phase, either due to personal inadequacies or external circumstances. All of the lessons learned during the earlier phases are utilized as he reaches fulfillment of his service to God.
Phase 6. Afterglow or Celebration	Only a very few of the best leaders enter this phase. This is when a leader builds on a lifetime of experience and acquires great influence. Others often come to seek him out and learn from him. His accumulated wisdom, acquired over a lifetime, allows him to bless and benefit others.

Phase 1. Sovereign Foundations

According to Clinton, Phase 1, sovereign foundations, is about laying the foundations for someone's life. It begins at birth and continues through childhood and early adulthood. "This operation is sovereign. The potential leader has little control over

what happens in this phase. His primary lesson is to learn to respond positively and take advantage of what God has laid in these foundations.”¹² At this stage God works providentially, through the family and the environment. Many people might doubt that God was working through their family and childhood environments, especially because these are often not godly influences. But the providence of God is always working, through all of the days of our lives and through all of our experiences, good or bad. If they are bad experiences, then God is trying to teach us something. Some might try to put together pieces whose pattern and purpose will not be revealed until later in their lives. It is difficult, if not impossible, for us to see God’s purpose early on. God has many different kinds of tasks in store for leaders and He prepares each of us for our future tasks in different ways. Only later in life, and sometimes not even then, can we come to appreciate the way God works and what his ultimate purpose was and is.

An interesting moment of self-realization comes in a potential leader’s life after having gone through some things in which the results were clearly out of his hands. It could be the discovery of a particular gift that makes itself known to the potential leader while emerging through a crisis. It may also be a conclusion that the leader has reached with the conviction that none other than God could have done a certain thing for him or her. Whatever the tools used to forge the heart of the leader upon its inward journey, the leader desires to know more about God and, more often than not, eventually connects with some type of ministry.

12. Clinton, 44.

Phase 2. Inner-Life Growth

There comes a time in a leader's life, usually after a series of events, when he finds out what his gifts and talents are. However, when God tests the leader and he passes the test, he may be promoted. If the leader fails the test, he may be tested again until he is strong enough to pass. At this stage an emerging leader begins to seek to know God in a "more personal, intimate way."¹³ During this phase the leader learns the importance of both praying to and listening to God. At this point the emerging leader begins to gain some important inner-life lessons and begins to become involved in some sort of ministry.

This stage is the time when a person's potential for leadership is identified. It is not the successes or failures, but the responses to the tests as opportunities to learn the fundamental lessons that God is trying to teach him or her. During this period, God uses various experiences as tests and to help develop character. The way the person reacts is the measure of success. If he responds properly, he should be given an expanding ministry and more responsibility.¹⁴

After a time, the new leader is being led by the Spirit to what appears to be a platform for the gifts he is now discovering. His personal life may appear to be turned upside-down as he approaches that for which he has been called. Though he may have a limited knowledge of why things are happening around him the way they are, the tests continue.

13. Clinton, 45.

14. Clinton, 45.

Phase 3. Ministry Maturing

During Phase 3, Ministry Maturing, the emerging leader begins to take on a social role and begins to reach out to others. He begins to experiment with his spiritual gifts, even though he may still not know what God's plan for him is. At this point, the emerging leader should and usually does get training in leadership and begins to learn how to become more effective. Ministry becomes a more important part of his life and God continues to create tests that teach lessons. During this stage, many of those lessons relate to relationships with others in his life, and on the inadequacies and problems within his personal life. It is during this time of gift discovery that the leader sees the church or body of believers in various ways. This potential leader will notice how his gifts relate to the gifts that God has given others. As the continual test will often involve people, he will come to learn that the good as well as the bad side of things related to others who may be involved in the testing.

Clinton states that during this period God is developing the leader for future challenges, which is done in two ways.¹⁵ The first is through ministry, where the leader begins to be able to identify his particular gifts and begins to use them with increasing effectiveness. The second is through gaining a more mature understanding of the body of Christ as he experiences the variety in relationships that offers him experience. Both negative and positive lessons are learned during this period.

In early stages of a leader's life, he may be among the many who may find it difficult to understand that God is not necessarily working through him as much as he is working in and upon him. Before a leader rushes off to exercise his gift of leading, it

15. Clinton, 45.

seems that some trials, tests and lessons are in order. It is not from a superficial platform that gifts are developed, but from the platform the leader himself makes.

After a new leader has gone through a few tests and has experienced trials accompanied by storms, the leader comes to a place in his ministry where he sees his gifts as having been a good reward. He is now perhaps able to see that some of the conflicts that he experienced were for his growth instead of his destruction. He is generally of a more sensible and stable character.

Phase 4. Life Maturing

During Phase 4, the Life Maturing stage, the leader has finally identified his own, personal spiritual gifts and is beginning to use them in a ministry that he finds satisfying. “He gains a sense of priorities concerning the best use of his gifts and understands that learning what not to do is as important as learning what to do. A mature fruitfulness is the result.”¹⁶ He begins to apply the principle that “ministry flows out of being,” which begins to take on a new and greater significance as his character begins to mature and mellow.

It is at this stage that a leader understands that the trials he was sent through were ultimately not only for his good, but also for the good of others; perhaps even more for the good of others than they were for himself. It is at this point that the rough spots soften. And it is these new meanings that seem to give his ministry an air of refined freshness.

16. Clinton, 46.

Concerning Phase 4, Dr. Clinton adds that it is during this phase the “leader’s experiential understanding of God” is being developed.¹⁷ Importantly, during this time communion with God becomes a foundational experience, even more important than success in ministry. As this happens, the ministry begins to take on an “increased relevance and fruitfulness.”¹⁸

The key to the leader’s development during this period is a positive response to the experiences that God has ordained for him. This response begins to deepen the leader’s communion with god, and this communion becomes the basis for a more effective and long-lasting ministry. The leader comes to better understand that God’s intent and purpose toward him is both for his ultimate good and the good of the community. He may then come to notice how life seems to unfold or open various doors of opportunity toward him that may have been previously closed. It may be at this stage that the leader finds an appointment or position in which he is better qualified and begins the most fulfilling and maturing portion of his life’s work.

Phase 5. Convergence

During convergence, Phase 5, God finally moves the leader into roles that best match his or her gift-mix and experience, with the purpose of maximizing the effectiveness of his own particular ministry. At this point the leader is not only able to use the best qualities that he has to offer, he is able to free himself from the roles for which he is not gifted or suited.¹⁹ During this period both the Life Maturing and Ministry

17. Clinton, 46.

18. Clinton, 46.

19. Clinton, 46.

Maturing phases begin to peak together and the leader begins to truly fulfill the role that God has planned for him.

Dr. Clinton points out that while there may be some leaders who eventually find positions for which they find enjoyment and are gifted, there are many others who are unable to experience this convergence or period of maximum effectiveness. There may be many reasons why certain leaders are unable to experience this level. It may be due to inadequate personal development, or it may be simply to circumstances. Perhaps their organization does not fully appreciate their unique gift-mix, or perhaps they encounter hostility and resistance from other members of their organization.

Phase 6. Afterglow

Dr. Clinton says that for a select few there is a final phase of leadership, Phase 6, which he calls Afterglow or Celebration. For these few, a lifetime of ministry, growth, and following the will of God culminates in a time when others recognize their achievements and they gain influence on a broad level. Leaders at this stage have built up a lifetime of contacts and are therefore able to exert lasting influence on others within their communities. Others will seek them out for the wisdom they have accumulated during a lifetime of leadership and they are able to continue to benefit those around them and bring the blessings of God to them.

Also noticeable in these last stages of what Clinton calls Phase 6 is the sense of ease and stability in which a leader allows his ministry to flow, and above all the degree to which the leader can reflect the wisdom God has taught him over his lifetime, wisdom generally gained through many trials and tribulations. Clinton points out: "There is no recognizable developmental task in Phase 6, other than to allow a lifetime of ministry to

reflect the glory of God, and to honor His faithfulness over a lifetime of development.”²⁰

Dr. Donald K. Campbell reiterates the same point when he says: “One sure sign of spiritual maturity is the ability and willingness to recognize the hand of God in the affairs of life.”²¹

The Call

In a University of Nebraska publication titled *Becoming a Servant Leader: Do You Have What It Takes?*, John E. Barbuto, Jr., and Daniel Wheeler ask a rather interesting question when they indicate “calling” as one of the characteristics of servant leadership: “Do people believe that you are willing to sacrifice self-interest for the good of the group?”²² They note that the mark of a true servant leader is a natural calling and desire to serve others, and that this desire is rooted in clear-cut values. The true servant leader desires to make a difference in the lives of others and pursues opportunities with that goal in mind, never just for the sake of their own gain or aggrandizement. He is willing to sacrifice his own personal goals for the sake of helping others achieve theirs. But Barbuto and Wheeler note that this characteristic of a servant leader is generally not something that can be taught. It comes from a natural calling, and if this calling is not present, then the style of servant leadership will not come naturally.²³

20. Clinton, 47.

21. Donald Campbell, *Nehemiah: Man in Charge* (Wheaton, IL: Victor Books, 1979), 19.

22. John E. Barbuto and Daniel W. Wheeler, “Becoming a Servant leader: Do You Have What it Takes?” (Neb Guide, University of Nebraska, Institute of Agriculture and Natural Resources, revision October 2007), 1. <http://www.ianrpubs.unl.edu/epublic/live/g1481/build/g1481.pdf> (accessed July 12, 2010).

23. Barbuto and Wheeler, 1.

On the same subject of call, however, Kenneth Gangel notes there has long been heated discussion within the Christian community over the issue of “call,” and over the nature of its significance and value. Gangel notes that in the book, *Decision-Making and the Will of God*, Gary Friesen suggests that there should be less attention paid to specific calls and more to general service, while others see it the other way. Gangel concludes that “God calls believers to ministry in general, to ministry in a specific organization, and to ministry at a specific task.”²⁴

Call to Ministry in General

The Living Bible states in 1 Peter 4:10–11 that God has given each of us some special abilities, and that we should each be sure to use them to help others, with our focus on passing on to others God’s many different blessings. “Are you called to preach? Then preach as though God Himself were speaking through you. Are you called to help others? Do it with all the strength and energy that God supplies, so that God will be glorified through Jesus Christ—to Him be the glory and power for ever and ever. Amen.”²⁵

Upon inspection, the call of God is found to be as diverse as the people He calls. A burning bush may be used in one instance while a still small voice calls upon another. Many find a sense of direction by what they are not drawn to in contrast to where their inner desires would direct them. Another interesting observation concerning the call of God is that many may not know the specifics of the call until a later time. It is not unusual for a man or woman to have spent many years of training and preparation before

24. Gangel, *Feeding*, 127.

25. Gangel, *Feeding*, 127.

getting not so much as a hint of a call from God. All along and unknown to the potential leader, they were being taught and trained under the watchful eye of God.

Dr. Gangel goes on to quote Ray Syrstad, who is Pastor of Lay Ministries at Lake Avenue Congregational Church in Pasadena, California, and is someone who has spoken about what God's appointment to ministry means.²⁶ Syrstad notes that while we all have many important tasks to accomplish, none of them can be more important than the ministries that Jesus Christ has appointed for us. He notes that when he and his wife first began their ministry, they were guided by these words: "Faithful is He who calls you, who also will do it (1 Thes. 5:24)."²⁷ He stresses that God will never call us to a task without also promising to supply everything that we will need to accomplish it.

Assessing the Call

When it comes to developing lay leaders for church leadership roles, it is necessary not only to examine their interests, but also to assess their abilities and inabilities. More often than not, at the local church level leaders are selected from the pastor's own family, as if being a close friend or relative is the only requirement. In some churches, it is not even unusual for the pastor's wife to give a sense that she was called to lead beside him or over him. It is very useful for Christian leaders to develop good skills in assessing the qualities of leadership so that those who would have the calls and gifts will have a better understanding of biblical leadership pertaining to the church.

26. Gangel, *Feeding*, 129.

27. Gangel, *Feeding*, 129.

Dr. Gangel further states: “Development of lay leadership in a local church begins within an assessment of needs, gifts, and a call. We base that assessment on a proper and biblical understanding of leadership, both pastoral and lay.”²⁸ To do this requires the proper assessment tools, beginning with what he calls a simple “privilege and responsibility” form. This is essential for the successful recruitment of leaders for any Christian congregation. But the purpose of this form is only to survey individuals’ interests, education and experiences. It cannot measure or indicate their inherent spiritual gifts or their callings. To do this assessment thoroughly requires obtaining information from several sources, beginning with the potential leaders themselves. Personal interviews can help provide valuable insights, and then spiritual gift inventories and discussions in the Christian Education Committee or among the lay leadership help to put all of the pieces together.²⁹

Dr. Gangel further notes that the foundation of all of this is simply a very solid program involving classroom and pulpit teaching and that this should repeatedly emphasize the importance and significance of lay involvement in the ministry of the local church. He reminds us that Jesus said: “For by the grace given me, I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you. Just as

28. Gangel, *Feeding*, 129–130.

29. Gangel, *Feeding*, 129–130.

each of us has one body with many members and these members do not all have the same function, so in Christ we who are many from one body (Rom. 12:3–8).”³⁰

The Challenge of Leadership

In the introduction to her book, titled *Ethics: The Heart of Leadership*, Joanne Ciulla says that some people are able to become leaders because they possess certain talents, have personal charisma or passions, or simply because they have inherited or acquired wealth, military might, or a well-known family name.³¹ However, others are able to lead because they possess great minds, have great ideas and are able to tell compelling stories that inspire others. Still others become leaders only because they stumble into leadership due to circumstances resulting from the times in which they live. A problem or situation arises, and God sends a leader to help people cope with the difficulty. But Ciulla stresses that, regardless of how they end up becoming leaders, they cannot do so without willing followers. Inspiring followers is one of the marks of a true leader. Generals or executives may be able to use their rank and power to coerce others into following their will, but “this is coercion, not leadership.”³²

Ciulla considers the ability to empower followers to be a crucial quality of the true leader. In considering the relationship between leaders and followers, one can readily see how one group may empower the other. Ciulla presents a challenge that each group faces by advocating empowerment, which she defines as groups of inspired and confident

30. Gangel, *Feeding*, 130.

31. Ciulla, xx.

32. Ciulla, xv.

people who are able to take control of their lives and better their situations.

Empowerment means banding together to address problems, overcome inertia and hesitancy, and move forward. “Power is a relationship between people with mutual intentions or purposes. Empowerment is about giving people the confidence, competence, freedom, and resources to act on their own judgments. Hence, when a person or group of people are empowered, they undergo a change in relationship to other people who hold power, and with whom they share mutual goals.”³³

Ciulla stresses that empowerment ends up changing peoples’ relationships with each other as well as to business, government, and other holders of power. Empowering employees, in any type of organization, changes “their relationship to each other, management, and the work process.”³⁴ This is what a leader must aim for; not necessarily commanding or ruling an organization from the top down but rather empowering those within the organization to do the necessary things.

Whether groups are formed inside of organizations in the workforce or within the institutional church itself, where there is disharmony, the people will inevitably turn away and little will be accomplished. When certain clubs or groups are formed in church and smiled upon by the leadership based upon financial support or giving, those who are less able to match that level of giving may feel left out of the process altogether. When Group A experiences more empowerment from the hierarchical leadership than Group B, obvious divides sometimes appear. These divides may appear in non-participation in

33. Ciulla, 59.

34. Ciulla, 59.

church programs, anti-social behavior or the lack of the sense of self esteem that is necessary to get certain projects done.

These types of occurrences are not only found within the environment of the worship service but also in secular organizations where leadership can be critical. Ciulla points out that this is a new era, one in which the old-fashioned bosses of the industrial era have been replaced by a more democratic system in which employees are partners with the management. But people are increasingly disillusioned by a system in which they are promised empowerment and democracy and the promises are not fulfilled. This creates anger and disillusionment. “When leaders promise empowerment, they raise the moral stakes and their relationship to followers. Failure to deliver can lead to even greater cynicism about leadership, alienation and abdication of moral responsibility by employees and/or citizens.”³⁵

There are many times when members of the local institutional church would desire to have a more active role and voice in church matters. However, dictatorial style leadership says one thing and has the tendency to do something else. Joanne Ciulla goes on to say: “When you empower others, you do at least one of the following: you help them recognize the power that they already have, you recover power that they once had and lost, or you give them power that they never had before.”³⁶ She cites Richard Couto’s study of grassroots empowerment, where he notes that there are two main types of empowerment: psycho-political empowerment and psych-symbolic empowerment. The

35. Ciulla, 59–60.

36. Ciulla, 60.

first is directed at increasing people's self-esteem and changing their actions. By inspiring others to feel confident people become able to bring about real change. In the second form, the goal is to raise people's self-esteem and ability to cope with circumstances that they cannot change. Couto notes that often leaders promise the first form but end up actually delivering the second.³⁷

The Commitment

With regard to commitment toward a particular task or assignment, one could perhaps entertain the idea of willingness within and about the task itself. Dr. Gangel shares an interesting view of "willingness" as it pertains to certain tasks, both in and out of the church setting.³⁸ He states that many organizations spend a great deal of money and energy recruiting and training talent. Because they have invested this time and money, they often tend to retain people who simply are not competent to perform the duties expected of them or of achieving the organization's goals. On the other hand, many churches and smaller organizations seem to expect someone to just walk through the door and volunteer to do the work. In both cases, the organization has to deal with those who are willing, but not able, and feel it is foolish to turn away people who are available. But this often results in people who simply do not have the gifts and skills necessary and who attempt to do jobs for which they are not suited, this to the organization's detriment.

37. Ciulla, 60.

38. Kenneth Gangel, *Team Leadership in Christian Ministry* (Chicago, IL: Moody Bible Institute of Chicago, 1977), 323.

The common explanation given by church leadership that picks from relatives and friends for leadership positions in church is that they were the only ones available. Others who would sense a call or desire to take part in a leadership training program or office are often looked upon as outsiders and as a threat to the authoritarian leadership. Gangel notes one mistake that pastors often make is that rather than look for someone who will do a task well they merely look for someone that is willing to do it. To justify this practice, they often use the excuse that there are not enough leaders in their church. But, in the end, this simply makes it more difficult to recruit effective leaders, those who know how to take on a difficult task and complete it.³⁹

According to Gangel, if Christian organizations want good people to lead them they must employ adequate methods to recruit these people. This is practical necessity; it is not ignoring the will of God. “This does not undermine for one minute the essential call of God and the importance of prayer in bringing people into ministry. Indeed, sensitizing people to the call of God and praying it clearly for them forms a large part of biblical, spiritual recruitment.”⁴⁰

Gangel notes that these ideas can be rather controversial, but suggests that this is merely because Christian organizations have forgotten their purpose, which is to exercise “our spiritual gifts in the power of the Holy Spirit by means of God’s grace.”⁴¹ Instead they attempt to function only as organizations, forgetting their organic and spiritual base.

39. Gangel, *Leadership*, 324.

40. Gangel, *Leadership*, 324.

41. Gangel, *Leadership*, 324.

Gangel refers to Walter Ungerer, who warns: “Too many times, the pastor, as a shepherd of the flock, ignores the fact that we, the people of God, are enabled by the Spirit in order to carry out the tasks God has given the church.”⁴²

Gangel also notes that leadership in the Christian community often focuses first on administrative issues and in helping pastors become more effective leaders. It is only after those issues have been clarified, and only when the church’s professional staff members themselves become confident in their roles as leaders and effective in their leadership roles, that they can help realize the development of lay leadership. The development of lay leaders and the deployment of their spiritual gifts is dependent upon the leadership climate in which they find themselves.⁴³

Gangel observes that many leaders are often unwilling or unable to share their ministries with their communities.⁴⁴ Lay people often feel that they lack a call or the training or authority necessary to accomplish a task. They do not feel that what they are doing can be considered ministry. Leaders must teach people, both lay people and the pastoral staff, that they are all working together to further the purposes of God and that they must all work together.

Gangel cites Stanley Menking as stating that church leaders trying to help the laity to help others must first prepare themselves, and that there are both costs and benefits involved.⁴⁵ The first major cost is simply time, since it takes considerable time to

42. Gangel, *Feeding*, 124.

43. Gangel, *Feeding*, 126.

44. Gangel, *Feeding*, 126–127.

45. Cited in Gangel, *Feeding*, 127.

help the laity prepare themselves for a lay service ministry. Many church leaders wish to have lay members of their congregations help out in order to reduce the burdens on themselves, but often it means first taking on additional tasks. If they are able to pass on tasks to others, it often results in them taking on other tasks, though these are perhaps different than what they were doing previously.

The Ministry

Gangel also says that once “we have recognized spiritual gifts, emphasized the significance of call, and taken into consideration experience and personal interests, we now stand at the crucial first public step—elevating the opportunity for ministry.”⁴⁶ He notes that churches must do a number of good things to promote good ministry and effective leadership. They distribute ministry certificates, show appreciation for teachers in various ways, and promote their leadership through conventions, training programs, seminars, and such. He stresses that this is a constant, never-ending task for the pastor and for the rest of the leadership staff.⁴⁷

Prayer Life

According to Dr. Clinton, “The prayer challenge process item refers to those instances when God reminds the leader that he must pray in order to have effective ministry. A leader’s proper response to this challenge will produce positive growth that will affect later ministry.”⁴⁸ Clinton refers to the example of Samuel, and how after he

46. Gangel, *Feeding*, 139.

47. Gangel, *Feeding*, 139.

48. Clinton, 115.

had anointed a new king and stepped out of active ministry, his commitment to praying for that ministry continued. “We should imitate his response to a prayer challenge, when he said, ‘As for me, far be it from me that I should sin against the LORD, by failing to pray for you. And I will teach you the way that is good and right’ (1 Samuel 12:23).”⁴⁹ Clinton interprets this to mean that if and when God calls someone to a ministry, he is asking you to pray for that ministry.⁵⁰ We should never forget the importance of prayer in creating an effective ministry.

Alexander Bruce brings out another interesting point with regard to prayer when he points out that sometimes those who pray for something have to wait for it for a very long time, and that many are tempted by this long wait to give up in despair. But he points out that devout souls are not dismayed or confounded by delay, but must be confident that they are being directed by God and Christ, and that sometimes this delay is good. It is a test, and is part of the process of developing the discipline and patience that are essential to fulfilling the ministry of Christ. But, as Bruce points out, passing this test is never easy:

But it is most confounding to desire with all one’s heart, the Holy Ghost, and yet seem to be denied the priceless boon; to pray for light, and to get instead deeper darkness; for faith, and to be tormented with doubts which shake cherished convictions to their foundations; for sanctity, and to have the mud of corruption stirred up by temptation from the bottom of the well of eternal life in the heart. Yet all this, as every experienced Christian knows, is part of the discipline through which scholars in Christ’s school have to pass ere the desire of their heart be fulfilled.⁵¹

49. Clinton, 116.

50. Clinton, 116.

51. Alexander B. Bruce, *The Training of the Twelve* (Grand Rapids, MI: Kregel Publications, 1971), 54–55.

Ministry Skills

Regarding ministry skills, Clinton reveals one of the most important aspects of a leader's development, especially during the Ministry Maturing phase, is the acquisition of effective skills in accomplishing ministry. These skills are usually acquired during the early phases of one's ministry as part of training. These skills include "relational, group, organizational, and word skills."⁵²

An example of a group skill is learning how to lead church committees, prayer groups, and Bible study groups. Knowledge-focused skills include learning how to prepare Bible study materials for study groups. Organizational skills include learning how to write proposals, organize committees, and above all, how to persuade people of the importance of tasks and how to convince them to remain open to new ideas and new ways of doing things. These skills generally help the leader acquire useful knowledge and exercise leadership, and specifically help him accomplish specific assignments.⁵³

Conflict Management Skills

In order to improve upon conflict management skills, Kenneth Gangel has designed a leadership model for conflict resolution (see Figure 1). It focuses on four different segments: withdrawing (a lose/lose proposition), giving (a lose/win proposition), taking (a win/lose proposition), and agreeing (a win/win proposition). All of these involve compromise and having to work out what is best for all parties concerned.

52. Clinton, 88.

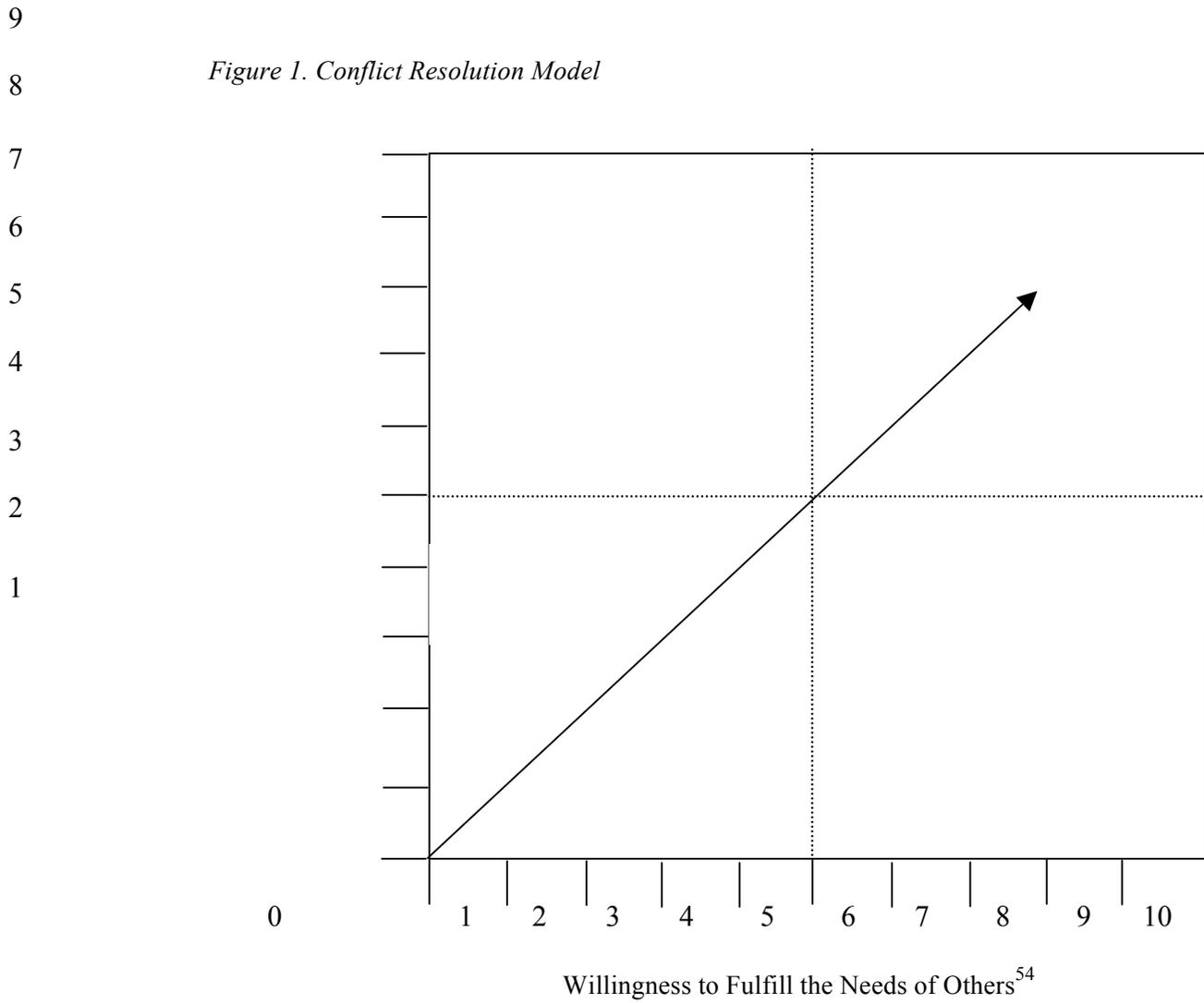
53. Clinton, 88.

Above all, it involves showing a willingness to work out conflicts for the sake of all involved and is a way of accomplishing goals that are important to everyone concerned.

10 Lose/Lose
(Faking)
(Withdrawing)

10 Lose/Win
(Agreeing)
(Giving)

Figure 1. Conflict Resolution Model



Withdrawing

Withdrawal is a 1-1 level, lose/lose situation. In this situation people who are in conflict simply walk away from the problem and each other. They simply pretend either that the problems and issues will somehow work themselves out, or that there just is not any resolution or agreement possible. A common and obvious example is in the case of divorce, where the couple agrees to “irreconcilable differences.” In this situation what is

54. Gangel, *Team*, 196.

happening is that one or both parties are withdrawing from the situation. In this way they are able to avoid direct conflict, however they never really address or solve the problems.⁵⁵

Taking

Unlike the teams of competition in the secular world, team ministry is viewed as part of the Christian organism with each member on the same team. It does not represent the philosophy of “somebody wins and somebody loses.” It is simply community. In a win/lose situation, it is usually only a few people that win something while the rest lose, or at best gain nothing. This is different than a sporting competition, where a team wins and their fans also feel the thrill of victory. “That’s the way it is in competition—somebody wins and somebody loses, but team ministry in Christian organizations is not competition, neither intramural nor inter-organizational.”⁵⁶

Giving

The next pattern, the 1-10, lose/win pattern appears at first sight to be like the biblical pattern of turning the other cheek. Obviously, this can represent the spirit of Christian humility and humanity. “If someone asks for a jacket, are we not to give him our shirts as well?”⁵⁷ Yes, but this posture does not genuinely foster the spirit or intentions of true team ministry. To be sure, the spirit of biblical humility certainly favors

55. Gangel, *Team*, 195.

56. Gangel, *Team*, 195.

57. Gangel, *Team*, 197.

1-10 over 10-1, but this posture does not facilitate team ministry. “People still lose even when they choose to lose.”⁵⁸

Gangel gives the example of a battered wife who is willing to do almost anything in order to keep the peace and avoid confrontation.⁵⁹ She will go along with anything in order to avoid having herself or her children hurt again. She will refuse to leave and also will refuse to take useful steps, such as pressing charges against her husband. She merely suffers in silence and allows the children to suffer as well. This type of behavior nearly always results in the husband’s behavior worsening. Ultimately, everybody in the family suffers even more from the wife’s unwillingness to risk confrontation. Problems need to be acknowledged and addressed or they get worse. Even more sadly, the children tend to adopt the same patterns of behavior that they see in their parents’ engagement and the cycle of abuse generally continues into the next generation.⁶⁰

Going along just to get along should never be used as a permanent fix to a social breakdown. When there are no boundaries and no clear guidelines concerning accountability, then meaningful relationships are unobtainable. Gangel states: “Please notice that leaders must accept the responsibility to protect people from themselves. The conflict manager pushes people away from a 1–10 stance because by doing so, she facilitates and enhances the life of both the individuals and the organization.”⁶¹

58. Gangel, *Team*, 197.

59. Gangel, *Team*, 197.

60. Gangel, *Team*, 197.

61. Gangel, *Team*, 197.

Agreeing

Finally, there is the 10-10, win/win position.⁶² This is generally the most difficult to accomplish since it requires a willingness and ability to compromise. It requires the maturity to be able to see others' points of view and to accept and understand that all parties have their own desires and needs. The process involves working through all of the issues and requires a considerable amount of negotiation and often mediation from a third party. Gangel quotes Van Auken:

Circumstances for constructive compromise are ripe when team members are so "sold out" to ministry goals that they are willing to make implementation concessions to achieve these goals. Goal-driven team members are usually open to changes or concessions that facilitate progress. Compromise that does not jeopardize the ultimate ministry mission will actually be welcomed under these circumstances.⁶³

The Gifts of the Spirit

Gangel has pointed out the relationship in the Christian ministry between the concepts of the gift and the call and has noted the importance of maintaining a dynamic tension between the two. "We know from the New Testament that the Holy Spirit sovereignly gives to each believer a spiritual gift, which He intends that person to use in the service of Christ through the church."⁶⁴

Christian leaders often give evidence of possessing multiple gifts and according to Gangel, some scholars of the Bible believe that God has called these people into positions

62 Gangel, *Team*, 197.

63. Gangel, *Team*, 197.

64. Gangel, *Team*, 357.

of “professional” leadership in the church.⁶⁵ “Remember, we can only properly understand our roles in Christian leadership when we understand our spiritual gifts and develop their capacity.”⁶⁶ Gangel points out that one of the purposes of a Christian leader is to help others discover and fulfill their own unique gifts.

So a leader’s role is to help the members of the body realize the Spirit’s presence in them, and following His leading, actively step out to serve others. As they serve, the giftedness will merge, whether previously recognized or not. As they serve, our brothers and sisters will find the fulfillment of each one’s yearning for significance. Each one will be a partner in a ministry with God.⁶⁷

Gift Discovery

In order to use God’s gift in the service of ministry with God, they must first be discovered and acknowledged. Clinton calls this the “giftedness discovery process.”⁶⁸ He defines this as “any significant advance in the discovery of spiritual gifts and their use along with the event, person, or reflection that brought about the discovery.”⁶⁹ Figure 2 lists the stages in the basic giftedness development pattern that Clinton described.

Table 2. Giftedness Development Pattern

1. Ministry experience ➤
2. Discovery of gift ➤
3. Increased use of that gift ➤
4. Effectiveness in using that gift ➤
5. Discovery of other gifts ➤
6. Identification of gift-mix ➤

65. Gangel, *Team*, 357.

66. Gangel, *Team*, 357.

67. Richards and Hoeldtke, 261

68. Clinton, 91–92.

69. Clinton, 91–92.

7. Development of gift-cluster ➤ convergence.⁷⁰

(Read “➤” as “usually leads to”)

Clinton notes that full-time leaders of Christian organizations almost always manifest more than just a single spiritual gift. Clinton refers to this as the “gift-mix” and “gift-cluster.”⁷¹ The gift-mix refers to the set of spiritual gifts that a leader is able to demonstrate repeatedly in the course of his ministry. A gift-cluster is a special kind of gift-mix, one in which a “dominant gift” is accompanied and supported by other gifts. In a gift-cluster, the supportive gifts work with and harmonize around the dominant gift in order to maximize the efficacy of the leader’s ministry.⁷²

Clinton also notes that people do not often recognize their gifts until they emerge in small groups or when the leader has a ministry assignment. He notes that most leaders will reach Step 3 with only a few reaching Step 4. The emerging leader may not recognize the spiritual gifts. Often the gift is not understood explicitly but only discovered implicitly in the act of service. Some may move on to Step 5 where they discover other gifts. A very few, usually those who move on to a ministry that extends beyond a single church, will reach Step 6 and be able to identify their gift-mixes. And finally, some of these may reach Step 7 and be able to fully develop their gift-clusters so that they have the greatest effect. It is only at these final steps that convergence is reached and an extremely productive and satisfying ministry is realized.⁷³ Clinton also describes

70. Clinton, 91–92.

71. Clinton, 91–92.

72. Clinton, 91–92.

73. Clinton, 92.

two supplemental patterns which he calls giftedness indicator patterns (see Table 2). These can help leaders in the early stages of the process identify their special gifts.⁷⁴

Table 3. Two Giftedness Indicator Patterns

Pattern	Explanation
Like attracts like	Potential
Giftedness drift	Potential leaders responding intuitively to ministry challenges and assignments that call for their spiritual gift, even if not explicitly known.

Clinton uses the example of Barnabas to describe the giftedness development pattern. “A leadership development study of Barnabas reveals an early discovery of his gift of exhortation. Acts 4:32–37 indicates that Barnabas reached Steps 1 and 2 of the giftedness development pattern. There were later significant discoveries in Acts 9 (indicating Step 3) and Acts 2 (indicating Step 5) that brought out manifestations of his gift of apostleship. In Galatians 2:6–10, the affirmation was another step forward in the pattern.”⁷⁵

Clinton then goes on to describe his own giftedness development pattern and how he himself overcame both internal and external challenges as part of the process of accepting his gifts.⁷⁶ He began by teaching home Bible classes, and then gradually moved on to other and more challenging classes. He stressed that it was his study of Christianity and the Bible that helped him better utilize his own unique gifts and helped make him a better teacher. Gradually he moved on to the other steps, and came to understand his

74. Clinton, 92.

75. Clinton, 93.

76. Clinton, 94.

“gift-mix as exhortation, teaching, and word of wisdom.”⁷⁷ Finally he reached the final steps and began to use the wisdom that he had acquired.

Summary and Reflections

Spiritual leadership is leadership that requires service with regard to the one who would lead. Service must be first toward God and second toward all others. Service is not for personal gain, but for the gain of others. This type of leadership resembles more a call than a choice because of its very nature, which is founded upon servitude and personal sacrifice. This is a type of leadership that shows a stark contrast to the contemporary cultural norm, where the leadership style is one that dominates and controls others whatever the cost, even if it damages the community.

The preparation with regard to spiritual leadership may differ considerably compared to other styles, which generally find a basis within the hierarchical models. For the most part, one may find unexpected leadership lessons in the midst of personal trials that would never be encountered in a mere classroom setting. It is during such times of trial and test that gifts of leadership are discovered. It is during the midst of trial and struggle, when the would-be leader is seemingly pulled in every direction, that a keen sense of destiny and purpose are formed. Within the context of spiritual leadership, it is often when the potential leader assumes that God is furthest away that he may actually be found, preparing and shaping the leader, not to be served, but for service to others.

77. Clinton, 94.

CHAPTER 6

SERVANT LEADERSHIP

Servant leadership is not described by a set of rituals or processes. It is a portrayal of the inner self. How a person is seen to handle or respond to difficult situations can make or break the perception of good leadership. Discovering the self and knowing how to positively leadership qualities can be immense help to those who will be servant leaders.

James Autry points out that becoming a good leader depends on coming to understand who you are and that this is displayed to your followers by your behavior.¹ It is only through your behavior that those around you can come to know and judge you. Others cannot see inside your head, they do not know what you think or how you feel. No one else knows your own personal joys or pains, and they cannot tell if you are compassionate or possess goodwill. The only way this can be seen is if you manifest it through your actions. “In other words, the only way you can manifest your character, your personhood, and your spirit in the workplace is through your behavior.”²

Autry has noted that being spiritual is not enough to make an effective Christian leader. He notes the difference between being a “guru” and being a leader.³ Servant

1. Autry, 1.

2. Autry, 1.

3. Autry, 1–2.

leadership is not something that takes place solely in a person's head or thoughts. It is a process that may begin with inner self-discovery and later express or refine itself through directed action. Even such minor things as of knowing when or when not to smile may impact the office of leadership.

Serving Others

Mark 9:35 says: "If anyone wants to be first, he must be the very last, and the servant of all." Bob Briner and Ray Pritchard have pointed out that even the original disciples had problems accepting this and were often concerned with their own prestige and position. "After all Jesus has said and done—after all His miracles and the repeated teachings—what were these guys talking about on the road? They were arguing about who was the greatest. Unbelievable!"⁴ Briner and Pritchard further noted that he could have, at that point, rebuked them again, but instead chose this moment for an unforgettable teaching experience.⁵ Because He knew their hearts, Jesus knew about their sinful ambition even before He asked why they were arguing. Like little children caught misbehaving, they were ashamed to answer Him.

Briner and Pritchard also noted that in the Jewish society of Jesus' time a huge emphasis was placed on "power, position, prestige, and titles,"⁶ and that this emphasis still holds weight today. As in the days of the disciples, everyone is talking about who is the greatest, who is number one. Images of Rolls-Royces and Bentleys come readily to

4. Bob Briner and Ray Pritchard, *More Leadership Lessons of Jesus: A Timeless Model for Today's Leaders* (Nashville, TN: Broadman and Holman Publishers, 1998), 125.

5. Briner and Pritchard, 125–126.

6. Briner and Pritchard, 125.

mind as indications of greatness. Even among church leaders expensive homes are purchased and prized and a few even have jets.

What Jesus said about the first being last has confounded many even to this day. As Briner and Pritchard point out: “None of Jesus’ leadership lessons may seem more paradoxical than the servant/leader concept, which is, in fact, the very essence of both His leadership example and His leadership teaching.”⁷ Even in the twenty-first century the concept of the servant leader remains difficult for many to grasp. One of the reasons for this is because so much of modern American culture says just the opposite. Rather than glorifying the servant leader, the hierarchical type leader is glorified.

One reason that the concept of the servant leader is difficult for many to grasp is in part because so much of today’s leadership literature espouses just the opposite and glorifies a different kind of leader altogether, one who takes a “me first” attitude. This makes it even more difficult for those who wish to model themselves after Jesus and be true servant leaders. That a leader should put his followers (or customers) first is often seen as unworkable and a formula for failure, but in fact, the opposite is true. The leadership lesson that Jesus taught might be the greatest formula for success ever taught. Leaders who put themselves first fail as often as not. “If you are leading a company and you put your employees, colleagues, and customers first, you’re on the road to success. On the other hand, if the bottom line comes first, no matter what, you are likely headed for abuses and disaster.”⁸

7. Briner and Pritchard, 126.

8. Briner and Pritchard, 126.

To think of others first and to help those who have difficulties in helping themselves should be the aspirations of every would-be great leader. However, history has shown vivid pictures of those who scheme and focus upon themselves in order to get ahead at the expense of others. Dr. Mitch McCrimmon of Leadersdirect.com notes that the model of leadership that is often described is actually that of an executive or manager, not a true leader. McCrimmon points out that this model of leadership often encourages people to rely on others to give their lives meaning and purpose, rather than doing the arduous work necessary to find meaning for themselves in their own lives.⁹ He points out that this model of leadership discourages diversity, which he feels is necessary to encourage evolution and development of the community as a whole. It also affects what aims the community adopts and what is seen as the purpose of a Christian community.

McCrimmon states:

Leadership, for me, is like the diversity that powers evolution. Leadership arises from the diversity of opinion that stimulates change. Leaders are agents of change. But they can use their leadership to further evil aims as well as good ones. Thus we need to define leadership in a way that captures whatever aims it is put to.¹⁰

He goes on to note that this does not mean that servant leadership is really a different form of leadership. It is not. It may have different aims and use different tactics, but these do not call for distinct models of leadership. All types of leadership, religious and secular, must serve the community or organization that they lead. The type of leadership

9. McCrimmon, 1.

10. McCrimmon, 1.

that focuses on the role and status of the leader is never as effective as servant leadership.¹¹

David Straker of Changing Minds gives an excellent example of leadership and style when he says: “The servant leader serves others, rather than others serving the leader. Serving others thus comes by helping them to achieve and improve.”¹² But there are many who do not understand what the servant leader is and what their leadership style should be. For many, this type of leader represents a problem rather than a solution.

Another interesting point is brought out by popular speakers Kevin and Jackie Freiberg when they note that it has become the fashion in management circles to talk about both service and servant leadership. They note that Robert Greenleaf’s book, *Servant Leadership*, has come to be considered a landmark in the management literature.¹³ This is not surprising, since the ideas have been present and proven effective for millennia. While some may desire glory and power, the reality is that the act of leadership reflects a natural desire and resulting choice to serve others. “The defining element lies in a person’s first inclination: is it to lead or is it to serve? The first inclination of great leaders is servanthood. Most people are drawn to leadership because they feel compelled to serve a purpose larger than themselves.”¹⁴

Servant leaders may appear to be submissive or weak, and this makes it seem unattractive or undesirable to some. The idea of serving others, as opposed to being

11. McCrimmon, 1.

12. David Straker, “Servant Leadership” (n.d.), Changingminds.org, http://changingminds.org/disciplines/leadership/styles/servant_leadership.htm (accessed July 12, 2010), 1.

13. Freiberg and Freiburg, 310.

14. Freiberg and Freiburg, 310.

served by others, is seen as a form of weakness. Those who are familiar with this style can speak volumes of what actually goes into it. The Freibergs point out that servant leadership is in fact very well suited to today's business world.¹⁵ They use the example of the leaders of Southwest Airlines, a very successful company led by people who understand that they are there to serve the company, not the other way around. Removing obstacles and helping others acquire tools they need helps set people free to do their best work. Servant leaders are willing to get their hands dirty and do whatever they ask others to do. They can do so because they understand that servanthood is not demeaning, but dignifying. There is dignity in empowering others and seeing them succeed and it results in a feeling of significance and accomplishment. There is something noble about contributing to another's welfare. The Freibergs quote Herb Kelleher, longtime CEO of Southwest Airlines, who said: "Leadership is being a faithful, devoted, hard-working servant of the people you lead and participating with them in the agonies as well as the ecstasies of life."¹⁶ Kelleher does not make achieving fame and fortune his highest priority, but rather sees it as beneficial to the organization itself.

Training the Servant Leader

In a world where people are used to hierarchical organizations and leaders who command rather than serve, it becomes difficult to train the servant leader. James Autry notes that servant leadership does not generally come easy to those whose experience has been limited to hierarchical organization, where the command, top-down style is the

15. Freiberg and Freiburg, 310–311.

16. Freiberg and Freiburg, 311.

established practice.¹⁷ In a culture where the hierarchal leadership style is well-known, it may be difficult to break away from it. However, among certain secular organizations and leadership, there are hints that the servant leadership style is also being considered.

Mentoring

Max DePree points out in his book, *Leadership is an Art*, how important mentoring is to developing good leaders, and he encourages those who want to be authentic leaders to seek out one or two mentors to help them along the way.¹⁸ Once they have learned what to do they should return the favor by becoming mentors themselves.

In organizations where there are few servant leaders, a good place to start may very well be with one's own self. Those who may already have an interest in the concept of the servant leader may be willing to hear more on the subject. At any rate, the sharing of this subject should be its own reward.

When it comes to being a mentor and guide, there is one name that may readily come to mind, and that is the name of John Maxwell. Maxwell notes: "All good mentoring relationships begin with personal relationships. As your people get to know and like you, their desire to follow your direction and learn from you will increase. If they don't like you, they will not want to learn from you and the equipping process slows down or even stops."¹⁹

One of the most important aspects of sharing or discussing the concepts of servant leadership is getting to know the people you are talking with. People are better able to

17. Autry, 49.

18. Max DePree, *Leadership is an Art*. (New York: Random House, 2004), viii.

19. John Maxwell, *Equipping 101: What Every Leader Needs to Know*. (Nashville, TN: Thomas Nelson, 2003), 59.

obtain knowledge from a person when they know that person has an interest in them. This is an important part of mentoring, perhaps the most important part.

Maxwell suggests that the first step of being a mentor is the process of equipping. He notes that this concept is different from the idea of training. He says that the two are similar, but that he prefers the term equipping because it is a better and more accurate way of describing the process that potential leaders go through. Training is usually focused just on specific tasks, such as running copy machines or doing other office tasks, but training is only a small part of the larger equipping process that truly prepares a person for future leadership²⁰

Maxwell compares equipping a potential leader to preparing someone to scale a mountain peak.²¹ The preparation is a process. Yes, they certainly need to be equipped with the proper equipment, such as ropes and picks. But they also need to be trained in their use. Leadership in its truest form is not bullying. There are many who think that some are born to take charge and push others around. However, leadership should be a learning experience. Leadership, among other things, is learning how to best use the experience that one has already obtained.

Maxwell thinks that the first part of being a leader is building relationships with those you lead and that the first step in this is taking the time to listen to peoples' life stories and learning where their life journeys have taken them to this point. Showing genuine interest means a lot to people, asking them about their goals and about what

20. Maxwell, *Equipping 101*, 57.

21. Maxwell, *Equipping 101*, 59.

motivates them and about what is important to them. This process is the best way to get to know their personal strengths and weaknesses, discover the types of temperaments they have, and the kinds of work they are best suited for. As Maxwell puts it, “If you first find their hearts, they’ll be glad to give you their hands.”²²

Interacting with others is the most important part of any mentoring or learning process. Asking questions of potential leaders should always precede any topics or discussions on the leadership process. Questions regarding what the potential leaders would like to do and become are always important. “While getting to know your people, share your dream. It helps them to know you and where you are going. There’s no act that will better show them your heart and your motivation. All good leaders have a dream. All great leaders share their dream with others who can help them make it a reality.”²³

Maxwell notes that Florence Littauer has delineated the steps in this process as shown in the following table.

Table 4. Good Leader Dream Sequence

Dare to dream:	Have the desire to do something bigger than yourself.
Prepare the dream:	Do your homework; be ready when the opportunity comes.
Wear the dream:	Do it.
Share the dream:	Make others a part of the dream, and it will become even greater than you had hoped. ²⁴

22. Maxwell, *Equipping 101*, 59.

23. Maxwell, *Equipping 101*, 59.

24. Maxwell, *Equipping 101*, 60–61.

When asking others about their dreams, be sure to let others know of your dreams as well, as this helps to build relationships. Building relationships should be the first step toward any of the learning experiences. Maxwell refers to Ken Blanchard, author of the book, *The One Minute Manager*, who speaks of the difference between interest and commitment. “When you are interested in doing something, you do it only when it is convenient. When you are committed to something, you accept no excuses. Don’t equip people who are merely interested. Equip the ones who are committed.”²⁵ When a dream has been well defined, it can be bonded to the leader by way of action. To bring a dream into reality, one has to be dedicated to its fruition. In other words, one has to take responsibility for the growth of the dream by the constant nourishment of it.

In order to accomplish something, people need clear objectives set before them, and that the long-term goals need to be carefully established. People must not feel that they have to immediately accomplish something, but rather should be encouraged to take the series of small steps that lead to success. Maxwell quotes Shad Helmsetter, author of *You Can Excel in Time of Change*: “It is the goal that shapes the plan; it is the plan that sets the action; it is the action that achieves the result; and it is the result that brings the success. And it all begins with the simple word ‘goal.’ We, as equipping leaders, must introduce our people to the practice of setting and achieving goals.”²⁶

To bond with a dream and bring it into reality may take the focus upon one step at a time instead of the big picture. Although there may be setbacks upon various paths at

25. Maxwell, *Equipping 101*, 61.

26. Maxwell, *Equipping 101*, 61–62.

times, the focus should never be lost or put aside. Setting goals within one's reach may eventually teach the art of being an overcomer.

Maxwell notes that in order for people to be productive and satisfied with their work, they must first understand what their fundamental responsibilities are and what is expected of them. This may sound obvious, but this simple truth is often ignored. Maxwell refers to Peter Drucker, the noted business expert, who has said that one of the critical problems with many businesses is that there is a lack of understanding about what the employees are to do.²⁷ They often feel they are vaguely responsible for everything, which ends up paralyzing them. Good leaders communicate to their people precisely what are and are not their responsibilities. They are then able to focus on their jobs with clear minds and will be much more successful. When people are working as a team on a common goal, it is important for each individual to know and understand what they are to focus upon. They especially need to know what areas are designed for their expertise so that they will not become confused within a goal-oriented organization.

Maxwell examined the process by which potential leaders are equipped or trained to do their jobs. He notes that an essential part of this process involves training people to do the very specific tasks with which they are charged. A great deal depends on the approach the leader takes to the equipping or training process. If the leader takes a dry, academic approach, then the potential leaders will have difficulty remembering what is taught, and will likely remember very little. Should training only be done at an intellectual level, much may be lost. However, when the whole of the person is involved,

27. Maxwell, *Equipping 101*, 63–64.

this type of forum more readily becomes a part of them. He stresses that in equipping people for a task, the entire person should be involved.²⁸

Maxwell reminds us that the most effective type of training requires understanding the ways people learn. “Researchers tell us that we remember 10% percent of what we hear, 50% of what we see, 70% of what we say, and 90% of what we hear, see, say, and do. Knowing that, we have to develop an approach to how we will train.”²⁹

Maxwell’s approach involves a five-step process. The steps including modeling, mentoring, monitoring, motivating, and finally, multiplying, in which the person trained then can train others.³⁰ The first step, modeling, involves the teacher actually doing the task while the trainee watches. People are given an opportunity to see someone else go through the whole process. The next step is mentoring, where the teacher continues to perform the task and the trainee gets involved and assists. It is important at this point to explain not only the how but the why of the process. The third step is monitoring, where the teacher and trainee change places, and the trainee performs the task while the teacher assists and corrects. It is crucial for the teacher to be positive and encouraging, working with the trainee until he develops consistency, which makes him want to improve rather than give up. Once the trainee can do the task, he is required to explain the whole process, which helps him understand and remember it. The fourth step is motivation. Let the trainee do the work himself and make sure he knows how to do it without help, encouraging him so he will want to improve. Being able to do the job successfully is a

28. Maxwell, *Equipping 101*, 61–62.

29. Maxwell, *Equipping 101*, 64–65.

30. Maxwell, *Equipping 101*, 65.

great motivator. At this point they might even be able to suggest improvements. The fifth and final step is multiplying, where the trainee becomes the teacher and begins to teach others. Teaching is often the best way to learn. The leader is now free to move on to other tasks.

Leadership Training Characteristics Focus

Larry Spears has also concerned himself with the process of training the servant leader. Based on the work of Robert Greenleaf, Spears has delineated ten characteristics to guide those involved in the development of servant leaders, characteristics that he feels are essential to the meaningful practice of servant leadership.³¹ These ten characteristics are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and finally, building community.

Listening

Leaders are valued most for their ability to communicate and make decisions. This is what distinguishes leaders from most other people. These skills rely on the ability to listen, and perhaps most importantly, on the ability to make deep commitments to listening intently to others in their organizations. Leaders, particularly servant leaders, must strive to identify the will of the group and help clarify that will. They must listen to what is being said as well as what is being left unsaid. Listening to others also requires being able to hear one's own inner voice. This requires periodic reflection, which is essential to the growth and practice of the effective servant leader.

Empathy

31. Spears.

The ability to listen leads to the ability to empathize with others and is a crucial quality, especially for servant leaders. Empathy means being able to understand what others are going through. People want to be understood and recognized for what they have to offer. A leader who empathizes with his followers is able to appreciate their good qualities and intentions, even if the leader is disappointed with their behavior or performance.

Healing

Leaders often have to deal with people who have broken spirits or who are suffering emotional travails of one sort or another. The servant leader should strive to help heal them and their relationships. This ability is characteristic of successful leaders. One of the ways leaders can help heal others is by helping them regain their sense of wholeness and by helping them integrate the conflicting parts of their personalities or lives.

Awareness

Awareness in general and self-awareness in particular can greatly strengthen the servant leader. This especially helps in understanding ethics and power. It helps a leader develop a better integrated, more holistic attitude.

Persuasion

Persuading others of your views is an important part of leading and is a major difference between the practice of a servant leader and a more authoritarian leader. A servant leader must rely on powers of persuasion rather than on personal authority in guiding an organization. The servant leader must be able to convince others of their point of view and be patient enough to build a consensus.

Conceptualization

Servant leaders should be able to look beyond day-to-day realities and have the ability to develop a conceptualized and long-term perspective of an organization. They are the ones responsible for dreaming great dreams and facilitating their accomplishment. This requires not only vision, but patience and discipline as well. Therefore, servant leaders must take the time to develop the ability to think creatively.

Foresight

Foresight is closely related to conceptualization. Both involve being able to take the long view. Foresight helps a servant leader understand lessons from the past, evaluate the realities of the present, and anticipate the future direction of things. It is a rare quality, one rooted in the intuitive mind, and is difficult both to identify and develop.

Stewardship

Servant leaders must be able to act as stewards or shepherds. They hold the good of the organization, and the greater good of society, as well, in their hands in a position of trust. Servant leadership is about making commitments to serve the needs of others.

Commitment to the Growth of People

One of the distinctions between the servant leader and the more traditional, hierarchical leader is that the servant leader sees workers as individuals, not just cogs in a money-making machine. Servant leaders accept responsibility for nurturing both the professional and personal growth of their colleagues and followers. They help encourage professional development and encourage their employees to improve and challenge themselves.

Building community

Finally, the servant leader must be someone who can help build and maintain a community. Organizations, especially large ones, are among the primary shapers of peoples' lives. Servant leaders must seek to focus on ways to build community within their institutions and must lead the way in this. The best way to do it is through example, focusing on a specific community-related group.

What potential leaders learn relies a great deal upon how they are taught. A teaching method should be maintained that shows each individual what they can expect as well as what they should learn. These ten characteristics are certainly not the final word on the characteristics of servant leadership. However, these characteristics present another view of what may be seen within and without the servant-leadership experience. These ten "serve to communicate the power and promise that this concept offers to those who are open to its invitation and challenge."³²

Transition to Servant Leadership

When an organization moves from a more top-down, hierarchical management structure to one based on servant leadership, the transition can often be quite difficult and challenging. James Autry has addressed the process of transitioning to servant leadership. He outlines four realities and steps that accompany the process that must be understood and accepted before the transition can be successfully accomplished.

First, transition cannot be made overnight; it takes considerable time and effort. Leaders must start by changing themselves before they work to change the environment

32. Spears, 4.

of the workplace. As they work at this, they become more proficient at “manifesting the attributes of servant leadership and modeling those for others.”³³ Second, understand that some people within the organization will be slower than others to adapt to a new and different culture. Third, some people, not just employees, but often managers as well, will be resistant to the change and sometimes will even actively oppose it. They do this for numerous reasons. Sometimes it is just fear; many people are terrified of change, even if it would benefit them. Sometimes they have become comfortable with the current system that serves them well and feel that change threatens their position, or they are afraid that they do not possess the skills necessary to function in a changed environment and will be unable to acquire them. Fourth and finally, there is the fundamental reality that some people simply will never be able to change or adapt.³⁴

The potential servant leader should be example of servant leadership and not rush the process in others. Autry points out people will not automatically embrace new ways of doing things.³⁵ As noted above, people are inherently resistant to change even actively hostile to it. They will not automatically accept new ways of doing things. It is wise to remember that even change for the better does not occur overnight. Time and patience are our great allies in the practice of servant leadership. Autry recognizes this, noting managers who, after being inspired to servant leadership expect sudden miracles. This rarely happens. It is a common experience for servant leaders to remove the roadblocks

33. Autry, 50.

34. Autry, 50.

35. Autry, 50.

and obstacles that hinder, only to witness confusion as a payoff. This is understandable. Most people have been conditioned since childhood to expect a hierarchy and to obey those who make the rules.³⁶ They expect to be punished if they do not do this.

One of the reasons for what seems like much confusion is the fact that when people have been under the old system of doing things for certain length of time, it has become second nature to them. When something else comes along, even if better, it may cause them to stumble. Autry suggests that this is because most organizations are based on an old “Christmas-tree” type of organization chart, one that in many ways originated with the Christian church itself, and since then has been adopted by virtually every organization since. It was not until the middle of the twentieth century that other models began to be considered and adopted.³⁷

Because most styles of leadership people experience are based upon the old hierarchical form of organization, it is therefore a good practice to become the very embodiment of the servant leader in word and deed in order to show what this type of leadership really entails. Remembering to be a good example of the leadership style that one is advocating speaks volumes. Autry emphasizes that it takes time to bring people along with a new form of organization and new ways of doing things. When bringing the ideas and principles of the servant leadership style to the forefront, it is always a good practice to be above all else, patient.

In order to bring the concepts of servant leadership to your people, you must prepare them, educate them, train them. I’ve often heard this comment: “Surely

36. Autry, 52–53.

37. Autry, 53.

there is some piece of quick and easy advice you give to people who want to engage in the kind of leadership you advocate.” In fact, I do have a piece of advice—quick but not so easy—and I offer it to new managers, to would-be servant leaders, and even to parents: When you are tempted to tell someone what to do, instead ask the question, “What do you think we should do?” This is the only quick tip I have, but believe me, it could work magic. Remember, when tempted to tell, ask instead.³⁸

In addition to being a good example with regard to the servant leadership style, one should consider it helpful to show how servant leadership contrasts with other forms of organizational leadership. This should help other potential servant leaders understand what type of environment they are about to build upon. Autry cautions against relying on books and reading lists, pointing out that most people will not read the books. He says that it is better to have discussion groups, to bring in speakers, show videos, and in other ways create opportunities for everyone in the organization to respond to the changes and to participate. Many people learn better by participation. When the whole person is involved in the process, an excellent learning environment is created.

Autry emphasizes the value of small groups and points out that these groups should continue even after the transition is complete. He also suggests engaging in role-playing, which he feels is an excellent learning device. It makes for better confidence building by virtue of its interactive qualities. Never forget that any type of transition, especially in larger organizations, is an ongoing process. The transition to servant leadership can sometimes take years. One must be patient.³⁹

To enhance better relationships with people, it is always a good idea to periodically entertain within the organization. This allows people simply to be

38. Autry, 53.

39. Autry, 54.

themselves. That means not being too mindful of job titles and positions within the company. Mr. Autry uses the example of what he did himself when he was in charge of a large organization. He held small weekly sessions with his employees, regardless of where he was. His assistant would pick a random group of employees to meet with him and have coffee, a selection made without regard to position. A vice president might be sitting next to a mail clerk. Autry would then give an informal report on the state of the business, discuss new projects, and the like. These sessions created an opportunity to break down hierarchical structures and for people to meet and interact on a personal basis. The goal was to lessen tension and allow all present to feel free to express their ideas and feelings about the company.⁴⁰

As simple and straightforward as they were, these little sessions had an amazing impact. It never failed that I received responses and comments from almost everyone who attended, and their sense of involvement and appreciation was palpable. I believe these coffees did a lot to emphasize the environment of openness and trust we were trying to create.⁴¹

These type of informal programs and situations always had the sense of lightness about them. These were the times that people were more likely to express themselves on a more positive level. Autry also said that he had informal, monthly gatherings of his companies, which he referred to as the “reading of the news.” During these gatherings refreshments were served and someone was assigned to read news reports submitted by various departments. These were general reports, sometimes about the company, sometimes about personal things, such as birthdays, engagements, children’s achievements and such. Informal gatherings like these allowed the company’s employees to come together with a

40. Autry, 54.

41. Autry, 55.

sense of sharing. The awareness and sense of being part of community is healthy and has great benefits such as cannot be appreciated under the military-like style of hierarchical leadership.

The purpose of the weekly and monthly gatherings was to emphasize to everyone in the company that they were all in this together, and that the personal lives of the employees were of interest to the management. It helped create a feeling of community and family and demonstrated that the company was more than just a business. While some people liked to participate openly with groups, there were others who would simply observe. No one was forced to participate in any form if it was not their wish to do so. One of the reasons Autry held these types of gatherings was because he felt that the transition to a servant leadership was never a completed process. All of these things are part of an ongoing process and transition. “The transition to a servant leader workplace is not an episode or an event; it is a never-ending process of which you are the most important element. You have to walk the walk and talk the talk. Your behavior and the example you set are primary; in addition, you must never let the subject drop. You have to talk about it and talk about it and talk about it. There is an old saying in sales: “You gotta tell them what you’re going to tell them, then tell them, and tell them what you told them.”⁴²

When training and discussing the servant leader concept, it is of utmost importance to remember that the most important example to be used is yourself. People have got to see in the servant leader what the servant leader would like to see in others.

42. Autry, 56.

However, the very thought of the servant being a leader has raised the eyebrows of many critics. Dr. William Kumuyi says that there is often a belief that being a “servant” implies being slavish or subservient. But Kumuyi goes on to say that this is a misconception of the nature of servant leadership. “Servant leadership doesn’t mean nobody is in charge. It doesn’t seek to blur the distinction between the leader and the led. But, it does recommend that the leader conducts business with the people’s all-round welfare in mind.”⁴³

There may be some who will never come to understand the servant leader concept. The servant leader must continue to lead by example and not become impatient. It is the servant leader’s interaction with those around him that will become his greatest asset. A caring disposition toward people cannot be overlooked.

Putting Others First

Mark 9:35 says: “And He sat down, called the twelve, and said to them, ‘If anyone desires to be first, he shall be last of all and servant of all.’”⁴⁴ Joseph William points out that religious leaders often rejected Jesus’ authority as well as missing the necessity of service. “They oppose Jesus because they want to cling to their own party and they want to be served. The disciples accepted Jesus’ authority struggle with the concept of servanthood. They value the importance of authority but find it hard to accept the high demands and inconvenience of service.”⁴⁵

43. Kumuyi, 30.

44. Hanegraaf, *Legacy Study Bible*, 1186.

45. Joseph William, “Slave of All: The Paradox of Authority and Servanthood in the Gospel of Mark,” *Journal of the Evangelical Theological Society* 47, no. 4 (2004), 721.

Wanting to be served as a basis of leadership is to go against the teachings of Jesus. Many who love authority find it hard to entertain the idea of service. Exercising authority without service or concern toward the affairs of others is a difficult habit to break. It is difficult to break because it has come to be a cultural norm and because it can lead to power and wealth with temptations that few can resist. However, as Briner and Prichard point out, servanthood actually leads to even greater success.⁴⁶ Those who put themselves first rarely succeed, at least not in the long run. It is those who follow the leadership lessons enunciated by Jesus and who put their colleagues, employees, and customers first who achieve the greatest and longest lasting success. Briner and Prichard reiterate that the “lessons of Jesus only seem to be paradoxical. They are, in fact, clear-eyed, ultimately workable, and eminently practical. Best of all, they work in time and for eternity.”⁴⁷

In today’s culture, the very idea of a leader placing anyone before himself as a first would seem to be impractical. However, time and history have shown the opposite. Briner and Prichard also say that servant leadership does not mean being soft and undisciplined, nor does it not mean being forceful and direct, which is sometimes necessary for any leader. They point out that Jesus did not display weakness and that he did not attempt to satisfy everyone’s whims.⁴⁸ On the contrary, He was forceful and direct in his actions, and did not condone self-aggrandizement or pride. He disdained

46. Briner and Prichard, 126.

47. Briner and Prichard, 126.

48. Briner and Prichard, 127.

those who were hypocritical, arrogant, or full of self-righteous pride. He stood up for what he believed and what was important: achieving his overall mission and focusing on the achievement of long-term good. His methods were eminently successful.

As Briner and Prichard note, “Serving all, in the way Jesus teaches, is not only about washing feet; it is also about leading followers into commitment, into dedication, into discipline, and into excellence.”⁴⁹ They also note that sadly, it is in the church itself where this kind of servant leadership is most rarely seen. Many church leaders act as if it is their right to be served and develop programs for the church that revolve around themselves. At the same time, ordinary church members are not expected to do anything except show up and contribute money. The New Testament and the teachings of Jesus clearly call for discipline, but this is rarely found in today’s church.

Servant leadership is about selfless service as opposed to selfish service. Its design is to help other leaders become better leaders, and help turn followers into potential leaders. But this is a design that is rarely seen in the culture today. Briner and Prichard note that the type of leadership that Jesus taught and demonstrated is costly in the amount of commitment it takes and in the discomfort that it produces. But it is true servant leadership, and if done correctly is proven to produce success. True servant leadership has a cost. It is a cost that many self-serving leaders would rather not entertain.⁵⁰ Many would like to lead without serving, but by Jesus’ example, one cannot truly lead without serving. This type of leadership best springs forth from the heart.

49. Briner and Prichard, 127.

50. Briner and Prichard, 128.

Being True to Ourselves

Another concept within the realm of servant leadership is being true to ourselves. John Maxwell has noted: “We are individually responsible for our view of life. That truth has been known for ages and is contained in Scripture: ‘For what ever a man sows, that he will also reap.’ Our attitude toward and action in life help determine what happens to us.”⁵¹ Maxwell points out that this is largely a question of attitude.⁵² He notes the number of people who hold jobs or stay in marriages that make them unhappy. The problem is that these people are always waiting for someone else, or the world at large, to change, rather than confronting the reality that they themselves are responsible for their own lives, their own behavior, and their own happiness.

Though called to serve, when it comes to service, many take the attitude that it is always someone else’s call. The call of God implies service, and the potential servant leader has to know and understand this from a biblical perspective. He cannot know what is his true potential by looking at himself through the eyes of another.

Being Real

When it comes to being real, James Autry says: “Be the same person in every circumstance. Hold to the same values in whatever role you have. Always be your real self. Maybe the best way to say this is to ask if you’ve heard the expression, ‘He’s real.’ That’s what I’m talking about. Being real.”⁵³ Being true to ourselves will help us not only

51. John Maxwell, *Attitude 101*, 15.

52. Maxwell, *Attitude 101*, 15–16.

53. Autry, 10.

in our service to God but to our service to man, as well. It is knowing who and what we are foremost. Knowing who we are by way of trials and struggles is one of the greatest finds along the pathway of self-discovery. Without knowing who we truly are, and knowing our real purposes for being in the service of God, it may prove difficult to effectively serve God or man.

James Autry shares an experience he had in one of his management positions.⁵⁴ He had a conflict with a vice-president who supervised his department, but who would not let him do the job in the way that Autry felt was appropriate. Their conflicts could not be resolved. Autry received an offer to go to New York and accept another position and so he resigned, however, the CEO of the company he was working for asked him to hold his letter of resignation until they had a chance to meet. When they met, the CEO apologized for what had happened. He explained that he knew that there was a problem and that his management structure did not allow Autry to do the creative type of work that the CEO had hoped he would do. The CEO said that he needed Autry's help to help him carry out his vision and that he would change things. Autry summarizes why the leader's behavior resulted in him staying with the company. "To make the story short, I stayed. I didn't stay for more money or power or position. I stayed because I believed the CEO. I had always believed in him as a visionary leader, but it was at that moment that I got the measure of him as an honest, authentic human being—one willing to admit his

54. Autry, 10.

mistakes, who did not allow his center position, his ego, to prevent him apologizing to someone lower in the hierarchy.”⁵⁵

Understanding what one truly feels during times of significant change is a great way of staying true to oneself. When a person is able to be true to himself and able to project that truth to another, walls and barriers are broken down. Autry points out the importance of authenticity and how difficult it is to be true to ourselves, primarily because we have been conditioned not to be so.⁵⁶ We are not conditioned to be authentic, but rather we have been socialized and conditioned to maintain false fronts, not to say what we are truly thinking, and to avoid “taboo” subjects. This is learned behavior, and it is very difficult for most people to overcome, either because of feelings of weakness or fear, or simply because we have never learned how to do it, how to be true to ourselves.

One of the jobs of the servant leader is to help others be authentic and to motivate them to do so. Gangel notes that what motivates people is not always visible on the surface. He also notes that people act and respond in different ways. A gregarious type of person will often talk about their own interests and concerns, but others will not do so very readily. Gangel points out that “every person has a philosophy of life; and if the leader would work effectively with his people, he should attempt to discover, understand, and appreciate that philosophy.”⁵⁷

55. Autry, 11.

56. Autry, 12.

57. Kenneth O. Gangel, *Building Leaders for Church Education* (Chicago, IL: Moody Bible Institute of Chicago, 1981), 300.

Learning Experiences

Autry describes another example of a senior manager he knew who was very fond of committees, which he referred to as “work groups.” He asked these groups to study a problem and work out recommendations for him and then send the manager a report. Afterward, he commented on the report and sent it back for further revision. This cycle was repeated until he was satisfied.⁵⁸ Autry asked why he just did not tell them how he wanted it done to begin with. The manager replied: “I saw it as a learning experience for them.”⁵⁹ But Autry feels that this was not an authentic way to provide a learning experience. Autry says that mentoring is not just teaching people, but helping them learn to be themselves. “You do that by honoring what is good and unique about those you are mentoring, not by trying to bend them to your image. That’s playing God.”⁶⁰

To show oneself as an example of a certain style of leadership is one thing, however to make another person into a carbon copy of one’s self is another. Autry explains: “Being authentic is first knowing yourself then being yourself. Authenticity derives from our deepest, truest selves. How do we come to know ourselves? Only through what can be called spiritual disciplines: silence, meditation, prayer, and certainly, sometimes traditional therapy or groups dedicated to self-exploration.”⁶¹ In short, it is not enough for a servant leader to know himself—his followers also have to become themselves.

58. Autry, 13.

59. Autry, 13.

60. Autry, 13.

61. Autry, 13–14.

Amanda Sinclair concludes that many followers have simply been seduced by leadership. Many people have been taken advantage of by others who have been less than honest with them. They are often carried away by words and appearances that are not true. Sinclair discusses the nature of seduction and shows how its meaning is related to the nature of leadership.

What do I mean by seduction? To seduce is to lead astray. The words “seduction” and “leadership” have common origins. The Latin root of seduction is *se ducere*, and ducere means leadership. Mussolini was known as *Il Duce*. In the fifteenth century, ‘to seduce’ meant to divert from allegiance or service. By the sixteenth century, the usage was more specifically gendered, meaning to induce a woman to surrender her chastity. While seduction was initially a word denoting a process whereby men seduced other men from their earlier loyalty. Later women became the objects of seduction, persuaded to yield their chastity. In modern usage, it is women who are more likely to be described as seductive—as alluring and enticing—and in contemporary use, men are rarely portrayed as seducible by other men.⁶²

In today’s society, both men and women are led astray so that one can hardly raise a finger at the other. It is hearing and listening that become of the utmost importance. Sinclair says that the seductive process often becomes inevitable when leadership is located in one person.⁶³ It is when people put others upon a pedestal that going astray is made all the more possible. Sinclair goes on to say that when this happens the leader often starts to enjoy the benefits of being superhuman, of seeing himself as someone special. That person becomes centered on himself and rather than focusing on leading their community or organization in the most beneficial way, develop cult-like followings.

This pattern of behavior has often been found in cases of ethical and moral failure in large companies. Sinclair gives the examples of the accounting firm Arthur Andersen,

62. Sinclair, 5–6.

63. Sinclair, 6.

whose compliance with the corruption at Enron led to their indictment for obstructing justice and of Shell Oil in Nigeria, where the international reputation of the company and the assurances of its leaders led to silence about political corruption and serious environmental damage. As Sinclair points out, it is not that uncommon to find very well-educated and intelligent people putting aside their doubts and letting the leaders continue their unethical behavior.⁶⁴ In the case of Enron, there were some very highly regarded people on the Enron board who began to get caught up in the environment of corruption and began to feel that it was normal behavior. They began to feel that they could not do any wrong, and, above all, that they would always get away with it. Unfortunately, this happens quite often.⁶⁵

Another factor to be noted when one is involved in a spotlight environment is ego. Anne Jackson has noted that human beings are creatures that need affirmation. It is only natural to seek out opportunities during which we can shine and be seen at our very best. We love when the spotlight shines on us. Even if it is only for a moment, the effect can be lasting. But Jackson also notes the danger of ego and how the unchecked ego can create an unhealthy environment. “Ego can show itself as loud and abrasive, or as subtle and deceiving. Either way it’s the antitheses of the character of Christ.”⁶⁶ Longing for affection and promise may be the lure, which snatch itching ears who care little for truth.

64. Sinclair, 7–8.

65. Sinclair, 7–8.

66. Jackson, 75.

Only the desire to please the egos of both leader and follower is left when the truth vanishes.

While Anne Jackson has spoken with regard to ego, Saul Deep and Lyle Sussman speak of the ways in which one might keep an ego in check, primarily by always remembering that the success of a leader, or anyone for that matter, always depends on the efforts of others. A leader might think that he is the star of the team, nevertheless, it is the team that truly matters. A leader cannot realize his dream without getting others to share it, become interested in it, and help accomplish it. “Uplift your people and they'll raise you onto their shoulders.”⁶⁷ Deep and Sussman make another good point. “Place your stature in context. Look at a world map. There are over five billion people on this globe. How many of them know your name? Of the people that do, how many will have only positive things to say about you?”⁶⁸

With regard to the pleasing of the ego, it is good to remember that ego often gets in the way while servant leadership shows the way. The servant leader is transformed through experience. When he puts others first, everyone is lifted, including the leader. In the end, the community is also lifted. This is the true purpose of Christian leadership, because it is serving the community that is the goal. Both leader and follower are changed for the better because of this type of leadership.

67. Deep and Sussman, 7.

68. Deep and Sussman, 7.

Ken Blanchard gives some good insight into inner conflict as he explains the concept of learned helplessness using the example of circus elephants.⁶⁹ He asks how it is that these huge creatures can be kept in place with just a single chain around their leg that is tied to a stake. The explanation is that they have been conditioned since birth to believe that they could not remove the chain, having been unsuccessful in removing it when they were young. A grown elephant is more than able to free itself, but does not try because it has lost the will to do so.

There are times when it is difficult for a servant leader to excite what is in him because of the negative things he has gone through, real or imaginary, which have caused him much aggravation. Blanchard reasons that just as the elephants have been conditioned to believe they are weak, many people are similarly conditioned.⁷⁰ They have come to believe that they cannot remove the barriers that limit them and overcome the obstacles that keep them from their dreams. They have the strength, but not the will. It is the job of the servant leader to change their way of thinking and inspire them to believe so they can lead the fulfilled lives of which they are capable. Many people settle for so little with regard to what Christ offers because they have lost the will. The servant leader must continue to be the example God wants him to be in order to excite others for a greater life.

69. Baron, 11.

70. Baron, 11.

Summary and Reflections

Servant leadership is not something that one is necessarily born with, but something that is learned, and more than that, something that can be seen in others. Simply put, it is the servant leader who leads by the example of serving others, helps others reach their highest potential and personal goals, and helps all in the community to fulfill the community's highest potential and goals. This style of leadership contrasts with that of the hierarchical form of leadership in the sense that the emphasis is founded upon serving others from the heart as opposed to external methodologies. The unique ingredient with regard to the servant leadership style is its genuine concern for others.

Needless to say, it is this genuine concern for others that forms strong bonds while fostering community. Because servant leadership is not a style known for domination and control, many supporters of the hierarchical style deem it weak. However, any observer of Jesus, who was a perfect representative of this style, should have to admit that His style was anything but weak. Because the servant leader leads from the heart, it works best for those who know themselves and have a true regard for others.

CHAPTER 7

EFFECTIVE ORGANIZATIONAL LEADERSHIP

The Church as Organism

A major conflict for Christian leaders and the broader Christian community is whether or not the church is an organism or an organization. This study advocates that the church should be more an organism, that is more a community and family with all members equal in spirit, if not in rank. As Kenneth Gangel has noted, the church

is organism in that it is the Body of Christ and partakes of the spiritual qualities of that mystical assembly. It is organization because it partakes of many of the same kinds of characteristics that mark other organizations: institutional goals, trained personnel, budgets and accounts, hierarchy of leadership, and basic organizational structures.”¹

Gangel claims that the major difference really is simply in the attitude of the leadership, and that the leadership must be constantly aware of this dual nature. However, the distinctions are not that clear, especially in terms of the day-to-day responsibilities of Christian leaders.

There is no denying that churches are also organizations, in fact very large organizations. Church leaders have to deal with the problems that are inherent in any large organization, regardless of its goals. Therefore, it is incumbent upon church leaders to study modern organizational and corporate practices and learn how these practices can help them more effectively manage their organizations. In recent decades there has been

1. Gangel, *Building*, 89.

an enormous amount of research into more effective ways to manage large organizations. Much of this research, however, such as research on profit-generating paths, is not directly relevant to achieving more effective church leadership. Areas such as the nature of organizational culture, effective management, how to achieve balance and homeostasis between the different elements within organizations, resolving and managing conflict among employees and the various stakeholders, how to manage personnel, including how to fire them when necessary, should be studied and are all quite relevant to church leaders. While churches are not interested in turning a profit, they are required to manage their assets in a cost-effective way, and they are (or should be) interested in achieving their goals. These areas are the focus of this chapter.

Organizational Culture

Like all organizations, religious or secular, the church has a specific corporate culture. The word “culture” comes from the Latin term *cultura*, which means “cultivation of the soil.” In the word “agriculture,” this term is still used in its original sense. Tony Baron points out that the concept originates with the ancient practice of farming, in which cultivation is a five-stage process. He delineates this as follows:

1. Clean the environment. Remove the unnecessary debris from the soil, including weeds and rocks that will hinder growth of the seed.
2. Till the ground. Break up the soil so that the ground can be receptive to receiving the seeds. This may include adding some new topsoil to aid the process of growth.
3. Sow the seeds. This requires knowledge about the needs of different kinds of seeds. Each type of seed grows best when planted in the right location, at the right distances from each other, and at the right depth.

4. Tend the garden. Nurture the garden with the right amount of water and nutrients and make sure the garden gets the proper amount of sunlight.
5. Guard the garden. Protect the garden from insects and other intruders that simply seem to destroy your garden for their own self-interests.²

Baron adds: “Clean, till, sow, tend, and guard are good active verbs describing the stages of cultivation for a farmer or for a corporate executive.”³ The term culture has grown far beyond its original associations with agriculture. According to Baron: “By the mid-eighteenth century, culture was more globally defined as the collective customs and achievements of a group of people, more or less identical with the concept of civilization.”⁴ It now no longer refers to just the cultivation of the soil, but also “cultivation through education.”

This definition may be useful, but it is somewhat vague and imprecise. The reality is that the term culture has become difficult to define and has come to mean many different things to many different people. Because of this lack of clarity, it can be as confusing to a CEO and other executives as much as to an hourly worker.⁵ Baron offers his own definition: “Corporate culture is a way of life cultivated over time through shared experiences, values, and behaviors.”⁶ It is what shapes people’s visions, values, goals, and behavior, in both the short- and long-term. The culture can be a healthy and

2. Baron, 67–68.

3. Baron, 68.

4. Baron, 66.

5. Baron, 67.

6. Baron, 67.

productive one, or it can be one that fosters ineffectiveness and even criminal behavior, as was the case with Enron, and, unfortunately, with many modern churches as well.

Corporate culture describes how a corporation creates new ways of doing things, how it creates new and different approaches to organizing itself, and how it maintains harmonious relationships among all of its members, from top to bottom, all the while maintaining its effectiveness. Baron defines cultivation as “the process by which a corporation, along with its people, becomes all that they are capable of being.”⁷ This cultivation must be done carefully and must be nurtured over time.

Baron notes that organizations very rarely try to consciously create a particular culture and as a result, the organization’s culture is generally defined by other parameters, such as profit seeking. In the absence of other goals, success is often defined as the acquisition of money, and, as a consequence greed frequently becomes its dominant value. Results via the bottom line come to matter most. This type of thinking can become extremely self-destructive and limiting, both for an organization and for the individuals in that organization.⁸ It engenders a focus on short-term goals and gradually undermines the long-term effectiveness of the organization. It does not have to happen this way. Southwest Airlines is as an example of an organization that has taken a different approach and successfully developed a culture that is not entirely profit-based. At Southwest, doing the right thing is more than a slogan; it is a way of life, one that is constantly supported and fostered by the leadership. Baron says: “Southwest Airlines knows how to cultivate a way of life. They describe their way of life as a fulfillment of

7. Baron, 67.

8. Baron, 68.

the Golden Rule, which means treating others the way you want to be treated. Southwest lives that out by having a warrior spirit, servant’s heart, and fun-LUVing attitude.”⁹

Baron also notes the example of Datron Communications, a company that also is strongly committed to building a healthy corporate culture and way of life, and one that uses the model of servant leadership to guide its organizational culture. The people at Datron believe that “servant leadership is the only model for cultivating a culture that improves and enhances people and products, character and company, and communities and charities.”¹⁰

Leadership as a Group Activity

Gilbert Fairholm notes that leadership is a social activity, one done in groups, commonly referred to today as teams.¹¹ It is the character of the group or team that determines what the leaders do and how well they succeed. A team shares a common purpose and operates by coordinating the different skills of the members. It is the leader’s responsibility to guide this coordination and to make sure that the team remains focused on its common goals.

Fairholm points out that it is impossible for inner leaders to order or command people’s citizenship in the communities that they build. It is and has to be voluntary. “Freedom of action—autonomy—is a powerful implicit value in corporate community citizenship. The use of authority must fall within the employee’s zone of acceptability or

9. Baron, 69.

10. Baron, 69.

11. Fairholm, 167.

group members will resist it.”¹² In other words, the definition of corporate citizenship is the acceptance of corporate values, values that must be set by the leader, and must be demonstrated by actions that conform to these values. This association can be either an ethical one, or a contractual, economic, or social one. It is not and cannot be defined by mere membership. It can only be found and demonstrated by the acceptance of common values and by commitment that demonstrates those values.¹³

Jeffrey Glanz has effectively summarized these points:

- Everyone can lead in some way to some degree in a given situation at some time.
- All leaders are not the same. Leadership styles, personality, and traits vary greatly.
- No one way of leading is better than another. Each leader is talented in a different way.
- Effective leadership depends on the context. Matching the right leader to a particular situation is most important.
- Effective organizations need all types of leaders. Different leaders positioned strategically throughout a school or district can contribute greatly to organizational effectiveness.¹⁴

An organization is founded upon the basis of stable expectations regarding duties, responsibilities, and relationships among the members. But a formal organization can rarely define all the possible variations of personal interaction and responsibility that can be expected of all members of an organization, especially a very large one. It is not the organization alone that sets these expectations. This principle does not apply only to stratified, hierarchical organizations, such as industrial or military ones, but also to

12. Fairholm, 168.

13. Fairholm, 168.

14. Glanz, 14–15.

membership in any type of organized group, any type of business, educational, political, fraternal or social organization, including religious ones.¹⁵ The essential idea that guides the conduct of organized group activities is the differentiation of responsibility roles among the members. It is important that the responsibilities be clearly defined, or it becomes impossible for the leaders to coordinate the group toward accomplishment of the group goals.

In today's turbulent, constantly changing world, new forms of organization must be developed that replace simple obedience and clearly defined obligations with commitment and personal involvement. The keys to doing this successfully are collaboration and participation rather than command and top-down deployment. The process of asking members to make the commitment to the organization and to their work basically involves a renegotiation of authority relations. It requires an awareness of the fundamental interdependence between followers and leaders that is now required for effective enterprise leadership.¹⁶

Ken Blanchard has made an interesting observation regarding the work he has done in organizations: "No one of us is as smart as all of us."¹⁷ This quote became his guiding principle for the team-building work he does. He says that when he first learned this it helped him relax as a leader. He realized that he did not have to be the only bright

15. Browne and Cohn, 34–35.

16. Rosenbach and Taylor, 43.

17. Blanchard, 20–21.

person in the organization, and that there were others around who could offer useful suggestions and could help solve problems.¹⁸

He illustrates this idea with an example of an incident he found while working in a large manufacturing plant. This plant had a steady two hundred percent turnover in the one area involving hourly workers. Blanchard asked to speak to the workers in an attempt to solve the problem. Once he did so, the problem was soon revealed and it was found that it was not that serious at all. The workers told him that it was incredibly hot in the plant, and that they were so exhausted by the heat that by the end of the day they did not have the energy to work. So they quickly moved on to other jobs. Once he reported this finding to the president they were able to fix the cooling system and turnover dropped to ten percent.¹⁹

In consideration of spiritual leadership, Reggie McNeal points out that for spiritual leaders, what is happening at home is of the utmost importance. This is true for all leaders, but especially for spiritual leaders. The reason is that people expect spiritual leaders to exhibit an especially high degree of integrity. Moreover, this integrity reflects the correspondence between what leaders espouse and what they actually practice in their own lives, beginning with what they do at home. “Simply said, the walk should match the talk.”²⁰

18. Blanchard, 20–21.

19. Blanchard, 21.

20. McNeal, 125–126.

Corporate Community and Organizational Structure

With regard to a corporation being seen as a community, it is important to remember that a corporation is more than just an economic entity. It is also a community, one consisting of large numbers of people, all of whom have relationships with one another. It is one based on shared beliefs, shared experiences, and shared expressions. These beliefs, experiences and expressions can be either negative or positive, encouraging either destructive practices or healthy ones. But in any case, it is the corporate culture that reinforces these subjective values or fails to do so to the detriment of the organization.²¹

Shared Beliefs

In a large organization, change requires all parts of the community working together, and shared beliefs are a part of what makes this happen. Baron has concluded that things rarely change because information is sent to the person in charge. The information, the new ideas, must permeate the organization if they are to make any difference. If that happens then it becomes “a mandate, a mission, and a cause that builds momentum.”²² Cultural vitality requires that all members of an organization, beginning with the leaders, fully embrace the following beliefs:

- The equality and worthiness of every human being
- The core need for everyone to be loved and to love
- The dignity of work for the benefit of self and others²³

21. Tannenbaum, Weschler, and Massarik, 141.

22. Baron, 20.

23. Baron, 20.

Shared Experiences

Another fundamental part of a successful corporate community is shared experiences. These are experiences that have touched the heart of all individuals, and which help cause each individual mind to learn to share and think as part of a unified group. All of the individuals within the community must share in these experiences in order to achieve cultural vitality and communal success.²⁴

- Success as a team
- Failure as a team
- Being served by others
- Serving others
- Creative moments and productive time
- Consistent rituals, rewards, and ceremonies
- Balance between home and work²⁵

Shared Expressions

Finally, it is essential that the community express themselves in communal ways.²⁶ Shared expressions, generally verbal, are the voice of the community as a whole, and represent the most visible and verbal commitment to group accomplishment. Thus the members of the community must mutually express the following:

- Joyful celebrations of accomplishments as a team
- Honest conversations without anger or resentment
- Appreciation and gratitude for the corporate family
- A desire for continual improvement in what they do and who they are.²⁷

24. Baron, 72.

25. Baron, 72.

26. Baron, 72.

27. Baron, 72.

Management

Robert K. Greenleaf has pointed out that effective servant leadership is not a “quick-fix” approach. It is not something that can be instilled within an institution quickly or easily. It can easily be misinterpreted and some may perceive it as merely being “soft.” And there is, in fact, a danger that too much listening and empathizing with others can lead to a lack of vision and indecisiveness.²⁸

James F. Hind notes that being able to manage with self-control is not the same as managing with predictability, sameness, and always avoiding conflict. He notes that even Jesus occasionally had to resort to extreme and even violent actions to accomplish his goals and address serious problems. “Such was the case when the Prince of Peace disturbed the peace and violently drove the money changers from the temple. With that done, Jesus immediately proceeded to heal the blind and lame. It seems as if Jesus knew exactly what He was doing.”²⁹

Hind notes that very skilled and mature managers develop the ability to vary self-control depending on the particular situation or person.³⁰ He remembers how one mild-mannered CEO that he knew had developed this skill and he describes how he used it with a junior executive who constantly questioned his decisions. After seeing this done

28. Greenleaf, “Servant Leadership.”

29. James F. Hind, *The Heart and Soul of Effective Management* (Wheaton, IL: Victor Books, 1989), 109.

30. Hind, 109.

repeatedly, the CEO rose up in a meeting and turned to another executive: “He didn’t hear what I said, did he?”³¹ The employee finally got the message.

James Hind recalls another incident when this same CEO had to deal with two different managers who were arguing in a heated manner in front of them and raising their voices. The CEO simply raised his voice even higher and said: “‘Can you two not get together? When you do, see me.’ They were in the CEO’s office within the next ten minutes with a joint recommendation.”³² Hind points out that this CEO only resorted to such tactics when his nearly inexhaustible patience had worn out and the situation was getting out of hand. In a short time he had created a very strong and loyal management team that achieved good business results. Hind says that many of his subordinates continue to stay in touch with him, even in his retirement, and seek out his counsel. Because he successfully trained many of his managers in the servant-leadership style, they continue to run the company with the same effectiveness.³³

Loyalty

Another component to be observed within the structure of organizational leadership is none other than loyalty. It is expected that those at the bottom of the hierarchical style of leadership are expected to be loyal to those at the top of the pyramid. However, as loyalty takes the form of a one-way street in the direction of church leadership, members often form what are called “cliques” within and about the structure

31. Hind, 109–110.

32. Hind, 110.

33. Hind, 110.

of said leadership, and these cliques inevitably begin to claim their loyalty and allegiance to certain leaders at the top.

Many of the older and faithful members of the church congregation can feel forgotten and betrayed as potential new marketing strategies seem to only cater to the younger members. It is often found that many of the long-standing church members tend to leave the institutional church at this point, especially when many of their traditional gospel songs are pushed to the side for more upbeat contemporary Christian music bands. As some of the younger members are unable to compete with the elder members with regard to financial support, the complaint of many of the elders is that they get to support the programs that only the young are able to enjoy. As a result, they feel that their voices are not heard and the promises of some sort of even playing field continue to go unmet.

Autry points out that leaders have a responsibility to be loyal to their employees or community members.³⁴ They should treat them as individuals rather than as numbers and be able to respond promptly and effectively to individual needs and desires, including providing any necessary resources. Above all, they must act with integrity. This means communicating in an open fashion, sharing information, and doing what they say they are going to do. This is the kind of behavior that deserves and inspires loyalty. People will respond to leaders as the leaders respond to them.

The leader should always hold true to the idea of value and dignity of human life, even when the bearers of such dignity are not necessarily lining up with such principles. In spite of a need to fire or lay someone off, the leader should always remember to treat

34. Autry, 162.

such persons with the respect that they deserve. Demonstrating attitudes of rudeness or harshness or using hurtful words can only make an undesirable situation worse, especially if they are not found to be in line with the guidelines of the organization.

Autry emphasizes this point when he says: “I’ve often said that if you can’t say, ‘I love you, you’re fired,’ then you shouldn’t be in management. That may be overstated for effect, but the point is important: You must be able to feel and exhibit affection and goodwill and, yes, loyalty toward the people you have to appraise negatively or even fire.”³⁵ It is inevitable that leaders will at times have to take measures that are unpleasant and difficult and which will cause pain to one or more of their followers. But *how* they do this is what distinguishes the true leader from someone who is really just a manager. A true leader can fire someone while expressing feelings of genuine affection and regard for their dignity. It is not easy, of course, but that is part of the challenge.

Personality and Style

One’s influence, authority, and power in the midst of others may point in the direction of one’s own personality and style. There are those who lead in accordance with the way they look and behave, while placing those who would follow beneath them. Needless to say, the secrets of this type of charm and control are carefully guarded.

Lawrence Richards and Clyde Hoeldtke point out that the Christian leader who follows the model of the servant leader employs a contrasting style. “The Christian leader does not try to protect his power; he wants no power. Yet the Christian leader speaks and acts with an authority given by God. That authority is exercised, as Paul puts it, “to build you up, not tear you down” (2 Cor. 10:8; 13:10). Christian leaders seek to free and lift up

35. Autry, 165–166.

members of the body to the place of personal responsibility to Jesus, not to place them under their own authority and control.”³⁶

Finding Balance

It is important for people to find a balance in their lives, balance between their personal and professional lives and balance between conflicting goals and needs. This is even more important for leaders of large organizations, who are always faced with finding balance between the conflicting goals and needs of many different individuals and groups. In discussing this problem of finding balance within one’s life, James Autry quotes the distinguished professor Peter Vaill, who refers to management as a “performing art.”³⁷ Being a manager is like always being a circus performer on a tightrope, where balance is everything. A manager must both represent the values, views, philosophies and goals of the senior management to the rest of the people in the organization, and simultaneously represent the views, concerns, interests and ideas of the people to the senior management. However, it is virtually impossible to always do this to the satisfaction of all parties involved.³⁸ Senior management might feel that you are coddling the workforce unnecessarily, while the employees might feel that you are not watching out for them or are making unreasonable expectations. But this tightrope goes with the territory and even the most enlightened servant leaders will experience times when it is difficult to keep the balance.

36. Richards and Hoeldtke, 138.

37. Autry, 155.

38. Autry, 156–157.

Autry speaks about the practice in today's business world of working all of the time, working "24/7," as it is commonly put, a preoccupation that often amounts to a form of work addiction.³⁹ He notes that there are people who would rather be at work than at home. These people report feeling more in control of their lives when at work, and more fulfilled as well. When they are at home they feel distracted, and often overwhelmed by family responsibilities. These people often report that they do not know what to do with themselves when they are not working. He notes that while there is a great deal of discussion in today's world about "family values," most of the time this is just talk and the importance of families is rarely demonstrated by actions. Work becomes the priority and overwhelms everything else.⁴⁰

Autry continues by inquiring what it means to a leader. "Isn't a person who'd rather be at work than anywhere else a real asset? Isn't this the kind of person you want on the job? So what if employees choose to spend more time at work than at home, so what if they feel they don't have time to participate in the world outside of work?"⁴¹ But he concludes that this is not a healthy practice and that it does not result in a more effective and productive organization.

A person who is not able to achieve a reasonable balance between work and personal lives is not someone who will remain productive for very long. Generally one of two things happen.⁴² There are those who become addicted to their work and feel that

39. Autry, 156–157.

40. Autry, 207.

41. Autry, 207–208.

42. Autry, 208.

nothing else in life matters to them as much as their job. They become good at finding reasons for always working and for always avoiding other kinds of activity. But this is unhealthy, both for the person and for the organization. They inevitably succumb to “burnout,” and become unable to function in any sphere, either at home or at work. These kind of people often succumb to substance abuse. They begin by using stimulants or other substances to help them deal with the demands of a heavy workload and then become addicted.

The other kind of thing that commonly happens is that people become so emotionally and psychologically overburdened by work that they are unable to find meaning in their work and, over time, are unable to find meaning in anything. These are the ones who ask, “Is this all there is?” and who make ill-considered decisions to ‘make a change’, to ‘try something else’, only to discover that the problem was not with the job but with them.”⁴³ Autry raises the question of “burnout,” a common problem in today’s work-obsessed society. He points this out: “Burnout is not a crisis of time, it is a crisis of the spirit. If people who seem to be working hard cannot find meaning in their work, they will burn out one way or the other.”⁴⁴ He states that there is no problem more deserving of the leader’s attention and he should not wait to deal with it. Leaders cannot require employees to devote enough time to their homes and families, but they can at least make certain that they are not being asked to work more than is healthy for them so that they can have time at home.

43. Autry, 208.

44. Autry, 208–209.

Perhaps part of the answer to balance lies in the description Robert K. Greenleaf gives of servant leadership. He reminds us of one of the major goals of servant leadership, which is to serve the interests of the followers:

The servant leader is servant first. It begins with the natural feeling that one wants to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions.... The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. ... The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on that least privileged in society? Will they benefit or at least not be further deprived?⁴⁵

Homeostasis and the Hierarchical Church

Homeostasis refers to the processes within a system, whether it is open or closed, by which balance in the environment is maintained in a stable fashion. When examining the characteristics of homeostasis, it may be discovered that it is not so much about what may be happening in peoples' lives, but how those lives relate or interact with other peoples' lives interdependently. Each is equal in importance. All too often within the leadership office, leaders get caught up with *who* they are and sidestep *what* they are. Though there are a few who are driven to serve by the spirit of goodwill toward their neighbor, there appear to be many more leaders driven by ego and a keen sense and desire to rule over others.

Upon observation, many of the Afro-centric institutional churches pattern themselves after the hierarchical form of leadership style. Under this type of leadership style, members are expected to give and share freely of their time, services and financial

45. Greenleaf, "*Servant Leadership*," 1.

support, but not necessarily of their opinions and suggestions. Common practices such as these all too often cause many members to feel something more is to be desired with regard to the institutional church as community. Many members within the hierarchical and authoritarian models of the institutional church have been known to complain about feeling left out of the church services altogether, except for, as some put it, at offering time. The sick, those who are shut in, members who are in rest homes have all, at one time or another, complained of receiving tithe and offering envelopes but few, if any, visits from members of the staff. Money is given, but personal time is not received, which is just as important.

The regular church attendee is looking for balance within the particular system, the church family. It is within the hierarchical systems that many of the participants most often experience isolation and aloneness. Regarding homeostasis, Edwin H. Friedman notes: "As stated, family systems thinking locates a family's problem in the nature of the system rather than in the nature of its parts. A key to that relocation is the concept of homeostasis: the tendency of any set of relationships to strive perpetually, in self-corrective ways, to preserve the organizing principles of its existence."⁴⁶

Friedman points out that the concept of homeostasis helps to explain many of the well-known problems regarding changes in religious institutions.⁴⁷ Friedman notes that many people's personalities seem to change when they assume positions of leadership in a hierarchy. This is true both of clergy and of lay members. "One of the most universal

46. Friedman, 23.

47. Friedman, 202.

experiences of clergy everywhere is that things can appear to be going smoothly when suddenly there is ‘trouble in paradise.’”⁴⁸ Achieving a healthy balance is difficult and takes patience, time and an effort to understand the varying personal needs of all those within the community.

Conflict

With regard to setting standards, problem solving, and resolving conflicts, James Sipe and Don Frick remind us that it is inevitable that tension and conflict arise in all groups at some point. In some ways, this should be expected, and possibly even encouraged. Sipe and Frick use the example of the Quakers, who learned over the course of four hundred years how to resolve conflicts through the practice of consensus decision-making. “Conflicts must be aired and addressed in a way that encourages a solution everyone can live with.”⁴⁹

It is simply in the nature of any human enterprise for there to be disagreement and conflict. This will happen between coworkers, between different departments and groups, as well as between the leaders themselves. The effective servant leader recognizes this and understands that even if all conflicts cannot be resolved, they can at least be managed in a way that keeps them from disrupting the smooth operation of the organization or the accomplishment of the mutual goals.⁵⁰

48. Friedman, 202.

49. Sipe and Frick, 89.

50. Autry, 156.

Conflict can be expected within any organization composed of people, and it will be more frequent the larger the organization is. There is no way around this. People have different views on how to do things, and different interests and agendas as well. Conflict can paralyze programs and operations. When people feel their needs or desires are at risk or threatened, conflict may very well be the end result. However, it is through conflict and adversity that a leader learns to lead.

According to Dr. Edwin H. Friedman: “To the extent a leader can contain his or her own reactivity to the reactivity of followers, principally by focusing on self-functioning rather than by trying to change the functioning of others, intensity tends to wane, and polarization or a cut-off that, like a tango, always takes two, is less likely to be the result.”⁵¹

Unresolved Conflict

Penned up anger or agitation without expressive outlet is a ticking time bomb. It may be fear of losing something or someone that brings a person to this emotional or mental state of unresolved conflict. Unresolved conflict not only affects those who are the core of it, but others around them, as well. It creates tension, uncertainty, confusion, and makes it more difficult for people to do their jobs. This makes the home or workplace a likely target.

Autry notes that he once had a boss who dealt with conflict among his employees in a very direct manner. “He’d call the people into his office and say, ‘Okay, you two work out your damned differences and get back to work or I’ll fire both of you’. I admit

51. Friedman, 232.

that while it is not the way of servant leadership, it was effective in the short run.”⁵² But Autry goes on to state that what happened was that because they were afraid of losing their jobs, people simply choked back their disagreements, anger and hostility in ways that were not beneficial to either their bodies or spirits, or, in the long run, for the organization itself. As Autry notes: “Inevitably, choked-back conflict manifests itself in some negative way usually one that has a disruptive impact on the workplace. It’s just a matter of time.”⁵³

Managing Conflict

An observant person sooner or later sees or experiences conflict. It does not matter how good, sweet or kind a person presents himself, it is only a matter of time before he stands face-to-face with conflict. Conflict arrives at the doorstep simply because he lives there; no other action is required. When one person’s character and traits are not blending well with someone else’s, conflict may arise. Conflict may have little to do with work, but a lot to do with who is doing the work. Being a servant leader does not exempt one from conflict and misunderstandings; however, it is in such places as this that the servant leader is given room to lead by example and to forge new relationships that exhibit strength and flexibility.

One of the best ways to improve relationships is to build trust.⁵⁴ Relationships are built on a foundation of mutual respect, and trust lies at the core of this. The way to build trust is to listen very carefully to the concerns of those who are resisting. Listening to

52. Autry, 183.

53. Autry, 183–184.

54. Reardon.

others is one of the most valuable things that a servant leader can do. When he takes the time to listen to people, he demonstrates his concern for them and values them as individuals who have opinions that are worth considering. Once people begin to feel that they have been heard and that their views and opinions are valued, they become more open to considering other ideas and are more willing to go along with what the leader or the majority wants.

As Autry puts it: “If you can’t prevent another person from being an angry participant in a discussion, thus cannot take the heat out of the room, then you must focus on your own behavior in the midst of the heat.”⁵⁵ He suggests that an effective leader must learn to advocate for his own viewpoint without allowing himself to become “the enemy.” Certainly this is very difficult to do. It is difficult to remain calm, grounded, focused and centered on the real issues when those around us are agitated and upset, but this is core to successful servant leadership. Remaining calm and patient also sends an important message to everyone else. If others see their leaders remaining calm in the midst of heated discussion, they find it easier to remain calm and more centered and as a result, remain focused on solving the problems at hand and remaining productive.

Of all the skills that a servant leader (or any other type of leader, for that matter) must possess, there is possibly nothing more important than the ability to remain calm in times of stress, confusion, disagreement and change. If the leader loses his cool, then everyone else will as well. On the other hand, if the leader remains calm, others will follow his example.

55. Autry, 203.

The Caring Confrontation

One of the major functions of managers and leaders is to ensure that all members of a group or organization do their jobs in an effective manner and remain focused on achieving the goals of the organization. It is inevitable that there will be times when certain members of a group are, for one reason or another, unable to perform their duties effectively. It is the leaders' responsibility to acknowledge these situations and to confront those individuals who are not accomplishing their assigned tasks. It is, of course, an unpleasant task, but failure to do so risks the organization as a whole and it is not fair to the majority of employees who are working hard and doing their jobs.

Thus, at times a negative appraisal of individual members may be required. Autry points out that leaders should try to think of the negative appraisal meeting as a "caring confrontation."⁵⁶ The leader must demonstrate that he is doing this not out of a desire to punish, but as an expression of caring and that he is trying to give the person as much a chance to succeed as is humanly possible. Autry gives an example of how he attempts to proceed in this situation: "A good way to begin is by saying, 'Joe, you are not accomplishing what we agreed upon, and the quality of your work is not up to our standard. Why?' Then be quiet. Even if the employee recognizes that you are probably correct, there still will be a certain degree of denial and defensiveness from most people. Believe me, it is rare for an employee to say, 'Yeah, Jim, you're right. I've been doing substandard work, and I deserve to be given a bad appraisal.'"⁵⁷

56. Autry, 105–106.

57. Autry, 105–106.

The operative and most important term here is “why.” Autry explains that in taking the time to ask the member why they are having problems, we move beyond the simplistic discussion of whether or not the work is substandard and begin to explore the reasons that this is happening.⁵⁸ Autry further notes that the member’s response could take many different forms. They may simply say that they were not aware that they were supposed to be doing a task, or that they did not realize that they were supposed to be doing it in a certain way. At this point, the discussion turns to clarifying what is to be done and when it is expected to be done. Lack of clarity and miscommunication is the problem and the leader should not continue talking; the most important thing for him at this juncture is to *listen*. Once the leader states the problem and ask why it is exists, he should remain silent. Autry feels that it is imperative that a leader wait silently for the answers, and wait for the member themselves to address the issues.⁵⁹ Autry suggests that the leader “remain open to the possibility that there really is a misunderstanding or that more resources are required. If at all possible, you want to discover the reason and deal with it positively.”⁶⁰

There are other possible responses. The member might say that they are doing as good a job as others in the organization, and even that they have a larger workload than some of the others.⁶¹ This is a more delicate situation. Autry notes the importance of avoiding being drawn into a discussion of other people’s work or performance. The

58. Autry, 106.

59. Autry, 106.

60. Autry, 106.

61. Autry, 106.

leader must simply say that the individual must trust the leader to evaluate everyone fairly and keep the focus of the discussion on the individual's work and why they have not been performing up to expectations. The leader simply asks the member why he has not been doing the job and then waits for the answer, giving the member opportunity to speak.

In these discussions, it is essential that the leader be straightforward and remain focused on the issue. He must remain calm, centered, and present at all costs. He must not allow the discussion to be interrupted by other distractions. These should be “do-not-disturb” events. The leader must not show agitation or anger, even if the member becomes angry, upset or argumentative. The leader must stay calm and stay focused on the problem.⁶²

When it comes to being sensitive, however, Autry notes that in criticizing someone else's work you are often criticizing part of that person's self-perception and challenging their sense of identity. To the leader, it is an organizational issue; to the member, it is very personal, very personal indeed. “Your words have the potential to do great emotional harm, and indeed you may at some point in the process face tears and grief. If so, respond with affection, goodwill, and support.”⁶³

Leaders should take the time to inquire whether or not there are personal problems affecting others' performance. Everyone goes through difficult periods for one reason or another, and it is part of the leader's responsibility—especially a servant leader's responsibility—to help others when they can. Leaders must remember that the

62. Autry, 107.

63. Autry, 107.

organization has invested time, training, energy, and other resources into each employee. They should try to avoid having to write off this investment and do their utmost to try to help the employee with whatever problems they have.

Autry reminds us that the negative appraisal is just that, simply an appraisal. It is part of the process of finding out what the problem is. The focus should not be on firing that person, even though that might have to happen. On the contrary, it is about trying to save that person's job. Thus, the meeting should end with a mutual review of the performance standards expected of the person. It should also review whether or not the person has the time and other resources necessary to accomplish the task. The next step should be to establish a series of follow-up meetings, weekly at first, and then perhaps monthly. This gives both the leader and the member the opportunity to periodically review the issue and to reevaluate the situation. Hopefully, this oversight and supervision will help the member turn in a more satisfactory performance.⁶⁴ If the member's performance does not improve over time, then a probationary period should be established, again with periodic meetings and evaluations, always with the goal of helping the member succeed. If this does not work, then perhaps letting the member go becomes inevitable.⁶⁵

James Hind refers to the idea of "tough love," a concept that all servant leaders must come to understand and embrace. He says:

Tough love says we are to govern those whom we have a responsibility to nurture with a strong hand. Christian love gives it a tender touch: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud, it is not self-seeking. It is

64. Autry, 107–108.

65. Autry, 108.

not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.” The two can work together in today’s world of business where people have to be held responsible and accountable for performance and profit. Treat others with tough love and a tender touch is the final commandment of caring.⁶⁶

Corporate Firings

Fons Trompenaars and Ed Voerman point out that in the end justice is also a necessary component of the process.⁶⁷ If the leader has done everything possible to convince people to cooperate and it has not worked, then sometimes they must be let go. This should be done with compassion, but it must be done.

It has often been said that experience is the best teacher. Benjamin Lichtenwalner demonstrates this point of view when he speaks on the subject of corporate firings. He relates an experience he had where he was asked to help terminate an employee’s employment, but behind his back in a covert way. He was asked to covertly backup the employee’s data before he fired him. This leader had a history of doing this and had turned over his entire department in just two years. This was not Lichtenwalner’s leadership style and he felt uncomfortable doing it. But it was through these experiences that he learned the importance of servant leadership.⁶⁸ Lichtenwalner says that after many such experiences, under different circumstances, he recognized that there was a key difference between the leadership styles that he supported and those that he did not. The difference was sustainability. “Although I did not yet know the name for it, I recognized

66. Hind, 111.

67. Trompenaars and Voerman, 165.

68. Lichtenwalner, 3.

servant leaders achieved the greatest success with an ability to sustain that success. In contrast, non-serving leaders used fear and borrowed from the future to obtain success in the short-term, often resulting in low morale, high turnover and limited sustainability.”⁶⁹

Lichtenwalner began to realize that he could no longer support these kinds of practices, which he found offensive as well as ineffective and damaging to the organization’s long-term interests. He needed to change and find new models for leadership; he discovered servant leadership. He found that “servant leadership captured the source of true leadership, delivered sustainable results and aligned with my own values and beliefs.”⁷⁰

James Autry brings forth another interesting point when he says that firing people is a serious and perhaps even violent act. When we take away someone’s livelihood, we are delivering a serious blow to their senses of security, identity and self-esteem. People have committed suicide after being fired, committed violence, and begun downward spirals into depression and substance abuse. Leaders must remember this and face the harsh realities of what they do. Autry also points out that how they bear and deal with this responsibility most vividly dramatizes the burdens of leadership. “It is at these times you recognize most acutely that the well-being of your employees is in your care during most of their waking hours. What a responsibility! That’s why I refer to leadership as a sacred calling.”⁷¹

69. Lichtenwalner, 3.

70. Lichtenwalner, 3.

71. Autry, 108–109.

Meeting the demands of leadership in these situations is not easy. James Autry notes that while firing an employee for a failure in performance should always be the last resort, sometimes it is necessary, and that doing so may in fact be the most moral way to act.⁷² The leader's ultimately responsibility is to the entire organization and to maintaining its effectiveness. Every job and every person is important. Thus, the failure of a single individual to perform his job adequately can threaten the livelihoods of all of the other workers and threaten the entire community.

Autry notes that many managers are often not up to the challenge, or do not have the patience to deal with these situations and often fire someone in an act of anger. That is not the way the servant leader inspired by spiritual motives acts. "Show me a tough guy who pounds the desk and yells, and I'll show you a coward who hides behind a shield of intimidation to avoid the truly tough stuff of acting with spiritual integrity and love."⁷³

The servant leader must act in the most caring and supportive manner possible. Autry advises leaders to be as generous as possible with time and money and, even if the employee must be let go, to try and find a solution that helps preserve his dignity and avoid humiliation.⁷⁴ If possible, try to allow the employee to participate in the timing of his departure and in the wording of the announcement. If they would prefer to portray it as a resignation, then do so.⁷⁵

72. Autry, 109.

73. Autry, 110.

74. Autry, 111.

75. Autry, 111.

Autry also advises avoiding the “clean out your desk and be gone by five syndrome.”⁷⁶ An employee’s inability to do a job does not imply any form of dishonesty or immorality. They were simply in the wrong position, a position for which they did not possess the proper set of skills, or just was not the right place for them to be. Ultimately, it is a managerial or leadership responsibility that a person is assigned tasks that are beyond his abilities. Autry thus suggests giving “the person time to pack up, say good-bye to colleagues and friends, and depart with some degree of dignity.”⁷⁷ The spiritually inspired servant leader should attempt to act in as patient and compassionate a manner as possible and try to have the employee depart without rancor or bitterness. These practices will send positive signals to the other employees, who will carefully note and share among themselves how the leader handles the situation.

Summary and Reflections

When one considers leadership as it pertains to the institutional church, the first observation and thought that readily comes to mind is of organizational leadership. For it is organizational leadership that often portrays the affairs of men and of modern organizations such as corporations. More often than not it is the hierarchical mindset that people are familiar with, not servant leadership. However, when seen as an organism, the institutional church should reflect headship in Christ. This should give the impression of rendering service rather than the expectation of being served.

76. Autry, 111.

77. Autry, 111.

It is training a leader and exposing him to the various forms and styles of leadership, allowing him to interact with those from whom he would gain support, that makes for happy relations and a prosperous community. Although organizational leadership can govern a community, it is servant leadership that gives a leader more flexibility. Even in times of turmoil, when a servant leader has to dismiss a member from a group or job, he may do so out of concern and care as opposed to acting out of arrogance and power. Even within organizational leadership structures and styles, servant leadership principles put an edge on the “me-first” attitude and help to bring balance to church, community, and family.

CHAPTER 8

EFFECTIVE CHURCH LEADERSHIP

Training Church Leaders

Effective church leadership requires effective church leaders, but effective leaders do not emerge from nowhere. They must be developed, encouraged, and trained as the first step toward achieving effective church leadership. With regard to leadership and training, Kenneth Gangel refers to Weldon Crossland's book, *Better Leaders for Your Church*. Crossland asserts that there are four indispensable qualities found in every successful church: program, organization, morale, and leadership. The most important of these is leadership, but true leaders are rarely found.¹ Gangel concludes that church education generally lacks effective training for leaders and the situation is rather critical. He cites the research of Gilbert Peterson, author of *Introduction to Biblical Christian Education*, who surveyed more than one thousand churches in the United States and found that fifteen percent had no leadership training programs. Another thirty-three percent had only annual meetings of some type, but no ongoing or formal training. These two combined percentages represent nearly half the American churches. This situation reveals a great deal about the crisis in Christian leadership. Leaders do not just happen. They must be found, trained, and constantly encouraged.²

1. Gangel, *Building*, 13.

2. Gangel, *Building*, 13.

Measuring the Effectiveness of Church Leadership

The effectiveness of church leadership is often indicated by the size of the church building. Mega-churches give great prominence to those who would pastor them and the bands and celebrities of the larger churches draw massive crowds. The very size of these crowds that come together for various occasions and services are interpreted by some as to reflect great leadership and spirituality, as though size alone matters.

Dr. James Means has noted the extent by which Christian church leaders (and leaders of all types, for that matter) have come to be judged by the external indications of physical growth.³ A church is judged to be successful if it is able to build a large building and other facilities, just as a modern corporation is judged to be effective if it is able to build a large building with its name prominently displayed, even if the expense in building the structure takes funds that would be better spent investing in research, development, or other aspects of the business. Pastors are often invited to move to larger ministries if they have shown their ability to produce dazzling statistics in terms of funding or the size of their membership. Popularity on the speaking circuit is seen as a sign of a successful ministry, rather than the spiritual health of a congregation's members.

These trends are so strong today that Christian leaders are under enormous stress to produce significant physical and temporal results and above all, engage in successful fund raising. This is a tragic development, but is almost inevitable in a society that values materialistic success so strongly above all other values.

3. Means, 124.

As Means and many others have pointed out, however, there is a way to fight these trends and retain the focus on spiritual matters. Each and every situation has its unique set of circumstances and these allow gifted leaders who hold a true vision of leading and reaching out to others for the cause of Christ a real opportunity to excel. Each individual person comes from a unique background that allows him or her, when directed and exposed to the principles of effective church leadership guidelines, to excel and grow. It is often a person's view that causes an oversight that otherwise would be so obvious. For example, many go to church, home, and places of entertainment, and never view these places as mission fields, yet they are all around, perhaps as near as the next person. When people change their views, their circumstances may also change.

As Dr. Kennon L. Callahan points out: "You know your own setting best. You are precisely the best person to develop the applications that will be most helpful to your mission. Trust your creativity and imagination, your wisdom and insight. Confer with persons whose judgment and vision you respect. With your leadership, the specific implications of these foundational principles can best grow forward in your setting."⁴

The Nature and Style of Leadership—Hierarchies and Castes

One's view of life often determines one's style of leadership. What a person thinks about life sooner or later affects their actions in it, and being in charge is no exception to this principle. A hierarchical structure almost inevitably results in authoritarian leaders.⁵ They may be benevolent dictators, but dictators nevertheless.

4. Callahan, xii.

5. Callahan, 45.

Hierarchy

Callahan points out that life itself is hierarchical in many ways. Leadership is basically simply being the boss, and hierarchical structures are easier to understand and implement.

Nature of leadership

As a result, a philosophy of hierarchialism develops that encourages leaders to act as

forceful bosses. If this philosophy gets out of hand, as it often does, then the leaders

Sacramental hierarchy

Historic and destiny driven

Theology of church

Cultural trends

become authoritarian. A person perceives his own view of leadership as the cultural norm

and it is often the hierarchical form of leadership that prevails. The following diagrams

Philosophy of life

were designed by Dr. Callahan.⁶ These diagrams give a view of the “boss” style of

leadership as they show his relationship within the hierarchy:

Figure 2. The Relationship of Bosses to Hierarchies

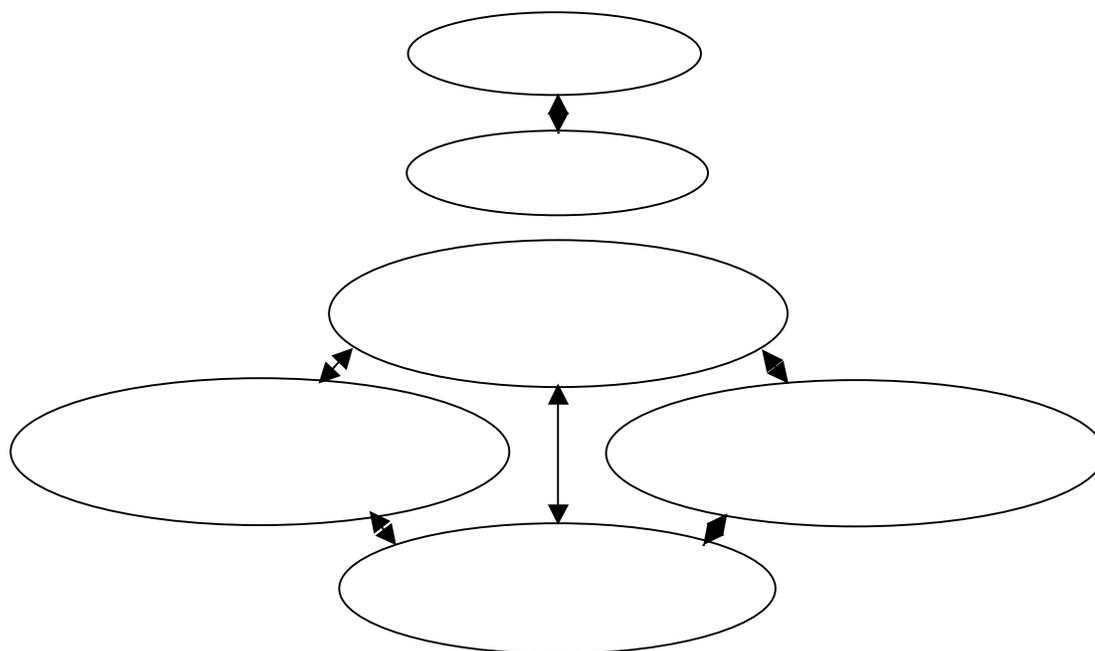


Figure 2 shows how things, as well as people, are placed into groups with regard to this particular hierarchical view. Callahan also notes how this type of hierarchical structure can affect the very sacramental hierarchy and sacraments that the church represents and is

6. Callahan, 46.

based on, and also how it almost inevitably results in the development of castes within the church.⁷ “In this hierarchical perspective, one’s theology of the church tends to gravitate to a sacramental hierarchy of the church’s nature and mission. It is not accidental that this perspective always builds a caste system in the church.”⁸

Though few will admit to any type of a caste system in the modern church, the subtle frame of its origins point to its emergence during a time in its hierarchical past. Because of the culture in which people today live and act, few, if any, ever come to consider the Christian church’s most humble beginnings, and how today’s church has diverged from its original precepts. As Callahan puts it:

In earlier centuries, this hierarchical philosophy took the shape of a platonic philosophy of a world of forms and ideas. From this perspective, there is a hierarchy of what is worthwhile in life: the forms of this life are merely fleeting shapes—shadows on the wall of a cave—of that which is enduringly real, namely, the ‘ideas’ of these forms. There is a hierarchy of forms and ideas. It is not accidental that an understanding of the nature of leadership as that of the philosopher-king emerged.⁹

As time progressed, an interesting parallel was observed with respect to thought regarded as good and thought regarded as evil. According to Dr. Callahan, the influence of later neo-platonic thought and gnosticism led to this hierarchical perspective accepted as part of a dualism between the world of the flesh and the world of the spirit, where the flesh was seen as evil and the spirit as good. Callahan traces these developments and shows how this creation of a hierarchy of values led to the creation of a hierarchy in organizations and of the leadership of those organizations:

7. Callahan, 47.

8. Callahan, 47.

9. Callahan, 47.

“Spirit = Good
Flesh = Evil

Across the centuries, with varying degrees of force, this dualism of flesh and spirit has been emphasized.”¹⁰

Because of the cultural implications of this line of thinking, the influence of its ideas on the modern day church become obvious.¹¹ Form and function in organizations are related. If the form of the church changes then it is almost inevitable that its functions will also change. The function of the church has gradually changed from one serving the triune God and being focused on the spiritual health of its members, to one serving the interests of its leaders. Dr. Callahan notes: “Indeed, some elements of the church have from time to time adopted this hierarchical dualism, equating:

Spirit = Good = Church
Flesh = Evil = World

Taken a step further, this subtle dualism has created an enormous caste system in the church. The statement ‘I am just a layman’ is a reflection of that dualistic caste system:

Spirit = Good = Church = Minister
Flesh = Evil = World = Laity”¹²

It is only when one looks into the historical aspects of the nature of leadership that the subtle parallel lines of divisiveness are observed. Callahan notes that many, if not all, of today’s churches delineate and separate their staff into “professional staff” and “support

10. Callahan, 47.

11. Callahan, 47.

12. Callahan, 47.

staff.” Callahan wonders: “Are you trying to teach me that your support staff are not pros?”

Spirit = Good = Church = Minister = Professional Staff
Flesh = Evil = World = Laity = Support Staff”¹³

This hierarchical view of placing people and things into separate groups can be seen every day within the common church experience, yet there are few who would ever see it as such. Callahan remarks that he sees evidence of this pattern in the parking lots of many churches, where the only marked spaces are the ones reserved for the pastor and other professional staff.¹⁴ As he puts it: “Sometimes pastors reveal their real theology of the church in their ‘theology of parking.’”¹⁵

This hierarchical system can be seen whenever and wherever people interact with one another. And wherever this hierarchical view is held, a dualistic caste system follows. Callahan especially sees it in the difference between the benefits packages given to professional staff and those given to support staff, if the support staff even gets benefits at all.¹⁶ In a hierarchical structure, often no thought is even given to providing benefits for the staff. After all, they are there to serve the leadership, not the other way around.

Though many may see this hierarchical style of leadership in a bad way, not surprisingly, many in the leadership are not complaining. They have come to see their position of authority as natural. Many ministers come to take comfort in a hierarchical perspective and try to excuse this by claiming that they are at least serving spiritual

13. Callahan, 47–48.

14. Callahan, 48.

15. Callahan, 48.

16. Callahan, 48.

matters. Callahan notes: “They take comfort in the notion that they are the ‘boss’ of the church. I am amazed at how many different ways pastors say in staff meetings, directly and indirectly, ‘We will do it my way. I am the boss’.”¹⁷

To understand what drives and motivates a leader into a particular style of action, one also has to understand the nature of their leadership, and the extent to which it is formed and directed by hierarchical concepts, concepts that are alien to that of true servant or spiritual leadership. Callahan observes: “One can best understand some pastors’ recent concern with the diminishing of their prestige and authority in the culture and in the church as one understands the influence of these four interactive components.”¹⁸

1. The nature of leadership is understood as being an authoritarian boss.
2. One’s philosophy of life is focused on a principle of hierarchialism.
3. One’s perspective on the culture is primarily historic and destiny driven, generally toward the acquisition of more influence and power.
4. One’s theology of the church is primarily a theology of sacramental hierarchialism.¹⁹

Callahan further states that when a leader’s position is examined, their views and values can be seen in what they believe and what they want to do. An authoritarian boss is going to reflect hierarchical values, and one of these values is that certain individuals have a superior status to others, which gives them the right to judge and control others.

Underlying an “authoritarian boss” understanding of leadership and its related philosophy of hierarchialism is a central truth: some things are more important

17. Callahan, 48.

18. Callahan, 49–50.

19. Callahan, 49–50.

than others. Some values, principles, and ideas are, in fact, more significant than others. But an excessive preoccupation with this central truth becomes a desire for domination. When this central truth is pushed to excess, who decides what is of greater or lesser importance? It frequently ends up being “might makes right.” That is, the one who has the power decides.²⁰

With regard to a central truth that, “some things are more important than others,”²¹ another thought may come to mind, the idea that such a central truth should remain within the focus of things instead of people. Callahan points out one of the problems with this idea, which is that although some things may be more important than others, we cannot say that some people are more important than others. “Some values, principles, and ideas are indeed more important in this life’s pilgrimage, but there is no central truth that says that some persons are more important than others.”²²

Without checks and balances upon a given system, it is simple to see how the most well-meaning of leaders could go astray without the right focus. According to Callahan: “Authority without mission becomes authoritarianism. Church authority without a theology of missions becomes bossism and dictatorship.”²³ Some would think that having certain checks and balances within a particular church system to keep bad leaders out would be the right system, even if a few bad ones got through it. But, according to Bill Hull, no church organization should ever allow the unspiritual and disobedient to dictate things. Nevertheless, this regularly happens. In a hierarchical

20. Callahan, 49–50.

21. Callahan, 49–50.

22. Callahan, 50.

23. Callahan, 50.

church, one that exists in a society with a materialist focus, it is all too often that the unspiritual and disobedient end up assuming the leadership positions.²⁴

Change—Challenging the Old and Familiar

One of the most difficult aspects with regard to human experience is sometimes none other than change. Change often directs people into new fields of experiences, challenges and social engagements. It is a departure from the old and familiar that may cause a person to stumble. This may not only cause particular people to stumble, but organizations and communities as well. A very interesting side to change is that even when the change is for the better, it is often resisted in favor of that which is familiar, even if the familiar way of doing things is not effective or has deleterious effects. Leaving that which has been known in order to embrace the new is not an easy task for many, who will find means and excuses to uphold the old and comfortable ways of doing things. This is only human nature. It has often been found that when situations are not exactly specified, some will pretend that they have no knowledge of them.

Dr. Callahan points out that behavior patterns that have been repeated for many years become ingrained and take on a lives of their own.²⁵ These behavior patterns, which were once new, once offered rewards. Familiar and habitual behavior will persist as long as it continues to offer even mild or intermittent rewards. It is human nature to cling to the known and the familiar, just as it is human nature to be afraid of the unknown.

While it may appear that certain behaviors are stimulated by various degrees of stimulus and reward, there may be something in this concept to help those who are

24. Hull, 37.

25. Callahan, 14.

struggling with change. As Dr. Ken Blanchard states: “The more attention you pay to a behavior, the more it will be repeated. Accentuating the positive and redirecting the negative are the best tools for increasing productivity.”²⁶ Far too often, people seem to have a natural tendency to take notice of the wrong things rather than look at the right things while they are in positions of leadership. Dr. Blanchard uses the example of animal training to make this point. What successful trainers do is to reward the animals when they do what is desired, and simply ignore them when they do something wrong.²⁷

And so, it is always a good thing to influence a potentially dark situation by complimenting the good that is found within it. Looking in the wrong places for the wrong things in any given situation may strengthen these negative influences. According to Dr. Blanchard: “Focusing on the negative often creates situations that demoralize people. When good performance is followed by a positive response, people naturally want to continue that behavior.”²⁸ Thus, whether it is a nation or individual persons, changing old ways of doing things is usually fiercely opposed. In order to move forward in any direction, leaders must have the ability to effectively communicate the desire to do things differently. As Dr. Martin Luther King, Jr., once eloquently put it: “Any real change in the status quo depends on continued creative action to sharpen the conscience of the nation and establish a climate in which even the most recalcitrant elements are forced to admit that change is necessary.”²⁹

26. Blanchard, 9.

27. Blanchard, 9.

28. Blanchard, 9.

29. Phillips, 123.

Risks and Rewards

Many church leaders will never know the sweet rewards of discipling because of the lack of risk taken in the mission fields. Because many church leaders have worked for long periods behind the walls of the church, they find it difficult or awkward to work in unfamiliar surroundings. Old habits are hard to break. Arthur J. Vidich and Joseph Berman point out that quite often those who attempt to expand church membership focus only on those who already have a church affiliation. Those who are not church-going are generally not the object of missionary work, even though they actually comprise the bulk of the population, and most likely are the ones who most need the spiritual guidance, comfort, and other qualities that the church has to offer.

When leaders are unable to communicate true warmth and sincerity, the natural response is a drawback. This is often because of a sensed lack of genuine affection toward a person that can create distance between that person or group. For others to be reached, they must know that they matter. According to James Hind: “Servant leadership is making a positive, meaningful and lasting difference in another person’s life. It is nurturing the human nature with a ‘caring’ attitude. It is managing and motivating others to succeed to their fullest potential. Servant leadership is management at its best.”³⁰

Hind notes that effective management is built around two powerful but generally unused principles of effective management. The first is that managers should not try to act as ‘take charge’ heroes, but rather act as developers of people, with the goal of helping others thrive and flourish. This is a central concept of servant leadership. The

30. Hind, 121–122.

other principle is that people need to know how much you care before they care about how much you know. An effective leader nurtures the human nature of their followers by showing concern.³¹

Because many leaders are groomed to work inside church buildings, many lack the skills to work on the outside or they feel that they are getting nowhere when they attempt to interact with the public at large. As a result, many are left to themselves and work only with those already within the fold of the church. This is not only ineffective, but communicates a less than genuine message. As Hind points out, servant leadership can make a leader appear vulnerable. There will always be others in the organization who have selfish ambitions and motives. These people will tend to misinterpret servant leadership and caring about others as being “soft,” and, as a result, will try to run roughshod over the leader. Their actions may make the servant leader feel stunned and angry, wondering if they are doing the right thing and whether the effort is worthwhile. It is. Hind emphasizes: “The rewards of servant leadership with its spiritual purpose are far greater than its risks. The benefits are far greater than your expectations, and they are everlasting. Make no mistake, it will take time and try your patience, but in the long run it will save energy and your persistence will pay off.”³²

Supporting Others

Supporting others may well be said to consist of selfless acts aimed or directed toward others and away from self. Support can be an encouraging word to someone at a discouraging moment. It finds reasons to build others up rather than reasons to tear others

31. Hind, 121–122.

32. Hind, 123.

down. When things are at their worst, team members need to know that they may expect support, even in the midst of their mistakes. According to Blanchard: “Catching people doing things right provides satisfaction and motivates good performance. But remember, give praise immediately, make it specific, and finally, encourage people to keep up the good work. This principle can also help you shine at home. It’s a marvelous way to interact with and affirm the people in your life.”³³

Keeping Hope Alive

Hope is a necessary ingredient for a healthy and fruitful life. Keeping hope alive is the duty and commitment of all who wish to do and achieve great things. Hope is the fuel that drives those who would travel uncharted waters. A leader must keep hope alive in order to face and combat the worries of the day. Hopeful people are often happy people with an outlook much brighter than those who would have no hope at all. As James Kouzes and Barry Posner put it: “‘Keep hope alive’ is more than a political slogan. Hope is essential to achieving the highest levels of performance. People with high hope have a greater number of goals across various arenas of life, select more difficult goals, and see their goals in a more challenging and positive manner than people with low hope.”³⁴

Another thing about hope is that it is known to keep one healthy, even when suffering from physical ailments. It has been seen to have great benefits. James Kouzes and Barry Posner state that keeping hope alive is an essential part of maintaining an

33. Blanchard, 5.

34. Posner and Kouzes, 238.

active and healthy life. They refer to the example of researchers who worked with depression and psychosocial impairment among a group of people with severe spinal cord injuries. These researchers found strong links between hopelessness and depression. Those who remained hopeful were less depressed, were more mobile (despite similar types of injuries), and, perhaps most important, maintained more social contacts. “Those with high hope were more adaptive in all realms, regardless of how long they had been injured, whether just a month or 40 years.”³⁵

Determination—Overcoming Barriers and Failure

Determination is often the deciding factor in any winning situation. It is a quality that any leader must possess if he expects to succeed. Determination is what keeps people going forward, even in what seems like hopeless situations. It is especially in hopeless situations that determination most clearly shines.

Barry Posner and James Kouzes refer to the example of Sam Walton, the founder of Wal-Mart.³⁶ Although he had very little when he started out, Walton was determined to succeed. He founded his first store in Newport, Arkansas, and by the dint of very hard work and persistence, made it the best store in town. It became so successful, in fact, that eventually the landlord he rented from decided that he wanted the store for himself and his son, perhaps thinking that it was the location and not Walton’s hard work and business acumen that had made it a success. The landlord eventually forced Walton to sell his franchise to him.

35. Posner and Kouzes, 238.

36. Posner and Kouzes, 221–222.

But Walton did not get discouraged. He remained determined to survive and succeed. What he did was to take a bad situation and turn it around for the better. He started over, but this time with more experience and even more determination. Kouzes and Posner quote Walton as saying: “It’s not just a corny saying that you can make a positive out of most any negative if you work at it hard enough. I’ve always thought of problems as challenges, and this one wasn’t any different... I had to pick myself up and get on with it, do it all over again, only even better this time.”³⁷ This is what he did, and eventually built the largest and most successful retailing operation in the world.

The most successful people have an innate ability to keep going when everything of importance in their lives seems to point to loss and failure. They keep going when situations seem to stand up and shout, “you’re finished.” It may be one thing to have a glimmer of light and a ray of hope while dealing with a difficult situation in leadership, however when that light is out and hope is gone, a difficult situation has the potential to become a barrier. A barrier may come in the form of a single problem or multiple problems and may cause the average person or enthusiastic leader to stop cold in his tracks or completely give up the fight. Many do, but according to Posner and Kouzes, credible leaders do not wait for someone to tell them what to do.³⁸ On the contrary, they are proactive. They believe that it is possible to exert internal control of their lives and not be controlled by external factors. They recognize they cannot control everything in the world, but they are determined to take responsibility for and to be in charge of their own lives. If they see no opportunities to do what they wish to do or what they feel it is

37. Posner and Kouzes, 225.

38. Posner and Kouzes, 225.

necessary to do, then they simply create them. They have vision and imagination, the will to follow their vision and the courage to be persistent no matter what the costs or challenges . In religious terms, they simply have faith; faith in themselves, and faith in God. Generally, their faith is eventually rewarded.

There is much to be learned from leaders who have overcome barriers. Leaders who have overcome tragedies in life have a certain way of commanding respect from others who hear their story. Such leaders have an influential way of letting others know that they can overcome barriers, as well. Though few leaders may be able to handle great calamities and misfortune, those that can do so are greatly admired by the majority.

Dr. Baron uses the example of Abraham Lincoln to illustrate those who persist and succeed despite adversity. Lincoln had a very difficult life and had to overcome many obstacles in order to succeed. Before he became president, in the space of just four years, he was fired from his job, failed in business, was defeated in an attempt to get elected to the state legislature, saw his sweetheart die of typhoid fever, and suffered a nervous breakdown. Later on, in the decade before he became president, he lost two elections for the U.S. Senate, and also defeated in his attempts to secure the nomination for vice president of his party. Three of his four sons died when young. As president, he was unceasingly criticized and mocked, even by those in his own cabinet. Yet he persevered and is now considered one of the greatest of American leaders.

Successful leaders do not let failure limit them or keep them down. On the contrary, it often seems as if it is the failures themselves that impel them to greater success later on in life. They remain hopeful, learn from their mistakes, and keep going.

Entertaining the Positive

Stress, difficult situations, and circumstances may abide in good times as well as bad. When interacting with another person, or even groups of people, a leader should always be aware of the potential for less than perfect situations and the possibility of conflict. One way to confront conflicting situations or circumstances is by entertaining the positive responses to a given situation, as opposed to the negative.

There will always be disagreements between people. That is inevitable, and in a way it is healthy, since it indicates that people are expressing their own opinions and that there are varied views being presented. No one person ever has all of the answers. The trick is to keep those disagreements from turning into conflicts that impede the accomplishment of goals.

James Autry notes that one of the best ways to accomplish this is to be aware of what is likely to happen and to intervene in a positive way.³⁹ He gives the example of Peter Roy, the former president of Whole Foods, Inc., who presided over rapid growth during his tenure, primarily through expansion and acquisitions. But periods of success and rapid growth can also be very stressful, as much as periods of failure. Roy devised a simple technique to help keep things on an even keel. Autry reported: “He told me that he adapted a simple technique called ‘affirmations’ as a positive way of ending a meeting that had been contentious and that held the possibility of later conflict. Peter explained that before adjourning the meeting, he would ask his executives to go around the room

39. Autry, 174.

and ‘affirm’ one another.”⁴⁰ This very simple practice helped reduce tensions and helped to keep disagreements within bounds and not let them interfere with the company’s success. Looking for the best in a conflicting situation can many times turn the tide, or at the very least, turn down the intensity of emotions which may flare up when people interact with controversy. Roy found that asking people to focus on the positive was the best way to avoid them staying fixated on the negative.

Such responses to conflict and adversity will not perhaps win everyone over. However, looking at the implications of entertaining the positive gives a leader a great place to start. Autry adds: “Yes, you’ll have people who will scoff at such an idea, who will consider it too ‘new age’, a waste of time, who would rather be in conflict than face the difficult task of civility and collegiality. But in the long run, this little exercise will contribute immensely to morale and productivity and will prevent who knows how much destructive conflict.”⁴¹

The Power of Positive Thinking

What a person thinks not only affects the world around him, but the world within him, as well. Entertaining negative thoughts can result in negative actions and prevent the bearer of such thought patterns from experiencing the best for their lives and from accomplishing their goals. On the other hand, a person is more daring if able to entertain positive thoughts and look forward to brighter outcomes. The behavior and posture of those who have a positive outlook and those who possess a negative outlook can be quite different, and this will affect those around them, as well. Thus, it is essential that good

40. Autry, 174.

41. Autry, 175.

leaders maintain a positive attitude, and always try to make people feel that the cup is half full rather than half empty.

Author Michelle J. Nealy gives a good example of someone who faces enormous difficulties, but always manages to remain positive. Tony Melendez is a “thalidomide baby,” someone who was born without arms because during the early 1960s his mother took thalidomide, a drug that was intended to help prevent morning sickness but resulted in serious birth defects. As a child, Melendez was fitted with artificial arms, but surprisingly, at the age of ten, he decided to dispose of them. He explains: “I didn’t feel comfortable. I could use my feet so much more.” In fact, he became so successful at using his toes to play the guitar that he became a well-known and successful musician, widely known for his unique style of contemporary Christian music. He was able to do this because he always remained hopeful, and because he always focused on the positive, rather than bemoaning his fate and feeling self-pity. He focused on what he could do, not what he could not do. “I believe in miracles,” says Melendez. “If you believe strongly that something will change, it will. It may not happen tomorrow, but somewhere down the line, it will.”⁴² Nealy notes: “There is no conclusive research indicating that people with positive attitudes excel, but an optimistic outlook encourages persistence and courage—both of which are requisites for success. A person with a positive attitude is more likely to achieve than one who is afraid to risk disappointment or who expects to fail. In addition, negativity can destroy one’s self-esteem and lead to illness.”⁴³

42. Nealy, 1.

43. Nealy, 1.

Author Jeff Gee, writer of the book, *The Winners Attitude*, shares the same philosophy and believes that attitude is the crucial factor that determines a person's success, whether personally or professionally. He says: "If we have a great attitude about life, we can handle virtually anything that life throws at us."⁴⁴ How one thinks may influence how he or she may interact and behave in the midst of life's struggles. It would appear that thinking positively enhances a brighter disposition, even among what many would view as a dark situation. An optimistic outlook encourages persistence and courage.

The importance of attitude cannot be overstated. There are countless examples of people who faced enormous obstacles, yet managed to persevere and succeed. The difference between really successful people is not that they never fail; most, if not all, experience some failures during their lives. The difference is that they do not let these failures discourage them and they continue to think positively, learn from their mistakes, and eventually experience success.

Positive Images

Certain images may have a particular way of transporting one away from the harsh realities of a present situation. A runner in a race may run more comfortably in a long race when an image of victory is set before his inner eye. It is the leader's task to use his imagination to create images of success in followers. Whatever race is run in life, a good leader must hold on to the image of success. The mindset, therefore, should be faithful and positive, for it not only affects the runner, but others who would simply look

44. Nealy, 1.

onward. According to Posner and Kouzes: “Credible leaders sustain hope by painting positive images of the future. They arouse optimistic feelings and enable their constituents to hold positive thoughts about the possibilities of success. Leaders also struggle alongside others. They do not hide from suffering.”⁴⁵

Positive Actions

Positive thought is not enough. It must be accompanied by positive action. Positive action is what brings purposeful ideas and dreams into life. It is the driving force of all who wish to accomplish the desires of their hearts. By their actions, leaders are able to encourage others along the road to victory. Placing action along with a carefully thought out set of plans are first steps in achieving goals. Positive action says what positive thought could never do. It is no secret that many are encouraged by the actions of the few, those who establish clear goals and develop actions that help accomplish goals.

Anthony Alessandra eloquently describes this process:

It is easy to spot a person who has a clear set of goals. He or she exudes a sense of purpose and determination, has abundant energy, and is willing to put more time and effort into a task. Being goal oriented helps an individual become more positive, optimistic, and assertive. Like a lake, a manager without goals is stagnant and spread out. On the other hand, a goal-oriented manager is like a river carving through mountains. The river has movement. It is exciting and it picks up pieces of earth along its journey, just as a goal-oriented manager uses everything he or she has learned to achieve his or her goal.⁴⁶

Summary and Reflections

Effective church leadership is not necessarily something that may be seen from the outside, nor may it be judged by the number of followers or the size of its edifices or treasury. Many followers are placed in groups or systems that are organized in

45. Posner and Kouzes, 221.

46. Alessandra, 1.

hierarchical leadership styles. And many a member of the institutional church would be in shock to know that the hierarchical mode of leadership carries within it all of the traits of a caste system. As has often been the case, even when people have been made aware of bad leadership practices, many are reluctant to change.

One of the reasons that people are reluctant to change is because they have become accustomed to the norm. Both leaders and followers find it hard to break that which has become habitual. Leaders who may be genuine teachers may have a problem sharing outside of the church because it does not look like a mission field. Needless to say, there are other leaders who are not in the habit of supporting potential leaders for fear of losing their spot in the limelight. It is in times of trouble and stress that the servant leader steps in to meet a difficult situation or venture with a positive response. Only with leading by such positive examples and actions can the many experience effective church leadership.

CHAPTER 9

CONCLUSION AND RECOMMENDATIONS

Misuse of authority and church dysfunction are common symptoms of the leadership crisis within the church, as well as outside it. Not only do leadership crises reach beyond that of any one particular church, the potential for the misuse of authority may be present wherever human beings may be gathered. Observing leadership from an outside perspective, a person may develop a view that differs from others who may be recipients of such leadership. A person who studies and trains to be in a leadership role may yet have another view on leadership that could possibly have been overlooked by the earlier observers.

In my earliest years, as I often found myself placed under leadership, I knew of nothing with which to compare leaders, and as a child my thoughts were that anyone who was an adult was a leader. After becoming a teenager and finding myself in the Marines, my first impression was that anyone who had a higher rank than I was a leader. The one who could yell the loudest and fight and curse the hardest was the leader. It was my impression then, as it may be for others now, that leaders were only born, or at best arbitrarily designated by higher authority.

However, in this study of leaders and leadership, I have found that leadership is a taught and learned science. I have come to understand that when leaders are no longer learning to lead they are no longer truly leading. It therefore stands to reason that

reaching a certain age, standing behind a microphone or shouting orders does not necessarily make a leader.

While much of what is known of leadership within our culture is assumed to be a natural hierarchical form, it is servant leadership that appears to be a contradiction to the hierarchical type of leadership. It is the servant leadership style that invites one to be an example of what a leader should be by helping others to become leaders. This alone would appear to fly in opposition to the hierarchical form of leadership and its dictates. It is within this realm of hierarchical leadership that helping another develop his or her own leadership abilities may be difficult. Finding this mentoring situation is difficult because the leadership style is centered in self. It is about domination, control, and the art of getting the upper hand at any and all costs. It is little wonder that many who would serve under such leadership with a genuine desire to become effective leaders, both in and out of the church, are often looked upon as potential threats by the hierarchy and many times are driven away. To boss people around by way of manipulation is not an expression of leadership. It may, however, be the rather refined expression of a bully.

One may come away from a study such as this with an awareness of two distinct styles of leadership. One is a self-serving style that consists of controls and regulations, while the other is a serving-others style that maintains care, humanity, and protection of those led. In a culture that glorifies going it alone and doing one's own thing, domination and the control of others would only seem natural. People may see models of this mindset every day on television and in newspapers and meetings. However, when one studies or considers the servant leader style, a style which embodies care and concern for others,

and which for Christians embodies serving the community of Christ in a spiritual manner, it may be possible to observe how these two distinct styles conflict with one another.

It was the conflicting nature of the two distinct styles of leadership that caused this author to pause and consider my own style of leadership as it pertained to the affairs of church, job, and home life. Leadership styles ultimately influence actions and may affect treatment of those closest to the leader as well as how he is perceived by others. It was undertaking this study and considering the question of leadership that revealed my preferred and most attractive style of leadership and which most honored my spiritual beliefs and desire to serve my community. It is one thing for a person to say that he is a servant leader and yet it quite another to practice it. Even though I found myself somewhere in the middle of these two distinct styles of leadership, practicing the art of serving others and being real, even with the willingness to change, was a struggle. It was a struggle because of old and familiar patterns that I had practiced. In order to be more effective, my conscious was the focus for this change for the better. I consciously resolved to support others more and not just focus on myself. Overcoming the types of resistance that may come with a change of leadership principles and designs takes a conscious and personal resolution. Change often causes struggle to maintain focus and goals, no matter how slight. I found myself no exception to the rule.

One noticeable change in my leadership style with regard to servant leader principles was that I found myself talking more *with* people in general, as opposed to simply talking *at* them. I discovered that talking more with team members at work and other group settings and soliciting their thoughts about certain projects removed the tension of having to do a certain task. While change may be worthwhile and needed, it

more often than not feels awkward at first application and creates a certain sense of something being wrong or out of place. However, to embark upon such an endeavor to improve one's leadership style by means of studying the designs of tested servant leadership principles is to eventually come to a phase where the rewards will certainly outweigh the risks. As it is with any worthwhile venture, the rewards may only come if we and those around us hold on to our determination to not give up too quickly and to keep our eyes and minds focused on the goals we feel to be worthy of our efforts. Since leaders may not lead without proper training and guidance, I personally look for lessons with regard to leading in each situation I meet.

The meaning and uniqueness I have found within the framework of servant leadership skills is that it empowers leadership while at the same time putting others first. Concern and care for others is a quality that stands out as admirable when compared to the me-first attitude. I find it a quality that is indispensable when the goal is to overcome obstacles that requires teamwork. Unlike other styles of leadership, a person does not have to be in a particular environment to practice the type of skills that servant leadership presents. Because it is a type of leadership that seems to enhance personality and style, it may be practiced at church, in the home, or wherever people are found. There is no platform required, and ultimately no organization either. Empirical evidence has found that the servant leadership style or pattern is very relevant to the problem of the leadership crisis within today's modern church. The time to make such a change is more than overdue.

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